

LUKE

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BACKGROUND

See [Matthew: Background](#).

AUTHOR

Luke, a physician ([Col. 4:14](#)) who traveled with Paul (see [Acts: Author](#)) and was the only one who remained with him during his second imprisonment ([2 Tim. 4:11](#)). Luke knew Philemon personally ([Philemon 1:23-24](#)). He was the only Gentile to write any portion of Scripture. A historian of outstanding literary skill, Luke is widely considered one of the greatest writers of all time. The author's interest in medical matters ([Luke 4:38](#); [Luke 14:2](#)) and attention to detail ([Luke 3:1-2](#)) lend support to "Dr. Luke's" authorship (see exposition on [§Luke 9:28-36](#) and on [§Luke 22:54-62](#)). As Mark wrote his Gospel under Peter's influence, Luke wrote under Paul's influence.

Luke also wrote the book of Acts. Together, Luke's two books are longer than all 13 books Paul is known to have written. (Both Luke and Paul have been suggested as possible authors of Hebrews.)

DATE

The only clue lies in the probable date of Acts, which is a sequel to Luke (see [Acts: Date](#)). Since Acts ends with Paul still in prison before his first release in A.D. 62, we can assume that Luke was written before that date, probably c. 58-60.

RECIPIENTS

Luke addressed both his Gospel and Acts to Theophilus, of whom nothing else is known. Luke called him "most honorable Theophilus" ([Luke 1:1](#)), from which we may guess that he was of high social status. Apparently he was also a believer ([Luke 1:4](#)). Beyond Theophilus, the Gospel was written with a Greek readership in mind. With their emphasis on the pursuit of excellence, Greeks would have been attracted to Luke's presentation of Christ as an exemplary human being.

PURPOSE

- To confirm the faith of Theophilus, showing that the faith he had placed in Jesus rested on firm historical ground
- To present Jesus to Gentiles as the Son of Man who, though rejected by Israel, had come to save all humankind

UNIQUE FEATURES

- Luke is the product of exhaustive research ([Luke 1:1-3](#)).
- It is the most thorough of the Gospels concerning events surrounding Christ's birth (1-2).
- It is a "Gospel of song," containing five great songs and three angelic benedictions (1-2).
- Luke shows a special interest in women ([Luke 1-2](#); [Luke 8:1-3](#); [Luke 10:38-42](#); [Luke 23:27-28](#)), the poor ([Luke 7:11-13](#); [Luke 14:12-14](#); [Luke 16:19-31](#); [Luke 21:1-4](#)), and children ([Luke 2:39-52](#); [Luke 9:46-48](#); [Luke 18:15-17](#)).

COMPARISON WITH OTHER BIBLE BOOKS

» **See also:** [Illustration: Fourfold Gospel Account, The](#)

Ezekiel:

- The expression "son of man" occurs some 90 times in Ezekiel, whose author was the representative of Israel with whom God was dealing. In Luke, Jesus, the Son of Man, is God's representative.

Matthew:

- Matthew is the Gospel of sad rejection of Jesus the Messiah; Luke is the Gospel of glad acceptance of Jesus the Son of Man.

Matthew, Mark, and John:

- While Luke, like Matthew, probably used Mark as one of his sources, more than half of the material in Luke (see much of [Luke 9:51-19:27](#)) is found in no other Gospel.
- Luke contains by far the most complete account of Christ's family background, birth, and childhood.

Acts and Hebrews:

- Whether or not Luke authored Hebrews, his Gospel can be considered the first volume of a trilogy:
 - Luke: Christ's earthly ministry
 - Acts: His ministry through his church
 - Hebrews: His High Priestly ministry

OUTLINE

1. THE SON OF MAN IDENTIFIES WITH HUMANKIND ([Luke 1:1-4:13](#))
 1. Prologue ([Luke 1:1-4](#))
 2. Births of John the Baptist and Christ foretold ([Luke 1:5-80](#))
 - C. Birth of Christ ([Luke 2:1-7](#))

- D. The shepherds' visit ([Luke 2:8-20](#))
- E. Presentation in the Temple ([Luke 2:21-38](#))
- F. Childhood events ([Luke 2:39-52](#))
- G. John's ministry; Christ's baptism ([Luke 3:1-22](#))
- H. Genealogy ([Luke 3:23-38](#))
- I. Temptation in the wilderness ([Luke 4:1-13](#))

II. THE SON OF MAN MINISTERS TO HUMANKIND ([Luke 4:14-9:50](#))

- A. First rejection at Nazareth ([Luke 4:14-30](#))
- B. Healings ([Luke 4:31-44](#))
- C. First disciples called ([Luke 5:1-11](#))
- D. Healings ([Luke 5:12-26](#))
- E. Matthew called ([Luke 5:27-32](#))
- F. Questions about fasting and the Sabbath ([Luke 5:33-6:11](#))
- G. Selecting the 12 ([Luke 6:12-16](#))
- H. Healings and teachings ([Luke 6:17-7:17](#))
- I. Delegation from John the Baptist ([Luke 7:18-35](#))
- X. A sinful woman forgiven ([Luke 7:36-50](#))
- K. Christ's financial supporters ([Luke 8:1-3](#))
- L. Parables of the Kingdom ([Luke 8:4-21](#))
- M. Calming the sea ([Luke 8:22-25](#))
- N. Healings ([Luke 8:26-56](#))
- O. Sending the 12 ([Luke 9:1-9](#))
- P. Feeding 5,000 ([Luke 9:10-17](#))
- Q. Peter's confession; Christ predicts his death ([Luke 9:18-27](#))

- R. The Transfiguration ([Luke 9:28-36](#))
- S. Disciples fail to heal demoniac ([Luke 9:37-42](#))
- T. Second death prediction; other teachings ([Luke 9:43-50](#))

III. THE SON OF MAN REJECTED BY HUMANKIND ([Luke 9:51-19:27](#))

- A. Rejection in Samaria ([Luke 9:51-56](#))
- B. Cost of discipleship ([Luke 9:57-62](#))
- C. Sending and return of the 70 ([Luke 10:1-24](#))
- D. The most important commandment ([Luke 10:25-29](#))
- E. Good Samaritan ([Luke 10:30-37](#))
- F. Mary and Martha ([Luke 10:38-42](#))
- G. Teachings on prayer ([Luke 11:1-13](#))
- H. Exorcism; teaching on demons ([Luke 11:14-28](#))
- I. Sign of Jonah ([Luke 11:29-32](#))
- X. Hidden lamp ([Luke 11:33-36](#))
- K. Woes on scribes and Pharisees ([Luke 11:37-12:3](#))
- L. Encouragement for disciples ([Luke 12:4-12](#))
- M. Rich fool ([Luke 12:13-21](#))
- N. Teachings on worry ([Luke 12:22-34](#))
- O. Faithful and foolish servants ([Luke 12:35-48](#))
- P. Various teachings ([Luke 12:49-13:9](#))
- Q. Healing on the Sabbath ([Luke 13:10-17](#))
- R. Parables of the Kingdom ([Luke 13:18-30](#))
- S. Warning and lament for Jerusalem ([Luke 13:31-35](#))
- T. Healing, teaching at Pharisee's house ([Luke 14:1-24](#))

- U. Taking up your cross ([Luke 14:25-35](#))
- V. Lost sheep, coin, and son ([Luke 15](#))
- W. Unjust steward ([Luke 16:1-18](#))
- X. Rich man and Lazarus ([Luke 16:19-31](#))
- Y. Offenses, forgiveness, service ([Luke 17:1-10](#))
- Z. 10 lepers ([Luke 17:11-19](#))
 - 1. Predictions of end times ([Luke 17:20-37](#))
 - 2. Persistent widow ([Luke 18:1-8](#))
 - 3. Pharisee and tax collector ([Luke 18:9-14](#))
 - 4. Blessing the children ([Luke 18:15-17](#))
 - 5. Rich young ruler ([Luke 18:18-30](#))
 - 6. Third death prediction ([Luke 18:31-34](#))
 - 7. Blind Bartimaeus ([Luke 18:35-43](#))
 - 8. Zacchaeus ([Luke 19:1-10](#))
- 2. 10 servants ([Luke 19:11-27](#))

IV. THE SON OF MAN SUFFERS FOR HUMANKIND ([Luke 19:28-23:56](#))

- A. Sunday: Triumphal Entry ([Luke 19:28-44](#))
- B. Monday: Cleansing the Temple ([Luke 19:45-48](#))
- C. Tuesday ([Luke 20:1-22:6](#))
 - 1. Debates with religious leaders ([Luke 20](#))
 - 2. Predictions of Jerusalem's fall and the end times ([Luke 21](#))
 - 3. Judas plans betrayal ([Luke 22:1-6](#))
- D. Thursday ([Luke 22:7-46](#))
 - 1. Observance of Passover; Lord's Supper ([Luke 22:7-38](#))
 - 2. Gethsemane ([Luke 22:39-46](#))
- E. Friday ([Luke 22:47-23:56](#))
 - 1. Betrayal; arrest ([Luke 22:47-53](#))
 - 2. Peter's denials ([Luke 22:54-62](#))

3. Christ on trial ([Luke 22:63-23:25](#))

4. Crucifixion; burial ([Luke 23:26-56](#))

V. THE SON OF MAN CONFIRMED BEFORE HUMANKIND ([Luke 24](#))

A. Resurrection ([Luke 24:1-12](#))

B. Appearance on road to Emmaus ([Luke 24:13-32](#))

C. Appearance to disciples ([Luke 24:33-49](#))

D. Ascension ([Luke 24:50-53](#))

TIMELINE

| | |
|----------|--|
| 5 B.C.: | Birth of Christ |
| A.D. 8: | Visits Temple, age 12 |
| A.D. 26: | Begins ministry |
| A.D. 28: | Chooses 12 |
| A.D. 29: | Feeds 5,000, Death of John the Baptist |
| A.D. 30: | Death, resurrection, ascension |

[Luke 1:1-4](#) *"This will bring you up to date."* Luke began his account by noting that many had already drawn up a narrative of Christ's life. Having done extensive research, including interviews with eyewitnesses, he proposed to do the same.

[Luke 1:5-25](#) *The angel's amazing announcement.* The angel Gabriel appeared to a godly priest named Zechariah, whose wife, Elizabeth, was barren. He announced that a child would be born to the aged couple, and this child's ministry would be like Elijah's, preparing the way of the Lord ([Luke 1:5-17](#)). When Zechariah expressed doubt at this amazing prediction, the angel struck him dumb ([Luke 1:18-22](#)). Sometime later, the prophecy was fulfilled ([Luke 1:23-25](#)).

[Luke 1:26-38](#) *A more amazing announcement.* Six months later, Gabriel appeared to a virgin named Mary, engaged to a man named Joseph. She would have a child while still a virgin. The child would be named Jesus and would be Israel's long-awaited Messiah ([Luke 1:26-33](#)). The angel explained the miraculous nature of this conception, and to substantiate his amazing prediction, he told Mary that her relative Elizabeth, though old and barren, had also miraculously conceived ([Luke 1:34-37](#)). Mary expressed her willingness to bear the child.

[Luke 1:39-45](#) *The two expectant mothers meet.* As would have been natural because of their blood relationship, Mary visited Elizabeth as the time for John's birth drew near. Having been told that her son would introduce the Messiah, and having felt him leap in her womb when Mary arrived, Elizabeth confirmed to Mary that her child was indeed the Messiah.

[Luke 1:46-56](#) *A song of praise from Scripture.* Mary offered praise to God, in language based on Hannah's song after Samuel's birth (see [1 Samuel 2:1-10](#)). Mary's song, often called the Magnificat,

spoke of what God had done and would do in her life ([Luke 1:46-49](#)) and in the life of her nation ([Luke 1:50-55](#)). Mary spoke of God's concern for the poor and humble, a theme prevalent in OT prophecy (see exposition on [§][Isaiah 58:6-14](#)) and in Christ's ministry (see [Luke 7:22](#); [Luke 14:12-14](#)).

[Luke 1:57-80](#) *"Read my note: His name is John!"* When John was born, Zechariah, resisting family pressure and obeying God, named him John. Immediately his voice returned, and he glorified God, predicting the coming of Messiah ([Luke 1:57-75](#)) and his son's key role in introducing him ([Luke 1:76-79](#)). As John grew up, he chose to live "in the wilderness" ([Luke 1:80](#); compare [Luke 3:2-4](#)).

[Luke 2:1-7](#) *Mary has a little Lamb!* Because Caesar had decreed that all citizens of his empire should go to their birthplaces to register for taxation, Joseph and Mary had to go to Bethlehem. While they were there, Jesus was born, fulfilling a prophecy about his birthplace (see [Micah 5:2](#)). Idealized in nativity scenes, the "manger" in which the infant Jesus was placed was a feeding trough for animals.

[Luke 2:8-20](#) *The shepherds: Worshiping and witnessing.* An angel announced Christ's birth to some shepherds. They speedily came to Bethlehem and, having found him, worshiped God and "told everyone" the supernatural message they had heard concerning him.

[Luke 2:21-24](#) *Two turtledoves for the Lamb of God.* According to the law (see [Leviticus 12:2-8](#)), Mary offered the sacrifice for purification after childbirth. Apparently the parents of the true "Lamb of God" couldn't even afford a lamb for the sacrifice, and therefore offered two turtledoves (see [Leviticus 12:8](#)). As a firstborn son, Jesus was dedicated to the Lord (see [Exodus 13:2](#), [12](#), [15](#)).

[Luke 2:25-38](#) *Two elderly Israelites consoled by his coming.* A prophet named Simeon ([Luke 2:25-35](#)) and a prophetess named Anna ([Luke 2:36-38](#)) testified to the identity of the infant Christ. Both were elderly, and Anna was a widow. God had told Simeon, who was waiting for "the Messiah to come and rescue Israel," that he would see the Messiah before he died. Anna told "everyone who had been waiting for the promised King" that their Redeemer had come.

[Luke 2:39-52](#) *Growing in grace, teaching in the Temple.* Briefly summarizing Christ's early boyhood ([Luke 2:39-40](#)), Luke related a remarkable incident from his 12th year. On one trip to Jerusalem, Joseph and Mary lost track of where Jesus was. After much searching they were surprised to find him sitting among the teachers in the Temple. His ability to discuss the law with these men pointed to the special nature of this young man. His statement that he was to be doing his heavenly Father's business pointed to his understanding that he was the Son of God.

The young Jesus grew in mental, physical, spiritual, and social maturity ([Luke 2:39-40](#), [51-52](#)). Meanwhile, Mary quietly observed and thought about this son who was obedient to her even while preparing for his special mission in life ([Luke 2:51](#)).

[Luke 3:1-22](#) *"Prepare the way of the Lord!"* About 18 years after the young Jesus visited the Temple, John began preaching in preparation for the beginning of Jesus' public ministry. His message included hope for the spiritually hungry ([Luke 3:3-6](#)) but a stern warning to the unrepentant ([Luke 3:7-18](#)). Jews could not consider themselves accepted by God simply because they were Abraham's children. Good deeds must demonstrate their true repentance. [[§][Matthew 3:1-12](#); [Mark 1:1-8](#); [John 1:6-8](#), [15-34](#)]

When John directed his preaching at Herod, the result was imprisonment ([Luke 3:19-20](#)). [[Matthew 14:3-4](#); [Mark 6:17-18](#)]

Luke added a brief note about Christ's baptism by John ([Luke 3:21-22](#)). [^s[Matthew 3:13-17](#); [Mark 1:9-11](#); [John 1:31-34](#)]

Note the careful details of Luke the historian ([Luke 3:1-2](#)).

[Luke 3:23-38](#) *From the Son of God to the son of God.* Luke paused from his narrative to give Christ's genealogy. While Matthew traced Christ's lineage through Joseph, his legal father (see [Matthew 1:1-17](#)), Luke traced it through Mary, beginning with Mary's father, Heli. (Men in ancient times often regarded their sons-in-law as their own sons.) The lineages of Mary and Joseph converge at King David (compare [Luke 3:31](#) with [Matthew 1:6](#)).

The genealogy ends with Adam, the "son of God" ([Luke 3:38](#)). Jesus, the "last Adam" (see [1 Cor. 15:45](#)) and perfect Son of God, came to undo the devastation brought upon humanity by the first Adam.

[Luke 4:1-13](#) *Light confronts darkness.* When Jesus encountered Satan in the wilderness, his reliance on Scripture defeated Satan's efforts to misapply it. [^s[Matthew 4:1-11](#); [Mark 1:12-13](#)]

[Luke 4:14-15](#) *A popular preacher in Galilee.* Having helped Jesus through the confrontation with Satan, God's Spirit now led him on his first preaching tour, in Galilee, where his fame spread quickly. [[Matthew 4:12-17](#); [Mark 1:14-15](#)]

[Luke 4:16-30](#) *"I'm the one Isaiah spoke of!"* In Nazareth, his hometown, Jesus went to the synagogue. As he read from Isaiah about divine deliverance (see [Isaiah 61:1-2](#)), the people gave him their undivided attention ([Luke 4:16-20](#)). However, when he applied the passage to himself ([Luke 4:21-24](#)) and then suggested that God wanted to help Gentiles as well as Jews ([Luke 4:25-27](#)), they threw him out of town and tried to kill him, but Jesus miraculously escaped ([Luke 4:28-30](#)).

Jesus stopped his reading of Isaiah with the words "the time of the Lord's favor has come" ([Luke 4:19](#)), and didn't read the next phrase, "and with it, the day of God's anger against their enemies" ([Isaiah 61:2](#)). The "time of the Lord's favor" refers to his first coming, while the "day of God's anger" relates to his Second Coming.

Jesus had faithfully attended synagogue services while growing up in Nazareth ([Luke 4:16](#)). He would be rejected again by the people of his hometown (see [Matthew 13:53-58](#); [Mark 6:1-6](#)).

[Luke 4:31-37](#) *The testimony of a demon.* The people of Capernaum were "amazed" at the authority with which Christ taught. One listener was demon possessed, and the demon cried out, correctly identifying Christ as the "Holy One sent from God." Christ's exorcism of the demon caused his fame to spread all the more. [[Mark 1:21-28](#)] "Authority" ([Luke 4:32](#)) probably refers in part to Christ's logical and insightful understanding of the OT.

[Luke 4:38-44](#) *Healing them all.* Jesus healed Peter's mother-in-law and later that day healed many more people, as the demons once again identified him as the Messiah. Only with great difficulty was he able to leave that area and preach elsewhere. Christ's ability to heal all diseases contrasts sharply with so-called faith healers today, who sometimes refuse to deal with hard cases. [^s[Matthew 8:14-17](#); [Mark 1:29-34](#)]

Luke 5:1-11 *"Launch out into the deep."* When Jesus borrowed the boat of a fisherman named Peter to use as a "pulpit," he learned that Peter and the other fishermen were having a bad day of fishing. He gave them advice that led to a massive catch. Confronted by this miracle, Peter recognized Christ's deity and his own sinfulness, and he, along with James and John, left the fishing trade to follow Jesus and "fish for people" ([Luke 5:10](#)). [[Matthew 4:18-22](#); [Mark 1:16-20](#); [John 1:35-42](#) records Jesus' earlier encounter with Peter and Andrew]

Luke 5:12-16 *"I will!"* Jesus healed a leper and told him to tell no one of the healing, but to present himself to the priest for ceremonial cleansing. [[Matthew 8:1-4](#); [Mark 1:40-45](#)] On Christ's secrecy ([Luke 5:14](#)), see exposition on [§Matthew 12:15-21](#).

Luke 5:17-26 *Power to forgive, power to heal.* Some men went to great lengths to bring a friend to Jesus for healing. Jesus forgave the man's sins and, when the Pharisees accused him of blasphemy, proved his deity by healing the man. [[Matthew 9:1-8](#); [§Mark 2:1-12](#)]

Luke 5:27-32 *Dinner with sinners.* Christ called Levi (Matthew) to follow him, then dined with him and his fellow tax collectors. When the Pharisees criticized his choice of company, Jesus rejected their separatism and expressed his desire to reach out to those in spiritual need. [[§Matthew 9:9-13](#); [Mark 2:13-17](#)]

Luke 5:33-39 *"They're having too much fun!"* Asked why his disciples didn't fast, Jesus declared that his presence with them called for celebration, not mourning ([Luke 5:33-35](#)). With two parables, he showed that he represented a new phase in what God was doing on earth ([Luke 5:36-39](#)). [[§Matthew 9:14-17](#); [§Mark 2:18-22](#)]

Luke 6:1-5 *"They're only doing what David did!"* When his disciples were criticized for "working" on the Sabbath, Jesus defended them on the basis of historical precedent ([Luke 6:3-4](#)) and his own authority ([Luke 6:5](#)). [[§Matthew 12:1-8](#); [Mark 2:23-28](#)]

Luke 6:6-11 *Healer of hands and hearts.* Jesus healed on the Sabbath, contrary to Pharisaic tradition but in accord with God's desire to save life and do good. The coldhearted Pharisees began plotting against him. [[Matthew 12:9-14](#); [Mark 3:1-6](#)]

Luke 6:12-16 *A dozen will do it!* After an all-night prayer vigil, Jesus chose 12 of his disciples to be his special "apostles," so named because they were sent out to represent his Kingdom. [[§Matthew 10:1-15](#); [Mark 3:13-19](#)]

Luke 6:17-19 *Transformed by his touch.* Followed by huge crowds, Jesus healed them all as "power went out from him" ([Luke 6:19](#); see exposition on [§Luke 8:40-56](#)).

Luke 6:20-23 *The highway to happiness.* Luke recorded various teachings of Jesus ([Luke 6:20-49](#)), some of which are from the Sermon on the Mount ([Matthew 5-7](#)). Jesus said his followers can be truly blessed, or happy, even when they are poor and hungry, in sorrow, or being persecuted. [[Matthew 5:3-12](#)]

Luke 6:24-45 *More concepts of the Kingdom:*

- Those who trust wealth will someday wish they had trusted God ([Luke 6:24-25](#); see [Luke 12:13-21](#); [James 5:1-3](#)).
- Human popularity may indicate divine disapproval ([Luke 6:26](#); see [John 15:19](#)).
- Love your enemies ([Luke 6:27-36](#)). [[Matthew 5:38-48](#); [Matthew 7:12](#)]
- Forgive, don't judge ([Luke 6:37, 41-42](#)). [[Matthew 7:1-5](#)]
- Generosity brings material blessings ([Luke 6:38](#)).
- Spiritually blind leaders (such as Pharisees) produce spiritually blind followers ([Luke 6:39](#); see [Matthew 15:12-14](#)).
- Actions reveal the condition of the heart ([Luke 6:43-45](#); see [Matthew 7:16-20](#); [Matthew 12:34-35](#)).

Luke 6:46-49 *One house prevails; the other fails.* Like a house with a deep foundation, those who obey Christ will withstand the ravages of life. Those who hear but don't obey can only expect ruin. [[Matthew 7:24-27](#)]

Luke 7:1-10 *He makes the Messiah marvel.* A Roman centurion asked Jesus to heal his servant. Jesus granted the healing and commended the faith of this Gentile, who understood:

- that Israel's God was the one true God ([Luke 7:5](#))
- that he was unworthy of this God ([Luke 7:6](#))
- that Christ's healing power was limitless ([Luke 7:7](#))
- that he needed to trust and obey authority ([Luke 7:8](#))

The Bible records only one other occasion when Jesus marveled at a person's faith, and that person was also a Gentile (see exposition on [§Matthew 15:21-31](#)). As for Israel, Jesus could marvel only at its tragic unbelief ([Luke 7:9](#); see [Mark 6:6](#)). [[Matthew 8:5-13](#)]

Luke 7:11-17 *"Young man, arise!"* Moved with compassion, Jesus raised a widow's only son—the first of three persons he raised from the dead (see [Luke 8:54-56](#); [John 11:43-44](#)). Technically, all three were *resuscitated*, not resurrected, since all three eventually died again. Jesus was the first to rise from the dead never to die again (see [Col. 1:18](#); [Rev. 1:5](#)).

Luke 7:18-35 *"You're the one, right?"* When, from his prison cell, John the Baptist heard reports of Jesus' miracles, he sent two of his disciples to question him about his identity. He had proclaimed that Jesus was the Lamb of God (see [John 1:29](#)). Now, perhaps because of his suffering, he was losing that confidence. Jesus responded compassionately to John's doubts, citing his miracles as proof of his Messiahship ([Luke 7:21-23](#)). Jesus then spoke about John and his ministry:

- He was the prophesied forerunner of Christ ([Luke 7:26-27](#); see [Isaiah 40:3](#); [Malachi 3:1](#)).
- He was the greatest of all prophets, but even the least in God's Kingdom is greater than he ([Luke 7:28](#)). Whether this refers to living after the Cross, or partaking in the millennial Kingdom, the truth stated is the same.

Luke noted that even "the unjust tax collectors" had responded to John's ministry, while the religious leaders had not ([Luke 7:28-30](#); compare [Luke 5:32](#)). [[§][Matthew 11:1-19](#)]

[Luke 7:36-50](#) *Forgiveness and love: One leads to the other.* As Jesus dined in the home of Simon the Pharisee, a woman known to be a sinner began washing his feet and weeping in sorrow for her sins ([Luke 7:36-38](#)). When Simon reacted with disdain, Jesus told a parable about a money lender who forgave two debts, one large and one small. He applied the story to the sinful woman and Simon:

- Repentance leads to forgiveness from God, resulting in affection for Christ—as the woman had shown.
- No repentance leads to no forgiveness, resulting in no affection for Christ—as shown by Simon.

Note Simon's surprise that Jesus allowed this sinner to touch him ([Luke 7:39](#); compare exposition on [§][Luke 5:27-32](#)). Matthew, Mark, and John record a later, similar incident (see [Matthew 26:6-13](#)).

[Luke 8:1-3](#) *Their savings support the Savior.* Luke noted that several women, including some such as Mary Magdalene, whom Jesus had healed, followed him and helped support him financially. One of these was the wife of a Herodian official, suggesting the extent of Christ's influence.

[Luke 8:4-15](#) *Sower, seed, and soil.* Jesus described the response to his message with the illustration of seed in various kinds of soil. [[§][Matthew 13:1-9, 18-23](#); [Mark 4:1-20](#)]

[Luke 8:16-18](#) *Learning from a lampstand.* Using the image of a lamp, Jesus declared that those who accept his message and share it will be blessed by God, while those who reject it will lose everything. [[§][Mark 4:21-25](#)]

[Luke 8:19-21](#) *Membership requirements for God's family.* When Jesus heard that his earthly mother and brothers were looking for him, he taught that his true family consisted of those who hear God's Word and obey it. [[Matthew 12:46-50](#); [Mark 3:31-35](#)]

[Luke 8:22-25](#) *A Savior asleep in a storm.* When a storm threatened the disciples' boat, Christ calmed it, to their great amazement. The incident shows Christ's human nature, as he grew tired and fell asleep; and his divine nature, as he took control of the weather. The Greek word for this storm refers to something of hurricane proportion. The Sea of Galilee is susceptible to sudden, violent storms as cool air from the Mediterranean is drawn down through the narrow mountain passes, clashing with the hot, humid air over the sea. [[§][Matthew 8:23-27](#); [Mark 4:35-41](#)]

[Luke 8:26-39](#) *"Tell what God has done for you!"* Jesus cast out demons from a madman in Gadara. The demons identified Jesus as the Son of God, and Jesus sent them into a herd of swine, causing great concern among the local people ([Luke 8:34-37](#)) but also opening doors for the gospel ([Luke 8:38-39](#)). [[Matthew 8:28-34](#); [§][Mark 5:1-20](#)]

Luke noted that the demons begged Christ not to send them into the "Bottomless Pit" ([Luke 8:31](#)), apparently referring to the place where Satan and his demons will be confined during the Millennium (see [Rev. 20:1-3](#)). The demons knew of their coming judgment and were in no hurry to go there!

This is the first of two miracles of Christ that, humanly speaking, had destructive results (compare [Matthew 21:19](#)).

[Luke 8:40-56](#) *"Who touched me?"* As Jesus went to Jairus's house to heal his daughter, he encountered another woman in need of healing. He healed her, then proceeded to Jairus's house. Jairus's daughter had already died, but Jesus raised her. [[Matthew 9:18-26](#); [Mark 5:21-43](#)] Jesus' feeling "healing power go out" from him may indicate that, in his humanity, his healing ministry had left him exhausted.

[Luke 9:1-6](#) *Assignments for the apostles.* The apostles Christ had chosen ([Luke 6:12-16](#)) were now sent out to proclaim the gospel and to heal. [[§][Matthew 10:1-15](#); [Mark 6:7-13](#)]

[Luke 9:7-9](#) *"I beheaded John, so who is this?"* When Herod heard of Christ's miracles, at first his guilty conscience had led him to believe he was a resurrected John the Baptist ([Luke 9:7-8](#); compare [Matthew 14:1-2](#)). He now tried to shake that delusion and sought to meet Christ the wonder-worker ([Luke 9:9](#)). He *would* eventually meet Christ, during his trial (see [Luke 23:6-12](#)).

[Luke 9:10-17](#) *Food for 5,000 and their families.* Soon after the apostles returned from their first official mission ([Luke 9:6](#)), they found themselves surrounded by 5,000 hungry men—plus perhaps 15,000 women and children—and Jesus miraculously provided for them. [[Matthew 14:13-21](#); [Mark 6:33-44](#); [§][John 6:1-13](#)]

[Luke 9:18-22](#) *"Some say this, some say that, but I say . . ."* While others speculated about the identity of Jesus, Peter correctly recognized him as the Christ, the Messiah sent by God. Jesus warned them to tell no one, and for the first time told them plainly that he would be killed and resurrected. [[§][Matthew 16:13-23](#); [Mark 8:27-33](#)]

[Luke 9:23-27](#) *Discipleship means denial and devotion.* Jesus taught that those who truly follow him must deny their own life and desires and pursue *his* life and desires instead ([Luke 9:23-25](#)). True discipleship means total devotion to Christ ([Luke 9:26](#)). Anything less will bring shame at the Second Coming. [[Matthew 16:24-28](#); [Mark 8:34-9:1](#)]

[Luke 9:28-36](#) *A glimpse of his Kingdom glory.* While his three inner-circle disciples watched, Jesus was transfigured, giving them a foretaste of the glory he will have in his Kingdom. [[Matthew 17:1-9](#); [§][Mark 9:2-13](#)] Of the three who wrote of this event, only Luke the doctor noted that the disciples either had been sleeping or were falling asleep ([Luke 9:32](#)), suggesting that the Transfiguration may have occurred at night.

[Luke 9:37-42](#) *The only Son heals an only son.* When Christ's disciples failed to heal a demon-possessed boy, Christ did the healing, then explained that unbelief and lack of prayer had prevented their success. [[Matthew 17:14-21](#); [§][Mark 9:14-29](#)] It is interesting that, just after God had acknowledged Christ as his only begotten Son ([Luke 9:35](#)), Christ healed an only son ([Luke 9:38](#)).

[Luke 9:43-45](#) *Confused about Calvary.* Christ's second prediction of his death was met by the disciples' disbelief and lack of perception. [[§][Matthew 17:22-23](#); [Mark 9:30-32](#)]

Luke 9:46-48 *Servanthood leads to sainthood.* In one of the great paradoxes of the Christian faith, Jesus showed that true greatness comes from being insignificant in the eyes of the world. [^s[Matthew 18:1-14](#); [Mark 9:33-37](#)]

Luke 9:49-50 *"You mean God accepts other denominations? Amazing!"* Jesus rebuked sectarianism by accepting all ministry done in his name. [^s[Mark 9:38-41](#)]

Luke 9:51-56 *Some "Bad Samaritans."* Knowing his death was near, Jesus "resolutely set out for Jerusalem" ([Luke 9:51](#)). His arrival there is recorded in [19:28](#). The events and teachings of [Luke 9:51-19:27](#) may not all have occurred on this final journey. Many of these events and teachings are reported only by Luke. Mark covers this final journey in just one chapter ([Mark 10](#)).

When poorly received by a village of Samaria, the disciples showed their prejudice by urging Jesus to destroy the village ([Luke 9:51-54](#)). Without commenting on the worthiness of those particular Samaritans, Jesus noted that he had come to save life, not destroy it.

Luke 9:57-62 *Qualifications for the Kingdom.* When three would-be disciples approached Jesus, he challenged them to give up the comforts of life and the warmth of family ties. Following Jesus involves radical commitment. [[Matthew 8:18-22](#)]

Luke 10:1-12 *The 12 joined by the 70.* Having commissioned his 12 apostles ([Luke 9:1-6](#)), Jesus now sent out 70 more followers to evangelize ([Luke 10:9](#)). His instructions were similar to those for the 12 ([Luke 10:4-12](#); compare [Matthew 10:1-15](#)), except that this time he didn't forbid evangelizing Gentiles.

Luke 10:13-16 *These cities had their chance.* Jesus pronounced a curse on three cities that had been indifferent to his ministry. His comparison of their eternal fate to that of Tyre and Sidon ([Luke 10:14](#)) suggests that there will be degrees of punishment in hell (see exposition on ^s[Luke 12:41-48](#)). [[Matthew 11:20-24](#)]

Luke 10:17-24 *The Savior rejoices with the 70.* Jesus rejoiced with his 70 new ambassadors as they reported great success, but reminded them that the true reason for joy is not power in ministry but the promise of eternal life.

Luke 10:25-37 *Your neighbor? Anyone you can help!* When a lawyer asked Jesus which laws were foremost, he highlighted two principles: Love God, and love your neighbor. Perhaps seeking a loophole in these broad and demanding principles, the lawyer sought to define "neighbor" in the narrowest possible sense ([Luke 10:29](#)). Jesus responded with the parable of the Good Samaritan ([Luke 10:30-37](#)), teaching that a neighbor is anyone we can help ([Luke 10:36-37](#)). (Compare [Matthew 22:34-40](#); [Mark 12:28-34](#).)

Luke 10:38-42 *Worship or work: Which comes first?* When Jesus visited Mary and Martha, sisters of Lazarus (see [John 11:1-2](#)), Mary worshiped Jesus and learned from him while Martha busily did housework. When Martha complained, Jesus corrected her, saying that Mary had the right priorities. Worship of God should always precede work for him. Work is good, but we must not let the good become the enemy of the best.

Luke 11:1-4 *"Lord, teach us to pray."* Luke gave a shortened version of Christ's model prayer for his disciples ([Matthew 6:9-13](#)).

Luke 11:5-13 *"Blessed are the persistent."* Just as persistence pays off in human affairs (such as a friend seeking help at midnight—[Luke 11:5-8](#)), it pays off in spiritual matters as well. If we diligently ask, seek, and knock on God's door in prayer ([Luke 11:9-10](#)), he, being so much more generous than the best earthly father, will answer us ([Luke 11:11-13](#)). (In the Greek, [Luke 11:9](#) reads, "keep on asking . . ." etc., as reflected in the NLT.)

Luke 11:14-23 *By whose power?* When Jesus healed a demoniac boy, the crowds marveled but the Pharisees privately conjectured that Jesus himself had demonic powers ([Luke 11:14-16](#)). Jesus showed the illogic of their thinking. [[Matthew 12:22-30](#); [Mark 3:20-30](#)]

Luke 11:24-28 *Seven spirits and a well-swept house.* This parable shows that spirituality takes not just the absence of evil but the vital presence of God. [[Matthew 12:43-45](#)] A bystander's blessing on Jesus' mother brought from him a blessing on all who obey him ([Luke 11:27-28](#); compare [Luke 8:19-21](#)).

Luke 11:29-32 *A single sign for the sinful seekers.* When some people insincerely requested proof of his messianic claims (see [Luke 11:16](#)), Jesus declared them evil for having made such a request: Christ's miracles should have been sufficient proof of his claims. He gave them one more sign: the example of Jonah. [[Matthew 12:38-42](#)]

Luke 11:33-36 *Be sure the sunshine reaches the soul.* In two more brief parables, Jesus taught the need to share the light of truth ([Luke 11:33](#); see [Matthew 5:14-16](#)) and to let it fill one's own life ([Luke 11:34-36](#)).

Luke 11:37-54 *Condemning corrupt leaders: Part 1.* Fittingly, Luke followed the parable of the lighted lamp with Jesus' condemnation of the Pharisees, who were inwardly dark and unclean ([Luke 11:39-40](#)). Jesus gave examples of their hypocrisy ([Luke 11:42-46](#), [52](#)) and pointed out how they were carrying on a long tradition of misguided religious zeal among Israel's leaders ([Luke 11:47-51](#)). [[Matthew 23:1-36](#)] "From the murder of Abel to the murder of Zechariah" ([Luke 11:51](#)) shows the historic scope of resistance to God's righteous ones, from the first such person killed (see [Genesis 4:8](#)) to the last, going by the order of the Hebrew OT canon (see [2 Chron. 24:20-21](#)).

Luke 12:1-3 *Condemning corrupt leaders: Part 2.* Having condemned the religious leaders to their faces, Christ then warned the onlookers against imitating their hypocrisy. The true condition of their hearts would one day be clear to all. [[Matthew 16:6-12](#); [Mark 8:14-21](#)]

Luke 12:4-12 *Warnings to the wise:*

- We should fear God, who holds our eternal destiny in his hands ([Luke 12:4-5](#)).
- God cares about every detail of our lives ([Luke 12:6-7](#)).
- Jesus will deny those who deny him ([Luke 12:8-9](#)).
- Blasphemy against the Holy Spirit is unforgivable ([Luke 12:10](#); see exposition on [Matthew 12:31-32](#)).

- God's Spirit will guide us in times of trial ([Luke 12:11-12](#)).

[Luke 12:13-21](#) *A fool in a fix.* Confronted by two greedy brothers, Jesus spoke of the danger of materialism and told a story about a man who felt secure in his great wealth but was really a fool ([Luke 12:20](#)) because he

- thought he could satisfy his eternal soul with perishable goods
- smugly assumed he would live to a ripe old age
- was totally self-centered (note the many first-person singular pronouns)

This marks the only occasion in the Bible when God himself called an individual a fool.

[Luke 12:22-34](#) *Ravens and lilies.* Believers should never be anxious over material needs, but rather should trust God's provision and seek spiritual wealth. [^s[Matthew 6:25-34](#)]

[Luke 12:35-40](#) *When least expected . . .* We should expectantly await Christ's second coming. It will be at an unknown time, just as a thief comes without warning. [^s[Matthew 24:37-25:30](#)]

[Luke 12:41-48](#) *Limited knowledge, limited punishment; full knowledge, full punishment.* Jesus contrasted the fates of a faithful and an unfaithful servant ([Luke 12:42-47](#)), and of two unfaithful servants—one who knew his master's will and one who did not ([Luke 12:45-48](#)). The one who knowingly disobeyed would receive greater punishment. (Compare exposition on ^s[Luke 10:13-16](#); [Leviticus 5:14-19](#).)

[Luke 12:49-59](#) *Divisions good and bad.* Jesus desired to accomplish his mission, which included the "baptism" of death ([Luke 12:49-50](#); see exposition on ^s[Mark 10:35-45](#)). The nature and importance of his mission would always bring division in this present age. Even family members would bitterly differ over him ([Luke 12:51-53](#)). In everyday conflicts, however, peace should be the goal ([Luke 12:57-59](#); see [Matthew 5:25-26](#)). On [Luke 12:54-56](#), see exposition on ^s[Matthew 16:1-12](#).

[Luke 13:1-5](#) *Anyone can die, so everyone should repent!* When told of an atrocity Pilate had committed, Jesus spoke of life's uncertainty. Death is impartial. It can strike both the good and the bad without warning. Therefore all must repent, lest they suffer both physical and spiritual death.

[Luke 13:6-9](#) *"Give it one more year."* As a fig tree must produce fruit or face destruction, so believers must produce repentance or face judgment (compare [Matt. 21:18-22](#); [Mark 11:12-14](#), [20-24](#)).

[Luke 13:10-17](#) *Another Sabbath healing.* Once again Jesus healed on the Sabbath, and once again a religious leader became irate. Christ silenced him by showing his hypocrisy (compare [Luke 6:6-11](#); [Luke 14:1-6](#); [Matthew 12:9-14](#)).

[Luke 13:18-21](#) *Seeds and leaven.* God's Kingdom will grow steadily and with amazing results, just as a tiny mustard seed becomes a mighty tree and a little leaven affects a lot of dough. [^s[Matthew 13:31-35](#); [Mark 4:30-32](#)]

Luke 13:22-30 *Traveling and teaching.* As Jesus and his disciples continued toward Jerusalem, he spoke of eternal life:

- More people will be lost than saved ([Luke 13:23-24](#)).
- Those who depend on good deeds for salvation will be lost ([Luke 13:25-27](#)).
- Many Gentiles will be saved while many Jews will be lost ([Luke 13:28-30](#)).

Luke 13:31-33 *Herod the fox.* Some Pharisees, apparently sent by Herod himself, pretended to warn Jesus that he should leave the area or face death by Herod's men. Ignoring their false threats, Jesus declared that nothing would detract him from his planned itinerary, which called for continuing toward Jerusalem (where death, on his own terms, awaited).

Luke 13:34-35 *"O Jerusalem, Jerusalem!"* Jesus wept for the people of Jerusalem, expressing his love for them but also knowing they had rejected him and must be judged (compare [Luke 19:41-44](#); [Matthew 23:37-39](#)).

Luke 14:1-6 *It's always the right time to do good!* Once again Jesus healed on the Sabbath, and again he pointed out the hypocrisy of the Pharisees, who would rescue an animal on the holy day but objected to helping humans (compare [Luke 13:10-17](#)). "The people were watching him closely" ([Luke 14:1](#)) suggests that the Pharisees had brought in the sick man in an effort to entrap Jesus. A Pharisee normally would have avoided a person with an unsightly disease like this.

Luke 14:7-14 *On being a winner at a banquet dinner.* Noticing that the Pharisee's dinner guests were competing for the best seats, Jesus warned of the perils of seeking the limelight: Self-exaltation leads to dishonor; humility leads to honor ([Luke 14:7-11](#)). He spoke of eternal rewards for those who favor the poor ([Luke 14:12-14](#); see exposition on [§][Luke 1:46-56](#)). The Bible offers little support to the view that health and wealth are signs of God's favor.

Luke 14:15-24 *Refusers and responders.* In another parable, Jesus told of a man who, when his friends turned down his dinner invitation, filled his banquet hall with social outcasts. While the parable speaks primarily of Israel's rejection of God and the subsequent call of the Gentiles, it can also be applied to individual response to the gospel. [[§][Matthew 22:1-14](#)]

Luke 14:25-35 *The priority of discipleship.* Jesus stressed the need for total commitment to him:

- We must love him so much that our love for family seems almost like hatred by comparison ([Luke 14:25-27](#)). [[Matthew 10:37-39](#)]
- We must count the cost before making our commitment ([Luke 14:28-33](#)). Discipleship is not an easy road.
- We should be a good influence on others ([Luke 14:34-35](#)). [[§][Matthew 5:13-16](#)]

Luke 15:1-32 *Parables of the lost.* When the Pharisees complained about Jesus' associating with people of ill repute, he told three parables about God's love for the lost:

One vs. 99 ([15:3-7](#)). Like a good shepherd, God rejoices more over the salvation of the lost than over those who are already safely in his Kingdom. [[Matthew 18:12-14](#)]

"I found it!" ([15:8-10](#)). Like a woman looking for a lost coin, God goes to great lengths to search for lost souls.

When one repents, the other resents ([15:11-32](#)). In the parable of the Prodigal Son, the younger, rebellious son quickly consumed his inheritance, then humbly repented and returned home, where he was welcomed by his father. His elder brother, who had not rebelled, resented this gracious reception:

- The prodigal son represents the sinner who realizes his or her spiritual poverty ([Luke 15:17](#)) and turns to God ([Luke 15:18-19](#)).
- The father represents God, who rejoices whenever a sinner repents ([Luke 15:32](#)).
- The elder son probably symbolizes the religious leaders, who resented Jesus' inclusion of those they rejected ([Luke 15:29-30](#); compare [Luke 15:1-2](#)).

[Luke 16:1-13](#) *The shrewd steward.* Jesus told about a dishonest accountant who, hearing he would be fired, quickly reduced the accounts of his master's debtors, so that they would befriend him when he became jobless. The man's boss grudgingly admitted he had been very shrewd. The application of the parable seems to be threefold:

- We are God's stewards, using the wealth he has given but really owning nothing.
- Someday God will check our bookkeeping!
- In light of this, we are to use wisely the resources he has entrusted to us.

[Luke 16:14-18](#) *"I know your greedy hearts."* When the money-loving Pharisees derided Jesus' statement about serving God and money, Jesus assured them that God saw their inward greed ([Luke 16:13-15](#)). He went on to talk about his high regard for the law, which the Pharisees pretended to uphold even while rejecting the one who fulfilled it. On [Luke 16:18](#), see exposition on ^s[Matt. 19:1-12](#).

[Luke 16:19-31](#) *When Hades petitions paradise.* When an ungodly rich man and a beggar, Lazarus, died, they experienced a role-reversal, with Lazarus going to a place of comfort and the rich man going to a place of torment. The rich man, who had treated Lazarus unkindly in life, found, in death, that it was too late to repent ([Luke 16:23-26](#)). It was too late even for his like-minded brothers, who had resisted God to the point of no return ([Luke 16:27-31](#)).

Many try to dismiss this graphic description of the afterlife as merely a story—saying, for instance, that the "flames" ([Luke 16:24](#)) are not literal. Some scholars, however, believe the story may be factual, since no other parable names characters. Whether parable or narrative, as the very words of Christ it must be taken seriously. Several important truths emerge:

- In the OT, Hades ([Luke 16:23](#)) referred to the place of the dead whether saved or lost (see exposition on ^s[Psalm 9](#)); in the NT, the place of the dead who are saved is also called "Abraham's bosom" ([Luke 16:23](#)) and "paradise" ([Luke 23:43](#)).
- The story reveals at least three things about the dead:
 - They are not simply annihilated.
 - They are not unconscious ("soul sleep"), but are fully awake and alert (see [Matthew 17:3](#); [Rev. 6:9-11](#)).
 - They have physical bodies of some sort ([Luke 16:24](#)).
- People don't reject God for lack of evidence, but because they willfully refuse to believe ([Luke 16:27-31](#)).

- The story should not be seen as a blanket condemnation of wealth or glorification of poverty, but rather as a reprimand to people such as the Pharisees who see wealth as a reward for godliness. The Bible doesn't present wealth itself as a vice, nor poverty as a virtue; but teaches a balanced view (see [Luke 11:3](#); [Proverbs 30:8-9](#); [1 Tim. 6:6-8](#)).

[Luke 17:1-6](#) *Forgiveness and faith.* It is human nature for people to offend each other ([Luke 17:1](#)), but such offenses are still a serious matter ([Luke 17:1-2](#)). Offenses among Christians call for confrontation and forgiveness ([Luke 17:3-4](#)). This requires faith, which the disciples realized they needed more of ([Luke 17:5-6](#)). [[Matthew 18:1-6](#), [15-35](#)]

[Luke 17:7-10](#) *When our best is the least.* When we serve God, we are not doing him a favor, for we owe all to him and deserve far less than he gives.

[Luke 17:11-19](#) *"Where are the nine?"* When Jesus healed 10 lepers, only one—a Samaritan—thanked him (compare exposition on [§][Luke 7:7-10](#)). Not all who receive physical healing receive spiritual healing.

[Luke 17:20-21](#) *When and where is the Kingdom?* The Pharisees asked Jesus when the Kingdom of God would come, and he taught that it would not be fully revealed outwardly in this present age. However, in the person of the King, the Lord Jesus, the Kingdom was "within" or "among" them ([Luke 17:21](#)). "Within you" cannot mean "in your hearts," since Jesus was talking to the ungodly Pharisees.

[Luke 17:22-37](#) *Preludes to the Second Coming.* Turning to his disciples, Jesus discussed the events of the end times, preceding his triumphant return to establish his Kingdom:

- He would soon leave them but would one day return suddenly, just as judgment came quickly upon Noah's generation and Sodom ([Luke 17:22](#), [26-32](#)).
- Only those who have given their lives to God will be ready for that day ([Luke 17:33](#)); unbelievers will be taken away to judgment ([Luke 17:34-37](#)).

[Luke 18:1-8](#) *Persistence prevails.* Through constant inquiries, a widow persuaded a wicked judge to deal with her adversaries. If a wicked earthly judge could be so moved, said Jesus, how much more will our benevolent heavenly Father respond to our persistent prayers.

[Luke 18:9-14](#) *The haughty and the humble.* While an arrogant Pharisee compared himself favorably to others, a tax collector admitted his spiritual poverty and sought mercy. Jesus declared the tax collector more righteous than the Pharisee.

[Luke 18:15-17](#) *"Red and yellow, black and white . . ."* Christ's love for children was seen in his willingness to take time for them despite the disciples' protests. The faith of children is the model for all who would come to God. [[Matthew 19:13-15](#); [Mark 10:13-16](#)]

[Luke 18:18-30](#) *Rich man, poor choice.* A rich young ruler asked Christ how to find eternal life but could not accept Christ's answer ([Luke 18:22-23](#)). In his wealth and self-righteousness ([Luke 18:20-21](#)), he didn't see his spiritual need. Christ grieved over his response and spoke of the perils of wealth and the rewards for those willing to give it up and follow him. [[§][Matthew 19:16-30](#); [Mark 10:17-31](#)]

Luke 18:31-34 *An unthinkable forecast.* For the third time, Jesus spoke clearly of his coming death and resurrection, yet the disciples still did not understand. [[Matthew 20:17-19](#); [Mark 10:32-34](#)]

Luke 18:35-43 *"Your faith has made you well."* When a blind man called out in faith, Jesus healed him, and he became a disciple. [[Matthew 20:29-34](#); [§][Mark 10:46-52](#)]

Luke 19:1-10 *A short man, a tall tree, and a seeking Savior.* When Jesus visited Jericho, Zacchaeus, a tax collector, made an extra effort to see him. Jesus noticed him and invited himself to his house, resulting in his salvation. As one who had grown wealthy by oppressing his own people, Zacchaeus was small not just in stature but in the estimation of others. Yet God had mercy on him, and the immediate evidence of his repentance ([Luke 19:8](#)) probably helped improve his reputation in Jericho.

Luke 19:11-27 *Two good investments, one miserable excuse.* Jesus told a parable showing how we should occupy ourselves in the time between his first and second comings: Just as the 10 servants were to invest their master's money, we are to "invest" our abilities and opportunities. Both this parable and a similar one ([Matthew 25:14-30](#)) emphasize three things:

- the divine source of our abilities
- the importance of our dependability in using them
- our future accountability for how we used them

Luke 19:28-40 *Israel's King . . . on a colt!* Less than a week before they would crucify him, the people of Jerusalem welcomed Jesus with great enthusiasm. On his last entrance into the Holy City during his earthly ministry, Israel's true King rode, not in a chariot or on a charging stallion, but on a donkey. At the Second Coming, he will ride a white horse as a conqueror (see [Rev. 19:11-16](#)). [[§][Matthew 21:1-11](#); [Mark 11:1-11](#); [John 12:12-19](#)]

Luke 19:41-44 *"If only you had known . . ."* Once again Jesus wept over unrepentant Jerusalem and predicted its destruction (compare [Luke 13:34-35](#)).

Luke 19:45-48 *"Take your business elsewhere!"* Jesus drove the money changers from the Temple area. John recorded a cleansing of the Temple earlier in his ministry ([John 2:13-17](#)), and he may well have done this whenever he came to Jerusalem. The money changers probably hated to see him coming and knew his message ahead of time: God's house is to be a place of prayer, not profit. [[§][Matthew 21:12-17](#); [Mark 11:15-19](#)]

Luke 20:1-8 *"Let me ask you a question."* In the first of several confrontations during Christ's last week, some religious leaders questioned the source of his authority—part of the continuing debate over whether Jesus was from God or was doing his marvelous miracles by the power of Satan (see exposition on [§][Luke 11:14-23](#)). Jesus answered their question with a question: "Did John's baptism come from heaven, or was it merely human?" The question surprised and trapped the Jewish leaders: If they denied John's divine authority, they were in danger from the many bystanders who revered him; if they admitted it, they would have to explain why they had rejected John. So they refused to answer Christ's question, and he refused to answer theirs. [[§][Matthew 21:23-27](#); [Mark 11:27-33](#)]

While the Pharisees' theological concerns had some merit, their ultimate concern was the potential loss of their own positions of authority if the people followed Christ.

Answering a question with a question is a good debating technique, one Jesus used often (see [Luke 6:1-3](#); [Luke 10:25-26](#); [Luke 18:18-19](#)).

[Luke 20:9-19](#) *Employees kill their employer's son.* In the parable of the vineyard owner, Jesus showed that Israel had rejected and killed past prophets and would soon reject and kill God's Son. This rejected stone would, however, become the chief cornerstone of God's Kingdom. [^s[Matthew 21:33-46](#); [Mark 12:1-12](#)]

[Luke 20:20-26](#) *His answer brings silence.* With a question about taxes, the deceptive Jewish leaders tried to trick Jesus into getting either the Jewish masses or the Roman government mad at him. In a masterful way, Jesus taught that responsibilities to God did not negate civic duties. [^s[Matthew 22:15-22](#); [Mark 12:13-17](#)]

[Luke 20:27-40](#) *God of the living, not of the dead.* When the Sadducees raised a hypothetical question concerning the afterlife, which they didn't even believe in ([Luke 20:27-33](#)), Jesus pointed out that their root problem was ignorance of Scripture and of God's power ([Luke 20:34-38](#)). [^s[Matthew 22:23-33](#); [Mark 12:18-27](#)]

[Luke 20:41-44](#) *Proving his deity from David.* Jesus used [Psalm 110:1](#) to show that he, the Messiah, was David's son and David's Lord at the same time. The only way that can be is through the Incarnation—God the Son becoming human. [^s[Matthew 22:41-46](#); [Mark 12:35-40](#)]

[Luke 20:45-47](#) *Public piety, private greed.* Jesus warned his followers about the hypocritical scribes, who publicly displayed self-righteousness while at the same time mistreating the poor (compare [Matthew 23:1-7](#)).

[Luke 21:1-4](#) *A poor woman's rich gift.* Jesus declared a widow who gave less than a penny to be more generous than those who gave much without personal sacrifice. [[Mark 12:41-44](#)]

[Luke 21:5-28](#) *Predictions of destruction before triumph.* Jesus predicted that the Temple would be literally and completely destroyed ([Luke 21:5-6](#)). The disciples asked when this would happen, and in his answer (the Olivet discourse, [Luke 21:8-38](#)) he apparently intermingled "signs of the times" concerning the destruction of Jerusalem in A.D. 70 (see [Luke 21:20-24](#)) with descriptions of the Tribulation just prior to the Second Coming ([Luke 21:8-19, 25-38](#)). [^s[Matthew 24:1-31](#); [Mark 13:1-27](#)]

[Luke 21:29-33](#) *A tip-off from the trees.* Just as the fig tree's buds show that summer is near, the beginning of these signs will show that Christ's return is near. [^s[Matthew 24:32-36](#); [Mark 13:28-31](#)]

[Luke 21:34-38](#) *"Look out! Look up!"* Christians should watch, pray, and live worthy lives so that they won't be caught unprepared when he comes again. [[Matthew 24:37-51](#); [Mark 13:32-37](#)]

[Luke 22:1-6](#) *Selling his Savior and his soul.* Even as Israel's holiest day drew near, the Jewish leaders were concerned only with their plot against Jesus. Judas came to their aid by promising to deliver him for a price. The text also notes that Satan entered into Judas. Nowhere else in the Bible is

Satan said to have directly possessed a person, without the assistance of his demons. [^s[Matthew 26:14-16](#); [Mark 14:1-2, 10-11](#)]

[Luke 22:7-16](#) *"Follow that man with the water jug."* Jesus sent Peter and John to find a place, traditionally called the upper room ([Luke 22:12](#)), where they would eat the Passover meal, and later that night they met to share the meal. It was probably in this room that some other key events occurred:

- Christ's appearance to 10 of his apostles on the first Easter night (see [John 20:19](#)) and again a week later (see [John 20:24-26](#))
- the prayer meeting and business meeting preceding Pentecost (see [Acts 1:12-26](#))
- the baptism of the Holy Spirit (see [Acts 2:1-4](#))

The room may have been in the home of John Mark's mother (see [Acts 12:12](#)). [^s[Matthew 26:17-25](#); [Mark 14:12-21](#)]

[Luke 22:17-23](#) *"Do this in remembrance of me."* Near the end of the Passover meal, Jesus instituted the Lord's Supper—the sharing of bread and wine, which represent Christ's death to institute the New Covenant ([Luke 22:19-20](#)). The Lord's Supper is sometimes called the Eucharist, from the Greek word for giving thanks ([Luke 22:19](#)). It is also called Communion, to emphasize the fellowship believers have with each other and with Christ (see [1 Cor. 10:16](#)).

Jesus then predicted that he would be betrayed by one of his disciples ([Luke 22:21-22](#)). Apparently Judas had played his role of deceit well enough to fool the other disciples ([Luke 22:23](#)). [^s[Matthew 26:26-30](#); [Mark 14:22-26](#); [John 13:1-30](#)]

[Luke 22:24-30](#) *"Serve others as I have served you."* When the disciples began arguing about which of them was the greatest, Jesus taught them to express greatness through servanthood (compare [Luke 9:46-48](#); [Matthew 20:20-28](#); [Mark 9:33-37](#); [Mark 10:35-45](#); [John 13:1-17](#)). He assured them, however, that they would indeed have prominent places in God's Kingdom ([Luke 22:28-30](#); compare [Matthew 19:27-30](#); [Mark 10:28-31](#)).

The behavior of the apostles seems not just childish but also rather callous, so soon after the Passover and Lord's Supper, and after hearing Jesus say that one of them would betray him. Yet God would use these all-too-human men to change the course of history.

[Luke 22:31-34](#) *Christ, Satan, and Peter: A cosmic struggle.* Jesus predicted Peter's denial, and when Peter protested, he gave specific details as to how and when it would happen ([Luke 22:34](#); see [Luke 22:54-62](#)). The devil had asked permission to test Peter, just as he had with Job (see [Job 1-2](#)). Peter may have had this incident in mind when later he wrote vividly concerning the devil (see [1 Peter 5:8-9](#)). [[Matthew 26:31-35](#); [Mark 14:27-31](#); [John 13:36-38](#)] Just as Jesus had prayed for Peter ([Luke 22:32](#)), he still prays for all believers (see [Romans 8:34](#); [Hebrews 7:25](#); [Hebrews 9:24](#); [1 John 2:1](#)).

[Luke 22:35-38](#) *Preparing for the final days.* As his crucifixion drew near, Jesus tried to prepare his disciples for the increased opposition they would face. The "sword," if intended literally, would have been for protection only (compare [John 18:11, 36](#)).

Luke 22:39-46 *"Not my will, but yours."* While Jesus prayed in the Garden of Gethsemane, his disciples slept. Jesus fully intended to endure the cross in obedience to the Father's will, but he would have gladly forgone it had there been another way to save humankind ([Luke 22:42](#)). The "cup" represents the sins of all humanity, which Jesus would "drink" as he literally became sin for the world. [[Matthew 26:36-46](#); [Mark 14:32-42](#)]

Luke 22:47-53 *Arrested, but still in control.* Judas entered the garden with an armed mob and betrayed Jesus to them. Peter swung his sword and cut off a man's ear, but Jesus immediately healed the man. How remarkable that at a moment of great agony he demonstrated such compassion. Jesus' words and actions showed that he was completely in control of the situation ([Luke 22:52-53](#)). [[Matthew 26:47-54](#); [Mark 14:43-48](#); [John 18:1-11](#)]

» **See also:** [Illustration: Final Days of Christ's Ministry, The](#)

Luke 22:54-62 *A rooster's crow, and a look from the Lord.* Jesus was arrested and brought before the high priest, while Peter followed at a distance. Peter denied three times that he even knew Jesus, after which the rooster crowed and he was filled with remorse. Luke adds the detail that, just when the rooster crowed, Jesus looked at Peter ([Luke 22:61](#)). [[Matthew 26:69-75](#); [Mark 14:66-72](#); [John 18:15-18, 25-27](#)] Luke does not say much about Jesus' first trial before the high priest, focusing on Peter's denial instead (see exposition on [§Matthew 26:57-68](#)).

Luke 22:63-71 *"He says he's the Son of God."* Jesus was taken before the whole Sanhedrin, the body of ruling Jewish elders, whom he scolded for their unbelief while affirming his own identity as both Son of Man ([Luke 22:69](#)) and Son of God ([Luke 22:70](#)). Assuming this to be blasphemy, the rulers were ready to hand him over to be crucified ([Luke 22:71](#)). [[Matthew 26:59-68](#); [Matthew 27:1](#); [Mark 14:55-65](#); [Mark 15:1](#); [John 18:19-24](#)]

Luke 23:1-5 *A tax evader? A rebel?* Since only Rome could condemn anyone to death, the Jewish leaders took Jesus to Pilate and accused him of subversion, on two false grounds:

- that he forbade paying taxes (a direct lie; compare exposition on [§Luke 20:20-26](#))
- that he had proclaimed himself king (a half-truth; compare [John 18:36](#))

Pilate apparently saw through both charges and refused to condemn him. [[Matthew 27:1-2, 11-14](#); [Mark 15:1-5](#); [John 18:28-38](#)]

» **See also:** [Illustration: Final Days of Christ's Ministry, The](#)

Luke 23:6-12 *Brought together by their common enemy.* Because Jesus was a Galilean, Pilate saw an opportunity to pass responsibility for his fate to Herod, who had jurisdiction over Galilee. Herod, though glad to have finally met this worker of miracles (compare [Luke 23:8](#) with [Luke 9:9](#)), apparently lost interest when no miracles were forthcoming. He allowed his soldiers to abuse Jesus, then sent him back to Pilate. Herod and Pilate "had been enemies before," probably because they were competing to rule the same territory (see exposition on [§Matthew 27:1-2](#)), but their mutual dislike of Christ finally brought them together ([Luke 23:12](#)).

[Luke 23:13-25](#) *"I find no fault with him."* Pilate pronounced Jesus innocent and offered to release him according to a Sabbath custom ([Luke 23:13-17](#); see [Matthew 27:15](#)). But the crowd, led by the chief priests and rulers, cried out for his crucifixion, and after three tries to change their minds, Pilate gave in and sentenced him to death. The account shows Pilate's weakness and the strong influence the Jews exerted over him. [[§Matthew 27:15-26](#); [Mark 15:6-15](#); [John 18:38-19:16](#)]

[Luke 23:26-32](#) *"Weep for yourselves."* As they led Jesus to Calvary, there were many in the crowd who were on his side. As they wept for him, he told them their mourning was misplaced: The loss was not his, but the nation's, for in the days ahead Israel would suffer greatly.

[Luke 23:33-38](#) *The Crucifixion.* Jesus was crucified between two criminals. As the soldiers and people mocked him, he asked God to forgive them. They placed a sign above him calling him the King of the Jews. From the Roman point of view this was mockery of both Christ and the Jews. From God's point of view, it was the truth. [[Matthew 27:33-43](#); [Mark 15:22-32](#); [§John 19:19-22](#)]

» **See also:** [Illustration: Crucifixion of Christ, The](#)

[Luke 23:39-43](#) *"Lord, remember me . . ."* While one of the thieves joined in mocking Jesus, the other recognized him for who he was and begged for forgiveness. Jesus assured him that, when he died, he would have eternal salvation. This is truly a case of deathbed repentance and faith, with the thief having no opportunity to be baptized or perform any good deeds to earn heaven. [[Matthew 27:44](#); [Mark 15:32](#)]

» **See also:** [Illustration: Crucifixion of Christ, The](#)

[Luke 23:44-49](#) *At his death: Signs and responses.* As Jesus died, a combination of several miraculous signs brought a variety of emotional responses from the onlookers. [[Matthew 27:45-56](#); [Mark 15:33-41](#); [John 19:28-30](#)]

» **See also:** [Illustration: Crucifixion of Christ, The](#)

[Luke 23:50-56](#) *A hasty burial, to keep the Sabbath.* Joseph, a member of the Sanhedrin who had not consented to Christ's death, secured permission to give him an honorable burial. The burial took place quickly, because of the need to remove the body from the cross before the Sabbath started at sundown on Friday. Some women noted the location of the tomb and made plans to give him a proper anointing after the Sabbath. [[Matthew 27:57-61](#); [Mark 15:42-47](#); [John 19:38-42](#)]

[Luke 24:1-12](#) *His resurrection, their reactions.* Early Sunday morning, as the women came to finish anointing Christ's body, they found the tomb empty, and two angels told them he had risen from the dead. When they told the disciples, the initial reaction was disbelief. Peter then went to the tomb himself and verified their report. [[§Matthew 28:1-10](#); [§Mark 16:1-11](#); [§John 20:1-18](#)] The disciples' initial skepticism and their sudden transformation into bold evangelists ([Acts 1-4](#)) are solid proof that Jesus did indeed rise from the dead.

[Luke 24:13-32](#) *A resurrection Bible study: From Moses to Malachi.* Jesus appeared to two disciples on the road to Emmaus, near Jerusalem. Supernaturally prevented from recognizing him ([Luke 24:16](#)), they told Jesus of the crucifixion and the rumored resurrection as if he were a total

stranger ([Luke 24:17-24](#)). Jesus then showed them how the entire OT foretold those events ([Luke 24:25-27](#)). Later that night, he revealed to them his true identify ([Luke 24:28-32](#)). [[Mark 16:12-13](#)]

» **See also:** [Illustration: Ten Resurrection Appearances of Christ, The](#)

[Luke 24:33-43](#) *"Does a spirit eat?"* The disciples who had seen Jesus at Emmaus went to Jerusalem and reported to the disciples that they, and Peter, had seen him. Just then, Jesus appeared among them and tried to convince them that he was not just an apparition: His resurrected body had flesh and bone, ate food, and still bore the marks of his crucifixion (compare [John 20:25-27](#)) but was not subject to material laws, since he had appeared to them out of nowhere. [[Mark 16:14](#); [John 20:19-25](#)]

» **See also:** [Illustration: Ten Resurrection Appearances of Christ, The](#)

[Luke 24:44-49](#) *Another Bible study, and an assignment.* Jesus reminded the disciples of his teachings concerning his death and resurrection (see exposition on ^s[Luke 9:43-45](#)), then explained the OT prophecies concerning him. He commissioned them to take this gospel to all nations and promised an outpouring of the Holy Spirit to enable them for the task ([Luke 24:47-49](#); compare [Matthew 28:19-20](#); [Mark 16:15-18](#); [John 17:18](#); [Acts 1:4-8](#)).

The illumination of Scripture that Christ provided his disciples ([Luke 24:45](#)) is available to believers today through the indwelling Holy Spirit (see [John 16:13](#); [1 Cor. 2:13-16](#)).

» **See also:** [Illustration: Ten Resurrection Appearances of Christ, The](#)

[Luke 24:50-53](#) *One final blessing, then he's gone!* Leading the disciples a couple miles outside Jerusalem, to Bethany, Jesus pronounced a blessing on them and ascended to heaven. They returned to Jerusalem and worshiped him in the Temple. [[Mark 16:19-20](#); [Acts 1:9-11](#)] Luke would continue his historical account in the book of Acts.

People to remember from Luke

- [Cleopas](#)
- [Elizabeth](#)
- [Luke](#)
- [Simeon](#)
- [Zacchaeus](#)
- [Zechariah](#)

CLEOPAS

(PEOPLE TO REMEMBER FROM LUKE)

Key Fact: Encountered risen Christ near Emmaus

Total Bible References: 1

Key Reference: [Luke 24:13-35](#)

Cleopas Speaks

I should have known who he was right from the beginning! No one else could have expounded the Scriptures to us as he did. Imagine, summarizing all the books from Genesis to Malachi during a brief seven-mile walk! ([Luke 24:13, 15-16, 27](#))

At least we had the good sense to invite him in for a meal. What a supper that turned out to be! Everything seemed to happen at once. He had just blessed and broken the bread, causing us somehow to recognize him. But at that very instant, he disappeared! ([Luke 24:29-31](#))

Well, within the hour we were headed back to Jerusalem with this glorious news. And would you believe that we had no sooner shared all this with the apostles in the upper room when he appeared again out of nowhere! Once again, he ate something and taught us the Scriptures. ([Luke 24:33-46](#))

Spiritual Lessons from Cleopas

- Failure to regularly read and apply God's Word can leave us in the dark concerning how God is working in our lives and in the lives of others ([Luke 24:24-27](#)).
- For God's children, Bible study should be a heartwarming experience, not a drudgery (see [Luke 24:32](#)).

Key Verse

"Didn't our hearts feel strangely warm as he talked with us on the road and explained the Scriptures to us?" ([Luke 24:32](#)).

ELIZABETH

(PEOPLE TO REMEMBER FROM LUKE)

Key Fact: Mother of John the Baptist ([Luke 1:13](#))

Husband: Zechariah ([Luke 1:5](#))

Total Bible References: 9

Key Reference: [Luke 1:1-58](#)

Elizabeth Speaks

They wanted to name our child after his father. This was natural, of course, but we both refused. I voiced my objection while my poor husband had to write his. Zechariah had already been chastened by

God's special messenger, and he had no intention of letting that happen again. So we told our relatives the baby would be called John, not Zechariah. ([Luke 1:18-20](#), [59-64](#))

All our relatives kept wondering what kind of person our little John would be. And I silently agreed. Think of it: He was born of an older, barren woman; named by an angel; predicted to be a Nazirite; controlled by the Spirit while still in the womb; and commissioned to be the Messiah's forerunner. What manner of child, indeed! ([Luke 1:7](#), [13](#), [15](#), [17](#), [41](#), [66](#), [76](#))

Spiritual Lessons from Elizabeth

- Elizabeth didn't let the burden of her barrenness and the public disgrace it brought ([Luke 1:25](#)) affect her zeal for the Lord ([Luke 1:6](#)).
- She encouraged her young cousin Mary during what was surely a difficult time in both of their lives ([Luke 1:36](#), [39-45](#)).
- She obeyed God in spite of the contrary advice of friends and family ([Luke 1:57-60](#)).

Key Verses

"But the angel said, 'Don't be afraid, Zechariah! For God has heard your prayer, and your wife, Elizabeth, will bear you a son! And you are to name him John. You will have great joy and gladness, and many will rejoice with you at his birth' " ([Luke 1:13-14](#)).

LUKE

(PEOPLE TO REMEMBER FROM LUKE)

Key Facts: Traveling companion of Paul, authored Luke and Acts

Occupation: Physician ([Col. 4:14](#))

Total Bible References: 41

Key References: [Luke 1:3](#); [Acts 16:10-40](#); [Acts 20:7-12](#); [Acts 27](#); [Col. 4:14](#); [2 Tim. 4:11](#); [Philemon 1:24](#)

Luke Speaks

Paul was put to death this morning. Timothy, John Mark, and I spent the day together sharing, praying, and discussing the life of this incredible man! Thank God they both got here in time and were able to visit with Paul during the final days. I know their presence helped ease some of the pain he felt when many others abandoned him. ([2 Tim. 4:6](#), [9-11](#), [16](#))

He especially enjoyed seeing Mark once again. What a contrast between their first and final encounters. Mark has indeed become the man Paul described as being useful for his ministry. ([Acts 13:13](#); [2 Tim. 4:11](#))

Both Mark and Timothy have known Paul longer than I. He and I first met when he came to Troas some 16 years ago. An unusual meeting too, for God called me into full-time service through the vision he gave to Paul! ([Acts 12:25](#); [Acts 16:1](#), [8-10](#))

What memories fill my mind: the events in Philippi, the raising of Eutychus, that miserable sea voyage to Rome, Paul's first and second imprisonments in Rome. ([Acts 16:11-40](#); [Acts 20:7-12](#); [Acts 27](#); [Acts 28:16](#); [2 Tim. 1:8](#))

Timothy and Mark must leave soon to continue their ministries for Christ. Both were gracious in their remarks concerning my two books. Hopefully, these writings will prove helpful to the entire body of Christ. I am suddenly reminded I must contact Theophilus again, to bring him up to date on current events. ([Luke 1:3](#); [Acts 1:1](#))

Spiritual Lessons from Luke

- Luke was very desirous that his friend Theophilus (perhaps a new convert) rightly understand the ministry of both the Son of God ([Luke 1:1-4](#)) and God the Holy Spirit ([Acts 1:1-8](#)). We too should want to help our friends grow in their knowledge of God.
- Luke first carefully researched the life of Christ ([Luke 1:3](#)), and then the Holy Spirit inspired the very words he wrote about him. Whatever work he calls us to, God expects us to do our part and then he will do his.

Key Verses

"Most honorable Theophilus: Many people have written accounts about the events that took place among us. They used as their source material the reports circulating among us from the early disciples and other eyewitnesses of what God has done in fulfillment of his promises. Having carefully investigated all of these accounts from the beginning, I have decided to write a careful summary for you, to reassure you of the truth of all you were taught" ([Luke 1:1-4](#)).

SIMEON

(PEOPLE TO REMEMBER FROM LUKE)

Key Fact: Blessed the infant Jesus in the Temple ([Luke 2:25-35](#))

Total Bible References: 2

Key Reference: [Luke 2:25-35](#)

Simeon Speaks

I stand quietly here with Anna at the Temple entrance, both of us filled with joy and wonder as we watch them leave. What a truly caring and unique family. Caring because of the love demonstrated by the husband for his wife and baby. Unique because of the nature of this baby. Indeed, what a day this has been for us, to see and actually hold the Lord's Christ, the Gentile's light and Israel's glory. ([Luke 2:25-26](#), [28](#), [32](#), [36](#); [Matthew 1:19](#))

Both Joseph and Mary seemed amazed at my prophecies concerning their child, and well they should have been. What other life has been destined at birth to cause either the rise or fall of every Israelite! ([Luke 2:33-34](#))

Blessed Holy Spirit, you have kept your promise in allowing me to see Israel's Consolation. I now am ready to depart this earthly life for the eternal one! ([Luke 2:25-26](#))

I believe I speak for my friend Anna as well! ([Luke 2:36-38](#))

Spiritual Lessons from Simeon

- With great expectation Simeon awaited the first coming of Christ ([Luke 2:25-26](#)). With equally great expectation we should look forward to his second coming ([1 Thes. 1:10](#); [1 Thes. 5:4-6](#); [James 5:8](#)).

Key Verses

"Lord, now I can die in peace! As you promised me, I have seen the Savior you have given to all people. He is a light to reveal God to the nations, and he is the glory of your people Israel!" ([Luke 2:29-32](#)).

ZACCHAEUS

(PEOPLE TO REMEMBER FROM LUKE)

Key Fact: Climbed tree to see Christ

Occupation: Tax collector

Total Bible References: 3

Key Reference: [Luke 19:1-10](#)

Zacchaeus Speaks

Yes, that one single encounter back then cost me half my wealth plus full and compounded restitution for my many past dishonest deals. Looking back, was it worth it? It was indeed! I mean, how much of that silver would it have taken to cleanse my soul? And besides, I may be less wealthy now, but now that I'm in God's family I have a lot more truly close friends. ([Luke 19:8-9](#))

Think of it, because of my faith he called me a son of Abraham! Thank God for that sycamore tree! ([Luke 19:9](#))

Spiritual Lessons from Zacchaeus

- Zacchaeus did not allow his sin, size, or silver to keep him from the Savior ([Luke 19:1-4](#)).
- Zacchaeus's sincere repentance made him truly a "new person" in Christ (see [2 Cor. 5:17](#)), as exhibited by his promising to give half of his goods to the poor and a fourfold restoration to anyone he may have cheated ([Luke 19:8](#); see [Exodus 22:1](#); [2 Samuel 12:6](#)).
- Zacchaeus's fourfold testimony concerning Jesus in his day can be (and should be) our testimony today:
 - He sees me ([Luke 19:5](#)).
 - He knows me (he called him by name) ([Luke 19:5](#)).
 - He loves me (he desired his fellowship) ([Luke 19:5](#)).
 - He forgives me ([Luke 19:9](#)).

Key Verses

"Meanwhile, Zacchaeus stood there and said to the Lord, 'I will give half my wealth to the poor, Lord, and if I have overcharged people on their taxes, I will give them back four times as much!' Jesus responded, 'Salvation has come to this home today, for this man has shown himself to be a son of

Abraham. And I, the Son of Man, have come to seek and save those like him who are lost' " ([Luke 19:8-10](#)).

ZECHARIAH

(PEOPLE TO REMEMBER FROM LUKE)

Key Fact: Father of John the Baptist ([Luke 1:13](#))

Wife: Elizabeth ([Luke 1:5](#))

Occupation: Priest ([Luke 1:5](#))

Total Bible References: 8

Key References: [Luke 1:5-23](#), [59-79](#)

Zechariah Speaks

He left us today, our Nazirite son, for the Judean desert. That lonely and desolate place is no doubt the ideal spot for him to begin spiritual preparation for his ministry. ([Luke 1:14-15](#); [Luke 3:1-2](#))

And what a ministry it will be. Think of it, serving as the Messiah's forerunner and ministering like a modern Elijah, bringing many people to the Lord. ([Matthew 3:4-6](#); [Matthew 11:14](#); [John 1:23](#))

To think that Elizabeth and I once despaired of ever having a child, never dreaming God would answer our prayer in such an incredible way. Gabriel's words in the Temple still ring in my ears: "He will be filled with the Holy Spirit, even before his birth." So he was, and so he shall be! ([Luke 1:7](#), [13](#), [15](#), [19](#), [80](#))

Spiritual Lessons from Zechariah

- Zechariah was in the right place, doing the right thing in the right way with a right heart, when God appeared to bless him ([Luke 1:5-6](#), [8-9](#)).
- Sometimes those who pray the most earnestly ([Luke 1:13](#)) are the most surprised when God answers their prayers ([Luke 1:18-20](#)). For a similar incident, see [Acts 12:5-16](#).

Key Verses

"Then his father, Zechariah, was filled with the Holy Spirit and gave this prophecy: 'Praise the Lord, the God of Israel, because he has visited his people and redeemed them. He has sent us a mighty Savior from the royal line of his servant David' " ([Luke 1:67-69](#)).