

King James Bible Study Correspondence Course*An Outreach of Highway Evangelistic Ministries*

5311 Windridge lane ~ Lockhart, Florida 32810 ~ USA

GOSPELS Lesson 10 Luke

return pages 7 & 8

In Matthew Jesus warns about the *abomination of desolation* (Matthew 24:15) as a warning to Jewish readers who should be familiar with Daniel 9:27; Daniel 11:31 and Daniel 12:11. In writing to a Gentile audience who would not know of such a scripture and sign, Luke tells his readers to watch for the siege of Jerusalem (Luke 21:20). Only here do we read of Israelites being carried *And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.* (Luke 21:24).

In speaking of the end times, Matthew mentions the fig tree (Matthew 24:32), oft considered a symbol of Israel. In the same regard, Luke makes reference to *the fig tree, and all the trees* (Luke 21:29), seeming to bring every nation into view.

Luke records the trial of Jesus in a way that shows his political innocence under Roman law. Note especially Pilate's declarations of His innocence (Luke 23:1-25).

There is a fourfold division of the book of Luke:

1. The youth of the Lord Jesus Christ (Luke 1:5 – Luke 4:13). This material is not found anywhere else in the Bible. The key verses in this section are, Luke 2:10-11 *And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.* The visit of Gabriel to Zacharias and Mary, the song of Mary, the prophecy of Zacharias, the birth in a stable, the angel's announcement to the shepherds, the presentation of the child in the temple at Jerusalem and the welcome given by Anna and Simeon are peculiar to this gospel.
2. The ministry in Galilee (Luke 4:14 through Luke 9:50). The key verse in this section is: *And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about* (Luke 4:14).
3. The journey to Jerusalem (Luke 9:51 Through 19:40). The key verse in this section is: *And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem* (Luke 9:51). Everything else in Luke fits under the subject of this verse. In Luke 13:22; Luke 17:11; Luke 18:31; Luke 19:11, 28 and 37 we see Jesus making His way toward Jerusalem to lay down His life and die for the sins of the whole world. In this section only five miracles are recorded.

King James Bible Study Correspondence Course

An Outreach of Highway Evangelistic Ministries

5311 Windridge lane ~ Lockhart, Florida 32810 ~ USA

4. The final tragedy and triumph (Luke 19:41 through Luke 24:53). The key verse in this section is: *But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours* (Luke 20:14).

Luke emphasizes the poverty of the Lord Jesus Christ and flowing from that truth it records the Savior's mercy towards the poor, the humble, and the despised (Luke 2:24; 6:20-25, 30; 8:2-3; 12:16-21, 33; 14:12-15; 16:13, 19-25, etc.).

The narrative begins with the visit of Gabriel to a lowly maiden at Nazareth, tells of angels visiting humble shepherds, records that Jesus was laid in a manger (Luke 2:7) and of Mary's inability to afford a lamb for an offering (Luke 2:24). These truths are not mentioned elsewhere.

Luke speaks of Jesus' preaching to the poor (Luke 4:18), provision being made for the Lord by others (Luke 8:1-3), His call of the poor to the feast (Luke 14:13), bringing the poor to the great feast (Luke 14:21), the beggar Lazarus (Luke 16:20), and Zacchaeus giving his goods to the poor (Luke 19:8). Notice that Matthew 5:3 reads, *Blessed are the poor in spirit*, while Luke 6:20 says *Blessed be ye poor*.

Luke tells of the exaltation of the humble who choose the lowest seats, and records the counsel to the disciples to sell what they have and to the Pharisees to give alms. The dangers of money and the compensations of poverty are illustrated in the stories of the rich young ruler (Luke 18:18-25) and the great supper (Luke 14:16-24). Consider also the shocking death of the rich man in (Luke 12:16-21) and the warnings that follow.

The first of the beatitudes relates to the poor and the first of the woes to the rich (Luke 6:20, 24). Yet it must be kept in mind that no one is blessed because he is poor, nor cursed because he is rich. The danger is **the love of money** and the will to be rich (1 Timothy 6:6-10).

Above all, Luke is a book of hope and forgiveness for those who, no matter how far they may have fallen, will repent and believe. Christ came **to seek and to save that which was lost** (Luke 19:10). He directed that repentance and remission of sins be preached unto all nations (Luke 24:47). In this gospel Jesus is the good shepherd seeking lost sheep and the good Samaritan caring for wayside victims. He did not reject the immoral woman (Luke 7:36-50), nor hesitate to befriend the corrupt Zacchaeus (Luke 19:5), nor refuse to forgive the repentant robber (23:42-43). We read of pardon for a helpless debtor (Luke 7:42), aid for a needy friend (Luke 11:5-8), entertaining outcasts (Luke 14:2 1), and listening to the cry of a widow (Luke 18:1-8).

To the man taken with a palsy Jesus said, **thy sins are forgiven thee**. and by saying so He claimed to be God (Luke 5:18-26). In the parable of the two

King James Bible Study Correspondence Course

An Outreach of Highway Evangelistic Ministries

5311 Windridge lane ~ Lockhart, Florida 32810 ~ USA

debtors both were frankly forgiven, and the sinful woman who was represented by one of them, heard the awesome word, *Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.* (Luke 7:36-50).

The Bible tells us of something that cannot be forgiven which falls in the same line of unbelief. The infamous blasphemeth against the Holy Ghost, which every babe in Christ believes they have committed until they grow and learn how to rightly divide the word of God (2 Timothy 2:15) This unforgiven sin is only mentioned three times in the Bible, (Matthew 12:31-32; Mark 3:28-30; Luke 12:10) and they appear to be the same incident, let's get the setting. Jesus has continuously spoken to the scribes, Pharisees and religious leaders of His day, He has called them children of the devil. In our passages they are speaking things they ought not. The all tell us who Jesus is referring to. Luke 12:1 *Beware ye of the leaven of the Pharisees, which is hypocrisy.* Matthew 12:24 *But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils.* Mark 3:22 *And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils.* If these religious leaders were really who they claimed to be, they would never have made these statements. The reason why a born again child of God who is sealed with the holy Spirit (Ephesians 1:13) cannot commit this sin is because of this verse: 1 John 5:18 *We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.*

Christ exhorts us to forgive if we would be forgiven, and exhorts us to pray for forgiveness (Luke 6:37; Luke 11:4). He also bids us forgive as often as a trespasser shows repentance (Luke 17:3-4), and He himself on the cross prayed, *Then said Jesus, Father, forgive them; for they know not what they do.* (Luke 23:34). Forgiveness is seen in Luke where the word does not occur. Broken-hearted Peter (Luke 5:8-10), the returning prodigal (Luke 15:20), the praying publican (Luke 18:13-14), the repentant Zacchaeus (Luke 19:8), and the dying thief (Luke 23:42), are all forgiven. All who are conscious of the grace of forgiveness will love this gospel.

Matthew's record of the sermon on the mount deals with the, king and his laws for the kingdom. To establish His legal authority, Jesus made frequent reference to "the old times" and the "law and the prophets" as He told who will inherit the future kingdom. Luke contains no such backward references in the sermon. The record for this gospel deals with the Saviour of men, not a king of nations. A comparison of the two sermons also fits nicely under the heading of poverty.

King James Bible Study Correspondence Course

An Outreach of Highway Evangelistic Ministries

5311 Windridge lane ~ Lockhart, Florida 32810 ~ USA

In Matthew we read:

- *Blessed are the poor in spirit* (Matthew 5:3).
- *Blessed are they which do hunger and thirst after righteousness* (Matthew 5:6).

In Luke we read:

- *Blessed be ye poor* (Luke 6:20).
- *Blessed are ye that hunger now* (Luke 6:21).

We should also note the location. In Matthew Jesus delivers His sermon on the mount, an elevated place above the people. In Luke He delivers His sermon in the plain and the word is very descriptive - *he came down with them* (Luke 6:17). How the former fits a king and the latter a humble man.

In Luke there are six cases of men far off from God:

1. The prodigal (Luke 15:13).
2. The rich man (Luke 16:23).
3. The ten lepers (Luke 17:12).
4. The publican (Luke 18:13).
5. The beggar (Luke 18:40).
6. Peter (Luke 22:54).

We have already considered a wealth of material the Lord gave us in Luke that is not found in the other gospels. We may add to that list the following portions.

Ten parables found only in Luke:

1. The two debtors (Luke 7:41-43).
2. The good Samaritan (Luke 10:30-37).
3. The importunate friend (Luke 11:5-8).
4. The rich fool (Luke 12:16-21).
5. The barren fig tree (Luke 13:6-9).
6. The lost piece of silver (Luke 15:8-10).
7. The lost son (Luke 15:11-32).
8. The unjust steward (Luke 16:1-12).
9. The unjust judge (Luke 18:1-8).
10. The Pharisee and the publican (Luke 18:9-14).

Other material found only in Luke:

- The birth and childhood of John the Baptist.
- The questions put by the people to John the Baptist, and his answers (Luke 3:10-14)
- Jesus' genealogy in the line of Mary (Luke 3:23-28)

King James Bible Study Correspondence Course

An Outreach of Highway Evangelistic Ministries

5311 Windridge lane ~ Lockhart, Florida 32810 ~ USA

- The first rejection of Jesus at Nazareth (Luke 4:16-31)
- The call of followers to full discipleship (Luke 5:1-11)
- The second tour of Galilee (Luke 8:1-3)
- Jesus goes privately to Jerusalem through Samaria (Luke 9:51-56)
- The mission of the Seventy, and their return (Luke 10:1-24)
- Blasphemous accusation of league with Beelzebub (Luke 11:14-36)
- The Pharisees and lawyers are denounced in a Pharisee's house (Luke 11:37-54)
- A discourse on various subjects including the waiting servants and the wise steward (Luke 12:37-38, 42)
- Teaching on a journey towards Jerusalem (Luke 13:22-35)
- Material on the chief seats, the supper and the poor, and the great supper (Luke 14:1-24)
- A crowd told of the cost of discipleship (Luke 14:25-35)
- Jesus' weeping over Jerusalem (Luke 14:39-44)
- Jesus starts on the last journey to Jerusalem by way of Samaria and Galilee (Luke 17:11-37)
- The Conversion of Zacchaeus (Luke 19:1-10)
- The teaching of the pounds (Luke 19:11-28)
- Jesus' supplication for Peter (Luke 22:31-32)
- Jesus before Herod Antipas (Luke 23:6-12)
- Jesus' word to the Daughters of Jerusalem (Luke 23:27-31)
- Two malefactors crucified with Jesus (Luke 23:32; 39-43)
- Jesus and two disciples on the way to Emmaus (Luke 24:13-32)
- The report of the two disciples, and the news of the appearance to Peter (Luke 24:33-35)
- The farewell instructions and the ascension from the Mount of Olives (24:49-53)

Also peculiar to Luke, and in keeping with its theme, are details about John's baptism and Jesus' part therein. Luke shows John appealing to all classes of men and records the threefold ***What shall we do*** (Luke 3:10,12, 14) asked by the common people, the publicans, and the soldiers. Only here do we link Christ to the varied ranks of humanity with the words ***all the people*** (Luke 3:21; Luke 7:29; Luke 8:47 Luke 13:17, etc.) ... ***Jesus also***. And that this happened as Jesus turned ***thirty years of age*** (Luke 3:9-23).

Material peculiar to Luke at the end of the Lord's earthly ministry also bears out the humanity of Christ. Only here do we read:

- an angel strengthening Him in Gethsemane (Luke 22:43)
- ***And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.*** (Luke 22:44)

King James Bible Study Correspondence Course*An Outreach of Highway Evangelistic Ministries*

5311 Windridge lane ~ Lockhart, Florida 32810 ~ USA

- the testimony of the Centurion *Certainly this was a righteous man.* (Luke 23:47)
- Jesus commending His spirit into the hands of God the Father (Luke 23:46-47)
- The notation that Jesus ate fish and honeycomb before them after He had risen from the dead (Luke 24:42-43).

The title for Jesus "*the Son of man*" is used in all four gospels (Matthew, 32 times; Mark, 15 times; Luke, 26 times; John, 12 times). It is used four other times in the New Testament (Acts 7:56, Hebrews 2:6, Revelation 1:13; 14:14).

The title is never used of the Lord by anyone but Himself. Wherever it is used of Christ it has the article *the* before *Son*.

Notes

GOSPELS Lesson 10 Luke

Name _____

King James Bible Study Correspondence Course*An Outreach of Highway Evangelistic Ministries*

5311 Windridge lane ~ Lockhart, Florida 32810 ~ USA

(*) All answers must have scripture back-up to receive full credit

1. What does the trial of Jesus show in Luke?

2. What are the fourfold divisions in Luke?*

 - a.

 - b.

 - c.

 - d.

3. How does the book of Luke depict hope and forgiveness?*

4. How does the book of Matthew establish the Sermon on the Mount?

5. How can we see the empathy from the Sermon on the Mount in the book of Luke?*

6. What are 3 cases where men were far off from God?*

 - a.

 - b.

 - c.

7. What was Jesus saying when he made the statement to several, thy sins be forgiven thee?*

King James Bible Study Correspondence Course*An Outreach of Highway Evangelistic Ministries*

5311 Windridge lane ~ Lockhart, Florida 32810 ~ USA

8. What definite article is always used when the Lord calls Himself Son of Man?*

9. The book of Luke is filled with information that is only seen in Luke, which of these 5 exhibit the humanity of Jesus Christ?*

10. What is the most important piece of information learned about from the walk with the two disciples on the road to Emmaus?*

true/false

- Luke shows the humanity of Jesus.
- Luke is a book of hope and forgiveness.
- Luke includes all the people, not just a select few.
- Luke proves out the dangers of money by the parable of the rich young ruler.



Memory verses, write these out on the back of this page. (must be in KJV)
Luke 24:24; Luke 17:3-4; Hebrews 2:7-8.

any questions?