

DAILY STUDY GUIDE & SMALL GROUP RESOURCE

LUKE 1-9 JESUS SAVES

SO THAT YOU MAY KNOW THE CERTAINTY OF THE THINGS YOU HAVE BEEN TAUGHT



With this in mind, since I myself have carefully investigated everything from the beginning, I too decided to write an orderly account for you, most excellent Theophilus, so that you may know the certainty of the things you have been taught.

Luke 1:3-4

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LUKE 1-9 JESUS SAVES is designed and written for the Kingston Community Church family and its associated small group ministry.

ACKNOWLEDGEMENTS

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Developed by

KINGSTON COMMUNITY CHURCH

TO LOVE AND HONOUR **GOD** IN BEING

DISCIPLES

and helping make disciples of our

LORD JESUS CHRIST MATTHEW 28:18-20

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HOW TO

USE THIS STUDY

This resource is all about engaging with God's Word! The Bible is **living and active** (HEBREWS 4:12) and transformational.

It is more than just Bible knowledge, but knowledge that leads to understanding (transformation), which in turn leads to experiencing God in the reality of your daily life.

This study guide asks you to engage with God's word through reading, studying, prayer and small group discussions.

DAILY STUDIES

Across each day of the week, you will be encouraged you to read, reflect and respond to the passage being studied. This will culminate in you coming along to church family and listening and take notes from the Sunday morning message. If you miss a message, you can listen online to the recorded sermon.

GROUP STUDY

We are created for community and being part of a small group is about growing spiritually together in our walk with Christ [EPHESIANS 4:12-13]. Mutually engaging in God's Word, with the intention of building us up together as more mature and equipped followers of Christ.

If you not part of a KCC small group, contact the church office.
office@kingstoncommunitychurch.com

This resource requires commitment. A commitment to the Bible. A commitment of time. A commitment to each other.

Join us in studying LUKE 1-9 within a small group as we seek to grow in **certainty of the things you have been taught** (LUKE 1:4).

INTRO TO LUKE

The book of Luke is about God’s plan. Explaining who Jesus was, what he did, why he came, and how he prepared the disciples for the role they would have in that plan. The Gospel of Luke probes why we should respond to Jesus, as the centre of God’s plan, and what is it he calls us to do.

Every part of Luke’s Gospel challenges us to respond to Jesus. Luke reveals this Jesus to us gradually. Jesus’ ministry reveals who he is. We come to see Jesus as more than just a messianic figure. At the centre of every step of activity in God’s plan stands Jesus. He is the one who is to be trusted with revealing God’s way. He is the one who calls disciples. He is the one who sends the Spirit. He is the one who brings God’s forgiveness. The gospel is open to all, because Jesus is Lord of all.

LUKES PLACE IN THE LARGER STORY

Luke’s Gospel begins, and Acts ends, with a pointed reminder that the coming of Jesus fulfils God’s promises, expressed in the Old Testament, to redeem the world through Israel. As Luke’s genealogy of Jesus makes clear, everyone who is descended from Adam—all humanity—has departed from God. Only “repentance and forgiveness of sins”, (Luke 24:47) can restore us to the fullness of life that God intends for his human creatures. God’s purpose is to raise up a king in Israel who can remove sin, defeat death, and pour out the life-giving power of the Holy Spirit on all who embrace his rule. Jesus is this messianic King, the greater “son of David” who brings God’s promises to completion, and through whom “all flesh shall see the salvation of God” (Luke 3:6, citing Isa. 52:10).

AUTHORSHIP & GENRE

Well-established early tradition identifies Luke, the dear friend and physician who accompanied Paul on many missions, as author of both Luke and Acts.

A gospel is a unique genre in the New Testament. It is the story of both a person and his ministry, though it is different from a biography in that it does not seek to tell us about a life from start to finish. Luke outlines Jesus' teaching in a way the other Gospels do not, since several of the parables are unique to him. A gospel is both theology and history. It is written not only to instruct but also to encourage. The combination makes Luke a historian, theologian, and pastor.

DATE & HISTORICAL BACKGROUND

Luke was likely written in early AD 60, sometime after the events described in Acts 28, but before two major events that are not mentioned in Luke or Acts—Paul's martyrdom in AD 64/65, and the destruction of the temple in AD 70. This means that Luke wrote within decades of Jesus' ministry and death.

In Luke's day, the Christian message had spread throughout Palestine, Asia Minor, Greece, and Rome. The stability of the Roman empire enabled Paul and other Christian missionaries to travel extensively, preaching to Jews and Gentiles alike. Both groups had difficulty accepting the possibility that a crucified man could be the Saviour of the world—Jews because crucifixion represented a divine curse, and Gentiles because crucifixion represented weakness and humiliation. Other questions were raised by the fact that many Gentile "outsiders" were embracing Jesus, while many Jewish "insiders" continued to reject him and his followers. Luke wrote, at least in part, to reassure readers that the message about Jesus is true, despite such paradoxes. Today, Luke's Gospel continues to offer assurance to anyone who wrestles with the challenges of trusting and following Jesus.

THE STRUCTURE OF LUKE 1-9

The first unit in Luke is the infancy material (LUKE 1:1–2:52), although it is not just infancy material; it extends into Jesus' preteen years. Nonetheless, it shows the presence of divine activity from the start. Luke indicates how Jesus is superior to his forerunner, John the Baptist. He also reveals how God has revisited his people in the activities associated with the forerunner and the one who is to follow him (LUKE 1:68–79).

Two other crucial themes dominate:

- God has a plan that he is executing through Jesus, and...

- God keeps his promises; thus, believers must continue to trust his word.

The second unit (LUKE 3:1–4:13) shows John’s call to prepare a people for Jesus and Jesus’ qualifications to be the Promised One.

The Galilean ministry section (LUKE 4:14–9:50) highlights the activity and power of Jesus. Here the fulfilment of God’s promise, teaching, and miraculous work, combine to ask the question, “Who is Jesus?”

Luke wrote his Gospel to reassure Theophilus of the truth of the things in which he has been instructed (1:1–4). He can be confident that Jesus is the Promised One of God, who brings forgiveness of sins and represents the inauguration of the completion of God’s plan. In an age such as ours where people struggle for identity and worth, what better message can there be than to know God and share in his promise.

OUTLINE TO THE GOSPEL OF LUKE

- I. The Infancy Narrative (1:1–2:52)
 - A. Preface: A Reassuring History (1:1–4)
 - B. John the Baptist, One Who Goes Before (1:5–25)
 - C. The Announcement of the Birth of Jesus (1:26–38)
 - D. Mary’s Visit of Elizabeth (1:39–56)
 - E. The Birth of John the Baptist & Zechariah’s Song (1:57–80)
 - F. The Birth of Jesus and the Heavenly Response (2:1–21)
 - G. A Pious Man and a Prophetess Testify About Jesus (2:22–40)
 - H. A Glimpse at Jesus’ Self-Perception (2:41–52)

- II. Preparation for Ministry (3:1–4:13)
 - A. John the Baptist and Jesus’ Baptism (3:1–22)
 - B. The Genealogy of Jesus (3:23–38)
 - C. The Temptations of Jesus (4:1–13)

- III. The Galilean Ministry (4:14–9:50)
 - A. An Overview of Galilean Ministry (4:14–44)
 1. Ministry: Summary and in the Synagogue (4:14–30)
 2. Ministry in Capernaum (4:31–44)
 - B. The Gathering of Disciples (5:1–6:16)
 1. Two Calls and Two Miracles (5:1–32)
 2. The New Era Means a New Way (5:33–6:5)
 3. Opposition & the Gathering of the Twelve (6:6–16)
 - C. Jesus’ Teaching (Luke 6:17–49)

- D. Movement to Faith in Christ (7:1–8:3)
 - 1. Jesus’ Authority: Faith to Resurrection (7:1–17)
 - 2. Jesus and John the Baptist (7:18–35)
 - 3. Exemplary Women of Faith (7:36–8:3)
- E. Faith and Questions About Jesus (8:4–9:17)
 - 1. The Call to Receive the Word (8:4–21)
 - 2. Miracle 1: The Stilling of the Storm (8:22–25)
 - 3. Miracle 2: Jesus Exorcises Demons (8:26–39)
 - 4. Miracles 3 and 4: A Healing and a Resuscitation from the Dead (8:40–56)
 - 5. Jesus’ Ministry Expanded & Contemplated (9:1–9)
 - 6. The Feeding of the Multitude (9:10–17)
- F. Confessing the Christ & Facing Up to Discipleship (9:18–50)
 - 1. Peter’s Confession and a Prediction of Suffering (9:18–22)
 - 2. The New Way of Suffering (9:23–27)
 - 3. Transfiguration: A Vote of Confidence and a Call to Hear (9:28–36)
 - 4. The Disciples’ Failures and Jesus’ Instructions (9:37–50)

OVERVIEW

Check out the Gospel Project video to get an overview of Luke.

https://www.youtube.com/watch?v=XIb_dClxZr0



1:1-56

LUKE

He will be great and will be called the Son of the Most High. And the Lord God will give to him the throne of his father David, and he will reign over the house of Jacob forever, and of his kingdom there will be no end.”
LUKE 1:32-33

OVERVIEW

After a brief introduction (LUKE 1:1-4) Luke relates angelic announcements of the coming births of John the Baptist (LUKE 1:5-25) and of Jesus (LUKE 1:26-38). Luke reports the joy of the two kinswomen, Elizabeth and Mary (Luke 1:39-45) and includes a copy of Mary’s magnificent praise poem, commonly known as “the Magnificat” (Luke 1:46-56).

DAILY STUDIES

Take your time across the week to work through the following questions, activities, and reflections. Be prayerful as you seek truth in and through the Word. Jot down any questions, or additional observations you make so you can share them with your small group.

DAY 1

READ Luke 1:1-4

REFLECT What is the purpose of the Book of Luke?

RESPOND Ask God to grow in you a deeper **certainty concerning the things you have been taught**, across your time in Luke.

DAY 2

READ Luke 1:5-25

REFLECT What 3 facts did the angel reveal about the child to be born to Zechariah and Elizabeth?

RESPOND Praise God for signposts and preparations he makes as he reveals himself.

DAY 3

READ Luke 1:26-38

REFLECT What do you think it means that Mary **found favour** in God's eyes?

RESPOND Affirm and thank God for his presence with you.

DAY 4

READ Luke 1:39-45

REFLECT What do you think blessed means?

RESPOND Ask God to reveal to you the ways you have been blessed and thank Him for it.

DAY 5

READ Luke 1:46-56

1⁴⁶ And Mary said,
"My soul magnifies the Lord,
⁴⁷ and my spirit rejoices in God my Savior,
⁴⁸ for he has looked on the humble estate of his servant.
For behold, from now on all generations will call me blessed;
⁴⁹ for he who is mighty has done great things for me, and holy is his name.
⁵⁰ And his mercy is for those who fear him from generation to generation.
⁵¹ He has shown strength with his arm; he has scattered the proud in the
thoughts of their hearts;
⁵² he has brought down the mighty from their thrones and exalted those of
humble estate;
⁵³ he has filled the hungry with good things, and the rich he has sent away empty.
⁵⁴ He has helped his servant Israel, in remembrance of his mercy,
⁵⁵ as he spoke to our fathers, to Abraham and to his offspring forever."
⁵⁶ And Mary remained with her about three months and returned to her home.
LUKE 1:46-56.

REFLECT

Mark the following on the passage above...

Circle in **RED** all the describing words about the Lord.

Circle in **BLUE** the words that describe Mary's response to the Lord.

RESPOND Take the time to respond to the **MAGNIFICENCE** of God!

DAY 6

READ Luke 1:1-56

REFLECT What do these personal meetings with God reveal about the nature of faith?

RESPOND Ask God to show you the nature of your faith.

DAY 7

Listen and take notes from the Sunday morning message or listen online to the recorded sermon.

<https://www.kingstoncommunitychurch.com/recordings>

COMMENTARY

1:1–4 *The Gospel of Luke, along with the book of Acts, was attributed in early church history to Luke the physician, who travelled with Paul the apostle (COLOSSIANS 4:14; compare note on ACTS 16:10; 21:1, 17). Luke’s Gospel was likely composed between AD 60 and 85, shortly before he finished Acts.*

1:1 many have attempted Indicates that Luke is familiar with other sources that discuss Jesus.

1:1 an account Refers to an orderly or systematic description of events or words.

1:2 eyewitnesses Those who heard Jesus’ preaching and saw His attesting signs first-hand.

1:2 from the beginning Refers to the start of Jesus’ ministry.

1:3 Theophilus This Greek name means “friend of God.” It might refer to a specific individual, or Luke could have been writing to the church at large—to all who consider themselves friends of God. Theophilus might have been Luke’s patron, a wealthy person responsible for funding the writing, copying, and distribution of Luke’s Gospel and the book of Acts (see ACTS 1:1).

1:4 the things about which you were taught Luke likely is referring to teaching about Jesus’ ministry, death, and resurrection.

1:5–25 *This section marks the beginning of the birth narratives in Luke’s Gospel (continuing through Luke 2). Unlike Matthew, who records only Jesus’ birth, Luke includes the announcement and birth of John the Baptist.*

1:5 in the days of Herod, king of Judea Herod the Great ruled 37–4 BC.

1:5 Zechariah Means “Yahweh has remembered,” which is fitting for the circumstances of the narrative.

1:5 division of Abijah Zechariah belonged to the eighth priestly division, according to King David’s arrangement (1 CHRONICLES 24:1–10).

1:5 from the daughters of Aaron Indicates that Elizabeth (as well as Zechariah) came from the priestly class.

1:6 commandments and regulations of the Lord Refers to the law.

1:7 Elizabeth was barren Barrenness was common among the prominent women of the OT (see 1 SAMUEL 1:2). By identifying Elizabeth with these women, Luke hints that God will provide her with a son.

1:7 they were both advanced in years Like Abraham and Sarah (GENESIS 17:17).

1:8 in the order of his division Each division of priests served in the temple twice annually, with each session lasting one week.

1:9 to burn incense A rare honour normally received once during a priest’s lifetime.

1:10 were praying The Greek verb used here, *proseuchomai*, occurs more frequently in Luke and Acts than in Matthew or Mark. Luke emphasizes prayer more than the other Synoptic Gospels.

1:11 an angel of the Lord Identified later as Gabriel (see Luke 1:19).

1:13 do not be afraid A common heavenly greeting and message of reassurance found throughout the Bible (e.g., LUKE 1:30; 2:10; JUDGES 6:23; DANIEL 10:12; REVELATION 1:17).

1:13 John Means “Yahweh has shown favour,” which aligns with John’s vocation.

1:15 never drink wine or beer Like Samson and Samuel, John the Baptist was to be a Nazirite from birth (see NUMBERS 6:1–4; JUDGES 13:2–5; 1 SAMUEL 1:11).

1:17 to turn the hearts Gabriel alludes to MALACHI 4:5–6 to compare John the Baptist with the OT prophet Elijah. Jesus refers to John as a type of Elijah in MATHEW 11:14.

1:17 to prepare for the Lord Possibly an allusion to MALACHI 3:1, which Jesus quotes explicitly to refer to John the Baptist (Luke 7:27).

1:18 an old man, and my wife is advanced Recalls Abraham’s disbelief.

1:19 Gabriel One of only two named angels in the Bible (the other is Michael, mentioned in DANIEL 12:1; REVELATION 12:7). Gabriel also appears to Daniel and explains his vision (DANIEL 8:15–26).

1:20 you will be silent This is the sign Zechariah asked for in LUKE 1:18. He regains his speech after confirming John’s name (LUKE 1:63–64).

1:21 the people were waiting for Zechariah Refers to the crowd that was praying (LUKE 1:10).

1:22 not able to speak to them It was customary for a priest to pronounce a blessing after coming out of the temple.

1:23 days of his service Refers to the one-week period.

1:25 my disgrace Elizabeth declares that God has taken away her barrenness.

1:26–38 *After describing the announcement of John’s birth, Luke reports Gabriel’s announcement to Mary about Jesus.*

1:26 in the sixth month Occurs six months after Elizabeth conceived (LUKE 1:24).

1:26 a town of Galilee named Nazareth A small agricultural village to the southwest of the Sea of Galilee. Nazareth has been inhabited continuously since the third century BC.

1:27 a virgin Luke calls Mary a virgin twice in this verse to demonstrate that Jesus’ conception was an act of God (LUKE 1:34–35; MATTHEW 1:23).

1:27 legally promised in marriage At this time, betrothal represented a permanent relationship nearly equivalent to marriage; breaking off a betrothal required a decision akin to divorce.

1:27 of the house of David Luke alludes to ISAIAH 11:1–2 to portray Jesus as the shoot and branch of Jesse (compare LUKE 1:32). This portrays Jesus as the Messiah, from King David’s line. (David was Jesse’s son.)

1:28 The Lord is with you Recalls “Immanuel” (“God with us”) from ISAIAH 7:14, which was already alluded to in LUKE 1:27 (compare MATTHEW 1:23).

1:30 Do not be afraid See LUKE 1:13 and note.

1:31 Jesus From the Hebrew name Joshua, which means “Yahweh is help (or, salvation)” (see MATTHEW 1:21).

1:32 Son of the Most High Highlights Jesus’ divinity and royalty (compare LUKE 1:35, 76).

1:32 give him the throne of his father David Gabriel implies that Jesus will fulfil the Davidic covenant (2 SAMUEL 7:12–13).

1:33 the house of Jacob A common OT phrase referring to Israel (e.g., EXODUS 19:3; ISAIAH 48:1).

1:33 his kingdom there will be no end Gabriel again alludes to the Davidic covenant, but this allusion also evokes messianic imagery from Daniel (see DANIEL 7:13-14).

1:34 I have not had sexual relations with See LUKE 1:27 and note.

1:35 Son of God This title reflects Jesus' miraculous conception and, consequently, His divinity.

1:36 in her old age See Luke 1:7, 18.

1:36 sixth month See LUKE 1:26.

1:36 who was called barren See LUKE 1:7.

1:38 the Lord's female slave Mary indicates that she is willing to do whatever God requires of her.

1:39–45 Mary visits Elizabeth to assist her in the final months of her pregnancy. Given the immense social pressures and stigma that Mary was about to endure as an unwed mother, she likely sought solace in Elizabeth, who would believe the divine nature of her conception.

1:41 the baby in her womb leaped John leaps in Elizabeth's womb at the sound of Mary's voice because Mary is pregnant with Jesus.

1:41 Elizabeth was filled with the Holy Spirit Compare LUEK 1:15.

1:42 Blessed are you among women Mary is blessed because she has the privilege of giving birth to the Messiah, the saviour of the world.

1:43 my Lord Elizabeth calls the unborn Jesus her Lord, recognizing Him as Messiah and perhaps also as Yahweh.

1:45 blessed is she who believed In contrast to Zechariah, Mary believed Gabriel's words (compare LUKE 1:20).

1:46–56 Known as the Magnificat, Mary's song marks the first of four hymns in Luke's birth narratives. It is styled after Hannah's song of praise in 1 Sam 2:1–10.

1:46 My soul exalts the Lord Mary's introduction reflects Hannah's in 1 SAMUEL 2:1.

1:48 the humble state of his female slave Mary highlights her modest condition in a similar fashion to Hannah in 1 SAMUEL 2:8 (compare 1 SAMUEL 1:11). The theme of God's care for the lowly is highlighted throughout Luke's Gospel.

1:48 all generations will consider me blessed See Luke 1:42.

1:49 the Mighty One Like Hannah, Mary praises God's attributes by using names that reflect His character (compare 1 SAMUEL 2:2).

1:51 proud in the thoughts of their hearts Both Mary and Hannah renounce the arrogance of the proud who make themselves enemies of God (see 1 SAMUEL 2:3; compare PROVERBS 3:34; ISAIAH 2:12; 13:11).

1:52 and has exalted the lowly Both Mary's and Hannah's songs describe a reversal of fortunes: The lowly are exalted, while the exalted (or haughty) are brought low (see 1 SAMUEL 2:4, 7–8; compare JOB 5:11).

1:53 those who are hungry with good things Expresses God's gracious provision for the lowly (compare PSALM 107:9). In 1 SAMUEL 2:5, a similar phrase expresses Hannah's newfound joy associated with the birth of Samuel.

1:55 to Abraham and to his descendants In fulfillment of Yahweh's proclamation to Abraham, Mary's son was to be a channel of blessing and salvation to the nation of Israel (GENESIS 12:1–3; 17:1–27).

1:56 about three months Mary stays until roughly the time of John's birth (compare LUKE 1:26, 36).

QUESTIONS

SMALL GROUP

INTRODUCTION

Matthew portrays Jesus as the Messiah; Mark, as the Servant of God; John, as the Son of God. But Luke introduces Jesus as the Son of Man, the divine Saviour.

In Luke 1:1-56 we see how God's wonderful news came to different people and how they responded to it. Some with unbelief (Luke 1:5-25), some with faith (Luke 1:26-38), and others with joy (Luke 1:39-56).

OPEN IN PRAYER

OPENING QUESTION

What are some of the creative ways that people share birth announcements, now days?

Luke is an extremely personal Gospel, showing how God announces truth to people. It shows how we can know God and share in the full blessing of His promises and plans.

READ SCRIPTURE

Have someone read LUKE 1:1-56.

REVIEW

PROVIDE OPPORTUNITY TO SHARE

What were the main truths you heard from the LUKE 1:1-56 message on Sunday?

DISCUSSION

USE THE FOLLOWING QUESTIONS TO GUIDE YOUR DISCUSSIONS

- ▶ Why did Luke, the author, write this gospel?
 - What does Luke desires us to be certain of?

- ▶ What do we learn about Zechariah and Elizabeth from LUKE 1:5-10
 - What does it mean they were ‘righteous in the sight of God’?
LUKE 1:6

- ▶ What does Zechariah’s & Elizabeth’s reactions to God’s plans, tell you about them? LUKE 1:11-25; 1:39-45

- ▶ What is different between Gabriel’s announcement to Zachariah and then to Mary? Luke 1:26-38

- ▶ What does Mary’s reaction to God’s plans, tell you about her? LUKE 1:29-38

- ▶ What are some ways God has revealed Himself to you?

- ▶ What reasons does Mary give for rejoicing in God? LUKE 1:48-56

- ▶ What do you think the words “my soul magnifies the Lord” (LUKE 1:46) mean?

- ▶ What does Mary’s Song reveal about how obedience to God, involves both blessing and cost? LUKE 1:48-56

FINISH

PROVIDE OPPORTUNITY FOR EACH PARTICIPANT TO CONTRIBUTE PRAYER AND PRAISE POINTS AND AS A GROUP SHARE IN A TIME OF PRAYER

1:57-2:52 LUKE

And the angel said to them, “Fear not, for behold, I bring you good news of great joy that will be for all the people.
LUKE 2:10

OVERVIEW

Luke relates the unusual circumstances of John’s birth and the sense of expectation that it created in the countryside (LUKE 1:57–66). He then shares the prophetic utterance of Zechariah, the father of John, that identifies the mission John will perform as forerunner of the Messiah (LUKE 1:67–80). Luke focuses our attention on the atmosphere of expectation, that God began to create among His people in preparation for the appearance of the Saviour. But he also focuses our attention on the beautiful characters of Mary and Elizabeth, women of faith and commitment.

Luke’s clear, straightforward telling of the story of Jesus’ birth, anchors the events in history and links them to prophecy. God uses an emperor’s decree to guide a Galilean couple to Bethlehem (LUKE 2:1–5), so the Messiah might be born in David’s hometown, the locale of His predicted birth (LUKE 2:6–7; cf. MICAH 5:2). Ecstatic choirs of angels share the news of His birth with local shepherds (LUKE 2:8–15), who find and worship the Christ Child (LUKE 2:16–20). Jesus is circumcised (LUKE 2:21), and when He is brought to the temple some 40 days later, His identity is revealed to a man named Simon (LUKE 2:22–35) and a prophetess named Anna (LUKE 2:36–40). Luke skips over Jesus’ early childhood, but does tell of a visit to the temple when Jesus was twelve, at which He stunned teachers of the Law with His insights (LUKE 2:41–50). Still, Jesus lived a normal childhood in a typical Jewish home, respecting His parents and winning the respect of all (LUKE 2:51–52).

DAILY STUDIES

Take your time across the week to work through the following questions, activities, and reflections. Be prayerful as you seek truth in and through the Word. Jot down any questions, or additional observations you make so you can share them with your small group.

DAY 1

READ Luke 1:57-66

REFLECT How did John's birth fulfil the words of Gabriel in LUKE 1:13-17?

RESPOND Praise God for the way His hand is on the happenings of the world across time.

DAY 2

READ Luke 1:67-80

¹ ⁶⁷ And his father Zechariah was filled with the Holy Spirit and prophesied,
saying,
⁶⁸ "Blessed be the Lord God of Israel, for he has visited and redeemed his people
⁶⁹ and has raised up a horn of salvation for us in the house of his servant David,
⁷⁰ as he spoke by the mouth of his holy prophets from of old,
⁷¹ that we should be saved from our enemies and from the hand of all
who hate us;
⁷² to show the mercy promised to our fathers and to remember his holy covenant,
⁷³ the oath that he swore to our father Abraham, to grant us
⁷⁴ that we, being delivered from the hand of our enemies,
might serve him without fear,
⁷⁵ in holiness and righteousness before him all our days.
⁷⁶ And you, child, will be called the prophet of the Most High; for you will go before
the Lord to prepare his ways,
⁷⁷ to give knowledge of salvation to his people in the forgiveness of their sins,
⁷⁸ because of the tender mercy of our God, whereby the sunrise shall
visit us from on high
⁷⁹ to give light to those who sit in darkness and in the shadow of death, to guide
our feet into the way of peace."
⁸⁰ And the child grew and became strong in spirit, and he was in the wilderness
until the day of his public appearance to Israel.
LUKE 1:67-80

REFLECT

Mark the following on the passage above...

Circle in **RED** all the words that describe what God gives/shares.

Circle in **BLUE** the words that describe what we receive.

RESPOND Take the time to respond to the GREATNESS and GENEROSITY of our God!

DAY 3

READ Luke 2:1-21

REFLECT What is the GOOD NEWS that is being announced and why is it so GOOD?

RESPOND Thank God for His provision revealed in the GOOD NEWS that causes GREAT JOY.

DAY 4

READ Luke 2:22-40

REFLECT What do you learn about these players in this passage?

MARY & JOSPEH

JESUS

GOD

GODLY PEOPLE

RESPOND Take the time to thank God, for the ways he has confirmed His work in your own life across time.

DAY 5

READ Luke 2:41-52

REFLECT

What does this passage reveal about who Jesus sees as his parent/s?

RESPOND Talk to God about the parental influences you have at this stage of life, and where he fits into that.

DAY 6

READ Luke 1:46-55; 1:68-79; 2:10-11

REFLECT Using these passages, write a summary of what the GOOD NEWS is that is revealed in LUKE 1-2.

RESPOND Ask God to provide you with opportunities to share this GOOD NEWS in the coming days.

DAY 7

Listen and take notes from the Sunday morning message or listen online to the recorded sermon.

<https://www.kingstoncommunitychurch.com/recordings>

COMMENTARY

1:57–66 *As Gabriel had predicted (LUKE 1:13), Zechariah and Elizabeth receive a son from God. While deciding the child's name, Zechariah writes the name John on a tablet and regains his ability to speak. Consequently, all who hear of this event wonder about the child's future, thereby igniting messianic hopes in that region (compare LUKE 3:15).*

1:57 she gave birth to a son Fulfills the proclamation of LUKE 1:13.

1:59 on the eighth day As prescribed by Yahweh and the law (GENESIS 17:12; LEVITICUS 12:3).

1:60 he will be named John Demonstrates Elizabeth's faith in Gabriel's message (LUKE 1:13).

1:62 asking what he wanted him to be named In ancient Israel, fathers held the final naming rights.

1:64 his mouth and his tongue were opened immediately Fulfills Gabriel's words in LUKE 1:20.

1:66 What then will this child be Hints at messianic expectation.

1:67–80 *In the second of the four hymns in Luke's birth narratives, Zechariah praises God for His great redemption, provision, and blessing. This song is known as the Benedictus due to its first word in the Latin Vulgate (an ancient Latin translation of the Bible; compare note on LUKE 1:46–56).*

1:67 was filled with the Holy Spirit Compare LUKE 1:15, 41.

1:69 a horn of salvation A metaphor for power (e.g., 2 SAMUEL 22:3; PSALM 18:2; 148:14).

1:73 to Abraham our father Yahweh's covenant with Abraham is recorded in GENESIS 17:1–27.

1:76 the prophet of the Most High Refers to John the Baptist.

1:76 before the Lord to prepare his ways Compare LUKE 3:4.

1:77 by the forgiveness of their sins Compare LUKE 3:3.

1:79 sit in darkness Perhaps an allusion to ISAIAH 9:2 (compare MATTHEW 4:16).

1:80 the child kept growing This verse summarizes approximately 30 years (compare LUKE 3:23).

1:80 in the wilderness This detail sets up the quotation of Isaiah's prophecy in LUKE 3:4–6 (compare ISAIAH 40:3). It also might be intended to evoke Israel's wilderness wanderings after the exodus. See note on LUKE 4:1.

2:1–7 *After narrating John's birth, Luke relates the birth of Jesus. In this section, he explains how Jesus came to be born in Bethlehem.*

2:1 Caesar Augustus Ruler of the Roman Empire.

2:1 to register all the empire Known censuses in proximity to Caesar Augustus' reign (27 BC–AD 14) occurred around 28 BC, 8 BC, and AD 14. Given the size of the Roman Empire, the task of registering its people would have taken years;

consequently, Luke could be pointing to the census of 8 BC. Based on the reference to Quirinius (see LUKE 2:2), this would place Jesus' birth around 6–4 BC.

2:2 Quirinius was governor of Syria Quirinius was a legate or emissary of Augustus Caesar. He served in this capacity AD 6–9, and conducted a census in about AD 6 (see ACTS 5:37). However, he may have served on two separate occasions. A possible term in 6–4 BC would align with a potential date for Jesus' birth (compare LUKE 2:1).

2:4 to the city of David Joseph must travel to his ancestral city for the census. Since he is a descendant of King David (LUKE 1:27; 3:31), he travels to David's hometown of Bethlehem (1 SAMUEL 16:1, 4; 17:12; compare MATTHEW 2:5–6).

2:6 while they were there In Bethlehem.

2:7 her firstborn son Luke probably notes this detail here because Yahweh had consecrated Israel's firstborn children (NUMBERS 3:13).

2:7 wrapped him in strips of cloth Wrapping or swaddling provides warmth, comfort, and security to newborn infants (and is still practiced today).

2:7 a manger A trough out of which animals were fed. This may imply that they were in a barn of some sort, but a house is a stronger possibility; animals were often kept indoors at night in the house's lower level.

2:7 the inn The Greek text here (at the end of this verse) uses the term *katalyma* in reference to a guest room (compare LUKE 22:11).

2:8–21 *In this passage, angels announce the news of Jesus' birth to shepherds.*

2:8 shepherds By noting that the announcement comes to lowly shepherds rather than to the religious elite, Luke continues the theme developed in LUKE 1:48–52 (compare 7:22).

2:10 do not be afraid See LUKE 1:13.

2:10 good news The Greek word used here, *euangelion*, commonly refers in Luke's Gospel to the saving message that the saviour of humanity has come into the world.

2:10 which will be for all the people Hints that the good news is not just for Jewish people, but also for non-Jewish people.

2:11 a Saviour In Mary's song of praise, this title refers to Yahweh (LUKE 1:47); now it is aptly applied to Jesus.

2:11 Christ the Lord The angels employ two titles: "Christ" or "Messiah" emphasizes Jesus' anointing as God's promised Servant; "Lord" emphasizes His sovereign authority.

2:11 city of David Refers to Bethlehem (LUKE 2:4).

2:12 lying in a manger Mangers—though quite familiar to the shepherds—were unusual beds for babies (Luke 2:7). This oddity would serve as a sign to the shepherds that they had found the Messiah.

2:13 a multitude of the heavenly army Refers to a massive group of angels.

2:14 Glory to God This third hymn in Luke's birth narratives echoes the angelic song in ISAIAH 6:3 (see LUKE 1:27; compare LUKE 1:46–55, 68–79).

2:14 in the highest A reference to God's abode (compare LUKE 19:38).

2:14 on earth The angels' reference to glory in the highest heaven is complemented by their message of peace of earth.

2:14 peace The Greek word used here, *eirēnē*, is similar in meaning to the Hebrew word *shalom* (which means “peace,” “wholeness,” or “completeness”); it carries connotations of well-being, harmony, and security. Peace is a major theme of Luke’s Gospel (LUKE 1:79; 7:50; 10:5–6; 19:38; 24:36).

2:16 lying in the manger Fulfills LUKE 2:12.

2:19 pondering them in her heart See LUKE 1:66; 2:51.

2:21 when eight days were completed See LUKE 1:59.

2:21 name that he was called by the angel See LUKE 1:31.

2:22–24 *In obedience to the law, Joseph and Mary offer a sacrifice to God in the temple.*

2:22 the days of their purification According to the law, Mary had to undergo a time of purification after giving birth (see LEVITICUS 12:1–4).

2:23 will be called holy to the Lord In a separate ceremony from Mary’s purification, Jesus is consecrated. See EXODUS 13:2, 12; NUMBERS 3:13.

2:24 pair of turtledoves or two young pigeons The offering of a poor woman. The law stipulated that a lamb be offered, but if the woman could not afford a lamb then she could offer two turtledoves or pigeons (LEVITICUS 12:8).

2:25–35 *While they are at the temple, Joseph and his family are introduced to two prophetic figures. The first is Simeon—an elderly prophet to whom God made a promise (see LUKE 2:26). Simeon longed to see the arrival of the Messiah; when he finally meets Him, he delivers a message of hope and sorrow to Mary and Joseph.*

2:25 the consolation of Israel This likely alludes to OT prophecies anticipating a time of redemption for Israel, which would be signified by an incredible sense of Yahweh’s presence (e.g., ISAIAH 40:1–2, 10–11; 61:1–2; compare LUKE 2:38). This time of restoration was expected to be accomplished through Yahweh’s anointed representative, the Messiah (*christos* in Greek).

2:25 Holy Spirit was upon him A common theme in Luke’s Gospel (see LUKE 1:15, 35, 41, 67).

2:26 the Lord’s Christ This phrase refers to Yahweh’s anointed one.

2:29–32 *This passage comprises the fourth hymn in Luke’s birth narratives. It is known as the Nunc dimittis because of how the first few words are translated in the Latin Vulgate (the Latin translation of the Bible).*

2:29 dismiss your slave in peace Simeon declares that he can die now that he has seen Yahweh’s Messiah (LUKE 2:26).

2:30 your salvation See LUKE 1:27; 1:47, 69; 2:11 (compare ISAIAH 12:2–3).

2:32 revelation to the Gentiles These references—coupled with the whole-world decree in LUKE 2:1—speak to the worldwide significance of Jesus’ arrival (compare LUKE 2:10; 2:31). This line echoes ISAIAH 42:6, which explains the vocation of Yahweh’s Suffering Servant.

2:34 fall and rise In words taken from ISAIAH 8:14, Simeon summarizes the divided response people will later have to Jesus’ ministry.

2:35 sword will pierce your own soul also Perhaps a reference to the grief that Jesus' premature death will bring Mary.

2:36–40 *The second prophetic figure who encounters Jesus in the temple is the aged prophetess Anna. Upon seeing the child, she begins to praise God.*

2:36 prophetess Female prophets appear in Acts, as well (e.g., ACTS 21:9), but they were rare in Israel's history. Anna's inclusion in Luke's narrative continues the theme that Jesus is the saviour of all people (LUKE 2:10): Jesus' identity was revealed to a man (Simeon) and now a woman.

2:36 Anna The Greek version of the Hebrew name Hannah—another reference to 1 SAMUEL 1–2 (compare LUKE 1:46–56).

2:38 speak about him Refers to Jesus. Anna's message likely echoes Simeon's (LUKE 2:30–32).

2:38 for the redemption of Jerusalem See LUKE 2:25.

2:39 everything according to the law of the Lord See LUKE 2:22–24.

2:39 Nazareth See LUKE 1:26.

2:40 the child was growing and becoming strong Compare LUKE 1:80; 2:52.

2:41–52 *This story, which is unique to Luke's Gospel, shifts from the birth narratives to Jesus' early adolescence. It shows that Jesus was devout and understood His role from even the age of 12 When Jesus next appears in Luke's narrative, He is about 30 and beginning His public ministry (3:23).*

2:41 to Jerusalem for the feast of the Passover Refers to the time that many Jewish people made pilgrimage to Jerusalem for the Jews' annual commemoration of the exodus—God's deliverance of their ancestors from bondage in Egypt (EXODUS 12–13; DEUTERONOMY 16:1–8). Passover is considered the most important feast of the Jewish calendar.

2:44 group of travelers They were probably part of a caravan traveling from Nazareth to Jerusalem.

2:46 asking them questions Later, it is the teachers who question Jesus (LUKE 6:2; 10:25; 20:2, 22, 33).

2:47 were amazed Elsewhere, Luke uses the Greek verb here to indicate amazement at supernatural events, such as the reaction to Jesus raising a girl from the dead (LUKE 8:56), the disciples speaking in tongues (ACTS 2:7, 12), Saul's conversion (ACTS 9:21), and the Holy Spirit coming upon Gentiles (ACTS 10:45).

2:49 in the house of my Father In the previous verse, Mary mentions Joseph, Jesus' earthly father; in contrast, Jesus refers here to His heavenly Father.

2:51 his mother treasured all these things Compare LUKE 1:66; 2:19.

2:52 in wisdom and stature and in favor Compare LUKE 1:80; 2:40.

QUESTIONS

SMALL GROUP

INTRODUCTION

As Gabriel had prophesied, Elizabeth gives birth to a son, and everyone rejoices. Calling him John, which means God is gracious or God's gift. All their family, friends, and neighbours are convinced that God has indeed been personally involved in this child's birth. Zechariah affirms this in his prophetic song.

Luke records the Saviour's birth in great detail. We see how God delights in using unlikely people to tell His story. Luke notes several incidents, where we see Jesus' deity, while walking in full humanity on earth.

OPEN IN PRAYER

OPENING QUESTION

What is unique or different about your birth story?

The birth of Jesus contradicts all our ideas about what is best suited for a person of high position. Jesus, Son of God, was born in a stable. All the people involved in Jesus' birth would be seen as "nobodies" in the eyes of the rulers of the day.

READ SCRIPTURE

Have someone read LUKE 1:57-2:52.

REVIEW

PROVIDE OPPORTUNITY TO SHARE

What were the main truths you heard from the LUKE 1:57-2:52 message on Sunday?

DISCUSSION

USE THE FOLLOWING QUESTIONS TO GUIDE YOUR DISCUSSIONS

- ▶ Salvation is a key concept in Luke—and a complex one.
 - What aspect of salvation is emphasised in LUKE 1:74-75; 77?

- ▶ What does Jesus' birth, reveal about the relationship between human power and God's wise and purposeful and sovereignty? LUKE 2:1-4

- ▶ In his message to the shepherds, an angel ascribes to Jesus three titles: Saviour, Christ, and Lord (LUKE 2:11).
 - What does each title emphasise?

- ▶ In LUKE 2:21-52, the tension between Jesus' true humanity and his divinity is shown.
 - What reveals or suggests that Jesus is an ordinary child?
 - What reveals or suggests that he is the unique Son of God?

- ▶ In LUKE 2:10, Jesus' birth represents great joy for "all the people." How does Simeon's declaration in LUKE 2:29–32 help us understand who this covers? Why might this be surprising to those at the temple?

- ▶ How might you interpret/understand the predictions of LUKE 2:34-35

- ▶ Compare Jesus' words in LUKE 2:49 with Mary's question in LUKE 2:48.
 - What is Jesus' understanding of His relationship to God and His mission in the world?

- ▶ We have seen in the first two chapters of Luke, several responses to God's revealing of his plans and purpose. What is your response?

FINISH

PROVIDE OPPORTUNITY FOR EACH PARTICIPANT TO CONTRIBUTE PRAYER AND PRAISE POINTS AND AS A GROUP SHARE IN A TIME OF PRAYER

3:1-22

LUKE

As the people were in expectation, and all were questioning in their hearts concerning John, whether he might be the Christ,
LUKE 3:15

OVERVIEW

Luke now carefully identifies just when John the Baptist began to utter his prophetic call to repentance (LUKE 3:1-3). His message is urgent for the Messiah is about to appear, and so the people must turn to God now, before it is too late (LUKE 3:4-14). John's ministry excited the people and aroused speculation that he himself might be the Messiah—especially when he dared rebuke Herod Antipas, ruler of Galilee (LUKE 3:15-20). But John spoke of Jesus, whom God identified as His own Son, at Christ's baptism (LUKE 3:21-22)

DAILY STUDIES

Take your time across the week to work through the following questions, activities, and reflections. Be prayerful as you seek truth in and through the Word. Jot down any questions, or additional observations you make so you can share them with your small group.

DAY 1

READ Luke 3:1-6

REFLECT What is so radical about John's message?

RESPOND Reply to God about the message you hear in this passage.

DAY 2

READ Luke 3:4-6

³⁻⁴ As it is written in the book of the words of Isaiah the prophet,
"The voice of one crying in the wilderness:
'Prepare the way of the Lord, make his paths straight.

⁵ Every valley shall be filled, and every mountain and hill shall be made low,
and the crooked shall become straight,
and the rough places shall become level ways,
⁶ and all flesh shall see the salvation of God.’ ”
LUKE 3:4-6

REFLECT

What do you understand these prophetic messages to mean?

RESPOND Ask God to show you how he has, is and will fulfil this prophecy.

DAY 3

READ Luke 3:7-9

REFLECT Who is John rebuking and why is he rebuking them?

RESPOND Ask God to search your heart in light of this passage.

DAY 4

READ Luke 3:10-14

REFLECT How does John show people what the fruit of repentance looks like?

RESPOND Engage with God in a conversation, about the place and fruit of true repentance in your life.

DAY 5

READ Luke 3:15-20

REFLECT What makes Jesus different from John?

RESPOND Thank God for the way you have experienced the powerful work of Jesus in your life.

DAY 6

READ Luke 3:21-22

REFLECT Three things happened at Jesus' baptism, that make his unlike anyone else's. What do each of these three things mean?

RESPOND If you've not been baptised – Ask God to reveal to you the place and purpose of baptism.

If you have been baptised – Thank God for the work that He has done and what is symbolised in baptism.

DAY 7

Listen and take notes from the Sunday morning message or listen online to the recorded sermon.

<https://www.kingstoncommunitychurch.com/recordings>

COMMENTARY

3:1–20 Having described John's birth, Luke now recounts John's teaching ministry (compare Matt 3:1–12). John proclaims that he is a forerunner of a more powerful figure—the Messiah—whose arrival is imminent (LUKE 3:16).

3:1 fifteenth year of the reign of Tiberius Caesar Successor of Caesar Augustus; ruled ca. AD 14–37. This reference puts the start of John's ministry around AD 28.

3:1 Pontius Pilate Ruled ca. AD 26–36.

3:1 Herod Herod Antipas controlled Galilee and Perea from 4 BC to AD 39. The son of Herod the Great and Malthrace, he was raised in Rome. This background made him the logical choice to preside over “Galilee of the Gentiles” (Matt 4:15), given the region's large Gentile population and its proximity to the Decapolis (a federation of Hellenized cities). Like his father, Herod Antipas was a master builder, and, generally speaking, he respected Jewish religious customs. The Gospels mention him twice in connection with important events: the beheading of John the Baptist (Matt 14:1–12; Mark 6:14–29; Luke 3:19–20; 9:7–9) and the questioning of Jesus before the crucifixion (23:6–12).

3:2 Annas High priest ca. AD 6–15. The title high priest seems to have been permanent even though the functions were temporary. In other words, ex-high priests bore the honorific title for life even after they were replaced by another high priest.

3:2 Caiaphas Annas' son-in-law; served as high priest ca. AD 18–36.

3:2 John the son of Zechariah See LUKE 1:13.

3:3 baptism of repentance for the forgiveness of sins Baptism demonstrated repentance and a commitment to a changed life in preparation for the coming Messiah. In this way John's baptism was related to forgiveness of sins.

3:4 words of the prophet Isaiah Introduces the quotation of ISAIAH 40:3–5. John's ministry was in preparation for the Messiah.

3:6 all flesh will see the salvation of God See Luke 2:32.

3:7 he was saying to the crowds MATTHEW 3:7 identifies the recipients of John's rebuke as the Pharisees and Sadducees.

3:8 fruit worthy of repentance Anticipates the tree metaphor in the next verse. John is calling for obedience—behaviour that is the natural result of a truly repentant heart. Compare LUKE 6:43–44.

3:8 We have Abraham as father An authoritative appeal to Jewish ethnic identity as a means of deliverance from God's judgment. However, John argues that repentance—not legal observance or familial descent—is most important. Jesus addresses this issue in the Gospel of John (compare JOHN 8:39).

3:9 ax is positioned at the root An image of impending judgment. Compare LUKE 13:6–9.

3:9 fire A symbol of divine wrath. Fire also became an image for final punishment—especially connected with the Valley of Ben-Hinnom (2 CHRONICLES 33:6; JEREMIAH 7:31–32) on the west side of Jerusalem at Wadi er-Rababi.

3:10–14 In this passage, John offers exhortations on how to treat others.

3:11 share The people of God demonstrate this quality (see note on MATTHEW 5:1–12; compare LUKE 6:29; Acts 2:42–47; 4:32–37).

3:12 tax collectors Associated with sinners throughout Luke’s Gospel (e.g., LUKE 5:30; 7:34; 15:1; 19:1–7). Jews in the first century despised tax collectors, who profited by charging people more than they owed.

3:13 no more than what you are ordered to John advises the tax collectors to stop defrauding people. Zacchaeus exemplifies obedience to this exhortation in LUKE 19:1–10.

3:14 do not blackmail anyone, and be content John advises the soldiers to practice honesty and contentment.

3:15 the people were waiting expectantly Jews in the first-century AD anticipated the coming of the Messiah (compare LUKE 1:66; 2:25–37).

3:16 more powerful John makes it clear that he is not the Messiah (compare JOHN 1:20).

3:16 untie the strap of his sandals Refers to a task normally given to a slave. An alternate form of this saying appears in JOHN 1:27.

3:16 baptize you with the Holy Spirit and fire This likely signals the purifying function of Jesus’ efforts, reflecting prophetic imagery (compare ISAIAH 6:5–7). It also could anticipate the events of Pentecost (ACTS 2). Another possibility draws on the symbolic association of fire with divine wrath (e.g., LUKE 3:9, 17; MATTHEW 3:10, 12) and envisions a twofold baptism: The repentant will receive baptism with the Holy Spirit, but the non-repentant will receive the baptism associated with judgment.

3:17 winnowing shovel A symbol of judgment.

3:17 unquenchable fire A symbol of divine wrath (compare REVELATION 19:11–20:10).

3:19 concerning Herodias, his brother’s wife John had spoken out against Herod’s marriage to Herodias. See MATTHEW 14:3–12; MARK 6:14–29.

3:21–22 *Luke offers a shorter treatment of Jesus’ baptism than the account in Matthew’s Gospel (compare MATTHEW 3:13–17). However, Luke still includes the important elements of this episode: Jesus receives John’s baptism, the Spirit descends as a dove, and a voice speaks from heaven.*

3:21 Jesus also was baptized See MATTHEW 3:15.

3:22 in bodily form Luke is the only Gospel to include this detail. See MATTHEW 3:16.

3:22 You are my beloved Son See Mark 1:11.

3:22 with you I am well pleased Possibly an allusion to Isaiah (see ISAIAH 42:1).

QUESTIONS

SMALL GROUP

INTRODUCTION

Luke's story moves on nearly twenty years. John has become a prophet who preaches and baptizes by the River Jordan. He is preparing the hearts and minds of Jewish people to receive their Messiah. He plunges in the river, those who want to repent of their old life and start afresh. John warns of a great judgment about to befall Israel. They must change their ways! It is no longer enough to claim Jewish descent, because God will judge people by their actual deeds—not by their race or religion.

OPEN IN PRAYER

OPENING QUESTION

What is the most impressive advertising or promotional campaign you have ever seen?

In this passage, Luke also shares how one day, as John is baptizing, Jesus joins the crowd. As he is being baptized, the Holy Spirit descends on Jesus like a dove, and God the Father's voice is heard saying, 'This is my Son, whom I love.' At his baptism, Jesus is recognized and anointed as God's chosen king.

READ SCRIPTURE

Have someone read LUKE 3:1-22

REVIEW

PROVIDE OPPORTUNITY TO SHARE

What were the main truths you heard from the LUKE 3:1-22 message on Sunday?

DISCUSSION

USE THE FOLLOWING QUESTIONS TO GUIDE YOUR DISCUSSIONS

- ▶ Why do you think Luke documents Israel's political and religious setting at the start of John the Baptist's ministry? LUKE 3:1-2

- ▶ From LUKE 3:3, what is the relationship between repentance and forgiveness?

- ▶ Isaiah's prophecy found in LUKE 3:4-6 is highly poetic.
 - How would you share this in your own words?
 - What significance does this message have for us today?

- ▶ Some may say John is being very harsh in LUKE 3:7-14
 - Why is such harshness necessary?
 - What "fruits" does John identify as evidence of genuine repentance before God?
 - What can stop some lives not producing good fruit?

- ▶ What does LUKE 3:7-14 teach us about repentance?

- ▶ How does John's baptism point to what Jesus will achieve? LUKE 3:15-20

- ▶ Why does Jesus come to be baptised even though he has never sinned? LUKE 3:21-22

- ▶ What does this reveal about the place and purpose of baptism in the life of a believer?

FINISH

PROVIDE OPPORTUNITY FOR EACH PARTICIPANT TO CONTRIBUTE PRAYER AND PRAISE POINTS AND AS A GROUP SHARE IN A TIME OF PRAYER

3:23-4:13 LUKE

And Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the wilderness 2 for forty days, being tempted by the devil.
LUKE 4:1-2

OVERVIEW

During Jesus' baptism, the Father identified Jesus as His own Son, even though His human ancestry could be traced back to Adam (LUKE 3:23-38). John was the forerunner. Jesus, Son of God and Child of humanity, is the Messiah of whom the prophets speak.

Jesus' first challenge is clearly coordinated by the Holy Spirit, who leads Him to a desolate area to fast, and then permits the weakened Saviour to be tested by Satan. Christ's victory demonstrates Luke's theme: Jesus is an ideal human being, unlike the fallen Adam and Eve (LUKE 4:1-13).

DAILY STUDIES

Take your time across the week to work through the following questions, activities, and reflections. Be prayerful as you seek truth in and through the Word. Jot down any questions, or additional observations you make so you can share them with your small group.

DAY 1

READ Luke 3:23-38

REFLECT In this genealogy, what names stand out to you?

RESPOND Talk to God about your heritage, and the godly names that stand out.

DAY 2

READ Luke 4:1-2

REFLECT What do you understand it to mean that Jesus was 'led by the Spirit'?

RESPOND Acknowledge God's provision of the Spirit in your life, and ask Him to teach you how to be led.

DAY 3

READ Luke 4:3-4

REFLECT What is the devil appealing to, in this temptation?

RESPOND Affirm God as the great provider, and ask Him to show you where you are not relying on Him for your physical needs.

DAY 4

READ Luke 4:5-8

REFLECT What is the devil appealing to in this temptation?

RESPOND Affirm God as the only one worthy of your worship. Ask Him to show you where you are worshipping other people/things.

DAY 5

READ Luke 4:9-12

REFLECT What is the devil appealing to in this temptation?

RESPOND Affirm God's ways are the best ways. Ask Him to show you, where you are knowingly or unknowingly seeking to manipulate (test) Him.

DAY 6

READ Luke 4:1-13

REFLECT How does Jesus resist the temptations?

RESPOND Thank God for His word and ask Him to engrain it in on your heart and mind. Listen to how He would have you, make the word central in your life.

DAY 7

Listen and take notes from the Sunday morning message or listen online to the recorded sermon.

<https://www.kingstoncommunitychurch.com/recordings>

COMMENTARY

3:23–38 *Luke presents a more fully developed genealogy than Matthew (compare MATTHEW 1:1–17) alluding to various parts of the OT while detailing Jesus’ genealogy (compare GENESIS 5:3–32; 11:10–26; RUTH 4:18–22; 1 CHRONICLES 1:1–4, 24–28; 2:1–15).*

Due to the differences between the two genealogies, it has been suggested that Luke traces Jesus’ line through Mary while Matthew traces it through Joseph. However, both genealogies actually follow Joseph’s lineage. A second explanation is that Matthew is primarily interested in the line of royal descent from David, whereas Luke relates the biological descent. A third is that there were one or more levirate marriages along the line (see DEUTERONOMY 25:5–10). However, the divergences are explained, it seems that Luke and Matthew have different theological aims: Luke traces Jesus’ genealogy all the way back to Adam, while Matthew begins with Abraham. In addition to showing Jesus’ credentials as the Davidic Messiah (and thus the saviour of Israel), Luke emphasizes that Jesus is the saviour of all of humanity. For this reason, Luke traces Jesus’ genealogy back to Adam, the first human (see LUKE 3:38).

3:23 about thirty years old Luke uses the Greek preposition *hōsei* (meaning “like,” “as,” or “about”) to approximate Jesus’ age at the inception of His ministry (compare LUKE 1:80).

3:23 as it was believed Not everyone knew of Jesus’ miraculous conception, and people would have assumed that Joseph was His biological father (e.g., LUKE 4:22). Nonetheless, Jesus is presented as Joseph’s rightful heir.

4:1–13 *Like Matthew, Luke records Jesus’ wilderness temptation following His baptism.*

4:1 in the wilderness In the OT, the wilderness is the place where God meets with His appointed messengers, such as Moses at the burning bush (EXODUS 3) and on Mount Sinai (EXODUS 19). The wilderness also is where God tests the Israelites on their journey to the promised land (DEUTERONOMY 8:1–18).

4:2 forty days Recalls Moses’ 40 days on Mount Sinai, the Israelites’ 40 years of wandering, and Elijah’s 40 days in the wilderness of Horeb.

4:2 the devil The Greek word used here, *diabolos*, is used in the Septuagint (the ancient Greek translation of the OT) to render the Hebrew word *satan*, which means “the accuser” or “the adversary.” This term appears infrequently in the OT. It is used for the accuser of Joshua the high priest (ZECHARIAH 3:1–2), for the inciter of David to conduct a census (1 CHRONICLES 21:1), and for the spiritual being in JOB 1–2 (see JOB 1:6). Here *diabolos* refers to an evil, spiritual figure—synonymous with *satan* in Mark’s synopsis of Jesus’ temptation (see MARK 1:13).

4:2 he ate nothing See MATTHEW 4:2.

4:3 If you are the Son of God This identity is affirmed explicitly in LUKE 3:38.

4:4 It is written Jesus refutes each of the devil's temptations by quoting Scripture. Here he quotes DEUTERONOMY 8:3.

4:5 in a moment of time The precise meaning here is uncertain. Some kind of visionary experience might be involved, but the text does not indicate this.

4:6 I will give The devil uses language reminiscent of the ancient Israelite belief that the nations were under the control of evil foreign powers (see DEUTERONOMY 32:8).

4:7 will worship before me See MATTHEW 4:9.

4:8 Worship the Lord your God Jesus' reply comes from DEUTERONOMY 6:13.

4:9 highest point Probably refers to a high point on the front of the temple, rather than a point overlooking the Kidron Valley. If the devil is encouraging Jesus to make a public display, the side of the temple facing the city is a more likely setting.

4:10 He will command his angels concerning you In LUKE 4:10–11, the devil quotes PSALM 91:11–12, perhaps mocking Jesus' use of Scripture. Both lines are taken out of context; the psalm clearly is not about angels protecting people who jump off buildings. Rather, the sense is that Yahweh's protection is so near and careful that His angels could even stop people from hurting their feet while walking.

4:12 to the test Jesus quotes DEUTERONOMY 6:16, which refers back to the Israelites testing Yahweh in EXODUS 17:2–7.

4:13 until a favourable time Unlike Luke, Matthew's and Mark's temptation accounts report angels ministering to Jesus at this point (MATTHEW 4:11; MARK 1:13). Luke adds that the devil will return. This might refer to LUKE 22:3.

QUESTIONS

SMALL GROUP

INTRODUCTION

Ancestry was very important to the Jewish people. They traced their lineage back to Abraham. Both Luke and Matthew felt it was important to show that, on the human side of His nature, our Lord was both in the Abrahamic line of promise and in the Davidic royal line. He was qualified to take the throne that God promised to the Messiah.

It was important as Jesus launched His public ministry to establish His claim to be the Transformer. Jesus was One who would bring new life to people. But before Jesus offered others new life, He proved in a personal demonstration of what new life looked like!

OPEN IN PRAYER

OPENING QUESTION

What's the longest time you have ever gone without eating?

In Jesus victory over temptation, he shows his own freedom from the inadequacies and the sin which trap you and me. In proving that freedom is possible, Jesus gives each of us hope.

READ SCRIPTURE

Have someone read LUKE 3:23-4:13

REVIEW

PROVIDE OPPORTUNITY TO SHARE

What were the main truths you heard from the LUKE 3:23-4:13 message on Sunday?

DISCUSSION

USE THE FOLLOWING QUESTIONS TO GUIDE YOUR DISCUSSIONS

- ▶ Why is Jesus' genealogy important?
 - Why does Luke go all the way back to Adam? LUKE 3:38
 - What does Jesus' earthly ancestry reveal about him?

- ▶ What is the difference between being tempted and being tested?
Cf: JAMES 1:2-3; 13-14

- ▶ Why is Jesus "led by the Spirit in the wilderness" (LUKE 4:1) to be tempted? Cf: HEBREWS 4:14-16

- ▶ What is the root of each of the three temptations? LUKE 4:3; 5-7; 9-11

- ▶ Three times Jesus responds to Satan with Scripture citations from the book of Deuteronomy (DEUTERONOMY 8:1-18; 6:10-19). Is Satan is tempting Jesus to a one-time sin, or something more?

- ▶ What does temptation look like in your life?

- ▶ How did Jesus endure and overcome the temptations put before him?

- ▶ What do JOHN 4:31-34, EPHESIANS 6:10-20 and 1 PETER 5:8-9 teach us about dealing with temptation?

FINISH

PROVIDE OPPORTUNITY FOR EACH PARTICIPANT TO CONTRIBUTE PRAYER AND PRAISE POINTS AND AS A GROUP SHARE IN A TIME OF PRAYER

4:14-30

LUKE

And Jesus returned in the power of the Spirit to Galilee, and a report about him went out through all the surrounding country.
LUKE 4:14

OVERVIEW

We move right into the Lord's ministry in Galilee, and Luke alone reports His visit to His hometown of Nazareth. By now, the news had spread widely about the miracle-worker from Nazareth; so His family, friends, and neighbours were anxious to see and hear Him. (LUKE 4:14-15) Jesus was asked to read the Scripture text and to give the sermon. The passage He read included ISAIAH 61:1-2. He then applied it to His own ministry (LUKE 4:16-22). At first, they admired the way He taught, but it didn't take long for their admiration to turn into antagonism (LUKE 4:23-30).

DAILY STUDIES

Take your time across the week to work through the following questions, activities, and reflections. Be prayerful as you seek truth in and through the Word. Jot down any questions, or additional observations you make so you can share them with your small group.

DAY 1

READ Luke 4:14-15

REFLECT What is it that attracted people to Jesus?

RESPOND Thank God that you have heard Jesus' teachings.

DAY 2

READ Luke 4:16-21

REFLECT What was Jesus' mission on earth?

RESPOND Ask God to reveal how aligned your heart is to Jesus' mission on earth. What is he saying to you?

DAY 3

READ Luke 4:22

REFLECT How has your response, reaction to who Jesus is and what he has done, changed over time?

RESPOND Speak, sing, proclaim praise to God for who Jesus is and what he has done.

DAY 4

READ Luke 4:23-27

REFLECT What message is Jesus trying to get across in this passage?

RESPOND Ask God to show you, who you knowingly or unknowingly ignored or rejected when it comes to sharing the Good News.

DAY 5

READ Luke 4:28-30

REFLECT What is Jesus saying, that makes you uncomfortable?

RESPOND Spend some time in confession before God.

DAY 6

READ Luke 4:14-30

REFLECT How did Jesus handle rejection by his own people?

RESPOND Chat with God about your circumstances and any feelings of rejection. Listen to his leading.

DAY 7

Listen and take notes from the Sunday morning message or listen online to the recorded sermon.

<https://www.kingstoncommunitychurch.com/recordings>

COMMENTARY

4:14–15 *These verses imply that Jesus left His hometown of Nazareth and moved to Capernaum for a time (Matt 4:13 states this explicitly).*

4:14 Galilee Jesus begins His mission in the most ethnically and culturally diverse portion of Israel. The rest of the Jewish people viewed Galilee as only moderately Jewish. Jesus begins where He is most needed—among the marginalized.

4:15 synagogues See MATTHEW 4:23.

4:16–30 *In addition to John’s arrest (see MATTHEW 4:12), Jesus’ rejection in his hometown might have influenced his move to Capernaum. The people in Nazareth knew Him as the son of Joseph and Mary, not as the Messiah. Although they initially received Jesus’ message favourably, the people of Nazareth eventually try to kill Jesus because He criticizes their unbelief. Compare MATTHEW 13:53–58.*

4:16 Nazareth See LUKE 1:26.

4:17 the scroll of the prophet Isaiah The following quotation of ISAIAH 61:1–2 and 58:6 is a proclamation by Jesus that He is the anointed one of Yahweh (see LUKE 1:27; compare 3:22; 4:1, 22). Within the context of Isaiah, this indicates that Jesus is claiming to be the Messiah (ISAIAH 11; compare ISAIAH 7:10–25; 9:1–7) and the Suffering Servant (ISAIAH 42:1–9; 49:1–12; 50:4–11; and ISAIAH 52:13–53:12).

4:18 The Spirit of the Lord is upon me Jesus reads from ISAIAH 61:1–2.

4:18 to send out in freedom Jesus alludes to ISAIAH 58:6.

4:20 sat down Jesus assumes the usual position of a teacher; the reader stood while reading (LUKE 4:16) but sat to offer the explanation.

4:20 were looking intently at Him They were waiting for Him to interpret the passage He had just read.

4:21 Today this scripture has been fulfilled Jesus explicitly declares that He is fulfilling the promise of consolation to Zion (ISAIAH 61:1–2) in a new way (see LUKE 2:25; 7:22). Through this declaration, He implies that He is Yahweh’s Messiah.

4:22 they were all speaking well of him The people of Nazareth initially receive Jesus’ messianic claims favourably.

4:22 Is this man not the son of Joseph Questions about Jesus’ identity are a recurring theme in Luke’s account of Jesus’ ministry in Galilee (LUKE 4:34; 5:21; 7:20; 8:25).

4:23 Physician, heal yourself The Greek text here could be understood as “heal your kin,” as the rest of this verse indicates. The people of Nazareth want to experience Jesus’ healing power.

4:24 no prophet is acceptable in his own hometown To illustrate this remark, Jesus proceeds to cite two stories in which OT prophets aided Gentiles (non-Jews) rather than Israelites (LUKE 4:25–27).

4:26 only to Zarephath The story of Elijah and the widow of Zarephath appears in 1 KINGS 17:8–24.

4:26 Sidon Located northwest of Israel. Its residents were Gentiles (non-Jews) who worshiped Baal, the Canaanite storm-god.

4:27 Naaman the Syrian Commander of the army of Syria (Aram), an enemy of Israel. The account of Naaman's healing appears in 2 KINGS 5:1–14.

4:28 filled with anger The people are angry because Jesus spoke of Gentiles (non-Jews) receiving God's aid while Israel had to suffer.

QUESTIONS

SMALL GROUP

INTRODUCTION

As Jesus moved out to teach and minister in the power of the Holy Spirit, there was initially great enthusiasm (LUKE 4:14–15). People across the tiny country began to talk about Jesus with great admiration.

As Jesus visits his hometown, he is asked to read the Scriptures. Unrolling the heavy scroll, and reading from Isaiah, he claims that he is in fact the long-promised Messiah, the Son of God.

OPEN IN PRAYER

OPENING QUESTION

What do you like most about your hometown where you grew up?

Jesus' neighbours were confronted with a decision they did not wish to make, and a claim they did not want to hear. It was Jesus' "gracious words" that won immediate approval. What changed the crowd's attitude was his stories of Old Testament prophets whom God sent to Gentiles. Jesus' view that God's grace must extend to all, outraged those who claimed a right to His special favours.

READ SCRIPTURE

Have someone read LUKE 4:14-30

REVIEW

PROVIDE OPPORTUNITY TO SHARE

What were the main truths you heard from the LUKE 4:14-30 message on Sunday?

DISCUSSION

USE THE FOLLOWING QUESTIONS TO GUIDE YOUR DISCUSSIONS

- ▶ Jesus enters Galilee in the strength of the Holy Spirit. How do the people respond to Him?
 - What does this reveal about Jesus?
 - What does this reveal about the people?

- ▶ What is Jesus' five-fold mission? LUKE 4:18-19

- ▶ Out of this five-fold mission, which area do you give priority to and which do you tend to neglect?

- ▶ Is Jesus' sermon concerned with redeeming people from physical bondage or from spiritual bondage? LUKE 4:18-19

- ▶ In what ways does Jesus' ministry fulfil this Scripture? LUKE 4:18-19
Cf: MATTHEW 8:14-17; LUKE 7:11-15; 19:1-10

- ▶ After the people's initial acceptance, Jesus reveals their true thoughts. From LUKE 4: 23-27, what do the people expect Jesus to do for them?

- ▶ What is this passage saying, is the focal point of the gospel, and who are the recipients of the gospel?

- ▶ What place does rejection play in your boldness for the gospel?

FINISH

PROVIDE OPPORTUNITY FOR EACH PARTICIPANT TO CONTRIBUTE PRAYER AND PRAISE POINTS AND AS A GROUP SHARE IN A TIME OF PRAYER

4:31-6:16 LUKE

And they were all amazed and said to one another, “What is this word? For with authority and power he commands the unclean spirits, and they come out!”
LUKE 4:36

OVERVIEW

Luke reports two incidents that underline Jesus’ uniqueness. He not only teaches with authority by exercising it over demons (LUKE 4:31-37), He also uses His authority to help and heal His fellow human beings (LUKE 4:38-44). Luke then reports Jesus’ selection of His best-known disciples, Peter, James, and John. Their call by Jesus was to totally change the direction of their lives (LUKE 5:1-11).

Accompanied by some of His disciples, Jesus heals a leper (LUKE 5:12-16) and arouses the hostility of the religious leaders by announcing the forgiveness of a paralytic’s sins (LUKE 5:17-21). Jesus then demonstrates His power to forgive by performing another “impossible” act: He heals the paralytic (LUKE 5:22-26). Jesus’ power to forgive is shown, even today, in the transformation He works in the lives of sinners (LUKE 5:27-32).

When Jesus is questioned about fasting He dismisses the traditional practice. His teaching is so new and vital it cannot be contained in the form of first-century Judaism (LUKE 5:33-39).

Opposition to Jesus centres around the rigid ideas of keeping the Sabbath held by the Pharisees and rejected by Jesus, the “Lord of the Sabbath” (LUKE 6:1-11). Jesus now designates the 12 Apostles (LUKE 6:12-16).

DAILY STUDIES

Take your time across the week to work through the following questions, activities, and reflections. Be prayerful as you seek truth in and through the Word. Jot down any questions, or additional observations you make so you can share them with your small group.

DAY 1

READ Luke 4:31-37

REFLECT What makes Jesus' teaching and actions amazing to people?

RESPOND Acknowledge and praise God for Jesus' place of authority in your life.

DAY 2

READ Luke 4:38-44

REFLECT What is significant in this passage about the sunset, Jesus' touch, and his rebuke?

RESPOND Take the time to remember and respond to God about the ways He has touched your life.

DAY 3

READ Luke 5:1-11

REFLECT What about Jesus makes these three fishermen leave everything to follow him?

RESPOND Talk to God about your journey so far in following him. Include thanksgiving, confession as you engage in prayer.

DAY 4

READ Luke 5:12-16

REFLECT What is significant about what Jesus did (touch) and said (silence)?

RESPOND Thank God for how He has brought you back from a place of rejection.

DAY 5

READ Luke 5:17-26

REFLECT What part does faith play in the healing of the paralytic?

RESPOND Ask God to grow your faith in His power and authority to heal.

DAY 6

READ Luke 5:27-6:16

REFLECT Who is Jesus' heart, for here in these passages?

RESPOND Ask God to show you, what your heart is centred on at the moment.

DAY 7

Listen and take notes from the Sunday morning message or listen online to the recorded sermon.

<https://www.kingstoncommunitychurch.com/recordings>

COMMENTARY

4:31–44 *Jesus returns to Capernaum, His new base of operations. Luke summarizes some of the teaching and miracles that occurred there.*

4:31 Capernaum A village on the northern shore of the Sea of Galilee.

4:31 was teaching them on the Sabbath See LUKE 4:16.

4:32 because he spoke with authority Jesus did not refer to the rabbis when He taught; He did not need any authority beyond His own. He expounded on the words and ideals of the Hebrew Scriptures without consulting others.

4:33 in the synagogue It is surprising that a demon-possessed person was in a synagogue. Luke might be subtly critiquing the spiritual state of Capernaum at the inception of Jesus' public ministry. Elsewhere, encounters with demons mark the inauguration of the kingdom of God (MATTHEW 12:28; LUKE 11:18–20).

4:33 spirit of an unclean demon See MARK 1:23.

4:34 the Holy One of God The demon is aware of Jesus' identity and divine authority.

4:36 What word is this People continue to wonder about the identity of Jesus (see LUKE 4:22).

4:38 Simon's mother-in-law was afflicted Parallel accounts of this healing occur in the other Synoptic Gospels (MATTHEW 8:14–17; MARK 1:29–34).

4:43 kingdom of God Refers to God's sovereign rule and its effects. See MARK 1:15; ACTS 1:3.

5:1–11 *Like the other Gospel writers, Luke records the calling of Jesus' three most prominent disciples: Peter, James, and John. These three form Jesus' inner circle, and they are privy to events that the others are not.*

5:1 the lake of Gennesaret Refers to the Sea of Galilee. Gennesaret (or Ginnesar) was a village located next to Capernaum, so Jesus was likely within its vicinity.

5:2 two boats there beside the lake Belonging to Simon Peter, James, and John (see LUKE 5:10).

5:3 began to teach the crowds from the boat Compare MATTHEW 13:2–3.

5:4 let down your nets for a catch Jesus seems to be responding to their lack of success the night before (LUKE 5:5).

5:5 at your word I will let down the nets Luke portrays Peter (also called Simon) as pious and ready to obey Jesus (compare LUKE 5:8).

5:7 they signaled This group likely includes Andrew, Peter's brother, since they fished together; this may also be a parallel, expanded account of Jesus' calling of these disciples recorded in Matthew's Gospel (see MATTHEW 4:18). Luke likely leaves Andrew unnamed because the purpose of this episode is to record the calling of Jesus' three most influential disciples (see LUKE 8:51).

5:7 their partners in the other boat James and John (LUKE 5:10).

5:7 they began to sink A massive amount of fish. This catch was clearly understood to be supernatural, as Peter's response indicates (LUKE 5:8).

5:8 Depart from me, Lord, because I am a sinful man Peter believed Jesus' messianic claims, and this event confirmed his belief. He was aware of his sinfulness and considered himself unworthy to be near Yahweh's Messiah.

5:10 you will be catching people A parallel account appears in MATTHEW 4:18–22.

5:12–16 *The next four episodes have parallels in the other Synoptic Gospels (Matthew and Mark). Luke includes this miracle to further demonstrate Jesus' power over sickness and disease and to account for His widespread fame. See MATTHEW 8:1–4; MARK 1:40–45.*

5:12 leprosy The Greek word used here could refer to a variety of skin diseases, including leprosy itself. Leprosy damages the skin, nerves, limbs, and eyes. It was thought to be highly contagious in this period and was greatly feared.

5:12 clean Refers to ceremonial cleanness according to the law (LEVITICUS 13:2–3). The man's condition renders him unclean, and he asks Jesus to heal him (see LEVITICUS 13–14).

5:14 Tell no one Jesus was strategic about revealing His identity as the Messiah.

5:14 show yourself to the priest As a means of verification and validation (LEVITICUS 14:1–32).

5:16 withdrawing in the wilderness and praying Rather than embracing His widespread fame, Jesus escapes to the wilderness to commune with His Father (compare LUKE 4:42). Luke's inclusion of this detail highlights distinctive features of Jesus' ministry: prayer, reliance on God the Father, and a determination to do His will.

5:17–26 *Luke includes this incident to show Jesus' authority to forgive sins, as well as the growing opposition from the scribes (teachers of the law) and Pharisees. Their initial charge of blasphemy against Jesus builds throughout Luke's Gospel (compare MATTHEW 9:2–8; MARK 2:1–12).*

5:17 Pharisees and teachers of the law The Pharisees were Jewish religious authorities (not priests) who promoted strict adherence to the law of Moses (see JOHN 7:32). Luke's reference to teachers of the law probably is synonymous with the group mentioned in LUKE 5:21.

5:17 the power of the Lord was there The details of this verse are not found in Matthew's or Mark's account of the paralytic's healing. The presence of the Pharisees and the teachers of the law—along with the description of Yahweh's healing power being present in Jesus—sets the stage for Jesus' miracle and His subsequent dispute with the religious authorities.

5:19 let him down through the roof tiles Luke's telling of this miracle reflects Mark's tradition and includes many details that Matthew omits. This part of the story shows the great faith of the paralytic and his attendants; they are willing to do whatever is necessary in order to reach Jesus.

5:20 When he saw their faith Jesus often associates faith and healing (e.g., LUKE 7:9, 50; 8:48; 17:19; 18:42).

5:21 scribes Refers to trained interpreters of the law of Moses. In Luke, they are sometimes linked with the Pharisees (e.g., LUKE 6:7; 11:53) and sometimes with the chief priests (e.g., LUKE 19:47; 20:19; 22:2).

5:21 blasphemies Sacrilegious or irreverent speech about God. Such an act—depending on the context of the offense—was punishable by death under the law (LEVITICUS 24:16).

5:23 which is easier to say The effects of forgiving sins could not be verified, but a miracle could be. In the verse that follows, Jesus takes the harder option and tells the man to stand up and walk. This exchange with the Pharisees sets up the healing to demonstrate Jesus' authority to forgive sins.

5:24 the Son of Man has authority The theme of this section. The title Son of Man can convey several meanings; Jesus uses it here with Messianic connotations (see MATTHEW 8:20).

5:27–32 Continuing a theme from the birth narratives, this account of Levi's calling as a disciple identifies Jesus with the marginalized (see LUKE 2:8). Jesus' association with those on the fringes of Jewish society is part of His overall mission (see LUKE 4:17; 7:22). Compare MATTHEW 9:9–13; MARK 2:13–17.

5:27 tax collector A profession associated with corruption, greed, and sin. See LUKE 3:12.

5:27 Levi Another name for Matthew (compare MATTHEW 9:9), one of Jesus' 12 disciples and author of the Gospel of Matthew.

5:27 Follow me An invitation to discipleship.

5:30 eat and drink with the tax collectors and sinners The religious leaders frequently criticize Jesus over His fellowship with people viewed as unrighteous outcasts (e.g., LUKE 15:2; 19:7).

5:31 Those who are healthy Refers to the Pharisees and scribes (teachers of the law), who were spiritually well in their own eyes.

5:31 physician A reference to Jesus and His healing, reconciling ministry.

5:31 those who are sick Alludes to tax collectors and sinners (LUKE 5:30).

5:32 I have not come to call Jesus is not interested in the self-righteousness of the Pharisees. Rather, He seeks to redeem the outcasts of society and calls them to discipleship. Compare LUKE 15:7.

5:33–39 Here, Jesus speaks about His ministry and mission, which is fundamentally incompatible with the ways of the Pharisees.

5:33 fast Abstention from food for religious purposes.

5:34 So he said to them Jesus presents three brief metaphors. In the first, He uses the story of a bridegroom to show that His ministry is a reason to celebrate. Similar imagery occurs in REVELATION 19:6–9.

5:35 when the bridegroom is taken away Jesus alludes to His crucifixion.

5:36 a patch from a new garment Removing a section of the new garment would ruin it while not sufficiently helping the old garment.

5:37 new wine into old wineskins New wineskins are slightly elastic, allowing them to accommodate the fermentation process without rupturing. See MATTHEW 9:17.

5:39 The old is just fine This saying is found only in Luke. Jesus' point seems to be that those who are content with the current way of doing things tend to resist anything new—even when it involves God's work of salvation.

6:1–5 *This is the first of two accounts in ch. 6 in which Jesus claims authority over the Sabbath. This section, and LUKE 6:6–11, show the priority of human needs over religious observance (compare MATTHEW 12:1–8; MARK 2:23–27).*

6:2 Pharisees See LUKE 5:17.

6:2 what is not permitted on the Sabbath The law did not specifically prohibit plucking heads of grain. Rather, the Pharisees apparently viewed this activity as harvesting, which violated the command against working on the Sabbath (EXODUS 20:8–11; 34:21). See JOHN 5:10.

6:3 what David did Refers to the events of 1 SAMUEL 21:1–6. In this passage, David does something unlawful when he and his companions eat the bread of Presence (see LEVITICUS 24:5–9). Although this OT story did not take place on the Sabbath, Jesus uses it to show that it is permissible to carry out unlawful acts for the purpose of meeting human needs (compare MARK 2:27). Jesus also draws attention to David's authority in the narrative to demonstrate His own authority as the Son of Man (see LUKE 6:5).

6:5 The Son of Man David possessed the authority to set aside the law to fulfil his mission, but Jesus' authority is even greater than David's. As the Son of Man, Jesus has unique authority to interpret matters of the law, such as keeping the Sabbath. See MATTHEW 8:20.

6:6–11 *Jesus' healing of a man's withered hand serves as a second demonstration of His superiority over the Sabbath (compare MATTHEW 12:9–14; MARK 3:1–6). Luke separates this incident from the previous one (LUKE 6:1–5) by noting that it occurred on a different day, while Matthew more closely connects the events (MATTHEW 12:9).*

6:7 scribes LUKE 5:21.

6:7 heal on the Sabbath The scribes (teachers of the law) and Pharisees show no interest in the man's condition; they are focused on whether Jesus will violate the Sabbath. In their view, the Sabbath is an inappropriate day to seek or perform healing—which they ostensibly regard as a form of work (compare LUKE 13:14). See JOHN 5:16.

6:11 what they might do to Jesus This discussion eventually culminates in a plot to have Jesus arrested and executed (LUKE 22:1–6).

6:12–16 *This is the first of two lists in Luke's writings that give the names of the twelve apostles (compare ACTS 1:13). Similar lists occur in MATTHEW 10:1–4; MARK 3:16–19. Although the order of the twelve apostles varies across the lists in Matthew, Mark, and Luke, all three give priority to Peter and mention Judas Iscariot last.*

6:12 the whole night in prayer Before choosing the apostles, Jesus seeks solitude and conversation with God the Father. Luke often describes Jesus praying before major events (e.g., LUKE 3:21; 9:18; 22:39–46).

6:13 twelve Likely meant to reflect the 12 tribes of Israel. See MARK 3:14.

6:13 apostles The Greek word used here comes from a verb meaning “to send out” (compare MARK 3:14).

6:15 Matthew Earlier called “Levi” (see LUKE 5:27).

6:15 Simon who was called the Zealot Matthew and Mark describe Simon with the Greek word *kananaïos*, which comes from an Aramaic word meaning “an enthusiast” (MATTHEW 10:4; MARK 3:18). Luke here uses the Greek term *zēlōtēs*, which has a similar meaning. This could describe Jewish anti-Roman activists, but they likely did not originate as a distinct political group until shortly before the Roman-Jewish War of AD 66–70.

6:16 Judas the son of James Matthew, Mark, and Luke agree on the names of the 12 disciples, with one exception: Luke includes Judas son of James, whereas Matthew and Mark list Thaddeus. “Judas” probably reflects the original name, which was changed to “Thaddeus” to avoid association and confusion with Judas Iscariot, who later betrays Jesus (LUKE 22:3–6, 47–48). Luke, then, likely reflects an earlier tradition than Matthew or Mark.

6:16 who became a traitor See LUKE 22:3–6.

QUESTIONS

SMALL GROUP

INTRODUCTION

These passages cover part of what is often called Jesus' early Galilean ministry. Galilee was Jesus' home province. This early Galilean ministry took place when Jesus was introducing His teaching and Himself.

All had been amazed at Jesus' teaching and His power. Yet most still hesitated before committing themselves to Him. Some did not hesitate and made the choice immediately.

Jesus showed graphically, that His authority extended to the healing of the inner person as well as the outer. An expression of love, compassion, and forgiveness.

OPEN IN PRAYER

OPENING QUESTION

What is the worst illness you had growing up?

Jesus had come to bring in the new. Calling people to repent. To accept his forgiveness and follow him.

READ SCRIPTURE

Have someone read LUKE 4:31-6:16

REVIEW

PROVIDE OPPORTUNITY TO SHARE

What were the main truths you heard from the LUKE 4:31-6:16 message on Sunday?

DISCUSSION

USE THE FOLLOWING QUESTIONS TO GUIDE YOUR DISCUSSIONS

- ▶ In this section of Luke, how does Jesus demonstrate His power over...
 - nature?
 - people?
 - sin?

- ▶ In this section of Luke, how do different people respond to this power?

- ▶ What does Jesus see as His mission? LUKE 4:42-44

- ▶ Jesus can heal with a word, yet we often see Him touching those He heals. What does this tell you about His attitude toward this outcast of society?

- ▶ How would you define faith considering LUKE 5:17-26?

- ▶ What real issue does Jesus reveal behind the Pharisees' questions? (LUKE 5:21-24)

- ▶ Considering the type of business Levi (Cf: MATTHEW 9:9-13) was in, what does this say about the kinds of people Jesus calls to follow Him? LUKE 27-32

- ▶ What is the point of the parable in LUKE 5:33-39?

- ▶ Overall, what does Jesus reveal about what it means to be His disciple?

FINISH

PROVIDE OPPORTUNITY FOR EACH PARTICIPANT TO CONTRIBUTE PRAYER AND PRAISE POINTS AND AS A GROUP SHARE IN A TIME OF PRAYER

6:17-49

LUKE

A disciple is not above his teacher, but everyone when he is fully trained will be like his teacher.

LUKE 6:40

OVERVIEW

With his disciples present, Jesus repeats elements of His basic teaching, called the “Sermon on the Mount” in Matthew’s Gospel. Here His Beatitudes (LUKE 6:17–26), His call to love enemies (LUKE 6:27–36), and His warnings against judging (LUKE 6:37–42) are expounded on a flat plain (LUKE 6:17). The sermon concludes with the familiar reminder, that a kingdom changed heart produces kingdom things (LUKE 6:43–45) and that a wise person will put Jesus’ words into practice, making them the foundation on which they build their life (LUKE 6:46–49).

DAILY STUDIES

Take your time across the week to work through the following questions, activities, and reflections. Be prayerful as you seek truth in and through the Word. Jot down any questions, or additional observations you make so you can share them with your small group.

DAY 1

READ Luke 6:17-19

REFLECT What was motivating people to come to Jesus?

RESPOND Talk to God about your pattern and motives when you come to Him.

DAY 2

READ Luke 6:20-23

⁶ ²⁰ And he lifted up his eyes on his disciples, and said:

“Blessed are you who are poor, for yours is the kingdom of God.

²¹ “Blessed are you who are hungry now, for you shall be satisfied.

“Blessed are you who weep now, for you shall laugh.

²² “Blessed are you when people hate you and when they exclude you and revile you and spurn your name as evil, on account of the Son of Man!

²³ Rejoice in that day, and leap for joy, for behold, your reward is great in heaven; for so their fathers did to the prophets.

LUKE 6:20-23

REFLECT Circle the words that describe kingdom people.

RESPOND Ask God to grow kingdom characteristics in your life.

DAY 3

READ Luke 6:24-26

⁶ ²⁴ “But woe to you who are rich, for you have received your consolation.

²⁵ “Woe to you who are full now, for you shall be hungry.

“Woe to you who laugh now, for you shall mourn and weep.

²⁶ “Woe to you, when all people speak well of you, for so their fathers did to the false prophets.

LUKE 6:24-26

REFLECT Circle the words that describe the sin nature.

RESPOND Ask God to point out any of these characteristics in your life.

DAY 4

READ Luke 6:27-36

REFLECT What are we to do specifically, that shows love to enemies?

RESPOND Seek God to search your heart, to show you, how you are treating people who are your ‘enemies’.

DAY 5

READ Luke 6:37-42

REFLECT When you get all hot and bothered about something, what do you do?

RESPOND Affirm God as the only true judge and ask Him to grow in you a giving and a humble heart.

DAY 6

READ Luke 6:43-49

REFLECT What is the connection between Lordship and obedience?

RESPOND Re-commit your life to being set apart, to grow kingdom fruit through Lordship and obedience.

DAY 7

Listen and take notes from the Sunday morning message or listen online to the recorded sermon.

<https://www.kingstoncommunitychurch.com/recordings>

COMMENTARY

6:17–23 *The rest of LUKE 6 consists of the Sermon on the Plain, which seems to consist of excerpts of Jesus' most famous sermon, the Sermon on the Mount, recorded in MATTHEW 5:1–7:28. Whereas Matthew describes Jesus delivering very similar teaching on a mountain (MATTHEW 5:1), Luke refers to a level place (LUKE 6:17).*

6:17 multitude of people from all of Judea Compare MATTHEW 4:23–5:2; MARK 3:7–8.

6:19 power was going out from him Mark records a specific occurrence of this (MARK 5:30).

6:20 Blessed are the poor In Luke, these beatitudes focus on the socioeconomic conditions of first-century Palestine. In Matthew, they suggest a more spiritualized application (see MATTHEW 5:3).

6:21 Blessed are those who are hungry Matthew refers to those who hunger and thirst for righteousness (see MATTHEW 5:6).

6:21 Blessed are those who weep Refers to those who mourn over the brokenness of the present world and the suffering it causes. They will experience great joy when God's kingdom arrives in full, upon Jesus' second coming. See MATTHEW 5:4.

6:22 on account of the Son of Man Jesus praises both those who suffer for the sake of doing what is right (see MATTHEW 5:10, 5:11), and also those who experience persecution because of their allegiance to Jesus Himself.

6:23 your reward is great in heaven Throughout Luke's Gospel, Jesus contrasts earthly and heavenly rewards (e.g., LUKE 12:21, 33; 16:11; 18:22).

6:24–26 *Unlike Matthew, Luke includes woes to accompany the beatitudes—these are commonly called antitheses to the beatitudes. Using a common apocalyptic motif, Jesus declares that the present circumstances of the rich and poor will be reversed in the future.*

6:24 you have received your comfort Refers to their comfortable lifestyles, in contrast to the conditions of Galilean peasants.

6:26 the false prophets In contrast to God's true prophets, who were mistreated and killed. Those most deserving of death—the false prophets—were allowed to live.

6:27–36 *This section draws on the same material as Matthew (compare Matt 5:38–48; Matt 7:12 and note). Jesus emphasizes love, charity, and goodness—traits that should characterize the people of God as residents of His kingdom.*

6:27 love your enemies Jesus teaches His followers that they must love all people, including their enemies (compare LEVITICUS 19:18). This love involves more than tolerance; it expresses itself in doing good even to enemies who are hostile and full of hatred. See MATTHEW 5:44.

6:30 Give to everyone who asks you See MATTHEW 5:42.

6:31 do the same to them This is known as the Golden Rule: treating others with respect regardless of their conduct.

6:35 love your enemies, and do good, and lend A summary statement for this section that is unique to Luke.

6:35 your reward will be great Followers of Jesus who freely give away and share their material goods not only obey Jesus' teaching but demonstrate they are true followers of God by acting according to His ways. See LUKE 6:23.

6:36 Be merciful, just as your Father is merciful God's character and actions are the ethical standards for His followers. Compare LEVITICUS 19:2; DEUTERONOMY 10:17–18; MATTHEW 5:48; 1 PETER 1:15.

6:37–42 This section parallels several traditions that also occur in Mark and Matthew—some of these occur in Matthew's Sermon on the Mount (compare LUKE 6:17–23). As in the preceding section, Jesus is calling for righteous behaviour and emphasizing love, forgiveness, and generosity.

6:37 do not judge, and you will never be judged See MATTHEW 7:2.

6:37 Pardon, and you will be pardoned In response to God's forgiveness of them, Jesus' followers should offer forgiveness to those who have wronged them. As with His teaching in LUKE 6:27–36, Jesus calls His followers to imitate God by displaying sacrificial love. See MATTHEW 6:14–15.

6:38 good measure—pressed down, shaken, overflowing—they will pour out into your lap This statement has no parallel in Matthew. It describes the abundance that is given to the generous.

6:39 a parable A short, vivid story designed to teach an important truth.

6:39 a blind person cannot lead the blind Jesus implies that unqualified (or still apprenticing) leaders are unfit to lead God's people since they cannot yet fully understand God's purposes. The reference to blindness likely refers to living out of self-interest rather than love for others (LUKE 6:37–38). Those who lead God's people must embody and display His sacrificial love. Compare MATTHEW 15:14.

6:40 A disciple is not superior to his teacher Compare MATTHEW 10:24.

6:41 why do you see the speck that is in your brother's eye In LUKE 6:41–42, Jesus uses a ridiculous exaggeration to convey the importance of confronting one's own sinfulness before God. This teaching also appears in MATTHEW 7:3–5.

6:43–49 Matthew's parallel passages—about the sources of righteous and evil behaviour and the houses built on sand and rock—appear in MATTHEW 7:15–27.

6:45 out of the abundance of the heart The contents of a person's heart are made manifest through their speech.

6:46 'Lord, Lord' A confession of Jesus' authority. Jesus states that this confession is meaningless unless it is accompanied by obedience to His commands.

6:49 the collapse of that house was great People who choose to build their lives on something other than Jesus will ultimately experience anguish. See MATTHEW 7:27.

QUESTIONS

SMALL GROUP

INTRODUCTION

Jesus was surrounded by crowds who were eager to touch Him. He was a celebrity, and His touch was healing. But when Jesus began to teach, what we know as the “Beatitudes,” many must have had second thoughts.

Jesus’ Beatitudes, pierce the heart of human values and forces us to ask the basic question, we find so easy to ignore. What is life all about?

OPEN IN PRAYER

OPENING QUESTION

What do you often find yourself craving?

Kingdom people are called to live as Jesus lived, and discover in Jesus, what it means to have a truly abundant life. A life in full obedience to the teachings and words of Jesus, that will show itself in expressions of love.

READ SCRIPTURE

Have someone read LUKE 6:17-49

REVIEW

PROVIDE OPPORTUNITY TO SHARE

What were the main truths you heard from the LUKE 6:17-49 message on Sunday?

DISCUSSION

USE THE FOLLOWING QUESTIONS TO GUIDE YOUR DISCUSSIONS

- ▶ How would you define...
 - blessed (LUKE 6:20-22)
 - woe (LUKE 6:24-26)

- ▶ Looking at LUKE 6:20-26...
 - What are the four characteristics that should characterise kingdom people? LUKE 6:20-22
 - What are the four warnings give? LUKE 6:24-26
 - What is the relationship between the two lists?

- ▶ How is it possible to follow the commands in verses LUKE 27-31?
Cf; JOHN 14:15-17

- ▶ How does LUKE 6:27-36 define love?

- ▶ What might Jesus want to emphasize by using the words “speck” and “log”? LUKE 6:41

- ▶ What does the tree represent in a person’s life? LUKE 6:43-45
 - What is the fruit?
 - How do people reveal their nature?

- ▶ How does Jesus illustrate Lordship and obedience in LUKE 6:46-49?

- ▶ Considering the truths given in this passage, how different are you from an unbeliever?

FINISH

PROVIDE OPPORTUNITY FOR EACH PARTICIPANT TO CONTRIBUTE PRAYER AND PRAISE POINTS AND AS A GROUP SHARE IN A TIME OF PRAYER

“Therefore I tell you, her sins, which are many, are forgiven—for she loved much. But he who is forgiven little, loves little.”

LUKE 7:47

OVERVIEW

Two incidents heighten our awareness of what Jesus is doing in Galilee. He is exercising His unique authority by healing (LUKE 7:1–10), and He is demonstrating His power, even power to raise the dead (LUKE 7:11–17). Even so, John the Baptist himself is troubled by doubts. Jesus does not seem to be doing what John thinks He should do, by re-establishing David’s kingdom (LUKE 7:18). Jesus has John’s disciples observe His healings and sends them away (LUKE 7:19–23). Then Christ commends John as a great prophet, amazed that the leaders could not even see the significance of sinners repenting, but instead they criticized both Himself and John (LUKE 7:24–35). The lesson is driven home when Jesus visits a Pharisee’s home. The Pharisee haughtily judges Jesus, when a woman “who had led a sinful life” weeps and washes His feet. The Pharisee has no sense of the power of forgiveness, or what the mission of Jesus coming to earth really is (LUKE 7:36–50).

Luke now reports yet another preaching tour of Galilee (LUKE 8:1–3). Luke recounts now familiar parables, using a farmer sowing seed to describe reactions to the Word Jesus is sowing (LUKE 8:4–15). This is followed by sayings intended to stress the importance of how people hear the word (LUKE 8:16–18). Relationship with Jesus is not based on earthly bonds, but on the response of faith to God’s Word (LUKE 8:19–21). Again, Luke emphasizes the authority of the One speaking these words. Jesus is authenticated by miracles that reveal His power over nature (LUKE 8:22–25), demons (LUKE 8:26–39), and physical death in its progressive and its ultimate stages (LUKE 8:40–56).

DAILY STUDIES

Take your time across the week to work through the following questions, activities, and reflections. Be prayerful as you seek truth in and through the Word. Jot down any questions, or additional observations you make so you can share them with your small group.

DAY 1

READ Luke 7:1-17

REFLECT What do these two events reveal about Jesus' authority?

RESPOND Submit yourself again to God's authority, in all realms of your life.

DAY 2

READ Luke 7:18-35

REFLECT What six things characterise Jesus' ministry?

RESPOND Ask God to show you, where He wants you to serve in His ministry.

DAY 3

READ Luke 7:36-50

REFLECT In light of the whole passage, write LUKE 7:47 in your own words.

RESPOND Let God know how much you love Him, affirming how you have experienced His love.

DAY 4

READ Luke 8:1-18

REFLECT What does Jesus say is the secret, to understanding a parable?

RESPOND Ask God to show you, what the soil of your heart is like.

DAY 5

READ Luke 8:19-21

REFLECT What does Jesus teach us about His, and therefore our, true family?

RESPOND Thank God for the new family He has brought you into.

DAY 6

READ Luke 8:22-56

REFLECT What do these events reveal about Jesus' authority?

RESPOND Come before God now with your problems, concerns, fears and ask for Him to lead you in and through them.

DAY 7

Listen and take notes from the Sunday morning message or listen online to the recorded sermon.

<https://www.kingstoncommunitychurch.com/recordings>

COMMENTARY

7:1–10 *The report of Jesus healing the centurion's slave demonstrates that not just Jews, but also Gentiles (non-Jews), can have faith that is acceptable to Jesus (compare MATTHEW 8:5–13). By including narratives like this one, Luke continues to support his central theme that Jesus is the Messiah for the whole world (see LUKE 2:10).*

7:1 Capernaum See LUKE 4:31. This fishing village on the northern shore of the Sea of Galilee served as Jesus' base of operations during His public ministry.

7:2 centurion's A centurion was a Roman military officer in charge of roughly 80 soldiers.

7:3 he sent Jewish elders Since he was a Gentile (non-Jew), the centurion sent Jewish leaders to vouch for him to Jesus, a Jewish teacher.

7:4 He is worthy The elders' opinion of the centurion is based on his generosity to the Jewish community. The centurion himself recognizes that he is not worthy (LUKE 7:6–7).

7:6 I am not worthy Coming from a leader in the Roman occupying force, this would have been a shocking expression of reverence toward a Jewish teacher.

7:8 a man placed under authority The centurion recognizes that Jesus has considerable authority over sickness, similar to his own authority within the military chain of command.

7:9 such great faith This statement, praising one of Israel's foreign rulers, would not have been well received by Jesus' Jewish listeners. Jesus frequently links faith and healing (compare Luke 5:20).

7:11–17 *This is the first incident of Jesus raising someone from the dead in Luke's Gospel. The episode portrays Jesus like Israel's great prophets, as He restores life to a woman's son—a miracle also performed by Elijah and Elisha.*

7:11 Nain Approximately 20 miles southwest of Capernaum.

7:12 was being carried out Graveyards were typically located outside the city walls for the sake of ritual cleanliness (see NUMBERS 5:1–4; 19:11–20).

7:12 she was a widow With no husband or sons, the widow's means of provision were gone. She would be forced to rely on the charity of her neighbours and struggle for her livelihood.

7:13 he had compassion Jesus is moved to action due to her suffering and destitution.

7:16 A great prophet has appeared among us Accounts of Elijah and Elisha raising sons from the dead appear in 1 KINGS 17:17–24; 2 KINGS 4:32–37. The parallel between Jesus and Elijah is a prominent theme in Matthew (see MATTHEW 16:14).

7:18–35 *In this section, John the Baptist sends his disciples to question Jesus about His messianic identity (compare Matt 11:1–19). Jesus takes the opportunity to praise John to His listeners, rebuking those who failed to heed John's message.*

7:18 all these things Refers to the events in LUKE 7:11–17 and probably Jesus’ other reported teachings and healings (e.g., those recorded in LUKE 4–6).

7:19 Are you the one who is to come A legitimate question, since John is in prison at this time.

7:22 tell John what you have seen and heard Rather than answering John’s question directly, Jesus points to His works that fulfill Isaiah’s prophecies related to the Messiah (e.g., ISAIAH 26:19; 29:18; 35:5–6; 42:18; 61:1). This is a further example of Luke portraying Jesus as the Messiah figure in Isaiah (see LUKE 1:27).

7:23 is not offended by me Jesus is aware that His message is difficult for some to accept; this is partly because Jesus did not fulfill the messianic expectations of His day—people were hoping for a ruler who would overthrow Rome (see MATTHEW 11:6).

7:26 more than a prophet John was not only a prophet; he was the forerunner to the Messiah. See MATTHEW 11:9.

7:27 sending my messenger before your face A quotation of the prophecy of MALACHI 3:1 (see MATTHEW 3:3).

7:28 no one greater Jesus emphasizes the superiority of God’s kingdom, contrasting heavenly greatness with earthly greatness. John was great because he had prepared for the Messiah; now the Messiah and His kingdom are here, offering a far greater ministry of righteousness. Compare MATTHEW 11:11.

7:30 Pharisees and the legal experts See Luke 5:17.

7:31 rejected the purpose of God for themselves Refers to a rejection of God’s plan for salvation. John’s baptism had announced a new era in God’s redemptive work—the coming of the Messiah and the inauguration of the kingdom of God.

7:32 We played the flute for you Jesus may be quoting some common children’s song of the time. Jesus’ imagery here describes the refusal to participate in God’s unfolding kingdom, which involves both celebration and judgment. Compare MATTHEW 11:17.

7:33 not eating bread Possibly refers to fasting (see LUKE 5:33).

7:33 or drinking wine This might refer to John’s Nazirite vow (see NUMBERS 6:1–4).

7:34 eating and drinking Jesus did not fast like the disciples of John (see LUKE 5:33), and He was not under a Nazirite vow like John was. Furthermore, He was known for dining with tax collectors and sinners—those whom He clearly says He came to save (see LUKE 5:27–32). The Jewish religious leaders rejected the ministries of both John and Jesus.

7:35 wisdom is vindicated by all her children This likely reflects a proverbial saying in Jesus’ day—essentially meaning that a teaching is shown to be wise based on what it produces (compare LUKE 6:44).

7:36–50 Luke reports a woman anointing Jesus’ feet and pairs this scene with a parable about forgiveness. Matthew places this event just before the last supper and portrays it as related to Judas’ betrayal (MATTHEW 26:6–13; compare MARK 14:3–9).

7:36 one of the Pharisees Although Jesus often rebuked the self-righteousness of Israel’s religious leaders, they were not always antagonistic toward one another.

7:37 an alabaster flask of perfumed oil A costly item. Mark and John both record its cost as 300 denarii (roughly a year's wages for a labourer; MARK 14:5; JOHN 12:3).

7:39 what kind of woman The Pharisee's comment here might indicate that the woman was a prostitute.

7:40 Simon In Matthew's account, this refers to Simon the Leper, a Pharisee who might have been cured of leprosy by Jesus (see MATTHEW 26:6).

7:41 denarii The denarius was the usual daily wage for a labourer. A debt of 500 denarii was seemingly insurmountable.

7:42 which of them will love him more Rather than making the point Himself, Jesus prompts Simon to give an answer that condemns his own attitude. Jesus uses this same tactic with the parable of the good Samaritan (LUKE 10:36–37).

7:43 to whom he forgave more The parable reflects the scene. The woman, who appeared to be in great need of forgiveness, expresses her love and appreciation more than the Pharisee, who likely thought that he needed little or no forgiveness (compare LUKE 7:47).

7:46 You did not anoint my head Jesus contrasts the woman's devotion and care with Simon's failure to do anything to honour his invited guest.

7:49 Who is this who even forgives sins Forgiveness of sins could be granted by God alone. See LUKE 5:21.

7:50 Your faith has saved you Jesus often recognizes faith as the catalyst for healing and salvation (see LUKE 5:20).

8:1–3 This chapter begins by noting Jesus' proclamation of the kingdom of God and summarizing several healings and exorcisms.

8:1 the kingdom of God Jesus signals that His life represents God's reign being established in a new way. See MATTHEW 3:2; MARK 1:15.

8:1 the twelve Refers to the apostles (see LUKE 6:13–16).

8:2 some women In a patriarchal culture, such as Jesus', women were often mistreated and undervalued; in contrast, Jesus welcomes them among His followers. This seems to have been unusual for a rabbi; it seems rabbis mainly had male disciples.

8:2 Mary (who was called Magdalene) Apparently from the town of Magdala on the western shore of the Sea of Galilee, not far from Capernaum.

8:3 many others The Greek phrase used here appears in the feminine form, indicating that Luke is referring specifically to women.

8:3 helping to support them from their possessions Refers to financial support, as well as food and lodging (compare MATTHEW 27:55).

8:4–15 In one of His best-known parables, Jesus describes four responses to His preaching about the kingdom (LUKE 8:4–8); he then explains the meaning (LUKE 8:9–15). There are parallel accounts in the other Synoptic Gospels (compare MATTHEW 13:1–23; MARK 4:1–20).

8:6 because it did not have moisture Matthew states that the soil was shallow (see MATTHEW 13:5). Luke clarifies the statement, but the meaning is the same: The plants did not have sufficient root depth to absorb moisture.

8:8 let him hear With this closing phrase, Jesus is calling on His audience to do more than hear; He wants them to understand and apply His teaching. The Greek verb used here, meaning “to hear” (*akouō*), is closely related to the verb meaning “to obey” (*hypakouō*).

8:10 Seeing they may not see In another quotation of Isaiah, Jesus compares His ministry with that of the OT prophets (see ISAIAH 6:9–10; compare JEREMIAH 5:21; EZEKIEL 12:2). In the same way that Israel rejected Isaiah’s message centuries earlier, many Jews reject Jesus’ teaching. They are unable to see the truth about God’s kingdom concealed within His parables.

8:11 word of God In the context of Jesus’ ministry in the Gospels, “God’s word” or “word of God” typically refers to Jesus’ teaching about God’s kingdom.

8:12 those beside the path The seed described in LUKE 8:5. The enemy who devours the seed is the devil, who is successful in preventing some people who hear Jesus’ proclamation from believing it.

8:13 those on the rock The seed described in LUKE 8:6. They initially receive the kingdom message but quickly abandon it when testing comes.

8:14 seed that fell into the thorn plants The seed described in LUKE 8:7. For these people, the cares and pursuits of their culture prevent their growth and choke out their faith.

8:15 the seed on the good soil The seed described in LUKE 8:8. These people receive Jesus’ message and give evidence of it in their lives.

8:16–18 *This short parable presents three of Jesus’ sayings about the response to His proclamation of the kingdom of God.*

8:16 no one, after lighting a lamp In MATTHEW 5:14–16 Jesus uses this analogy to encourage His disciples to show their belief through their actions. It may indicate something similar here, although the lamp also could represent the mysteries of God’s kingdom (LUKE 8:10) or the word of God (LUKE 8:11).

8:17 nothing is secret that will not become evident Likely refers to the mysteries of the kingdom of God (LUKE 8:10). Compare MATTHEW 10:26.

8:18 whoever has, to him more will be given Compare MATTHEW 13:12; 25:29.

8:19–21 *Continuing the theme of obedience, Jesus identifies His true family as those who hear the word of God and do it. Compare MATTHEW 12:46–50; MARK 3:31–35.*

8:19 brothers During Jesus’ ministry, His brothers do not believe that He is the Messiah. They appear to understand later and are counted among the disciples after Jesus’ resurrection and ascension (ACTS 1:14).

8:21 the ones who hear the word The people in God’s family are identified by their obedience to God’s will (see LUKE 2:49). He emphasizes that devotion to God is more important than earthly relationships (compare LUKE 14:26).

8:22–25 *The first part of this chapter deals with responses to Jesus’ teaching about the kingdom of God. In the second part, Luke provides three examples of Jesus’ power and authority over every realm of existence. The first of these examples demonstrates Jesus’ lordship over the forces of nature (compare MATTHEW 8:23–27; MARK 4:35–41).*

8:22 the lake Refers to the Sea of Galilee.

8:24 and it became calm In the ancient Near East, the sea represented the forces of chaos; Jews believed the sea could only be controlled by Yahweh. Jesus’ command over the storm signals His divine authority.

8:25 Who then is this Questions about Jesus’ identity are a recurring theme in Luke (see LUKE 4:22).

8:26–39 *Luke shows Jesus’ power over the forces of the spiritual realm. There are parallel accounts of this exorcism in the other Synoptic Gospels (compare MATTHEW 8:28–34; MARK 5:1–20).*

8:26 the region of the Gerasenes Refers to Gadara, southeast of the Sea of Galilee.

8:28 Son of the Most High God In contrast to Jesus’ disciples (LUKE 8:25), the demons are well aware of Jesus’ divine identity and authority.

8:30 “Legion,” because many demons had entered into him A Roman legion consisted of 5,000–6,000 troops, thus indicating a massive horde of demons. Luke and Mark include this detail, but Matthew omits it.

8:31 abyss By the end of the first century AD—when much of the NT probably reached its final form—the abyss became known as the place where God confines demons (see REVELATION 9:1–2; 2 PETER 2:4; JUDE 6; compare REVELATION 11:7; 17:8; 20:1).

8:33 and were drowned The demons apparently meet their demise along with the pigs.

8:35 at the feet of Jesus Luke describes the man taking the place and posture of a learning disciple.

8:37 seized with great fear Luke’s narrative notes that the people are afraid (compare MATTHEW 8:34). It is not clear whether they are afraid of Jesus or perhaps of further conflict with demons should He remain in the area.

8:39 all that Jesus had done for him The man spread the news about God’s saving power and the arrival of the Messiah.

8:40–56 *Luke’s third demonstration of Jesus’ messiahship in this chapter involves two miracles. The first testifies to His power over sickness and the human body; the second shows His power over death. Parallel accounts appear in the other Synoptic Gospels (MATTHEW 9:18–26; MARK 5:21–43).*

8:42 an only daughter The Greek text implies that she was Jairus’ only child and heir, not merely his only daughter.

8:43 suffering from hemorrhages for twelve years The exact nature of the woman’s condition is unknown, but it would have rendered her unclean

according to the law (see LEVITICUS 15:25–31). Luke, a physician himself, notes that no doctors were able to heal her. An ongoing discharge and perpetual impurity would have made the woman an outcast.

8:47 she came trembling The woman might have feared that Jesus would be angry, since she did not ask permission—especially if touching Jesus made Him ceremonially unclean (see LUKE 8:43). Alternatively, her trembling may simply indicate an appropriate level of awe and reverence at the display of Jesus’ healing power.

8:48 your faith has saved you See LUKE 5:20.

8:51 except Peter and John and James These three disciples are portrayed as Jesus’ inner circle, with an up-close view of His power and authority (compare LUKE 9:28–29).

8:55 her spirit returned This is the second person raised from the dead by Jesus in Luke’s Gospel (compare LUKE 7:15).

8:56 he ordered them to tell no one The reason behind this instruction is not clear. Earlier in the chapter, after Jesus drove out the legion of demons, He gave the opposite advice, encouraging the man to tell everyone what God had done (LUKE 8:39). The different approaches might be due to the nature of the miracle (casting out demons as opposed to raising the dead), or it might be due to the location and audience (a non-Jewish region east of the Sea of Galilee versus the mostly Jewish area around Capernaum).

QUESTIONS

SMALL GROUP

INTRODUCTION

There are two decisions that are critical in every human life. The first decision is to accept Jesus, the Son of God, as a personal Saviour. The second decision has to do with discipleship. Will we follow Jesus completely?

In Luke, Jesus has continually presented Himself as the Messiah/Saviour and had demonstrated His authority. Now people had to choose. They had to decide to trust Jesus and commit themselves to Him, or to reject Him. We see a range of reactions. From those who accept, to those who hesitate and hold back. Those who avoid, to those who show outright animosity.

OPEN IN PRAYER

OPENING QUESTION

What kind of decision maker are you?

Jesus' words and actions, who He is, requires a response. Jesus is who He says and shows that he is. We are invited to trust and to obey Him.

READ SCRIPTURE

Have someone read LUKE 7-8

REVIEW

PROVIDE OPPORTUNITY TO SHARE

What were the main truths you heard from the LUKE 7-8 message on Sunday?

DISCUSSION

USE THE FOLLOWING QUESTIONS TO GUIDE YOUR DISCUSSIONS

- ▶ What about the centurion amazes Jesus? LUKE 7:1-10
 - What does this reveal about the place and importance of faith?

- ▶ What is the determining factor in Jesus' decision to raise the widow's son to life? LUKE 7:11-17

- ▶ What does John's actions reveal about his expectations of Jesus? LUKE 7:18-23
 - How does Jesus affirm He is the Messiah? LUKE 7:24-35
 - In what ways can we have wrong expectations of Jesus?

- ▶ According to LUKE 7:36–50, what actions or attitudes, might indicate whether a person is rejecting or embracing God's purpose?

- ▶ According to Jesus, we should “take care then how [we] hear” the word of God (LUKE 8:18).
 - In LUKE 8:1-18, what are some marks of careful listening to the word?

- ▶ How should members of God's family relate to one another, in light of Jesus' comparison between natural family relationships and that of believers? LUKE 8:19-21

- ▶ Each of the miracles of LUKE 8:22–56 highlights the distinction between fear and faith.
 - Which response in these accounts demonstrates fear, and what are they afraid of?
 - How does Jesus draw faith out of those who might otherwise be overcome by fear?

FINISH

PROVIDE OPPORTUNITY FOR EACH PARTICIPANT TO CONTRIBUTE PRAYER AND PRAISE POINTS AND AS A GROUP SHARE IN A TIME OF PRAYER

9:1-50

LUKE

And he said to all, “If anyone would come after me, let him deny himself and take up his cross daily and follow me.

LUKE 9:23

OVERVIEW

We now near the end of Jesus’ time in Galilee, and there are yet many places needing His ministry. So Jesus commissions His twelve disciples, empowers them to preach and to heal, and sends them out (LUKE 9:1–6). As they travel they hear much speculation about who Jesus really is (LUKE 9:7–9). Later, after Jesus had fed thousands with just a few loaves of bread and some fish (LUKE 9:10–17), the disciples reported the people’s gossip and Peter, speaking for them all, acknowledged Jesus as the Christ (LUKE 9:18–22). The disciples were correct—but following Jesus would not be easy, for it meant surrendering one’s will to God and so “losing” the old life in exchange for one that is different and new (LUKE 9:23–27). Jesus’ transfiguration, just a few days later, prefigured what Christ’s own self-surrender would mean: after the cross there would be a return to glory. The implication is clear. Glory awaits us when we too surrender fully to the Lord (LUKE 9:28–36). This surrender will teach us what greatness is (LUKE 9:37–50).

DAILY STUDIES

Take your time across the week to work through the following questions, activities, and reflections. Be prayerful as you seek truth in and through the Word. Jot down any questions, or additional observations you make so you can share them with your small group.

DAY 1

READ Luke 9:1-9

REFLECT How did Jesus set the disciples up for ministry?

RESPOND Commit yourself to serving God in His ministry, where He puts you, with who He puts before you.

DAY 2

READ Luke 9:10-17

REFLECT What is the secret to Jesus' ability to multiplying the loaves and fish?

RESPOND Offer up yourself, your time, energy to God, asking Him to multiply His plans and purposes through you, for His glory.

DAY 3

READ Luke 9:18-27

REFLECT What activities and attitudes are key to following Jesus?

RESPOND Ask God to show you what following Him is like. What is he showing you?

DAY 4

READ Luke 9:28-36

REFLECT What is the importance of the transfiguration?

RESPOND Thank God for the ways you have met and experienced Him across your life.

DAY 5

READ Luke 9:37-45

REFLECT What is Jesus seeking to teach His disciples through this?

RESPOND Affirm before God what truths were once hidden from you, but He has now revealed to you.

DAY 6

READ Luke 9:46-50

REFLECT How does Jesus present greatness?

RESPOND Ask God to test your heart and attitudes around greatness.

DAY 7

Listen and take notes from the Sunday morning message or listen online to the recorded sermon.

<https://www.kingstoncommunitychurch.com/recordings>

COMMENTARY

9:1–6 *In LUKE 6:13–16, Luke describes Jesus’ call of the Twelve to discipleship. Here, he records their commissioning as apostles—representatives sent out to proclaim the message that Jesus has inaugurated the kingdom of God. There are parallel accounts in the other Synoptic Gospels (compare MATTHEW 10:1–14; MARK 6:6–13).*

9:1 authority over all the demons and to cure diseases These powerful signs will show the validity of the disciples’ proclamation of the kingdom of God.

9:3 Take along nothing for the journey They were to rely on God for their provisions.

9:4 stay there and depart from there The Twelve should not be concerned with procuring better accommodations, which would be offensive to their hosts.

9:5 shake off the dust from your feet A sign of protest and a warning of impending judgment (compare ACTS 13:51; 18:6).

9:7–9 *Some people regarded Jesus as John the Baptist risen from the dead; others viewed Him as the OT prophet Elijah, who was expected to return someday (MALACHI 4:5). Herod, who beheaded John (MATTHEW 14:1–12), was anxious to learn about the true identity of Jesus.*

9:8 Elijah had appeared See LUKE 9:19.

9:9 he was wanting to see him Herod’s curiosity is finally satisfied when Pilate sends Jesus to Herod (LUKE 23:6–12).

9:10–17 *This section describes the return of the Twelve and the feeding of the 5,000.*

9:10 And when they returned Luke resumes the narrative from LUKE 9:6.

9:10 Bethsaida A village near Capernaum and the hometown of Peter, Andrew, and Philip (JOHN 1:44).

9:13 You give them something Jesus sets the stage for the miracle to follow.

9:13 no more than five loaves and two fish This response highlights that Jesus’ instruction must have seemed absurd to the apostles.

9:14 about five thousand men This estimate does not include women and children (compare MATTHEW 14:21).

9:16 gave thanks and broke them and began giving See MATTHEW 14:19.

9:18–20 *In light of the earlier discussion about Jesus’ identity (LUKE 9:7–9), Jesus asks His disciples what they have heard people saying. Then He asks for their opinion, and Peter responds correctly: Jesus is Yahweh’s Messiah (compare MATTHEW 16:13–19; MARK 8:27–29).*

9:18 Who do the crowds say that I am In Matthew, Jesus refers to the Son of Man when He asks this question, associating this apocalyptic, messianic figure with Himself (MATTHEW 16:13; compare MATTHEW 8:20).

9:19 Elijah The OT prophet Malachi had foretold that the return of Elijah would precede the day of judgment (MALACHI 4:5). Although Jesus' ministry may be compared to Elijah's, who was prophesied by Malachi as preceding the day of judgment, John the Baptist was the primary fulfillment of that prophecy (compare MATTHEW 16:14; 17:11).

9:20 The Christ of God Peter, perhaps acting as the group's spokesman, identifies Jesus as God's anointed one (see LUKE 4:17–21).

9:21–22 *As in Matthew and Mark, Peter's confession is followed immediately by Jesus' first prediction of His death and resurrection (compare MATTHEW 16:20–21; MARK 8:30–31).*

9:21 to tell this to no one Following His resurrection, Jesus' disciples would be commissioned to make known explicitly what His signs and wonders revealed—Jesus' identity as God's Son and anointed one. Compare Luke 8:56 and note.

9:23–27 *This is Jesus' first discussion in Luke about the cost of discipleship (compare MATTHEW 16:24–28; MARK 8:34–9:1). Jesus teaches more fully about this theme in LUKE 14:25–35.*

9:23 deny himself Refers to setting aside one's interests for the sake of God's kingdom.

9:23 take up his cross every day Jesus' disciples must be willing to follow Him every day, no matter what the cost. See MATTHEW 10:38.

9:24 will lose it By seeking to avoid the potential hardships associated with following Jesus, a person ends up losing his or her life.

9:24 will save it Those who embrace Jesus' call to discipleship—including the difficulties it brings—will be saved (compare JOHN 3:16–17).

9:26 Son of Man See MATTHEW 8:20; compare LUKE 5:24; 6:22; 7:34; 9:22.

9:27 until they see the kingdom The precise meaning of Jesus' statement here is difficult to determine. See MATTHEW 16:28.

9:28–36 *Jesus ascends a mountain to pray and is transformed into His heavenly glory. Parallel accounts appear in the other Synoptic Gospels (MATTHEW 17:1–9; MARK 9:2–10).*

9:28 Peter and John and James See LUKE 8:51.

9:28 the mountain Luke's account offers few geographical clues, but Matthew appears to place the transfiguration near Caesarea Philippi, a city located at the base of Mount Hermon, roughly 25 miles north of the Sea of Galilee. Another possibility is Mount Tabor, southwest of the Sea of Galilee. See MATTHEW 17:1.

9:29 the appearance of His face became different Recalls Moses' change in appearance when he met with God (EXODUS 34:29–30).

9:30 Moses and Elijah Moses received the law; Elijah was one of Israel's great prophets. This scene portrays Jesus' ministry as fulfilling those traditions. It also clarifies Jesus' identity: He is not Elijah or another ancient prophet; He is the Messiah—He is God incarnate (compare LUKE 1:29–38; 9:19–20).

9:31 speaking about his departure This element advances Luke's portrayal of Jesus' divine messiahship: Jesus knew what awaited Him in Jerusalem and that He would soon return to God the Father.

9:33 three shelters The Greek term used here refers to tents or another form of temporary dwelling.

9:34 cloud In the OT, God's presence is often indicated by the appearance of a cloud (e.g., EXODUS 13:21–22; 19:9, 16; EZEKIEL 10:4).

9:35 This is my Son For the second time in Luke, God directly affirms Jesus as His Son—the first being at Jesus' baptism (LUKE 3:22); Gabriel also proclaimed this to Mary (LUKE 1:32). Here, the voice addresses the disciples rather than Jesus (compare LUKE 3:22).

9:37–43 After the disciples are unable to heal a demon-possessed boy, his father implores Jesus to intervene. After critiquing the present generation for its weak faith, Jesus casts out the evil spirit. Parallel passages occur in the other Synoptic Gospels (MATTHEW 17:14–21; MARK 9:14–29).

9:40 they were not able Despite the power and authority the disciples received from Jesus (LUKE 9:1), they cannot cast out the demon. In Mark's account, Jesus explains their inability (MARK 9:28–29).

9:41 O unbelieving and perverted generation See MATTHEW 17:17.

9:44–45 In LUKE 9:22, Jesus predicted His death and resurrection; now He predicts His betrayal. Compare MATTHEW 17:22–23; MARK 9:30–32.

9:45 it was concealed from them This insight is not recorded by Matthew or Mark.

9:46–48 Jesus perceives the disciples arguing over which of them is the greatest. He explains that the least among them is the greatest in God's kingdom. Compare MATTHEW 18:1–5; MARK 9:33–37.

9:46 might be greatest This debate is ironic in light of the preceding events, which showed the disciples to be limited in their power (LUKE 9:40) and understanding (LUKE 9:45).

9:47 a child Graeco-Roman society regarded children as insignificant. Jesus calls the child to illustrate the reversal of values in God's kingdom (compare LUKE 13:30; 14:12–14; MATTHEW 18:2).

9:49–50 Jesus tells His disciples not to hinder the ministry of others who follow Jesus differently than them. Compare MARK 9:38–41.

9:50 not against you is for you The ministry of God's kingdom is not exclusive to the Twelve; it is the responsibility of all of Jesus' followers.

QUESTIONS

SMALL GROUP

INTRODUCTION

The climax of the first phase of Jesus' ministry, sees Jesus sending His disciples out again to go from house to house and village to village to proclaim the Gospel and to heal. When the disciples returned from their mission, crowds followed Jesus to a plain outside Bethsaida. He welcomed them, spoke more on the kingdom of God, cured those who needed healing, and even met their need for food. The question remains for each person, who do you say Jesus is?

We are now seeing a shifts of focus in Luke. Jesus now focuses more specifically on discipleship. How Jesus' followers can grow to experience the abundant new life, that is ours in him.

OPEN IN PRAYER

OPENING QUESTION

What would you find hardest to give up on a daily basis?

To be or not to be disciples is the choice we face. We can be disciples if we deny the old in us, choose God's will daily, and follow Jesus.

READ SCRIPTURE

Have someone read LUKE 9:1-50

REVIEW

PROVIDE OPPORTUNITY TO SHARE

What were the main truths you heard from the LUKE 9:1-50 message on Sunday?

DISCUSSION

USE THE FOLLOWING QUESTIONS TO GUIDE YOUR DISCUSSIONS

- ▶ In LUKE 9:1, Jesus entrusts the 12 apostles with “power and authority” to extend his ministry.
 - What accompanied this opportunity to serve? LUKE 9:1-6
 - Have you ever experienced similar consequences?

- ▶ What do you think Jesus is teaching His disciples in LUKE 9:10-17?

- ▶ Peter says Jesus is the Christ (LUKE 9:18-21). From what source do we get our convictions about who Jesus is? Cf: JOHN 16:13-14

- ▶ LUKE 9:22-27 explores the costs of being a disciple of Jesus.
 - How are we to deny ourselves?
 - In what ways can we daily take up our cross?
 - What social pressures today, might cause us to hesitate in proclaiming Jesus or living for him?

- ▶ What does the transfiguration reveal about Jesus? LUKE 9:28-36

- ▶ What question do you have from the interactions in LUKE 9:37-45?

- ▶ How does the kingdom view of “great” differ from the worlds view of greatness? LUKE 9:46-50

- ▶ From Luke 1-9, what have we seen, as key parts in the journey of discipleship?

FINISH

PROVIDE OPPORTUNITY FOR EACH PARTICIPANT TO CONTRIBUTE PRAYER AND PRAISE POINTS AND AS A GROUP SHARE IN A TIME OF PRAYER

