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## Joshua Nations

# Luke

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# Luke

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## A. Overview and Summary.

1. Luke, as well as Acts, were written by the same person and is attributed to Luke, a companion of the Apostle Paul, by earliest church tradition. Luke is recognized as a physician by Paul (Colossians 4:14) and was probably a gentile. This would make him the only gentile who wrote any of the books of the New Testament. His style demonstrates an educated person, yet like all of the books of the Bible, was written under the inspiration of the Holy Spirit (2 Timothy 3:16).
2. He writes to “Most excellent Theophilus” (1:3), who may have been a Roman official. It is very possible the two books, considered to be written at the same time, comprise the written defense of Paul who had appealed to Caesar (Acts 25:11). There are second century references to a Theophilus, who was a leader of the city of Antioch at the time of Luke, and he may have been a benefactor of Paul and Luke in their missionary journeys. This would explain Luke’s words, “so that you may know the certainty of the things you have been taught” (1:4). Luke makes no mention of the destruction of Jerusalem (70 AD) or of the death of James about 62 AD, so it is believed that the books were written about 60 AD.
3. Luke was not an eyewitness, but he gathered as part of his research, testimony of eyewitnesses, who from the beginning were ministers of the Word (1:2). He also took much information from the gospel of Mark, as 60 percent of this gospel is a repetition of Mark’s contents. For this reason, this synopsis will streamline much of this gospel and focus on unique passages.

## B. Chapter One.

1. After the introduction the chapter foretells the birth of John the Baptist. His father Zechariah and his mother Elizabeth, were advanced in age and beyond the normal ability to have children. Zechariah was a priest of the division Abijah and was selected by lot to go into the temple court and burn incense. While there, he is confronted by the angel Gabriel, who tells him that Elizabeth will have his son, and they will call him John. He is told by the angel that, “He will be a joy and delight to you, and many will rejoice because of his birth, for he will be great in the sight of the Lord. He is never to take wine or other fermented drink, and he will be filled with the Holy Spirit even before he is born. He will bring back many of the people of Israel to the Lord their God. And he will go on before the Lord, in

the spirit and power of Elijah, to turn the hearts of the parents to their children and the disobedient to the wisdom of the righteous—to make ready a people prepared for the Lord” (1:14-17).

2. Zechariah expresses his doubts and because of his unbelief, Gabriel tells him that he will not be able to speak until John is born. Zechariah goes out of the temple and communicates silently to those waiting that he has seen a vision.
3. The chapter goes on to detail the story of Gabriel going to the virgin Mary. He tells her, “Do not be afraid, Mary; you have found favor with God. You will conceive and give birth to a son, and you are to call him Jesus. He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David, and he will reign over Jacob’s descendants forever; his kingdom will never end” (1:30-33). Mary also expresses her doubts as she is a virgin and has never known a man. Gabriel tells her “The Holy Spirit will come on you, and the power of the Most High will overshadow you. So, the holy one to be born will be called the Son of God” (Vs. 1:35). He goes on to tell her of her relative Elisabeth’s pregnancy. Mary declares “I am the Lord’s servant, may your word to me be fulfilled” (1:38).
4. Mary goes to visit Elizabeth, who is in her sixth month. When Mary enters her house, the baby leaps within Elizabeth who declares, “As soon as the sound of your greeting reached my ears, the baby in my womb leaped for joy. Blessed is she who has believed that the Lord would fulfill his promises to her!” (1:44-45). Mary then breaks forth into song (1:46-55) which today is called the “Magnificat” or in Latin meaning “My soul magnifies the Lord”. She stays with Elizabeth for three months and then returns home to Nazareth.
5. The balance of the chapter details the birth of John the Baptist and Zechariah’s prophecy that John will be called a prophet of the Most High to go before the Lord to prepare the way for Him (1:76).

C. Chapter Two contains the most detailed account of the Nativity in the New Testament.

1. A census is mandated by Caesar Augustus requiring that all the Roman empire be registered. Joseph and Mary, who is close to delivering Jesus, are required to go to their tribal home, of Judah, in Bethlehem where she delivers Jesus. The journey from Nazareth to Bethlehem is quite arduous, but this fulfills the prophecy of Micah 5:2: “But you, Bethlehem Ephrathah, though you are small among the

clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times.”

2. An angel goes to shepherds who were keeping watch with their flocks. It is believed that these were sheep that were destined to be sacrificed upon the altar in the temple in Jerusalem. This is significant in that the shepherds were told to go to Bethlehem and see “a Savior, who is Christ the Lord” (2:11). Jesus, who is called the “lamb of God” (John 1:29), will be sacrificed on the Cross to take away our sins.
3. Jesus was circumcised on the eighth day (2:21) after His birth according to the Mosaic Law (Leviticus 12:3). It is an interesting medical fact, that was not known in Jesus’ time, that Vitamin K peaks in a newborn baby on the eighth day after their birth. Vitamin K plays a pivotal role in clotting that stops bleeding.
4. After the purification rites required by the Law of Moses for Mary were complete, they take Jesus to Jerusalem to present Him to the Lord as was required by Mosaic Law (Exodus 13:2,12) for the first-born male. They are met by Simeon, a righteous and devout man who had been given a word from the Lord that he would not die until he had seen the Lord’s Messiah. He takes Jesus in his arms and praises God. Coming up at that moment, was Anna, a prophet and an 84-year-old widow who also gave thanks to God.
5. The chapter concludes with a unique narrative of Jesus at age twelve. His parents had gone to Jerusalem, as was their custom, for the festival of Passover. On the way back, they assumed Jesus was with others in the caravan and did not miss Him at first. When they could not find Him, they returned to Jerusalem and eventually found him after three days of searching. He was sitting in the temple courts among the teachers listening to them and asking them questions. All were amazed at His understanding and His answers (2:46-47). They rebuke Him for causing them anxiety. His response was, “Why were you searching for me?” he asked. “Didn’t you know I had to be in my Father’s house?” (2:49), They did not understand what he meant. He returned to Bethlehem and was obedient to them. “And Jesus grew in wisdom and stature, and in favor with God and man” (2:52).

#### D. Chapter Three.

1. The chapter begins with John the Baptist preaching repentance for the forgiveness of sins. He cries out, “You brood of vipers! Who warned you to flee from the coming wrath? Produce fruit in keeping with repentance. And do not begin to say to yourselves, ‘We have Abraham as our father.’ For I tell you that

out of these stones God can raise up children for Abraham. The axe is already at the root of the trees, and every tree that does not produce good fruit will be cut down and thrown into the fire” (3:7b-9).

2. Jesus comes to John to be baptized, not for repentance for sin but to fulfill all righteousness as He begins His ministry at about 30 years old. The chapter continues with His genealogy, beginning with His supposed earthly father Joseph and going back to Adam, son of God. As was noted in the gospel of Matthew, this genealogy is different from the one there as this is Mary’s genealogy. The royal line is recorded through Matthew, while Christ’s physical descent from David is recorded through Mary.

#### E. Chapter Four.

1. The chapter begins with Jesus being led by the Spirit into the wilderness where He is tempted by Satan. In each of the temptations, Jesus responds by quoting Scripture and Satan leaves Him.
2. Jesus returns to Galilee and to His hometown of Nazareth. He goes into the synagogue and is handed the scroll of Isaiah to read. He reads: “The Spirit of the Lord is on me, because He has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free, to proclaim the year of the Lord’s favor” (Isaiah 61:1-2a). He stops in the middle of verse two as the rest of the verse says: “and the day of vengeance of our God”. Jesus did not come in His incarnation to bring vengeance, but restoration. In His second coming, He will bring God’s wrath and vengeance.
3. Jesus sits down and says, “Today, this Scripture is fulfilled in your hearing” (4:21b). Jesus continues by saying that no prophet is honored in his own hometown and gives examples from the Old Testament to that effect. This makes the crowd angry and they drive Him out of the synagogue to a brow of a hill where they were going to throw Him off, but He walks through the crowd and goes on His way.
4. He goes to Capernaum where He drives out a demon from a man in the synagogue. He then goes to Simon Peter’s house where He heals Simon’s mother-in-law.

F. Chapter Five repeats material found in the Gospel of Matthew. Jesus calls His first disciples, He heals a man with leprosy, a paralyzed man, who was let down through the roof, His calling of Levi (Matthew) and being questioned about fasting.

G. Chapter Six begins with the narrative of Jesus' disciples plucking heads of grain on the Sabbath and Jesus declaring that He is Lord of the Sabbath. He goes up to a mountainside to pray and then calls His twelve disciples. He then goes down to a "level place" (6:17) where He is met by a large crowd and presents what looks like the Sermon of the Mount. This sermon also starts with the beatitudes and continues with very similar material. Some believe it is the same sermon, but there are differences. Matthew has more material, but it is possible that they are two different sermons. For this reason, this passage is sometimes called the Sermon on the Plain.

H. Chapter Seven covers material found in the other two synoptic Gospels. It begins with the healing of the Roman centurion's servant. It continues with Jesus going to a town named Nain where He raises the only son of a widow. It continues with the interaction of John the Baptist's disciples. The chapter concludes with the narrative of a sinful woman weeping on Jesus' feet, wiping them with her hair and then anointing them with costly perfume. All four Gospels tell similar stories of a woman anointing Jesus. Matthew and Mark tell of the same incident but do not give her name. John's Gospel takes place during Passover week in Bethany and it is Mary, Lazarus' sister who anoints His feet and wipes them with her hair. This account in Luke takes place earlier in Jesus' ministry and the woman is anonymous. All three accounts involve anointing of Jesus. The anointing of His feet prefigures Jesus washing of His disciples' feet showing humility and love. The anointing of His head signifies his kingship as this was done in the Old Testament. In the account here in Luke, she is showing gratitude that her many sins are forgiven and for her great love of Jesus.

I. Chapter Eight is a repetition of material found earlier in the other two synoptic Gospels. It begins with the parable of the Sower, continues with the parable of the lamp on the stand, Jesus calming the storm, restoring a demon possessed man, and concludes with His healing a sick woman and raising a dead girl.

J. Chapter Nine also is a repeat of material found in the other synoptic gospels. Jesus sends out the twelve but then there is mention that Herod had heard of all that was going on and was perplexed, and that that he tried to see Him (9:7-9). The chapter continues with Jesus feeding the 5,000, Peter declaring that Jesus is the Messiah, the transfiguration, and Jesus predicting His death a second time. As the time

approaches Jesus' crucifixion, He goes by a Samaritan village but His disciples are refused assistance. They ask Jesus if they should call down fire from heaven to destroy them. Jesus rebukes them and they go on to another village. The chapter concludes with Jesus telling the cost of following Him, "No one who puts a hand to the plow and looks back is fit for service in the kingdom of God" (9:62).

K. Chapter Ten contains much unique material not found in the other two synoptic gospels.

1. Jesus sends out 70 to go before Him to every place where He was about to go. Some manuscripts read 72 but the exact number is not as important as to what instructions He gave them. He told them to go out two by two, and that they were like lambs in the midst of wolves. Among other instructions, they were to carry no provisions, eat what was given to them, to heal the sick and to tell them that the Kingdom of God has come near to them. They return rejoicing as they said, "Lord, even the demons submit to us in Your name" (10:17). He replied, "I saw Satan fall like lightning from heaven. I have given you authority to trample on snakes and scorpions and to overcome all the power of the enemy; nothing will harm you. However, do not rejoice that the spirits submit to you, but rejoice that your names are written in heaven" (10:18-20).
2. What follows is the parable of the Good Samaritan. The parable is given in response to Jesus being questioned by a lawyer, or one who was skilled in the Mosaic Law. He asked Jesus what he must do to inherit eternal life. Jesus asks him what is written in the Law. He responds, "'Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind' (Deuteronomy 6:5); and, 'Love your neighbor as yourself'" (Leviticus 19:18). Jesus tells him to do this and he will live. But wishing to justify himself, the lawyer asks Jesus "Who is my neighbor?" (10:29).
3. Jesus then tells of a man who was going down from Jerusalem to Jericho and was attacked by robbers who beat him, took his clothes and left him. A priest came by on the other side, but left. Then a Levite also came by and also left him. Then a Samaritan came and ministered to him. He poured oil and wine on his wounds, bandaged him, and put him on his donkey and took him to an inn. There, he told the inn keeper to care for him, giving him two denarii and if there was additional cost, he would pay upon his return trip. Jesus was pointing out that it was a Samaritan, who were considered unworthy by the Jews due to their mixed heritage that took care of the man. Jesus asked of the three, who he thought was

the neighbor to the man beaten by the robbers. The lawyer could not even say the Samaritan, but replied “the one who had mercy on him” (10:37). Jesus was pointing out the difference between those who know the law and those who do it. He then tells the lawyer to go and do likewise (10:37).

4. The chapter concludes with a brief narrative of Jesus’ interaction at the house of Mary and Martha. Mary sat at Jesus feet taking in all that He said. Martha was encumbered by all the necessary preparations. She tells Jesus to instruct Mary to help her. Jesus tells Martha that she is worried about many things but Mary has chosen the better part which will not be taken from her (10:42). Martha was doing what the culture of her day required of a woman, to manage the house and prepare the food for the guests. It is very understandable that she would be frustrated with her sister. But Mary was sitting at the feet of Jesus receiving with the disciples what He said. This relationship would not be taken from her. As busy Christian workers, we need to be sensitive to continue to build that relationship with Jesus which will not be taken from us.

L. Chapter Eleven opens with what we call the Lord’s prayer. This version is different from that given on the Sermon on the Mount due to context. This version is shorter. It is believed that the one in Matthew chapter six was given to a large group of people while this version was given in response to a request from one of His disciples. The balance of the chapter repeats material found in the other Synoptic Gospels including Beelzebul and Jesus’ words about a house divided against itself will not stand. The chapter continues with the sign of Jonah, the lamp of the body and Jesus’ pronouncement of woes upon the Pharisees and experts in the Law.

M. Chapter Twelve Continues with some material that is covered in the other Synoptic Gospels and some new material.

1. The chapter begins with Jesus’ warnings about fearing God who can after the body is killed, throw you into hell. He then says, “When you are brought before synagogues, rulers and authorities, do not worry about how you will defend yourselves or what you will say, for the Holy Spirit will teach you at that time what you should say” (12:11-12)
2. The chapter continues with the parable of the wealthy fool. Jesus gave it in response to a request by a man to divide the inheritance with him. The parable tells of a wealthy man whose crops brought in abundance. He purposes to tear down his old barns and builds new ones to house all the produce. He then says to himself, “You have plenty of grain laid up for many years. Take life easy; eat,

drink and be merry.” But God said to him, ‘You fool! This very night your life will be demanded from you. Then who will get what you have prepared for yourself?’ “This is how it will be with whoever stores up things for themselves but is not rich toward God” (12:19-21). Jesus then tells His disciples not to worry about how they will be fed or clothed, but to seek the kingdom and all these things will be added to them.

3. The chapter continues with an admonition to watch and pray for Christ’s return. Jesus concludes that teaching with what some have said is the most sobering verse in the New Testament. It is given to Jesus’s followers that includes those of us in the church: “The servant who knows the master’s will and does not get ready or does not do what the master wants will be beaten with many blows. But the one who does not know and does things deserving punishment will be beaten with few blows. From everyone who has been given much, much will be demanded; and from the one who has been entrusted with much, much more will be asked” (12:47-48).
4. Jesus continues with a statement that following Him will bring division in a home: “Do you think I came to bring peace on earth? No, I tell you, but division. From now on there will be five in one family divided against each other, three against two and two against three. They will be divided, father against son and son against father, mother against daughter and daughter against mother, mother-in-law against daughter-in-law and daughter-in-law against mother-in-law” (12:51-53).
5. The chapter concludes with Jesus’ warning that the people could interpret the weather as an example but not be able to interpret the present time. He then gives another sobering statement: “Why don’t you judge for yourselves what is right? As you are going with your adversary to the magistrate, try hard to be reconciled on the way, or your adversary may drag you off to the judge, and the judge turn you over to the officer, and the officer throw you into prison. I tell you, that you will not get out until you have paid the last penny” (12:57-59).

N. Chapter Thirteen also presents a mixture of unique as well as material presented in the other Synoptic Gospels.

1. The chapter opens with some telling Jesus about the Galileans whose blood Pilate mixed with their sacrifices. We do not have any other details about this incident either from Scripture or secular sources. It is believed that some Galileans were in Jerusalem at the temple and started a commotion on the temple mount. Pilate

responded and violently put down the disturbance. Jesus uses the incident to ask them if they believed they were worse sinners than all the other Galileans because they suffered this way? He then mentions another incident of eighteen individuals upon whom the tower of Siloam fell on and asks if they were more guilty than others living in Jerusalem? He then says, "But, unless you repent, you too will all perish" (13:1-5).

2. The chapter continues with a parable about a man who had a fig tree growing in his vineyard. It did not produce fruit for three years, so he tells the vineyard gardener to cut it down. The gardener asks him to allow him to let it grow for one more year and he will dig around it and fertilize it. He will cut it down then if it does not produce fruit. This parable can be interpreted symbolically with God representing the vineyard owner, the gardener as Jesus and the fig tree as Israel. John the Baptist and Jesus had been preaching repentance for the forgiveness of sins for three years with limited results as to fruit. Jesus will be ministering for a few more months before His crucifixion meaning that there was still time for fruit. God is gracious and He gave Israel much more time than one year. God destroyed Jerusalem in 70 AD, about 40 years later, as there was no fruit from many Jews.
3. He heals a crippled woman on the Sabbath and the parable of the mustard seed and yeast, is repeated. On the way to Jerusalem, Jesus is asked if only a few will be saved. He responds that they must enter through the narrow door because once the owner of the house gets up and closes the door, the opportunity will be lost. Jesus then said: "There will be weeping there, and gnashing of teeth, when you see Abraham, Isaac and Jacob and all the prophets in the kingdom of God, but you yourselves thrown out. People will come from east and west and north and south, and will take their places at the feast in the kingdom of God. Indeed, there are those who are last who will be first, and first who will be last" (13:28-30).
4. Some Pharisees come to Jesus and tell Him to leave that place as Herod wants to kill Him. Jesus responds that no prophet can die outside of Jerusalem. He then says: "Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, and you were not willing. Look, your house is left to you desolate. I tell you, you will not see me again until you say, 'Blessed is he who comes in the name of the Lord'" (13:34-35).

O. Chapter Fourteen contains much new material.

1. The chapter begins with Jesus healing a man with a swollen body at the house of a prominent Pharisee. He asked the Pharisees if it was lawful to heal on the Sabbath. He did not receive a response. He then said, “If one of you has a child or an ox that falls into a well on the Sabbath day, will you not immediately pull it out? ”And they had nothing to say” (14:5-6).
2. At the same dinner table, when He noticed how the guests picked the places of honor at the table, He told them this parable: “When someone invites you to a wedding feast, do not take the place of honor, for a person more distinguished than you may have been invited. If so, the host who invited both of you will come and say to you, ‘Give this person your seat.’ Then, humiliated, you will have to take the least important place. But when you are invited, take the lowest place, so that when your host comes, he will say to you, ‘Friend, move up to a better place.’ Then you will be honored in the presence of all the other guests. For all those who exalt themselves will be humbled, and those who humble themselves will be exalted” (14:7-11).
3. He then told His host, “When you give a luncheon or dinner, do not invite your friends, your brothers or sisters, your relatives, or your rich neighbors; if you do, they may invite you back and so you will be repaid. But when you give a banquet, invite the poor, the crippled, the lame, the blind, and you will be blessed. Although they cannot repay you, you will be repaid at the resurrection of the righteous” (14:12-14).
4. Jesus then tells the parable of the great banquet. It is similar to that told of the wedding feast in Matthew 22:1-14 but with differences. Here, a man prepares a great feast for His guests and tells his servant to go and tell those invited as all things were ready. They reject the invitation for various reasons. This angers the master, and he tells his servant to go out and invite into the alleys of the town and invite the poor, crippled, blind and the lame. They come, but there is still room. The master then tells the servant, “Go out to the roads and country lanes and compel them to come in, so that my house will be full. I tell you, not one of those who were invited will get a taste of my banquet” (14:23). The invited guests were the Jews, but they rejected Jesus as their Messiah. The invitation was then extended to those society rejected and to the gentiles. But the Jews who rejected Jesus will not experience the feast.
5. The chapter concludes with Jesus telling of the cost to be His disciple. He tells of counting the cost by using the illustration of building a tower and determining if finances are sufficient and a king going against another king with a smaller army.

He cautions that unless we are willing to give up everything we have, we cannot be His disciple.

P. Chapter Fifteen contains three parables of Jesus. The lost sheep is also found in Matthew 18:10-14. The parables of the lost coin and the lost son (prodigal son) are found only in this gospel.

1. The lost sheep is the one out of 100 that strays from the rest of the flock. The shepherd leaves the other 99 and goes to find it. The parable represents God's love to seek and save the lost.
2. The lost coin is of a woman who has 10 silver coins and loses one in her home. She seeks diligently for it and finds it. This parable also represents an unsaved individual for whom the Holy Spirit seeks and finds.
3. The lost son, commonly referred to as the prodigal son is about a son who leaves his father taking his portion of the father's inheritance. He goes to a far-off country and squanders it on sinful living. This is a story of repentance and reconciliation. We too can rebel against our Father and fall back into sin. But we can repent and like the father in this parable, our heavenly Father is watching for our return.

Q. Chapter Sixteen.

1. The chapter opens with Jesus' parable of the shrewd manager. This parable is found only in Luke's gospel. A manager is called to account for the way in which he has been administering his master's goods as he was accused of wasting the master's possessions. This causes the manager anxiety as he knows he is about to lose his job. He knows he is not strong enough to dig and too ashamed to beg. So, he purposes to call in the master's debtors and settle their accounts at a reduced fee. The intention is that when he is removed from his office, they will welcome the manager into their homes.
2. Jesus then comments on this parable: "The master commended the dishonest manager because he had acted shrewdly. For the people of this world are shrewder in dealing with their own kind than are the people of the light. I tell you, use worldly wealth to gain friends for yourselves, so that when it is gone, you will be welcomed into eternal dwellings" (16:8-9). The message Jesus was communicating was not to be dishonest in business dealings, but to be wise in this life by managing possessions with the intent of reaching the lost for the kingdom. By doing so, the lost will be saved and they will welcome you in eternity.

3. Jesus also said about this parable: “Whoever can be trusted with very little can also be trusted with much, and whoever is dishonest with very little will also be dishonest with much. So, if you have not been trustworthy in handling worldly wealth, who will trust you with true riches? And if you have not been trustworthy with someone else’s property, who will give you property of your own?” (16:10-12). “The Pharisees, who loved money, heard all this and were sneering at Jesus. He said to them, ‘You are the ones who justify yourselves in the eyes of others, but God knows your hearts. What people value highly is detestable in God’s sight’” (16:14-15).
4. The chapter concludes with the story of Lazarus and the rich man. Although told in the format of a parable, bible scholars point out that unlike Jesus’s parables, this one names the characters of Abraham and Lazarus. So, many conclude that this is an actual story. Lazarus lies outside the gate of a rich man and is covered with sores hoping, to eat from that which falls from the rich man’s table. The rich man is seemingly oblivious of Lazarus’s situation. Both die; Lazarus is carried to Abraham’s side by angels while the rich man goes to Hades and is in torment. The rich man looks up and sees Abraham and Lazarus in a pleasant place (Paradise). He begs Abraham to send Lazarus to comfort him with water on this finger to cool his tongue as he is in agony from the flames. Abraham refuses and tells him that in life, the rich man enjoyed pleasures while Lazarus suffered but, now Lazarus is being comforted and the rich man is in agony.
5. Abraham also tells him that it is impossible due to a great chasm that separates them that no one can cross. The rich man then asks Abraham to send Lazarus to his still living brothers so that they will not have the same fate as him. Abraham tells him that they have Moses and the prophets and that if they do not listen to them, even if someone should rise from the dead, they would not believe.
6. There are some very profound things to learn from this story. First, heaven and hell (Hades) are real. Unfortunately, many preachers and teachers of the Bible do not warn of the danger of unbelief and the destiny of those who reject the offer of salvation. Secondly, being poor does not earn you a place in heaven nor does being rich exclude you from heaven. We always must interpret Bible passage using the entire Bible. Lazarus was justified by believing in Mose and the prophets although he could not offer sacrifices or give alms due to his condition. The rich man did not believe in Moses or the prophets nor did he care for the poor, which is a requirement of the Law of Moses (see Leviticus 25:35-36 and Deuteronomy 15:7-11 as examples). The New Testament is very clear that no one

comes to the Father except through salvation in Jesus (John 14:6). Jesus was also using this opportunity to point out that many will reject the offer of salvation even though Jesus would later rise from the dead.

7. Some additional comments about heaven and hell. These are temporary places. When we die, we are assured that: "God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus" (Ephesians 2:6). Also, to be absent from the body is to be present with the Lord (2 Corinthians 5:8). But we are also told in Revelation chapter 21 that there will be a new Heaven and a new earth. We also see in Revelation that Hades (hell) will be cast into the Lake of Fire (Revelation 20:14). The Lake of Fire is the eternal destiny of Satan and his fallen angels as well as those who reject Christ's offer of salvation. This is a stern warning that we should not neglect telling our unsaved friends about. The new heaven and earth are the destiny of those who do believe, and they will spend eternity with Jesus and the Father.

R. Chapter Seventeen contains a variety of teachings.

1. Jesus said that things that offend will come, but woe to anyone through whom they come. He goes on to say that it would be better if a millstone was tied around their neck than to cause any one of these little ones to stumble (17: 1-3).
2. He goes on to say that if a brother or sister sins against you, rebuke them and if they repent, forgive them. Even if they sin seven times in one day but come to you saying "I repent", you must forgive them (17:3b-4).
3. Jesus continues with an example of a servant who comes in from the field. The master does not tell him to sit down and eat, but rather orders him to wait on him and afterward, to eat and drink. "Will he thank the servant because he did what he was told to do? So, you also, when you have done everything, you were told to do, should say, 'We are unworthy servants; we have only done our duty'" (17:9-10). Jesus was making a point that we as God's servants should serve Him as is our duty and not expect thanks as we were doing what is expected of us. Of course, there are rewards in Heaven for faithful service, but this passage does provide a balance to our expectations.
4. Jesus is traveling towards Jerusalem along the border of Galilee and Samaria and is met in a village by ten lepers. They cry out for mercy and He tells them to go show themselves to the priests. As they are going, they are healed. One returns and falls at Jesus' feet thanking Him. Jesus asks where are the other nine? But no

one returned to thank Him except this Samaritan. He tells him to go as his faith has made him well (17:11-19).

5. The chapter concludes with Jesus' teaching about the coming of the kingdom of God. "Just as it was in the days of Noah, so also will it be in the days of the Son of Man. People were eating, drinking, marrying and being given in marriage up to the day Noah entered the ark. Then the flood came and destroyed them all. It was the same in the days of Lot. People were eating and drinking, buying and selling, planting and building. But the day Lot left Sodom, fire and sulfur rained down from heaven and destroyed them all. It will be just like this on the day the Son of Man is revealed" (17: 26-30).
6. "On that day no one who is on the housetop, with possessions inside, should go down to get them. Likewise, no one in the field should go back for anything. Remember Lot's wife! Whoever tries to keep their life will lose it, and whoever loses their life will preserve it. I tell you, on that night two people will be in one bed; one will be taken and the other left. Two women will be grinding grain together; one will be taken and the other left" (17:31-35). This passage has been taken by some to show that Jesus was speaking of the world where a 24-hour clock was in effect in that some will be laboring during the day and some sleeping. We do not know the hour or the day of His return.
7. Jesus then concludes with these words: "Where there is a dead body, there the vultures will gather" (17:37). In the Bible, vultures represent death. As this passage refers to end times, some Bible scholars believe this refers to those who die following the Antichrist.

## S. Chapter Eighteen.

1. Jesus tells His disciples a parable of a widow and an unrighteous judge as an example of perseverance in prayer. A widow came repeatedly to the judge asking for justice against an adversary. The judge refuses to answer her request. But finally, he says: "Even though I don't fear God or care what people think, yet because this widow keeps bothering me, I will see that she gets justice, so that she won't eventually come and attack me!" (18:4-5). Jesus concludes this portion with: "Listen to what the unjust judge says. And will not God bring about justice for his chosen ones, who cry out to him day and night? Will he keep putting them off? I tell you, he will see that they get justice, and quickly. However, when the Son of Man comes, will he find faith on the earth?" (18:6-8).

2. Jesus tells a parable of a Pharisee and a tax collector to show some who were confident in their own righteousness but looked down on everyone else. The Pharisee boasted in his prayer that he was not like others who sinned and the tax collector. The tax collector would not look up to heaven but beat his breast and cried out to God “Have mercy on me, a sinner” (18:13). Jesus then says: “I tell you that this man, rather than the other, went home justified before God. For all those who exalt themselves will be humbled, and those who humble themselves will be exalted” (18:14).
3. The chapter continues by relating how Jesus cared for the children: “People were also bringing babies to Jesus for him to place his hands on them. When the disciples saw this, they rebuked them. But Jesus called the children to him and said, “Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these. Truly I tell you, anyone who will not receive the kingdom of God like a little child will never enter it” (18:15-17).
4. The chapter concludes with narratives that were recorded in the previous synoptic gospels. They are the story of the rich young ruler, Jesus predicting his death for the third time and a blind beggar receiving his sight as Jesus approached Jericho.

#### T. Chapter Nineteen.

1. The chapter begins with the story of Zacchaeus, the tax collector. He was a wealthy man, as he was the chief tax collector in Jericho. He was also short and climbed up into a sycamore tree as Jesus was coming his way. Jesus looks up at him and tells him to come down as He will stay at his house that day. Zacchaeus stands up and says that he will give half of his possessions to the poor and if he has defrauded anyone, he will repay four times the amount. Jesus responds: “Today salvation has come to this house, because this man, too, is a son of Abraham. For the Son of Man came to seek and to save the lost” (19:9-10). Zacchaeus demonstrated a true repentance of his former life when confronted by Jesus. His salvation came from his repentance and recognition that Jesus is the Messiah who came to seek and save him.
2. The chapter then tells of the parable of the ten minas. This parable is similar to the parable of the talents (Mathew 25:14-30), but there are differences. Jesus tells this parable as He was nearing Jerusalem, and the people thought that the kingdom of God was going to appear at once (19:11). A mina was a large sum of money equivalent to three months of wages for a laborer. Ten servants are each

given ten minas by a nobleman who was going off to a far country to have himself appointed king before returning. He tells them to put the money to work until he returns. “But his subjects hated him and sent a delegation after him to say, ‘We don’t want this man to be our king’” (19:14). Upon his return, he calls his servants to find out what they had done with his money.

3. The first servant relates that he earned ten more minas. He is rewarded with being appointed over ten cities. The second earned five more and he is appointed over five cities. The third comes and tells the king that he hid the mina in the ground as he was afraid of his master. “His master replied, ‘I will judge you by your own words, you wicked servant! You knew, did you, that I am a hard man, taking out what I did not put in, and reaping what I did not sow? Why then didn’t you put my money on deposit, so that when I came back, I could have collected it with interest?’” (19:22-23).
4. The point of the parable is that Jesus expects His followers to use the gifts and resources He gives us to further His kingdom. When Jesus returns, we all will stand before Him to give an account of what we have done in our bodies whether good or bad (2Corinthians 5:10). Faithful followers will be rewarded; slothful followers may be chastened. The word translated “wicked” here could be translated slothful or worthless. Some followers will have used their “minas” for His glory. Others will have been slothful in this life and what they have could be taken away.
5. The king then says: “‘I tell you that to everyone who has, more will be given, but as for the one who has nothing, even what they have will be taken away. But those enemies of mine who did not want me to be king over them—bring them here and kill them in front of me’” (19:26-27). These are harsh words. But for those who despise the salvation in Christ, their destiny is not good.
6. The chapter concludes with narratives covered in previous synoptic gospels. Jesus instructs two disciples to go to a certain village and bring him a colt that is tied up and bring it to Him. He then rides it triumphantly into Jerusalem presenting Himself as the Messiah. At the temple, He casts out those who were selling making it a house of robbers rather than a house of prayer.

U. Chapter Twenty includes material found in the other Gospels including Jesus’s authority being questioned, the parable of the tenants, the test of whether He would pay taxes to Caesar, the question of resurrection and marriage, Jesus’ question to

the Jewish teachers about whose son is the Messiah and a warning about the teachers of the Law to His disciples.

V. Chapter Twenty-one is comprised predominately of Luke's version of the Olivet Discourse. Critics point to Jesus' words: "Truly I tell you, this generation will certainly not pass away until all these things have happened" (21:32) in an attempt to discredit Scripture. They say that all of the things given here have not been fulfilled. But as discussed in the other Gospels, there is a near and far aspect to prophecy. Some was fulfilled during the destruction of Jerusalem in 70 AD. The rest, will be fulfilled during the Tribulation period. There are a number of different theories regarding end times prophecy which is beyond the scope of this synopsis. But in short, those of the Preterist school of Biblical interpretation attempt to say that all was fulfilled during the destruction of Jerusalem. The Futurist school of Biblical prophecy holds to the partial fulfilment aspect.

W. Chapter Twenty-two tells of Judas's agreement with the priests to betray Jesus. the last supper, Jesus' prayer on the Mount of Olives, Jesus' arrest, and Peter's denial of Jesus. The chapter concludes with Jesus' affirming that He is the Son of God. The priests then say, "Why do we need any more testimony? We have heard it from his own lips" (22:71).

X. Chapter Twenty-three records the trial and crucifixion of Jesus.

1. "Then the whole assembly rose and led him off to Pilate. And they began to accuse him, saying, "We have found this man subverting our nation. He opposes payment of taxes to Caesar and claims to be Messiah, a king" (23:1-2). Pilate interrogates Him but finds no reason to have Him executed. When Pilate finds out that Jesus is a Galilean, he sends Jesus to Herod, who is in Jerusalem at that time.
2. Herod was pleased, as he had wanted to see Jesus for some time hoping to see Him perform some sign. He also interrogated Him, but Jesus remains silent. Herod's soldiers mock Him and dress Him in an elegant robe before sending Him back to Pilate (23:8-12).
3. Pilate once again attempts to release Jesus, but the crowd insists that they release a criminal Barabbas instead. It was customary for one criminal to be released by Rome during the Passover. Pilate grants their request, and Jesus is led away to be crucified. The soldiers force Simon of Cyrene who was in Jerusalem to carry Jesus' cross as Jesus was weakened from the beatings He had received.

4. Jesus is crucified with two criminals on either side of Him. One mocks Him but the other tells Jesus to “Remember me when you come into your kingdom’. Jesus tells him: ‘Truly I tell you, today you will be with me in paradise’” (23:42-43).
5. Darkness comes over the city and at three in the afternoon, the temple curtain is torn, top to bottom. Jesus cries out “Father, into your hands, I commit my Spirit” and He breathed His last (23-46). Joseph of Arimathea, a council member who had not been part of those who condemned Jesus, went to Pilate and asked for Jesus’ body. He wraps it in linen and places Jesus’s body in a tomb that had never been used (Vs. 23:50-53).

#### Y. Chapter Twenty-four tells of Jesus Resurrection and Ascension.

1. Jesus rises on the third day as prophesied and appears to Mary Magdalene, Joanna, Mary the mother of James who go and tell Jesus’s disciples. The disciples don’t believe them, but Peter goes to the tomb and sees that it is empty with the linen strips lying by themselves.
2. That same day, two disciples are walking on the road to Emmaus. Jesus comes along side of them, but they are prevented from recognizing Him. Jesus asks them what they are discussing. They exclaim their surprise that He has not heard of all that has happened in Jerusalem in the past several days. Jesus then says to them: “How foolish you are, and how slow to believe all that the prophets have spoken! Did not the Messiah have to suffer these things and then enter his glory?” And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself” (24:25-27). He goes in with them when they reach their destination. It is only when Jesus breaks bread with them, that they know who He is. When they recognize Him, He disappears from their sight. They get up immediately and return to Jerusalem. They tell the eleven what they have witnessed.
3. While they are talking, Jesus appears in the midst of them. He shows them His hands and feet and asks if they have anything to eat. They give Him a piece of broiled fish. He takes it and eats it in their presence. “Then he opened their minds so they could understand the Scriptures. He told them, “This is what is written: The Messiah will suffer and rise from the dead on the third day, and repentance for the forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem. You are witnesses of these things. I am going to send you what my Father has promised; but stay in the city until you have been clothed with power from on high’” (24:45-49).

4. Luke concludes with Jesus's ascension: "When he had led them out to the vicinity of Bethany, he lifted up his hands and blessed them. While he was blessing them, he left them and was taken up into heaven. Then they worshiped him and returned to Jerusalem with great joy. And they stayed continually at the temple, praising God" (24:50-53).

Z. Discussion questions, Application and Passing it on.

1. John the Baptist begins his ministry with a message of repentance for sins (Luke 3:3). Jesus also began His ministry with that same message (Matthew 4:17). Unfortunately, the message of repentance is not preached much in these days. It has been replaced by what is called the prosperity gospel, or that you will gain riches by following Christ. Many make a false proclamation of faith without an adequate understanding of their sin and the need for a Savior. How about you? Do you understand that you are a sinner and need to repent and receive forgiveness of your sins? Do you include the need for repentance in sharing the gospel with others?
2. As was noted in chapter four above, Jesus stopped without reading the entire passage from Isaiah chapter 61 about the vengeance of the day of our God. It is also unfortunate, that the coming wrath of God is not preached adequately. Many individuals rest in the attribute of God's love (John 3:16) without a realization that those who remain in sin, without accepting the provision of forgiveness of sin in Christ, will face God's wrath. God is a God of love, but He is also righteous and just. The penalty of sin is judgement. Do you preach the full gospel?
3. The parable of the Good Samaritan in chapter ten is a good example of the difference between those who only know what is good and those who do it. The Samaritans were a mixed racial group despised by the Jews. The man who was beaten and robbed was ignored by a priest and a Levite, who both knew what the Mosaic Law says about care for others (Deuteronomy 14:28-29 and Leviticus 23:22; 25:35). But they chose to pass him by. The Samaritan did above and beyond any requirement in his care for a stranger. Do you have a care and concern for others?
4. The parable of the rich fool in chapter twelve should be instructive to us. Are you accumulating wealth in this age without storing up riches in heaven?
5. The parable of the faithful and unfaithful stewards in chapter twelve, as well as the parable of the ten minas in chapter nineteen, are not adequately discerned as to their application to us. As believers who are born again, we are expected to

serve our master in this life. If we think Jesus will delay His return, we might be tempted to live a life without an understanding that He will hold us accountable at His judgement seat for how we have lived our lives (2 Corinthians 5:10).

Likewise, we are expected to use our gifts to serve Him in this life for furtherance of His kingdom. For those who do not have this expectation, there are consequences as presented by the parables. What exactly that means, is not fully clear. Are you living with an expectation of accountability at His return?

6. Luke closes with Jesus exhorting His disciples to preach repentance and remission of sins in His name to all nations. Are you part of this mission?

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