

The Gospel of Luke, Detailed Bible Study Outline

By James Moriello, Firm Foundation Christian Church, Woonsocket, RI, 2019

1. Introduction
 - a. Authorship: Luke the Physician
 - i. Paul's Traveling Companion (Acts 16:10, 20:6, 27:1, 28:16)
 - ii. Luke's Professional Work, a physician (Colossians 4:14)
 - iii. Luke was a Jew and not a Gentile (Romans 3:2; Acts 21:1,27-29; Colossians 4:11-14 is inconclusive)
 - b. Date of Writing: 55-61 AD, could not have been later than 62 AD
 - i. The third gospel written, after Matthew (1st), then Mark (2nd)
 - ii. The first of two works by Luke, Acts being the second
 - c. Main Themes of Luke
 - i. Gentiles (From 2:32 to 24:47)
 - ii. Women (Mary, Anna, Mary Magdalene, 1:26-27, 2:36-38, 8:1-3)
 - iii. Jerusalem (Begins and ends there, also 9:51 to 19:28, and following)
 - iv. Humanity and Deity of Jesus Christ (Humanity particularly, as in 2:40)
 - v. The Gospel (24:46-47)
2. Luke 1:1-4,
 - a. 1:1, there were many accounts existing at day of writing of the life and work of Jesus the Christ, including Matthew and Mark
 - b. 1:2, Luke's eyewitness sources (e.g. Mary the mother of Jesus)
 - c. 1:3, "Theophilus", a Roman and/or Greek man of high social standing
 - d. 1:3-4, the certainty that the Word of God brings
3. Luke 1:5-25
 - a. 1:5, "Herod" the Great, who reigned from 37-4 BC, it was this Herod who ordered the children slaughtered in Matthew 2:16
 - b. The 24 courses, the mishmarot, 1 Chronicles 24:1-19, "the division of Abijah" was the eighth division (24:10), each course would serve in the temple twice per year on rotation, but the insertion of 2 Adar makes it nearly impossible to calculate back dates and seasons (7/19 Hebrew years have 13 months)
 - c. Both Zacharias and Elizabeth were children of Levite men, apparently on Elizabeth's side there had been intermarriage with the children of Judah, hence her relation to Mary
 - d. 1:6, their general godly character, not perfect in ways but perfect in heart desire (compare with Romans 3:10), their righteousness and blamelessness were imputed
 - e. 1:7, barrenness seen as a curse, but this godly couple had accepted this to be God's will, having passed child bearing age
 - f. 1:8-9, a once in a lifetime honor, as there were about 18,000 priests in total in the first century
 - g. Cf. Exodus 30:6-8, hot coals from the altar of sacrifice with incense would send up a sweet smelling aroma to the Lord
 - h. 1:10, the offering of the incense mirrored the prayers of the people outside and vise-versa

- i. 1:11-12, Zacharias sees an angel, and fears that God is about to judge him unto death (Cf. Leviticus 10:1-3)
- j. 1:13-17, the angelic proclamation
 - i. “Do not be afraid”, of death
 - ii. “your prayer is heard”, for a son, delayed answer to prayer, since it is implied from the full context that they had stopped praying this prayer
 - iii. “John” (The Lord is Gracious)
 - iv. “joy” at his birth, privately and publicly, God glorified through the obvious miracle
 - v. “great in the sight of the Lord”, defined in Luke 22:24-27, insofar as he was very God-like in humble orientation
 - vi. “drink neither wine nor strong drink”, a distinctive of the Nazirite vow, Cf. Numbers 6:2-8, John the Baptist would join Samson and Samuel as men separated from birth
 - vii. “filled with the Holy Spirit”, from birth, a unique gift, especially in light of OT workings (Psalm 51:5,11), but also in light of NT Spirit work in which filling follows sealing (Cf. Ephesians 1:13-14)
 - viii. “turn many” to repentance toward God
 - ix. “spirit and power of Elijah”, Cf. Malachi 4:5-6, type of Elijah, who is the precursor to the coming of Messiah, discuss how this was/will be achieved in two advents, putting to rest confusion on the matter
- k. 1:18-20
 - i. Zacharias’ tone is one of unbelief, evidenced by the angel Gabriel’s response
 - ii. Apply: doubt over a delayed answer to prayer
 - iii. 1:19, “glad tidings” has messianic overtones, Cf. Isaiah 52:7, Paul quotes that verse in Romans 10:15; Cf. Malachi 3:1
 - iv. 1:20, the judgment, Zacharias struck dumb (mute)
- l. 1:21-25
 - i. 1:22, “vision in the temple”, of which others had claimed the same, perhaps truly so, such a thing was not unheard of
 - ii. 1:23, Zacharias went home to the hill country of Judah, Cf. 1:39, traditionally Ein Kerem nearly 100 miles south of Nazareth, and SW of Jerusalem
 - iii. 1:24-25, five months of quiet solitude and rejoicing for Elizabeth, the devout woman gives all glory to God
- m. Further Expository Notes of this Passage, Firm Foundation Christian Church, Christmas Bible Study, 12/2/2016, Prepared by James Moriello
 - 1. John the Baptist’s Birth Announced to Zacharias marks the end of over 400 years of silence, fulfilling Malachi 3:1
 - 2. v.5, Zacharias a Jewish priest, a Levite, of the family of Abijah
 - 3. v.5, Cf. 1 Chronicles 24:10, 24 courses of priestly service, 2 weeks each, cannot get precise date by this, 13th month in the Hebrew calendar 7 years out of 19, no evidence of the courses following the year or otherwise

4. v.9-11, daily offering of incense, altar of incense in the Holy Place, why this is almost definitely not the Day of Atonement (no mention it was that day, courses relevant to daily duties but not the DOA, in verse 11 Zachariah was at the “altar of incense” which is in the Holy Place but it is not said that he was in or had entered into the Most Holy Place), once in a lifetime privilege given the number of priests to offer daily incense
5. v.11, ministry of angels, Hebrews 1:14
6. v.13, delayed answer to prayer
7. v.15, purpose in life before it begins (Jeremiah 1:5; Ephesians 1:4)
8. v.15, OT filling of the Holy Spirit occasional rather than NT normative (1 Corinthians 3:16)
9. v.15, Nazarite Vow, Numbers 6:1-4, John was likely a Nazarite from birth
10. v.16, the minister’s duty, the evangelist’s duty, your duty (Romans 10:14-17; 1 Corinthians 9:16)
11. v.17, forerunner “in the spirit and power of Elijah”, define that in terms of preaching/lifestyle
12. v.18, unbelief, despite being a priest, and well acquainted with God’s miracle power
13. v.19, “Gabriel”, “God is my strength”, messenger angel, Cf. Daniel 9:21
14. v.20, mute and deaf, need for signing and written communications, Cf. Luke 1:62
15. v.23, a week service period having elapsed
16. v.24, shortly thereafter, no specific time frame given, further refutes date setting of Jesus’ birth
17. v.25, opening of the barren womb of Elizabeth, Cf. Genesis 11:30; 1 Samuel 1:5



Photo Taken at the Mennonite Information Center, Tabernacle Replica, Lancaster, PA
The priest is standing to the left of the altar of incense (See Luke 1:11).

4. Luke 1:26-38

- a. 1:26, “in the sixth month”, of Elizabeth’s pregnancy, “Gabriel” the same angel as appeared to Zacharias appears to Mary, at “a city of Galilee” (in Northern Israel, a small city, more like a town in terms of population, perhaps of 2,000?) called “Nazareth” (not mentioned in the OT, some believe may have gotten its name from the Natsoreans, a family descended from David which was prominent in the intertestamental days)
- b. 1:27, “a virgin” (Gr: Parthenos), Cf. Isaiah 7:14 (Heb: Almah), “betrothed” was an engagement that was legally binding (usually for one year) and required a bill of divorcement to break
- c. “Joseph, of the house of David”, a point that Matthew makes in presenting his genealogy, Luke gives Mary’s genealogy—she is also of Davidic descent
 - i. Matthew concerned with Jesus’ legal right to the throne
 - ii. Luke concerned with Jesus’ right to the throne by virtue of his humanity, more detail when we get to Luke Chapter 3
- d. 1:28, “highly favored one”, stressing Mary is the recipient of divine grace, “blessed are you among women” due to her election by God, not by intrinsic grace or merited favor (Luke 11:27-28), Discuss: the bad theology behind the Roman Catholic “Hail Mary” prayer
- e. 1:29-30, needless apprehension put to rest
- f. 1:31, note at conception He was a Son in the womb, and at birth He was a Son in the world, He is “Jesus”, meaning “Savior”
- g. 1:32-33, note the five prophecies concerning Jesus (God the Son incarnate)
 - i. His greatness
 - ii. Called Son of God
 - iii. Sit on David’s throne
 - iv. Reign over Israel
 - v. Eternal Kingdom
- h. 1:34-35, the believing response of Mary, contrasted with the unbelieving response of Zacharias, the overshadowing of God the Holy Spirit will be the means of effecting the conception (fulfilling Genesis 3:15 and Isaiah 7:14), and confirming the sinlessness of the One in Mary’s womb (“that Holy One)
- i. 1:36, angelic announcement to Mary, compare with Luke 1:24, Mary was heretofore unaware of the conception in her cousin Elizabeth’s womb
- j. 1:37, a statement universally true, and necessary for one to have faith
- k. 1:38, Mary’s devout character and willingness to be used by God

5. Luke 1:39-45

- a. 1:39-40, Mary hastens to visit Elizabeth at her home in the hill country of Judah, traditionally Ein Kerem, 100 miles south of Nazareth, a three day journey (ibid. See note on 1:23, 312)
- b. Apply: upon receiving spiritual revelation, hastening to act upon it
- c. 1:41, “the babe leaped in her womb”, not a “fetus”, one of the strongest proof texts that a human life begins at conception in the Bible
- d. “Elizabeth was filled with the Holy Spirit”, as noted before, in the OT economy (still operative at that time), this filling would come upon someone, often (as in this case) to prepare someone to make prophetic utterance, as Elizabeth does here—she is therefore numbered among a group of divinely selected few prophetesses in the Bible although that term is not particularly applied here
- e. 1:42, Mary’s blessing is in being used by God to bear Messiah in His humanity
- f. 1:43, “mother of my Lord” is a reference to the bearing of Jesus in His humanity, Mary is not the “mother of God” since God does not have a mother (Cf. Micah 5:2; Hebrews 7:3)
- g. Apologetic significance (ibid. 5c), Mary is already a “mother” even though her Child is as yet unborn
- h. 1:44, spiritual joy of John the Baptist, even though yet unborn at this time he has a spirit which can be acted upon, remember that Elizabeth is under Spirit influence here and is therefore speaking absolute truth
- i. 1:45, belief, blessing, fulfillment, in this case, and can also be applied to salvation, prayer, prophecy, personal eschatology, etc...

6. Luke 1:46-55, The Song of Mary, aka The Magnificat

- a. Read as a whole, and note the following:
 - i. The prayer begins with God’s work in Mary, His personal work
 - ii. The prayer continues to and closes with the impending fulfillment of age old prophecies given to Israel, namely the promise of the coming of Messiah, invokes the idea of the covenant keeping God, whose personal and often covenantal name is YHVH (or YHWH)
 - iii. The prayer mirrors Hannah’s Song (1 Samuel 2:1-10), showing Mary’s familiarity with the Hebrew Scriptures (OT)
- b. 1:46-47, “soul”, “spirit”, tripartite essence of human beings, “body” being the third (Cf. 1 Thessalonians 5:23)
- c. 1:47, “God my Savior”, Mary recognized her need for a Savior, which is an acknowledgement she was a sinner (Cf. Romans 3:10,23, a refutation of the RC doctrine of her sinlessness)
- d. 1:48, “lowly state”, a helpless and humble sinner, lightly esteemed by men
- e. 1:49-56, divine attributes stressed in prayer, prayer is not about us but about the Lord; His power, holiness, mercy, justice, goodness, constancy, truth, and faithfulness are all brought to the fore here, Apply: formulate a brief prayer after this manner including at least five divine attributes

7. Luke 1:57-66, The Birth and Circumcision of John the Baptist
 - a. 1:57, “Elizabeth’s full time”, compare with 1:26 and 1:56, normal full term pregnancy
 - b. 1:58, fulfilling God’s word in 1:14, with a view to glorifying God, as all who knew her knew this was indisputably God’s miracle (Cf. Acts 3:2,8-10)
 - c. 1:59, “the eighth day...circumcise the child” (Genesis 17:9-12, this was the token of the Abrahamic Covenant, identifying one as a member of the Jewish nation), not for individual salvation as Genesis 15:6 proves, rather it is a public statement of the faith of the parents
 - i. Infant baptism (unbiblical practice) finds its OT theological roots in a false understanding of the meaning of circumcision, the (closest to equivalent) Bible correlation to circumcision is baby dedication (Matthew 19:13-15), which is identification of a baby with the Christian community based on the faith of the parent(s), Cf. 1 Corinthians 7:14
 - d. 1:60-64, the naming of a male Jewish baby is done on the eighth day of life, naming is after a relative, “His name is John (Yochanan)”, meaning God (YHWH is gracious), now the deaf and mute condition is lifted from Zacharias—he has been humbled and learned faith and obedience in a better way than before
 - i. Bonus fact: B’rit Bat, aka other names, the naming of a baby girl is done within 30 days of birth (generally on the early end), and the name is announced by the father at synagogue during the time of Torah reading
 - e. 1:65-66, circumstances surrounding John’s birth inspired holy fear in this area, populated by Levites and Judahites, setting the stage for the coming call to repentance and faith in Messiah
8. 1:67-80, Zacharias’ Prophecy
 - a. 1:67, Cf. 1:41, the same had happened to Elizabeth three months prior, now Zacharias also is guided by the Spirit and speaks prophetically
 - b. 1:68, the redemption is said to be complete though it had not yet happened, note the operation of God outside of time, yet His work invades time
 - c. 1:69, apparently Elizabeth had shared with her husband what had been revealed regarding the fruit of Mary’s womb (Jesus the Messiah)
 - i. “house of His servant David”, Cf. 1 Chronicles 17:11-14
 - d. 1:70, Cf. 2 Peter 1:19-21
 - e. 1:73, in addition to the Davidic Covenant, the Abrahamic Covenant is also in view here (Genesis 12:1-3 as expounded in Galatians 3:6-9)
 - f. 1:76-77, John the Baptist would be the forerunner, preaching salvation, repentance, and forgiveness of sins through the “Highest” (the Lord Jesus)
 - g. 1:78, Christ the “Dayspring”, Cf. Isaiah 60:1-3; John 8:12; Revelation 22:16
 - h. 1:80, John the Baptist grew physically and spiritually
 - i. “in the deserts”, living as an ascetic (in solitude but not alone—with God)
 - i. Was John the Baptist an Essene? (Almost definitely, No.)
 1. Arguments for: area where he dwelt, ascetic lifestyle
 2. Arguments against: Essenes opposed the priesthood (to which his father belonged), John held to one baptism and not many ritual washings, John’s preaching is dissimilar to the Essene teaching in that it lacked the same extreme separatism and legal concerns

9. Self Test #1, Introduction and Chapter 1
 - a. Was Luke a Jew or a Gentile? What evidence is there to support this?
 - b. How many and which NT Books did Luke write?
 - c. Identify the five main themes of Luke.
 - d. Who was Theophilus? What does his name mean?
 - e. Explain the 24 courses of the priesthood.
 - f. Approximately how many priests were there in Israel in Jesus' day?
 - g. What does the name John (Hebrew Yochanan) mean?
 - h. Which vow was John the Baptist subject to for his entire lifetime? What 2 other OT figures also were subject to that lifetime vow?
 - i. Explain the difference in the way in which God the Holy Spirit filled people, contrasting OT days versus NT days.
 - j. The term "glad tidings" has Messianic overtones, and is another term for "gospel." Which OT prophet spoke of "glad tidings" in this context?
 - k. Where did Zacharias and Elizabeth live? How far was that from Nazareth, where Joseph and Mary lived?

- l. The coming of John the Baptist fulfilled two prophecies in which OT Minor Prophet book. What verses specifically in that book?
- m. What was the name of the angel that appeared to both Zacharias and Mary?
- n. Which two verses clearly prophesied the virgin birth in the OT?
- o. Which verses in Luke 1 clearly support that a human life exists from the moment of conception?
- p. What is wrong with calling Mary the “Mother of God?” What term is biblically appropriate to use?
- q. Luke 1:45 talks about belief, blessing, and fulfillment. Give the application of that with regard to salvation.
- r. The Song of Mary (Magnificat) mirrors whose and which OT prayer? What is the OT reference for this?
- s. Which verse in the Song of Mary most clearly proves that she was a sinner?
- t. Explain circumcision as practiced by the Jews. It was given as a token of the covenant to which ‘human ancestor’ of our Lord’s humanity?
- u. Four individuals spoke prophetically in Luke 1. Name them.
- v. Which name of Jesus Christ comes from Zacharias’ prophecy? What other Scriptures and names are associated with it elsewhere in the Bible?

10. 2:1-7, Jesus is Born in Bethlehem (FFIC TV Ministry Program #62)
- a. 2:1, “in those days”, between 8-4 BC, probably more specifically between 6-4 BC, dating arrived at by looking at the years of the reigns of Caesar Augustus, King Herod, and Pontius Pilate (working backward)
 - b. Time of year unknown, December 25th is possible, as evidenced by Luke 2:8
 - i. In Israel, December is within the rainy season, and on 12/25, to this day, plenty of shepherds and flocks are in the well-watered fields
 - ii. Average temps in Bethlehem are in the 40’s and low 50’s, with occasional frosts
 - c. “a decree went out” to “all the world”, that is, all those lands under Roman authority
 - d. Registration was for the purpose of taxation
 - e. Roman authorities had no interest in the convenience of subject peoples
 - f. 2:2, “Quirinius” served 2 terms as governor over Syria, to whose jurisdiction Judea belonged
 - g. Census took place during his first term of office (supporting 8-4 BC date of the Lord’s entrance into the world He created)
 - h. 2:3-5, the Jews had kept meticulous family records (genealogies) for centuries
 - i. Rome used this information for oppressive taxation
 - ii. God used it according to His sovereign purpose (Cf. Micah 5:2; 1 Chronicles 1-9; Matthew 1:1-17; Luke 3:23-38)
 - i. 2:5, “Mary, his betrothed wife”, one year courtship period of engagement, which was legally binding—hence the term “wife”
 - j. “with child”, pregnant, having been overshadowed by God the Holy Spirit
 - k. 2:6, expounded upon by the Apostle Paul in Galatians 4:4-5
 - l. 2:7, “her firstborn Son”, emphatic in Greek literally “her Son, her firstborn one”
 - m. Cf. Mark 6:3, after giving birth to Jesus, Mary had 4 more sons with Joseph, and at least 2 daughters, so Jesus had 6 half-siblings
 - n. “swaddling cloths” had 2 uses, wrapping babies to keep them warm and wrapping bodies prior to burial
 - o. “laid Him in a manger”, possibly an animal feeding trough
 - p. Apply: when Jesus came into the world, He was cold—our Lord experienced many of the same things as you and I
 - i. Cf. Hebrews 4:14-15, we have a uniquely qualified Savior, for He was both fully God and fully Man (Philippians 2:5-11)
 - q. “no room for them in the inn”, all accommodations had been filled, both public and private, so those who arrived in Bethlehem later than sooner to register for the census had to stay in stables or caves (to get out of the elements), Apply:
 - i. Christ came into the world He created, yet there was no room in it for Him even as He entered it, neither by distant relatives nor strangers
 - ii. Peter’s mother-in-law and Lazarus’ family willing to accommodate Jesus
 - iii. Few will put Him up with Him at all today, fewer still invite Jesus into their homes and hearts, Is there any room for Jesus Christ in the ‘inn of your heart?’ Cf. Revelation 3:20.

11. 2:8-14, Glory in the Highest (FFIC TV Ministry Program #63)
 - a. 2:8, “in the same country”, in areas outside Bethlehem town proper
 - b. “shepherds” keeping the night watch were the only ones alert/awake
 - i. Their jobs, to protect the sheep from themselves and from predators
 - ii. The Good (and Great) Shepherd of men first appeared to humble shepherds of sheep, Cf. John 10:11; Hebrews 13:20
 - iii. Apply: Are you spiritually alert and awake?
 - c. “living out in the fields” with their sheep, a sight seen today year round, including in the rainy winter season when there is much green grass conducive to grazing
 - d. 2:9, at first one angel appeared to the shepherds (plural, at least 2)
 - e. “glory of the Lord shone”, the Shekinah Glory reflected “around them”
 - f. The “angel” had been with God, and therefore had some ‘shine in his wings’, just as Moses’ face shone (Cf. Exodus 34:29) following blessed communion with God, apply how the same lifts up our countenances
 - g. 2:10, “Do not be afraid”, needless fear
 - h. “good tidings”, Cf. 1:19, *ibid.* 3k3
 - i. “all people”, the Savior has come for shepherds and kings, Jews and Gentiles, rich and poor, men and women, the universal call (Isaiah 45:22; John 3:16)
 - j. 2:11, “the city of David”, his ancestral home (1 Samuel 16:4, 17:15)
 - k. Micah 5:2 finds its fulfillment here, Matthew 2:6 quotes it in this context
 - l. “a Savior”, or “a Jesus”, the nature of this Savior is that He is not a human deliverer but “Christ the Lord”, the eternal Messiah, the God-Man
 - m. 2:12, the specific sign to the shepherds was to bear witness to the unusual circumstances of this particular Child
 - i. Apply: One wonders if any other babies born that night in Bethlehem had found room at the inn, or in the town with family. The world has room for its own, but “the Son of Man has no place to lay His head” (Luke 9:58 applied in its context).
 - n. 2:13, more angels suddenly appear to join in the chorus of praise
 - o. 2:14, the angelic song, we cannot know if this was the entire song or only its chorus, but it is enough in and of itself
 - p. The Incarnation (Cf. John 1:14; Philippians 2:5-11) had/has three effects
 - i. God’s Glory, Psalm 148
 - ii. God’s Peace, a conditional offer by God to all, stressing belief required on man’s part (Cf. John 3:16; Romans 8:3-11)
 - iii. God’s Goodwill, His divine favor towards all men by preparing a Body for Himself to come down and pay sin’s penalty, thereby qualifying those who wish to come to Him for heaven, based on His own merits and not ours (Romans 3:23, 6:23), (Simplified for Application)--Christmas was the beginning, Easter was the culmination, of the salvific work

12. 2:15-20, The Shepherds Seek Jesus

- a. 2:15, response to divine revelation, further investigation
 - i. Apply: Acts 17:11 in response to the hearing of the Word of God, Cf. Romans 10:17
- b. 2:16, “came with haste” stresses the urgency of response to spiritual matters
- c. “and found” things to be just as the angels had spoken in 2:12, the exactitude of biblical prophetic revelation
- d. 2:17, “made widely known”, the shepherds turned evangelists, these are the first NT evangelists, and they believed in faith, and now have the soul winner’s reward, Cf. Proverbs 11:30; Daniel 12:3; Matthew 4:19
- e. 2:18, “marveled at those things”, many marvel even today upon hearing the gospel, but only some of those respond in faith, Cf. Luke 18:8; 2 Corinthians 13:5
- f. 2:19, “pondered them in her heart”, meditation upon the work of God in one’s life in all areas, specifically regarding His salvation work, Cf. Luke 1:46-55; Psalm 119:11a applied
- g. 2:20, “the shepherds returned” to their occupations and became witnesses right where they were, God has seen fit to give you the message to share in your home, in your community, at your job

13. 2:21-24, The Circumcision and the Presentation

- a. 2:21, “eight days...circumcision”, Galatians 4:4 fulfillment
 - i. Circumcision the sign of the Abrahamic Covenant (of Jewishness), Genesis 17:9-12
 - ii. Circumcision and the Mosaic Covenant, Leviticus 12:2-3
 - iii. Circumcision and the New Covenant, Acts 15:1-21, clearly determined not to be a condition of salvation
 - iv. Discuss: Should a Jew still be circumcised today?
 1. Argument for, Genesis 17:13-14, basis being not for salvation but because of identification with the Abrahamic Covenant
 2. Argument against, the New Covenant, and FOBO, http://www.firmfoundationri.com/images/Framework_of_Bible_Ordinances_Short_Version.pdf
 - v. Spiritual circumcision, Romans 2:29; Colossians 2:11
- b. 2:22-24
 - i. The presentation, Leviticus 12:4-8, the woman brings an offering to the Lord to make atonement for her (ritual/ceremonial) uncleanness
 - ii. Note the poverty of Joseph and Mary in the type of offering they brought, the birds rather than the lamb
 - iii. 2:23, Cf. Exodus 13:2, God’s claims first, in the progressive revelation the tribe of Levi was also subsequently chosen to be set apart for the holy service under the ceremonial Law

14. 2:25-35, Simeon sees God's Salvation

- a. Privilege of being a witness to the Incarnation (Cf. Luke 10:23-24)
 - i. Apply: privilege and responsibility of living in NT age with greater quantity of revelation, and the indwelling Spirit (John 14:16-18)
 - b. 2:25-26, Messianic hope, (Daniel 9:24-26 gave approximate timing, specific timing revealed "by the Spirit")
 - c. 2:27, the timing, the presentation of the Christ Child
 - d. "according to the custom of the law" of Moses (Cf. Galatians 4:4, *ibid.*)
 - e. 2:29, Simeon's many days fulfilled, the death of the righteous, Cf. Numbers 23:10; Proverbs 14:32
 - f. 2:30, spiritual vision, "my eyes"—one must see God's salvation for oneself
 - i. "Your salvation" from sin, divinely initiated and appropriated by faith
 - ii. John 20:24-29 applied
 - g. 2:31-32, the universal scope of the gospel, emphasized most clearly by Isaiah (throughout Chapters 40-66, 45:22, 49:1, 56:6 as examples)
 - h. 2:32, revelation to Gentiles through Jews, Cf. John 4:22; Romans 3:2
 - i. Apply: the satanic character of anti-semitism
 - i. 2:34, Simeon, having first blessed God, now blesses the parents of His humanity, specifically addressing Mary
 - j. "fall and rising" based upon whether one believes upon the Messiah God-Man, Cf. John 5:24-29
 - k. "spoken against", Christ a rock of offense, Cf. Psalm 118:22; Isaiah 8:14
 - l. 2:35, the heartfelt pain of Mary at His rejection and ultimately His crucifixion, Mary would know what it is to lose a Child, so too can God the Father relate from the standpoint of interrupted communion with God the Son at a moment in time at the cross
 - m. "thoughts of many hearts...revealed", the divine Searcher knows who will fall and go to their place and who will rise and join the Savior in heaven, this will be known to all who have passed in the next life (Cf. Luke 16:19-31)
15. 2:36-38, Anna (from Hebrew: Hannah: favor or grace) Testifies of the Redeemer
- a. 2:36, "prophetess", joining Miriam, Deborah, Huldah, Noadiah, and (later) the daughters of Philip as named and receiving this designation
 - b. "Phanuel...tribe of Asher", showing that there were genealogical records preserved of all twelve tribes in Jesus' day
 - c. "great age...seven years...about eighty-four years", either 103+ years old, or 84 years in total, this commentator favors the latter
 - d. 2:37-38, a portrait of a woman of faith
 - i. fully consecrated to God's service
 - ii. engaged in private worship
 - iii. engaged in public worship
 - iv. testifying and witnessing to God's redemption
 1. Indirect Application: note that she was personally evangelizing in the temple, where people were most religious, but only some were seeking redemption dictated on God's terms, Apply

16. 2:39-40, Jesus' Boyhood

- a. 2:39, "all things according to the law of the Lord", meaning the circumcision and presentation
- b. Within verse 39 is Matthew 2:1-12, Jesus' infancy in Bethlehem, and Matthew 2:13-18, His infancy in Egypt, then the return to Galilee, Matthew 2:19-23
- c. "their own city, Nazareth", where both Joseph and Mary had grown up
- d. 2:40, Jesus developed in 12 years physically, spiritually, and intellectually
- e. What was generally true of boyhood in that age, with regard to spiritual Jewish homes such as that in which Jesus was raised
 - i. Age 5-7, reading and study of Scripture, beginning with Leviticus
 - ii. Age 10, study of oral law or traditions of the fathers (Mishnah-not written down until 200 years later)
 - iii. Age 13, became son of the commandments, bar mitzvah
 - iv. Study and memorization of Scripture a 7-day a week pursuit
 - v. Teaching method: primarily rote and repetition (point of comparison: times tables and not the new math)
 - vi. Up until age 3 the mother would teach (weaning would end around 2)
 - vii. After age 3 the training of a son was the father's responsibility, including the apprenticeship and learning of a trade (Jesus, carpenter, Mark 6:3)
 - viii. Supplemental education was also provided at synagogue at the elementary and secondary level
 - ix. Rabbinic training was by invitation only
 - x. All this while Jesus was apprenticing to learn the "trade of His heavenly Father", as becomes evident in the following verses-

17. 2:41-52, Jesus Amazes the Scholars

- a. 2:41, Cf. Exodus 23:14-17; Deuteronomy 16:1-8, at a minimum the most faithful Jews would come to Jerusalem once annually at Passover
- b. 2:42, "twelve years old", the year of preparation for bar mitzvah (ibid. 16e3)
- c. 2:43-45, traveling in large caravan, Jesus was supposed to be with others in the caravan, "a day's journey" of the three day journey home to Nazareth
- d. 2:46-47, Christ's extraordinary wisdom noted by the scholars as He dialogued with the teachers in Jerusalem
- e. 2:48, Mary scolds her sinless Son, though He was not guilty of dishonoring His earthly parents (see 2:51, "was subject to them")
- f. 2:49, the reason why, the honoring of His heavenly Father took precedence
- g. 2:50, Mary, though she knew Jesus' nature, was not able to fully comprehend the implications of His earthly mission, yet she piously meditated upon them
- h. 2:52, from age 12 to "about thirty" (3:23), Jesus' development in His humanity intellectually, physically, spiritually ("favor with God", 3:22), and socially (His perfectly faithful conduct with truth and integrity earned Him respect of all)
 - i. Apply/Discuss the terms of "favor with God and men" for us
 - ii. The perils of favor with men on terms other than biblical integrity, and how Jesus earned this without compromise as a youth
 - iii. Yet, as the gospels demonstrate, the fickleness thereof

18. Self Test #2, Chapter 2

- a. Between which years (BC and/or AD) was Jesus born?
- b. Is it possible that Jesus was born on December 25th? Why/Why not?

- c. Who were the first people to visit the Christ Child?

- d. How old is a Jewish baby boy at circumcision?
- e. What is the NT application of circumcision?

- f. Which 2 people testified of the Redeemer during the time of His presentation in the temple?

- g. Explain what the upbringing of Jesus was like?

- h. Jesus was apprentice and then fully functional in two trades. What were they? (Hint: He had both an earthly father and a heavenly Father)

19. 3:1-6, John the Baptist's Ministry

- a. 3:1, The timing, Pontius Pilate, whose governorship ran from 26-36 AD, so considering that Jesus was born 6-4 BC (ibid. 10a), and noting Luke 3:23, probably the year was 26 AD, with the crucifixion taking place in 30 AD
- b. 3:2, "Annas and Caiaphas were high priests", Annas had held power for decades, and still did, though his son-in-law had 'inherited' the position
- c. "in the wilderness" living as an ascetic (1:80)
- d. 3:3, John's baptism
 - i. "of repentance", which accompanies salvation, a turning from sin towards God, away from self will and towards divine will
 - ii. "remission of sins", forgiveness, erasure of a debt (sin debt to God) effected by faith and belief (OT economy, Habakkuk 2:4)
 - iii. Isaiah 43:22-26 as applicable here, doctrinally and to the times
- e. 3:4-6, quotes Isaiah 40:3-5
 - i. "the voice" is that of John the Baptist, the herald
 - ii. "Prepare" applied: the heart, by means of repentance born of faith
 - iii. "the way of the LORD", the intrusion of YHVH into human affairs, the divine plan enters (Hymn 32: Make Way for the King)
 - iv. Obstacles removed, applied/discuss
 - v. "all flesh", the universal gospel, universal witness, universal accountability, finds ultimate fulfillment in Jesus Christ Whom John is soon to reveal, consummation at second coming
 - vi. "salvation of God" from sin (Romans 5:18, 10:13; Titus 2:11), prophetically regarding OT which had been revealed to that time, see Isaiah 44:22 and Jeremiah 33:8

20. 3:7-14, “bear fruits worthy of repentance”

- a. 3:7-9, John the Baptist’s message
 - i. 3:7, “to the multitudes” in the hearing of “the Pharisees and Sadducees” (Matthew 3:7), addressing both those coming to the baptism for right motive and for motive to observe
 - ii. “Brood of vipers”, Cf. Romans 3:13
 - iii. “wrath to come” and rest upon unbelievers (John 3:36 as fulfillment of the many warnings by OT prophets)
 - iv. 3:8, “bear fruits”, Cf. Luke 6:43-45, works are evidence of true repentance unto salvation
 - v. 3:8, “Abraham as our father”, ethnic pride, nobody goes into heaven on the coattails of ancestors, Cf. John 8:37-47, note that Jesus was not more gentle than John here in His preaching (apply today)
 - vi. 3:9, the imminence of judgement, regarding national Israel (Deuteronomy 28) and individually (“into the fire”, eternally, beginning at the point of death in this brief life)
- b. 3:10-14, Specific examples of fruits of true repentance
 - i. 3:10-11, stop hoarding money and goods, and be benevolent
 - ii. 3:12-13, taxes required by Rome in set amount, but tax collectors would add on additional sums so they could get an additional cut
 - iii. 3:14, soldiers were paid a daily wage, but many stole by violence and made false accusations for which one would have to pay to make the charges go away
 - iv. Many had entered these professions to get rich, but now they were to engage in them honestly and be content
 - v. “be content with your wages” as general principle for employees today, giving an honest day’s work for the agreed upon wage, and not pilfering goods or time (e.g. with punching others’ timecards, internet surfing, solitaire, etc.)

21. 3:15-17, Three Baptisms

- a. 3:15-16, John the Baptist affirms he is not the Christ, “One mightier than I”
- b. “baptize you with water”, an immersion in keeping with Jewish ritual baptisms of the day, but more so an identification with John’s message and willingness to follow the One Whom John identifies as the Christ (Messiah)
 - i. Christian water baptism similar in meaning (Matthew 28:19; Romans 6:3-5)
- c. “sandal strap I am not worthy to loose”, John humbles himself beneath the dignity of the lowest slave w/regard to Jesus
- d. Jesus will baptize with two kinds of baptisms, again denotes association
 - i. “with the Holy Spirit” (Romans 8:9-11; Ephesians 1:13-14), that which accompanies salvation as repentance does (Cf. Mark 1:15; Hebrews 6:9)
 - ii. “and fire” is “unquenchable fire” of hell, as clearly seen by looking at the context (Pentecostals falsely teach that this fire is tongues of Acts 2:3-4, but that is completely ignoring the context here, and moreover violates other Scripture—see how easy it is to come to false understandings/teachings without good Bible hermeneutic/Discuss)

22. 3:18-20, Herod the Tetrarch Rebuked

- a. 3:18, “many other exhortations”, such as indicated in John 1:25-30, 3:27-36
- b. 3:19, “Herod the Tetrarch”, aka Herod Antipas, 4 BC-39 AD, Cf. 3:1
 - i. Much historical material found in Josephus’ Antiquities (17-18)
 - ii. Son of Herod the Great (Idumean/Edomite) and Malthace (Samaritan)
 - iii. Younger brother of Archelaus
 - iv. reigned over Galilee and Perea from the capital city of Tiberias (note the geography on a Bible Map)
 - v. Eloped with the wife of his half-brother Philip I, Herodias, even while both were married, a blatant violation of Leviticus 18:16
- c. 3:19-20, Cf. Luke 9:7-9; Matthew 14:3-10; Mark 6:14-20 for further treatment of the back story here

23. 3:21-22, The Baptism of Jesus Christ

- a. 3:21, “all the people” who had the heart to follow through
- b. “Jesus also was baptized” after the people, emphasizing His servanthood, taking the last turn to do so
- c. “He prayed, the heaven was opened”, direct line of communion
- d. 3:22, various observations
 - i. The Holy Spirit communed with Christ throughout His days on earth
 - ii. “bodily form like a dove” shows distinct existence of God the Holy Spirit, “dove” as a symbol of peace and gentleness
 - iii. All three Persons of the Trinity present, proving the distinct existence of all Three Persons of the Trinity, yet one God (Cf. John 10:30; Matthew 28:19 “the Name” (singular), OT reference: Isaiah 42:1
 - iv. Modalism heresy is thoroughly refuted by this verse
 - v. Bat Kol as special audible manifestation of God the Father (Cf. 9:35)
 - vi. Apprenticeship of the trade of His heavenly Father completed with full satisfaction of the Father, “well pleased”

24. 3:23-38, The Genealogy of Jesus Christ

- a. Matthew gives Joseph’s line (the legal line), Luke gives Mary’s line (the actual line)
- b. 3:23, “about thirty years of age”
- c. “(as was supposed) the son of Joseph”, not Joseph’s biological child due to the virgin birth is the point, Cf. 1:34-35
- d. Compare with Matthew 1:2-16 and note the following
 - i. Both grandfathers of Jesus are named, they are different
 - ii. Matthew goes Abraham-(forward) Jesus, Luke goes Jesus-(back) Adam
 - iii. Both descendants of David and Abraham, fulfilling unconditional promises/prophecies of Genesis 12:1-3 and 1 Chronicles 17:11-14
 - iv. Lines intersect at Zerubbabel and Shealtiel
 - v. Lines diverge with Nathan and Solomon
 - vi. Jeconiah is in Joseph’s line but not Mary’s line
 - vii. Matthew emphasizes Jesus’ Kingship and Fulfillment of Promise, Luke emphasizes His humanity and redeeming work re: “Adam”, the man of sin, Cf. Romans 5:12-21

25. Self Test #3, Chapter 3

- a. Which 2 men were recognized by Luke as holding the office of High Priest in the days of John the Baptist?
- b. Fill in the blanks. John came “preaching a baptism of _____ for the remission of _____”
- c. What does remission mean both in secular and theological context?
- d. Which OT prophet, and chapters and verses, are quoted by John the Baptist in Luke 3:4-6?
- e. Two different groups of people were coming to John’s baptism. Who were they and why were they there?
- f. Many Jews in Jesus’ day, and today, believe they will go to heaven because they are children of who?
- g. People from which 2 specific occupations were addressed by John the Baptist with regard to how they might show fruits of repentance?
- h. What 3 types of baptism of found in Luke 3? Explain them each briefly in only one sentence each. (You may use the back of this page if you like.)
- i. Who was Herod the Tetrarch, and what are some of his ‘claims to fame’?
- j. When do all three Persons of the Trinitarian God appear at the same time in Luke 3?
- k. How old was Jesus when He began His ministry?
- l. Luke records Jesus’ genealogy through whom: Joseph or Mary?
- m. Luke records Jesus’ genealogy all the way back to Adam. This is in keeping with which theme of Luke’s gospel?

26. 4:1-13, Satan Tempts Jesus in the Wilderness

- a. 4:1, “led by the Spirit”, shows that this time of temptation was part of the divine plan, to prove the impeccability of God the Son in His humanity, by testing Him in all three areas of 1 John 2:16
- b. Being God, Jesus unable to sin, Cf. Hebrews 4:15; 1 John 3:5
- c. “the wilderness”, traditionally a desert area in Judea NW of Dead Sea, W of the Jordan River, but place unknown
- d. 4:1-2, Israel failed, her Messiah will succeed, Cf. 1 Corinthians 10:1-5; Hebrews 3:7-11, note also significance of “forty days” compared to forty years for Israel
- e. 4:2, “He ate nothing”, human beings can go several weeks without food, but not without water
- f. “when they had ended, He was hungry”, note that the devil often holds off his attacks until we reach our weakest moments (antidote, 1 Corinthians 10:13)
- g. Note: order of temptations actual in Luke (1:3) but thematic in Matthew (4:1-11)
- h. 4:3-4, first temptation, in the area of the “lust of the flesh”
 - i. “If”, can be read as ‘If, and You are”, “Since”, “Seeing as how”, the devil knew His identity as the “Son of God” and Messiah
 - ii. Area of temptation the same, specifics of it applicable to His deity
 - iii. Response with Scripture, Deuteronomy 8:3
- i. 4:5-8, second temptation, in the area of the “lust of the eyes”
 - i. The devil has “authority” in this world, so this was a ‘legitimate’ offer, Cf. John 12:31, 16:11; 2 Corinthians 4:4, Antichrist will one day accept this offer in the end times
 - ii. Response with Scripture, Deuteronomy 6:13, 10:20
- j. 4:9-12, third temptation, in the area of the “pride of life”
 - i. “pinnacle of the temple”, either the highest point or place of most panoramic view
 - ii. Misapplication of Scripture, Satan quotes Psalm 91:11-12, but this is not the will of God at this time, to do so would be testing God in unbelief that He would follow through redemption via the cross
 1. Note: false teachers adeptly misapply Scripture
 - iii. Response with Scripture correctly applied, Deuteronomy 6:16
- k. 4:13, “every temptation”, one of each kind of those in 1 John 2:16
- l. “he departed”, Cf. James 4:7, applied to believers’ lives
- m. “opportune time”, a future point of weakness in humanity, namely the cross, note that the devil will take leave of us for awhile in order to set another trap

27. 4:14-15, Jesus Returns to Galilee and Teaches in a Circuit
- a. 4:14, “in the power of the Spirit”, not in the power of the human flesh body that God prepared for Him—for that was worn down by fasting 40 days
 - b. Chronologically fits after the events of John Chapters 1,2,3, and 4
 - c. 4:14-15, Jesus’ time of popularity in Galilee in the “Year of Inauguration”, when He was “glorified by all” (Jesus’ internal response, Cf. John 2:23-25)
 - d. 4:15, “and He taught in their synagogues”, Special Study on the origin and nature of synagogue practice:
 - i. Synagogue: Greek: Gathering Together (Places); from Hebrew: Bet Kneset: House of Gathering, or House of Congregation (Note: Kneset is the State of Israel’s legislative body, or parliament)
 - ii. Origin: after the destruction of the temple of Solomon by Babylon, beginning in the days of the exile from the land (beginning in the days of Ezra-Nehemiah), and in conjunction with the rebuilding of the second temple (of Zerubbabel)
 - iii. Purpose: maintain Jewish community, traditions, and worship, in the absence of a standing temple (excluding sacrifices)
 - iv. A place of religious and spiritual training for the people (of all ages)
 - v. Services: Public worship and reading of the Law: required that a quorum (Hebrew: minyan) of ten men be present
 - vi. Typical Synagogue Service (then and now), the order may vary: Call to Worship (Shema), Prayers (Including Shemoneh Esreh), Singing of Psalms/Hymns, Reading(s) from the Law and the Prophets, Sermon/Exposition(s)—as we will see in the next verses in Luke, often with a time of Q&A/Discussion following (*Compare to FFCC Services)
28. 4:16-30, Jesus is Rejected at Nazareth
- a. 4:16, “as His custom was”, our Lord never forsook the assembly or excused Himself from public worship, as an example to us (Cf. Hebrews 10:25)
 - b. “stood up” to read Scripture, according to custom
 - c. “handed the book”, or scroll, which was generally housed in the “ark”
 - d. 4:16-17, it was Jesus’ turn to exposit the Prophets on this Sabbath day
 - e. 4:18-19, Jesus quotes 61:1-2a, but does not quote all the way through verse 3
 - i. Passage is/always understood as distinctly Messianic
 - ii. 61:1-2a relevant to the First Advent (Coming)—How?
 - iii. 61:2b-3 relevant to the Second Advent (Coming)—How?
 - iv. Note: danger of applying this Scripture to self or any other man today, has been grossly misapplied as a so-called ‘prophetic word’ as ‘justification’ for women to preach today (Cf. 1 Timothy 2:11-15)
 - f. 4:20, “sat down” to teach Scripture, according to custom
 - g. “eyes...fixed on Him” in earnest expectation of hearing the Word of God expounded, Apply: Is it this way today? With you? In your church meetings?
 - h. 4:21, Jesus was claiming that He was the fulfillment of this prophecy, a certain Messianic claim, that He was the “Me”, the God-Man of Whom Isaiah wrote
 - i. 4:22, “all bore witness”, heard His claims
 - j. “marveled” at the proclamation of grace, but in another sense at the distinction of advents drawn by the Lord, theretofore a “mystery”

- k. “Is this not Joseph’s son?”, familiarity breeds contempt, Cf. 4:24 (app #1)
 - l. 4:23, “Physician, heal yourself!”, Cf. Luke 23:35
 - m. Apparently Jesus had done no miracles in Nazareth to that point, as He had done in Capernaum
 - n. 4:24 (app #2), the broader rejection by the majority of Jews, and Gentile acceptance of His Messianic claims, this gives context to the following 2 OT events cited in the following verses, both from Kings (one OT Book according to the Jewish canon of Scripture)
 - o. 4:25-26, Cf. 1 Kings 17:7-16, Refer to FFIC TV Program #261-262 for exposition
 - p. 4:27, Cf. 2 Kings 5:1-14, Refer to FFIC TV Program #274 for exposition
 - q. 4:28-29, the cliff overlooking the Valley of Jezreel, traditionally Mt. Precipice
 - r. 4:30, probably miraculously, validating His Messianic credentials, if so then Jesus did do a miracle at Nazareth!
29. 4:31-37, Jesus expels a demon on the Sabbath
- a. 4:31, “down to Capernaum”, Nazareth 1400 feet above sea level, and Capernaum 700 feet below sea level
 - b. “Capernaum, a city of Galilee”, “town of Nahum”, on the western shore of the Sea of Galilee, Jesus’ home base for ministry (Cf. Mark 2:1), judged for unbelief (Cf. Matthew 11:23, and is now uninhabited other than for pilgrims)
 - c. 4:32, “with authority” beyond that of any other rabbi (Cf. Matthew 7:28-29)
 - d. 4:33-34, Cf. James 2:19, Note the unsettled spirits awaiting judgment but w/o recourse, having sinned and fallen, waiting for great many years for the ‘other shoe to drop’, Apply to unbelievers, (their spirits, Cf. Luke 16:24-25)
 - e. “Let us alone”, there was more than one demon
 - f. 4:35-36, “Jesus rebuked him...with authority and power”, apart from the usual formula for Jewish exorcisms, His works were just as marvelous as His words
 - i. Cf. John 14:11-12, His consistent testimony, the works of His disciples greater in quantity, but not quality, differing for the same reason the specific temptations were different (He is God), Acts 2:22 applied
 - g. 4:37, Jesus’ words and works are published throughout Galilee (Cf. Acts 26:26)
30. 4:38-39, Simon Peter’s wife’s mother healed
- a. All 3 synoptics record this miracle (Cf. Matthew 8:14-15; Mark 1:29-31)
 - b. 4:38, “Simon’s wife’s mother”, proving that Peter was married (and that she grew old with Peter and accompanied him in his ministry, Cf. 1 Corinthians 9:5—RC Church denies this), apologetic significance re: RC doctrine of celibacy, in addition to doctrine concerning OT and NT priesthood
 - c. “high fever”, Doctor Luke notes the severity of her infirmity
 - d. “they made request of Him”, intercessory prayer works!
 - e. 4:39, answered prayer, Jesus has power to heal supernaturally, and immediately, so we have a picture of spiritual healing (Cf. Isaiah 53:5)
 - f. Cf. John 5:24 applied to our text in the spiritual sense, immediate healing ought to result in immediate service, Cf. Luke 19:6, Challenge yourself here
 - g. Apply: women’s service ministry of value to the Lord

31. 4:40-41, Many healed after the Sabbath sunset
 - a. We know it was the Sabbath by comparing sequence of events w/Mark 1:21
 - b. 4:40, Cf. Matthew 8:16-17; Isaiah 53:4 fulfilled here re: physical illnesses, but the greater fulfillment of that passage is in the spiritual sense
 - c. 4:41, demons rebuked for revealing Jesus of Nazareth's true identity, Why?
 - i. Because demons, being evil, bear false witness—Jesus did not desire testimony of liars
 - ii. As stated before, Jesus' words and works are sufficient (Cf. John 14:11)
32. 4:42-43, Jesus' Second Preaching Tour in Galilee
 - a. Mark 1:35 tells us that His next day began early, with prayer
 - b. 4:42, Christ attractive, some for sincere reasons and others for insincere ones
 - c. 4:43, "preach the kingdom of God", that Christ the King has come
 - d. "other cities also", not just Capernaum (4:31, "sabbaths")
 - i. Bethsaida, Chorazin (Cf. Luke 10:13)
 - ii. Gennesaret, Magdala, Tiberias, Gergesa
 - iii. Nain (Cf. Luke 7:11-17)
 - e. "this purpose", Christ's purpose, the purpose of the church to promote His kingdom program
 - f. 4:44, "preaching in the synagogues" (ibid. 27d), Jesus was first sent to Israel to offer His Messianic Kingdom (Cf. Matthew 15:24)
33. Self-Test #4, Chapter 4, and "Blasts from the Past"
 - a. Jesus was tested in all three areas of 1 John 2:16. Name them.
 - b. In order, as Luke presents them, what were the three temptations the Lord emerged victoriously from?
 - c. Jesus responded to the three temptations by quoting Scripture from which Old Testament book?
 - d. Satan also likes to quote Scripture when it suits his agenda. What Scripture did he quote to tempt Jesus to act outside God's will?
 - e. When did synagogues begin to be built, and for what purposes?
 - f. What is the Shema?
 - g. What is the Shemoneh Esreh?

- h. In Jesus' day, what postures were taken when reading and expositing the Word of God? What do the postures teach us?
- i. At Nazareth, Which book did Jesus quote from regarding Himself? Why did He only quote verses 61:1-2a, and not all the way through verse 3?
- j. Jesus only performed one miracle in Nazareth in the biblical record. What was it, and when was it performed?
- k. How do we know that Peter was married, and that he was on the mission field as late as 55 AD, along with his wife?
- l. Why didn't Jesus accept the testimony of demons as to His true identity as the Son of God?
- m. Was Luke a Jew or a Gentile? What evidence is there to support this?
- n. How many and which NT Books did Luke write?
- o. Identify the five main themes of Luke.
- p. Jesus was apprentice and then fully functional in two trades. What were they? (Hint: He had both an earthly father and a heavenly Father)
- q. Fill in the blanks. John came "preaching a baptism of _____ for the remission of _____"
- r. What does remission mean both in secular and theological context?
- s. When do all three Persons of the Trinitarian God appear at the same time in Luke 3?
- t. How old was Jesus when He began His ministry?
- u. Luke records Jesus' genealogy through whom: Joseph or Mary?

34. 5:1-11, The Miraculous Draught of Fishes (Cf. Matthew 4:18-22; Mark 1:16-20), Luke gives the fullest account of the event, especially as it relates to the miracle
- a. 5:1, “Lake of Genneseret”, called so here by Luke after the town on the NW shore of the lake
 - i. This is the Sea of Galilee, as it is more commonly known (Mark 7:31)
 - ii. And also known as the Sea of Chinnereth (Numbers 34:11)
 - iii. And the Sea of Tiberias, after the town on the W side (John 21:1)
 - iv. Approximate dimensions: 13 (L) x8 (W) miles, 600 ft below sea level
 - b. 5:2, “fishermen...washing their nets”
 - i. After an unsuccessful “night” (5:5) of cast net fishing
 1. This gives the timing, early morning, as this type of fishing was done overnight, when the fish were closer to the surface, as during the day they would go deeper into the water on account of the sun
 2. Cast net fishing: often done by “two boats” in tandem, circular net 15 feet in diameter, net dropped over a school of fishes, fish trapped and pulled to shore through shallow water (Manners and Customs of Bible Times, Gower)
 3. Other types of fishing in NT days: Rod and Line, Spear, and Seine Net (Cf. Luke 8:22-25)
 - ii. After fishing, nets would be spread out, washed, dried, and repaired
 - c. 5:3, Jesus “taught the multitudes from the boat”, a matter of practicality, due to size of crowds, and projection of voice (SOG surrounded by hills)
 - d. 5:4-5, Jesus’ command contradicts Peter’s experience, worldly wisdom
 - i. Note and apply: Peter’s immediate obedience
 - ii. And, how God tests our faith at times by inviting us to do what goes against conventional wisdom (John 3:5-8 as e.g.)
 - e. 5:6-7, “great number of fish”, superabundance of provision which comes from obedience to Jesus Christ (Cf. Psalm 23:5; Malachi 3:10; Matthew 12:40)
 - f. 5:8-9, Reverence response to Christ’s divine power over nature
 - i. Self-Condensation (Job 9:20; John 8:9)
 - ii. Unworthiness Felt (Matthew 3:11, 8:8, 25:37; John 13:8)
 - iii. Confession of Sin (Psalm 41:4; Luke 15:18)
 - g. 5:10-11, The disciples called to be fishers of men
 - i. 5:10, James and John were partners with Simon and Andrew (John 1:40)
 - ii. “Zebedee” a well to do fisherman who not only owned boats but had hired servants as well (Cf. Mark 1:19-20)
 1. These came from some means and Scripture implies that Peter had at least married into at least some means (ibid.30, 5:17-19)
 - iii. Spiritual Application of the Miracles, as all miracles have
 1. Matthew 28:18-20; Mark 16:15; also see: http://www.firmfoundationri.com/images/Soul_Winning.pdf
 2. Soul-Winner’s Rewards (Proverbs 11:30; Daniel 12:3)
 - iv. 5:11, “they forsook all and followed Him”, continuing the call made in John 1:35-42, a willingness to prioritize the Lord Jesus over the world, which is the call to genuine Christian discipleship

35. 5:12-16, Jesus Cleanses a Leper

- a. 5:12, “full of leprosy”, Dr. Luke notes the extremity of his case, having lost weight and been overcome by lethargy, vital organs were beginning to fail
- b. Special Study: Leprosy in the Bible
 - i. Skin disease, probably what we know of as Hansen’s Disease, or a very similar/equivalent ailment
 1. “infection caused by slow-growing bacteria called *Mycobacterium leprae*. It can affect the nerves, skin, eyes, and lining of the nose” (CDC website)
 2. Hebrew: tzaraat, disease of skin, or unhealthy agent active in fabrics or walls
 3. In Bible days, this disease was always progressive and eventually fatal, apart from divine intervention
 - ii. Leprosy in the OT
 1. Leviticus Chapters 13 & 14 cover diagnosis in humans, clothing, and houses, as well as ritual for cleansing
 2. Miriam in Numbers 12
 3. Naaman and Gehazi in 2 Kings 5
 4. Lepers outside the city gate in 2 Kings 7
 5. Uzziah (Azariah) in 2 Chronicles 26:16-22
 - iii. Leprosy elsewhere in the NT
 1. Luke 7:20-22 and 17:11-19
 - a. Proof of Jesus’ Messiahship
 - b. Illustrative of ‘sin disease’, the physical parableized the spiritual reality being taught and demonstrated
- c. Note the brevity and specificity of the prayer of this leper
- d. 5:13, Jesus “touched him”, something no one had done since his diagnosis
- e. “immediately”, the quickness of the cure, as made alive again (Ephesians 2:1 applied in the spiritual sense)
- f. 5:14, examination by the priests, according to Leviticus 14
- g. “as a testimony” of the distinctly divinely wrought healing
- h. “to them”, the priests as spiritual leaders of the nation
- i. “just as Moses commanded”, Cf. Matthew 5:17-19, the nation under Mosaic Law as Christ had not died yet, ushering in the New Dispensation (Cf. Hebrews 7:12)
- j. 5:15-16, this miracle well published, Christ continued His work, but never without prayer as His precursor

36. 5:17-26, Jesus Heals the Paralytic

- a. 5:17, the place was “Capernaum”, “His own city” (Mark 2:1; Matthew 9:1)
 - b. After the prior miracle, many Jewish leaders came to observe Jesus, notably those from Jerusalem (temple records testified of Him)
 - c. 5:18-19, with Mark 2:4, we ascertain this was a mud and tile roof, probably over a porch which opened to a courtyard of sorts
 - d. Apply: Cf. Mark 2:3, of how it often takes more than one to lead us to Christ, recommended reading <https://www.spurgeongems.org/vols16-18/chs981.pdf>
 - e. Apply: obstructions to coming to Jesus: our own infirmity, leaders of religious systems, multitudes (many uncompassionate)
 - f. 5:20a, “seeing their faith”, of the four men certainly, the paralytic possibly
 - g. 5:20b-21, Jesus forgives sins, thereby claiming divinity
 - i. His claim correctly understood by the “scribes and Pharisees”
 - ii. OT Background: Leviticus 4-6 (4:26 as e.g.), but Jesus is operating outside of this purview
 - h. 5:22, Jesus’ omniscience, He reads the thoughts of men
 - i. 5:23-25, Jesus proves His words by His works—His claim to divinity was not an empty claim but a true and validated one
 - j. 5:25, the response of the paralytic: forgiveness, healing, God glorified
 - i. Apply as picture of salvation
 - ii. Apply as elements of prayer sequentially (Shemoneh Esrei)
 - k. 5:26, validation of Jesus’ Messianic Person
 - i. To Jerusalem delegation, again
 - ii. To all present, again, for some: initial impact
37. 5:27-32, The Call of Matthew
- a. 5:27, “Levi” meaning “Attached”, aka “Matthew” meaning “Gift of the LORD” (Matthew 9:9), either known by 2 names or a new name given to reflect his change from being attached to the world to being saved by God’s grace
 - i. Mark 2:14 tells us he was the “son of Alphaeus”, probably brother of James the Lesser (see Mark 3:18)
 - ii. Writer of the Gospel of Matthew (the first gospel written, about 50 AD, some, Schofield: as early as 37 AD)
 - iii. Died a martyr’s death on the mission field in Ethiopia, traditionally
 - b. Levi was a “tax collector”, “sitting at the tax office”, meaning he was a customs official who collected taxes as travelers passed through successive tax districts, along with prostitute, the most despised trades
 - c. 5:27-28, “Follow Me”, the call and claims of Christ supersede the call and claims of the world, the call to discipleship, note immediacy of response
 - d. 5:29, “a great feast” attended by tax collectors and other despised societal outcasts, but also by Jesus and His disciples
 - e. 5:30, “their scribes and the Pharisees” had been quiet re: the healing of the leper and the paralytic, but not so anymore, their customs violated
 - i. Apply: condescension, fault-finding, self-righteousness (Thompsons)
 - ii. Apply: when such associations are permissible in light of 1 Corinthians 15:33 and Ephesians 5:11,15-18

- f. 5:31-32, legitimate response which Jesus' detractors agreed with by virtue of common sense logic, the heart of God to call sinners (Romans 3:23, 6:23)
 - i. Analogy to seeking a doctor only if one recognizes himself to be physically ill
 - ii. Unworthy are healed, self-righteous will not seek divine help
 - g. 5:32, to what sinners are called by Jesus, "repentance", Cf. Luke 3:8, 13:3, which cannot be divorced from salvation (Mark 1:15), yet does not precede belief (1 Corinthians 2:14; John 3:3; Hebrews 6:9), Cf. Acts 2:37-38; John 3:16-21 (where a turning from darkness to light is the repentant response of the true believer)
38. 5:33-39, Jesus Questioned About Fasting
- a. 5:33, the question as to why Jesus and His disciples did not conform to the religious traditions, namely public fasting on Mondays & Thursdays (Luke 18:12)
 - i. Jesus did fast privately (Matthew 4:2, 6:16-18)
 - b. 5:34-35, Jesus' response, that He (Messiah), "the Bridegroom" is here, and there is cause for rejoicing not fasting
 - c. 5:36-39, "a parable to them", with three slightly different specifics to make the same point, or three parables, as follows:
 - i. 5:36, the new patch on the old garment, leads to a mis-shaped and torn garment—furthermore the patch does not even match
 - ii. 5:37, the new wine will expand as it ferments and burst old wineskins
 - iii. 5:38, therefore new wineskins are required,
 - iv. For fuller explanation, listen to the (19 minute) sermon:
'New Wine and New Wineskins', Luke 5:38,10/18/15,
http://www.firmfoundationri.com/images/001_A_003_firmfoundationri_151018_001_2015_10_18.wav
 - v. 5:39, preference for aged wine over new wine
 - d. Applications of the Parable(s)
 - i. Old: OT Law and Oral Law, New: NT Law
 - ii. New wine, the Doctrine of Jesus Christ, New Birth, Communion, (Christian) Discipleship
 - iii. Old wine of religion w/o personal relationship with God through Jesus Christ is insufficient, Cf. Romans 10:4
 - iv. Jesus did not come to "patch up" the OT (Mosaic) Ceremonial Law, or improve upon the Mishnaic Law (explain)
 - v. Pharisees were trying to put old wine into new wineskins (mixture of Law and Grace), e.g. RC Priesthood
 - vi. Preference of aged wine over new wine, 2 options for understanding:
 - 1. As general principle: Preference for the old is natural, the new is not naturally preferred, hence rejection of Christ's grace message by many (including scribes and Pharisees in context)
 - 2. Teaching of the supremacy of the (old) Mosaic Law over the (new, progressive) Oral Law and traditions of men, in context regarding the question about fasting

39. Self-Test #5, Chapter 5, and “Blasts from the Past”

- a. What other three names is the “Sea of Galilee” known by in Scripture?
- b. The disciples were engaging in cast net fishing. Describe it.
- c. Jesus proved His power over nature, power over disease, and power over sin, by which 3 miracles in Luke Chapter 5?
- d. Which 2 Chapters in the Law of Moses deal with leprosy?
- e. What kind of disease was leprosy in the Bible, and how was it curable?
- f. How many men lowered the paralytic down through the roof to Jesus?
- g. What did Jesus do to prove His authority to forgive sins?
- h. Tell me 3 things about Matthew.
- i. Jesus calls sinners to repentance. Describe the relationship of repentance to salvation.
- j. State concisely the main point of the parable(s) of the patch, wine, and wineskins.
- k. What service was Zacharias providing in his service of the Mishmarot (24 courses) when he encountered an angel?
- l. What rite is undergone by Jewish baby boys on the eighth day of life?
- m. What 3 baptisms are found in Luke 3:15-17, and what do they signify?
- n. In what 3 areas was Jesus tempted in the wilderness?

40. 6:1-5, Sabbath Controversy Over The Grain

- a. 6:1 “second sabbath after the first”, lit: “second first sabbath”, Cf. Leviticus 23:4-8,15, the first sabbath after the 2nd Day of the Feast of Unleavened Bread (that is, the day after Passover), the second sabbath is the 1st of the 7 sabbaths counted towards the Feast of Weeks
 - i. Significance of this timing, proves that Jesus celebrated 4 Passovers during His public ministry, including His last, Cf. John 2:13, Luke 6:1, John 6:4, John 11:55, and giving Him well over 3 years of total public ministry
- b. 6:1-2, accusation is violation of Exodus 20:10 (Cf. Exodus 16:23-30), from which about 1500 Sabbath Laws had been derived by the rabbis
 - i. Even the Exodus 16 passages teach that eating is permissible, in fact the DOA is the only appointed Mosaic fast (Leviticus 16:29-31)
 - ii. Leviticus 19:9 applied
 - iii. Oral laws against reaping, threshing (rubbing), winnowing (away the chaff), storing were being violated, according to the Pharisees, note the absurdity of their position!
- c. 6:3-4, Cf. 1 Samuel 21:6; Exodus 29:32-34, allowable to preserve life (as expounded in Matthew 12:5-7), heart of the Law versus the letter of the Law, in that the Law did not specifically forbid the priests from giving away the old showbread
 - i. The purpose of any ambiguity in the Law of Moses was to allow for mercy, not to be supplemented by more laws made by men (Cf. 5:36)
- d. 6:5, “The Son of Man”, a divine title emphasizing Messiah’s prophetic office (Cf. Daniel 7:13-14)
- e. “Lord of the Sabbath”, the Creator has authority over all things created, including the Law of Moses, which originated with God Himself (Cf. John 10:30)
- f. Further study, the Christological truth, the fulfillment, and the NT application: Matthew 5:17-18; Hebrews 4:9-11; Colossians 2:16-17

41. Luke 6:6-11, Healing on the Sabbath

- a. 6:6, “on another” subsequent (Cf. 1:3) “sabbath”
- b. Teaching in the synagogue (ibid. 27d)
- c. “right hand was withered”, rendering him unable to do physical work
- d. 6:7, snare laid, a set up to some degree
- e. 6:8, “knew their thoughts” (Cf. 5:22), being omniscient God
- f. 6:9-10, Jesus’ unanswerable question, He (and the written Word) possess such wisdom as to render men utterly silent
- g. “Stretch out your hand”, effort demanded to receive divine healing, although one cannot prove the man had saving faith from the synoptic accounts
- h. 6:11, having been publicly “shown up”, the Pharisees plot evil ‘revenge’ against Jesus, going so far as to seek to join forces with their rivals the Herodians (Cf. Mark 3:6)

42. Luke 6:12-16, The Twelve Apostles of Jesus Christ (Cf. Matthew 10:1-4; Mark 3:13-19; Acts 1:13), chosen after all night prayer, a good COA prior to making major decisions, list below adapted from the chart:

http://www.firmfoundationri.com/images/The_Twelve_Disciples_of_Jesus_Christ.pdf

- a. **Simon Peter**, Cephas Apostle to the Jews, Leader and spokesman of the band of disciples, wrote 1&2 Peter, See paper and sermon for further study:
http://www.firmfoundationri.com/images/The_Apostle_Peter.pdf
http://www.firmfoundationri.com/images/001_A_002_firmfoundationri_120812_001_2012_08_12.wav
 - b. **Andrew** Peter's brother, Fisherman by trade, a skilled fisher of men
 - c. **James** Son of Zebedee First martyr of the faith
 - d. **John** Son of Zebedee Apostle of Love, wrote the Gospel of John, 1&2&3 John, and Revelation, See sermon for further study:
http://www.firmfoundationri.com/images/001_A_001_firmfoundationri_120819_001_2012_08_19.wav
 - e. **Philip** Analytical thinker, leader of the second "group of four" disciples
 - f. **Bartholomew** Nathaniel Sincere and spiritually perceptive
 - g. **Matthew** Levi Tax Collector and sinner turned saint, wrote the Gospel of Matthew
 - h. **Thomas** Didymus (Twin) Zealous for the cause of Christ, but best known for doubting Jesus' Resurrection
 - i. **James the Son of Alphaeus** Leader of the third "group of four" disciples
 - j. **Simon the Zealot**, Simon the Cananite Member of revolutionary party that sought to overthrow Rome
 - k. **Judas the son of James**, Lebbaeus Thaddeus, Little known, faithful disciple
 - l. **Judas Iscariot** Only disciple from Judea, treasurer of the group, a thief, the betrayer of the Lord Jesus
43. Luke 6:17-19, Jesus Heals a Great Multitude
- a. 6:17, "stood on a level place", a plateau on the "mountain" (Matthew 5:1), there is no contradiction here and these terms are not mutually exclusively, I believe this to be a parallel passage set in the same place in the same time frame, based on Matthew 4:23-7:29 compared with Luke 6:17-49, with Luke recording a shorter section of Jesus' larger body of teaching
 - i. Some have tried to resolve the apparent contradiction by saying these were 2 separate events at different times and places, but it is not necessary to conclude this
 - b. 6:17-18, Jews and Gentiles came to hear and/or be healed, Christ attractive for His wisdom and power, but God knows the motives of the comers
 - c. Cf. Matthew 4:23-25, with additional specifics noted
 - d. 6:19, Christ's power sufficient to heal "all", a physical picture of the spiritual reality, the heart of the gospel as written in John 6:37-40

44. Luke 6:20-23, The Beatitudes

- a. Luke presents 4, while Matthew presents 9 (Matthew 5:1-12)
- b. “Blessed” is Greek: Makarios, a joy that transcends earthly circumstances
- c. 6:20, “toward His disciples”, Jesus addresses them “Blessed are you”
- d. 6:20b, the 1st Beatitude
 - i. “poor”, Matthew adds “in spirit”, those who recognize a need (Cf. Luke 5:31-32), implies humility in receiving assistance
 - ii. “kingdom of God”, “is” the present possession of the saints (Cf. John 3:3; James 2:5; Colossians 1:27)
- e. 6:21a, the 2nd Beatitude
 - i. “hunger”, Matthew adds “and thirst for righteousness”, indicates spiritual desire (Cf. Job 23:12; 1 Peter 2:1-3)
 - ii. “filled”, in context with Makarios “joy” (John 15:11), but in the broader sense every spiritual blessing (Colossians 1:9)
- f. 6:21b, the 3rd Beatitude
 - i. “weep now” because of sin, penitent, for what causes—individual sin, sins of others, as infecting this world
 - ii. “you shall laugh” later, from sorrow to joy (Romans 8:18-23)
 - iii. Psalm 30 (of David) as a corollary study of this Beatitude (Read 30:1-12, key on verses 5 and 11, verse 12 gives way to 2 Corinthians 4:16-18)
- g. 6:22-23, the 4th Beatitude
 - i. “when men hate you” because of your faith and testimony, which exposes darkness with light (Cf. John 12:36, 3:20-21), results:
 1. Excommunication (Cf. John 9:30-34)
 2. Reviling (Cf. 1 Peter 4:12-14)
 3. Slander, false reports (Cf. Matthew 5:11; 1 Corinthians 4:8-10)
 - ii. “for the Son of Man’s sake”, ensuring we do not attribute consequences of our own sinful actions to suffering for Jesus, as some headstrong Christian professors are prone to do, Cf. 1 Peter 4:15-16
 - iii. “that day...heaven”, earthly travail will give way to heavenly joy
 - iv. Luke 20:9-14 applied, regarding the treatment of God’s people on earth
 - v. Revelation 2:8-11, a case study of the poor but rich persecuted church
 - vi. Apply: the exclusion of true Bible-believing churches by the world, the neo-evangelical crowd, and the ecumenical crowd in the USA
 - vii. Apply: the persecution of faithful Christians because of opposition to murder of conceived children and “same-sex unions” in Canada and elsewhere, Isaiah 5:20 applied on the national level

45. Luke 6:24-26, Four Woes (presented as spiritual paradoxes)

- a. 6:24, the first woe, to the self-satisfied, God cannot/will not add blessing
- b. 6:25a, the second woe, worldly fullness, Revelation 3:14-20 as applicable to those who are described in the first two woes
- c. 6:25b, the third woe, to those who make light of spiritual matters, hell is no laughing matter (Revelation 20:11-15), Jude 20-23 is advice for the soul winner
- d. 6:26, the fourth woe, the friend of the world, the one who receives and feeds on flattery (Cf. James 4:4; 1 John 3:13; Proverbs 29:5), false prophets (Cf. Jeremiah 6:10-15; Ezekiel Chapter 13)

46. Luke 6:27-36, Love Your Enemies

- a. 6:27, the concept of hating enemies had been taken too far, being derived from Psalm 139:21-22, but misapplied
- b. “do good to those who hate you”, as God demonstrated (Cf. Romans 5:8, 8:7) and prescribed (Exodus 23:5; Proverbs 24:29; Romans 12:20; 1 Thessalonians 5:15), Christian conduct as ancillary witness to Romans 10:17
- c. 6:28, when only you and God are present, be consistent, not hypocritical
- d. 6:29, Kingdom principals of meekness enjoined and retaliation forbidden,
 - i. Lex Talionis (Law of Retaliation) given in Exodus 21:22-25 intended to limit justice as commensurate with offense but not to exceed it, but was rather applied (and still is) as the right to get even
 - ii. Insistence upon and demand of our “rights” tends to generate conflict in families and society, the ‘social justice gospels’ are the antithesis of true Christian Kingdom living, tending to escalate conflict, Discuss: the limits of inalienable rights and the conflict that arises societally when we try to expand the scope of them
 - iii. Willingness to set aside our “rights” for the sake of peace and gospel witness (Cf. Isaiah 53; 1 Corinthians 9:4-19)
 - iv. Christians to avoid offering insult for insult (striking the cheek),
 - v. Chinese idioms of eating bitterness (hardship) and eating loss (affront to dignity)-J.M. Boice
 - vi. or responding in sinful retaliatory anger to sin
 - vii. not to be swallowed up in or perpetuate conflict, either in marriage, family, church, or workplace
 - viii. to be a peacemaker, not to be taken as an abrogation of legitimate civil and criminal law, nor as a prohibition against self-defense—as this is allowed elsewhere in Scripture under clearly legitimate circumstances
- e. 6:30, “Give to him who asks of you” who is truly in need, if you are able, but support always begins at home and family (1 Timothy 5:8)
 - i. Our possessions are not to be held and guarded as if our own, but they are stewardships of God
 - ii. Likewise with our time, the stewardship of compassion, giving up time to help others, listen to others, and keep company with lonely folks
 - iii. The value of the habit of giving gifts rather than loans, clean slates, and writing off the ‘loss’ on our own ledger
 - iv. Proverbs 19:18-19, but do not continually enable someone to sin or supply money for their addiction (which is why, as general rule, we should not give money to the street beggar, or those who would seek Christian or church sympathy without willingness of accountability, absent specific knowledge of their circumstance), Note: knowing circumstance of family member and giving money is to set your heart on their destruction (it is not love), Note also that though some may steal and some may not, instead preferring to get you to buy food, clothes, furniture, etc. to free up their check to supply the addiction and/or pay off debts to dealers/bookies, etc., in which case you are buying the drugs, booze, etc. for them, in effect

- f. 6:31, The Golden Rule
 - i. Jesus states it positively, has also been stated negatively by others
 - ii. Duty one of brotherly love, and neighborly principle (which means that it extends to apply to all (Cf. Luke 10:25-29 expounding Leviticus 19:18)
 - g. 6:32-36, *ibid.* 46a-b, further specific remarks,
 - i. True religion and true spiritual life go above and beyond the superficial love and charity of the world
 - ii. Christian motivated by agape, unconditional love
 - iii. Worldly men and women motivated at best by God-given sensitivity of conscience and morality, at worst (and very often so) by power, agenda, pride and desire for recognition, and selfish ambition and desire
 - iv. To offer mercy to unthankful, evil people is in contradistinction to the worldly mindset, which operates in the spirit of Lex Talionis
47. Luke 6:37-42, Sinful Judgment Prohibited
- a. There are two kinds of judgment: righteous (John 7:24) and unrighteous (as in our passage); judgment against divine standards is commended and enjoined, but without mercy and with sinful motive it is here and elsewhere prohibited
 - b. 6:37, “Judge not...Condemn not...Forgive”, principles active regarding believers as seen in John 5:24, Romans 8:1, and Matthew 6:14-15
 - c. 6:38, “Give” as an outworking the Golden Rule in 6:31, the return on the use of our gifts will be measured in terms of divine supplies (Malachi 3:10 applied: NOTE: Tithing was an OT command of the civil and ceremonial Law, and 2 Corinthians 9:6-8 is the rule for NT grace/freewill giving)
 - d. 6:39-40, couched between verses that deal with sinful judgment, Why so?
 - i. Discernment (righteous judgment) is being enjoined here in contrast to the unrighteous kind of judgment, as point of similarity (as the same type of literary device that we later find in Acts 2:17-21), gives rise to some further applications:
 - ii. Be careful who you follow. Be careful under whose spiritual teaching you sit (attend to, listen to, watch, be a student of).
 - iii. “like his teacher”, let God Himself teach you through His Word and His example, our best and primary teacher against Whom all others must be compared, and be lined up under
 - iv. The ministry of the church (Ephesians 4:11-13)
 - e. 6:41-42, the contrast between the speck and the plank
 - i. Inconsistency in Christian talk and walk, hypocrisy (Cf. Romans 2:17-24)
 - ii. Self-righteous, prideful spirit
 - iii. Spiritual plank impedes spiritual vision
 - iv. “Brother, let me...”, ask, Is it helpful ministry or sinful busy-bodying?
 - v. “First remove the plank from your own eye”, spiritual cleansing and self-examination prior to examining others, to gain clear discernment
 - vi. Beware of a sinful critical spirit, err on the side of charitableness, even as correction is enjoined (Galatians 6:1). Rather than exacerbate the problem, be part of the solution—bear one’s burden in prayer (Galatians 6:2), apply/discuss/ case study, to close out this section

48. Luke 6:43-45, The Fruit Test

- a. Consistency of life with one's profession
 - i. The kind of influence we have on others, godly or not
 - ii. What kind of tree are you?
- b. It all begins in the heart (Proverbs 4:23; Romans 10:10)
- c. One's speech betrays the state of the heart
 - i. James 4:11 applied here and contextually links to prior verses
 - ii. Positive sense, Cf. Psalm 19:14; Proverbs 15:23; Ephesians 4:29

49. Luke 6:46-49, The Firm Foundation

- a. 6:47, "hears my sayings", the content of the message is always the same, the Bible is objective, not subjective (exegesis vs. eisogesis)
- b. The Christian message demands a response, to either do what Christ says or to not do what Christ says (John 15:14 applied)
- c. 6:48-49, "foundation on the rock" versus "house on the earth without a foundation", there are not two foundations here but rather one with a foundation and the other without
- d. Christ the Firm Foundation (Psalm 118:22; Isaiah 28:16; 1 Peter 2:6-7)
- e. Cf. 1 Corinthians 3:11, and verses following as the building upon it
- f. "stream beat vehemently"
 - i. Christian application: storms of this life, trials
 - ii. Unbeliever application: wrath of God upon the reprobates, resulting in great fall and utter ruin

50. Self-Test #6, Chapter 6, and "blasts from the past"

- a. What is the "second Sabbath after the first?"

- b. In Luke 6, what two Sabbath controversies took place?

- c. What did Jesus do immediately before choosing which twelve disciples to set apart?

- d. Name the twelve apostles.

- e. Compare and contrast the "sermon on the plain" in Luke's gospel with the "sermon on the mount" in Matthew's gospel.

- f. What is the Greek word translated “blessed”, and how was that word commonly used in classical Greek literature and mythology?
- g. What are the four Beatitudes that Luke records?
- h. Which Psalm, and which verses in it, are corollary to the 3rd Beatitude?
- i. What are the four woes that Luke records?
- j. What biblical basis did the rabbis use in Jesus’ day to justify hatred of enemies?
- k. What is Lex Talionis, where is it found in the Bible, and what does Jesus say about its application?
- l. What type of judging is warned against in Luke 6? What illustration does Jesus use to warn us against it?
- m. What is the fruit test?
- n. How many types of spiritual foundations are there?
- o. Which other Bible passages address Jesus, Firm Foundation?
- p. Who were the parents of John the Baptist?
- q. Between what years was Jesus born?
- r. Is it possible that Jesus was born December 25th? Why or why not?
- s. How old was Jesus when He was circumcised? Presented in the temple?
- t. In which 3 areas was Jesus tempted in the wilderness?
- u. In Bible days, who was the only One who could heal leprosy?

51. Luke 7:1-10, Jesus Heals a Centurion's Servant
- a. Cf. Matthew 8:5-13
 - b. 7:1, "He entered Capernaum", Jesus' 'home base' in Galilee
 - c. 7:2, the centurion in the Roman army
 - i. Over 100 men
 - ii. Legion, 6000 men; Cohort, 600 men
 - iii. Chiliarch, over 1000 men, Decurion, over 10 men
 - d. This centurion, a Gentile of non-Roman descent (according to Bock, ethnic Romans did not serve as centurions in Galilee), probably a concession to keep the peace in this subject province
 - e. 7:2, "servant, who was dear to him", a compassion very rare among Gentiles in the Roman Empire in that day
 - f. 7:3, intercession sought from "elders of the Jews"
 - g. 7:4-5, basis of the request for healing was made on the good works and liberality of the centurion, "was deserving" excludes God's grace
 - h. 7:6, Jesus begins to "come" as requested; He does not ever turn down the requests of the faithful to come, as it is written in John 6:37
 - i. Apply: when Jesus begins to come, and we perceive this, unworthiness felt
 - j. 7:7-8, just as the centurion has authority over men, he recognizes that Jesus has authority over sickness and death (Cf. 7:2), Apply: the benefit of military and law enforcement service with regard to an understanding of divine authority and accountability
 - k. 7:9, commendation of the faith, the Jews had approached Him based on works in verse 4, but the Gentile centurion had come based on faith by grace in Christ, which is infinitely better, note gospel application
 - l. 7:10, faith is honored, and results in healing, this is illustrative of spiritual healing,
 - i. Not to be understood as a guarantee of physical healing (obviously, as that false teaching implies that the faithful man would live on earth eternally!)
52. Luke 7:11-17, Jesus raises the son of the widow at Nain
- a. Account of this miracle unique to the Gospel of Luke
 - b. 7:11, "Nain", 10 miles SE of Nazareth in the southern region of Galilee, on the northern slope of Mount Moreh, opposite Shunem, the site of a resurrection back in OT days (Cf. 2 Kings 4:8,32-37)
 - c. First of 3 people resurrected by Jesus, the others, Luke 8:49-56; John 11:38-44
 - d. 7:11-12, "large crowd" present to attend the funeral of this young man
 - e. 7:12, "only son...widow", without means of support going forward
 - f. 7:13, Christ's compassion, hates death because He hates sin, but both exist because of the free will of men, "on her" sympathetic to the widow's plight
 - g. 7:14, "touched the open coffin", startling, as it risked ceremonial defilement
 - h. 7:15-17, unmistakable resurrection, verified by many witnesses
 - i. Messianic hope realized (Cf. Luke 7:22, as presented in OT, especially Isaiah)

53. Luke 7:18-35, John the Baptist sends messengers to Jesus
- a. 7:18-20, John's question
 - i. Some say John began to doubt based upon not understanding Jesus' two advents, unlikely to impossible, based on Luke 3:21-22 and John 1:29-37
 - ii. Better to understand John's action as purposed to reassure his disciples
 - b. 7:21-22, Miracles testify to Jesus' Messianic identity, the Lord had even gone beyond Isaiah 35:5-6 in raising the dead (Cf. Luke 7:15-17)
 - c. 7:23, Christ a Rock of offense, Cf. Isaiah 8:14
 - d. 7:24-25, John the Baptist was no namby-pamby preacher, Cf. Luke 3:7-9
 - e. 7:26-27, John the Baptist fulfills Malachi 3:1, a type of Elijah to come preceding Christ's Second Coming (Cf. Malachi 4:5-6; Matthew 11:14)
 - f. 7:28, John the Baptist was the last and greatest of the OT prophets (Cf. Matthew 11:13)
 - g. 7:28b, best understood as a statement of the blessings received by the least NT saints as being superior to the greatest OT saint, those of Spirit indwelling, covering by the finished work, greater divine revelation, and rapture (earlier reunification of spirit and body than that of the OT saints), implies that John the Baptist would die before Jesus does, a prophetic and proven truth
 - h. 7:29-30, Cf. Luke 3:12; Matthew 3:7
 - i. 7:31-35, the religious leaders of the day wanted everything done on their own terms and to fit their own preconceptions and/or desires, else they would defame the opposition
 - i. Apply: preachers and evangelists that do not fit the religious mold of the day will be despised by the "Jesus Culture" of the day, give e.g.'s
54. 7:36-50, A Sinful Woman is Forgiven
- a. 7:36, Christ a guest at the Pharisee's table, He is pleased to reveal Himself to religious men who are heretofore oblivious to His identity
 - b. 7:37, "sinner", or prostitute, comes with expensive perfume
 - c. 7:38, the woman's contrition and act of devotion, the 1st of 3 anointings of this kind recorded in the gospels, this one is earlier in Jesus' ministry, whereas the ones recorded in John 12 and Matthew 26 are near the end of His ministry
 - d. 7:39, the Pharisee, Jesus' host, denies not only Jesus' divinity (His omniscience), but even His prophetic ministry, but...Jesus could read his thoughts (Cf. Psalm 139:1-4)
 - e. 7:40-42, a "denarii" was a day's pay for a day laborer, parable is illustrative of a recognition of one's spiritual poverty, which the woman knew well but Simon would barely if at all acknowledge
 - f. 7:43, Simon is confounded by Christ's wisdom
 - g. 7:44-46, Simon had failed to live up to the basic standards of hospitality, and had therefore dishonored Christ his guest, but this woman had exceeded him by offering Jesus hospitality in her heart, as demonstrated by humble service
 - h. 7:47-50, again, Cf. 5:20, Jesus takes on the uniquely divine prerogative to pronounce sins to be forgiven
 - i. In Luke 7, Jesus demonstrate His power over sickness, His power over death, and His power over sin. He chose forgiveness, and self-sacrifice. Will you accept His forgiveness and His sacrifice on your behalf?

55. Self-Test #7, Chapter 7

- a. Over how many men did the Roman centurion have authority?
- b. How many men were there in a full Roman legion?
- c. On what basis did the elders of the Jews request a healing of the centurion's servant on his behalf? On what basis did the centurion make the request?
- d. The centurion recognized that just as he had authority over men, Jesus had authority over _____ and _____.
- e. It is recorded in the gospels that Jesus raised 3 people from the dead. Who was the first and in what town did the miracle occur?
- f. When John the Baptist sent messengers to Jesus to verify His messianic identity, what response did they receive, and on the basis of what OT text?
- g. In the study, this commentator argues that John the Baptist sent the messengers to confirm and instruct the faith of the messengers, and was quite certain himself who Jesus was. What Scripture evidence supports this view?
- h. Which OT verse was quoted by Jesus as that which John the Baptist fulfilled?
- i. Luke records the first of at least three anointings which took place in Jesus' earthly ministry. Where did it take place? And does the Bible identify the woman by name?
- j. Jesus was slighted by his host in that three common courtesies to a guest were omitted. These are mentioned in 7:44-46. What were they?
- k. In contrast, what three uncommon honors did the woman bestow upon Jesus?
- l. Fill in the blanks of this part of 7:47. "her sins, which are _____, are _____, for she _____ much."
- m. What three short and significant sentences did Jesus speak to the woman.

56. 8:1-3, Women's Ministry

- a. 8:1, Jesus embarks on another preaching tour for the purpose of "bringing the glad tidings of the kingdom of God", the gospel, and kingdom offer
- b. "And the twelve were with Him", having been selected on the previous preaching tour, Cf. 6:12-16
- c. 8:2-3, Notable women (See Intro, *ibid.* 1c2)
 - i. Mary Magdalene, from Magdala, on the west side of the Sea of Galilee, she had been possessed by "seven demons", tradition identifies her as the woman of Luke 7:36-50 but without any basis at all
 - ii. Joanna, wife of Chuza, Herod's steward, whose access may have provided a source for Luke's research in writing of his gospel
 - iii. Susanna, "white lily", of whom nothing else is known, but faithful women carrying the shortened form of the name, Susan, continue after the manner of her ministry
- d. 8:3, these women "and many others" financed Jesus' earthly ministry
 - i. Joseph supported his family with a trade (Matthew 13:55)
 - ii. The magi provided gold, sufficient to finance the holy family's sojourn to Egypt, during which Joseph earned a living by his trade (Matthew 2:11,13)
 - iii. Jesus went to work as a carpenter Himself (Mark 6:3) until finally 'entering full time ministry' after His baptism
 - iv. Peter's mother-in-law provided lodging for ministry home base in Capernaum (Luke 4:38), Luke 9:58 understood in context of the cost of discipleship with this in mind and in light of 2 Corinthians 5:1
 - v. Our text (8:3) records the financing of Jesus' preaching tours, and taken with the previous point we see it is the generosity of women which supplied His material needs during these 3+ years

57. 8:4,9-10, The Purpose of Parables

- a. Preceded by the Unpardonable Sin (Matthew 12:22-42; Mark 3:21-30), For full explanation, http://www.firmfoundationri.com/images/NECB_Winter_2020.pdf
- b. Movement from plain teaching to teaching in parables done in response to the rejection of national Israel of Jesus of Nazareth as Christ and King
- c. 8:10, quotes Isaiah 6:9, identifying it with those who rejected God and His message back in Isaiah's day
- d. Parables are spiritually discerned, and can only be understood by the spiritual (saved) person, Cf. 1 Corinthians 2:14-16

58. 8:5-8, 11-15, The Parable of the Sower

- a. This sermon used as the basis for this section of commentary: http://www.firmfoundationri.com/images/001_A_009_firmfoundationri_151129_001_2015_11_29.wav
- b. 8:5, "sower" is God, and His messengers who are faithfully proclaiming His message
- c. 8:11, "seed" is the Word of God
- d. There is no problem with either the sower or the seed, but there is often a problem with the ground, the soil
- e. Wayside soil, indifferent, casual hearers

- f. Rocky soil, emotional and unstable hearers
 - i. These are unsaved, having “no root” (Luke 8:13), akin to having no foundation (Cf. Luke 6:49)
 - 1. Some commentators view this category as some within it being saved by ‘fire insurance’, but as God’s messengers even they must not view it this way, Cf. Jude 22-23, the soul is too valuable to be lost by neglect and presumption, knowing Jeremiah 17:9-10.
 - ii. Many have walked through our church doors, rejoiced at hearing the gospel, and dropped off the face of the earth.
 - iii. Faith challenged, and proven insufficient, Cf. Luke 9:23-26,57-62.
 - iv. Unsaved professing believers
 - 1. Self-deception an awful spiritual state
 - 2. Matthew 7:15-23 applied
 - 3. How many who believe themselves to be backslidden believers were never saved in the first place? Backslidden often an excuse for one’s rejection and disobedience to the gospel.
 - 4. Was the profession real in the first place? If no fruit, assume not. 2 Corinthians 13:5.
 - 5. Do not excuse children, loved ones, on the basis of your sentimentality regarding their profession. Will you allow them to enter eternity apart from God by encouraging their self-deception. Cf. Ezekiel 3:18-19.
 - 6. John 7:24 applied, but avoid Luke 6:37. A fine line.
 - v. Emotional hearers only
 - 1. Good to be an emotional hearer, but not emotional hearer only, because our emotions change, faith is objective not subjective
 - 2. Effort, life changes, and perseverance through trials (James 1:2-8)
 - vi. Spiritually unstable
 - 1. Cf. Hosea 6:4, here today, gone tomorrow
 - 2. Cf. John 6:60-66, Apply: Do you wish to be stable? John 6:67-69
 - 3. If you dislike hypocrisy, then surely you do not want to spend eternity with hypocrites.
 - 4. US Army has no need of soldiers who will only join the battle when they feel like it.
- g. Thorny ground, worldly hearers who like this world and their stuff too much
- h. 1st three kind of hearers unsaved
- i. Good ground, receptive hearers (only hear does the Word of God take root and bear fruit), are there areas where you are holding back, having not given the Lord 100% in these areas? 1 Corinthians 3:11-15.
- j. Apply this parable to yourself. What kind of hearer are you? We can each apply all four of these types of hearing to ourselves at various times.

59. 8:16-18, The Parable of the Revealed Light
- a. 8:16, “lit a lamp”, representing spiritual light
 - b. Secret discipleship rebuked, because it leads to failure in exercising the G.C.
 - c. 8:17, life manifested, and the secret disciple will have to later explain why he or she did not come out for Christ earlier
 - d. Unpopularity of coming out for Christ, rejection by the world resulting
 - e. 8:18, “how you hear”, casually, or earnestly, this betrays the state of the heart and the degree of seriousness about the Word of God (Cf. Hebrews 4:12), a good indicator about your love for the Living Word
 - f. “whoever has” true spiritual riches and desire for more will receive more light through the illumination of God the Holy Spirit (Cf. John 16:13-14)
 - g. “what he seems to have”, implies that he does not have it, namely spiritual riches, without salvation, most applicably the rocky ground hearers, and therefore is proven to have nothing in the end (What a wretched condition!)
60. 8:19-21, Jesus’ Mother and Brothers Come
- a. 8:19, Mary and Jesus’ four half-brothers (offspring of Mary and Joseph), Cf. Mark 6:3; Matthew 1:25; Luke 2:7
 - b. 8:20-21, spiritual relations are closer than biological ones with regard to love and duration, Cf. John 8:41-47 applied, obedience also enjoined, and present as evidence of love of God
 - c. Apply as interpreted in light of Israel’s rejection of Christ and the grafting in of Gentiles into His kingdom/church program
61. 8:22-25, Jesus Calms the Storm
- a. 8:22, Mark 4:35 gives the timing as “the same day, when evening had come”, “on a certain day” of significance, the day which began with the unpardonable sin (Israel’s national rejection of Jesus as her Messiah), when the parables were spoken, and when Jesus taught re: family relationships
 - b. Purpose: to prove His divinity by displaying His power over nature, for the benefit, testing, and strengthening the faith of His disciples
 - c. 8:23, violent windstorms, as would sometimes occur in the Sea of Galilee, caused by the winds coming down at once from the surrounding highlands
 - d. “filling with water...in jeopardy” of loss of boat and loss of life
 - e. 8:24, the disciples “awoke Him”, when the storm got tough, they went to God for help
 - f. Wind and raging waters abruptly “ceased”, suddenly in a moment, the Greek word means to stop abruptly and come to an end, the same Greek word that we find translated “ceased” in 1 Corinthians 13:8
 - g. 8:25, “Where is your faith?”
 - i. They came to God for help, but without full confidence that He certainly would help
 - ii. Apply: in your trials this past week, today, do you have faith that the Lord is there in the boat, accompanying you through life’s storms, and having sufficient power to calm them, needless worry and anxiety that we endure by considering only our own frail human power in trials

62. 8:26-39, The Gadarene Demonic

- a. 8:26, “the country of the Gadarenes, which is opposite Galilee”
 - i. On the eastern side of the Sea of Galilee, in the region of Decapolis
 - ii. “Gergesenes” (Matthew 8:28), Gerasenes, “Gadarenes” are all references to the same region, all three being cities (Gergesa, Gadara, Gerasa) in that region, primarily a Gentile area
 - iii. Based on the geography, this event occurred at Gergesa, lakeside
- b. 8:27, “a certain man”, Matthew mentions two men, while Mark and Luke focus on the man who had the worst case, we learn 3 things about him
 - i. Long possessed
 - ii. Naked
 - iii. Lived in a cemetery
- c. 8:28, the demons live in fear of “torment” (impending judgment), and they know who Jesus is, “Son of the Most High God”, God the Son, divine
- d. 8:29, three symptoms of demonic possession in the man
 - i. Restless
 - ii. Superhuman strength
 - iii. Desire for isolation
- e. 8:30, “Legion”, 6,000 men in a fully staffed legion, Mark 5:13 tells us that “there were about two thousand”, so either the legion was not fully staffed, or the demons were lying
- f. 8:31, “into the abyss”, the place of torment awaiting final judgment, rather demons prefer to find a place to be ‘embodied’
- g. 8:32-33, unclean spirits desire to inhabit unclean “swine”, and the pigs committed suicide, leaving the spirits without a habitation once more
 - i. “the lake”, Cf. 8:26-27, Gennesaret, Cf. 5:1, the same as the eastern shore of the Sea of Galilee
- h. 8:34-36, the community inquiry into the great transformation of this man who had formerly terrorized the community, Christ credited with healing
- i. 8:37, the response of the masses to a life changed by Jesus, apply to our own testimony, and the responses we receive after our conversion
 - i. Wicked men often prefer men more evil than themselves to saved men
 - ii. Had that man worked a self-help program, perhaps he would have been received by the self-respecting citizens of Decapolis
 - iii. Some have suggested that these folks were Jews who did not want to be caught violating Mosaic Law by raising pigs, but that is almost certainly baseless—this took place in Decapolis, a majority Gentile area
- j. 8:38-39, The healed man becomes a soul winner in his town
 - i. Home religion enjoined, Cf. Acts 1:8, 16:30-34, applied
 - ii. According to Mark 5:20, the man preached Christ widely among Gentiles

63. 8:40-56, Jesus' power over disease and death
- a. 8:40, "when Jesus returned" to Capernaum from "the other side of the lake" (8:22,26) of Gennesaret
 - b. 8:41, "Jairus", Heb: "Yair", meaning "He will enlighten", an elder in the synagogue at Capernaum, and a believer in Jesus of Nazareth as Messiah
 - c. 8:42, "only daughter...twelve...dying", harmonize with Mark 5:23 and Matthew 9:18, all three statements were true considering Jairus' intense emotional state of grief and distress, Dr. Luke notes that she was in the process of dying
 - d. 8:43-44, Woman healed of her flow of blood
 - i. Psalm 60:11 applied
 - ii. The woman's condition, ceremonially unclean for "twelve years" (Cf. Leviticus 15:19-30) is remedied by the Lord
 - iii. "physicians" in that day a rudimentary science, but some (like Luke) were honorable in its practice
 - iv. Reaching out for God in her extremity brought her an immediate cure, a spiritual certainty by way of principle
 - e. 8:45-46, "Who touched Me?", the omniscient God knows when someone reaches out to Him by faith, and expects a confession of faith (Romans 10:10)
 - f. 8:47-48, salvation is received by faith, the spiritual lesson is completed
 - i. It is faith that makes one spiritually well (Habakkuk 2:4)
 - ii. "cheer" and "peace" are the lot of the one whom Christ heals, and neither can be lost due to subsequent circumstances after receiving salvation from the Savior Himself
 - g. 8:49-50, compare with Matthew 9:18, the man from the house of Jairus had a lesser degree of faith than Jairus himself did, verse 50 connected with verse 48, these specific events are connected by their theme (faith)
 - h. 8:51, the inner circle of Christ's disciples, Cf. Matthew 26:37; Mark 9:2
 - i. Peter to lead the first Christian church at Jerusalem
 - ii. John to write 5 NT Books including the last
 - iii. James to be the first of the twelve martyred for his faith
 - i. 8:52-55, The 2nd of 3 people raised by Jesus in His earthly ministry, proving His power over death
 - i. 8:54, Christ's voice holds power (#54 in FFCC Hymnal, "Like Jesus Loves")
 1. Provides joy, Song of Solomon 2:8; John 3:29
 2. Provides assurance, John 10:4,16,27
 3. Tests people regarding the truth, John 18:37
 4. Calls sinners to repentance, Acts 9:3-4; Revelation 3:20
 5. Demands a response, Revelation 22:12-17
 - j. 8:56, while promoting evangelism in Gentile lands, Jesus has a different policy in Jewish lands, Cf. 8:4,9-10

64. Self-Test #8, Luke Chapter 8, and Blasts from the Past

- a. What facts do we learn about Mary Magdalene in Luke 8?
- b. What was the purpose of Jesus' parables, and how does it relate to the unpardonable sin?
- c. In the Parable of the Sower, what are the four different kinds of ground that the seed (the Word of God) falls on? What does each of them represent, and which is the only one that has root and fruit?
- d. Fill in the blanks in Luke 8:21: "My mother and My brothers are these who _____ the word of God and ____."
- e. In Luke 8, what miracle did Jesus perform to show His power over nature?
- f. In what region did Jesus heal a demoniac? The region was known by at least four names. Name all four covered in this study.
- g. Which title did the demon possessed man call Jesus by?
- h. Jesus rose three people from the dead in His earthly ministry. Who were they, and what book and chapter do we find the records in?
- i. What do we know about Jairus? What does his name mean, what were his religious duties, was he a Jew or Gentile, was he married, how many daughters did he have, and was he a believer in Jesus as Messiah?
- j. What spiritual lesson do we learn from the healing of the woman with the issue of blood (key on Luke 8:48)

- k. Which vow was John the Baptist subject to for his entire lifetime? What 2 other OT figures also were subject to that lifetime vow?
- l. Between which years (BC and/or AD) was Jesus born?
- m. Is it possible that Jesus was born on December 25th? Why/Why not?
- n. Fill in the blanks. John came “preaching a baptism of _____ for the remission of _____”
- o. What does remission mean both in secular and theological context?
- p. What 3 baptisms are found in Luke 3:15-17, and what do they signify?
- q. Jesus was tested in all three areas of 1 John 2:16. Name them.
- r. What is the Greek word translated “blessed”, and how was that word commonly used in classical Greek literature and mythology?
- s. What biblical basis did the rabbis use in Jesus’ day to justify hatred of enemies?
- t. What is Lex Talionis, where is it found in the Bible, and what does Jesus say about its application?
- u. Fill in the blanks of this part of 7:47. “her sins, which are _____, are _____, for she _____ much.”
- v. What three short and significant sentences did Jesus speak to the woman who anointed the Lord’s feet in Luke 7:48-50?