
An Alliterated Outline for the Chapters of the
Bible

A Guide to the Systematic Study of the Bible

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The Chapters of Luke

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Luke

SECTION OUTLINE ONE (LUKE 1)

This first chapter of Luke includes a preface, two proclamations, and three songs of praise.

I. THE PREFACE (1:1-4)

- A. **The review** (1:1-2): Luke explains just why he is writing this Gospel.
- B. **The recipient** (1:3): He dedicates his book to someone named Theophilus.
- C. **The reason** (1:4): "To reassure you of the truth of all you were taught."

II. THE TWO PROCLAMATIONS (1:5-38)

A. To Zechariah, concerning the birth of John (1:5-25)

- 1. Zechariah's spouse (1:5-7)
 - a. Elizabeth is blameless (1:5-6): "Righteous in God's eyes, careful to obey all of the Lord's commandments."
 - b. Elizabeth is barren (1:7): She is a childless old woman.
- 2. Zechariah's service (1:8-10) He prepares the burnt incense on the altar of incense as the people wait and pray outside.
- 3. Zechariah's shock (1:11-25)
 - a. The reason (1:11-12): He sees the angel Gabriel standing at the right side of the altar!
 - b. The revelation (1:13-17): Gabriel tells Zechariah that Elizabeth will bear a son.
 - (1) He will be called John (1:13-14).
 - (2) He will become a Nazirite (1:15).
 - (3) He will serve as the Messiah's forerunner (1:16-17).
 - c. The reluctance (1:18): Zechariah finds all this hard to believe.
 - d. The rebuke (1:19-20): Gabriel says that due to his unbelief, Zechariah will be unable to speak until the child is born!
 - e. The restraint (1:21-22): Upon leaving the Temple, Zechariah is unable to pronounce the priestly blessing for the waiting crowd.
 - f. The rejoicing (1:23-25): The barren Elizabeth soon becomes pregnant, causing great joy in the household.

B. To Mary, concerning the birth of Jesus (1:26-38)

- 1. The salutation to Mary (1:26-37): She receives a heavenly visit.
 - a. The messenger (1:26-28): The angel Gabriel appears to this virgin girl in Nazareth; Mary is engaged to Joseph the carpenter.
 - b. The message (1:29-33)
 - (1) Gabriel's assurance (1:29-30): He comforts Mary, saying she has found favor with God.
 - (2) Gabriel's announcement (1:31-33): Mary will give birth to Jesus, the Messiah, whose Kingdom and reign over Israel will never end!
 - c. The mystery (1:34): Being a virgin, Mary is perplexed, wondering how this can be accomplished.
 - d. The method (1:35): Gabriel tells her that the Holy Spirit will father the baby!
 - e. The miracle (1:36-37): Mary now learns that her aged relative Elizabeth is already six months into her pregnancy!
- 2. The submission by Mary (1:38): "I am the Lord's servant, and I am willing to accept whatever he wants."

III. THE THREE SONGS OF PRAISE (1:39-80)

A. The praise of Elizabeth to God (1:39-45)

- 1. The babe within Elizabeth (1:39-41): Mary visits Elizabeth, and upon hearing Mary's voice,

Elizabeth's child leaps within her womb, and she is filled with the Holy Spirit.

2. The blessing from Elizabeth (1:42-45): She tells Mary what an honor it is to be visited by the mother of the Messiah!

B. The praise of Mary to God (1:46-56)

1. The testimony (1:46-55): Mary thanks God for six things.
 - a. His condescension (1:46-48): God took notice of her.
 - b. His holiness (1:49): He has done great things for her.
 - c. His mercy (1:50): His mercy goes on from generation to generation.
 - d. His power (1:51): He does tremendous things with his power.
 - e. His sovereignty (1:52-53): He humbles the proud and exalts the lowly.
 - f. His faithfulness (1:54-55): He has kept all his promises to Israel.
2. The time (1:56): Mary stays with Elizabeth for three months, then returns home.

C. The praise of Zechariah to God (1:57-80)

1. Zechariah the father (1:57-66)
 - a. He is seen writing (1:57-63).
 - (1) The celebration (1:57-58): John's parents, neighbors, and relatives meet and rejoice at his birth.
 - (2) The circumcision (1:59): This is performed on the eighth day.
 - (3) The confusion (1:60-61): People are puzzled that the baby will be named John. Does the mute Zechariah agree with this?
 - (4) The confirmation (1:62-63): Calling for a tablet, Zechariah writes, "His name is John!"
 - b. He is seen worshiping (1:64-66): Zechariah is suddenly able to speak again and begins praising God!
2. Zechariah, the foreteller (1:67-80)
 - a. His prophecy concerning his Savior (1:67-75).
 - (1) The birth of Jesus assures the fulfillment of the Davidic covenant (1:67-72).
 - (2) The birth of Jesus assures the fulfillment of the Abrahamic covenant (1:73-75).
 - b. His prophecy concerning his son (1:76-80).
 - (1) He will prepare the way of the Lord (1:76).
 - (2) He will proclaim the words of the Lord (1:77-80).

SECTION OUTLINE TWO (LUKE 2)

Mary and Joseph travel to Bethlehem, and Jesus is born. Shepherds receive a visit from some angels and come to worship the baby, and Simeon and Anna bless the child in the Temple. When Jesus is 12, he amazes the religious teachers in the Temple with his wisdom. Jesus and his parents settle in Nazareth.

I. BETHLEHEM (2:1-21)

A. Jehovah's Son is born (2:1-7).

1. The decree by Caesar (2:1-5)
 - a. The law (2:1-3): All are required to return to their ancestral homes because of a census.
 - b. The location (2:4-5): Joseph and Mary must travel to Bethlehem.
2. The delivery by Mary (2:6-7): While in Bethlehem, Mary gives birth to Jesus.

B. Judah's shepherds are briefed (2:8-21).

1. They watch (2:8): They are in the fields guarding their sheep.
2. They wonder (2:9-14): The shepherds are confused and terrified when the horizon is suddenly filled with God's glory!
 - a. The reassurance by the angel of the Lord (2:9-10): "Don't be afraid! I bring you good news of great joy for everyone!"
 - b. The revelation by the angel of the Lord (2:11-12)
 - (1) In regard to God's Son (2:11): The Messiah has just been born in Bethlehem!
 - (2) In regard to God's sign (2:12): They will find him wrapped in strips of cloth, lying in a manger.
 - c. The rejoicing by the angels of the Lord (2:13-14): "Glory to God in the highest heaven and peace on earth to all whom God favors!"
3. They worship (2:15-16): The shepherds kneel before the babe in the manger.

4. They witness (2:17-21)
 - a. The confirming (2:17-18, 20): When they leave, they tell everyone what has happened.
 - b. The contemplating (2:19): Mary treasures these things in her heart and thinks about them.
 - c. The circumcising (2:21): On the eighth day, the babe is circumcised and named Jesus, in accordance with what the angel said before the baby was even conceived.

II. JERUSALEM (2:22-38, 41-50)

- A. Jesus' first recorded Temple visit** (2:22-38): Mary and Joseph bring him to the Temple to dedicate him to the Lord. Two individuals are there to greet him.
1. The testimony of Simeon (2:25-35)
 - a. His reassurance (2:25-26): This devout man has been promised by the Holy Spirit that he would live to see the Messiah.
 - b. His recognition (2:27-32): The Holy Spirit tells him that Mary's baby is the Messiah!
 - c. His revelation (2:33-35)
 - (1) Concerning the Messiah (2:33-34): He will cause the rising and falling of many in Israel.
 - (2) Concerning the mother (2:35): He says a sword will someday pierce the soul of Mary!
 2. The testimony of Anna (2:36-38): This aged and godly widow joins Simeon in praising God for Israel's Messiah.
- B. Jesus' second recorded Temple visit** (2:41-50)
1. The missing son (2:41-47)
 - a. The occasion (2:41-42): Jesus attends the Passover festival in Jerusalem with his parents at age 12.
 - b. The oversight (2:43-45): He is accidentally left behind by his parents.
 - c. The outcome (2:46-47): After looking for him everywhere, they finally locate him in the Temple, discussing theology with the Jewish teachers.
 2. The messianic Son (2:48-49)
 - a. Mary's rebuke (2:48): "Why have you done this to us?"
 - b. Jesus' reminder (2:49): "You should have known that I would be in my Father's house."
 3. The misunderstood Son (2:50): They cannot comprehend what he is saying!

III. NAZARETH (2:39-40, 51-52): While growing up in Nazareth, Jesus grows in the following areas:

- A. In height** (physical maturity) (2:39-40a, 52a)
- B. In wisdom** (mental maturity) (2:40b)
- C. In favor with God** (spiritual maturity) (2:52b)
- D. In favor with man** (social maturity) (2:52c)

SECTION OUTLINE THREE (LUKE 3)

John the Baptist prepares the way of the Messiah. Jesus is baptized, and God declares his pleasure with his Son. Luke records Jesus' ancestral records.

I. THE LABOR OF JOHN THE BAPTIST (3:1-22)

A. The message of John (3:1-14, 19-20)

1. When he preaches (3:1-2)
 - a. Tiberius Caesar is ruler over the Roman Empire (3:1a).
 - b. Pilate is governor over Judea (3:1b).
 - c. Herod Antipas is governor over Galilee (3:10).
 - d. Annas and Caiaphas are the high priests (3:2).
2. What he preaches (3:3-6): "Repent of your sins and be baptized! Prepare the way for the Lord!"
3. To whom he preaches (3:7-11, 13-14, 19-20)
 - a. The Jewish religious leaders and lay people (3:7-11)
 - b. Tax collectors (3:13)
 - c. Soldiers (3:14)
 - d. King Herod Antipas and Queen Herodias (3:19-20): Herod will eventually become so frustrated by John's preaching that he will put John in prison.

B. The misunderstanding about John (3:15-18)

1. The confusion (3:15): Some people feel John is the Messiah!
2. The clarification (3:16-18): John declares, "Someone is coming soon who is greater than I am-so much greater that I am not even worthy to be his slave."

C. The ministry of John (3:3, 21-22)

1. He baptizes the converts of Israel (3:3).
2. He baptizes the Christ of Israel (3:21-22).

II. THE LINE OF JESUS THE MESSIAH (3:23-38)

- A. From Jesus, the legal son of Joseph, to Nathan, the biological son of David** (3:23-31)
- B. From Obed, the son of Boaz, to Adam, the son of God** (3:32-38)

SECTION OUTLINE FOUR (LUKE 4)

Jesus is tempted by Satan in the wilderness. The people of Nazareth, his hometown, reject him. He heals many sick and demon-possessed people, to the amazement of the people. Everywhere he goes, he preaches the Good News of the Kingdom of God.

I. THE MEASURING OF JESUS (4:1-13): The Holy Spirit allows Jesus to be tempted by the Devil.

- A. The terrain** (4:1): The tempting occurs in the barren wastelands of Judea.
- B. The time** (4:2): The ordeal lasts for forty days.
- C. The test** (4:3-12)
 1. First temptation (4:3-4)
 - a. The test (4:3): "Change this stone into a loaf of bread!"
 - b. The triumph (4:4): "People need more than bread for their life."
 2. Second temptation (4:5-8)
 - a. The test (4:5-7): "I will give you the glory of these kingdoms and authority over them ... if you will bow down and worship me."
 - b. The triumph (4:8): "You must worship the Lord your God; serve only him."
 3. Third temptation (4:9-12)
 - a. The test (4:9-11): "If you are the Son of God, jump off [the highest point of the Temple]!"
 - b. The triumph (4:12-13): "Do not test the Lord your God." At this point Satan leaves Jesus alone.

II. THE MESSAGES OF JESUS (4:14-15, 16-30, 31, 42-44)

- A. In a Nazareth synagogue** (4:16-30): Jesus preaches a sermon in his hometown.
 1. The contents of his sermon (4:16-27)
 - a. What he reads (4:16-19): He reads from Isaiah 61, where the prophet describes the supernatural ministry of the Messiah.
 - b. What he says (4:20-27)
 - (1) The identification (4:20-23): Jesus says he is the Messiah Isaiah wrote about!
 - (2) The illustrations (4:24-27): Jesus gives two Old Testament examples to illustrate why he cannot perform the miracles in Nazareth that he has elsewhere-namely, because of the people's unbelief!
 - (a) The example of Elijah and the Zarephath widow (4:24-26)
 - (b) The example of Elisha and the leper Naaman (4:27)
 2. The contempt for his sermon (4:28-30): Jesus' remarks so infuriate the audience that they actually attempt to kill him!
 - B. In numerous synagogues** (4:14-15, 31-32, 42-44): He preaches in many places throughout Galilee.

III. THE MIRACLES OF JESUS (4:33-41)

- A. He heals a demon-possessed man** (4:33-37)
 1. The acknowledgment by the demon (4:33-34): He recognizes and fears Jesus!
 2. The commandment by the Lord (4:35): Jesus orders the demon to leave the man, and it does.
 3. The amazement of the crowd (4:36-37): The people don't understand Jesus' authority.
- B. He heals Simon's (Peter's) mother-in-law** (4:38-39): She is immediately cured.
- C. He heals the multitudes** (4:40-41): He heals people with any disease.

SECTION OUTLINE FIVE (LUKE 5)

Jesus calls his first disciples. He heals a leper and a paralyzed man and teaches about fasting.

I. THE INVITATIONS (5:1-11, 27-32)

A. Jesus calls Peter, James, and John to become his disciples (5:1-11).

1. Jesus' sermon from Peter's boat (5:1-3): He uses the boat as a platform to preach to the crowd on the shore.
2. Jesus' summons from Peter's boat (5:4-11)
 - a. "Go out where it is deeper and let down your nets, and you will catch many fish" (5:4-11)
 Oa: They do, and they catch so many fish that their boats nearly sink!
 - b. "From now on, you'll be fishing for people!" (5:10b-11): They follow Jesus and become his disciples.

B. Jesus calls Levi to become his disciple (5:27-32).

1. The conversion of Levi (5:27-28): This tax collector leaves his business to follow Jesus.
2. The celebration by Levi (5:29-32)
 - a. The background (5:29): Levi invites some of his business associates to meet Jesus and to help him celebrate his new calling.
 - b. The bitterness (5:30): The Pharisees fault Jesus for association with such sinners.
 - c. The basis (5:31-32): Jesus explains these are the very people he has come to save!

II. THE RESTORATIONS (5:12-26): Jesus restores a leper and a瘫痪者.

A. The healing of a leper (5:12-16)

1. His tears (5:12): The leper begs Jesus to help him.
2. His touch (5:13): The Savior touches the leper, causing the disease to disappear.
3. His instruction (5:14): The leper is not to tell anyone but to go straight to the priests.
4. His testimony (5:15-16): Word of his healing spreads everywhere.

B. The healing of a瘫痪者 (5:17-26)

1. The companions of the sufferer (5:17-20, 24b-26): Some friends help the瘫痪者.
 - a. The helplessness (5:17-19): He is totally immobile, lying on a mat.
 - (1) The intervening by his friends (5:17-18): They carry him to Jesus.
 - (2) The ingenuity of his friends (5:19): Unable to approach Jesus because of the crowd in the house where he is teaching, they lower the瘫痪者 through the roof.
 - b. The healing (5:20, 24b-26)
 - (1) Spiritual healing (5:20): "Your sins are forgiven."
 - (2) Physical healing (5:24b-26): "Stand up, take your mat, and go on home, because you are healed!"
2. The critics of the Savior (5:21-24a)
 - a. Their denunciation (5:21): The Pharisees accuse Jesus of blasphemy for forgiving the man's sins, saying only God could do this!
 - b. His defense (5:22-24a): Jesus says that his power to heal the man's body proves his authority to save the man's soul!

III. THE ILLUSTRATIONS (5:33-39): Jesus gives three illustrations to explain why he does not require the disciples to observe the Jewish traditions of fasting.

A. First illustration (5:33-35): Wedding guests don't fast while the bridegroom is still with them.

B. Second illustration (5:36): No one sews an old patch on a new garment.

C. Third illustration (5:37-39): No one puts new wine into old wineskins.

SECTION OUTLINE SIX (LUKE 6)

Jesus declares himself Lord of the Sabbath and heals a deformed man on another Sabbath day. He chooses his twelve disciples and preaches the Sermon on the Mount.

I. THE PREEMINENCE OF JESUS (6:1-11): He declares himself to be Lord of the Sabbath!

A. In regard to harvesting on the Sabbath (6:1-5)

1. The rebuke by the Pharisees (6:1-2): They criticize Jesus for allowing his disciples to harvest grain on the Sabbath.

2. The reply by the Savior (6:3-5): He defends his actions by referring to an event in the life of David.

B. In regard to healing on the Sabbath (6:6-11)

1. The deed (6:6-8, 10-11): To the amazement and anger of the Pharisees, Jesus heals a man with a deformed hand right before their eyes on the Sabbath!
2. The defense (6:9): He asks the Pharisees a question with an obvious answer: "Is it right to do good and save lives on the Sabbath?"

II. THE PROTEGES OF JESUS (6:12-16)

- A. The communion** (6:12): Jesus retires to the mountains and prays all night.
B. The call (6:13-16): In the morning he chooses his twelve disciples.

III. THE POWER OF JESUS (6:17-19): Jesus heals many people.

- A. Where these people are from** (6:17): Jerusalem, all Judea, Tyre, and Sidon.
B. What these people suffer from (6:18-19): Both physical and demon-related problems.

IV. THE PREACHING OF JESUS (6:20-49): He summarizes various subjects in a twofold manner:

A. Two attitudes (6:20-26)

1. The attitudes of the godly (6:20-23): Jesus gives the Beatitudes, showing their blessedness.
 - a. Those who are poor (6:20): The Kingdom of God is given to them.
 - b. Those who are hungry (6:21a): They will be satisfied.
 - c. Those who weep (6:21b): They will laugh with joy.
 - d. Those who are persecuted because of Christ (6:22-23): A great reward awaits them in heaven.
2. The attitudes of the godless (6:24-26): They have mourning and sorrow.
 - a. Those who are rich (6:24): They have their only happiness now.
 - b. Those who are prosperous (6:25a): A time of awful hunger is before them.
 - c. Those who laugh carelessly (6:25b): Their laughing will turn to mourning and sorrow.
 - d. Those who are praised by the crowds (6:26): Their ancestors praised false prophets.

B. Two commands (6:27-38)

1. Love your foes (6:27-36).
 - a. The reason for this (6:27-35a, 36): Be different from the unsaved who only love those who love them!
 - b. The rewards for this (6:35b): This will demonstrate to the world that you are indeed sons and daughters of the Most High!
2. Don't judge your friends (6:37-38): Judging and criticizing will come back on you.

C. Two illustrations (6:39-42)

1. The blind leading the blind (6:39-40): They will both fall into a ditch.
2. The "log" judging the "speck" (6:41-42): Get rid of the log in your own eye, and then you can help with the speck in your neighbor's eye.

D. Two trees (6:43-45)

1. Good trees do not produce bad fruit (6:43a).
2. Bad trees do not produce good fruit (6:43b-44).
3. A good person does good deeds, and an evil person does evil deeds (6:45).

E. Two buildings (6:46-49)

1. The structures (6:46-48a, 49a)
 - a. The wise man builds his house on solid rock (6:46-48a).
 - b. The foolish man builds his house with no foundation (6:49a).
2. The storm (6:48b, 49b)
 - a. The house on solid rock will stand firm (6:48b).
 - b. The house with no foundation will fall flat (6:49b).

SECTION OUTLINE SEVEN (LUKE 7)

Jesus rewards the faith of a Roman officer by healing his slave and raises a widow's only son from the dead. He reassures John the Baptist that he is indeed the Messiah; an immoral woman anoints Jesus' head with perfume and washes his feet with tears.

I. JESUS REWARDS AN OFFICER (7:1-10)

- A. **What he requests of Jesus** (7:1-5): He sends some Jewish elders to Jesus, asking him to come and heal his slave.
- B. **What he reveals to Jesus** (7:6-9): He tells the Savior all he needs to do is to speak the word, and the servant will be healed.
- C. **What he receives from the Savior** (7:10): The officer's faith is rewarded by instant healing!

II. JESUS RESURRECTS A SON (7:11-17)

- A. **The brokenhearted mother** (7:11-12): A weeping widow is about to bury her only son.
- B. **The tenderhearted Messiah** (7:13-17)
 - 1. His words to the hopeless mother (7:13): "Don't cry!"
 - 2. His words to the lifeless son (7:14-17): "Young man, get up."

III. JESUS REASSURES A PROPHET (7:18-35)

- A. **John's request to Jesus** (7:18-20): The imprisoned prophet sends his disciples to Jesus, asking if he indeed is the Messiah.
- B. **Jesus' reply to John** (7:21-35)
 - 1. The proof for John (7:21-23): Yes, Jesus is indeed the Messiah!
 - a. He heals the sick (7:21a, 22a).
 - b. He raises the dead (7:22b).
 - c. He delivers the demon-possessed (7:21b).
 - d. He preaches the gospel to the poor (7:22c-23).
 - 2. The praise of John (7:24-26): Jesus gives honor to his rugged, faithful, and fearless forerunner!
 - 3. The prophecy about John (7:27-28): Jesus says John is the one the Old Testament prophet Malachi wrote about (Mal. 3:1).
 - 4. The people and John (7:29): Many Israelites have repented at John's preaching.
 - 5. The prejudice against John (7:30-35): The Pharisees, however, have refused and ridiculed his baptism and preaching of repentance.

IV. JESUS REDEEMS A HARLOT (7:36-38, 50)

- A. **Her sin** (7:36-37a): She is a woman of the streets.
- B. **Her sacrifice** (7:37b): She brings an expensive alabaster jar of perfume to Jesus.
- C. **Her sorrow** (7:38a): She weeps over her sin.
- D. **Her service** (7:38b): She anoints Jesus' feet.
- E. **Her salvation** (7:50): Her sins are forgiven.

V. JESUS REBUKES A PHARISEE (7:39-49)

- A. **The resentment by the Pharisee** (7:39): In his heart this Jewish leader named Simon condemns Jesus for associating with the harlot who anointed his feet.
- B. **The response by the Savior** (7:40-49): Jesus relates a parable to defend his action.
 - 1. The contents of the parable (7:40-43): A creditor freely forgives two debtors of all they owe him.
 - a. The first owes him 500 pieces of silver (7:40-41a).
 - b. The second owes him 50 pieces of silver (7:41b).
 - c. The one with the larger debt will be the most grateful (7:42-43).
 - 2. The conclusions from the parable (7:42-49): The Pharisee demonstrates little respect and affection for Jesus, thus he will receive little forgiveness.

SECTION OUTLINE EIGHT (LUKE 8)

Jesus teaches about the Kingdom of Heaven by telling several stories. He performs more miracles, including healing many people. He amazes his disciples by calming a life-threatening storm.

I. EVENTS PRECEDING THE CALMING OF THE STORM (8:1-21)

- A. **Illustrations related by Jesus** (8:4-18): The Savior gives two parables at this point.
 - 1. The parable of the sower, seed, and soil (8:4-15)

- a. Information in this parable (8:4-8): A farmer sows seed on four kinds of soil, producing four different results.
 - (1) Roadside soil (8:4-5): This seed is devoured by the birds.
 - (2) Shallow, rocky soil (8:6): This seed springs up, but soon withers for lack of moisture.
 - (3) Thorn-infested soil (8:7): This seed is quickly choked by the thorns.
 - (4) Fertile soil (8:8): This seed produces one hundred times as much as had been planted.
 - b. Interpretation of this parable (8:11-15)
 - (1) Roadside soil (8:11-12): This represents those who hear but do not heed, thus allowing Satan to steal it from them.
 - (2) Shallow, rocky soil (8:13): This represents those who have no depth, causing them to fall away in the hour of testing.
 - (3) Thorn-infested soil (8:14): This represents those who allow life's worries, riches, and pleasures to choke the seed.
 - (4) Fertile soil (8:15): This represents those who both hear and heed, thus producing an abundant crop.
 - c. The intention behind this parable (8:9-10)
 - (1) To enlighten the hearts of the sincere (8:9-10a)
 - (2) To darken the hearts of the insincere (8:10b)
2. The parable of the elevated lampstand (8:16-18)
- a. Its light reveals all things in the house (8:16).
 - b. Someday God's light will reveal all things in our heart (8:17-18).

B. Individuals related to Jesus (8:1-3, 19-21)

- 1. His physical, earthly kin (8:19-20): This is a reference to Jesus' mother and brothers.
- 2. His spiritual, eternal kin (8:1-3, 21): This is a reference to all who hear and obey God's Word.

II. EVENTS DURING THE CALMING OF THE STORM (8:22-25)

- A. The crisis** (8:22-23): A severe squall threatens to sink the disciples' boat on the Sea of Galilee.
- B. The cry** (8:24a): In desperation they cry out for Jesus to save them.
- C. The command** (8:24b-25): Jesus orders the winds and water to subside.
 - 1. His rebuke (8:24b-25a): "Where is your faith?"
 - 2. Their response (8:25b): "Who is this man?"

III. EVENTS FOLLOWING THE CALMING OF THE STORM (8:26-56): This passage records three of Jesus' miracles.

A. He releases a demon-possessed man (8:26-39).

- 1. The Gadarene maniac, controlled by demons (8:26-28, 29b-33)
 - a. What they did to the maniac (8:27, 29b)
 - (1) He is living naked among the tombs (8:27).
 - (2) He is violent and cannot be chained (8:29b).
 - b. What the demons now desire from the Messiah (8:28, 30-33)
 - (1) Their perception (8:28): The demons recognize Jesus as God's Son!
 - (2) Their panic (8:30-31): They beg him not to send them into the Bottomless Pit.
 - (3) Their plea (8:32-33): The demons beg Jesus to send them into a nearby herd of pigs. Jesus does, resulting in the death of the pigs by drowning!
- 2. The Galilean Messiah, controller of demons (8:29a, 34-39)
 - a. The cleansing of the maniac (8:29a): Jesus drives the demons from the possessed man.
 - b. The clothing of the maniac (8:34-37): The restored man sits at Jesus' feet, dressed and in his right mind!
 - c. The commissioning of the maniac (8:38-39): Jesus sends him on his way to "tell ... all the wonderful things God has done for you."

B. He resurrects a dead girl (8:40-42, 49-56).

- 1. The request to Jesus (8:40-42): Jairus begs the Savior to come and heal his dying daughter.
- 2. The reassurance from Jesus (8:49-50): Jairus learns that his daughter has died, but Jesus promises that she will be all right.
- 3. The restriction of Jesus (8:51): He allows only Peter, James, and John to enter the dead girl's room.

4. The ridicule toward Jesus (8:52-53): The crowd laughs at him for saying the girl will be healed.
5. The resurrection by Jesus (8:54-56): He raises the girl from the dead!

C. He restores a sick woman (8:43-48).

1. Her disease (8:43): She has been slowly bleeding for twelve years.
2. Her determination (8:44a): Fighting the crowd, she touches the edge of Jesus' cloak.
3. Her deliverance (8:44b-48): She is healed and sent on her way by the Savior.

SECTION OUTLINE NINE (LUKE 9)

Jesus sends the disciples out on a mission of preaching and healing. He feeds the 5,000. Peter correctly affirms that Jesus is the Messiah, and Jesus predicts his own death. Peter, James, and John witness the transfiguration of Christ.

I. EVENTS PRECEDING THE TRANSFIGURATION (9:1-27)

A. Jesus, the source of authority (9:1-9)

1. The men he empowers (9:1-6)
 - a. The individuals (9:1a): The twelve apostles.
 - b. The instructions (9:1b-6)
 - (1) Heal all diseases, and cast out demons (9:1b).
 - (2) Preach God's Kingdom (9:2).
 - (3) Travel fast and light (9:3-6): Don't take a walking stick, a bag, food, or money.
2. The misunderstanding he encounters (9:7-9): At first Herod Antipas thinks Jesus is a reincarnation of John the Baptist!

B. Jesus, the supplier of food (9:10-17): He feeds 5,000.

1. The scarcity of food (9:10-14): When he begins the miracle, there are only five loaves of bread and two small fish.
2. The surplus of food (9:15-17): When he completes the miracle, all have been fed, and twelve basketfuls of food remain.

C. Jesus, the Son of God (9:18-27)

1. The request (9:18): Jesus asks the disciples who people say that he is.
2. The rumors (9:19): They reply that some think he is John the Baptist, Elijah, etc.
3. The recognition (9:20): Peter says, however, that the disciples know him as the Son of God!
4. The restriction (9:21): He then warns them not to tell anyone of this.
5. The rejection and resurrection (9:22-23): Jesus predicts Calvary and the empty tomb!
6. The requirements (9:24-26): He speaks of the cost of true discipleship.
7. The return (9:27): He predicts his second coming.

II. EVENTS DURING THE TRANSFIGURATION (9:28-36)

A. The disciples (9:28): Jesus takes Peter, James, and John with him to the top of a mountain.

B. The details (9:29-36)

1. What they see (9:29-32)
 - a. The splendor of the Messiah (9:29): His face shines, and his clothes become dazzling white and blaze with light.
 - b. The splendor of two men (9:30-32): Moses and Elijah now appear, also in glorious splendor.
2. What they say (9:33): In his ignorance, Peter the spokesman suggests they build three shelters-one for Jesus, one for Moses, and one for Elijah.
3. What they hear (9:34-36): From a cloud, they hear the Father's voice, saying, "This is my Son, my Chosen One. Listen to him."

III. EVENTS FOLLOWING THE TRANSFIGURATION (9:37-62)

A. Jesus and a desperate father (9:37-42)

1. The victims (9:37-40)
 - a. The heartbroken father (9:37-38): He begs Jesus to help his son.
 - b. The helpless son (9:39): He is possessed by a vicious demon.
 - c. The hopeless disciples (9:40): They cannot drive the demon out.
2. The victor (9:41-42): Jesus rebukes the demon and heals the boy.

B. Jesus and the twelve disciples (9:43-50)

1. He talks to them about suffering (9:43-45): The Savior predicts his betrayal by Judas.
2. He talks about spiritual greatness (9:46-48)
 - a. The illustration (9:46-47): He stands a little child before him.
 - b. The application (9:48): He says the one who welcomes a child on his behalf welcomes both the Father and Son and is therefore the greatest among men!
3. He talks about sectarianism (9:49-50).
 - a. John to Jesus (9:49): John says that the disciples tried to keep a man who wasn't in their group from casting out demons.
 - b. Jesus to John (9:50): "Don't stop him! Anyone who is not against you is for you."

C. Jesus and the Samaritans (9:51-56)

1. The rejection of Jesus (9:51-53): He is refused entrance into a Samaritan village because he is going to Jerusalem.
2. The request to Jesus (9:54): James and John want to call down fire from heaven and destroy the city.
3. The rebuke by Jesus (9:55-56): He faults them for their vindictive spirit.

D. Jesus and three would-be disciples (9:57-62): All three promise to follow him but then draw back.

1. Hardship keeps the first from becoming Jesus' disciple (9:57-58).
2. Kinship keeps the second and third from becoming Jesus' disciples (9:59-62): One wants to bury his father; the other wants to say good-bye to his family.

SECTION OUTLINE TEN (LUKE 10)

Jesus commissions 72 disciples but tells them not to rejoice because demons obey them but to rejoice that their names are written in the Book of Life. He identifies the two most important commandments and tells the story of the Good Samaritan.

I. SEVENTY-TWO SPOKESMEN (10:1-24): Jesus selects 72 other disciples and sends them out in pairs to canvas the entire Galilean area.**A. The job given to the 72 by the Savior (10:1-16)**

1. Their assignment (10:1-15)
 - a. Pray before going (10:1-2): Ask the Lord to send more workers to the fields.
 - b. Travel fast and light (10:3-7): Don't take money or even sandals.
 - c. Heal the sick, and preach the gospel (10:8-9): Do this in towns that accept you.
 - d. Reject those cities that reject me (10:10-15).
 - (1) Wipe the dust of the city from your feet as a sign of its doom (10:10-12).
 - (2) Korazin, Bethsaida, and Capernaum have all rejected Jesus (10:13-15).
2. Their authority (10:16): Those who accept or reject them also accept or reject Christ!

B. The joy felt by the 72 and the Savior (10:17-24)

1. The joy of the 72 (10:17-20, 23-24)
 - a. The passing joy (10:17): They are excited because even the demons submit to them in Jesus' name.
 - b. The permanent joy (10:18-20, 23-24): Jesus says there are things even more glorious to rejoice over.
 - (1) Satan's fall from heaven (10:18-19)
 - (2) Their heavenly position (10:20): Their names are written in heaven.
 - (3) Their earthly privilege (10:23-24): He says Old Testament prophets and kings wanted to see and hear what they have seen and heard.
2. The joy of the Savior (10:21-22)
 - a. Because of the Father's revelation to the elect (10:21)
 - b. Because of the Father's revelation through the Son (10:22): The Father gives the Son authority over everything.

II. ONE SAMARITAN (10:25-37): Jesus relates the parable of the Good Samaritan.**A. The occasion for the parable (10:25-29):** Jesus is challenged by a Jewish lawyer.

1. Question (10:25-26): "What must I do to receive eternal life?"

2. Answer (10:27-28): "Love the Lord your God with all your heart, all your soul, all your strength, and all your mind.' And, 'Love your neighbor as yourself.'"
3. Question (10:29): "Who is my neighbor?"

B. The overview of the parable (10:30-35)

1. The trip (10:30a): A man is going from Jerusalem to Jericho.
2. The trouble (10:30b): He is attacked by some robbers who take his money, beat him, and leave him for dead.
3. The test (10:31-35): God permits three men to pass his way, testing their compassion in helping one in need.
 - a. The two who fail the test (10:31-32): Both the priest and Levite walk on, not wanting to get involved.
 - b. The one who passes the test (10:33-35): The Samaritan stops, binds the wounds of the victim, carries him to an inn, and pays his room and board while he recovers.

C. The observance from the parable (10:36-37): Who is my neighbor? Anyone I can help!

III. TWO SISTERS (10:38-42): Jesus visits the home of Mary and Martha.

A. The complaint by Martha (10:38-40)

1. The diligent student (10:38-39): Mary sits at Jesus' feet, listening to everything he says.
2. The dutiful servant (10:40): Martha, busy in the kitchen, requests that Jesus instruct her sister to come and help her!

B. The counsel by Jesus (10:41-42): He tells Martha she must first be ministered to by the Savior before she can effectively minister for the Savior!

SECTION OUTLINE ELEVEN (LUKE 11)

Jesus teaches his disciples how to pray and explains why his power can't possibly come from Satan. He condemns those who ask him to perform a miraculous sign as proof of his divine identity.

I. JESUS INSTRUCTS HIS FRIENDS (11:1-13, 27-28)

A. The disciples, on the subject of prayer (11:1-13)

1. The language of prayer (11:1-4): In Luke's account, Jesus lists four elements in prayer.
 - a. Worship (11:1-2): "May your name be honored."
 - b. Petition (11:3): "Give us our food day by day."
 - c. Confession (11:4a): "Forgive us our sins."
 - d. Dependence (11:4b): "Don't let us yield to temptation."
2. The lessons from prayer (11:5-13)
 - a. Requirements (11:5-10): Successful prayer demands persistence. We need to ask, seek, and knock in prayer.
 - b. Results (11:11-13): Successful prayer assures rewards!
 - (1) Even sinful earthly fathers give good gifts to their children when they ask (11:11-12).
 - (2) How much more will the heavenly Father give to his children when they ask (11:13)!

B. A woman, on the subject of blessedness (11:27-28)

1. The woman to Jesus (11:27): "God bless your mother-the womb from which you came, and the breasts that nursed you!"
2. Jesus to the woman (11:28): "More blessed are all who hear the word of God and put it into practice."

II. JESUS INDICTS HIS FOES (11:14-26, 29-54) This indictment is leveled against both Jewish laypeople and leaders alike.

A. Because of their accusations against God (11:14-26)

1. The slander (11:14-16): They say he is casting out demons by the power of Satan!
2. The stupidity (11:17-23): Jesus replies that if Satan is divided against himself, how can his kingdom stand?
3. The sevenfold (11:24-26): Jesus warns those who slander him that they are in danger of suffering a sevenfold demonic attack and possession!

B. Because of their actions against God (11:29-54)

1. By the people in general (11:29-36)

- a. What they have not done (11:29-32): They have refused to accept the ministry of Christ, while Old Testament Gentiles received the ministries of Solomon and Jonah!
- b. What they have done (11:33-36): They have substituted divine light for demonic darkness!
- 2. By the Pharisees in particular (11:37-54): Jesus pronounces six woes upon them.
 - a. Because of their greed and wickedness (11:37-41): They make themselves clean on the outside but are filthy on the inside.
 - b. Because they totally ignore love and justice (44:42)
 - c. Because of their pride and self-promoting (11:43-44): They love the seats of honor and respectful greetings.
 - d. Because they crush men with their heavy and godless traditions (11:45-46): They don't lift a finger to help them.
 - e. Because of their history of bloodshed (11:47-51): They are murderers.
 - f. Because they hide the truth from men (11:52-54): They keep men from entering the Kingdom and therefore won't enter themselves.

SECTION OUTLINE TWELVE (LUKE 12)

Jesus teaches on the ten topics of hypocrisy, fear, God's care for his children, acknowledging Christ, riches, worry, watchfulness, his own mission, perception, and reconciliation.

I. HYPOCRISY (12:1-3)

- A. The example of hypocrisy** (12:1): Jesus uses the wicked Pharisees to illustrate this topic.
- B. The exposure of hypocrisy** (12:2-3): At the judgment all hypocrites will be revealed!

II. TRUE FEAR (12:4-5)

- A. Don't fear people** (12:4): They can only kill the body.
- B. Do fear God** (12:5): He can destroy both body and soul!

III. GOD'S CARE (12:6-7)

- A. God provides for the sparrows, which are the least of his creatures** (12:6).
- B. How much more will he provide for the saints, who are the greatest of his creatures** (12:7)!

IV. ACKNOWLEDGING CHRIST (12:8-12)

- A. The believer and the Son** (12:8-9): Acknowledge him, and be acknowledged by him before God.
- B. The believer and the Spirit** (12:10-12): Depend on him, and be defended by him before people.

V. THE POVERTY OF RICHES (12:13-21): Jesus relates the parable of the rich fool.

- A. The dilemma** (12:13-17): The harvest of a rich man is so great that he has no place to store his crops.
- B. The decision** (12:18): He will solve his problem by building new and bigger barns.
- C. The delusion** (12:19): The farmer now makes two fatal errors.
 - 1. He assumes he has many years to live (12:19a).
 - 2. He assumes material goods can satisfy the soul (12:19b).
- D. The destruction** (12:20): God takes his life that very night.
- E. The definition** (12:21): Don't store up earthly riches and ignore a relationship with God.

VI. WORRY (12:22-34)

- A. The two prohibitions** (12:22-23)
 - 1. Don't worry about the food you need to eat (12:22a, 23a).
 - 2. Don't worry about the clothes you need to wear (12:22b, 23b).
- B. The two principles** (12:24-31): Jesus gives two examples concerning why we should not worry about food or clothes.
 - 1. The birds of the air (12:24-26, 29-31)
 - a. They neither sow nor reap, yet God feeds them (12:24).
 - b. God views believers as more important than birds (12:25-26, 29-31).
 - 2. The lilies of the field (12:27-28)

- a. They are robed greater than was Solomon in all his glory (12:27).
- b. God views his friends as more important than flowers (12:28).

C. The two promises (12:32-34)

- 1. Down here (12:32): The Kingdom!
- 2. Up there (12:33-34): Treasures!

VII. WATCHFULNESS (12:35-48): Jesus emphasizes the importance of this virtue by relating a parable.

A. The information in the parable (12:35-40)

- 1. The command (12:35-36): Jesus instructs his people to be ready for his coming!
- 2. The celebration (12:37-38): Those prepared ones will experience great joy when he returns.
- 3. The caution (12:39-40): Constant watchfulness must be maintained, for he may return at any time!

B. The application from the parable (12:41-48)

- 1. Faithfulness during his absence will result in rewards at his appearance (12:41-44).
- 2. Faithlessness during his absence will result in severe rebuke at his appearance (12:45-48).

VIII. JESUS' MISSION (12:49-53)

A. The suffering (12:49-50): He will literally be baptized on the cross with God's wrath as he bears the world's sins.

B. The separation (12:51-53): The gospel message will divide entire families, setting unbelieving members against believing members.

IX. PERCEPTION (12:54-56)

- A. What sinful Israel can do (12:54-55):** They can discern the coming weather by examining the sky.
- B. What sinful Israel cannot do (12:56):** They cannot discern the spiritual crisis all around them.

X. RECONCILIATION (12:57-59)

- A. The priority of attempting to settle with your adversary out of court (12:57-58a):** Try to settle the matter before seeing the judge.
- B. The penalty for refusing to settle with your adversary out of court (12:58b-59):** It may result in imprisonment.

SECTION OUTLINE THIRTEEN (LUKE 13)

Jesus teaches using several illustrations, shames his enemies when they question his healing on the Sabbath, and grieves over Jerusalem.

I. THE ILLUSTRATIONS (13:1-9, 18-30): Jesus offers various illustrations to emphasize certain topics.

A. First two illustrations (13:1-5)

- 1. First illustration (13:1-3): Jesus refers to some Jews who were murdered in the Jerusalem Temple.
- 2. Second illustration (13:4-5): Jesus refers to some Jews who were crushed by the Tower of Siloam.

B. Third illustration (13:6-9)

- 1. A man plans to cut down a fig tree that has no fruit during the three years after its planting (13:6-7).
- 2. The gardener suggests he wait one more year (13:8-9).

C. Fourth and fifth illustrations (13:18-21)

- 1. Illustration of the mustard seed (13:18-19): A tiny mustard seed grows, becomes a tree, and birds rest in its branches.
- 2. Illustration of the yeast (13:20-21): A small amount of yeast permeates a large amount of dough.

D. Sixth illustration (13:22-30)

- 1. Jews who depend on their physical births will not be allowed into heaven (13:22-28).
- 2. Gentiles who depend on their spiritual births will be allowed into heaven (13:29-30).

II. THE CONFRONTATION (13:10-17)

- A. The reason for this confrontation** (13:10-13): Jesus heals a crippled woman in a synagogue on the Sabbath.
- B. The responses during this confrontation** (13:14-16)
 - 1. The criticism of Jesus (13:14): The synagogue ruler rebukes Jesus for healing on the Sabbath.
 - 2. The condemnation by Jesus (13:15-16): The Savior points out the sheer hypocrisy of the ruler and his friends.
 - a. They would no doubt care for a needy animal on the Sabbath (13:15).
 - b. How much more important to care for a needy person (13:16)!
- C. The results of this confrontation** (13:17): Jesus' foes are shamed, and his followers are joyful because of his wonderful works.

III. THE DETERMINATION (13:31-33): In spite of Herod Antipas's threats against him, Jesus sets his face toward Jerusalem, that he might die there!

IV. THE LAMENTATION (13:34-35): The Savior weeps over Jerusalem.

- A. The pain he feels** (13:34): He desires to gather Israel under his wings of protection, but they will not allow this.
- B. The prophecy he gives** (13:35)
 - 1. Israel's Temple will soon be destroyed (13:35a).
 - 2. Israel's people will remain in unbelief until the Millennium (13:35b).

SECTION OUTLINE FOURTEEN (LUKE 14)

Dining rooms and discipleship: Jesus heals on the Sabbath, teaches about humility, and talks about the Kingdom of God; these involve dining rooms. He also teaches about the cost of being his disciple; this involves discipleship.

I. DINING ROOMS (14:1-24)

- A. Scene 1---the power of Jesus is seen** (14:1-6).
 - 1. The legalist and the Sabbath (14:1-2): While attending a dinner on the Sabbath, Jesus is being carefully watched by some Pharisees to see if he will heal a man suffering with dropsy who is also present.
 - 2. The Lord of the Sabbath (14:3-6)
 - a. What Jesus does (14:4): He heals the man.
 - b. Why Jesus does it (14:5-6): He helps a human as the Pharisees would help an animal in need on the Sabbath!
- B. Scene 2---the parables of Jesus are heard** (14:7-24): Jesus relates two parables set at banquets.
 - 1. Parable of the ambitious guests (14:7-14)
 - a. How to be honored as a guest (14:7-11)
 - (1) Negative (14:7-8): Don't sit at the head of the table, lest you be removed upon the arrival of someone more important!
 - (2) Positive (14:9-11): Do sit at the lowest seat, where your host will no doubt invite you to move up!
 - b. How to be honored as a host (14:12-14)
 - (1) The rules (14:12-13): Don't invite friends, family, and rich neighbors! Do invite the poor, crippled, the lame and blind!
 - (2) The reward (14:14): God himself will reward you!
 - 2. Parable of the great banquet (14:15-24)
 - a. The invitation-first guest list (14:15-17): A man prepares a great feast and sends out many invitations.
 - b. The invited (14:18-20): All the guests, however, make excuses why they cannot come.
 - (1) First excuse (14:18): One person has just bought a field and must inspect it.
 - (2) Second excuse (14:19): One person has just bought some oxen and must try them out.
 - (3) Third excuse (14:20): One person has just been married.

- c. The invitation-second guest list (14:21-24)
 - (1) The new guests (14:21-23): They consist of suffering and poor people everywhere, who gladly come.
 - (2) The old guests (14:24): They don't even receive the smallest taste of what had been prepared for them!

II. DISCIPLESHIP (14:25-35)

A. Jesus instructs concerning discipleship (14:25-27).

- 1. In regard to the candidate's family (14:25-26): He or she must place Jesus above them.
- 2. In regard to the candidate (14:27): He or she must carry his or her cross and follow Jesus.

B. Jesus illustrates concerning discipleship (14:28-35).

- 1. Example of the unfinished building (14:28-30): Make sure to count the cost, and make sure to have enough money before starting.
- 2. Example of the unsuccessful war (14:31-33): Make sure your army is strong enough to defeat the enemy.
- 3. Example of the flavorless salt (14:34-35): It is useless and will be thrown away.

SECTION OUTLINE FIFTEEN (LUKE 15)

Jesus offers three parables to illustrate the tragedy of lostness.

I. PARABLE OF THE LOST SHEEP (15:1-7)

A. The reason for this parable (15:1-3): The Pharisees are faulting Jesus for associating with people they feel are notorious sinners.

B. The relating of this parable (15:4-7)

- 1. The search (15:4): A man who has a hundred sheep sets out to find one of them who has strayed away.
- 2. The sighting (15:5): Having found it, he puts the sheep on his shoulders and returns home.
- 3. The singing (15:6-7)
 - a. On earth, because of a recovered sheep (15:6)
 - b. In heaven, because of a repenting sinner (15:7)

II. PARABLE OF THE LOST COIN (15:8-10)

A. The search (15:8): A woman who misplaces one of her ten valuable silver coins searches her house carefully for it.

B. The sighting (15:9a): She finds it and calls in her friends.

C. The singing (15:9b-10)

- 1. On earth, because of a recovered coin (15:9b)
- 2. In heaven, because of a repenting sinner (15:10)

III. PARABLE OF THE LOST SON (15:11-32): A father has two sons.

A. The rebellion of the younger son (15:11-16)

- 1. The foolishness he exhibits (15:11-13)
 - a. In seeking his inheritance (15:11-12): The son demands his share of his father's estate.
 - b. In squandering his inheritance (15:13): Soon he has wasted all his money in wild living and finds himself penniless in a foreign country.
- 2. The famine he endures (15:14-16): Eventually he is forced to eat the food of the pigs he feeds.

B. The return of the younger son (15:17-32)

- 1. The realization (15:17): He finally comes to his senses in regard to his terrible circumstances.
- 2. The resolve (15:18-19)
 - a. To return (15:18a)
 - b. To repent (15:18b-19)
- 3. The reunion (15:20-21): The father greets his son with open arms.
- 4. The rejoicing (15:22-24): The father plans a big celebration for the occasion.
- 5. The resentment (15:25-30): The older son is furious at the way his father has received the younger son.
- 6. The reminder (15:31-32): The father explains his actions to his older son.

SECTION OUTLINE SIXTEEN (LUKE 16)

Jesus tells the parables of the shrewd manager and of the rich man and Lazarus.

I. PARABLE OF THE SHREWD MANAGER (16:1-18)

A. The crisis (16:1-2)

1. The dishonesty of a manager (16:1): He is accused of wasting his master's possessions.
2. The dismissal of the manager (16:2): He is fired.

B. The concern (16:3): The dishonest manager is worried about the future.

C. The craftiness (16:4-7)

1. The resolve of the manager (16:4): He devises a plan to secure his future with some of his master's debtors.
2. The reductions by the manager (16:5-7): He reduces their debts by as much as 50 percent.

D. The commendation (16:8): His master grudgingly admits the shrewdness of the dishonest manager.

E. The caution (16:9-12): Jesus warns believers to be faithful even in little matters so that they can be trusted in larger matters.

F. The choice (16:13): One must choose between God and money!

G. The condemnation (16:14-18): Jesus condemns the Pharisees of being greedy, lawbreaking hypocrites!

II. PARABLE OF THE RICH MAN AND LAZARUS (16:19-31)

A. The two persons (16:19-21)

1. The rich man (16:19): He wears the best of clothes and lives in total luxury.
2. The beggar (16:20-21)
 - a. His pain (16:20): He is covered with sores.
 - b. His poverty (16:21): He longs to eat what falls from the rich man's table.

B. The two places (16:22-23)

1. Paradise (16:22a): The beggar dies and is carried by angels to be with Abraham.
2. Perdition (16:22b-23): The rich man dies, and his soul goes to hell.

C. The two prayers (16:24-31)

1. The rich man's prayer concerning relief for his body (16:24-26)
 - a. The request (16:24): He asks Abraham if Lazarus can come over and help ease his agony in the fires of hell.
 - b. The refusal (16:25): This request is denied.
 - c. The reason (16:26): A great chasm separates them.
2. The rich man's prayer concerning redemption for his brothers (16:27-31)
 - a. The request (16:27-28): He begs Abraham to send Lazarus back to warn his five evil brothers about this terrible place.
 - b. The reasons for the refusal (16:29-31)
 - (1) "Moses and the prophets have warned them" (16:29-30).
 - (2) "If they won't listen to Moses and the prophets, they won't listen even if someone rises from the dead" (16:31).

SECTION OUTLINE SEVENTEEN (LUKE 17)

Jesus talks about temptation, forgiveness, faith, duty, the Kingdom, and his second coming. He heals ten lepers, but only one of them, a Samaritan, thanks him.

I. THE MIRACLE (17:11-19)

A. The request of the ten (17:11-14)

1. The circumstances (17:11-12): Jesus is met by ten lepers.
2. The cry (17:13): They call out to him for help.
3. The command (17:14a): He tells them to present themselves to the Temple priests.
4. The cleansing (17:14b): Their leprosy disappears en route!

B. The return of the one (17:15-19)

1. Who he is (17:16b): He is a Samaritan.
2. Why he comes (17:15-16a)

- a. That he might give testimony to God the Father (17:15)
- b. That he might give thanks to God the Son (17:16a)
- 3. What he finds (17:17-19)
 - a. The sadness of Jesus (17:17-18): The Savior expresses regret over the nine who do not return.
 - b. The salvation from Jesus (17:19): Jesus tells the Samaritan that his faith has resulted in healing of both body and soul!

II. THE MESSAGES (17:1-10, 20-37): Jesus gives five "mini messages" and one major message.

A. The five mini messages (17:1-10, 20-21)

- 1. On the penalty for tempting others (17:1-2): Severe punishment awaits anyone who tempts a young child to sin!
- 2. On forgiveness (17:3-4)
 - a. Rebuke a sinning brother (17:3a).
 - b. Forgive a repentant brother as often as needed (17:3b-4): Even if he does wrong seven times a day and repents, forgive him.
- 3. On faith (17:5-6)
 - a. The request by the disciples (17:5): "We need more faith; tell us how to get it."
 - b. The reply by the Savior (17:6): Even a little faith can do great things!
- 4. On the duty of servants (17:7-10)
 - a. The required action (17:7-9): To serve their masters day and night.
 - b. The required attitude (17:10): To realize that by serving Christ, we are merely doing our duty!
- 5. On the Kingdom of God (17:20-21)
 - a. Questions by the Pharisees (17:20): "When will the Kingdom of God come?"
 - b. Answer by the Savior (17:21): "The Kingdom of God is among (or within) you."

B. The major message (17:22-37): Here Jesus discusses his second coming.

- 1. The rumors about the Second Coming (17:22-24)
 - a. The fiction (17:22-23): False reports will say he had returned to this place or another place!
 - b. The facts (17:24): His return will be as evident as flashing lightning across the skies!
- 2. The prerequisite before the Second Coming (17:25): He will first be rejected and crucified.
- 3. The conditions prevailing at the Second Coming (17:26-30)
 - a. Similar to conditions in the days of Noah (17:26-27): People will ignore the warnings and will party up to the time of destruction.
 - b. Similar to conditions in the days of Lot (17:28-30): People will go about their daily business.
- 4. The warning concerning the Second Coming (17:31-33): Run for your life.
- 5. The judgment following the Second Coming (17:34-37)
 - a. The separation (17:34-36)
 - (1) Two men in a bed-one will be taken; the other, left (17:34).
 - (2) Two women grinding grain-one will be taken; the other, left (17:35).
 - (3) Two men working in the field-one will be taken; the other, left (17:36).
 - b. The slaughter (17:37): People may know by these signs that the end is near.

SECTION OUTLINE EIGHTEEN (LUKE 18)

Jesus teaches using parables and blesses some children. He has a conversation with a rich man and describes the difficulty of a wealthy person entering the Kingdom. He again predicts his death and heals a blind beggar.

I. EVENTS BEFORE THE RICH-MAN EPISODE (18:1-17): Jesus gives two illustrations and one invitation.

A. The illustrations (18:1-14): Jesus relates two parables, illustrating the subjects of persistency and humility.

- 1. Parable of the widow and the judge (18:1-8)
 - a. How persistence is rewarded by a sinful judge (18:1-5)
 - (1) The reason for her persistence (18:1-3): A widow continually appeals to this godless judge for justice against a man who harmed her.

- (2) The rewards for her persistence (18:4-5): The uncaring judge finally grants her justice, though only to rid himself of her constant appeals!
- b. How persistence will be rewarded by the Sovereign Judge (18:6-8): God also rewards persistency by his children, not because of weariness but rather due to his faithfulness!
- 2. Parable of the Pharisee and publican (18:9-14)
 - a. Two men enter the Temple (18:9-13): Both come to pray. One is a Pharisee; the other, a tax collector.
 - (1) The Pharisee's prayer (18:11-12): His prayer is arrogant and self-centered.
 - (2) The publican's prayer (18:13): His prayer is humble and sorrowful, crying out to God for mercy.
 - b. Two men exit the Temple (18:14).
 - (1) The Publican is received and exalted by God (18:14a).
 - (2) The Pharisee is rejected and excluded by God (18:14b).
- B. The invitation** (18:15-17): Some parents approach Jesus to have him bless their children.
 - 1. They are rebuked by the disciples (18:15): They chide the parents for "bothering" Jesus.
 - 2. They are received by the Savior (18:16-17): He invites the children into his presence.

II. EVENTS DURING THE RICH-MAN EPISODE (18:18-30)

A. Jesus speaks concerning riches (18:18-27).

- 1. The Savior and the man (18:18-23)
 - a. The seeking (18:18-22)
 - (1) The confusion (18:18): The ruler desires to know how he can inherit eternal life.
 - (2) The clarification (18:19-20): Jesus says to keep the commandments.
 - (3) The confirmation (18:21): The man says he has done this since boyhood.
 - (4) The conclusion (18:22): Jesus tells the man to sell everything he has, give the money to the poor, and follow him!
 - b. The sorrow (18:23): The man turns away with sadness, not willing to give up his wealth.
- 2. The Savior and the disciples (18:24-27)
 - a. The allegory (18:24-25): Jesus says that it is easier for a camel to go through the eye of a needle than for a rich man to enter heaven.
 - b. The amazement (18:26): The disciples ask who can possibly be saved.
 - c. The assurance (18:27): Jesus says that with God all things are possible!

B. Jesus speaks concerning rewards (18:28-30).

- 1. What the disciples have renounced for Jesus (18:28): They have left their homes to follow him.
- 2. What the disciples will receive from Jesus (18:29-30): They will be repaid many times over in this life and will receive eternal life in heaven.

III. EVENTS AFTER THE RICH-MAN EPISODE (18:31-43)

A. The hostility against Jesus (18:31-34)

- 1. The Savior's prophecy (18:31-33): Jesus predicts his future rejection, trials, scourging, crucifixion, and resurrection.
- 2. The disciples' perplexity (18:34): They cannot understand what he is saying!

B. The healing by Jesus (18:35-43)

- 1. The sightless one (18:35-39)
 - a. The cry (18:35-38): A blind beggar near Jericho begs Jesus to heal him.
 - b. The criticism (18:39): The crowd attempts to silence him, but he only shouts louder.
- 2. The Sovereign One (18:40-43)
 - a. The conversation (18:40-41)
 - (1) Jesus (18:40): "What do you want me to do for you?"
 - (2) The beggar (18:41): "Lord, I want to see!"
 - b. The restoration (18:42): The beggar receives his sight.
 - c. The celebration (18:43): Both beggar and crowd now praise and worship God!

SECTION OUTLINE NINETEEN (LUKE 19)

Jesus meets Zacchaeus and tells the story of ten servants. He rides triumphantly into Jerusalem and

tells the Pharisees that even if the people were to cease singing his praises, the very stones would cry out. He drives the merchants out of the Temple.

I. THE PARDON BY JESUS (19:1-10): Jesus meets Zacchaeus.

A. **Zacchaeus the sinner** (19:1-2): He is a wealthy tax collector.

B. **Zacchaeus the seeker** (19:3-4): He desires to meet Jesus, but he has a problem!

1. The source of his problem (19:3): He is too short to see Jesus over the crowds!

2. The solution to his problem (19:4): He climbs up into a sycamore tree.

C. **Zacchaeus the sought** (19:5-7): The seeker now becomes the sought.

1. The Savior's request (19:5): Jesus sees him and says: "Quick, come down! For I must be a guest in your home today."

2. The tax collector's response (19:6): He comes down and welcomes Jesus gladly!

3. The crowd's reaction (19:7): They complain that Jesus is associating with this notorious sinner.

D. **Zacchaeus the saved** (19:8-10)

1. As witnessed by his testimony (19:8)

a. He will give half of his wealth to the poor (19:8a).

b. He will restore fourfold any money to any person he has cheated (19:8b).

2. As witnessed by Jesus' testimony (19:9-10): He says that Zacchaeus is indeed a saved man!

II. THE PARABLE OF JESUS (19:11-27): In explaining the nature of God's Kingdom, Jesus compares it to a nobleman and his ten servants.

A. **The assignment to the servants** (19:12-14)

1. Why the nobleman is leaving (19:12): He is going to another country, where he will be crowned king.

2. What the nobleman is leaving (19:13): He gives each servant a mina (about three months' wages) and orders each to wisely invest that money.

3. How the people feel (19:14): They hate the nobleman and send a delegation to say they do not want him to be their king.

B. **The accounting from the servants** (19:15-27): Upon his return, the nobleman requires a financial report from each servant, three of which are recorded.

1. First servant (19:15-17)

a. His report (19:16): His mina has earned ten more!

b. His reward (19:17): He is given charge over ten cities.

2. Second servant (19:18-19)

a. His report (19:18): His mina has earned five more!

b. His reward (19:19): He is given charge over five cities.

3. Third servant (19:20-27)

a. His report (19:20-21): He hid his mina and has no increase to report.

b. His rebuke (19:22-27): His mina is taken, and the servant is sent away in disgrace!

III. THE PARADE FOR JESUS (19:28-40): Here is Luke's record of the Triumphal Entry.

A. **The preparation** (19:28-34)

1. The men (19:28-29): Jesus instructs two disciples.

2. The mission (19:30-34)

a. Their orders (19:30-31): They are to fetch a colt from a nearby village for the Savior to ride on.

b. Their obedience (19:32-34): They do exactly as Jesus has instructed.

B. **The celebration** (19:35-38)

1. The crowds prepare his path (19:35-36): They spread their cloaks on the road.

2. The crowds proclaim his praise (19:37-38).

C. **The denunciation** (19:39-40)

1. The Pharisee's rebuke (19:39): "Teacher, rebuke your followers for saying things like that!"

2. The Savior's reply (19:40): "If they kept quiet, the stones along the road would burst into cheers!"

IV. THE PROPHECY OF JESUS (19:41-44)

- A. **His pain** (19:41): He weeps over Jerusalem's unbelief.
- B. **His prediction** (19:42-44): Jerusalem will be attacked and utterly destroyed by her enemies!

V. THE PURIFICATION BY JESUS (19:45-46)

- 1. What he does (19:45): He enters the Temple and drives out the merchants from their stalls.
- 2. Why he does it (19:46): They have turned this house of prayer into a den of thieves!

VI. THE PLOT AGAINST JESUS (19:47-48): His enemies discuss ways they might kill him!

SECTION OUTLINE TWENTY (LUKE 20)

The religious leaders question Jesus' authority, but he refuses to answer to them. Jesus tells the story of some evil farmers and teaches about paying taxes to Caesar, the resurrection of believers, and the identity of the Messiah.

I. THE PARABLE BY JESUS (20:9-19)

- A. **The purpose for this parable** (20:17-19): Jesus tells it to illustrate two things:
 - 1. The Jewish leaders' contempt for their Messiah (20:17)
 - 2. The Jewish leaders' crushing by their Messiah (20:18-19): He is the cornerstone, and all who stumble over him are crushed.
- B. **The particulars in this parable** (20:9-16)
 - 1. The work agreement (20:9): A man plants a vineyard, rents it out to some farmers, and goes away to a distant land.
 - 2. The wickedness (20:10-15a): At harvest time the landowner attempts to collect his share of the crop.
 - a. The messengers he sends (20:10-15a)
 - (1) First he sends three servants (20:10a, 11a, 12a).
 - (2) Finally, he sends his son (20:13).
 - b. The mistreatment they suffer (20:10b, 11 b, 12b, 14-15a)
 - (1) All three servants are mistreated (20:10b, 11b, 12b).
 - (2) His son is murdered (20:14-15a)!
 - 3. The wrath (20:15b-16): The furious landowner then returns to kill the wicked farmers and rent the vineyard to others.
- C. **The prophecy pointing to this parable** (20:17-18): Jesus says all this is predicted in Psalm 118:22.
- D. **The plot following this parable** (20:19): Stung by Jesus' obvious indictment of them, the Jewish leaders look for a way to arrest Jesus.

II. THE PHARISEES AND JESUS (20:1-8, 20-47)

- A. **The confrontations:** (20:1-8, 20-44): Jesus is challenged by these wicked Jewish leaders on four occasions.
 - 1. Concerning his authority (20:1-8)
 - a. Their demand (20:1-4): They want to know who gives him the authority to do what he does. He responds by asking them a question they cannot answer: Who gave John the Baptist his authority?
 - b. Their dilemma (20:5-6)
 - (1) If they say John's authority was "from heaven," then he will ask why they didn't believe him (20:5).
 - (2) If they say John's authority was "merely human," the people will stone them (20:6).
 - c. Their defeat (20:7-8): They refuse to answer him, so he refuses to answer them.
 - 2. Concerning paying tribute to Caesar (20:20-26)
 - a. Their deceit (20:20-22): Pretending to recognize him as a great teacher, they want to know if the Jews should pay taxes to the Romans.
 - b. Their defeat (20:23-26): Again he silences them by his wisdom, saying, "Give to Caesar what belongs to him. But everything that belongs to God must be given to him."
 - 3. Concerning resurrection and marriage (20:27-40)

- a. The Sadducees' silly example (20:27-33): A woman marries seven brothers and was left a widow after each marriage. Finally, she dies. In the resurrection, whose wife will she be?
 - b. The Sadducees' serious errors (20:34-40)
 - (1) There are no marriages as such in heaven (20:34-36).
 - (2) There is a resurrection (20:37-40).
 - 4. Concerning the nature of the Messiah (20:41-44)
 - a. He is David's son, thus affirming his humanity (20:41).
 - b. He is David's Lord, thus affirming his deity (20:42-44).
- B. The condemnation** (20:45-47): Jesus denounces the godless Jewish leaders.
- 1. Their pride (20:45-46): They love to walk around in flowing robes and have everyone bow to them. They also love the seats of honor at banquets.
 - 2. Their cruelty (20:47a): They cheat widows out of their property.
 - 3. Their hypocrisy (20:47b): They make long prayers in public.
 - 4. Their punishment (20:47c): Their punishment will be great.

SECTION OUTLINE TWENTY-ONE (LUKE 21)

Jesus compares the Temple offerings of the rich with that of a poor widow. He then talks about the Great Tribulation.

- I. THE PRAISE FROM JESUS, IN REGARD TO A WIDOW (21:1-4): Jesus observes as people place their gifts into the Temple treasury.
- A. **When much amounts to little** (21:1, 4a): He sees the rich give money they probably won't even miss!
- B. **When little amounts to much** (21:2-3, 4b): He sees a poor widow give two small copper coins, all that she has.
- II. THE PROPHECIES FROM JESUS, IN REGARD TO THE FUTURE (21:5-28)
 - A. **The immediate future** (21:5-7)
 - 1. The background (21:5): The disciples are admiring their beautiful Temple.
 - 2. The bombshell (2:6-7): Jesus warns them concerning the coming utter destruction of their Temple!
 - B. **The distant future** (21:8-28): These verses seem to describe events occurring in the coming Great Tribulation.
 - 1. The first half of the Great Tribulation (21:8-19)
 - a. Counterfeits (21:8): Many will come claiming to be the Messiah.
 - b. Combat (21:9-10): There will be wars and insurrections, but these will not be cause for panic.
 - c. Calamity (21:11): Earthquakes, famines, epidemics, and great signs in the heavens will occur.
 - d. Contempt (21:12, 16-17): Believers everywhere will be hated and persecuted because of their allegiance to Jesus.
 - (1) Religious and political persecution (21:12): People will be dragged into synagogues and prisons and accused before kings and governors.
 - (2) Family persecution (21:16): Close relatives will betray each other.
 - (3) General persecution (21:12): Everyone will hate believers because of their allegiance to Jesus.
 - e. Chances (21:13): There will be many opportunities for believers to witness.
 - f. Conservation (21:14-15, 18-19): God himself will protect believers by giving the right words to say; not a hair of their heads shall perish.
 - 2. The final half of the Great Tribulation (21:20-28)
 - a. Destruction (21:24b): Jerusalem will be destroyed and occupied by the Gentiles.
 - b. Destitution (21:20-21): Survivors will flee the city.
 - c. Disaster (21:22-23): God's vengeance will be fulfilled when his most severe judgment falls on Israel.
 - d. Death (21:24a): The people will be killed or enslaved.
 - e. Doom (21:25): Strange events and signs will occur in the heavens.

- f. Distress (21:26): The most courageous hearts will melt with fear.
- g. Delight (21:27-28): Christ will return on the clouds with power and glory.

III. THE PARABLE FROM JESUS, IN REGARD TO THE BEGINNING OF THE END (21:29-38)

- A. The symbol in the parable** (21:29): "Notice the fig tree, or any other tree. When the leaves come out, you know without being told that summer is near."
- B. The significance of the parable** (21:30-31): "Just so, when you see the events I've described taking place, you can be sure that the Kingdom of God is near."
- C. The stability from the parable** (21:32-33)
 - 1. God's nation will endure forever (21:32): "This generation will not pass from the scene until all these things have taken place."
 - 2. God's Word will endure forever (21:33).
- D. The summary following the parable** (21:34-38): Keep constant watch for these things to happen.

SECTION OUTLINE TWENTY-TWO (LUKE 22)

Jesus and the disciples celebrate the Passover supper in the upper room. Jesus predicts Peter's denial. He prays on the Mount of Olives. Judas leads a mob to arrest Jesus. Peter fulfills Jesus' prediction by denying him three times.

I. EVENTS TAKING PLACE AT PASSOVER (22:1-38)

- A. The final plot** (22:1-6): Judas and the chief priests.
 - 1. The attempts to kill Jesus (22:1-2): The religious leaders are seeking a way to eliminate him without starting a riot.
 - 2. The agreement to kill Jesus (22:3-6): Judas volunteers to betray Jesus for two reasons.
 - a. The diabolical reason (22:3): Satan enters Judas.
 - b. The financial reason (22:4-6): The religious leaders promise Judas a reward.
- B. The final Passover** (22:7-30): Jesus and the disciples.
 - 1. The mission concerning the upper room (22:7-13): Jesus sends Peter and John to prepare the upper room for the Passover.
 - 2. The meal in the upper room (22:14-30)
 - a. The desire (22:14-16): Jesus tells the disciples how he has longed to eat the Passover with them before his suffering.
 - b. The distribution (22:17-20)
 - (1) Jesus takes the cup (22:17-18, 20): He says, "This wine is the token of God's new covenant to save you—an agreement sealed with the blood I will pour out for you."
 - (2) Jesus takes the bread (22:19): He says, "This is my body, given for you."
 - c. The disloyalty (22:21-23): He announces that one at the table will betray him!
 - d. The dispute (22:24-27): The disciples now begin to argue over who is the greatest among them, and Jesus presents two definitions of greatness.
 - (1) As viewed by the Gentiles (22:24-25): Greatness consists of the least serving the greatest!
 - (2) As viewed by God (22:26-27): Greatness consists of the greatest serving the least!
 - e. The domain (22:28-30): Jesus promises the disciples that they will assist him in ruling Israel during the Millennium.
- C. The final predictions** (22:31-38)
 - 1. The Savior's prophecy concerning Peter (22:31-34)
 - a. His prayer for Peter (22:31-32): He asks the Father to strengthen Peter's faith.
 - b. His prediction about Peter (22:33-34): He says Peter will deny him three times.
 - 2. The Scripture's prophecy concerning Jesus (22:35-38): Here the Savior reminds the disciples of the prophecy of Isaiah, who said that the Messiah would be condemned as a criminal (Isa. 53:12).

II. EVENTS TAKING PLACE ON THE MOUNT OF OLIVES (22:39-53)

- A. Jesus and the disciples** (22:39-40, 45-46): Jesus asks that Peter, James, and John watch and pray with him. But they fall asleep!

B. Jesus and the Father (22:41-44)

1. The agony (22:41-42, 44): In great distress, Jesus prays to his Father.
 - a. His heart's request (22:41-42a): "If you are willing, please take this cup of suffering away from me."
 - b. His spirit's release (22:42b): "Yet I want your will, not mine."
 - c. His body's resistance (22:44): He is in such agony that his sweat falls to the ground like great drops of blood.
2. The angel (22:43): An angel strengthens him.

C. Jesus and the betrayer (22:47-48): Judas betrays Jesus with a kiss!

D. Jesus and the high priest's servant (22:49-51): When one of the disciples cuts off this man's ear, Jesus restores it.

E. Jesus and his arresters (22:52-53): He rebukes them for treating him as a dangerous criminal!

III. EVENTS TAKING PLACE IN A COURTYARD (22:54-71)

A. Jesus' friend denies him (22:54-62): Peter denies Jesus on three occasions.

1. The record (22:54-60)
 - a. First occasion (22:54-57): A servant girl recognizes Peter, but he says he doesn't know Jesus.
 - b. Second occasion (22:58): Someone else, looking at Peter, says he was with Jesus, but Peter denies it.
 - c. Third occasion (22:59-60): Another person says Peter was with Jesus because he is a Galilean. He denies it, and a rooster crows.
2. The remorse (22:61-62): When he sees the Savior, who is being led from one trial to another, Peter leaves the area, crying bitterly!

B. Jesus' foes debase him (22:63-71): He now stands before the Sanhedrin.

1. He is brutalized (22:63-65): They mock, beat, hit, and insult him.
2. He is charged with blasphemy (22:66-71): He says he is the Son of God.

SECTION OUTLINE TWENTY-THREE (LUKE 23)

Jesus stands trial before Pilate. Pilate finds Jesus innocent but gives in to the crowd and sentences him to death. Jesus dies on the cross, saving the world from sin. A man named Joseph asks for and receives permission to give Jesus a proper burial.

I. EVENTS PRECEDING THE CRUCIFIXION (23:1-25)

A. Jesus stands before Pilate for the first time (23:1-5).

1. The charge (23:1-2, 5): Jesus is accused of two crimes by the Pharisees.
 - a. He is a political rebel (23:1-2a, 5): They say he causes riots and tells people not to pay taxes to Caesar.
 - b. He is a religious blasphemer (23:2b): He claims to be the Messiah.
2. The cross-examination (23:3): Jesus acknowledges to Pilate that he is indeed the Messiah!
3. The (initial) conclusion (23:4): Pilate says he finds no fault with Jesus.

B. Jesus stands before Herod Antipas (23:6-12).

1. The deference to Herod (23:6-7): Upon learning of Jesus' Galilean background, Pilate sends him to Herod, for that territory is under Herod's jurisdiction.
2. The desire of Herod (23:8-9): Herod is anxious to meet Jesus, but the Savior refuses to answer any of his questions.
3. The derision by Herod (23:10-12)
 - a. Jesus is ridiculed by Herod (23:10-11): Herod and his soldiers put a royal robe on Jesus.
 - b. Herod is reconciled with Pilate (23:12): They become friends this day.

C. Jesus stands before Pilate for the second time (23:13-25).

1. The conclusion (23:13-15): Once again Pilate reminds the angry Jews of Jesus' innocence.
 - a. Pilate has found him guiltless (23:13-14).
 - b. Herod has found him guiltless (23:15).
2. The custom (23:17): It is Pilate's custom to release a Jewish prisoner each year during the Passover feast.
3. The choice (23:18-21): The Jewish leaders select a notorious criminal named Barabbas over

- Jesus.
- "Release Barabbas to us!" (23:18b-19).
 - "Crucify him [Jesus]!" (23:18a, 20-21).
- The capitulation (23:16, 22-25): Pilate caves in to the pressure!
 - He chastens and condemns Jesus (23:16, 22-24).
 - He releases Barabbas (16:25).

II. EVENTS DURING THE CRUCIFIXION (23:26-44, 46)

- A. The carrier of the cross** (23:26): Simon from Cyrene is forced to carry Jesus' cross for him.
- B. The crying concerning the cross** (23:27-31)
 - The pain of the maidens (23:27): A group of grief-stricken women follow Jesus, weeping for him.
 - The prophecy of the Messiah (23:28-31): He predicts the coming destruction of Jerusalem.
- C. The criminals alongside the cross** (23:32-33): Jesus is crucified between two thieves.
- D. The calls from the cross** (23:34a, 43, 46): Luke records three statements made by Jesus on the cross.
 - The first and final ones are addressed to the Father in heaven (23:34a, 46).
 - "Father, forgive these people, because they don't know what they are doing" (23:34a).
 - "Father, I entrust my spirit into your hands!" (23:46).
 - The second one is addressed to one of the thieves, who begs Jesus to remember him in heaven (23:43): "I assure you, today you will be with me in paradise."
- E. The clothing beneath the cross** (23:34b): The soldiers cast lots for his clothing.
- F. The contempt for the cross** (23:35-37, 39): It comes from various sources.
 - From the watching crowd (23:35): They say he saved others; he should be able to save himself.
 - From the soldiers (23:36-37): They offer him a drink of sour wine.
 - From one of the thieves (23:39): He wants Jesus to save himself and them, too.
- G. The citation over the cross** (23:38): The sign reads, "This is the King of the Jews."
- H. The conversion on the cross** (23:40-43): One of the thieves now both rebukes and requests.
 - The rebuke (23:40-41): He chastens the other thief for his insults against Jesus.
 - The request (23:42): He asks Jesus to remember him when he comes into his Kingdom.
 - The reward (23:43): Jesus assures the man that he will be with him today in paradise.
- I. The cloud covering above the cross** (23:44): Darkness settles over the area from noon till 3 P.M., at which time Jesus breathes his last.

III. EVENTS FOLLOWING THE CRUCIFIXION (23:45, 47-56)

- A. The tearing of the veil** (23:45): The Temple curtain is suddenly torn in two!
- B. The tribute of the centurion** (23:47): He praises God and says, "Surely this man was innocent."
- C. The travail of the crowd** (23:48): A number who watched him die now go home in deep sorrow.
- D. The testimony of the women** (23:49, 55-56)
 - The Golgotha watch (23:49): They stand at a distance, watching.
 - The graveside watch (23:55-56): They see where he is buried, go home to prepare spices, and wait till the Sabbath is over to embalm him.
- E. The transaction of Joseph** (23:50-54): This godly, rich believer receives permission from Pilate to bury Jesus' body.

SECTION OUTLINE TWENTY-FOUR (LUKE 24)

Luke describes four post-Resurrection appearances of Jesus.

I. FIRST APPEARANCE (24:1-12)

- A. The anointing for the tomb** (24:1): On Sunday morning the women carry spices to the tomb for the anointing of Jesus' body.
- B. The arrival at the tomb** (24:2-3)
 - The women find an open tomb (24:2): The stone has been rolled away.
 - The women find an empty tomb (24:3): Jesus is not there.
- C. The angels beside the tomb** (24:4-8)

1. Their radiance (24:4): They are arrayed in dazzling robes.
2. Their reassurance (24:5): They comfort the frightened women.
3. Their reminder (24:6-8): The women are reminded of Jesus' words:
 - a. Concerning his crucifixion (24:6-7a): He would be betrayed and crucified.
 - b. Concerning his resurrection (24:7b-8): He would rise again on the third day.

D. The account concerning the tomb (24:9-12)

1. The messengers (24:10): The women involved are Mary Magdalene, Joanna, Mary the mother of James, and others.
2. The message (24:9, 11-12): They tell the disciples what they saw.
 - a. Most ignore their report (24:9, 11): The story sounds like nonsense.
 - b. One investigates their report (24:12): Peter goes to the tomb to see for himself.

II. SECOND APPEARANCE (24:13-35) Jesus appears to two of his followers on the road to Emmaus.

A. The reunion with Jesus (24:13-16): These two believers are joined by the Savior.

1. Their discussion (23:13-14): They are talking about the Crucifixion.
2. Their darkness (24:15-16): Neither disciple recognizes the stranger who joins them.

B. The request from Jesus (24:17): He asks why they are so sad.

C. The reply to Jesus (24:18-24)

1. They tell him their problem (24:18-21): The Crucifixion has dashed their hopes that perhaps Jesus of Nazareth is indeed the Messiah!
2. They tell him their puzzle (24:22-24): Some women found his tomb empty and were told by two angels that he has risen!

D. The rebuke by Jesus (24:25-27)

1. Their ignorance of the Scriptures (24:25): He says they have forgotten the prophecies concerning his death and resurrection.
2. His interpretation of the Scriptures (24:26-27): He now reviews for them all the Old Testament passages which speak of him.

E. The recognition of Jesus (24:28-35)

1. The meal (24:28-31a)
 - a. The invitation (24:28-29): The two disciples invite Jesus to join them for a meal.
 - b. The revelation (24:30-31a): After he prays, Jesus distributes the bread. At that moment they recognize him!
2. The miracle (24:31b): He suddenly disappears out of sight!
3. The meditation (24:32): They reflect, "Didn't our hearts feel strangely warm as he talked with us on the road and explained the Scriptures to us?"
4. The mission (24:33-35): The two disciples now return to Jerusalem and report all this to the apostles!

III. THIRD APPEARANCE (24:36-49)

A. The reappearing of Jesus (24:36): He suddenly stands before the apostles!

B. The reassuring by Jesus (24:37-43)

1. Their panic (24:37): The apostles are terrified, believing he is a ghost!
2. His proof (24:38-43): He offers a twofold proof, showing that he is not a ghost but has a real body.
 - a. First proof (24:38-40): He shows them the wounds in his hands and feet.
 - b. Second proof (24:41-43): He eats a piece of fish as they watch.

C. The revealing by Jesus (24:44-49)

1. He reviews his past ministry (24:44-47): Jesus speaks of his crucifixion and resurrection.
2. He previews their future ministry (24:48-49): The apostles will be filled with the Holy Spirit, enabling them to become faithful witnesses!

IV. FOURTH APPEARANCE (24:50-53)

A. The place (24:50): It occurs near Bethany.

B. The particulars (24:51-53): After blessing the apostles, Jesus ascends into heaven!