

Luke's Gospel has 4 parts:

- 1) The birth narratives and Christ's preparation for public ministry (Luke 1:1-4:13)
- 2) Events in and around Galilee (Luke 4:14-9:50)
- 3) Events in Judea and Perea – looking toward Jerusalem and making His way there to die (Luke 9:51-19:27)
- 4) Events of the final week of His life in Jerusalem (Luke 19:28-24:53)

The story of Zacchaeus emphasizes why Jesus came: “The Son of Man came to seek and to save that which was lost.” (Luke 19:10)

With God all things really are possible – here is the story of a rich man who does come to Christ.

Zacchaeus is a great example to us of what true repentance looks like.

“The Son of Man” – the original term is found in the Daniel 7.

The distinctive message of Luke's Gospel is encapsulated in the story of Zacchaeus.

Jesus fulfilled the prophecy of Zechariah when He rode into Jerusalem on a donkey.

Jesus wept over Jerusalem and prophesied its destruction, which happened in 70 AD.

The Triumphal Entry occurred on Sunday.

He cleared the Temple on Monday.

Tuesday was the day of teaching in the Temple and controversy with the religious leaders.

“Render unto Caesar the things that are Caesar’s and unto God the things that are God’s,” was Jesus’ wise answer to the first trap set by the religious leaders. (Luke 20:25)

The Sadducees try to trap Him, questioning belief in the resurrection of the dead and heaven.

The Parable of the Owner of the Vineyard is about Israel and God’s Son. It was very thinly veiled and the religious leaders understood what He meant by it.

Jesus uses Old Testament Messianic prophecies to say, “I am the ‘Lord’ David was talking about. (Psalm 110:1)

Jesus is either the Rock upon which we build our lives, or the stumbling block over which we trip and fall.

On Tuesday, in the midst of all the controversy, Jesus takes the time to notice the poor widow.

Jesus teaches 2 critical lessons about giving:

The spirit in which the gift is given is the most important thing.

The value to God is in the sacrifice it represents, not the amount given.

The Olivet Discourse is concerned with the end of the age and the coming of His Kingdom.

Important things to know about the Olivet Discourse:

1. Jesus prophesies about things that will happen in the near future and about things that will happen at His Second Coming.
2. People who believe that everything that Jesus prophesied in the Olivet Discourse came to pass in 70 AD are called Preterists.

3. People who believe none of it has yet happened are called Futurists.

4. If someone says they know when Jesus will return, that person is a false teacher.

5. The “signs” Jesus talks about are difficult because they may have signaled the fall of Jerusalem rather than the end of the age; also, because they can be ambiguous – there have always been wars, famines and pestilences.

6. The Futurist view – the Preterist view – and a third view: “What Jesus may very well have been saying is, that in spite of the terrible destruction and dispersion coming in 70 AD, when the nation of Israel would nigh well be wiped out because of its refusal to acknowledge the Messiah, the race of Jews would survive right up until the end of the age and the Second Advent.” The word “generation” in Greek can also mean “race.”

7. Jesus was clearly teaching His disciples that the church would suffer persecution until His return. We need to listen to Jesus’ warning and be prepared.

Jesus' last week before the cross:

Sunday – The Triumphal Entry

Monday – The cleansing of the Temple

Tuesday – The day of teaching and word-to-word combat with the Pharisees, Sadducees and scribes.

Wednesday – The quiet day

We do not know why Judas betrayed Jesus, but both Luke and John say that Satan entered into him.

Mere proximity to Christ is no proof of a real relationship with Him.

Judas made very bad choices that gave ground in his life to Satan.

Thursday – Jesus gathers with His disciples to celebrate the Passover meal.

At the time the Passover lamb was slain, Jesus - the Lamb of God – died for our sins.

Jesus keeps the location of the meal a secret so Judas could not betray Him before He was ready for that to happen.

Luke tells us that Jesus uses the Passover meal to establish the “New Covenant.”

The “Old Covenant” was solemnized by the blood of bulls, goats and lambs; the “New Covenant” was solemnized by the blood of Jesus.

The Lord’s Table – the taking of “Communion” in the church today – is a symbol that calls us to remember the enormity of His sacrifice for us.

In the Garden of Gethsemene, Jesus wrestles in prayer, sweating great drops of blood.

God sends an angel to strengthen Jesus in the Garden.

Even in His arrest, Jesus is in control of the situation. He submits to them, even though He had the power to destroy them.

Peter was sure he would never betray Jesus.

Jesus warns Peter before he is tempted to deny Him; He prays for Peter after the denial; He restores Peter after the resurrection.

Temptation has a purpose – to build us and make us strong, so that we in turn can strengthen our brothers.

Friday – The day of the crucifixion

The Pharisees and the Sadducees hated each other, but they plotted together to kill Jesus.

Herod Antipas and Pontius Pilate hated each other, but on the day Jesus was tried and convicted they became allies.

The Sanhedrin did not keep its own rules when it tried Jesus.

The charge the Sanhedrin agreed upon was blasphemy. This was not a capital offense to the Romans.

Pilate releases Barabbas in place of Jesus, even though he knows Jesus is innocent.

The small crowd in the courtyard calling for Jesus' crucifixion is not the same large crowd that hailed His coming into Jerusalem on Sunday.

The Romans impressed a man by the name of Simon of Cyrene to carry the cross for Jesus.

The "daughters of Jerusalem" mourned as they followed Jesus to Calvary.

Jesus clearly saw His death as one of substitution, but Luke does not tell us why Jesus had to die.

The pattern of Scripture:

- 1) Prophecy – God tells us through the prophets what He is going to do.
- 2) Fact – It happens: Christ comes and voluntarily lays down His life.
- 3) Interpretation – The writers of the rest of the New Testament explain Jesus' death on the cross.

When Joseph of Arimathea, a member of the Sanhedrin, took Jesus' body and buried it in his tomb, he was declaring himself to be a follower of Jesus – a very brave thing to do.

The cornerstone of the faith of all who trust Jesus is the resurrection.

When the women went to the tomb, it was open and empty.

4 post-resurrection appearances of Jesus:

- 1) He appeared to the 2 travelers on the road to Emmaus.
- 2) He appeared to Peter in Jerusalem.
- 3) He appeared to the 10 gathered in the Upper Room.
- 4) He appeared to His disciples 40 days after the resurrection, at His ascension.

Luke alone tells the Emmaus Road incident. It tells us a number of things:

- 1) The disciples were not expecting the resurrection.
- 2) Jesus' resurrection body was real.
- 3) Jesus explained the cross to them. Prophecy – fact – interpretation: Jesus was the first interpreter of the cross.

When Jesus appeared to the 10 in the Upper Room, He showed them His wounds and He ate with them. His body was real.

Jesus told them the Gospel would be preached to all the nations, but first they must be “clothed with power from on high.” (Luke 24:49)

Luke explains the event when they received the “power from on high” in the Book of Acts.

Luke is very concerned to help us understand the Holy Spirit.

Confirmations of the resurrection:

- 1) The change in the disciples
- 2) The fact that the New Testament was written
- 3) The empty tomb
- 4) The disciples would not have sacrificed themselves for a lie.
- 5) The church moved their day of rest and worship from Saturday to Sunday.
- 6) Remembering the cross in Holy Communion is characterized by joy.
- 7) The testimony of millions of reborn people throughout the ages