

The Gospel According to St. Luke

Middle school Ministry



Introduction

The 4 Gospels comparison

	Matthew	Mark	Luke	John
To whom it was written	Jews	Romans	Greeks	Christians
Subject	The Messiah the king	The Messiah the conqueror of Satan	Christ the lover of mankind	Christ the Incarnate Word
Main message of Jesus	Fulfills the Law	Performs wonders	Saves mankind	Dwells among us
Gospel content	Focuses on prophecies	Focuses on deeds	Focused on history	Focused on theology
Symbol	The human face	The lion	The Ox	The Eagle

Symbols of the Four Gospels

Matthew
Winged Man
Mark
Winged Lion
Luke
Winged Ox
John
Eagle

1- Servant's preparation:

- 1) Explanation of the gospel of St Luke chapters 1-12 and an introduction for Bishop Yousef
<https://www.suscpts.org/diocese/bishop/bible-study/holy-gospel-according-to-st-luke/>
- 2) A link for Fr. Doud Lamei 's bible study in Arabic
https://www.youtube.com/playlist?list=PLHedjI0_e2nk5yEwV9kLxOBn-oJwCt5OK
- 3) The reference book for Fr. Tadros Malaty → see separate attachment
- 4) Upper room app → Sermons → Bible study → Luke , you will find sermons for each chapter, links provided at the beginning of each lesson below.
- 4) Two illustrative videos that could be used by servants to prepare or to show at the beginning of each unit.
 - Part 1 [chapter 1-9]
https://www.youtube.com/watch?v=XIb_dClxZr0
 - Part 2 [10-24]
https://www.youtube.com/watch?v=26z_KhwNdD8

2- Book introduction:



A- Who is St. Luke?

- ❖ The word “Luke” is probably an abbreviation of the Latin word “Lucanus” or “Lucuis”, which means ‘the carrier of the light’ or ‘the enlightened’.
- ❖ He is the only one among the writers for the Testament who was not a Jew, but a Gentile
- ❖ St. Luke was a doctor, a painter, and a Gentile from Antioch. He accepted Christianity at the hands of St. Paul the apostle and became his companion on his numerous journeys.
- ❖ He met St. Paul on his second missionary journey in Troas and accompanied him to Philippi. Then, he joined him again on his third journey heading to Jerusalem. It appears that he may have stayed in Palestine during the two years’ imprisonment of St. Paul in Caesarea. They also travelled to preach in Rome together (Acts 28:30).
- ❖ He was not one of the disciples, nor one of the apostles.
- ❖ It came by oral tradition that he had painted the first picture of the Virgin Mary.
- ❖ He departed in Bithynia at an old age. Some say that he was martyred during the reign of Nero at age 84.

B- Characteristics:

- ❖ He wrote this Gospel and the Book of Acts to an Alexandrian nobleman named **Theophilus** (Luke 1:3), calling him “most excellent”, which is a special title for one who holds an important position within the Roman Empire. Some say that Theophilus is one of these three:
 1. He might be someone whose name the apostles did not want to mention, instead, calling him Theophilus which means ‘he who loves God’ in order not to reveal his identity and cause him harm.
 2. Or someone who truly bore this name. The apostle wrote him the Gospel of truth (the Gospel of St. Luke) to understand the Church and its mission (the Acts), in order to attract him to the faith rather than resist the Church.
 3. Luke was a doctor and a servant; he may have treated his own master before setting him free. In order to show his gratitude and give the most precious thing he could offer; he wrote him the gospel of our Lord Jesus and the history of the first Church
- ❖ St Luke did not meet Jesus in person but believed later when he met St Paul. In order to record accurate details about the whole story of Jesus, he interviewed eyewitnesses like St Mary and the disciples and may be main characters he wrote about like the Samaritan and Zacchaeus to be able to collect accurate and reliable understanding of all things and document them for all generations in a perfectly historical way.
- ❖ Picture a scientist going about some great work. He or she is searching for the cure for some horrible disease or making some marvelous new discovery. First the scientist digs for facts, looking deeply, studying carefully, investigating every clue, relentlessly hunting for any and every fact that will make the discovery deeper, richer, and more accurate.

- ❖ Similarly, in this study, we are going to look at Jesus through the eyes of those who actually witnessed Him, and then told their story. That is what a witness is: a person who sees or experiences something, then tells others what he or she has seen.

C- The Time for his writing

- There is no sure tradition regarding the time of this writing or its site. St. Irianus thinks it was written before the martyrdom of St. Paul.
- Since the gospel was written before the book of Acts, and the book of Acts was written before the martyrdom of St. Paul the apostle, therefore many believe that it was written between the **year 63 and 67 AD.**

D- Its Aim:

- ❖ ***This Gospel was recorded for the Greeks***, who are known for their own philosophy and literature, which is why it was written in a refined and poetic style.
- ❖ ***He offered Jesus to the Greeks as a Lover of mankind***, who cares for the educated and uneducated, the philosopher and the unwise, the rich and the poor, the Jew and the Gentile, the man, the woman and the child. St. Luke presented Christ to the Gentile world as a Mean to find their inner happiness and joy. He began the Gospel with joy with announcing [the birth of Jesus] and concluded it with joy [Jesus rose from the dead]; something the Greek legends and philosophies lacked.
- ❖ Jesus Christ came as a Friend to support us; praying in many places: (3:21; 6:12; 9:18, 29; 22:39-46), and teaching about praying (Our salvation is not philosophy).



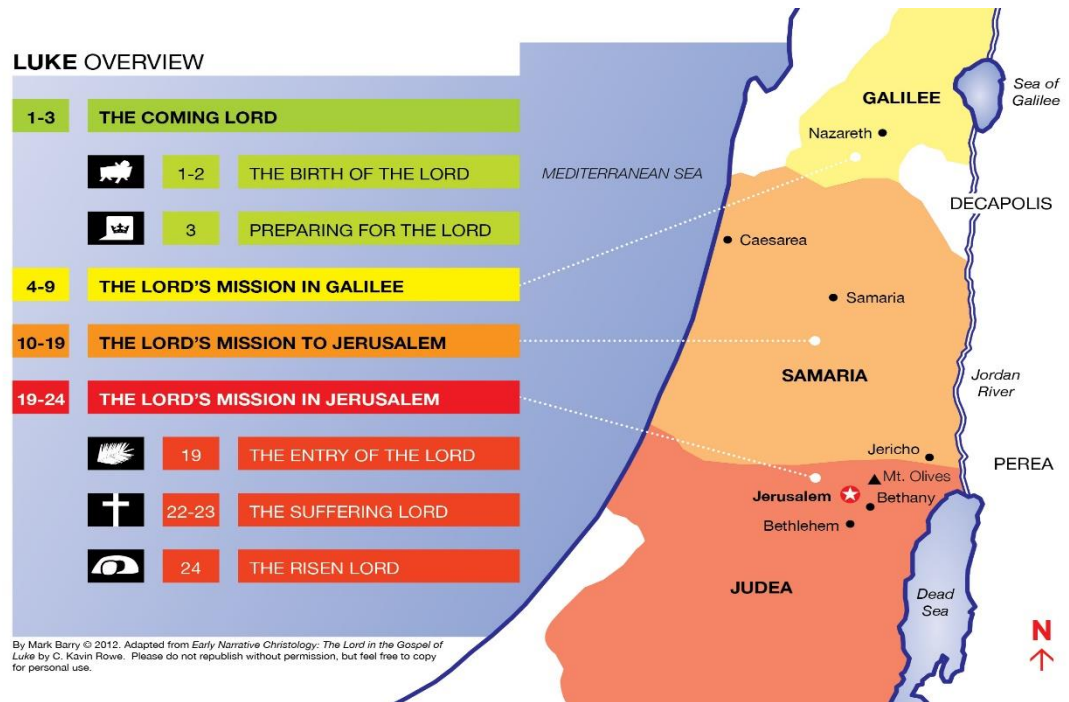
E- Why do we symbolize this gospel as an OX?

The ox associated with the Gospel of Luke fits well since it speaks to the great sacrifice of Jesus, and the ox was an important animal for sacrifice as required in the Torah.

3- Book outline

Its sections:

1. Unit 1: Our Friend became like us and was tempted like us, **chapters 1-4**
2. Unit 2: Our Friend feels our suffering, **chapters 5-18**
3. Unit 3: Our faithful Friend, **chapters 19-23**
4. Unit 4: Our Friend, the Risen from the dead, **chapter 24**



Unit 1: [3 lessons]

Our Friend became like us and was tempted like us chapters 1-4

St Luke presents the Son of God as a Friend, One that we can befriend not fear.

1. Introduction (**Chapter 1** v 1-4).
2. The promise of the Baptist to Zachariah and Elizabeth (v.5-25).
3. Meeting Elizabeth (v.26-38).
4. The birth of John (v.57-80).
5. The birth of Christ (**Chapter 2**)
6. The shepherds meet Him (v.8-20).
7. The circumcision of Jesus (v.21).
8. His entrance to the temple (v.22-40).
9. Jesus challenging the Jewish elders (v.41-52).
10. His baptism (**Chapter 3**) and the genealogy of Christ (v.23-37).
11. Jesus was tempted before beginning His ministry at Galilee (**Chapter 4**)

Chapter 1

Servant's preparation:

A sermon from Upper room app bible study about chapter 1

<https://subsplash.com/upperroommedia/lb/mi/+nkahjqy>

Brief introduction:

At the beginning of each lesson, please mention this book overview.

- ✓ Who is St. Luke? He was a doctor, a painter, and a Gentile from Antioch. He accepted Christianity at the hands of St. Paul the apostle later after resurrection.
- ✓ Who did he write his gospel to? The Greek after collecting testimonies from eyewitnesses to accurately record all details of Jesus's life.
- ✓ What is the main message of the book? ***St Luke offered Jesus to the Greeks as a Lover of mankind***, who cares for the educated and uneducated, the philosopher and the unwise, the rich and the poor, the Jew and the Gentile, the man, the woman and the child.

Main points in the Chapter:

1. An introduction to the book 1-4
2. The good news to Zacharias of John's birth 5-17
3. Zacharias' dumbness 18-25
4. The Annunciation of the Divine Incarnation 26-38
5. Mary's Encounter with Elizabeth 39-45
6. The Virgin's hymn of Praise 46-56
7. John's Birth and the Circumcision 57-66
8. Zacharias the priest's Prophecy 67-80

Lesson overview:

Please go over main events of the chapter briefly as follows

The gospel of St. Luke started with a short introduction that mentioned how, why and to whom was the book written. We explained that in the previous introduction.

John the Baptist's birth: 1-25

- Because St. Luke was a man of science, being a physician, he clearly defined the date of the event of John's birth
- Even though that time, there was corruption and there were no prophecies for 3 centuries, God saw Zacharias and Elizabeth, noticed their righteousness, and honored them to get John the forerunner before the Christ.

- In this conversation that occurred between the archangel Gabriel and Zacharias the priest inside the Altar, we notice that Zacharias did not believe the angel's words, in spite of seeing the angel and listening to the angelic voice in a tangible way which made him blameworthy of it, particularly because the holy history mentions living examples of elderly people who begot children whereas their wives was barren, such as Sarah, Abraham's wife for not having children.
- In (Luke 1: 17) "And he shall go before him in the spirit and power of Elijah". The Scholar Oreganus comments on this statement saying, "He did not say in the soul of Elijah, but rather 'in the spirit of Elijah and his power'. The spirit that dwelt in Elijah also dwelt in John, and the power in Elijah was also in John.
- The archangel declared himself that he is Gabriel, he came carrying the divine promise and the good news, but he also had to discipline Zacchaeus with dumbness as God commanded.

The Annunciation of the Divine Incarnation 26-38

- God chose a virgin who is betrothed to a man [engaged but for the Jews, it is like married without physical union]. God's choice was perfect because Jesus had to come from a virgin but if she were seen pregnant without being married, people would stone her thinking she was a sinner.
- The Holy Spirit came on her to sanctify her womb and start her conception, this happened the minute she agreed to accepting the assignment of being the mother of God. Her obedience opposes Eve's disobedience. She was more obedient than Zacchaeus who questioned the angel.

Mary's Encounter with Elizabeth 39-45.

- The virgin St. Mary has now carried in herself He who carries the burdens of the world, and He who provides for everything, she did not worry about what is hers, but rather in the receiving spirit, she hastened to the hills to the city of Judah, so as to serve Elizabeth.

The Virgin's Hymn of Praise 46-56

- When Elizabeth's tongue was released in blessings to the Virgin because she has believed the promises and has carried the Word of God in her womb; likewise did the Virgin's tongue began do praise God.

John's Birth and the Circumcision 57-66

- John's birth became a preaching sermon, though it had begun mysteriously, but the Lord has become a companion to him so as to support him; for God took John to the wilderness while young, and there He took care of him and raised him, so that he appears to Israel at the appropriate due time.

Goal we learn: [Submit to God's will]

In this chapter, we have many points to learn from, but we will focus on St Mary and her submissive response to the angel. **"Behold the maidservant of the Lord! Let it be to me according to your word."** Luke 1:38



Lesson delivery idea

Let us examine her response as a lesson in discipleship, as a window into Mary's soul. She was Jesus' first disciple, if you think about it. What motivates her response to God? What is our response as disciples when God asks something difficult of us?

The passage tells us many things about Mary:

The Fear in Mary's Heart (1:29-30)

- "Mary was greatly troubled at his words and wondered what kind of greeting this might be. But the angel said to her, 'Do not be afraid, Mary, you have found favor with God.'" (1:29-30)
- As a teenager, Mary is quite taken aback by the Angel Gabriel's words: "Greetings, you who are highly favored! The Lord is with you." Luke says that Mary was greatly troubled. Gabriel counters with the words "Do not be afraid, Mary,"
- Was Mary afraid? Whenever we meet something new and strange, we get confused. The patterns we're used to are disrupted, and little alarms go off in our head. That's the way God made us to respond to change; it's a kind of built-in conservatism and defense mechanism.
- But while this alarm system that Mary felt is normal and healthy, there is a dangerous -- and sinful -- kind of fear that can grip and control us. People often live in fear of death, fear of a spouse leaving, fear of sickness, fear they won't be able to pay their bills. When fear lives in us, as opposed to being a momentary reaction to something new, we become warped. We respond to situations out of fear rather than out of faith and make pretty poor disciples. We must resist entrenched fear for it is the breeding ground for unbelief; it must not control us. When we study our passage, we see that Mary accepted the angel's "Fear not" at face value.

The Wonder in Mary's Mind (1:31-34)

- Gabriel explains that Mary will become pregnant and give birth to Jesus, the Messiah. Consider her question: "How will this be, since I am a virgin?" This couldn't happen because I'm not intimate with a man; or How will God accomplish this, since the normal means of pregnancy isn't available? What the Angel announced was supernatural. A miracle.
- Some people say we shouldn't question God, but Mary did. She asked "How?" Questions cause us to grow and learn. Questions stretch our minds and hearts and increase our understanding.

Questions and the exploration for their answers contribute to our faith, even if the questions themselves may ultimately go unanswered. Mary's question arose from faith, not doubt. What would your response to the Angel be? Faith or unbelief?

The Submission in Mary's Spirit (1:35-38)

- 'I am the Lord's servant,' Mary answered. 'May it be to me as you have said.' Then the angel left her." (1:38)
- Every time I read Mary's response to the Angel's announcement and explanation; I am awed: "I am the Lord's servant. May it be to me as you have said." Here is a teenager facing misunderstanding and rejection from her family, her betrothed, and her townspeople. And yet she agrees. Mary affirms the truth that undergirds our discipleship: "I am the Lord's servant." After all is said and done, after we have explored all the possibilities, we still must decide: am I a servant or a master? Is my allegiance to the Lord or to my own desires?
- Mary demonstrates the power of pure faith. When you look at her accomplishments, it might not seem like she did very much. But her obedience changed the course of history. Sometimes the most profound thing we can do with our lives is to wholeheartedly say, "I am the Lord's servant."

Take home Prayer

Lord, do you ask of me a hard thing? Help me to count it an honor to be your servant, and an honor to be asked to serve you in a particular way. Help me to serve with joy and not with a grudging or complaining attitude. Help me to be a servant of whom you can be proud. Teach me how to submit to your will in my life without complaining, knowing that when I obey, I receive countless blessings. In Jesus' name I pray.

Questions for Discussion

1. What was different about Mary's "How?" question (1:34) to the angel from Zachariah's "How?" question (1:18)? Why was Mary rewarded and Zechariah disciplined?
2. Why is Mary frightened? Is her fear reflective of unbelief?

Despite being greatly troubled at the words of this angel, Mary's response shows great faithfulness. She's not afraid to voice her questions, but in the end, she chooses obedience.

Like Mary, we don't need to have all the answers to say, "I am the Lord's servant." In fact, faith is all about stepping out in obedience even when we don't.

3. Why do we have such trouble being submissive to God?
4. Have you had any experiences where God has taught you to be a willing servant?

Memory Verse:

"Behold the maidservant of the Lord! Let it be to me according to your word." Luke 1:38

Chapter 2

Servant's preparation:

A sermon from Upper room app bible study about chapter 2

<https://subsplash.com/upperroommedia/lb/mi/+qffdbfv>

Brief introduction:

At the beginning of each lesson, please mention this book overview.

- ✓ Who is St. Luke? He was a doctor, a painter, and a Gentile from Antioch. He accepted Christianity at the hands of St. Paul the apostle later after resurrection.
- ✓ Who did he write his gospel to? The Greek after collecting testimonies from eyewitnesses to accurately record all details of Jesus's life.
- ✓ What is the main message of the book? ***St Luke offered Jesus to the Greeks as a Lover of mankind***, who cares for the educated and uneducated, the philosopher and the unwise, the rich and the poor, the Jew and the Gentile, the man, the woman and the child.

Remember:

Last lesson we discussed how St Luke introduced his gospel and started it with some great news about the birth of John and Christ the savior. St Mary conceived through the Holy Spirit and she humbly obeyed God's request to be born of her, telling the angel, "I am His maidservant". She was teaching us how to submit to God's will in our lives and never complain but yet be ready to serve Him.

Main points in the Chapter:

- 1) Our friend's Birth 1- 7
- 2) The Shepherd's Heraldry 8 – 20
- 3) The Lord's Circumcision 21
- 4) The Sacrifice offering 22- 24
- 5) The Praise of Simon the Elder 25- 35
- 6) The Praise of Hannah, the Daughter of Phanuel 36 -38
- 7) The Return to Nazareth 39 -40
- 8) Jesus in the Temple 41-52

Opening activity: ENGAGE THE WORD "The Greatest Minds"

The purpose of this activity is to help your students begin to realize the kind of splendor that God could have chosen--and perhaps by human logic should have chosen--for the birth of Jesus.

Begin the session by asking your group to: ***Imagine with me that a very powerful "think tank" has come up with some incredible discovery that will revolutionize humankind. We are to choose the 10 most important people in the world to be the first to hear of the discovery.***

- You can have them make this list individually, by small groups, or as a class. Make a combined list on the chalkboard.
- Next ask your students to select a place for the presentation. Encourage them to be creative—the more spectacular the better. Remember, this is a discovery that will change the course of history!
- After they have completed these two tasks, ask them to brainstorm for a few moments what they think was the most important discovery, invention, idea, or event in the history of the world. Write their suggestions on the chalkboard.
- If they do not include the birth of Jesus on their list, suggest that they consider how the world was revolutionized by His life and ministry. Also suggest that logic would dictate that the birth of such a universally and eternally important individual should be surrounded by the most splendid of accommodations and delivered to the most important people first. However, in the story of Jesus, we see how humble He was. Even being the most important event in history, it occurred at the simplest place and was announced to shepherd who were the lowest class at that time.

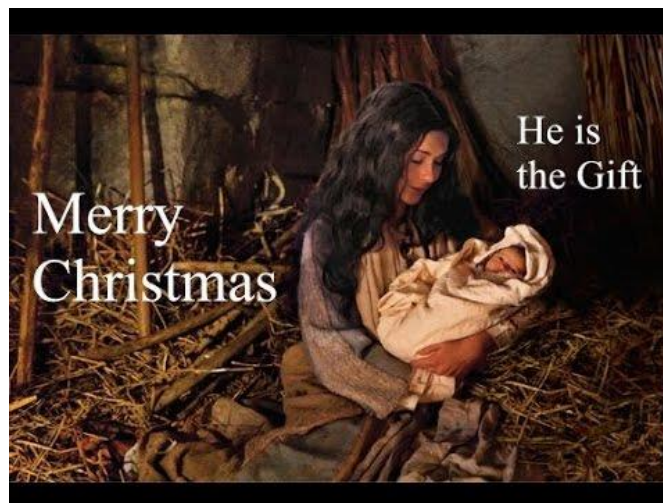
Goal we learn: [Jesus’s humble birth connects us to Him]

Our goal today is to understand that the humbleness surrounding the birth of Jesus was God's way of demonstrating His concern for all humankind so let us rejoice that God cares for us and respond to God’s love with obedience.

Perspective

Is there anyone in your community who is not familiar with the picture of Mary and Joseph watching over the Baby Jesus in the manger? But how accurate is this picture? How distorted by centuries of romanticism and embellishment? And how relevant is this picture, and the event it portrays, to contemporary youths?

This session will help your youths see that the birth of Jesus wasn't romantic. It was humble to the point of being primitive. But that was part of God's plan to bring the Messiah to the earth not as a king but as a servant. In choosing humble surroundings, God provided a connection to all humankind—including us.



Lesson overview:

Please go over main events of the chapter briefly as follows

- ❖ After Luke's careful record in chapter one of God's meticulous orchestration of the events leading to the birth of Jesus, in today's scripture we come to that birth.
- ❖ First, Luke explains what Mary and Joseph were doing in Bethlehem. Residents of Nazareth in Galilee, the northern part of Israel, the two had traveled to Bethlehem because it was the headquarters of the tribe of David. Joseph, a descendent of the Israelite King, had to report there for the Roman census.
- ❖ What a difficult journey that must have been for Joseph and Mary, now nine months pregnant with her first child. They were poor people and could not afford traveling comforts. Arriving in Jerusalem with little money and less influence, they were forced to join the others in similar circumstances in the courtyard or stable of an inn. We all have in our head the sweet picture of beautiful Mary in pretty robes, laying her smiling child on a bed of clean straw in the privacy of a rustic but charming stable. That picture, though, is more romantic than real. After days of travel, Mary and Joseph were no doubt exhausted, had dirty clothes, and frustrated. With the entire countryside traveling for the census, the condition of the stables at any inn in Israel would be far from clean. And the birth of Jesus probably took place in the midst of a noisy crowd of similar travelers.
- ❖ And let us not forget that this was Mary's first delivery. She was far from home, far from her parents, far from the women of her village who would have normally helped her in this time. She was also very young (probably 14-16 years old), still unmarried, certainly the subject of much gossip and no doubt very frightened.
- ❖ In these circumstances--more primitive and cruel than romantically "humble"--the Savior of the world was born.
- ❖ On the hillside outside Jerusalem a band of shepherds were tending to their flocks. Again, the romanticizing of this story has prevented us from seeing the real picture. Shepherding was a job on the lower rungs of the socioeconomic ladder. These men and boys were poor, uneducated, and uncultured. But God chose them to be the first to hear the glorious news. To them the angels announced the birth of a Savior, a Messiah, and a Lord (v. 11). These three titles indicate three roles in the life and ministry of Christ.
- ❖ The word "Christ" is the Greek translation of the Hebrew word "Messiah." So "Jesus Christ" means "Jesus, the Messiah." It is not his last name. We understand that the word "firstborn" does not only mean that others follow him, but it generally means he who has not been preceded by anyone in birth.
- ❖ We can find several messages in the fact that Jesus was born in crude surroundings. Perhaps the most important message is that God deliberately chose these surroundings in order to demonstrate His love and concern for those of us who are common, ordinary people. The life of Christ was a constant irritation to the rich, the powerful, and the "religious" because He taught that money, power, and outward demonstrations of piety were worthless.
- ❖ Shortly after Jesus' birth, His parents participated in three required Jewish rituals: the circumcision of the child, the purification of the mother, and the offering of sacrifice. This indicates that Mary and Joseph were devout and obedient Jews.

- ❖ While they were at the temple for the last of these rites, they encountered Simeon, a righteous and devout senior citizen who was one of the 72 scribes assigned to translate the OT 300 years before Jesus and he was hesitant to translate Isaiah's prophecy that a virgin will get a baby, so an angel told him, he will live a long life till he witnesses that baby. Upon seeing the baby, Simeon was filled with the Holy Spirit and recognized the child as the Messiah.
- ❖ In the first verses of Luke's Gospel, we are told that he researched the life of Jesus before writing. Tradition holds that he spent time interviewing Mary. No doubt she told him many stories about Jesus' childhood and adolescence. But Luke chose only one of those stories to record in his Gospel.
- ❖ The story Luke chose occurred when Jesus was 12. The family had traveled to Jerusalem for the Passover. After the feast the family left, no doubt in a large company of other pilgrims from Galilee. In the confusion, Jesus was left behind. When Mary and Joseph finally found Him, He was "sitting among the teachers, listening to them and asking them questions." There was nothing strange about this activity. That was how Jewish boys were taught. What was special, however, was the depth of His understanding. Those listening were "amazed."
- ❖ The real significance of this story is in Jesus' response to His mother when she chided Him for not being with them. Mary said, "Your father and I have been anxiously searching for you." Jesus replied, "Don't you know I had to be in my Father's house?" When Mary said father, she meant Joseph, but when Jesus said Father, He meant God. At the age of 12, Jesus understood that His relationship to God was special.

Lesson delivery:

SILENT NIGHT, HOLY NIGHT (2:1-20)

For many people, this section is one of the best-known children's stories. It's right up there with Rudolph and his red nose, the three little pigs, and Winnie the Pooh. For them it has become a "fairy tale." But it is much more than a child's holiday story. It is history.

This needs to be emphasized in our day. So many legends, such as Santa Claus, have become intertwined with the Christmas story that people lump them all together and forget that the birth of Jesus Christ as reported in the Bible is true history. Some may ask, "Who cares if it's history or not? The story about the virgin Mary, the Christ child, the angels, the wise men, the shepherds, and all that stuff is a heartwarming tale that children love to hear. It helps everyone focus on peace on earth for a few brief days every year. So, what difference does it make if it's really true or not?"

It makes all the difference in the world. If it's just a heartwarming legend, you can choose to believe or disbelieve it. It's your option, based on how it makes you feel. It's a completely subjective decision, binding on no one.

- Note in verse 5 the official relationship between Mary and Joseph. Keep in mind how incredible they were to remain faithful to their mission in spite of their difficult position. What is so special about their situation?

- We've all heard about the mothers who give birth in the taxi on the way to the hospital. Mary was miles from home without even a decent bed to lie down on. She and Joseph were part of a large group of peasants, not lucky or wealthy enough to secure a room at the inn, who bedded down in the courtyard or the stable. There she gave birth. Again, don't let the familiarity of this story prevent you from seeing what really happened. How do you think Mary felt having to give birth to her first child under these circumstances?

- Shepherds were some of the lowest people on the socioeconomic ladder. They were uneducated, poor, and powerless. Why do you think God chose them to be the first to hear the news of the birth of His Son?

GROWING UP ISN'T EASY FOR ANYONE (2:21-52)

Shortly after Jesus' birth, his parents took him to Jerusalem to participate in traditional Jewish rituals.

- Three Jewish rituals are mentioned in the first three verses of this section: circumcision, purification, and sacrifice. Even if you don't have any idea what these rituals are about, what do you know about Mary and Joseph from the fact that they were so carefully obeying the religious law? Could this be one of the reasons God chose them to be the earthly parents of His Son?

- The old man Simeon was "waiting for the consolation of Israel." Since the time of the Old Testament, the Jews had been in similar circumstances and, based on God's promises to them, they expected a special leader to come and rescue them. This person would be the Messiah. Some expected him to be a great military and political figure who would force the Romans out of Israel and establish a great kingdom like that of King David. Others, like Simeon, expected a spiritual leader who would lead the Jewish people back to devotion and righteousness. What did the circumstances of Jesus' birth and childhood indicate about what kind of Messiah He would be?

Take home Prayer

Dear Lord, let me understand the significance of your nativity scene as it shows how tiring it was for you, St Mary, and St Joseph. It shows me how you chose to be among the most neglected people on earth to prove your love and care. Let me learn to think like you when I choose friends, let me look for the simplest people who could easily relate to you and not pick the arrogant ones that like to show off and look down on others. Teach me Lord to be as humble as you were from the first minute you joined humans on earth. Help me remember this important message when I celebrate Christmas and not focus on glittery decoration and gifts.

Memory Verse:

For there is born to you this day in the city of David a Savior, who is Christ the Lord." (Luke 2:11).

Chapter 3 &4

Servant's preparation:

A sermon from upper room app about Luke 3

<https://subsplash.com/upperroommedia/lb/mi/+yvrww9r>

Chapter 4: <https://subsplash.com/upperroommedia/lb/mi/+efjpbkd>

Brief introduction:

At the beginning of each lesson, please mention this book overview.

- ✓ Who is St. Luke? He was a doctor, a painter, and a Gentile from Antioch. He accepted Christianity at the hands of St. Paul the apostle later after resurrection.
- ✓ Who did he write his gospel to? The Greek after collecting testimonies from eyewitnesses to accurately record all details of Jesus's life.
- ✓ What is the main message of the book? ***St Luke offered Jesus to the Greeks as a Lover of mankind***, who cares for the educated and uneducated, the philosopher and the unwise, the rich and the poor, the Jew and the Gentile, the man, the woman and the child.

Remember:

Last lesson we discussed the humbleness surrounding the birth of Jesus and how it was God's way of demonstrating His concern for all humankind. The birth of Jesus wasn't romantic. It was humble to the point of being primitive. But that was part of God's plan to bring the Messiah to the earth not as a king but as a servant. In choosing humble surroundings, God provided a connection to all humankind—including us. We should rejoice that God cares for us and respond to God's love with obedience.

Main points in the Chapter 3

1. The Appearance of John the Baptist 1-3
2. The Urge for Repentance 4-14
3. His witnessing of Christ 15-20
4. The Lord's Baptism 21-22
5. The lineage attribution to the Lord Jesus 23-38

Main points in the Chapter 4

1. The temptation in the wilderness 1-13
2. Jesus in Galilee 14-15
3. Jesus, the rejected by his own people 16-30
4. Jesus working with authority 31-37

5. The healing of St Peter's mother-in-law 38-41
6. His preaching in the synagogues of Galilee 42-44

Goal we learn from chapter 3: [Practical repentance]

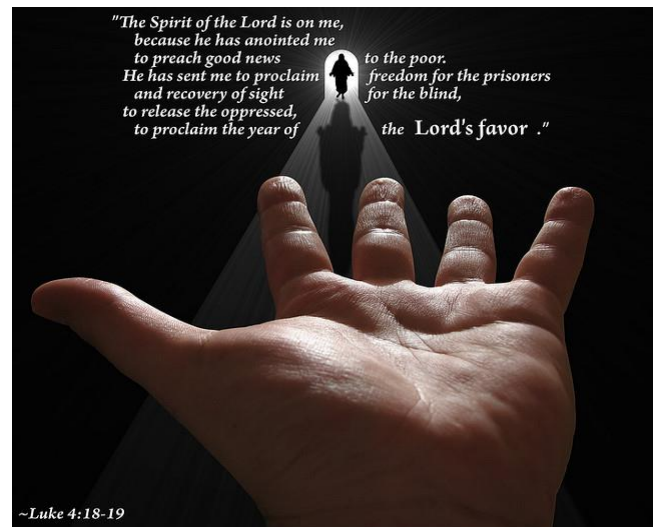
John the Baptist did not just ask people to repent but he gave them practical steps like if you have 2 tunics, give one away to those in need. Sometimes, we listen to a lesson about repentance, and we agree it makes sense, but we do not take any action as we do not have a plan. Let us explore what needs to change so that our repentance is effective.

Goal we learn from chapter 4: [Invite the untouchable]

Every Sunday most of us sit in church, dressed in our best, having fellowship with others just like us, participating in programs focused on church members. Most of us come to church to be ministered to. Most of us would be surprised and discomforted if someone of another race, someone smelling of alcohol, someone dressed in rags, or someone with a bad reputation came into our church. When (or if) we invite someone to come to church with us, it is usually someone just like us--the "nice family that just moved into our neighborhood."

Youths think that church is the place where "nice" people come to be educated, comforted, and occasionally entertained. For them, spiritual life is centered on the church building and the church people they have known all their lives.

This session will focus the concern of Jesus Christ for the poor, the helpless, and the outcasts. Let us learn from Him how to accept others and invite the untouchable.



Lesson overview:

Please go over main events of the chapter briefly as follows

Chapter 3:

1. The Appearance of John the Baptist

St Luke records the exact historical time of those events by mentioning the Roman rulers at that time which helped researchers validate the true story of bible as it is not showing as a fairytale story, starting by “once upon a time, there was a man called John”

He also mentioned the corrupted priests Annas and Caiaphas which reminds us that the Jewish leaders were more interested in power politics than in serving God.

2. The Urge for Repentance

The word of God came to John the son of Zacharias in the wilderness: John lived in the desert since his youth (Luke 1:80). But now, prompted by the word of God, John begins to fulfill his ultimate calling: to be a forerunner of the Messiah. God's timing is just as important as His call. God had a specific thing for John to do, and a specific timing for him to do it in.

John preached a baptism of repentance for the remission of sins. The idea behind remission is not only forgiveness, but liberty and deliverance (as in to preach deliverance ... to set at liberty in Luke 4:18).

There was nothing strange in the ceremony of baptism itself. The strange thing was that Jews submitted to baptism. This was a common ritual for Gentiles who wanted to become Jews. For a Jew to submit to baptism was to say, "I'm as bad as a heathen Gentile." This was a true mark of humble repentance, a radical rededication to the Lord.

John is not unreasonable in demanding **good fruit**. True repentance will always have fruit-and the basic fruit of the Christian life is *love*

3. His witnessing of Christ

John made such an impact that people logically wondered if he were not the Messiah. Instead of cultivating his own popularity, he gave it all to Jesus. He pointed to **One mightier than I**.

4. The Lord's Baptism

Jesus was not in need for Baptist for repentance of sin as He had no sin but He did it to be an example to us and teach us to start our life with Him as Christians when we get baptized.

5. The lineage attribution to the Lord Jesus

St. Matthew, being a Jew, himself writes for his Jewish brethren, He showed Jesus Christ as 'David's Son', the Messiah, the expected king. He is also Abraham's son. As for St. Luke, he wrote to the Gentiles and thus portrayed Him as Father to all humanity.



Chapter 4:

- ❖ Jesus was tempted like us after fasting for 40 days in the desert at the beginning of His ministry
- ❖ In the first, the devil plays on Jesus' hunger. He taunts the Savior, challenging Him to use His power to provide for His own needs.
- ❖ Next the devil appealed to a desire for power. "Authority and splendor" would be the eventual outcome of Jesus' ministry.
- ❖ In the third temptation, the devil was challenging Jesus at this very point--tempting Him to use His power for self-promotion. Throughout His ministry, Jesus performed incredible miracles. But never once did He do so to "show off." His miracles were always to help someone.
- ❖ After conquering the devil in the wilderness, Jesus returned to Galilee "in the power of the Spirit" (4:14), where His teaching began to gain Him a reputation. In His hometown of Nazareth, He was a celebrity, a "local boy made good." On the Sabbath, Jesus was invited to read and comment on the scripture. He chose as His text Isaiah 61:1-2, a passage in which the Old Testament prophet lists five goals for God's mission on earth:
 - to preach good news to the poor
 - to proclaim freedom for prisoners
 - to proclaim recovery of sight for the blind
 - to release the oppressed
 - to proclaim the year of the Lord's favor



Lesson delivery:

For chapter 3 goal:

What would John the Baptist say to you? How would the message of "you can turn from the wrong you're doing!" touch your life?

A young pastor in a logging town noticed that the wood cutters would brand their stamp on the end of each log as they put it in the river to float down to the mill. That way, the mill would credit them for the log. One day, down at the river, he noticed that some men from his church were sawing the ends off of some logs so the stamp would be gone, and they could claim the logs as their own. That Sunday, the pastor preached a sermon on "Thou Shalt Not Steal," but he noticed the same men did the same thing the

following week. The next Sunday, he titled his sermon "Thou Shalt Not Saw the End Off Thy Neighbor's Log"-and was promptly run out of town. This innocent pastor was doing what John the Baptist had done, warning people of their sins to repent. Some of us might respond and repent while others ignore and close their ears like the wood cutters.

For chapter 4 goal:

ENGAGE THE WORD "Westside Church Youth Council"

Begin the session by asking your youths to read the story of the fictional Westside Church Youth Council below. The purpose of this story is simply to engage their thinking, not to prove any point (yet!).

The Westside Church Youth Council was having its annual retreat at Cooper's Lodge. Along with volleyball games, hikes in the woods, wiener roasts, and water fights, they were trying to make plans for the Youth Department for the year. At one session Chuck, the youth president, suggested, "Before we can plan specific activities, we need to have some goals. What is it we want to accomplish this year?"

- "Oh, I know," Peggy immediately jumped in. "I think we should make it a goal to raise money so that our youth choir can go on a trip next summer."
- "I'd like to see us have more Bible studies," Randy suggested. "There's nothing I like better than discussing the Bible with other Christian youths."
- "Well, you know what I want," Todd laughed, as the others nodded. "More parties."
- "What about you, Stephanie?" Chuck asked. "You haven't said anything so far."
- "Well, I was thinking that we should make it a goal to invite more new people to our group," Stephanie quietly replied.
- "Like whom?" Peggy wanted to know.
- "Well, like Beth Ann, that girl in our algebra class," Stephanie said.
- "Oh, I don't know about Beth Ann. I'm not sure she'd fit in with our group," Todd said with a worried look. "She's . . . uh . . . you know—slow. And she dresses so weirdly. Besides, her dad runs that liquor store on 12th Street. I don't think she's the kind we should be inviting."
- "What about Sean, the kid who plays trumpet in the band?" Stephanie suggested.
- "Uh, I'll have to question that one," Randy said. "I like Sean, but he would probably be more at home in a church where there are more people like him."
- "You mean people of their race?" Stephanie spoke perhaps a little sharply. "I remember when that couple visited our church last fall. Everyone was polite to them, but they never came back. I've always wondered why. Now I think I know."
- "Well, you've eliminated Beth Ann and Sean. Maybe they wouldn't feel comfortable in our youth group. Maybe the answer isn't inviting people to visit us. Maybe we should visit other people. How about setting a goal to spend some time at the rescue mission downtown?"
- "Oh, nix that one," Todd answered immediately. "We did that once, remember? I couldn't wait to get out of there. That place gives me the creeps."
- "Well, campers, our time's up," Chuck interrupted. "Our schedule says that we're supposed to be down at the boat dock in five minutes. Last one there is the first one dumped in the lake!"

After the reading, ask your students to respond to the story. Be prepared to ask questions to start the discussion:

- Does this youth council sound pretty typical?
- Which member do you most relate to?
- What do you think of the attitudes expressed?
- How would you have responded to some of the issues if you had been part of the council?

At this point in the lesson, it is important for you to listen to your youth without correcting or commenting on their responses.

EXAMINE THE WORD

Ask your students to look again at the Westside Church Youth Council story from earlier in the lesson.

1. How well do the goals of Peggy, Randy, Todd, and Chuck match with the goals Jesus identified early in His ministry?
2. How well do the goals Stephanie suggested match Jesus' goals?
3. What is wrong with the objections of Todd and Randy to the things Stephanie suggested?
4. Based on the scripture we have studied, what is wrong with these objections?

EXPERIENCE THE WORD

Outside In:

This activity begins with a series of questions designed to cause your youths to reflect on the ministry both of your youth group and of your youths as individuals. Read these questions aloud, but do not ask your youth to respond aloud. But do give them time to reflect on each question. As they do so, pray that the Holy Spirit will be working in their hearts.

Respond to the following questions:

1. How many of the activities of our youth group are geared to "insiders," youths who are regular church attendees?
2. When was the last time our group made a serious attempt to bring new youths into our activities?
3. How much of our group's ministry occurs within the walls of our church or the homes of our church members?
4. Are there youths you know at school who would be uncomfortable in your youth group? Why?
5. Are there youths you know at school who would make you uncomfortable if they started attending your church? Why?
6. When was the last time you reached out and touched an "untouchable" at your school?

The last three questions concern the four groups identified in the passage from Isaiah that Jesus read in the Nazareth synagogue. "Poor" refers not only to those who don't have the basic necessities of life (food, water, housing, safety), but can also refer to those who are emotionally poor – without hope, politically poor – without a voice, spiritually poor – do not know Jesus, etc. "Prisoners" means more than

just people in jail. It can also mean people who are prisoners of addictions, or of dysfunctional families, or of abusive relationships. The "blind" can refer to spiritual blindness, and it can also refer to any type of physical or mental handicap. The "oppressed" would include all those whom society puts down and keeps down.

7. When was the last time our group or you as an individual focused your attention on the poor, the prisoners, the blind, the oppressed?
8. Who in your own school and community falls into these four categories?
9. What can you do to follow Jesus' example in ministering to these individuals?

After this time of reflection, have students discuss how they might put the theme of this lesson into practice. As we mentioned from goal 1 that when we realize something needs to change, we should act and make it happen not just agree it is wrong. Consider these options:

1. Encourage them to make specific plans to reach out to the "outcasts" and "oppressed" at school. They know who these people are. Reaching out may simply mean a kind word. Or it may mean an invitation to go along on an outing.
2. Students might make plans to take the ministry of your youth group outside the walls of the church. Your group can get involved in ministering at missions, orphanages, nursing homes, hospices, etc.
3. Or youths can determine ways to make your youth group more open to people of different races, different socioeconomic groups, or different abilities.
4. Often, we see newcomers to church or those who rarely attend classes, yet we act as if they do not exist. We need to take action and welcome them and encourage them to come more often. It would be great to ask for their telephone number and check on them if they do not come next time. You can't imagine how much difference you are making in their lives when you do that.

Jesus chose to spend most of His time among the common people, including the poor, the sick, and the outcasts of society. He intervened in these people's lives, touching, and healing them.

These contacts took place in ordinary locations, not in particularly religious surroundings. The common theme to these passages is Jesus' love for the poor and oppressed and His activity on their behalf.

Take home Prayer

Dear Lord, let me realize how kind you were to the untouchables and outsiders, spending most of your time with them. I could hear John the Baptist inviting me for the practical repentance so that when I see what I am doing was not correct, take action right now. Let me extend my circle of friends to include those who have no one to include and be kind to those who feel uncomfortable when they come to my church. Let me be proactive and teach those around me how to be like you dear Lord.

Memory Verse:

4:18 "The Spirit of the Lord is upon Me, Because He has anointed Me To preach the gospel to the poor"

Unit 2: Our Friend Feels Our Suffering [10 lessons]

Chapters 5-18

Christ came to us as a Friend, aware of our weaknesses and feeling our pain:

1. He is the Friend and the Lover of all mankind, and not just the Jews. Healing the ten Samaritan lepers (17:11). Healing the Roman officer's servant (7:1-10). The parable of the good Samaritan, who was more compassionate than the priest.
2. Friend to both genders: He highlighted the role and significance of women in our Church (St. Mary, Elizabeth, the sinner woman, etc.)
3. His friendship is filled with kindness and compassion for:
 - a. The sick (4:38-40; 5:12-14; 6:6-10, 19; 7:1-10 etc.).
 - b. Those bound by the devil (4:33-37; 6:18; 8:26-36).
 - c. The sorrowful (raising the son of the widow of Nain) (7:11-16).
 - d. The sinners (calling the tax collectors (Ch. 5) and receiving the sinful woman (Ch. 7).
4. He corrects the fallacies such as: not doing good on the Sabbath (Ch. 6), answering those who criticized the Baptist (Ch. 7), the meaning of brotherhood (Ch. 10), taking time to meditate, (Ch. 10), escaping hypocrisy (Ch. 11), from literalism of the Law (Ch. 11), from attachments to all that is material (Ch. 14), and loving the sin, but not sinners (Ch. 15).
5. He ascends with His friends to the top of Mount Tabor to reveal to His disciples His glory, and grant them unity with those who died in God (Ch. 9) and show them the inner glory and grace of the heart (17:21).
6. The Heavenly rejoice in the return of His friends to His embrace: there will be more joy in heaven over one sinner who repents than for ten righteous persons who need no repentance." (Luke 15:7)



Chapter 5

Servant's preparation:

A sermon from upper room app about Luke 5

<https://subsplash.com/upperroommedia/lb/mi/+zqq6pmu>

Brief introduction:

At the beginning of each lesson, please mention this book overview.

- ✓ Who is St. Luke? He was a doctor, a painter, and a Gentile from Antioch. He accepted Christianity at the hands of St. Paul the apostle later after resurrection.
- ✓ Who did he write his gospel to? The Greek after collecting testimonies from eyewitnesses to accurately record all details of Jesus's life.
- ✓ What is the main message of the book? ***St Luke offered Jesus to the Greeks as a Lover of mankind***, who cares for the educated and uneducated, the philosopher and the unwise, the rich and the poor, the Jew and the Gentile, the man, the woman and the child.

Remember:

Last lesson focused on the concern of Jesus Christ for the poor, the helpless, and the outcasts. Let us learn from Him how to accept others and invite the untouchable. Jesus chose to spend most of His time among the common people, including the poor, the sick, and the outcasts of society. He intervened in these people's lives, touching, and healing them. We saw Jesus' love for the poor and oppressed and His activity on their behalf. We learned how to welcome others into church and engage those who have no one to talk to in our friend's groups.

Main points in the Chapter:

1. The fish Catch 1 - 11
2. Cleansing the Leper 12-16
3. Healing of the Paralytic 17- 26
4. Calling Levi, the Tax Collector 27-32
5. Declaring the New Wine 33-39

Lesson overview:

Please go over main events of the chapter briefly as follows

- ❖ St. Luke has many short stories in this chapter, he starts by the Jesus in Peter's boat and miracle of catching fish which we will talk about in details.
- ❖ Jesus then met a leper who gave us a great lesson in prayers, he asked Jesus "Lord, if You are willing, you can make me clean". The leper taught us that when we request something in prayer, we should

ask if it is according to God's will, then we would be happy to get our request otherwise we don't need it because we understand that God knows what is best for us.

- ❖ Jesus touched the leper who no one could ever touch as it is a highly contagious disease, Jesus showed him extreme love and care.
- ❖ Next miracle was Jesus healing the paralytic man who was brought down from the ceiling by his friends, Jesus declared His deity and that it is much harder to forgive sins than to heal a sick person but He could do both.
- ❖ Levi the tax collector was among a group of people that everyone hated. Jesus again showed us that He came on earth for those who are rejected by everyone. He saw through Levi's heart and found a repentant person that He called him to be one of His closest disciples, who we know as Matthew.
- ❖ Jesus stressed on the fact that He has come as a physician to those who were sick, and not a judge to the sinners. That is why He went to Levi's house among his friends.
- ❖ Finally, answering their question about fasting, He said He has not come to put more load in worshipping. He came first to wipe out what is old and establish what is new. He is crucifying the old man, and is granting a new and spiritual one, that is why we should not put a piece of new garment on an old one. Jesus came to renew the brains that were stuck at the Law of Moses. He did not come to patch the law but renew it with a new law.

Goal we learn: [Obedience makes a difference from wastefulness to usefulness]

In this chapter, we focus on the obedience of Peter when Jesus called him to be a disciple. We learn that following rules is the real freedom not breaking rules. We notice Peter obeyed the small request to throw the net, so he was entrusted with the bigger assignment, to be a fisher of men. We notice many things could keep us from obeying Godlike friends or distractions but yet we should see how wonderful the blessings we get when we obey God, so we know how to keep our lives worth a lot more than we think.



Lesson delivery idea

Introductory story:

- ❖ She wanted to help, and so, because she was a nurse, she joined eighteen other medically trained people and journeyed to a poverty-stricken third-world country to help alleviate suffering.
- ❖ After working sixteen hours every day for two weeks, the clinic doors closed. Utterly exhausted, she headed toward the bus for home. Glancing up, she saw hundreds upon hundreds of sick and injured people waiting outside the clinic for treatment they would never receive. She began to weep.
- ❖ "What's wrong?" asked the nurse walking along with her.
- ❖ "We haven't even made a dent in the need. What's the use? Have we done any good at all?"
- ❖ As she turned to enter the bus, a hand tugged at her sleeve. There stood a man she scarcely recognized. Several days before his face had been distended and grotesque from a number of abscessed teeth, his feet so swollen with edema that he couldn't put on his shoes. They'd given him antibiotics and later pulled the abscessed teeth. Now he stood before her - smiling, pain free, with shoes on his feet. He smiled widely, thrust a small bouquet of flowers into her hand, and said simply, "Thank you for saving my life."
- ❖ As the two nurses boarded the bus, the one said to the one who had been crying, "It looks like you made a difference for that one."
- ❖ On the bus, the young nurse glanced out at the now dark harbor and God whispered to her heart, "This is how you make a difference - by treating my little ones - one person at a time."
- ❖ Everyone wants to be useful - to be helpful, to make a difference, to make an impact, to leave the world better than we find it. No one wants to squander their life. To waste it in foolish and trivial pursuits. We want to make that investment that will make an eternal difference. To champion a cause. To bring a little kindness. To promote a needed change. Even if it is only one person at a time, we want to make a difference.

I. A story of obedience

- ❖ Simon was no different. He had been out on the Sea of Galilee all night fishing. As his boat lumbered in from the fishing expedition and his stomach was empty. It had been a frustrating night of much work but no luck. He and the others stretched the nets out on the beach to clean out the sea weeds and debris. He hurried because he was frustrated and ready to go home dreaming of a better tomorrow and hoping for a bigger catch.
- ❖ The cove where Simon and his partners, James, and John, docked their boats was a picturesque site. This serene, little inlet protected the boats from the winds. Simon was fortunate that his family had claimed years before this ideal location.
- ❖ As the fishermen were placing the now cleaned and dried nets back onto their boats, Simon looked up as a throng of people were walking toward the boats. And out in front was a slender, yet ruggedly handsome man, walking with a steady gait. As the crowd got closer, Simon recognized the leader of the pack as Jesus. Earlier Simon had met Jesus. He had witnessed this young prophet heal his mother-in-law of a high fever. There was something special about this man. He was a difference maker.
- ❖ As Jesus arrived at the water's edge he turned and addressed the crowd. He taught them with authority, not as the Pharisees. His explanations of the Scriptures brought the words to life. His message was articulate and captivating. He had a unique way of making the common and ordinary into significant meaning. People were inspired and moved by his message.

- ❖ So much so that the crowd grew larger and larger on this cool morning. As they pressed for room to hear this teacher the crowd was now forcing Jesus into the shallow water at the edge of the cove. Simon and the others had perfect seats, in their boats, away from the crowds. Jesus seeing an opportunity asked Simon if he use his boat as a platform. "Simon, if you row out a way, then everyone can see and hear." Simon agreed. From this vantage point Jesus continued the lesson.
- ❖ Picture in your minds the scene: The crowd on the beach and banks that enclose this harbor while Jesus is setting in a boat teaching. Where was Simon? Simon was in the boat with Jesus. Simon was a captive audience.
- ❖ Was that the only reason for making the request of Simon? Why had Jesus come to this cove, at this time of the morning? Jesus wanted an audience with Simon. Jesus wanted Simon to hear this message. The crowd was bystanders. While they did not know it, there was a conference between Simon and Jesus.
- ❖ As Simon sat there spell bound, Jesus quickly brought his talk to a stirring conclusion and said to Simon, "Let's go fishing. Launch out into the deep and let down the nets." Notice that Jesus is not suggesting obedience; he is demanding it.
- ❖ "Jesus," Simon hesitated, "we've been fishing all night. But, because you say so, I will do it."
- ❖ Notice what Simon did not say. He did not say, "Jesus, don't you tell me how to fish. I'm a professional. You're an amateur." He didn't say, "Jesus you stick to preaching and I'll do the fishing. I know the best fishing spots and the most favorable conditions for making a big catch." He didn't say, "Don't you know that the night is the best time to catch fish on the Sea of Galilee. And the best fishing is in the shallow water along the Sea's edge, not in the deep water." He didn't ask any questions. He didn't listen to his feelings. I'm sure he was dog-tired and ready for a hot breakfast and a warm bed. Simon simply, obeyed.
- ❖ Jesus was still teaching a lesson. Simon did not realize it. But it was a lesson on obedience and difference making. While there are certain rules for fishing, there are rules that are higher. These are God's rules. I believe that all of God's rules are designed to protect us from harming ourselves, to keeping us from hurting others, or to rescue us from wasting our lives. This lesson in usefulness was to keep Simon from wasting his life. It was a test to see if he had what it took to make a difference. In a phrase, God was calling Simon to be a difference maker in the world.
- ❖ Out of respect for the one he knew as "Master," he did as he was asked. And the catch was so large that the other boat had to be summoned for help. In fact, the catch was of such massive proportions that both boats began to sink. The fishermen worked in slack-jawed amazement at what they were viewing. These men had witnessed a miracle. They were in the presence of a true God. Simon knew it. This was no mere man. This Jesus was not simply a preacher with the power to heal; he was Lord of the sea and the fish. Simon threw himself down at the feet of Jesus in fear and trembling.
- ❖ Jesus said to him, "There is no reason to be afraid. But do you want to spend the rest of your life catching fish, or do you want to invest your life in something bigger? You have only one chance to make your life count. You can make a difference in this broken world. What will you do?" Simon pulled his boat to shore still stuffed with the largest catch of fish in his life and walked away from it to follow Jesus. What a story!

II. Moving beyond wastefulness to usefulness

Found in this story are some truths and insights that will help us to move beyond wastefulness to usefulness, to make a difference in our world. The key is obedience.

A. *The ticket to freedom is obedience*

- ❖ It's a hard one to swallow. We think we know all there is to know about freedom. We want to believe that we are a liberated people. We learned a long time ago that freedom comes from avoiding the rules, changing the rules, even breaking the rules. But, obedience, following the rules, violates everything we have taught.
- ❖ But for the Christian, freedom comes through yielding our will to God and obeying a set of rules. Jesus stated it clearly, "If you love me, you will obey what I command" (John 14:15). Jesus did not mince words. Obedience to Christ and his words is one of the most distinguishing marks of a Christian. As with Simon, Jesus is not suggesting obedience; he demands it. Following Christ involves another kingdom, the kingdom of God. A kingdom has a king, and a follower is obedient to that king - Jesus. Throughout the Bible there are written commandments, notice very clearly those are commandments not suggestion.

B. *Obedience demands action*

- ❖ Allow me to state that negatively, never let mere listening substitute for action. Peter had heard the message of Jesus. He was a captive audience. But Jesus as with all of his listeners desired for him to do more than simply listen. He wanted him to act.
- ❖ Remember the story of the tightrope walker who was rolling a wheelbarrow back and forth across Niagara River on a tightrope. Thousands of people were shouting at him on. He put a two-hundred-pound sack of dirt in the wheelbarrow and rolled it over, and then he rolled it back. Then he turned to the crowd and said, "How many of you believe that I can roll a man across?"
- ❖ Everybody shouted! One man in the front row was very excited in his professed belief. The tightrope walker pointed to his excited professor and said, "You're next!"
- ❖ However, the man actually didn't believe it. He said he believed it, he thought he believed it - but he was not willing to get in the wheelbarrow and take the risk.
- ❖ Peter sat in the boat with Jesus. He listened to his words. He believed in him. But now it was time to act. And contrary to the tightrope walker he obeyed.
- ❖ Obedience is faith in action. It is transposing the promises and provisions of Christ's words into service and obedient behavior.
- ❖ Have you ever noticed that in the New Testament that Jesus never said to his hearers believe me? He always urged them "Follow me." In other words, he commands his hearers to get in the wheelbarrow. Don't just say you believe me, don't just say you know me, don't just say "I love you," get in the wheelbarrow and follow me.

BUT BECAUSE
YOU SAY SO,
I WILL...
{LUKE 5:5}



C. Obedience calls for moving out of comfort zones

- ❖ Peter was comfortable fishing at night along the shoreline. But to launch out into the deep during the day, that's another story.
- ❖ Most people live in the shallow waters of life. They simply exist on a superficial level. There's little depth to their lives because they're content to just play around the edge, never going out into deeper water. Why? Because it's safer in shallow water. They think, "If I get out into the deep water there might be some waves. They might rock my boat, and it might overturn. So, I'll just stay back here where it's safe and comfortable and piddle around.
- ❖ God's call to obedience always involves risks, to leave our comfort zones, to step out into the deep. Only those people who are willing to follow their Lord's lead into the deep where the waters are over their heads ever really make a difference.

D. Obedience means doing things because Jesus says so, even when it doesn't make sense

- ❖ There was nothing logical about returning to the open sea and fishing again for Peter. It was absurd. But Jesus say go and Peter said, which I think is the key phrase in this narrative, ". . . because you say so, I will let down the nets" (Luke 5:5).
- ❖ Why can we take Jesus at his word and do what he asks simply because he says so? Because Jesus' perspective is greater than our perspective. God grants to us a limited perspective. Like the headlights reach on a car driven at night. He can see ahead, but only for a short way. Whereas God sees the whole road. Where we've been, where we are now, and where we are going. I can obey him because he sees all and knows all.
- ❖ The most powerful test of obedience is do those things that don't make sense simply because Jesus says so.

E. Obedience in a little, leads to opportunity in the big

- ❖ The fact is Simon had obeyed Jesus. He obeyed him when Jesus asked to use his boat for a pulpit. He obeyed him when Jesus asked him to launch out into the deep. Now, he was in a position for greater

usefulness and difference making by obeying Jesus to catch men for Christ. Jesus was calling Peter to the greatest task of all - sharing the good news of Jesus with other people.

- ❖ Many people want to do something really big for God - the glamorous and attention getting jobs but are unfortunately not obeying God where they are - the menial and behind-the-scenes tasks. Until we are obedient in the little things God can't use us in the big things of life. The reality is that if we are not making a difference for God where we are then in all likelihood, we will not make a difference for God wherever we are.
- ❖ A baseball player knows that one has got to possess the skills to play in the minor leagues before they can play in the big leagues. Any manager knows that an employee must pay the price and perform the job at the entry level before they will be promoted to an upper level.

III. What's keeping you from obeying?

Peter was kept back from Jesus because he was fishing for food, and he thought that spiritual life should be separated from daily life. However, Jesus taught him that this is not correct. He should be obedient and serve God through his daily life and be a fisher of man and make a big difference.

What about you? What's keeping you from a life of usefulness? A job, a relationship, friends' group or feeling that being a fully devoted follower of Christ is not exciting enough or would hurt your status? Come on be honest, what is standing between you and a life of obedience? What's preventing you from making a difference for eternity's sake?

When it comes to obedience there is no middle ground. Once we have heard the Lord speak, we either act on it or we don't. We either obey or we disobey. What will you do?

Take home Prayer

Dear Lord, I know you are calling me to follow your commandments every day in my life, I really wish to do just like Peter and say, "at your word, I will let down the net". Let me learn to obey you even if things do not seem convincing but I am sure, You know how to help me through them. I need you to stop living a wasteful life that don't make any difference in my eternity and start living a useful life full of blessings.

Memory Verse:

5 "Master, we have toiled all night and caught nothing; nevertheless, at Your word I will let down the net"

Chapter 6 & 7

Servant's preparation:

Sermons from upper room app about Luke chapter 6

<https://subsplash.com/upperroommedia/lb/mi/+yvsvtlt>

<https://subsplash.com/upperroommedia/lb/mi/+rrythqp>

Chapter 7 :

<https://subsplash.com/upperroommedia/lb/mi/+mdmyz8a>

Brief introduction:

At the beginning of each lesson, please mention this book overview.

- ✓ Who is St. Luke? He was a doctor, a painter, and a Gentile from Antioch. He accepted Christianity at the hands of St. Paul the apostle later after resurrection.
- ✓ Who did he write his gospel to? The Greek after collecting testimonies from eyewitnesses to accurately record all details of Jesus's life.
- ✓ What is the main message of the book? ***St Luke offered Jesus to the Greeks as a Lover of mankind***, who cares for the educated and uneducated, the philosopher and the unwise, the rich and the poor, the Jew and the Gentile, the man, the woman and the child.

Remember:

Last lesson we focused on the obedience of Peter when Jesus called him to be a disciple. We learned that following rules was the real freedom not breaking rules. Peter obeyed the small request to throw the net, so he was entrusted with the bigger assignment, to be a fisher of men. We notice many things could keep us from obeying Godlike friends or distractions but yet we should see how wonderful the blessings we get when we obey God, so we know how to keep our lives worth a lot more than we think. Obedience requires taking action and coming out of your comfort zone to obey God even things don't make sense to you at the beginning.

Main points in the Chapter 6:

1. Christ is Lord of the Sabbath. 1-5
2. The healing of the Withered right hand. 6-11
3. The Call of the Disciples. 12-16
4. His Teachings:
 - a) personal speech to the Weary. 17-27
 - b) a call of tremendous love. 28-45
 - c) The need of building on the Rock. 46-49

Main points in the Chapter 7:

- 1- The Healing of the Centurion's Servant 4- 10
- 2- The Raising of the Nain widow's son 11- 17
- 3- John Sending Messengers to Christ 18- 23
- 4- His Testimony of John 24- 35
- 5- The Story of the Sinful woman 36- 50.

Goal we learn: [A revolution in our relationships]

- a) Realize that Jesus calls for a revolution in our relationships.
- b) Desire to evaluate our relationships by the criteria Jesus taught.
- c) Begin to apply Jesus' teaching to our relationships.

Perspective

Most adolescents have a keen sense of justice, and this takes two forms. The first is the kind we often think of as Old Testament justice: an eye for an eye, a tooth for a tooth. This kind of justice leads youths to a rather black-and-white approach to relationships. They have friends and they have enemies. Friends are the ones who are nice to them and whom they treat nice in return. Enemies are the ones who are mean to them and whom they treat with meanness in return. In adopting this scheme, youths emulate most adults, who apply the same sort of justice to their relationships.

The second kind of justice youths have is that which causes them to see the most minute imperfections in others while being oblivious to similar imperfections in themselves. That leads youths to be extremely critical and judgmental. In the value structure taught by Jesus, however, these patterns are changed. Jesus commanded us to love our enemies, return good for evil, and stop being judgmental. This session will expose your youths to Jesus' teaching and challenge them to apply it to their own relationships.

Lesson overview:

Please go over main events of the two chapters briefly as follows

Christ is Lord of the Sabbath

- ❖ The ministry of Jesus can be described by a metaphor He himself used in Luke 5:37--new wine into old wineskins. So many of the things He did and taught were revolutionary. He challenged the assumptions of the religious leadership. As the Minister of the New Covenant, Jesus turned upside down the stagnant and codified religion of His time. We see this clash between Jesus and the religious leaders in Luke 6:1-11. By this time, these leaders had begun to watch Jesus carefully, looking for ways to accuse Him. One of the areas that became a battleground was Jesus' challenge to their understanding of the Sabbath. The Pharisees, the primary group that criticized Jesus, were a group devoted to keeping the Law. In their fanatical devotion to this mission, they went far beyond the written law of the Old Testament and created their own set of regulations. In doing this, they majored

on the minor. In other words, that emphasized the unimportant at the expense of what was truly important.

- ❖ As Jesus and His disciples were walking through a wheat field, some of the disciples plucked the heads off a few stalks, rolled them in their palms to remove the chaff, and then popped the kernels into their mouths (6:1). This would have been no problem except for one fact: They did it on a Sabbath.
- ❖ To the Pharisees, this constituted reaping, threshing, and preparing a meal, all work prohibited by the fourth commandment (Ex. 20:8). When the Pharisees challenged Jesus, he cited an Old Testament story about David and his men eating the consecrated bread.

The healing of the Withered right hand.

- ❖ While this story did not involve reverence to the Sabbath, Jesus used it to illustrate that regulations about what is holy are superseded by human need. He used the same reasoning a few Sabbaths later when He healed a man with a shriveled hand (6:6-11).
- ❖ What was Jesus trying to illustrate? In their concern for observing the letter of the law, the religious leaders had lost contact with the spirit of the law. Nowhere does Jesus violate the law. But He does explode the human beliefs and requirements that had accumulated around the law.

The Beatitudes

In 6:17-26, Luke records his version of the Beatitudes (see Matt. 5:3-12). Again, Jesus is turning things upside down--but this time for the people. Here, as He looked at the crowd, He encouraged them to rejoice in their poverty, their hunger, their grief, and their oppression. Not because these conditions are good, but because these conditions are temporary, to be followed by great reward in heaven. He went on to warn the rich and comfortable because their condition is also temporary.

Love Your Enemies

- ❖ In the next section (6:27-36) Jesus delivers some of His most revolutionary words: "Love your enemies" (v. 27). The Old Testament code--at least as it was practiced--was one of retributive justice: an eye for an eye and a tooth for a tooth. The dividing line between friends and enemies was clearly drawn. Jesus did not leave the idea at the intellectual or sentimental level. He commanded loving actions: "Do good to those who hate you, bless those who curse you, pray for those who mistreat you" (vv. 27-28).
- ❖ As with the Beatitudes in the previous section, Jesus supported His reasoning with an appeal to recognize the superiority of eternal values over temporary values (v. 35).
- ❖ What was revolutionary in Jesus' day is still revolutionary in ours. What would our society be like if everyone followed this command? What would our society be like if just the Christians followed this command?

Do Not Judge

Jesus then went on to expand on the idea of relationships by forbidding a judgmental attitude (6:37- 42). He uses humor in the illustration of the man with a board in his eye criticizing the man with a splinter in his. Jesus is making two points.

1. First, we are all human, all imperfect, all fallible. None of us is innocent enough to judge others.
2. The second point is that God, who alone is capable of judging perfectly, is willing to forgive our sins when we are willing to forgive the sins of others.

A Tree Is Known by Its Fruit

- ❖ Immediately following is a section that, at first glance, seems contradictory (6:43-45). Jesus has just said "Do not judge," and now He is saying you can recognize a person's character by his actions. Jesus is drawing a distinction between judgment and discernment. We are not to get the idea that Jesus is saying never make distinctions between right and wrong in others. Good and evil are clearly opposites and we should not be afraid to distinguish between them. This is discernment. But judgment involves making assumptions, acting on half-truths, finding fault in areas outside morality, or treating the person who behaves with evil actions--recognized by discernment--with condemnation instead of forgiveness.
- ❖ The words "Love your enemies" and "Do not judge" are familiar to anyone who has been around the church for long.
- ❖ That makes the next section (6:46-49) particularly applicable to us. If we claim to be Christians but do not obey Jesus' commands about relationships, we are the very people He is addressing in verse 46. We are like the man who built without a foundation.

Chapter 7:

- ❖ After this section of teaching, Luke moves back to the narrative of Jesus' activity among the Galilean people. We see the healing of the Roman centurion's servant, followed by the raising of the widow's son. John the Baptist, now in jail (see 3:20), sends his disciples to question Jesus. John did not doubt the person of Christ the Lord, but he wished to give the Lord Jesus the opportunity for Him to bring disciples for Himself.
- ❖ In the final section of chapter 7, we see Jesus applying His teachings on love and forgiveness. The woman in question was a local prostitute. Yet her ministry of love for Jesus was rewarded far above the Pharisee's cold hospitality and judgmental spirit. This is a good example of the difference between judgment and discernment. Using discernment, Jesus recognized the woman's character by her deeds, her "many sins" (v.47). He did not ignore her sinfulness. But rather than condemning her, which would be passing judgment, Jesus forgave her.

Lesson delivery idea



1- Revolution in our relationships:

Jesus taught that we can all develop these attitudes. Some people today say they can't help how they act, but that's not true. We all have control over what we say, think, and do.

Jesus knows what will make us happy, or blessed, because He made us. In this lesson he taught that we would be happy if we are meek (obedient), peaceful (not arguing a lot), pure (not dirtied by sin), merciful (forgiving and generous), interested in truth. He also taught that even if we suffered or were sad for His sake, He would reward His people and comfort them.

ENGAGE THE WORD

This activity is designed to start your students thinking about friends and enemies and how they treat them. Questions 1 and 4 in this activity are best answered individually and privately, so that no one's feelings are hurt if they aren't on someone's list of best friends (or worse, are on someone's list of worst enemies!). But the other questions can be discussed aloud.

1. List your five best friends:
2. How did these people get on your list of friends?
3. How do you treat your friends?
4. List your five worst enemies:
5. How did these people get on your list of enemies?
6. How do you treat your enemies?

EXAMINE THE WORD

EVOLUTIONARY RELATIONSHIPS (6:27-49)

In this section, as Jesus continues to teach the crowd about God's value structure and rules for living, He says some revolutionary things about relationships. As you read it, keep putting yourself in the place of those who were hearing it for the very first time. Read Luke 6:27-49 and answer these questions:

- Think for a moment about a specific individual whom you would consider to be an enemy—someone who has betrayed you, someone who insults and humiliates you, someone who has injured you. Keep that person's face and name in your mind as you read again verses 27-36. How difficult do you think it is to accept and act upon Jesus' words?
- Now think about a time in the last week when you were critical of someone, when you thought less of someone because of something he or she did. Keep that person's face and name in your mind as you read again verses 37-42. How difficult do you think it is to accept and act upon these words?
- The fact that verses 43-45 follow immediately after Jesus' instruction not to judge is no accident. Just in case we are getting the idea that Jesus is saying never make distinctions between right and wrong in others, He makes it clear: Good and evil are clearly opposites, and we should not be afraid to distinguish between them. What do you think is the difference between judging and distinguishing good and evil?

EXPLORE THE WORD

Putting Friendship Into Practice

This activity contains several short case studies. After each case study is read aloud, ask your class to discuss how the person in the story should react if he or she is a Christian and is trying to obey Jesus' commands about relationships.

1. Phil and Pam are both leading contenders for the "Artist of the Year" award. Yesterday in art class, Phil knocked a bottle of ink all over Pam's watercolor. He said it was an accident, but Pam is pretty sure he did it on purpose. Today in art class, Pam notices that one of Phil's ceramic pieces is sitting on the sill of an open window. The idea occurs to her that a small "accidental" bump would knock it out the window.
2. Tim studies hard for every history test. But Scott always gets a better grade. Tim is sure that Scott doesn't study much because he has quite a reputation for partying. In fact, the night before the last history test, Tim saw Scott cruising around town in a car full of other kids. Tim is finding it hard to believe that Scott isn't cheating on the tests.

EXPERIENCE THE WORD

Enemy Evaluation: Refer your students back to the lists they made in the first activity. Go back and look at the enemies you listed in your Friendship Inventory.

1. After studying these two chapters in Luke, how do you feel about these people?
2. What do you think Jesus would have you do about them?

Jesus never says that our enemies have to become our best friends, but He did say that we must treat them as we would our best friends, with love.

Give your students a few moments to reflect on this idea. Then encourage them to write something specific that they can do to put Jesus' words into practice this week.

2- Don't Judge

Remember: we should worry more about our actions than others

- ❖ In the Sermon on the Mount, Jesus taught that we shouldn't worry about what others do or don't do. Instead, we should make sure we are doing what is right. He shows that we often make a big deal about other peoples' faults. Meanwhile we often overlook our own faults. He says it's like trying to get a speck of dust out of our friend's eye, while we have a huge stick in our own eye. First, we should take care of our own problems and faults before we tell others how to fix theirs.
- ❖ What kinds of things could he be talking about? We often can see faults in others and not see them in ourselves. It's easy to spot someone else when they are being selfish, proud, mean, unforgiving, or dishonest. It's harder to notice when we are acting that way.
- ❖ How are we supposed to judge our own behavior when we rationalize, or excuse, what we do? Paul says that we have a mirror we can look into - the Bible. We can compare how Jesus acted, or

how the Bible says to act, to our own behavior. What would Jesus do in this situation? What would He have said? What does the Bible say about ... ? Remember, each of us has to answer to God - not each other.

- ❖ Does not judging mean we can't tell others if they are sinning? No. Jesus frequently taught people right from wrong, based on God's Word. But we should worry most about ourselves and help others overcome sin in their lives, rather than seeking to find faults in others' lives.



emotion questions

1. How would you respond if someone shorter than you called you "shorty"? (discuss)
2. How can I avoid judging or criticizing others?



application questions

1. Whose behavior should concern us most?
2. How do I know whether I am pleasing to God?
3. Name something about your behavior you'd like to improve.



fact questions

1. Did Jesus ever tell people they were committing sin?
2. Did Jesus list all the faults of everyone he met?



review questions

1. Is it enough to know what's right? (or do we have to act upon that knowledge?)
2. Name 2 other hypocritical actions.



3- Inspiration video for kindness

If you have time show part of this video for illustration.

https://www.youtube.com/watch?v=X3ld9_p2bS0

Take home Prayer

Dear Lord, help me change my perspective of relationships, I need to redefine my enemies as you taught to love and pray for them even if they hurt me. I need to stop judging anyone and focus only on my own mistakes. When you met a sinful woman, you never labeled her as the bad woman but the repentant woman who you were proud of. Let me learn how to find the good in those around me and forgive others.

Memory Verse:

³⁷ "Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you will be forgiven. ³⁸ Give, and it will be given to you: 6:37-38

Chapter 8

Servant's preparation:

A sermon from upper room app about Luke 8

Part 1

<https://subsplash.com/upperroommedia/lb/mi/+x7g24sq>

Part 2

<https://subsplash.com/upperroommedia/lb/mi/+96fc042>

Brief introduction:

At the beginning of each lesson, please mention this book overview.

- ✓ Who is St. Luke? He was a doctor, a painter, and a Gentile from Antioch. He accepted Christianity at the hands of St. Paul the apostle later after resurrection.
- ✓ Who did he write his gospel to? The Greek after collecting testimonies from eyewitnesses to accurately record all details of Jesus's life.
- ✓ What is the main message of the book? ***St Luke offered Jesus to the Greeks as a Lover of mankind***, who cares for the educated and uneducated, the philosopher and the unwise, the rich and the poor, the Jew and the Gentile, the man, the woman and the child.

Remember:

Last lesson we learned from Jesus how relationships should be, He commanded us to love our enemies and pray for them. Treat others the way we wish to be treated. Jesus explained that we should not judge others, so we aren't judged by God.

Main points in the Chapter:

- 1- His concern about the Women's ministering 1- 3
- 2- His work as a Sower, the Parable of the Sower 4- 15
- 3- Granting the light 16- 18
- 4- Asking for everyone's relation to Him 19- 21
- 5-The Calming Down of the Waves 22- 25
- 6-Healing the madman of the Gadarene 26- 39
- 7-The Healing of the Bleeding woman 43- 48
- 8- The Raising of Jairus' daughter 49- 56.

Lesson overview:

Please go over main events of the chapter briefly as follows

Parable of the seeds:

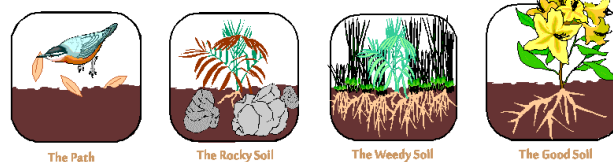
Until this point, we have seen Jesus primarily carrying on a healing and teaching ministry aimed at the crowds. Starting in chapter 8, we will begin to see a shift in focus. While still conducting a public ministry of healing and teaching, Jesus will begin spending more time with the chosen apostles and will also begin looking toward the events that will happen in Jerusalem. In terms of time, Jesus will have begun the last six months of His three-year ministry by the time we reach the end of chapter 9.

Chapter 8 begins with one of Jesus' major parables: the parable of the soils. Being members of a farming society, Jesus' listeners would relate easily to this story. He talks about seed falling on four types of soil. As He explains to His disciples, the seed represents the word of God (8:11). Each soil represents a type of person.

- a) The first soil is that of the path. Before a seed can take root in the hard and worn soil of a pathway, it is stepped on or carried away by birds. This represents the person whose life is so hardened by sin that the gospel "goes in one ear and out the other."
- b) The second soil is that of the rock. This really refers to the thin layer of soil that covers rocky ground. The seed takes root at first, but soon dies from lack of moisture. This represents the person who hears the gospel, responds--usually in a moment of emotion--but then soon gives up. A prime example of this is the youth who responds during a nice lesson or retreat, experiences an intensely emotional conversion, but then soon forgets. The key here is in verse 13: "they have no root."
- c) The third soil is the thorny soil. This is seed that takes root but is soon choked out by weeds. This represents the Christian whose spiritual life is choked by worldly concerns. Many youths fall into this category, as grades, peer pressure, relationships, and materialism begin to crowd out spiritual concerns.
- d) The fourth soil is the good soil. This represents the disciple, a person who hears the gospel, responds, takes care to receive spiritual nurture and training, and keeps out conflicting concerns. This is the youth all youth workers are trying to grow.

The Parable of the Sower

The Seed is the Word of God



The Path

The Rocky Soil

The Weedy Soil

The Good Soil

What type of Soil are You?

Is God Growing in Your Heart?

Granting the light:

The next passage is the short parable of the lamp (8:16-18). The point of this passage is that eventually all secrets are revealed. For someone who is living a pure life, this parable holds no threat. But for someone who is trying to hide sins, the parable is very threatening.

Question: In the parable: who is the lamp, who lights the lamp, what is the light, and what is the lampstand?

Answer: The faithful disciple is the lamp, Jesus lights the lamp with the "word." The light is the "word" illuminated by the faith of the disciple that is evidenced by his righteous deeds that are radiated out to the world from the lampstand that is the Church.

Jesus preaches the Kingdom of God with the intention that those who receive the word and believe will be a light to the world. The lighting of the lamp describes the conduct of the Christian disciple set on fire by the Holy Spirit. The Holy Spirit does not shine through a soul so his/her "light" can be hidden. By their good deeds, Jesus' disciples are to influence the world for the good like a shining lamp set in the open.

"... To anyone who has, more will be given, and from the one who has not, even what he seems to have will be taken away."

Question: What is Jesus' warning to those who "hear" (8:18) in the context of those who "hear" in Luke 8:15? See [1 Cor 3:11-15](#).

Answer: To those who embrace the word with a generous heart and bear fruit consistently in the face of adversity, more graces will be given. But as for those who quench the Spirit and do not produce good works as demonstrations of faith but only labor for worldly, temporal goods, they will ultimately lose what few blessings they "seem" to have in their material possessions.

Asking for everyone's relation to Him:

In 8:19-21 we see Jesus defining His family as "those who hear God's word and put it into practice" (v. 21). The term "brother" or "sister" was applied not only to siblings but to other close relatives like cousins.

With this, He is also giving us another definition of discipleship. We should make clear that Jesus is not refusing His human family in this statement, but He is indicating that His attention has turned from "human" concerns to "divine concerns."

The Calming Down of the Waves:

In verses 22-25, Luke records the story of Jesus calming the storm. The interesting thing about this story is how the disciples, who by now had been traveling two years with the Savior and had seen Him perform miraculous healings, still had no idea who He really was.

Healing the madman of the Gadarene:

We next encounter another individual diagnosed as "demon possessed." Jesus showed extreme care for those neglected by everyone when He decided to travel to Gadarene knowing that they would reject Him but He went specifically to heal this mad person and restore him to sanity to become a great preacher.

He works for the sake of one or two people, even though they might be lunatics, rejected, and living in the tombs. Also, even if His work with them destroys thousands of swine or would cause Him to be driven out of the city. It is in this way that the Lord Jesus evaluates the human soul and gives it great esteem.

Unlike in other stories, Jesus told him to go preach to others because in this situation there was no chance of pride since the man would go describe how he was mad, and Jesus healed him.

The Healing of the Bleeding woman and The Raising of Jairus' daughter:

Next Luke tells two stories at once. The outer story (8:40-42, 49-56) concerns raising the daughter of Jairus from the dead. This is the second time in Luke's narrative that Jesus has overcome death.

The inner story (vv. 43-48) concerns a woman afflicted with menstrual hemorrhaging. As serious as this condition was physically, the woman's primary distress was probably social. According to Old Testament law a woman was ceremonially unclean during her menstrual flow. This poor woman had been "unclean" for 12 years! That meant that she could not enter the Temple and was excluded from any religious ceremony. She was, in effect, excommunicated from the religious life of the community. And since anyone who touched her was also unclean, the woman was forced to live in isolation from human warmth. Mingling among the crowd as she did in order to get to Jesus was a risky thing. Had the others known that an "unclean" person was jostling for position, obviously touching many people in the process, she would have been severely punished. That is why she tried to touch Jesus without being noticed and was trembling when she was discovered (v. 47). But, again, Jesus' touch freed an individual in a prison not of steel but of sickness and of social scorn.

Goal we learn:

In this chapter, we can either focus on the parable of the seeds or the faith of the woman with the bleeding.

1- Lesson delivery idea for The Parable of the seeds:

[Science experiment]

You get 3 jars: Fill the 1st with some water and salt, fill the 2nd with water, salt and baking soda, and the 3rd with water and baking soda.[salt represents Satan and baking soda represents our hearts]

- ❖ Add to the 1st cup some vinegar [vinegar represents the word of God], nothing will happen
- ❖ Add to the 2nd cup some vinegar, you will notice a slight chemical reaction
- ❖ Add to the 3rd cup some vinegar, a huge amount of foam is formed.

When we hear the word of God and don't accept it, we are like the first cup, Satan took it away and no reaction occurred. When we hear the word but get distracted with this world, a slight reaction occurs because we don't pay full attention to it. But when we hear it and act on it, we are like the 3rd cup where a huge chemical reaction took place since no Satan [salt] was allowed



Comments:

Question: How would you sum up what Jesus describes as those who hear the word of God but fail to fully embrace the Kingdom? To what does Jesus attribute the three reasons for their failure? List the verses.

Answer: Jesus attributes the failure of some to produce the good fruit of repentance, conversion, and righteous works to:

1. Refusal to try to understand and falls prey to the activity of Satan (1st soil=way)
2. Personal shallowness (2nd soil=rocks)
3. The ambition for worldly pleasures and wealth (3rd soil= thorns)

Jesus solved the problem by saying he is the way, a corner stone [rock] for us and that He went on the cross and wore a crown of thorns. That way he covered all reasons for failures to leave us with the good soil

Luke 8:15 *But as for the seed that fell on rich soil, they are the ones who, when they have heard the word, embrace it with a generous and good heart, and bear fruit through perseverance.*

Those who accept the "word" are known by the "fruit" deeds/works they bear. Although some bear more than others in each case their fruitful lives bear service to the Kingdom through faith and perseverance.

Question: What was the "Sower's" rate of success?

Answer: He failed 3 soils out of the 4. Despite the failure of 3/4ths of the "seed" to take root, the abundant "harvest" of the seed sown in "good soil" makes the "harvest" a success

2- Lesson delivery idea for The woman with the bleeding:

Icebreaker:

- Who touched me? Have the children sit in a circle. One person sits in the middle and is blindfolded. Children will take turns as the teacher quietly points to each one, to go to the child in the middle and TOUCH that children and quietly run back to the circle. Then the blindfold can be removed, and the child can try to guess who TOUCHED him/her. If he guesses it correctly, then that child goes to the middle to be blindfolded, etc.
- Touch the Teacher: Blindfold the teacher and let children take turns touching the teacher's back. The teacher will have to guess what part of the child's body touched the teacher's back - such as a finger, a nose, an elbow, a toe, an ear, etc! Can also let kids be the ones to guess who touched them.



Get deeper:

This unnamed woman, whose story the text brings to light, not only suffered from continuous bleeding for many years, but also that dirty, unclean feeling resulting from being isolated. Jesus meets her in this space and does the opposite of what is expected. Instead of being repulsed or disgusted by her, he responds with peace and praises her great faith. He calls her daughter. He accepts her. He offers her peace and heals her.

She Is Called and We Are Called

This bleeding woman's story interacts with all of our stories because we, like her, have been in need of healing at some point or another. We have been outcasts or have felt abandoned by our communities or our friends. We have been in need of a merciful touch by God. Think of a time when you felt like you were at your end. Think of that space and ask God to show you where Jesus was in that space. What was he like? What did he refer to you as?

These stories are not telling us that we will always be healed, but rather, what it looks like to reach out to Jesus in times of pain and heartache, isolation and loneliness, in order to receive the gift of truth: you are beloved and known intimately by your creator.

Conclusion

Know that you are beloved and known by God. Healing does not always look exactly like what we are hoping for, but sometimes healing looks like acceptance, belonging, and connection. Sometimes healing looks like not letting fear have a hold in your life. Love looks like a touch from a friend or loved one in a moment of shame, hopelessness, or deep pain to draw us out and remind us that we are loved and called children of God.

Reach out and touch the robe of Jesus and ask for the reminder, the grace, and the knowing that comes from him. Remember that you too are the hands of Christ and have the ability to offer support to those who are suffering. Ask for wisdom and pray for strength and courage.



Take home Prayer

Dear Lord, guide me to be the good soil that hears your words and acts according to it, not be as hard as the way, not shallow like the rocky soil, nor busy and distracted like the thorny soil.

I am humbled by my sins that kept me away from you, but I have faith like the woman with the bleeding that if I touch you, I'll be made perfect. I might not get healing if I am sick, but I will get this comfort that clears by fears. I will ask you in prayers to give me that faith like this woman that made you praise her in front of everyone, just because she approached you for healing, not waiting for help from doctors. Let us practice how to pray with strong faith, knowing that we will be filled, and we could be the source of healing to others by our kind words.

Memory Verse:

⁴⁸ And He said to her, "Daughter, be of good cheer; your faith has made you well. Go in peace."

Chapter 9

Servant's preparation:

A sermon from upper room app about Luke 9

<https://subsplash.com/upperroommedia/lb/mi/+nboltfa>

<https://subsplash.com/upperroommedia/lb/mi/+d9pjsca>

Brief introduction:

At the beginning of each lesson, please mention this book overview.

- ✓ Who is St. Luke? He was a doctor, a painter, and a Gentile from Antioch. He accepted Christianity at the hands of St. Paul the apostle later after resurrection.
- ✓ Who did he write his gospel to? The Greek after collecting testimonies from eyewitnesses to accurately record all details of Jesus's life.
- ✓ What is the main message of the book? ***St Luke offered Jesus to the Greeks as a Lover of mankind***, who cares for the educated and uneducated, the philosopher and the unwise, the rich and the poor, the Jew and the Gentile, the man, the woman and the child.

Remember:

Last lesson we explored many miracles and events, but we focused more on the parable of the seeds trying to figure out what kind of soil we are and how to avoid being one of the 3 wasted ones. We also examined the touch of the woman with the bleeding and felt how we need to touch Jesus and feel the same peace she felt.

Main points in the Chapter:

1. The Sending of the Disciples 1-6
2. Herod's Confusion 7-9
3. The Disciples and the feeding of the multitudes 10-18
4. The Disciples knowing His personality 19-21
5. The Disciples and the Cross 22-27
6. The Disciples and the Transfiguration Glory 28-36
7. The Disciples and their Casting out of Evil Spirits 37-43
8. The Disciples and the Handing over of the Son of Man 44-45
9. The Disciples and humility 46-48
10. The Disciples and Serving others 49-50
11. The Disciples and the fire from above 51-56
12. The Conditions for being a Disciple to the Lord 57-62

Lesson overview:

Please go over main events of the chapter briefly as follows:

Summary: This chapter offers us the purpose of Jesus's friendship, which is His manifestation in His believers and in His ministers so as to declare His heavenly nature in our life. He has become impoverished for our sake and has experienced the suffering of ours so as to carry us to His riches and heavenly glory. The Lord didn't offer His manifestation all at once, but when He chose the twelve disciples, He was manifested in their life bit by bit; this is to declare the dominion of His kingdom by means of sending them without any temporal provision, but yet they were carrying His authority in the healing of souls and bodies. He granted them to touch His heavenly capabilities by means of seeing Him feed the hungry multitudes. Finally, after speaking to them of the cross, He look with Him three of His disciples who witnessed with their own eyes His transfiguration on Mount Tabor. After this visible transfiguration, He feared their pride, and so He told them of the commitment to the cross, and to conduct themselves in a modest spirit, together with the serving of others throughout the narrow road.

The Sending of the Disciples 1-6

Chapter 9 begins with Jesus sending out the Twelve to preach and heal. This had been the double focus of His ministry and should be the double focus of any ministry: ministering to people's bodies and souls. Jesus gave them some pretty difficult conditions under which to work. They were to "take nothing for the journey" (v.3), not even a change of clothes. This was to keep them from being the soil that fell among weeds. Jesus wanted to make sure that their attention would remain focused on spiritual things and not be taken by the material. He asked them not to move from house to house so they don't get distracted as well as to establish houses to be the 1st church which everyone seeking the word of God heads to. This was a great plan to avoid confusing people while preaching.

The Disciples and the feeding of the multitudes 10-18

In 9:10-18 Luke describes the only miracle that is recorded in all four Gospels: the feeding of the five thousand. Notice the difference between Jesus' attitude toward the crowd and the disciples' attitude (v. 12). Still, the disciples didn't understand what Jesus' ministry was all about.

Jesus started by healing only those who felt they were in need of healing, and thus asked for the physician so as to be healed. He did not heal all the sick who were there as some did not ask [pray]

The disciples when they received the blessing from the hands of the Savior, this didn't only feed everyone, but what remained were twelve baskets full of fragments. To each of them there is a basket, as a practical evidence of God's reward to them. When the believers offer service to others, they get satisfied, and their hands are filled with the Lord's blessings. This means that the giving increases the Lord's blessings in our life.



The Disciples knowing His personality 19-21 / The Disciples and the Cross 22-27

Verse 21 is puzzling: "Jesus strictly warned them not to tell this to anyone." Why was He being secretive about His true identity? The next verse contains the answer. Jesus knew what lay ahead of Him--His death and resurrection--and He didn't want anything to rush the heavenly timetable. An outright claim to being the Messiah would precipitate an investigation and charges of blasphemy, exactly what does happen in a few more chapters. But Jesus wanted to keep control of the schedule.

In verse 22 we find the first mention of Jesus' death. This is the beginning of the shift in focus discussed in the first paragraph of this Bible Background. From this point on, Jesus will begin turning His attention toward Jerusalem and the Cross.

The Disciples and the Transfiguration Glory 28-36

The church lays a lot of stress on the transfiguration, and so it celebrates it as a major feast for the Lord, since it is a true witness to His unseen godliness under the cover of the body.



The Disciples and the Handing over of the Son of Man, Humility and Serving others 44-50 [explained below under delivery ideas]

Even though the Lord's words about the Cross were clear, yet they were unable to understand these words. In a divine way of providing things, He hid from these the mystery of the Cross--till it be fulfilled.

The Disciples and the fire from above 51-56

The Lord refused sending fire, and He rebuked the disciples, for he did not come to condemn, but to save. He is so patient and tolerant, awaiting the repentance of everyone; and in fact, Samaria accepted the

faith later on. Jesus had known the disciples would be rejected but He wanted them to experience that so they would not be surprised after resurrection when they are rejected by the Jews.

The Conditions for being a Disciple to the Lord 57-62 [Explained further under delivery ideas]

Chapter 9 closes with the final definition of discipleship in today's scripture. Three separate individuals expressed interest in becoming disciples, but each had a problem.

Goal we learn: [Discipleship]

In this chapter, we focus on the characteristics of becoming a disciple as follows:

1. Jesus illustrated this idea when He sent His disciples preaching empty handed to remember when we are with God, we don't need anything else.
2. He also showed the disciples that their earthly needs are covered when He fed the 5000 with 5 loaves.
3. To be a disciple, we should deny ourselves and follow Him [serve not be served]
4. To be a disciple, the least among us is the greatest in God's eyes
5. To be a disciple, put off physical comfort and desire to be with Him, God should be 1st before family and friends. Finally, be serious and do not hesitate.

Lesson delivery idea

Ask anyone on the street if they're a Christian. Many may say "Of course." After all, if they're not a Buddhist, Taoist, Jew, Muslim, agnostic, or atheist, then they must be a "Christian". But the definition of "Christian" we find in the New Testament, especially the definition of "disciple," has much more content to it than that. Many youths, even youths raised in the church, do not understand the depth of commitment that Jesus calls for from those who would label themselves as His disciples [=True Christians]

What is a Christian?

This activity helps your youths to begin thinking about just what a Christian really is. Copied below are 8 definitions of a "Christian." Your students are to rank these definitions from 1-8. All of these definitions are true or have an element of truth in them.

Rank the following definitions of a Christian from 1 to 8, with 1 being the best definition and 8 being the worst.

- ___ A Christian is someone who goes to church every Sunday, contributes regularly to the offering, and lives a decent life.
- ___ A Christian is someone who doesn't drink, doesn't smoke and doesn't use bad language.
- ___ A Christian is someone who loves other people and tries to treat them right.
- ___ A Christian is someone who reads the Bible and tries to live according to what it says.
- ___ A Christian is someone who attempts to live his life as close as possible to the teachings and example of Christ.
- ___ A Christian is someone who willingly gives up his own comfort or desires for the sake of others.

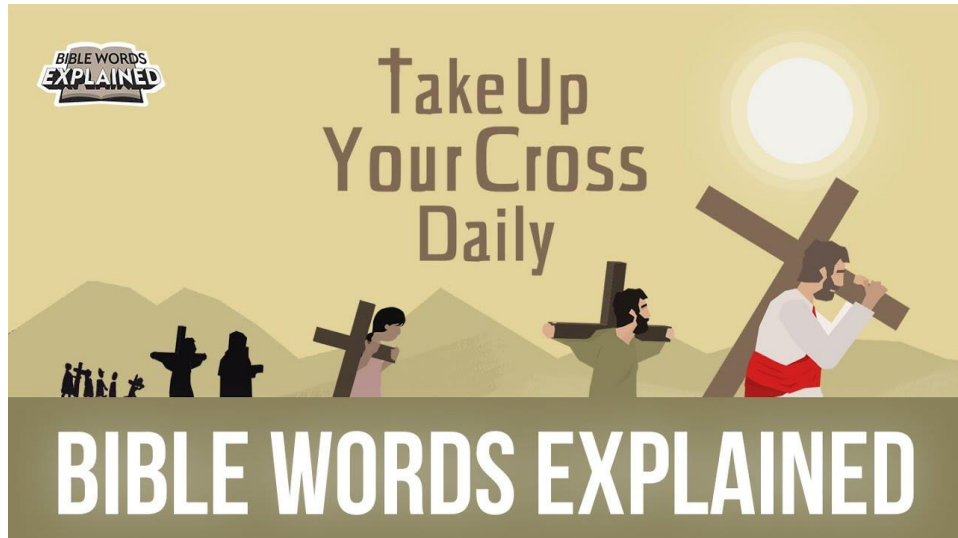
- ___ A Christian is someone who is not a Buddhist, a Muslim, a Jew, an agnostic, or an atheist.
- ___ A Christian is someone who always has a happy disposition, believes the best about everyone, and never gets angry, sad, or depressed.

After your youths have had time to work individually, take a "vote" by show of hands on the best definition, the second best, the third best, etc. If you have time, ask your youths why they selected the definitions they did. Don't disagree or try to correct their responses. Just listen. That will give you a lot of clues about how to proceed with the session and tailor it for your group.

1- Deny yourself and follow me:

- Jesus gave what is one of the most specific definitions of discipleship: "If anyone would come after me, he must deny himself and take up his cross daily and follow me" (v. 23). He reveals Himself so we are not offended in His Cross. He attracts us to His Cross, so we bend with Him in sharing His suffering joyfully every day, and thus be considered worthy of sharing His glories. This means that he who wants to save his life, that is, to glorify it by its eternal resurrection, then he has to make it perish by carrying the Cross with its Savior.
- Jesus gives a classic three-point text. First, the disciple must deny himself. Jesus is not here commanding any external or artificial denial of pleasure or comfort. He is not saying that the disciple must deny himself of everything. Rather He is commanding a basic value structure that places mission and others above self. Mother Teresa has said, "Unless life is lived for others, it is not worthwhile." That is what Jesus means by self-denial. Second, the disciple must daily carry the cross of sacrifice. As Jesus was facing His cross, He was trying to help the disciples understand that no one can live his or her life for God and for others without being willing to make sacrifices--even the ultimate sacrifice. Third, the disciple must follow Jesus. That means in word and deed.
- Jesus expects you to deny yourself, and he doesn't mean denying yourself chocolate. He means dedicating yourself to him at the expense of your very soul. Lose your soul to save it. He denied himself and carried a cross for you. Now it's your turn.
- This doesn't mean you have to give up the things that are normal and needful in this life, such as education, career, material possessions, food and healthful activities, rest, and recreation, caring for others. But these things must be secondary and fit Jesus's framework, not a "me first" framework.
- We have to make decisions – important decisions, tough decisions, decisions that will determine our eternal destiny. They are, indeed, "major." And, right there in the middle of these instructions is the Christ's question about what it profits a man if he could gain the whole world and lose his own soul in the process. Well, what is the answer? In the big picture of things, what *would* it profit him? Jesus' inquiry causes us to think about what really matters most in life. In our heart of hearts, just what is it that ranks right up there in the top position on our list of "most important stuff?"
- If a woman could become the richest female in history, but in the process rebels against God and loses her soul, what profit would there be for her to have heaps of gold and the happiness of being so rich that she cannot possibly count all of her money?

- If a Christian couple can gather mountains of money, but when it comes to contributing to the Lord's work, they give like beggars, what shall it profit them to have gigantic sums of wealth if they only give God their leftover crumbs and ultimately lose their souls?
- If two Christian men who are brothers in the flesh run a business that has been in their family for three generations, and they take that business to a financial level that brings them outrageous sums of money in annual profits, but they make a bunch of their profit by dishonesty and other immoral practices, not to mention the fact that, due to their job commitments, they only attend 25% of the services of the church (because a fellow has to make a little living, you know) – *what, what, what*, what does all of their money profit them, if in the end they lose their souls?!



2- Who is the greatest?

- We learned the differences between humility and pride. We found that God sees those who are humble as the greatest in His Kingdom. We also discovered that Jesus came to serve, not to be served, and that we are to do the same.
- It is hard not to get a little frustrated with the disciples when reading a passage like the next one, 9:46-48, about who the greatest is. Surely by this time the disciples would have caught on a little. But that is looking at the disciples from our perspective. All this was new to them. So here they are, arguing over who would be the greatest disciple. No doubt they were still thinking that Jesus would be a political/military Messiah, and they were jockeying for positions of power in His kingdom. But Jesus, ever the One to turn things upside down, said, "He who is least among you all -he is the greatest" (v. 48). Here is another definition of a disciple, one who does not lust after power or position.
- Sometimes we do the same, we think of our siblings or friends and see ourselves superior in some areas. These thoughts lead to pride. God wants us to be like a little child seeing adults superior to him in all aspects, thus has a humble heart.



3- Conditions to be a disciple:

The 3 guys who came to Jesus wishing to follow all had problems:

- A. The first was put off by the lack of physical comfort and security of Jesus' lifestyle.
- B. The second wanted to postpone following Jesus until after his father's death.
- C. The third wanted to tidy up family relationships before joining the band of disciples.

Jesus' words to these three may seem harsh, but they are more honest than cruel. Following Jesus does mean sacrifice. And it means placing the concerns of the Kingdom above earthly concerns.

- The 1st guy was the scribe who asked to follow Christ, but it was an insincere offer. The Lord answered him, 'Foxes have holes and birds of the air have their nests, but the Son of man has nowhere to lay His head'. It is as if the Son of man did not find a place for Himself to dwell in. We can also say that this man was tied to the love of the world. He has asked to be the Lord's disciple, not for the Lord's sake alone, but for the purpose of earthly honor or temporal benefit.
- As for the second example, it is that of a sincere man of good intention. But there was one family responsibility, necessary in people's eyes; this was to be concerned about his father's burial. The faith in this man's heart declared itself before the Lord. But his feelings and his family duty made him postpone it. But Christ the Lord, because He was preparing mankind for heaven, He wanted no excuse due to any temporary physical emotion. "Honor thy father and mother, which is he first commandment with promise". So, this young man wished to obey God and bury his father. Indeed, it is necessary to honor the father, but God has to be obeyed first.
- As for the third person, he was not so serious in following the Lord. He was of a divided heart; he wished to follow Christ, and at the same time he tends towards the world. Such a one would make a start and not carry on. The idea is not about those who begins living with God, but it rather who is patient till the end and thus gets saved.

EXPLORE THE WORD The World Says

In the dialogue of verses 57-62 we find three characteristics of discipleship. Put those characteristics into your own words, beginning each of the three sentences with the words "A disciple is someone who."

This activity contains 10 pairs of statements. The first statement in each pair begins with "The world says" and gives a fairly typical world value. The second statement begins with "The disciple says."

Your students, either individually or as a group, should complete this second statement, based on today's study.

The World Says

1. The world says: "I have to look out for number one— myself. I've got to put myself first always. I've got to do what's good for me." The disciple says:
2. The world says: "I choose my friends and associates on the basis of what they can do for me. If someone can't help me in some way, I don't need him." The disciple says:
3. The world says: "I will choose the career that will allow me to make the most money." The disciple says:
4. The world says: "Money and power are the most important things to gain." The disciple says:
5. The world says: "Accumulate as many possessions as possible." The disciple says:
6. The world says: "If it feels good, do it!" The disciple says:
7. The world says: "What other people don't know won't hurt them." The disciple says:
8. The world says: "I'm a decent person—that's enough for God." The disciple says:
9. The world says: "The one with the most power, the most possessions, the highest title, and the most money is the greatest." The disciple says:
10. The world says: "I've got plenty of time to straighten up my life. Right now, I'm taking care of business." The disciple says:

Take home Prayer

Dear Lord, help be a true disciple i.e. Christian. Let me realize that there is no benefit if I gain the whole world and lose my soul. I need to put my spiritual life on top of my daily priorities. Even if I have commitments and studying to finish, I should never do it at the expense of my time with you. Let me remember not to think myself the greatest but always think that others can do better though I can do everything if you are with me. I am your disciple who would follow you wherever you go and be focused on my path with you. Help not be distracted by daily events, forgetting my main goal which is eternal life.

Memory verse:

If anyone would come after me, he must deny himself and take up his cross daily and follow me.

—Jesus (Luke 9:2)

Chapter 10 & 11

Servant's preparation:

A sermon from upper room app about Luke 10

<https://subsplash.com/upperroommedia/lb/mi/+egdlrvt>

Luke 11: <https://subsplash.com/upperroommedia/lb/mi/+mremg32>

<https://subsplash.com/upperroommedia/lb/mi/+vx4pffo>

Brief introduction:

At the beginning of each lesson, please mention this book overview.

- ✓ Who is St. Luke? He was a doctor, a painter, and a Gentile from Antioch. He accepted Christianity at the hands of St. Paul the apostle later after resurrection.
- ✓ Who did he write his gospel to? The Greek after collecting testimonies from eyewitnesses to accurately record all details of Jesus's life.
- ✓ What is the main message of the book? ***St Luke offered Jesus to the Greeks as a Lover of mankind***, who cares for the educated and uneducated, the philosopher and the unwise, the rich and the poor, the Jew and the Gentile, the man, the woman and the child.

Remember:

Last lesson we focused on the characteristics of becoming a disciple as follows:

1. Jesus illustrated this idea when He sent His disciples preaching empty handed to remember when we are with God, we don't need anything else.
2. He also showed the disciples that their earthly needs are covered when He fed the 5000 with 5 loaves.
3. To be a disciple, we should deny ourselves and follow Him [serve not be served]
4. To be a disciple, the least among us is the greatest in God's eyes
5. To be a disciple, put off physical comfort and desire to be with Him, God should be 1st before family and friends and finally be serious and do not hesitate.

Main points in the Chapter 10:

- 1- Appointing the seventy apostles, and their preaching. 1-20
- 2- The Lord Jesus rejoicing in the Spirit. 21-24
- 3- The Parable of the Good Samaritan. 25-37
- 4- Martha the worker, and Mary the Sufferer. 38-43.

Main points in the Chapter 11:

- 1- The Lord's Prayer 1-4
- 2- The fervent prayer 5-13

- 3- A house divided cannot stand 14-26
- 4- Friendship and the word of God 27-28
- 5- Seeking a sign 29-32
- 6- The healthy eye 33-36
- 7- The inner purity and the worship by the spirit 37-54

Goal we learn: [Inside out]

- ❖ In this lesson, we will focus on how to be truly pure from the inside and not just show off. Jesus illustrated this through the parable of the Samaritan. The priest and Levite would show themselves religious in front of people but when the time came to act according to the law, they ignored the wounded man while the Samaritan who did not intend to show off, helped him with love. Jesus was making clear that it is what is inside a person that counts, not what external signs of religious devotion may be apparent.
- ❖ Jesus also showed Martha that serving food might look like a showoff, but Mary chose the better deal by sitting with the Lord in prayer. Finally, the Pharisee who invited Jesus was showing himself as a follower of the law and that Jesus ignored washing His hand before eating. Jesus taught him that those leaders are burdening people with unnecessary rituals while the need is for inner purity and true love to God

Lesson overview:

Please go over main events of the chapter briefly as follows:

Appointing the seventy apostles, and their preaching. Chap 10: 1-20:

- ❖ Jesus was not taking a direct and expedient route to Jerusalem. He spent nearly six months moving from Galilee to Jerusalem. As He did so, the opposition against Him among the Jewish leaders mounted. It is as if, in His divine plan, Jesus was giving the opposition time to "get in gear." He did not want to enter Jerusalem prematurely. Between now and chapter 19, we will see Jesus teaching and healing as He makes His journey.
- ❖ Jesus sent the 12 disciples to preach before, but Now He is sending the 70 apostles to prepare many cities in the area. He explained that the harvest [service] is a lot but there are only few servants. However, He encouraged them to pray to God to send more servants so as everyone shares in the blessing of the service not because God could not harvest alone.
- ❖ His mission for them is not an easy one, a path full of flowers, but it is rather a small mission of lambs thrown amongst wolves. As St. Augustine says, these wolves devour up the lambs and so the wolves are transformed into lambs.
- ❖ He asked them not to be distracted by moving from house to house nor by food. He instructed them to show the power of God through healing the sick and telling them the kingdom is near.

- ❖ Regarding Sodom, it will not be punished in the same bitter way, under which Corzin falls, and Bethesda. Because the strangers are not punished as the close ones. For those who know little, their judgment will be less.
- ❖ When the 70 returned they were exuberant with their successes. Jesus warned them to be more excited about their place in heaven than about the earthly successes they had achieved. (A good warning for those who minister today.)

The Parable of the Good Samaritan. Chap 10:25-37

- ❖ Luke 10:25-37 contains one of Jesus' best-known parables, the parable of the good Samaritan. He told this parable in response to the questions of an expert in the law who was trying to "test" Jesus (v.25). The lawyer seemed to be righteous and yet had Satan's heart inside!
- ❖ In the parable, Jesus contrasted the response of the priest and the Levite to that of the Samaritan. In analyzing this story, the priest and the Levite should be considered together. Both, of course, were religious men, devoted to keeping the Law to its minutest detail. The Samaritan was a member of a race of people much hated by the Jews. These people were really half-Jews because their Jewish ancestors had intermarried with pagans.
- ❖ St. Sveris the Antiochian says, "you might often think, out of ignorance, that the one who shares your religion or nationality is your neighbor or relative. But as for myself, I tell you it is he who has the same human nature, is your relative. As you have seen, the one who was looking up in pride of his priestly clothes, and he who was proud of being called of Levite.... Both did not think of him who was out of their folks, who was naked and covered by his wounds that seemed incurable, thrown on the ground, on the verge of death at any moment; he was a human person, after all! But they scorned him as. As for the Samaritan, who did not know the commandments of the law, and who was known among the Jews as being stupid and ignorant, knew human nature and understood who it is who are a relative and neighbor.
- ❖ For Him to make a Samaritan the hero of His story no doubt shocked His Jewish listeners. By doing so, Jesus was making clear that it is what is inside a person that counts, not what external signs of religious devotion may be apparent.



Martha the worker, and Mary the Sufferer. Chap 10:38-43

A small domestic drama is recorded next by Luke (10:38-42). Mary and Martha, whom we know as the sisters of Lazarus, invited Jesus to their home. While Martha worried and worked in the kitchen, Mary sat

at Jesus' feet. When Martha complained, Jesus indicated His approval of Mary's devotion. In this little incident we see Jesus' emphasis on the internal and the truly spiritual as opposed to the external and the ritualistic.



The Lord's Prayer chap 11:1-4

Notice God taught us to go in our room and pray to our Lord saying “our” not “my” which means He wants us to love others and remember our salvation comes when we invite others to our heavenly father.

A house divided cannot stand chap 11:14-26

In the next section (11:14-22) we see some of the opposition that was mounting against Jesus. Unable to explain His miraculous power over sickness, some of the crowd--no doubt the religious leaders--accused Him of being in collusion with the devil. Jesus easily dismissed their slander with logic.

The inner purity and the worship by the spirit chap 11:37-54

Chapter 11 finishes with words spoken in the house of a Pharisee. The Pharisees were a religious party in Israel. They were absolutely devoted to keeping the law of the Old Testament. In doing so, they placed great emphasis on external adherence to the smallest part of every law. In fact, just to make sure that they weren't breaking a law at any point. (That would be like a person never driving over 45 miles per hour on the highway so that there is no chance of breaking the 55-speed limit.)

In spite of the active opposition coming from the Pharisees, this is the second time Jesus accepted an invitation into a Pharisee's house (see 7:36). Here the Pharisee was critical of Jesus' failure to engage in the ritual washing of hands. (This was a problem of religious ceremony, not of hygiene.) Jesus' response was a harsh and lengthy condemnation of those (like His host) who placed adherence to external ritual above inner righteousness. He condemned them for greed and wickedness (v. 39), for neglect of justice and love (v. 42), for loading the common people down with empty rules and rituals (v. 46), and for confusing the people about scripture (v. 52). This lecture, as we might imagine, caused the Pharisees and experts in the law to be furious. They "began to oppose him fiercely and to besiege him with questions, waiting to catch him in something he might say" (vv. 53-54).

Lesson delivery idea

ENGAGE THE WORD

Begin the lesson by presenting the story printed below. You can simply read this aloud, ask a student in advance to be prepared to read this aloud, or, if you want to be creative, ask a group of students in advance to be prepared to stage this story.

The story concerns a group of youths shocked that one of their peers known for his religious life has been arrested on a stealing charge. The point is that although this youth was externally and apparently religious, inside he was not spiritual at all.

What Really Counts?

The group sitting around the table in the school cafeteria was shocked. "I don't believe it," Rhonda finally managed to say.

"Well, it's true," Kirby insisted. "I heard it on the radio during my free period. Kyle Wallace has been arrested for shoplifting.

"I still don't believe it," Rhonda repeated. "Kyle goes to my church!"

"That's right," Marty agreed with Rhonda. "He is always inviting me to go with him to your youth group meetings." "And I know for a fact that he gives the church 10 percent of his wages from the department store," Lisa said. "Anyone that scrupulous about—what's it called, 'tithing'?—couldn't be involved in something like stealing."

"I've even seen him read his Bible during study hall," Rick added. "He takes a lot of teasing for that from the other guys."

Jason, who had been listening quietly to the others talk, finally spoke. "Kyle is religious, all right. But I don't think any of you know him as well as I do. Inside, well, he's something different. This news doesn't surprise me much."

"Wait a minute," Rhonda interrupted. "Are you saying that all that religion is a show?"

"Not exactly, but kinda," Jason said. "He isn't really lying. It's just that he sorta keeps the two parts of his life separated. The outside part is religious. The inside part is something else."

A few moments of silence fell over the group. "I guess you just never know what someone is like on the inside, do you?" wondered Marty. "No," agreed Lisa. "And it's the inside that counts, isn't it?"

After the story is presented, allow a few minutes for your youths to respond. You might be ready with a few questions to trigger their discussion, such as these:

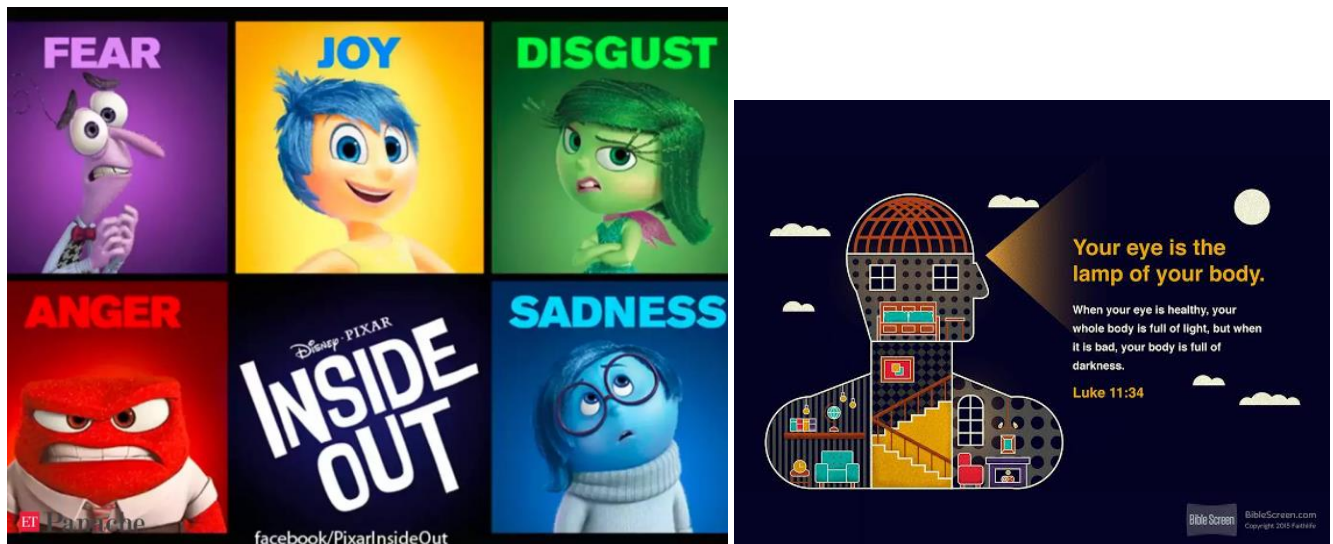
- *Have you ever known anyone like Kyle?*
- *Can you really tell if someone is a Christian by their actions?*

- ***Do you think it's easy to fool your friends like he did?***
- ***Why would someone want to maintain a false image of religious devotion?***

At this point in the lesson do not correct or comment on your youths' responses. Just listen carefully.

EXAMINE THE WORD

Jesus wants us to learn that we are the light of the world, showing His image to others so they believe in our Lord when they see how kind we behave. In order to walk in the light, our eyes should be pure. Sometimes people think they don't need God, so their light is actually darkness. This is hard because in this case they won't seek repentance. God wants us to be lit inside so our light shows outside, He does not want us to show others that we are great but truly our light is darkness.



Inside/Outside

Ask your students to make a list of things answering the following. This can be done as a group, listing the responses on the board, or individually.

Answer these questions as a class:

- 1- Make a list of things that make a person appear religious on the outside:***
- 2- Make a list of things that determine a person's spirituality on the inside:***
- 3- Is it possible for someone to appear religious on the outside without being spiritual on the inside? How?***
- 4- Is it possible for someone to be spiritual on the inside without appearing religious on the outside? How?***

Lead a discussion using those questions. Probably all would agree that someone can appear religious on the outside while having no actual internal spiritual life. But can someone have an active spiritual life on the inside without there being a corresponding external appearance? How your youth answer this will depend upon their definition of "appearing religious."

EXPERIENCE THE WORD

The Me No One Sees

Have youths imagine that everyone can see their thoughts and feelings. Have them indicate whether or not, and to what degree, their friends would be surprised about their inner life. Be sure to provide privacy for your youths to respond to this. They should not be asked to share their answers.

Imagine for a moment that we all had a video screen in our forehead and all of our thoughts were visualized on that screen. Everyone could see exactly what we were thinking and feeling at all times.

Would your friends be:

- ***shocked at the difference between what you appear to be on the outside and what you really are on the inside?***
- ***somewhat surprised that your inner thought life doesn't stack up to what you appear to be on the outside?***
- ***amused at some of the differences between what you appear to be and what you really are?***
- ***not the least surprised by what your "forehead screen" reveals?***
- ***reassured that you are the same person inside as you appear to be outside?***

Conclusion:

In those 2 chapters, we have seen many examples of people showing what is not true. If you remember the movie "Inside out", you notice that each of us have many emotions trying to hide but yet they show in our actions. Similarly, God wants us to purify the inside so that the outside [=actions] are good too.

If you imagine the screen that reads the thoughts technology was applied to the Levite and priest passing by the Samaritan, the screen would show that they looked down on him but when they teach in the temple, they tell people to love one another. Let us be careful as we treat others that God knows this screen reflecting our inside. God can see if we talk in class because we want to be noticed or because we truly care about the lesson. When we help someone, do we make sure others can see us helping or do we do it for God's sake? When we fast, confess or pray, do we mention it to others, so they think highly of us? Let us be cautious so our light is not darkness.



HYPOCRISY
Claiming to have moral standards or beliefs to which one's own behavior does not conform; pretense.

You talk the talk, but you don't walk the walk!

Take home Prayer

Dear Lord, I know you can see the screen of what the true me is, you can read my thoughts and intentions, help me work to purify the inside of me so that my screen shows a good person inside out not a good person outside only but has a dark heart. I wish I am like the good Samaritan who helped the needy without waiting to be noticed or rewarded. I wish I am like Mary who sat by your feet quietly not trying to grab the attention of anyone but enjoy her time with you.

Memory verse:

35 Therefore take heed that the light which is in you is not darkness. 11:35

Chapter 12

Servant's preparation:

A sermon from upper room app about Luke 12

<https://subsplash.com/upperroommedia/lb/mi/+byukkvj>

Brief introduction:

At the beginning of each lesson, please mention this book overview.

- ✓ Who is St. Luke? He was a doctor, a painter, and a Gentile from Antioch. He accepted Christianity at the hands of St. Paul the apostle later after resurrection.
- ✓ Who did he write his gospel to? The Greek after collecting testimonies from eyewitnesses to accurately record all details of Jesus's life.
- ✓ What is the main message of the book? ***St Luke offered Jesus to the Greeks as a Lover of mankind***, who cares for the educated and uneducated, the philosopher and the unwise, the rich and the poor, the Jew and the Gentile, the man, the woman and the child.

Remember:

Last lesson we focused on “Inside out” idea where we should not show what is not done with a pure heart. God warns us that our light might be darkness if we try to gain people's attention through acting as if we are holy like the priest and Levite in the story of the Samaritan and like the Pharisees who abide with every bit of law like washing hands but skip the most important commandments of Loving God and loving people.

Main points in the Chapter 12:

- 1- Beware of Hypocrisy 1-3
- 2- Jesus Teaches the Fear of God 4-7
- 3- Confess Christ Before Men 8-12
- 4- The Parable of the Rich Fool 13-21
- 5- Do Not Worry 22-34
- 6- The Faithful Servant and the Evil Servant 35-48
- 7- Christ Brings Division 49-53
- 8- Discern the Time 54-56
- 9- Make Peace with Your Adversary 57-59

Lesson overview:

Please go over main events of the chapter briefly as follows:

Fear God and Confess Christ Before Men

Chapter 12 opens with an interesting section of unrelated, short teachings (12:1-12). In rapid order Jesus tells His listeners:

- Be wary of the Pharisees (v.1).
- Everything hidden will at some point be made known (vv. 2-3).
- Be afraid not of death but of hell (vv. 4-5).
- God values us individually (vv. 6-7).
- Those who recognize the Christ will be rewarded; those who don't will be punished (vv. 8-9).
- Those who deny the work of the Holy Spirit are beyond redemption (v. 10).
- The Holy Spirit inspires those required to speak in Jesus' behalf (vv. 11-12).

Most of these are self-explanatory. Verse 10, however, may trouble some of your youths. (Indeed, this verse has troubled many experts.) But the idea seems to be that since it is the Holy Spirit that is the working agent of God in the hearts of humans, once a person shuts himself off from the Holy Spirit, he shuts himself off from the very possibility of redemption. (This is similar to the soil of the pathway in the parable told in Luke 8. When a person's heart becomes hard, it is virtually impossible for the word of God to take root.) You can assure any youth who is worried about this that the fact that he is worried is sufficient proof that the Holy Spirit is still working in his heart.

The Parable of the Rich Fool

Following this group of teachings, Jesus relates the parable of the rich fool (12:13-21). In this parable, a man who has accumulated great wealth says to himself, "Take life easy; eat, drink and be merry" (v. 19). This man commits two errors. First, he looks out only for himself. His greed and selfishness are obvious. The second error is that he assumes he has many years of prosperity left. But no person should rest too comfortably in that assurance. Death comes to us all, and never at our convenience! The rich fool had made plans for living, which is certainly a good idea. But he did so without also making plans for dying. Nothing in the Bible says that planning for the future is wrong.

Indeed, wisdom dictates wise planning, including savings accounts, insurance, etc. But when these plans supersede our plans for eternity, then we are in error. The important thing to remember is where the real value lies. Earthly things are valuable only for a time. Eternal things are valuable forever.

Do Not Worry

The next section, 12:22-34, is one of the most beautiful in Luke's Gospel. Jesus tells His disciples not to worry about material things because God will take care of them. Their attention should be rather on seeking the kingdom of God. This passage is particularly important following the parable of the rich fool. Earthly values are temporary and of no use in eternity. Eternal values are all that ultimately count.

The Faithful Servant and the Evil Servant 35-48

In verses 35-48 Jesus takes up the theme of watchfulness. He uses several analogies or short parables to illustrate the importance of constant vigilance. In the first parable He stresses the wisdom of the servants who are prepared for their master's arrival, regardless of the hour. In the second, He uses a bit of humor

to point out that if a homeowner knew what time a thief was going to arrive, he would be prepared. Then Jesus likened the arrival of the Son of Man to that of a thief. The third parable is another one about a master and his servants. The attitude of the servant in verse 45 reminds us of the attitude of many concerning their own death. Instead of doing what they know they should be doing, they put it off as long as possible, believing death is still in the distant future.

Christ Brings Division

We see such words in 12:49-59. First Jesus warns the crowd that following Him would cause division, not peace. Although these words are harsh, they have proven to be true. Radical discipleship indeed calls upon a person to place mission above family.

Next Jesus chastises the crowd for being unable to understand whom they have in their midst (vv. 54-56). Evidently many in the crowd were treating Him as an ordinary traveling rabbi. One of the roles of the rabbi was to serve as an arbitrator in disputes. We saw Jesus being called upon to serve in this capacity in 12:13. This apparently happened again, occasioning the words in verses 57-59. Jesus is growing impatient with their petty demands while He is trying to teach them about the kingdom of heaven

Goal we learn: [Be ready for the thief, why? And How?]

In this lesson,

1. Realize that the uncertainty of life requires constant spiritual readiness.
2. Desire to be ready for eternity at all times.
3. Examine their own lives to determine their readiness.

Perspective

Youths think they will live forever! That is why some of them drive crazy, drink alcohol and engage in dangerous activities. Even "good" kids who don't do any of these things rarely think of their own mortality.

We read in the newspapers every day about people who are killed in accidents or diseases. Youths are not immune to death. Most youths, as with most adults, want to be ready for death when it happens. But death seems like such a distant future event that plans never get made or executed.

This lesson will attempt to remind your youths that a state of constant preparedness is required of all who would spend eternity in the presence of Christ.

Lesson delivery idea

In this chapter Jesus is trying to shift our focus from earthly matters to heavenly matters

He resembled His second coming to a thief who never tells when he would sneak in, that is why we need to always ready for the end of life which could be sooner than the last day. Jesus has a list of WHY? And a list of HOW? To be ready.

Jesus listed few reasons WHY we should be always ready:

1. We don't know when we will meet our Lord [Parable of the faithful servant]
2. We should look for the signs of the end of the world same way we forecast weather. Confess the Lord's name on earth so that He confesses your name in heaven.
3. Worry does not make things any better, for we cannot add to our stature one cubic. So why do we live in worry, and lose all our inward peace, and our relationship with God with any earned profit? The Lord does not wish deprivation for its own sake, but He wishes to grant what is way greater (Luke 12: 31) "Instead, strive for His kingdom, and these things will be given to you as well." In other words, let our hearts be vacant of any temporal things, and thus the Lord enters, and establishes His kingdom without depriving us even of what we have left behind.
4. The rich fool thought his life is ahead of him and planned for it, forgetting to plan for his eternal life which actually started sooner than he thought.
5. God knows your earthly needs and would take care of them same way He takes care of birds and flowers which have little value. God is not being hard towards us, and that He is in fact the Lover of mankind. For our sake he is concerned about His insensible creation. He heeds the fowls of the air, and clothes the lilies of the field in wondrous beauty, so would He not be rather more concerned about man for whose sake He has created the birds and the lilies?

There is a story of a lady who gave an envelope of money to a priest asking him to deliver it to a certain address when he goes to the city. On his way, the taxi broke and had to wait on the street till it is fixed, the priest leaned against a window and heard a lady praying to God that she just spent her last penny on feeding her kids and she knows He will take care of that problem. The priest looked at the address on the envelope and it matches the house he was next to. He realized that God had sent this money to this mom at the right time.

Jesus also listed few tips on HOW to be ready:

1. Avoid hypocrisy [what you hide on earth will be announced on judgement day]
2. Make peace with your adversary here on earth instead of having to deal with him in heaven [confess your sins on earth so they are taken off your records on judgment day]
3. Don't be afraid of those who kill or harm the body but be afraid of those who can deviate from your path to heaven
4. Sell your earthly treasure to earn a heavenly one that would never be destroyed. +Someone may ask 'On what basis are we to sell our possession? Is it because these matters are harmful in their nature? Or is it because they represent a tribulation to our souls? We answer this question, firstly; if all that is in the world, is evil in its essence then this would not be counted as God's creation; for all of God's creation is good (1Tim.4: 4). Secondly, our Lord's commandment teaches us to wipe out the evil in us, and not to offer it to others, saying 'Give alms'. **St. Basilious the great**

Activities to Introduce the Lesson

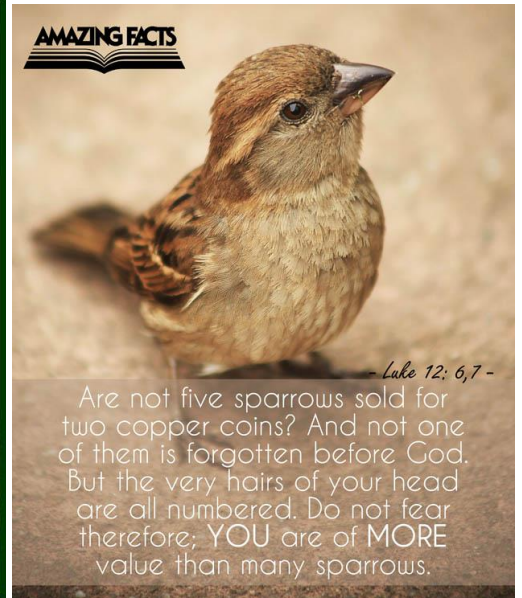
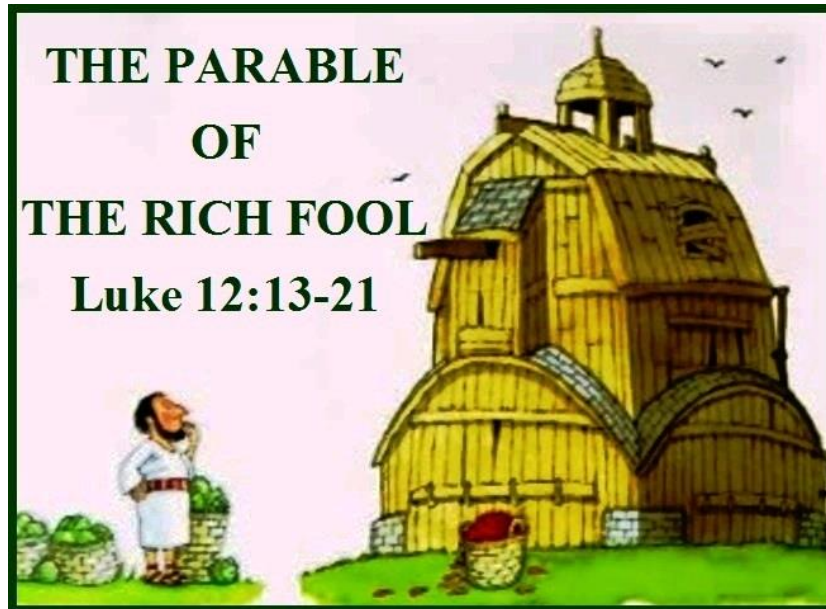
Students are often bombarded with messages that proclaim the glory of “stuff.” It is easy to see others with fine clothes, cars, and toys, and want what they have. Even as adults we struggle with prioritizing worship and what we put first in our lives. Today’s lesson seeks to remind students that God should always be number one, and if we don’t place Him in that priority spot, negative things can happen. We never know what God has for our lives, and we can’t cling to “stuff” for our happiness.

Some activities are better for older or younger students. Depending on your audience, timing, and available resources, the suggestions here can be switched around or easily adjusted:

- a) “How much can you hold?” challenge...provide children with paper sacks (the flimsier the better!) and spread small items and/or candy on the floor. Encourage them to see how much they can stuff into the bags, but there’s a catch: they cannot support the bag underneath but must hold with one hand. If the bag rips, they don’t get a new one to start over.
 - b) “Will it fit?” Have students split into teams. Provide each team with a small or medium box. Have them relay race across the room to pick up items and stuff them into the boxes. See which team can hold the most items in their boxes. Is it hard to fit more items in the box?
 - c) Store the grain: Also relay style, let two groups relay race to pick up rice (or cereal or beans) from a large box across the room. The catch is that one team can use a cup, and the other can only use a spoon (or smaller cup). Which team picked up more? After measuring, have teams swap so that the losers become the winners!
- ❖ Ask students to describe their most valuable things. What do they have that they love the most? If they had to leave home and only take a few things, what would they want? Explain that in the story of rich fool, we are looking at someone who was concerned about things and wanted to make sure he got all of the stuff he thought was coming to him. It started with a real question that someone brought to Jesus:
 - ❖ Someone was trying to get Jesus to settle an argument. They were wanting to make sure they got a share of money and felt angry that they weren’t receiving it. This person asked Jesus to force the money on him. But Jesus gave an interesting answer. He wanted to make sure people did not prioritize material things and told a story about the rich fool.
 - ❖ Have you ever moved? It seems like when we have to pack up everything we own, we often find things that we had forgotten about, or things that we don’t really even need. Some people manage to acquire so many things that they need to get bigger houses or get boxes or storage units to put their things into. In this story, the man had so many things that he had to build a bigger barn. He thought he could relax and enjoy life, but before the day was done his life was over!
 - ❖ We can’t take anything with us when we die. None of our material things will last forever. Jesus knew this and wanted to remind His listeners of how important it was. Our lives cannot rely on our stuff, but on the maker of all things, on God. Jesus reminded His people that God handles everything we need.

We might not always have every little thing we think we want, but we will have what we NEED. God promises this!

- ❖ How can we build up treasures in Heaven? For one thing, we recognize that this world is not our home. There isn't a problem with having nice things. It's only an issue when we make those things the most important part of our lives. We want to recall all that God has blessed us with. We want to put Him first and foremost. We need to place priority on God and His people. And we can use our money to further that, too. We need a certain amount of money, but it's all mobile and flexible. It will pass away. Heaven and the Kingdom of God will last forever!



Take home Prayer

Dear Lord, thank you for your amazing gifts and provision in our lives. Thank you for providing for our needs every day in our lives without us asking for them. Please help us place you first and foremost in our priorities and to always be ready when the time comes that we meet our Lord. Guide us to know why and how to be ready for the day we meet you and give an account of our lives. At that moment, no riches would benefit us, no certificates would qualify us, no excuses we can make if we were not ready.

Memory Verse:

³¹ But seek the kingdom of God, and all these things shall be added to you. ³² "Do not fear, little flock, for it is your Father's good pleasure to give you the kingdom

Chapter 13 & 14

Servant's preparation:

A sermon from upper room app about Luke 13

<https://subsplash.com/upperroommedia/lb/mi/+sroojhd>

Luke 14:

<https://subsplash.com/upperroommedia/lb/mi/+vavepcm>

Brief introduction:

At the beginning of each lesson, please mention this book overview.

- ✓ Who is St. Luke? He was a doctor, a painter, and a Gentile from Antioch. He accepted Christianity at the hands of St. Paul the apostle later after resurrection.
- ✓ Who did he write his gospel to? The Greek after collecting testimonies from eyewitnesses to accurately record all details of Jesus's life.
- ✓ What is the main message of the book? ***St Luke offered Jesus to the Greeks as a Lover of mankind***, who cares for the educated and uneducated, the philosopher and the unwise, the rich and the poor, the Jew and the Gentile, the man, the woman and the child.

Remember:

Last lesson we focused on how to get ready before the end of our lives. Jesus illustrated reasons why we should be ready since we don't know the time and we should be like the faithful servant doing what he was asked to do all the time, so he is ready when his master checks on him. Jesus also showed how to be ready by avoiding hypocrisy, not caring much about earthly needs because God provides for us and by confessing His name in our lives.

Main points in the Chapter 13:

- 1- A call for repentance 1- 5
- 2- God asks for fruits 6- 9
- 3- A Spirit of Infirmity 10-17
- 4- The Parable of the mustard seed 18- 19
- 5- The Parable of the yeast and the dough 20- 21
- 6- Repentance and the narrow gate 22- 30
- 7- Declaring His death 31- 35

Main points in the Chapter 14:

1. A Man with Dropsy Healed on the Sabbath 1- 6
2. Take the Lowly Place 7- 11

3. Opening your heart to the needy 12- 14
4. Being concerned about the banquet invitation 15- 24
5. Leaving All to Follow Christ 25- 35.

Lesson overview:

Please go over main events of the chapter briefly as follows:

A call for repentance chapter 13:1- 5

The killing of those people does not necessarily mean they were more evil than other Galileans. This is because the Jews thought every tribulation man was exposed to, was a sign of God's wrath to them. Their killing is an opportunity for every person to reconsider himself in repentance so he would not perish forever. At the same time, when those living in sin see these things, they would learn how to correct themselves.

God asks for fruits chapter 13: 6- 9

When the evangelist St. Luke presented us with 'repentance' as the way to be blessed with salvation from sin (Luke13: 1-5), he then revealed God's long forbearance to us, for He stands as if to intercede for us. He gives us new opportunities, for repentance, just like a good gardener who is patient with the unfruitful fig tree (Luke13: 6-9). He takes care of it Himself by digging round it and adding fertilizer to it, so it blossoms. The gardener reminds us of the saints who intercede in our behalf for God to give us more chances to repent.

The Parable of the mustard seed Chapter 13:18- 19

Anyone who accepts the mustard seed, that is, the gospel word, that is sowed in his heart's garden, becomes a great tree bearing branches for birds to benefit from. St. Paul accepted the teaching of Hananiah (Acts9: 17) as a little seed sowed in his heart; thus, it produced many useful teachings to many generations after.

He offers His gospel to our hearts, just as it were a small mustard seed that becomes a huge tree where the birds of the sky take shelter in its branches. Also, as a yeast in our minds that sanctifies the body together with the soul and the spirit.

Repentance and the narrow gate chapter 13:22- 30

He uses the analogy of a narrow door (13:24). In doing this, Jesus acknowledges the difficulty of discipleship. Many will not make the sacrifice to enter that door. We do our youths no favor if we pretend that following Jesus is easy. But those who fail to enter the narrow door during this life because of its difficulty will desperately want to go through that door after it has been closed. All of their pleas and promises at that point, however, will be fruitless.

Declaring His death Chapter 13:31- 35

Chapter 13 concludes with an incident that illustrates how close Jesus was to Jerusalem--close in distance, close in time, and close in concern.

As St. Cyril the great says, "The Pharisees thought Herod's authority would threaten Him, and He would thus fear him to leave. But He is the Lord of hosts who has all the spiritual courage by His words (Matt10: 28) Do not fear those who kill the body, but cannot kill the soul; rather fear Him who can destroy both soul and body in hell." He paid no concern to human violence.

The Faithful Servant and the Evil Servant Chapter 13:35-48

In verses 35-48 Jesus takes up the theme of watchfulness. He uses several analogies or short parables to illustrate the importance of constant vigilance. In the first parable He stresses the wisdom of the servants who are prepared for their master's arrival, regardless of the hour. In the second, He uses a bit of humor to point out that if a homeowner knew what time a thief was going to arrive, he would be prepared. Then Jesus likened the arrival of the Son of Man to that of a thief. The third parable is another one about a master and his servants. The attitude of the servant in verse 45 reminds us of the attitude of many concerning their own death. Instead of doing what they know they should be doing, they put it off as long as possible, believing death is still in the distant future.

A Man with Dropsy Healed on the Sabbath Chapter 14:1- 6

Although the Pharisees comprised Jesus' greatest opposition, He continued to meet with them, even dining in their homes. In Luke 14, Jesus again is in the home of a Pharisee, this time on a Sabbath. Jesus had apparently been invited over for "Sunday dinner."

As Jesus was being entertained, He was also "being carefully watched" (v. 1). He was aware that the primary purpose of the dinner invitation was so that He might be examined at close range. While He was in the Pharisee's home "there in front of him was a man suffering from dropsy" (v. 2).

Jesus did what He had always done when confronted with human suffering: He healed the man. Then He reminded the Pharisees that their own law allowed them to rescue an animal that happened to fall into one of Palestine's many open wells--even on a Sabbath. How could they be so merciful to a farm animal and deny at least that same mercy to a human being? "And they had nothing to say" (v. 6).

Take the Lowly Place Chapter 14:7- 11

Jesus used three illustrations about banquets.

In the first illustration (vv. 7-11) Jesus referred to the custom of seating people at a banquet according to their rank, with the most important person being seated at the head of the table and the least important person being seated at the foot. Jesus urged the Pharisees to exercise humility in that situation. And, of course, the greater teaching concerns humility in all of life. Jesus knew that the Pharisees were proud men. The modest and praiseworthy person, who is not afraid of any blame deserves to sit among the dignitaries, but he does not ask this for himself. He rather leaves to others what he is worthy of; and he is counted most probably worthy of vain glory, and he will receive this honor that befits him, for he hears someone who tells him (Luke14: 10) "Friend, move up higher."

Opening your heart to the needy Chapter 14:12- 14

The second illustration (vv. 12-14) was directed at the host himself. Jesus urged him to do favors for the poor, who had no way to repay their benefactor. That way, the man would be earning eternal, rather than temporal, blessings.

Being concerned about the banquet invitation Chapter 14:15- 24

The third and longest of the illustrations is found in verses 15-24. This one really hit right at the heart of God's mission to Israel. Like the man in the parable, God was extending an invitation to His friends and family--the people of Israel. But, just as the people in the parable stood the man up, so the people of Israel would fail to respond to God's invitation. The man in the parable, having been rebuffed by his friends and family, then extended his invitation to "the poor, the crippled, the blind and the lame" (v. 21) and even those out on "the roads and country lanes" (v. 23). Here Jesus is foreshadowing the evangelistic thrust of the Church into the Gentile community, as recorded in the Book of Acts.

Leaving All to Follow Christ Chapter 14:25- 35.

Jesus was aware that His disciples would soon run away from Him at the time of the cross, so He decided to talk in detail about the cost of discipleship in 14:25-33. Jesus wanted His followers to know exactly what would be demanded of them. His language in verse 26 seems particularly harsh to us. The idea of hating our family in order to follow Jesus is not at all attractive. But, just as Jesus spoke in parables, He also used the technique of hyperbole--exaggeration--to make His point. In order to be a disciple, one must love Christ and be devoted to His mission on earth above all else, even love of family.

While Jesus does not expect us to actually "hate" our families, anyone who has had to say goodbye to a loved one who is leaving for assignment on a mission field or for a pastorate in a distant state understands the place of family in a disciple's priorities.

In verses 28-32, Jesus uses two illustrations to demonstrate the need for counting the cost of a project before beginning. How does this apply to spiritual life? Have you ever seen someone become a Christian, full of excitement and promises, only to fail when the difficulties began?

Goal we learn: [Accept God's invitation]

In this lesson, we will focus on the parable of the banquet and imagine how God must have felt when He invited many people to an amazing party [heaven] but every day He would see people making up excuses not to go. Jesus explained that the gate is narrow, and path is not easy, that is why first would be last and last would go first. Let us think how to make sure we are among those accepting His invitation.



Lesson delivery idea

The Parable of the Banquet:

We will start the lesson with a party theme because God wants us in heaven with him and thus, He invited us to a party. Items to Pack:

- party decorations such as balloons, streamers, and tablecloths.
- paper plates, napkins

Summary of Parable: Review the parable if needed

Travel Itinerary

From an early age, youth discover the fun of being invited...to a party, a sleepover, or just to hang out at a friend's house. They also discover too soon the pain of being left out. What a joy to realize that God invites *all* of us into a relationship with him that will last forever!

Use today's lesson to remind us of God's incredible love for us—a love so great that he's preparing an incredible place in heaven for each and every one.

Ask: What things do you do when you're getting ready to have a party or celebration at home?

Say: The parable we're exploring is about a party called a banquet—a big, fancy feast. Let's decorate our room for a party! [or do that before class]

Set out the supplies and let kids decorate your room for a party. Kids can inflate balloons and hang them up, twist streamers together and hang them in doorways, and put a tablecloth on the table. When the room is ready, gather kids around the table.

Say: There's something missing. Hold up the paper plates. **There's a place and plate for each of you at our table. Today we'll be talking about heaven—an incredible place that God is preparing for us! God wants us in heaven with him. Let's start our time together by thanking God for making a special place for each one of us in heaven.**

Hand each child a plate. As kids take turns setting their plate at the table, have them pray a short prayer of thanks. Close by praying: **God, it's incredible to think that you love us enough to make a place for each and every one of us in heaven with you. Open our eyes so that we can better understand your loving plans. In Jesus' name, amen.**

1st Stop Discovery (10 minutes)

You're Invited... Items to Pack: an invitation for each child, pens or pencils, markers.

Ask:

- **What are some occasions for having a party?**

- **Who do you usually invite to a party?**

Let Kids make invitations to a “dream” party using pens and markers, and then explore what it feels like when people can’t come. Gather kids away from the party table.

After preparing cards, you have 2 options to illustrate:

Option 1:

Say: **It’s really fun to plan a party—and to get a party invitation. As you plan, think about how much fun you and your friends and family will have at your party.**

Turn a nice song on for about five minutes while kids create their invitations. Then form a circle and say: **Pass your invitation to the left while the music plays. When I stop the music, look over the invitation you have and then find the person who invited you to his or her party. Then I want you to make up a weird or ridiculous reason for *not* coming to the party. Ready?**

After the kids have exchanged excuses, gather kids together again and ask for a few of the strange excuses they heard.

Ask: **How would you feel if *no one* came to your party?**

Say: **In today’s parable, Jesus used the example of someone who planned a party that no one came to. We’ll discover that God wants us in heaven with him.**

Option 2:

Hold the invitations and have kids scatter around the room. Stand near the party table kids prepared earlier.

Say: **A man prepared a great feast and sent out many invitations.** Walk around the room and hand a few kids’ invitations. Then walk back to the table. **When the banquet was ready, he sent his servant to tell the guests, ‘Come, the banquet is ready.’ But they all began making excuses. One said, ‘I have just bought a field and must inspect it. Please excuse me.’** Walk to one child and tear up his or her invitation. **That person didn’t want to come.** Walk to another child. **Another said, ‘I have just bought five pairs of oxen, and I want to try them out. Please excuse me.’** Tear up that person’s invitation. **Guess he didn’t want to come, either.** Walk to another child. **Another said, ‘I now have a wife, so I can’t come.’** Tear up that person’s invitation.

Continue to move to everyone you gave an invitation to, taking their invitations and tearing them. **Everyone that the man had invited to the feast had some excuse for not coming.** Take all the torn invitations and put them in a pile.

The Master’s Response

Continue: **The servant returned and told his master what they had said. His master was furious and said, ‘Go quickly into the streets and alleys of the town and invite the poor, (hand a child an**

invitation) **the crippled** (hand a few more children invitations), **the blind** (continue handing out invitations), **and the lame.** After the servant had done this, he reported, **‘There is still room for more.’ So, this master said, ‘Go out into the country lanes and behind the hedges and urge anyone you find to come so that the house will be full.** Hand out all of the invitations, then direct kids who have invitations to come and gather around the table. **For none of those I first invited will get even the smallest taste of my banquet.’**

Ask:

- **Why did the man in the story invite the poor, crippled, and lame to his feast?**
- **If the man in the story represents God, and the banquet is heaven, why do you think Jesus told this story?**

Say: **God wants us in heaven with him. Like the man in the story, God has planned and created something *incredible* for those who follow and love him! Heaven is so amazing that God wants everyone to be there. The doors are wide open! Let’s bring our friends who said “no” so they can join our celebration.**

Have a few kids gathered near the table go and bring back the kids whose invitations you tore up.

Open your Bible to [Luke 14:12](#), and show kids the passage.

Say: **One Sabbath day, Jesus went to have dinner at an important Pharisee’s house. While he was there, Jesus noticed how everyone wanted the best place at the table. So, Jesus told the host that it’s better to invite people who can’t pay you back—people who aren’t worried about impressing you. Jesus said that in heaven, “God will reward you for inviting those who could not repay you.” So that got everyone thinking about heaven. In fact, one guy called out, “It’s going to be great to feast with God in heaven!” And that was when Jesus told this story.**

Conclusion

In the parable, God prepared a feast inviting many of his friends. But the people made up excuses for not coming. Suddenly, other things were more important than him. Remember, Jesus told this story to remind the Jewish leaders that God wants them in heaven with him. What things can seem more important than spending time with God? How do you think God feels when He sees so many people make excuses not to spend time with him?

Actually, this banquet feast is offered every day on **the altar during liturgy**. Jesus is inviting each of us to join to partake of His body and blood to get closer to Him. Do we feel how precious this invitation is? Do we realize how hard it is for God to prepare this feast as well as heaven for everyone then people start making silly excuses telling Him how busy they are? We do not want to keep ignoring this invitation till the time comes when God tears them off and we see others who were last become first and enter into heaven happily.

Remember verse 13:30 which explained that the first would be last and last would be first. Jesus gave this warning then illustrated that the invitation to heaven is for everyone, but the gate is narrow. People think it is easy but it is not, we need to watch out and respond to this invitation by changing at least one thing that could prevent us from going to heaven like being lazy, procrastinating, lying, saying bad words and so forth.

Take home Prayer

God, we can only imagine the incredible things you've prepared for us in heaven. Thank you most of all that you love us enough to want each of us there with you. Thank you for preparing heaven for everyone here... Help us accept your invitation and come with full energy to your feast at liturgy, knowing it is a mean to get us closer to you. Let us try to drop anything that could disqualify us to be one of your welcomed guests in heaven.

Memory Verse: 13:30 And indeed there are last who will be first, and there are first who will be last."



Chapter 15 & 16

Servant's preparation:

A sermon from upper room app about Luke 15

<https://subsplash.com/upperroommedia/lb/mi/+b9c2htg>

Luke 16:

<https://subsplash.com/upperroommedia/lb/mi/+hyr2dzx>

<https://subsplash.com/upperroommedia/media/mi/+sz2bcj4>

Brief introduction:

At the beginning of each lesson, please mention this book overview.

- ✓ Who is St. Luke? He was a doctor, a painter, and a Gentile from Antioch. He accepted Christianity at the hands of St. Paul the apostle later after resurrection.
- ✓ Who did he write his gospel to? The Greek after collecting testimonies from eyewitnesses to accurately record all details of Jesus's life.
- ✓ What is the main message of the book? ***St Luke offered Jesus to the Greeks as a Lover of mankind***, who cares for the educated and uneducated, the philosopher and the unwise, the rich and the poor, the Jew and the Gentile, the man, the woman and the child.

Remember:

Last lesson we talked about the parable of the banquet and how God felt when He invited many people to an amazing party [heaven] but every day He would see people making up excuses not to go. Jesus explained that the gate is narrow, and the path is not easy, that is why the first would be last and the last would go first. God prepared for us incredible things in heaven. He wanted each of us there with him.

Let us accept His invitation and come with full energy to His feast at liturgy, knowing it is a mean to get us closer to Him. Let us try to drop anything that could disqualify us from being one of His welcomed guests in heaven.

Main points in the Chapter 15:

1. The parable of the lost sheep 1- 7
2. The parable of the missing coin 8- 10
3. The parable of the prodigal son 11- 32.

Main points in the Chapter 16:

- 1- The parable of the dishonest manager 1- 13
- 2- The divine fellowship and the love of money 14- 15
- 3- The divine fellowship and the difficult commandment 16- 18

4- The parable of Lazarus and the rich man 19-31

Lesson overview:

Please go over main events of the chapter briefly as follows:

In chapter 15, St. Luke mentioned those three consecutive parables: the lost sheep that is found, the missing coin that is found, and the lost son who was dead and has lived. The evangelist wished to motivate us with this triple medication to obtain the healing of our wounds, for the braided triple cord is not cut easily. Who are these three? The father, the shepherd, and the woman? The father is God, the Father, the shepherd is Jesus Christ, and the woman is the church.

However, God's love has to be met with love if humans choose wisely. God actually created human as a master who has a perfect free will of his own. He could accept this fellowship or reject it. Now, the Lord offers us two parables in chapter 16 that urge us to take by force His friendship of our own free will. These are the parables of the dishonest manager, and the parable of Lazarus and the rich man.



The 3 parables in chapter 15:

- ❖ After His dinner with the Pharisees, Jesus went back to His usual companions: "tax collectors and 'sinners'" (15:1). This made the religious leaders complain about Jesus' associations. Their criticism prompted the three parables of Chapter 15. These parables comprise some of the best known and most loved verses in the New Testament.
- ❖ All three parables deal with the same theme: concern over the lost.
- ❖ The first parable (vv. 3-7) is about the shepherd who leaves his 99 sheep in order to find the one lost sheep. Even though this story has been surrounded with sentimentalism by songs and poems, its message is still clear. Although the shepherd loved the 99-safe sheep, his primary attention was given

to the one that was lost. Any parent who has lost a child in a shopping mall can understand that kind of attention, as well as the exhilaration the shepherd felt upon finding the lost sheep.

- ❖ In the second parable (vv. 8-10) a woman loses one of her coins from her small collection and turns her humble house upside-down looking for it. She, too, greatly rejoices at finding the lost item.
- ❖ One of the best loved of Jesus' parables is the third one in this series, the parable of the "Prodigal Son" (vv. 11-32). The younger son takes his share of the inheritance, squanders it in riotous living, returns home with his head bowed, and is honored by his loving father. While we all appreciate the message of paternal love and forgiveness, don't miss out on the message that places this parable with the other two in this chapter. The father had two sons, and while he loved the older son no less, his joy at the return of the "lost" son was boundless.
- ❖ The 99 sheep and the nine coins do not have voices in the first two parables. But the older brother in the third parable does, and he voices his jealousy at all the fuss over his younger sibling's return.
- ❖ Certainly, his complaint is logical. What he says in verses 29-30 cannot be disputed. But it sounds much like what the Pharisees and other religious leaders were saying in 15:2. And that, of course, was Jesus' point in telling the parable.
- ❖ Had the older son been as concerned about his brother as his father was, he too would be rejoicing at the boy's return. In fact, he probably would have been out looking for the lost brother some time ago!
- ❖ The message of these three parables is clear. Certainly, God loves every one of His children and is concerned about the well-being of each and every Christian. But there is no denying the special place in God's heart for those who are outside the Kingdom. They are God's concern, and they should be the Church's first priority.

The parable of the dishonest manager Chapter 16:1- 13

- ❖ At first glance Jesus seems to be praising dishonesty in this parable!
- ❖ The master referred to in 16:1-8 was probably a landowner who rented parcels of land to tenant farmers in exchange for a percentage of their harvest. (That's why their debt to him was in quantities of olive oil and wheat.) But this master was what we sometimes call an "absentee landlord." He either lived too far away or was too busy to manage the land himself, so he hired a manager to take care of the daily business. (Just like the owner of an apartment building usually hires a manager to rent the apartments, maintain the building, collect the rents, etc.)
- ❖ Apparently, the manager in the story was not honest, skimming some of his master's profits.
- ❖ When the master found out about it and called the manager to account, the manager did some quick thinking. He went to the tenants and asked them to falsify the books in order to show that their debt to the master was less than it actually was. In that way, the books nearly matched what the manager had been sending the master, and the tenants were certainly happy to have their rents lowered. When the master found out about the manager's scheme, instead of being furious he was impressed with the man's financial ingenuity.
- ❖ By telling this parable, is Jesus commending the manager and his shrewdness? Not at all. Rather He is telling a story about how things are rather than how things ought to be. He uses this parable as an illustration for four truths:

- A. "The people of this world are shrewder in dealing with their own kind than are the people of the light" (v. 8). Most Christians would take that as a compliment. We who are honest are also ignorant [ignorant of the financial tricks on how to make a fortune]
The law of injustice prevails in this world. It is therefore appropriate to use money for our own construction in the other world where there is no 'injustice', so we possess our eternity
- B. Money's only value is as a tool to gain things of real value. Jesus urged His disciples to spend their money on their friends (v. 9). The money would soon be gone anyway ("You can't take it with you!"), so why not use it to "buy" something of eternal value? It is not appropriate for us that we deceive our Lord and offer charity through deception. From another point, this parable was said so we realize that if this manager who acted deceitfully, has been able to achieve praise; so how much more will it be with those that please God in carrying out His commandments in their actions.
- C. A person who cheats with small amounts of money will cheat with large amounts of money. If then you have not been faithful with the dishonest wealth, who will entrust to you the true riches?"
- D. People who live for money can't live for anything else. "You cannot serve both God and Money" (v. 13).



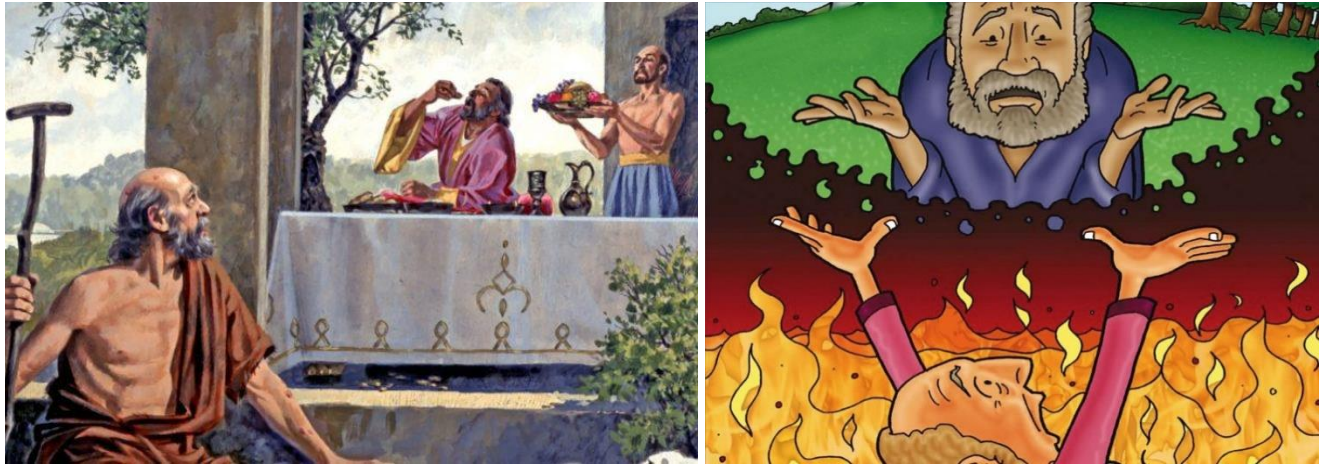
The divine fellowship versus the love of money and the difficult commandment chapter 16: 14- 18

Following this difficult parable and its accompanying teaching, Jesus talks briefly about the relationship between His teaching and the teaching of the Old Testament Law. As we know, Jesus' teaching improves upon the Law at every point and, in actuality, is closer to the spirit and true meaning of the Law than the Pharisees' legalistic adherence to the letter of the Law.

The parable of Lazarus and the rich man chapter 16:19-31

- ❖ This parable is about a rich man and a beggar named Lazarus. The first scene of this parable (vv. 19-21) shows Lazarus begging outside the gate of the rich man's house. The second scene (vv. 22-26) shows Lazarus in heaven and the rich man in hell.
- ❖ In chapter 6, Jesus encouraged the crowds to consider themselves blessed in their poverty, because poverty in this life will give way to great reward in heaven. Then He warned the rich and powerful that the same justice applied to them, only in the reverse. Riches in this life will give way to mourning in the next.
- ❖ Poverty is not a key to heaven in itself, and wealth is not a sin preventing heaven in itself. It is man's life that corrupts this or that. The rich man has no mercy while Lazarus bore his tough life, blessing God.

- ❖ The third scene of the parable (16:27-31) shows the rich man begging Abraham to send Lazarus back to his brothers to warn them of their fate. Abraham refuses, commenting that they have had enough warning.



Goal we learn: [It is never too late to return to God and avoid loving money]

In this lesson, we have chapter 15 showing us God’s kind heart who looks for the lost ones everywhere but yet He does not force anyone to come back to Him. In chapter 16, He explains that after He looks for the lost, He is asking him to be wise and use the earthly matters to gain heavenly rewards and to realize that being rich or poor does not decide his eternity but it is his attitude towards money that matters.

Let us focus on the Prodigal son who realized that money could never fulfill his needs and all what he needed was his father’s loving hug. Let us explore what money means to us as it seems that our way of dealing with money could prevent us from heaven like the rich man or could bring us back to God like the prodigal son.

Lesson delivery idea



If Sheep Could Talk !!

Did Jesus say anywhere in these parables that the shepherd did not love the 99 sheep or that the woman did not value the nine coins or that the father did not love the older son?

The answer to the first question is obvious. No, Jesus did not anywhere indicate that the shepherd, the woman, or the father did not love and value the 99 sheep, the nine coins, or the older son.

Imagine that the first two parables are cartoons—that way the sheep and the coins can walk and talk! If the 99 sheep had the same concerns as the shepherd, if the nine coins had the same concerns as the woman, and if the older brother had the same concerns as his father, what would they all be doing?

If the sheep and coins could talk and walk like the older brother, they too would be looking for the lost! If the older brother were us, we should be the first to look for our younger brother who is lost and welcome him back.

Youth and Money

Our youths are the richest youths in history! Unfortunately, as most of their purchases indicate, they have very little wisdom in the way they spend their money. The great majority of their money is spent on themselves: clothes, automobiles, music, and junk food.

For many church youths, the sum total of their financial commitment to Christ is a 10% tithe given out of duty or habit or parental push. We could see from the parables in those chapters that love of money is the basis for separation from God. Let us think what a healthy way of dealing with money should look like.

Activity time: What Would You Do?

Choose one option in each pair of options below: [You can pick few only if you have limited lesson time]

1. Would you rather be:

- a millionaire stuck in an unhappy marriage?
- dirt poor but very happily married?

2. If you received \$100 anonymously in the mail, would you:

- go on a shopping spree at the closest mall?
- send the money to the mission field?

3. Do you think it's better to:

- save your money for a rainy day?
- spend it while you have it?

4. Would you rather spend your summer:

- making \$10.00 an hour loading incredibly heavy bags of cement onto a truck under the hot sun?
- making \$5.00 an hour sitting in an air-conditioned office, watching out the window and counting the bag as they go on the truck?

5. If a salesclerk gave you change for a \$20.00 bill when you only gave her a \$10.00 bill, would you:

- pocket the money
- return the extra \$10.00

6. If you didn't notice the salesclerk's error until you were already home, would you:

- pocket the money
- return to the store and give back the extra \$10.00

7. Would you rather spend \$25.00:

- buying clothes for yourself?

- taking some friends out to dinner?

8. If a friend asked to borrow \$5.00—and you had it—would you:

- tell the friend to get lost
- loan the friend the money

9. If you were on your way to restaurant with money in your pocket and you walked past a homeless person asking for change, would you:

- give the homeless person your money?
- walk on past?

10. If your parents gave you and your younger brother each some money to spend at the store, and your kid brother lost his money on the way there, would you:

- share some of your money with him
- tell him to get lost

After the youths have had time to make their choices, call for a show of hands for each numbered pair. Allow a few moments for discussion with each choice.

EXAMINE THE WORD: What Would the Master Say?

Printed below are five short case studies. Each study concerns a youth and his or her attitude toward money. After each story is read, ask your class this question: "What do you think Jesus would say to this youth?" As your youths discuss these case studies, keep pushing them to reflect what they studied earlier in the lesson. This is not a time to express uninformed personal opinions. It is a time to begin applying scripture to real-life situations. Based on what you have studied today, what do you think Jesus would say to each of these individuals? *[You can pick only one if you have limited lesson time]*

1. Brad is a high school senior. Every day, as soon as school is out, he races to the grocery store, where he works a full eight-hour shift as a checker. On weekends he works in the men's clothing store in the mall, averaging 12-16 hours each weekend. Brad is doing this so that he can save up enough money to buy a really expensive sports car. Since he started working two jobs, his grades have fallen from a B+ average to a D+ average, and he has had to quit attending church. He also has no time for sports or just hanging out with his friends.
2. Kathy works after school at a convenience store. The manager has told her that she is supposed to pay for any food she eats while she is working. But sometimes when she is short on money, she eats a candy bar without paying for it. Kathy thinks, He's not really paying me what I'm worth anyway. This just makes us even.
3. Cal is sitting in the office of his high school counselor, talking about his plans for college. The counselor asks Cal what he plans to do with his life. Cal responds, "Well, I used to want to be a social worker and help people, but I think I'm going to be a corporate lawyer instead because they make tons of money. I want to live in a big house and drive a nice car."

4. Steve's church youth group has taken on the local rescue mission as their project for the year. While the group is planning several projects for the mission, each youth is also supposed to think of ways individually to help the mission and the homeless people who go there. Steve has received money from his grandmother for Christmas. That will buy the new jacket that he has had his eye on in a store. He has had his "old" jacket for only a year, but it was a gift from his parents, and he never really liked it. As he is on his way to the mall to buy the new jacket, he goes past a used clothing store. The thought occurs to him that the money would buy four or five good coats in that store. Those coats could be donated to the mission. "I'll buy that new jacket and donate my old one," Steve decides.

EXPERIENCE THE WORD For the Love of Money

This activity begins with a very important statement: "Nowhere does Jesus say that having money or spending money is sinful. What matters is not how much money we have or really even how we spend it-- but **what place money occupies in our heart.**" Be sure that your youths understand this before moving on.

THE DIFFERENCES BETWEEN THE TWO SONS in the 3rd parable:

1. The younger son left home; the older stayed home.
2. The younger son was prodigal (wasteful); the older son was productive (a worker).
3. The younger lost his inheritance; the older did not.
4. The younger did not any longer feel worthy of his father's blessings; the older did.
5. The younger realized his sins; the felt righteous.
6. The younger repented; the older resented.

SIMILARITIES IN THE SONS

1. Both sons wanted a celebration—a banquet.
2. Both sons wanted to celebrate WITHOUT THEIR FATHER.
3. Both sons seemed to feel that joy and celebration were not possible with their father.
4. Neither son seems to have really appreciated or loved their father, even though he loved both of them.
5. Both sons were slaves. The younger son was first of all enslaved by his passions (sins). The older brother was really a slave, too. He told his father that he worked hard for him.
6. Both sons were materialists.
7. Both sons were sinners. The sins of these two sons were very different in their outward manifestations, but inwardly they had the same roots.

Jesus always looked at the heart. We quickly assume that stealing, murder, and violence are wrong. But Jesus goes on to show us in the gospels that prayer, giving, preaching, or showing charity can be sinful, when the motive of the heart is wrong. We would look at the compliant, hard-working older brother and commend him. There is no outward rebellion here. No, there is not, at least not until the celebration. But

the inward motivations of this older brother are just as evil, indeed, they are more evil, for he looked righteous but, in his heart, there was love of money too.



Take home Prayer

God, now we realize that thinking about money has more into it than we thought. In our everyday life we are put in situations that would show how much we really care about money and how much we care about you. You are always looking for us to repent and abandon our wrong thoughts and you are exceedingly happy with the return of someone who was far from you. You even encouraged us to use earthly matters to gain friends in heaven. Teach me how to put things in their right order and be diligent in my life so that nothing takes me away from you.

Memory Verse:

"No servant can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and Money" (Luke 16:13).

Chapter 17

Servant's preparation:

A sermon from upper room app about Luke 17

<https://subsplash.com/upperroommedia/lb/mi/+atjkpfm>

Brief introduction:

At the beginning of each lesson, please mention this book overview.

- ✓ Who is St. Luke? He was a doctor, a painter, and a Gentile from Antioch. He accepted Christianity at the hands of St. Paul the apostle later after resurrection.
- ✓ Who did he write his gospel to? The Greek after collecting testimonies from eyewitnesses to accurately record all details of Jesus's life.
- ✓ What is the main message of the book? ***St Luke offered Jesus to the Greeks as a Lover of mankind***, who cares for the educated and uneducated, the philosopher and the unwise, the rich and the poor, the Jew and the Gentile, the man, the woman and the child.

Remember:

Last lesson we talked about 3 parables of the lost and found in chapter 15 then 2 parables about using money in chapter 16. We realize that money is not sinful but the way you deal with it matters a lot. You could be distracted by money like the prodigal son who needed repentance or you may look religious like his older brother but still love money or you might do what Jesus says and use the money wisely to make rewards in heaven. We examined some examples on how we should be careful when we think about money to avoid a wasteful life like the rich man who regretted his carelessness at eternal life.

Main points in the Chapter 17:

1. Avoiding obstructions in our conduct 1- 2
2. Having a forgiving heart for those who have wronged us 3- 4
3. Increase our faith 5- 10
4. Gratitude and the faith- the ten lepers 11- 19
5. Faith in the inward kingdom 20- 21
6. The inward kingdom and the eternal one 22- 37

Lesson overview:

Please go over main events of the chapter briefly as follows:

Avoiding obstructions and having a forgiving heart for those who have wronged us 1- 4:

Chapter 17 begins with some commands. Jesus says:

- Don't cause someone else to sin.
- Forgive an offending brother every time he repents.

Increase our faith 5- 10

The disciples asked Jesus to increase their faith, but His answer was that even little faith as a mustard seed is all what you need. We should always pray for bigger faith but not take it as an excuse not to do good things as little faith can move mountains.

Jesus is emphasizing our responsibility to do what He commands us to do. Our focus cannot be on our feelings, but rather we must focus on our duty. I can't picture the tired and messed up slave coming in from the field feeling like getting his master's dinner. He felt like taking a bath and being served a nice dinner. But he had to focus on his duty as a slave. I would venture to say that if you show up at work on time, your boss does not say, "Thank you so much for being here on time! It's just wonderful how you do that day after day!" But, because of the human propensity toward pride, we're all prone to get puffed up when we do our duty, especially if we start thinking how difficult it was. We think, "I'm so spiritual! forgave my brother seven times yesterday!" Jesus said remove the limit on how many times you forgive.

Gratitude and the faith- the ten lepers 11- 19



We find Him healing 10 lepers. It is interesting to note that they were healed "as they went" (v. 14) on their way to the priests (to be declared clean, according to the Law). They had enough faith to begin moving even before they were actually healed. But if they were examples of faith, they were not examples of gratitude. Only one returned, apparently a Samaritan (v. 18). This one had received heavenly rewards in addition to earthly healing because of his gratitude. We have a lot of things that we take for granted but we should think how to thank God for our many blessings.

Faith in the inward kingdom 20- 21

In response to a question from a group of Pharisees, Jesus talks next about the kingdom of God. As we know, most Hebrews expected the Messiah to establish a political and military kingdom when He came. But Jesus told His listeners, "The kingdom of God is within you" (v. 21).

The inward kingdom and the eternal one 22- 37

Jesus did not invent the term "kingdom of God." It was a term used by the Jews to refer to the time when the Messiah would come and establish His kingdom in Israel. One of Jesus' tasks was to help the people

understand that this common understanding was in fact a misunderstanding. Jesus begins teaching His disciples about His second coming, the advent that we today are still awaiting. He refers to two Old Testament incidents, the flood during Noah's day and the destruction of Sodom during Lot's day. Both of those disasters happened quickly and took people unaware. "It will be just like this on the day the Son of Man is revealed," Jesus tells His disciples in verse 30.

Goal we learn: [Don't make other stumble but forgive your brothers]

In this lesson, we will focus on the first few points in this chapter. Jesus warns us not to be a stumbling stone for others. We should not be the cause for others to sin. We should also forgive those around us even if it was a repeating issue as long as they repent so we don't make them stumble.

Lesson delivery idea

- Don't cause someone else to sin.
Jesus, through the story of Lazarus and the rich man, has made it clear that eternity is for real, and no one from beyond will come back to warn us. It is all the more imperative how we live and show Jesus to others on this side of eternity, because right now counts forever.
God does not indicate that life would be free from hardships and temptations because they make us stronger, just like a caterpillar coming out of the cocoon, it suffers on her way, but this suffering is necessary to build enough muscles to fly as a butterfly.
Don't be the one causing the temptations to others by being a bad example or by not forgiving like your father taught you. You should be a reason for others to praise your God when they see your good actions.
- Forgive an offending brother every time he repents.
When you see your brother doing something wrong, do not embarrass him in front of others but wisely and with a lot of love, go tell him his mistake to fix it. When he repents, forgive him. Don't make it harder on him by saying " what would your [sorry] do to me? Would it fix what was broken?"
Be gentle to others and put yourself in their position. The devil hates to see people treating each other with forgiveness so he makes it extremely hard for you to forgive. He brings every bad memory to make you hate your brother, but you should be smarter.

Jesus gives His disciples stern warning in verses 1-2. What are some ways that a person could cause another person to sin?

In verses 3-4 Jesus teaches about how to deal with someone who wrongs you. If you take Jesus seriously, how difficult do you think this would be?

What does "stumbling block" mean?



If we are causing another person to do a mistake or if, because of us, some conflicts or divisions happen, then, we are causing an offense or a stumbling block to others. Let me give few examples from daily life.

1. One day your close friend misunderstood your words and made fake stories about you and spread the news to many of your friends. When you came to know about this, you were hurt. You never expected that from your friend. Now your mind became stressful. Here, this friend caused a stumbling block in your life.
2. Your close friend betrayed you, or you were cheated by someone whom you trusted a lot. Here, your friend offended you.
3. In your team, everything was peaceful and smooth, suddenly two people started quarreling and made the situation stressful. This caused a stumbling block to other team members as well. If you don't wish to stumble, go try to make peace between those 2 so that no one stumbles.
4. There was a situation in your life, where arose a disagreement among your family members, and disputes broke out, which caused the other members or relatives to gossip or fight among themselves. Here, the one who started the gossip, and the people who contributed to the fight became the stumbling block to other family members.
5. You are in a public place. Suddenly you see an uproar or a fight between people. Someone caused a problem and others joined them and made it a public uproar. Here, the people who were involved in the conflict created a situation which became an offense for others who witnessed it.
6. Somebody starts a conversation with you, speaking evil of a third person. You provided more supporting evidence and the conversation slowly started becoming a gossip. Here, you and the person involved in the gossip indirectly paved way for an offense.

This is how different kinds of offenses or stumbling blocks takes root and destroys family lives, relationships, and the society as a whole. Whatever prevents your way towards success is the stumbling block in your life.

But what can we do for this?

- Let not YOU be that 'person who causes trouble'! OR Let not that offense come THROUGH YOU!

- Let the people who wish to cause trouble do it, you cannot stop them, but at least you can make sure that you are not the reason for another person to stumble or to sin!
- Many times, we tell unpleasant things about our friends to others, when we do that, those will change their attitude towards their friends and might keep away from them. What would you benefit when you make them stumble?
- Sometimes, people talk badly about the church or servants, causing others to stumble and step away, do you think God would be happy to see you do that? Even when you realize you were mistaken and that your thoughts were wrong, you may like the church again but those words you told others could not be wiped off. They would still keep away because of YOU.
- Will you try? Just imagine, if we all take a decision not to cause a stumbling block in another person's life, how good our society would be!

What will happen to the person who causes to stumble?



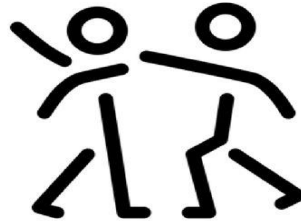
- It would be better for them to be thrown into the sea with a millstone tied around their neck than to cause one of these little ones to stumble. Luke 17:2
- Jesus warns us that great sorrow or judgement is awaiting the person who causes another person to stumble. So, don't allow yourself to be in trouble later. God's judgement is just and fair. He will punish those who cause offense. Beware!
- The one who causes stumbling block, not only causes one individual to err, but it will adversely affect the future of a family or the society or an entire generation. A wise person stays away from causing trouble to others.
- If you, by any means, cause another person to lose his faith in God or make him sin, you are definitely going to be in trouble.

A peace 'maker' not a peace 'breaker'!

- "Blessed are the peacemakers, for they will be called children of God". Matt 5:9
- **It is easy to cause chaos or confusion, but it really takes a lot of effort to make peace.** If your nature is to make peace, God calls you as His children, because God is love, and He loves peace.
- If you have true love, you will try your best to make peace. Even if you find someone doing wrong, if you have love, you will handle it in a better way, without causing a stumbling block to others.
- Do you want to be a peace maker or a peace breaker? God calls you to make peace wherever you are!



Peacebreaker



Let's examine ourselves

- How many conflicts happened just because of me?
- Did a fight or an argument breakout because of the information which I gave?
- Am I the reason for their fight?
- Do I have a part in that conflict?
- Did I cause any problem in another person's family life?

Now remember the words of Jesus:

It is inevitable that offenses will come, but let it not be through you.

Take home Prayer

God, thank you for teaching me that causing offense deserves a great punishment from you. Therefore, help me not to cause an offense or be a stumbling block in my brother's way. Please help me to make peace wherever I go. I'm sorry for all the troubles which I have caused in many people's lives. Please forgive me and make me pure. In Jesus' Name, Amen.

Memory Verse: "It is impossible that no offenses should come, but woe to him through whom they do come!" 17:1

Chapter 18

Servant's preparation:

A sermon from upper room app about Luke 18

Troubling and wearying the Lord: <https://subsplash.com/upperroommedia/lb/mi/+a9xfneh>

Thank you Lord chapter 18 + part of chapter 19 : <https://subsplash.com/upperroommedia/lb/mi/+kyo9etr>

Brief introduction:

At the beginning of each lesson, please mention this book overview.

- ✓ Who is St. Luke? He was a doctor, a painter, and a Gentile from Antioch. He accepted Christianity at the hands of St. Paul the apostle later after resurrection.
- ✓ Who did he write his gospel to? The Greek after collecting testimonies from eyewitnesses to accurately record all details of Jesus's life.
- ✓ What is the main message of the book? ***St Luke offered Jesus to the Greeks as a Lover of mankind***, who cares for the educated and uneducated, the philosopher and the unwise, the rich and the poor, the Jew and the Gentile, the man, the woman and the child.

Remember:

Last lesson, we studied how Jesus warns us not to be a stumbling stone for others. We should not be the cause for others to sin. We ought to be peace makers not peace breakers. We should also forgive those around us even if it was a repeating issue as long as they repent so we don't make them stumble.

Main points in the Chapter 18:

1. The Fervent Prayer (the widow and the unjust judge) 1- 8
2. The Lowly Worship (the Pharisee and the tax collector) 9- 14
3. The Return to the Children's Simplicity 15- 17
4. The Release from the money worship 18- 30
5. Accepting the Cross 31- 34
6. The Enlightenment (opening the eyes of the Blind) 35- 43

Lesson overview:

Please go over main events of the chapter briefly as follows:

This chapter focuses on prayer as the major way to be blessed with the divine fellowship. We have seen how prayer blends with the faith that motivates us to it, so we pray persistently and with no boredom. In addition to this, prayer is not a mere life of worship; we are encouraged to be as simple as children in the wisdom of the Spirit. God also warns us of a dangerous adversary who makes us lose the Spirit of prayer, which is that of money- worshiping like the guy who asked about inheriting heaven. Life of prayer is also accompanied by accepting the cross joyfully.

The Fervent Prayer (the widow and the unjust judge) 1- 8

In this chapter we will look at the last few days before Jesus entered Jerusalem. Chapter 18 begins with the parable of the persistent widow. In this parable a judge who "neither feared God nor cared about men" refused to grant a poor widow justice against her adversary. This judge was not Jewish but was part of the Roman justice system. Unfortunately, the system was something less than just, and the judges usually decided in favor of the party who offered the biggest bribe. The poor widow had no money to bribe the judge. Time after time she returned to plead her case. Finally, in desperation, the judge granted her petition.

The Lowly Worship (the Pharisee and the tax collector) 9- 14

The next parable contrasts the prayers of a Pharisee and a tax collector. Both men went to the Temple to pray. But the Pharisee didn't really pray at all. He bragged to God about his piousness. The tax collector, on the other hand, prayed earnestly for God's forgiveness. It was this contrite prayer of confession that was answered.

The Return to the Children's Simplicity 15- 17

One of the ways in which Jesus taught was to use the things around Him. The parable of the four soils probably was occasioned by a nearby farmer sowing in His field. At the Pharisee's dinner table Jesus used three dining illustrations. And in verses 15-17 He uses the children who were being brought to Him for blessing. Although the disciples had tried to prevent the parents from intruding, Jesus called the children to Him. "Anyone who will not receive the kingdom of God like a little child will never enter it" (v. 17), He told His listeners. No doubt one of the qualities of children that Jesus was thinking of was their easy faith. Being innocent of the wicked and scheming ways of adults, they have not yet learned to distrust. And when they have done wrong, their sorrow is genuine and all-encompassing. When they are forgiven, they skip away happy in the knowledge that they are loved.

The Release from the money worship 18- 30

- ❖ The next person to capture Jesus' attention was a young ruler. He asked the question many others were asking: "What must I do to inherit eternal life?" (v. 18). After hearing this young man's claim to have kept the commandments all his life, Jesus indicated that he was still lacking one thing: "Sell everything you have and give to the poor" (v. 22). At this, the young man became sad.
- ❖ Is Jesus saying in this parable that all disciples must give up their worldly possessions? Some have thought so. Over the centuries, priests, monks, nuns, and other religious workers have taken the vow of poverty. And while such a step is admirable, that is not what Jesus is commanding at all. Jesus was speaking specifically to this one individual. If you will recall from chapter 10, another young man summed up the Law like this: "Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind" (10:27). That much the rich young ruler had apparently done. But there was another element: "Love your neighbor as yourself." This is where the young man in chapter 18 was lacking. And it was exactly that deficit that Jesus put His finger on. No doubt He had looked into this man's heart and had seen that he was unable to commit himself to the Master at this one point. Jesus knew that unless the young man was ready for a change in his behavior, his attitudes, and his basic value structure, he was not ready to enter the Kingdom.

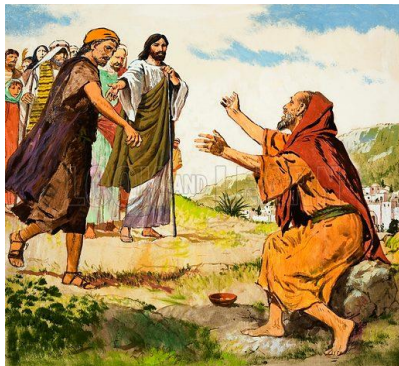
- ❖ Jesus' commented that it is hard for the rich to enter the Kingdom--not because God has any prejudice against the rich, but because the rich have difficulty letting go of their love for money. "The eye of a needle" is not a literal sewing needle or else Jesus would imply it is impossible, but it is the name of a door in Jerusalem where people had to bend to get through it [be humble].
- ❖ Remember in chapter 16 Jesus had said "You cannot serve both God and Money" (16:13). That is exactly the point here.
- ❖ St. Basilios the great: He did not tell us to sell what we have since these are naturally evil things nor throw them away as bad things, otherwise God would not have made them but rather to distribute them and give them away. No one is condemned because he possesses something, but because he ruins what he possesses. According to God's commandment, let us put these things aside for the forgiveness of our sins and so as to be blessed with the kingdom.

Accepting the Cross 31- 34

Then in response to Peter's claim of having left all to follow Jesus, Jesus said that anything sacrificed on this side of eternity will be rewarded on the other side. This harkens back to Jesus' teaching in 6:20-26. While there may not be justice in this world, there will be in the next. Those who are on top now will be toppled over then. And those who suffer now will be greatly rewarded. That is the justice of the Kingdom.

Only days away from entering Jerusalem, Jesus tried once again to prepare His disciples in 18:31- 34. Here He speaks very plainly, but still they were confused. To us it seems so simple. But remember how strange these words must have sounded to them. They were used to being the toast of every town they visited, the companions of a famous traveling rabbi. Most of them were probably expecting the same thing the people were expecting, a political kingdom ruled by Jesus with themselves as lieutenants. These words were so opposite to what they had in their minds that there was no understanding them.

The Enlightenment (opening the eyes of the Blind) 35- 43



Most of Jesus' time in the last few chapters has been spent in Perea, the area on the east side of the Jordan. Now, as He is moving toward Jerusalem, He passes through Jericho, on the west bank of the Jordan. In Jericho He meets two people, two very different people.

He first encounters a blind beggar, sitting by the roadside leading into Jericho. We know that by this point a large crowd was following Jesus. In typical rabbinic fashion, He was teaching as He walked.

The crowds were no doubt pressed against Him, anxious not to miss a word. As they passed by the blind beggar, he began to shout for Jesus' attention. When some of Jesus' followers attempted to shut him up, he just shouted louder [Persistent prayer]. Hearing his cries, Jesus stopped. His compassion would not allow Him to pass by this needy individual without healing his condition.

Goal we learn: [The life of prayer]

In this lesson, we have many examples on how prayer should be, we learn from the widow and the blind man their persistence, we learn to focus on oneself like the tax collector and to pray from the whole heart unlike the rich man.

Lesson delivery idea

What are the characteristics of prayer we learn from this chapter?

1- Persistent prayer:

- ❖ Is Jesus saying in the parable of the widow that we must whine and plead at God's resistance in order to achieve justice? Absolutely not. This is one of those parables that teaches by contrast. Jesus is saying that if such an unjust judge can be persuaded to grant justice, how much more will God, who loves His children, take care of their needs.
- ❖ The unjust judge thought that this woman would weary him which means make him look bad in front of others, so he helped her. Showing off is not a good reason to pray or look as if you are doing something right because God only looks at the heart. We need to pray truthfully to be saved.



- ❖ Why would God want us to be persistent in prayers? Is it because He does not care to grant us what we ask for? Not at all, He does not need us to remind Him, but he needs a relationship with Him.
- ❖ Prayer is not an equation [Pray x100= get what you want] but rather is a friendship with God. When people ask you to pray for them, you should consider this a reminder from God to pray. One time a priest had people asking him to pray for them, he used to also pray that God does not reveal to Him whether or not this prayer was answered to avoid feeling proud of himself → great thinking

- ❖ A saint once said “I don’t pray for 20 minutes but usually less but I don’t go longer than 20 minutes without praying” which means he prays continuously as the Lord commanded even if not for long, just like the arrow prayers.
- ❖ Praying continuously is a habit that a person needs to train on whether young or old until he gets it. No one achieves that without trying for long. One time a servant met elders in a dementia center and talked to one of them about God so the elder who can’t remember his own name told him that God does not exist. This shows how he trained himself all his life that God isn’t there, it is too late now to convince him of God.
- ❖ Remember Elijah the prophet who kept praying for rain and when his disciples told him that the sky is clear, he would simply go back to pray again and again until the rain started with a tiny cloud. He never stopped praying as he knows God likes persistent prayer.

2- Focus on yourself not others:



- ❖ The tax collector demonstrated that he understood more about God and about the Kingdom than did the Pharisee. As for the Pharisee, he approached God accusing the entire world, thinking himself to be better off than all other humans. He did not stop in preferring himself to the entire world, he rather accused the entire world as well. In this way he was the last of the whole procession and thus was not saved.
- ❖ St. Dorotheus: When the Pharisee prayed and thanked God for his righteousness, he did not lie, but he said the truth, and he was not condemned because of this. But when he looked upon the tax collector and said ‘I am not like this tax collector’ he committed the sinful accusation.
- ❖ It is scary when we think we are good just because we go to church, forgetting that church is a hospital for sick [sinners] to go and be healed. It is tempting to point fingers at others who are not healed and mention their mistakes while you assume you are praying properly. Well, remember God said this prayer is not accepted like the pharisee. Just focus on yourself and look at everyone with a pure eye.

3- Never go hungry:

Remember the children that God praised earlier, we can learn a lesson from them, they never let themselves go hungry, siblings might argue to get chips or candy when they want it, babies keep crying

until they are fed. Why do we allow ourselves to go days without praying to nourish our spirits or go weeks without communion?



4- Pray with all your heart not part of it

As we saw the wealthy guy hoping to inherit heaven but yet he loves his money more, so Jesus told Him that this is what is left for him, to give his whole heart not part of it.



Imagine queen Elizabeth had a precious coffee mug that has all kinds of jewels and gold covering it but yet it has a hole on the bottom, would you be able to enjoy a cup of coffee in that pretty mug if you were offered to use it? Even if it is beautiful, it is not practical to use when it has a hole. Same for your heart, you have to pray with all your heart without holes that would leak in love of money.

Take home Prayer

My dear good Lord teach me how to pray to enjoy my time with you and have a true friendship with you. Teach me to be persistent in my prayers and never stop talking to you. Help me not to look at those around me and focus on fueling myself with constant prayer time. I wish to be able to give you my whole heart not a heart with a hole!!!

Memory Verse:

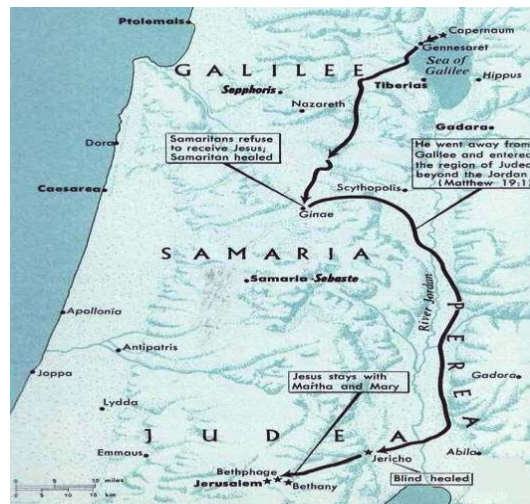
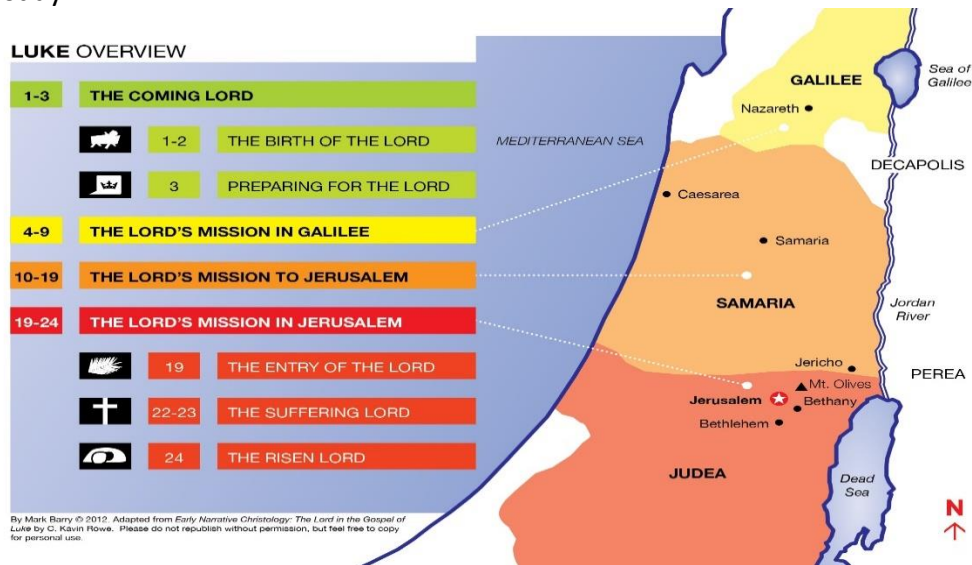
"Shall God not avenge His own elect who cry out day and night to Him, though He bears long with them?"

18:7

Unit 3: [4 lessons]

Chapters 19-23

Since Luke's record, like that of the other three Gospel writers, is not an autobiography, he gives a disproportionate amount of space to the events he considers important. That can give us an inaccurate understanding of the time involved. We must remember that Luke devotes only three chapters to his discussion of the first thirty years of Jesus' life (1:1--3:20). He gives six chapters to the next two and a half years, the time Jesus spent in Galilee (3:21--9:50). Then Luke allots ten chapters for the next six months in Jesus' life, the time between Galilee and Jerusalem (9:51--18:27). Now, Luke will take five chapters to cover only one week (18:28--23:56) and spend three of those chapters (22-24) on one twenty-four-hour period. There are two and a half chapters detailing the first half of Jesus' week in Jerusalem, from Sunday through Wednesday.



Chapter 19

Servant's preparation:

Thank you, Lord chapter 18, + part of chapter 19 : <https://subsplash.com/upperroommedia/lb/mi/+kyo9etr>

A sermon from upper room app about Luke 19 <https://subsplash.com/upperroommedia/lb/mi/+esa4cpp>

Brief introduction:

At the beginning of each lesson, please mention this book overview.

- ✓ Who is St. Luke? He was a doctor, a painter, and a Gentile from Antioch. He accepted Christianity at the hands of St. Paul the apostle later after resurrection.
- ✓ Who did he write his gospel to? The Greek after collecting testimonies from eyewitnesses to accurately record all details of Jesus's life.
- ✓ What is the main message of the book? ***St Luke offered Jesus to the Greeks as a Lover of mankind***, who cares for the educated and uneducated, the philosopher and the unwise, the rich and the poor, the Jew and the Gentile, the man, the woman and the child.

Remember:

Last lesson we talked about the characteristics of a powerful prayer, being persistent, focusing on myself not others, not going hungry without talking to God for long and to pray with all not part of my heart. Prayer is not an equation to get what you need but a friendship with God.

Main points in the Chapter 19:

1. Zacchaeus hosting the Lord 1- 10
2. The Parable of the ten Pounds 11- 27
3. Drawing close to Jerusalem 28- 40
4. His Weeping over Jerusalem 41- 44
5. Purifying the Temple 45- 46
6. His teaching at the Temple 47- 48

Lesson overview:

Please go over main events of the chapter briefly as follows:

Zacchaeus hosting the Lord 1- 10

In Jericho lived a tax collector named Zacchaeus. In spite of the image of this man we might have gotten in childhood from that simple song, "Zacchaeus was a wee little man, and a wee little man was he," Zacchaeus was no freak or clown. He was a very rich and very powerful man. Jericho was an important city in the Middle East trade routes, and the man appointed by the Romans to be tax collector there was a significant figure. But for all his power and wealth, Zacchaeus had a need. And he hoped that Jesus might be able to fill that need.

Being shorter than the crowd, Zacchaeus resorted to climbing a tree to see the traveling rabbi. As Jesus passed by, he stopped and called Zacchaeus down from the tree. Notice Zacchaeus' response. Zacchaeus' heart was exalted above every earthly thought, and thus he offered much more than what the law had ordered. He offered half of his money to the poor; and he also asked to give back four times as much to anyone he has dealt with wrongfully

He promised to return all the wealth he had gained from cheating. In doing this, Zacchaeus was able to do what the rich young ruler had been unable to do--make a change in his lifestyle. Zacchaeus' conversion was genuine. He was ready to turn his back on his previous life and start over with the value system of the Kingdom. Statements of faith are wonderful, but actions of faith are even more wonderful.

The Parable of the ten Pounds 11- 27

Our study concludes with the parable in 19:11-27. Here we see a man leaving his fortune in the hands of his servants while he travels out of the country. Two of the servants wisely invested their master's money, earning a five-fold and a ten-fold return. (Not a bad interest rate!) These servants were rewarded with increased responsibility. (Note that in the Kingdom the reward for a job well done is a bigger job!) The third servant, however, hoarded his portion of the master's money out of fear of losing it. The master punished him for his poor management.

What does this story say to us?

1. At one level it says that when God has given us an ability or a resource, we should nurture it until it grows. A Christian youth, for example, who has a talent for music, science, drama, or language has an obligation to develop and use that talent.
2. Another level of interpretation is suggested by the idea that prompted the parable in the first place. Jesus told this parable "Because he was near Jerusalem and the people thought that the kingdom of God was going to appear at once" (v. 11). The people following Jesus were expecting Him to rise up at any moment as a powerful military conqueror and establish a political kingdom in Israel. They were expecting God to intervene in history on their behalf. But Jesus was trying to get them to understand what He had told the Pharisees in 17:21--the Kingdom is within the hearts of men and women. The Kingdom is a spiritual reality, not a political one. The Israelites had spent all those centuries waiting for God to intervene, and all the while the potential Kingdom was within them!
3. A third interpretation of this parable involves us more directly. We, too, are waiting for a coming King. Before Jesus left, He gave us resources and instructions. When He returns will He find that we have ignored the instructions and hoarded our resources or that we have followed the instructions and multiplied our resources?

Drawing close to Jerusalem 28- 40 His Weeping over Jerusalem 41- 44

- Since 9:51, where Luke wrote, "As the time approached for him to be taken up to heaven, Jesus resolutely set out for Jerusalem," we have been following Jesus on His slow and careful march through Samaria and Perea toward Jerusalem
- Common wisdom would dictate that if Jesus had any inkling of how much trouble He faced in Jerusalem, He would have tried to slip into the city unnoticed. But that would have defeated His

whole purpose for going there. He was going there to initiate the events that would lead to His death, a sacrifice planned eons earlier in the halls of heaven.

- So, rather than slip quietly into Jerusalem, Jesus entered the city in a manner that was sure to attract attention and stir up the opposition. His choice of a donkey colt (19:30-34) was not happenstance.
- The Old Testament prophet Zechariah had seen the Messiah riding into Jerusalem seated on a donkey colt (Zec. 9:9). This imagery was well known. Jesus adopted this prophetic means of transportation as a deliberate claim to Messiahship. The people, fully aware of the prophetic implications, greeted Jesus as their long-awaited Savior.
- As Jesus approached the city, He wept over what He knew would be its fate in another few decades (19:41-44). The future destruction of Jerusalem would happen soon.

Purifying the Temple 45- 46

- Arriving in Jerusalem, Jesus went to the Temple, the center of Jewish worship, where He found money changers and animal sellers conducting their business (19:45]. Both of these occupations were necessary for the operation of the Temple. Adult Jewish males were required to pay a temple tax, and since there was a variety of currency in the Middle East, money changers were necessary to convert the foreign currency into the required temple currency.
- The animal sellers were there to provide animals that had been certified by the priests as acceptable for ritual sacrifices. The problem with these two commercial operations is that the merchants took advantage of their monopoly and severely overcharged the visiting worshipers, giving the priests a cut of their profit in order to secure their franchise.
- Jesus' wrath wasn't directed so much at the actual business as at the unscrupulous operators who were using the pretext of religious ceremony to get rich. With some violence Jesus drove these unscrupulous merchants out of the Temple.
- If Jesus had been trying to slip into Jerusalem, He was certainly going about it the wrong way! Through the next few days Jesus sat in the Temple courtyards teaching and answering the questions of the people. He was also answering the questions of the religious leadership, who were desperate to trap Him into saying or doing something that would allow them to have Him arrested. He was upsetting their status quo, and their status quo was more important to them than God's plan of salvation.

Goal we learn: [Use my talents]

In this lesson, we will briefly learn how Zacchaeus had an active repentance, which was accompanied by a plan to change his life to the better. He repented when he experienced God's love and respect to him which fulfilled his needs. We will also learn that we were all given different minas or gifts by God according to our abilities and that God wants us to invest with them, not lose them but use them to earn heavenly rewards.

Lesson delivery idea

Let us learn few things from Zacchaeus:

1. Jesus started by calling Zacchaeus by name. Jesus knew the importance of a person's name. In some ways, the most important thing a person has is their name. If you have a person's name, you have the person. If you don't have their name, they don't belong. This may have been the first time Zacchaeus heard someone besides his mother say his name in a kind way. Saying his name made all the difference.
2. "Today I must stay at your house": Jesus was willing to reach out His hand in friendship to this man who was universally despised. Never reject those who are recognized by others. Learn to be tenderhearted like Jesus.
3. "Make haste and come down": Jesus was forward in pursuing friendship with Zacchaeus. He told Him to hurry up and come down because Jesus invited Himself over for dinner! But who made the first move? In a sense, they both did; Zacchaeus reached out to Jesus by literally "going out on a limb" for Him. Jesus reached out to Zacchaeus by speaking to him. They both reached out to each other.
4. Zacchaeus' repentance was in action, he didn't just say I regret my past, but he planned out how to change his life from that moment. Let us remember when we hear an advice that applies on us, don't delay, and take action and change yourself.



Now, let us learn how to recognize and use our talents:

Masterpieces not cookie cutter:



- God creates each of us as a masterpiece, He does not use a cookie cutter.

- God doesn't give us the same characters and doesn't treat us the same, but He gave us exactly what we need to be successful in the mission He designed us for.
- The minas in this parable are the gifts that God gives each us like your ability to sing, memorize, play music, listen to others, organize, manage, plan a trip or mission and so forth.

Did He create one type of giraffe? One type of insects?

He took His time and created millions of species of animals, flowers, and insects so that each of His creations is **UNIQUE**

When He came to humans, He created and is creating millions and trillions all the time but not 2 are the same!!!!!!

As He was creating a human, He didn't say oops that messed up, it is okay will fix it in the next human as if God ran out of undoes.

Same hand who created the stars, created you



How to find my TALENTS (gifts)?

- In the parable of the minas, God gave extra to the one with 10 minas, none to the servant who didn't use his minas !!!!
- God commented "19:26 'For I say to you, that to everyone who has will be given; and from him who does not have, even what he has will be taken away from him'"
- The way God commented at the end doesn't work for anyone running for elections, as they would say this is unfair and social injustice.
- He is not like a boss expecting the same results from each employee, God is a father who treats each of his children individually according to their capabilities.



- A father left his house one day and told his 3 sons to do certain chores, he told the 16 years old to mow the lawn, the 10 years old to wash the dishes and the 4 years old to clean the toys.
- He gave each kid a different tool according to his abilities and the job needed.
- At the end of the day, the father will judge each one for doing his job perfectly well which is fair.
- It will be unfair to give them all a scrubber and get mad if the older doesn't do the lawn or expect the 4 years old to do the lawn because this doesn't match his ability. It will also be unfair to give them all different gifts and expect the same from all.
- However, God isn't like that, He gives us uniquely and judges us uniquely based on what He gave us.

- God may have given you a strong personality, your parents might not have liked it when you were 3 as you were bossing them around but God gave you this talent because He wants to make a difference through you, He wants you to be a leader, He will judge you if you don't use it properly.
- God might have given some of us a gift of compassion, where you make people feel good as you go, God will judge you if you don't comfort them.
- Before you were born, God had a design and a purpose for you. He gave you gifts to use them for this plan, if you don't recognize those gifts, you will mess up the plan.
- He would never ask you to do the lawn if He had gifted you a pair of scissors, thus you need to understand yourself and what your talents are in order to figure out God's plan for you
- Sometimes we think "if God had given the talent like this person, I would have been the happiest person", but that is a wrong way of thinking because God had given you the perfect talents to match your abilities and you just need to invest in them like the servants with the 10 and 5 minas. Do not go hide or lose your talent because God will ask you for it at the end.
- Sometimes you think that God gave everything to others but nothing to you and that is because you never found your own gifts yet.
- God's judgement is also His reward to us when we do what we were planned to do

Take home Prayer

Now I realize dear Lord that I am so special in your eyes, you created me as a masterpiece and gave me certain talents that I could invest and work with. Please help recognize what my talents are and use them properly so I get rewarded when you meet at judgment day and so you are proud of me.

- **Memory Verse** "19:26 ***For I say to you, that to everyone who has will be given; and from him who does not have, even what he has will be taken away from him***"

Chapter 20

Servant's preparation:

A sermon for father Doud Lamei explaining Luke 20

<https://www.youtube.com/watch?v=2L8GP48K3oI&feature=youtu.be>

Brief introduction:

At the beginning of each lesson, please mention this book overview.

- ✓ Who is St. Luke? He was a doctor, a painter, and a Gentile from Antioch. He accepted Christianity at the hands of St. Paul the apostle later after resurrection.
- ✓ Who did he write his gospel to? The Greek after collecting testimonies from eyewitnesses to accurately record all details of Jesus's life.
- ✓ What is the main message of the book? ***St Luke offered Jesus to the Greeks as a Lover of mankind***, who cares for the educated and uneducated, the philosopher and the unwise, the rich and the poor, the Jew and the Gentile, the man, the woman and the child.

Remember:

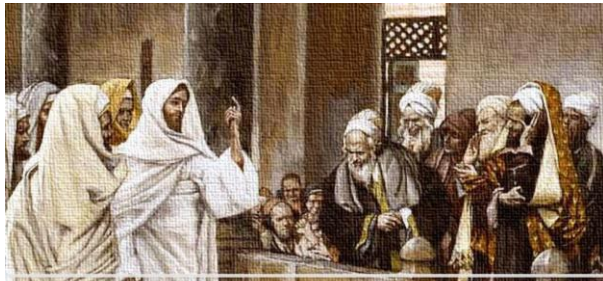
Last lesson we talked about Zacchaeus who was touched by Jesus's love and repented with an active plan to change his life. We also discussed the parable of the Minas and how we are each given certain talents to make so special but we need to find them and use them properly and not think of the talents we are missing and think that God gave everything to others and nothing to you.

Main points in the Chapter 20:

- 1- The Resistance of His Teaching by Denying His Authority 1- 8
- 2- The Resistance of the Vine dresser (The parable of the wicked tenants) 9- 19
- 3- A Question Concerning the Taxes 20- 26
- 4- A Question Concerning the Resurrection 27- 40
- 5- David's Son and his Lord 41- 44
- 6- A Warning against the false Scribes 45- 47

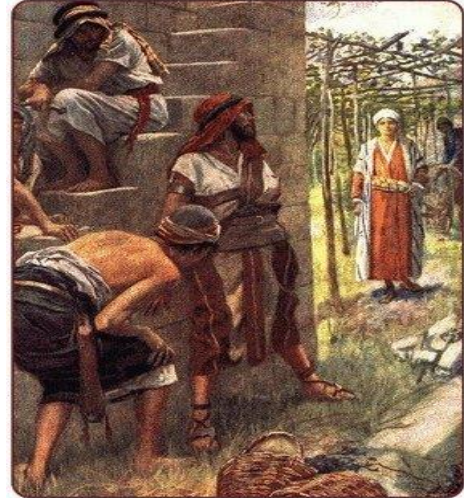
Lesson overview:

Please go over main events of the chapter briefly as follows:



By What Authority?

Luke 20:1-8



The Resistance of His Teaching by Denying His Authority 1- 8

After Jesus' grand entry into the city, followed by the violent clearing of the Temple merchants, the religious leaders demanded to know by what authority He was acting. After all, they were the authorities in Jerusalem and especially in the Temple. As He had done before with leaders trying to trap Him, Jesus answered their question with a question. He asked them to identify the authority John had been operating under. Verses 5-6 indicates the problem this question placed the religious leaders in. John had been a very popular figure. If they discounted John's heavenly authority, the people would be angry.

On the other hand, if they admitted that John's authority was from heaven, Jesus' next question would be why they hadn't believed him when he identified Jesus as the Messiah. So, they admitted defeat in this round and said, "We don't know" (v. 7).

The parable of the wicked tenants 9- 19

The parable that Jesus related next was so obvious that the religious leaders could not help but see what He was saying. In the history of the Jewish nation, God had sent many prophets to call the people to repentance. But the religious leadership had persecuted and even killed those prophets. This was obviously what Jesus was referring to with the landowner, his servants, and the tenants (20:9-12).

The 3 servants who were sent symbolize, the natural law, Mosaic law and the prophets but they were all rejected.

The son referred to in the parable (vv. 13-15) could be no other than Jesus himself, now claiming for all to hear that He is the Son of God. Again, Jesus is all but taunting the Jewish leadership with His claims to be the Messiah.

A Question Concerning the Taxes 20- 26

been through this before us to help us go through it. Let us examine how we can accept this rejection happily and never stop showing how different and special we are [We are the salt of this world]

Lesson delivery idea

1. Let us notice at the beginning of this chapter the demand which the chief priests and scribes made upon our Lord. "Tell us," they said, "by what authority you do these things? And who gave you this authority?"
 2. In the Parable of the wicked tenant, Jesus shows that God's messengers and He himself were rejected and hated by the world all the time
 3. Later the Pharisees would try to trap Him by asking Him about taxes to catch a mistake on Him.
 4. The Sadducees would wish to make Him look incompetent when they ask Him about marriage in the afterlife.
- ❖ The spirit which prompted these questions is too evident to be mistaken. These men hated and envied Christ. They saw His influence increasing. They saw their own power waning. They resolved, if possible, to stop the progress of this new teacher; and the point on which they made their assault was His authority then His look in front of people. They ought to have examined His mighty works. His teaching they ought, in all fairness, to have compared with their own Scriptures. But they refused to take either one course or the other. They preferred to call His authority into question. They tried hard to get people to stop listening to Him, but they failed.
 - ❖ Every true-hearted Christian who tries to do good in the world, must make up his mind to be treated like his Master. He must never be surprised to find that the self-righteous and the worldly-minded dislike His ways. The lawfulness of his proceedings will be constantly called in question. He will be regarded as meddlesome, disorderly, self-conceited, a pestilent fellow, and a troubler of Israel.
 - ❖ Many of us might have experienced that already in school or community. We might feel rejected and ridiculed when we try to follow God's commandments. Some will often meet with enemies, where they ought to find friends.
 - ❖ **Be proud because you are not alone, your master was faced with similar oppositions.**
 - ❖ Let all who are attacked by the world for trying to do good, take comfort in the thought that they are only drinking of the bitter cup which Christ drank. Their Master in Heaven sympathizes with them. Let them work on patiently, and believe that, if they are faithful, their work will speak for itself.
 - ❖ The world's opposition is sure to attend every really good work. If the true Christians are to cease from every movement which the world calls in question — they will soon come to an entire stand-still. If we are to wait until the world approves our plans and is satisfied with the propriety of our efforts — we shall never do anything on earth.

Discussion Questions

- ❖ What is the typical way that you, personally, handle rejection? Why in this way?
- ❖ Have you ever been in a situation where you were made fun of by someone else because of following a Christian law? How did that go?
- ❖ Have you ever felt embarrassed to say you can't eat something because you are fasting, or you can't join your friends because you have to go to church same time?

- ❖ How do you feel about praying before eating when in public or school?
- ❖ Have you been in a situation when your friends thought you are weird for not watching a “tiktok” or listening to a certain song because you think it is inappropriate? What would Jesus do if He were there?
- ❖ How do you maintain a relationship with someone who has rejected your faith?
- ❖ Did it ever occur to you that when you hide your faith to avoid being labeled as different, you might be wasting the only chance to bring those friends to Jesus one day? When they see you, they glorify your father in heaven even if they made fun of your actions at the beginning.
- ❖ In your experience, what lessons have you learned from being rejected for Christ's sake?



Take home Prayer

Please God, give the courage to show my faith in front of others without fear because I know you felt that rejection before me. Let me be proud that I have rules and limits that others lack and that means I am stronger and could say “No” when needed. You went through a lot of opposition when you lived on earth and you are still rejected by millions of people because they cannot see the truth. Let me learn to be different than others even if it costs me much, to be worthily called the child of God.

Memory Verse: ²⁵ And He said to them, “Render therefore to Caesar the things that are Caesar’s, and to God the things that are God’s.”

Chapter 21

Servant's preparation:

A sermon from upper room app about Luke 21

<https://subsplash.com/upperroommedia/lb/mi/+wbe8owg>

Brief introduction:

At the beginning of each lesson, please mention this book overview.

- ✓ Who is St. Luke? He was a doctor, a painter, and a Gentile from Antioch. He accepted Christianity at the hands of St. Paul the apostle later after resurrection.
- ✓ Who did he write his gospel to? The Greek after collecting testimonies from eyewitnesses to accurately record all details of Jesus's life.
- ✓ What is the main message of the book? ***St Luke offered Jesus to the Greeks as a Lover of mankind***, who cares for the educated and uneducated, the philosopher and the unwise, the rich and the poor, the Jew and the Gentile, the man, the woman and the child.

Remember:

Last lesson we talked about Jesus being rejected in Jerusalem and we saw how He turned the table against the Jewish leaders by His answers. We realized that true Christians would be also rejected by other people for doing what God commanded, yet it is our chance to witness for God through our actions and refuse to join the crowds when they disobey God. We should be proud when we are rejected for the good deeds as this indicates we are not following this world but God.

Main points in the Chapter 21:

- 1- The Widow's two copper coins 1- 4
- 2- A Question Concerning the Temple Building structure. 5- 7
- 3- The false Christs 8
- 4- The News of War 9- 10
- 5- Earthquakes, famines, and Pestilence 11
- 6- The Persecution of the Believers 12- 19
- 7- The Besieging of Jerusalem 20- 24
- 8- Signs in the Sun 25- 26
- 9- The Coming of the Son of Man 27- 28
- 10- The Parable of the fig-tree and summertime 29- 33
- 11- A Call to being Watchful 34- 36
- 12- Sleeping at Night in the Mount of Olives 37- 38

Lesson overview:

Please go over main events of the chapter briefly as follows:

The Lord Jesus raised His disciples' eyes to His last coming, and mentioned to them the signs for His coming, and how bitter and difficult this would be. He wished them to know that all of the dark forces and the adversary's resistance will never be able to stop the divine fellowship of God with mankind. It is as if the Lord of glory's words in this chapter, pacify every soul that feels itself belittled due to all the hardships that befall the world, particularly to the believers. All of this gives us hope, that God has made us know ahead of time of it all, and that He will surely fulfil His divine plan, so He gathers His friends to His kingdom to share Him His eternal glory.

The Widow's two copper coins 1- 4

As Jesus was speaking in the Temple court, He noticed the procession of worshipers putting their offerings in the receptacles (21:1). The rich people were donating large sums while a poor widow was giving only a couple of small coins. Pointing this out to His listeners, Jesus said that the widow was really the bigger donor, because she was giving sacrificially while the others were giving an insignificant amount of their wealth. We should remember that God is not impressed by the amount but by the intent of the heart. He asks for the heart to be a dwelling place for Him; thus, He finds this widow putting the two coins much better than many rich people who throw their charity in the treasury.



A Question Concerning the Temple Building structure. 5- 7

The next long section (21:5-36) is quite confusing because Jesus is actually talking about two future events at the same time. The first event Jesus speaks of is the same one that caused Him to weep over Jerusalem in 19:41-44. In AD 70, some 40 years later, a bloody revolt against Rome would result in the complete destruction of Jerusalem and the Temple by the Roman army, at the cost of between 600,000 and one million Jewish lives. Not only because of His divine foreknowledge, but also because of His keen insight into the political turmoil already beginning, Jesus knew this cataclysmic event was coming. It is this event that He speaks of in verses 5-7, 20-24, and 32.

Because the Savior was approaching the cross, it was necessary for Him to declare the destruction of the temple so that the blood sacrifice may cease, since its mission has been fulfilled and perfected through Christ's sacrifice that is so incomparable and unique

Foretelling future events 8-19

- ❖ As Jesus was approaching His death, resurrection, and ascension, He also knew that He would return again someday to earth. It is this Second Coming that He is referring to in verses 8-19, 25-28, and 34-36.
- ❖ Jesus' ability to foresee all of these events should not be seen as a magical ability to foretell the future so much as proof of a divine plan and of Jesus' participation in that plan
- ❖ Jesus knew that before the week would be out, He would be crucified, buried, and alive again. He knew that He would soon be returning to heaven, leaving His disciples to carry on His work. He also knew that He would return again someday. Verses 25-28 and 34-36 refer to this event. If you have read the Book of Acts, you know how the events in verses 12-19 came true in the first decades of the Church and are still coming true for Christians in some parts of the world. Why do you think Jesus tried to warn His disciples about this?
- ❖ Read again verse 34. These words are for us just as much as they were for the people hearing them spoken. How do they apply to us who still await Jesus' Second Coming?
- ❖ The Lord Jesus may have wished to discern between what befalls humanity as far as natural troubles and hardships, or due to its diversion, and between the hardship that would befall believers for no other reason than their faith in the Lord Jesus. The adversary does not stop resisting in every possible way, using those who have religious qualities, such as the Jewish assemblies, and also the earthly authorities; even the relatives according to the body such as the parents, the brothers and the close ones. In all of this, God sees this resistance as against Himself. It is He who gives the word and the wisdom to His believers. He is responsible for every hair on their head. But the believers should not be passive, for He says (Luke 21: 19) "By your patience possess your souls."
- ❖ Pope Gregory the great remarks on the Lord's words, 'By your patience possess your souls' in this way, "To possess the soul is by the virtue of patience; because patience is the basis of every righteousness, and its protector. Patience means to endure peacefully all evil that befalls us from others, without having any ill feeling towards those who drop it on us."

The Besieging of Jerusalem 20-24

"But woe to those who are pregnant and to those who are nursing babies in those days!" Some think these words are a prophecy to what the historian Youssefious narrated, that the chaste women cooked their children due to their severe hunger

Signs in the Sun 25-26

There is no doubt this will literally take place before the last coming of the Lord Jesus; for there will be signs in the sun, the moon, and the stars. These things are expected by the astronomers themselves.

If the sun stands for the Lord Jesus, then there will be a sign to show the choking of the faith in Christ, as if the sun is hidden in people's lives. The moon refers to the church that takes its light from the Lord Jesus, the Sun of Righteousness; for it will go through severe hardship.

The stars refer to the believers with all their spiritual gifts and positions. They will deny their Christ. The earth that is full of catastrophes refers to the corruption of the body.

The sea and its waves refer to the nations and the kingdoms

The Parable of the Fig-tree and summertime 29-33

It is as if He is saying “Just as with the fruit of the tree it is realised that summer is drawing near, likewise is it with the collapse of the world, it is known that God’s kingdom has drawn near.

Goal we learn: [Be prepared]

In this lesson, we will discuss how to be ready as we do not know the time and most importantly that God will be with us when things seem to be hard as He had promised. He specifically mentioned these things before His cross as He knows that the disciples would be scared soon but He wants to give them peace and give us the same peace for when things in our lives do not go that easy. He never did, nor will abandon us.

Lesson delivery idea

1-Give from what you own:

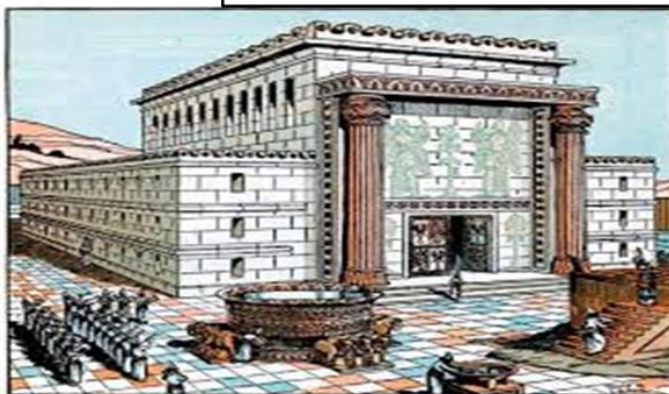
A quick lesson we learn from the widow, that she gave from her needs or what she had but the rich gave from their extras. Remember when we give time to God, give from your time not your wasted time. For example, we should not pray on our way to school but wake up early to pray so you give from our own time not our wasted time, same for our night prayer, bible, or anything else we give.

2- Be prepared:

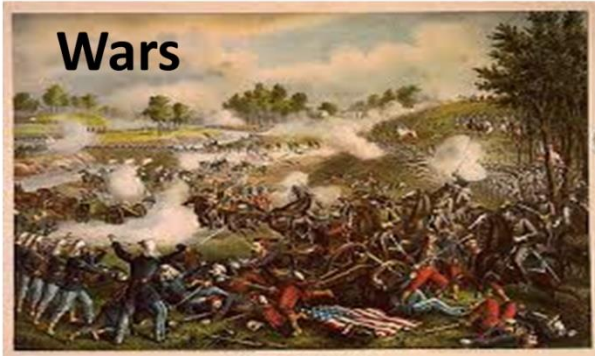
If you have time, you may use this intro video

<https://ministry-to-children.com/trusting-jesus-object-lesson-sermon/>

“Truly I tell you, not one stone here will be left on another; everyone will be thrown down.”



This happened 40 years later when Titus the roman emperor attacked Jerusalem and burnt the temple completely , all the gold covering it melted and not one stone remained attached



Intro:

- ❖ Have you ever gone hiking before? I love to go hiking. I just think there is nothing better than being outdoors and seeing everything God created.
- ❖ Each time I go on a hike it's a little bit different. Sometimes it's hot, sometimes it's cold. Sometimes it's raining, and sometimes it's dry as a desert. Sometimes it's flat, and sometimes it's up and down, over and over again. And I hike them all, no matter how easy or how tough.
- ❖ One thing all those hikes has taught me is how to prepare. If I want to make it through a hiking trip, there are certain things I need to bring and do.
- ❖ First of all, I have to build up my strength. I can't just automatically go hike up the highest mountain my first trip out. No, I have to start smaller and slowly build up my strength. But I know, that with each hike I go on, I am making myself better for the next one.
- ❖ Another thing I've gotten good at is packing. There are a lot of things you need to bring with you on a trip like that. I even brought my backpack to show you. These are things I always bring with me, no matter what trip I'm going on.
- ❖ I have a flashlight, for when it gets dark. A map and compass, so I don't get lost. I have food and water, to keep me strong. And sunscreen and warm socks to protect me. If I forgot even one of those things, I would be in big trouble. That's why I try to always be prepared.
- ❖ You know, if you think about it, we should always be prepared for other things too. It's not just about hiking. You could be prepared for a test, or for a football game, or even a party.
- ❖ But there is one thing that is more important than anything else. Meeting Jesus.
- ❖ Just like when I go hiking, there are things we need no matter what. We might not need an actual flashlight, but we do need a light to follow like the bible and our prayers.
- ❖ Jesus talks about being prepared a few times in the Bible. We never know when we will meet Jesus, but no matter when that is, if it's in two seconds from now, or 100 years from now, we need to be ready.
- ❖ Just like you wouldn't want to go on a hike without all the proper equipment, we don't want to meet Jesus with our hearts all wrong. We want to be living the life He asked us to live. We want to obeying our parents, helping others, reading our Bibles, and asking for forgiveness when we mess up.

Discussion:

- In order to be prepared, God wished to give us some signs to look for before the end of the world. Signs like earthquakes, wars, and persecution. However, Jesus said even through hard times, He would be there with us, and we won't know where we had this strength before. He usually helps us at the right time.

Another illustration if time allows: “When Things Fall Apart”

I have, here, some building blocks.

And what I’m going to do is use these blocks to build a nice-looking building.

What do you think? It looks pretty good, don’t you think?

But even though it looks pretty good, it’s not a long-lasting type of building, is it?

What do you think will happen if I shake the board this is built on?

You think it will fall over?

Let’s find out! [shake board slightly until the building falls down]

Yep, you were right. It was a pretty building, but not very solid or long-lasting.

In today’s scripture story, Jesus and his disciples are in Jerusalem where the Temple was located.

And the disciples are excited about seeing the Temple.

They think the Temple is a pretty amazing building!

But even though the Temple was much prettier AND better built than my little building, Jesus tells the disciples in today’s story that it was going to fall over – just like my building did.

This must have sounded pretty scary to the disciples because when we are told things that we think will last for a really long time (like buildings) will be gone much sooner than expected, then that can make us feel afraid.

But what Jesus then teaches the disciples is that even though things like my little building and big buildings like the Temple do not last forever...

...God DOES last forever.

Which means when things are falling down or falling apart, God is and always will be with us while it happens.

One of the ways that Jesus tells the disciples how God is always with us is by giving us words to share with others as well as wisdom about how to respond in the moment.

Even in really scary situations when it feels like everything is falling apart, in today’s story, Jesus reminds his disciples (and us) that God is with us.

And, because God is with us in those scary moments, then God can help us know what to do and how to respond.

Take home Prayer

Please God, let us always be watchful and put on our guard like men in an enemy's country. Let us remember that evil is about us, and near us, and in us ! Remembering this, we must put on the whole armor of God and beware of spiritual drowsiness. "Let us not sleep as others do," says Paul, "but let us watch and be sober." (1 Thessalonians 5:6.)

We are to pray always and to beware of hurrying over or shortening our prayers.

Let us leave the class with a hearty determination, by God's help, to act on what we have been reading. If we believe that Christ is coming again — then let us get ready to meet Him.

Memory Verse:

18 "But not a hair of your head shall be lost. 19 By your patience possess your souls."

OR

36 "Watch therefore, and pray always that you may be counted worthy to escape all these things that will come to pass, and to stand before the Son of Man."

Chapter 22 & 23

Servant's preparation:

A sermon from upper room app about Luke 22

<https://subsplash.com/upperroommedia/lb/mi/+vfnw2ql>

Christ's passion chapter 23: <https://subsplash.com/upperroommedia/lb/mi/+llaaz94>

Brief introduction:

At the beginning of each lesson, please mention this book overview.

- ✓ Who is St. Luke? He was a doctor, a painter, and a Gentile from Antioch. He accepted Christianity at the hands of St. Paul the apostle later after resurrection.
- ✓ Who did he write his gospel to? The Greek after collecting testimonies from eyewitnesses to accurately record all details of Jesus's life.
- ✓ What is the main message of the book? ***St Luke offered Jesus to the Greeks as a Lover of mankind***, who cares for the educated and uneducated, the philosopher and the unwise, the rich and the poor, the Jew and the Gentile, the man, the woman and the child.

Remember:

Last lesson we meditated on how to be ready because no one knows the time of the last day. However, it is reassuring to believe what Jesus promised that He will be with us all the time especially when things get harder like towards the end of the world. We should always be on our guards like soldiers in an army, ready for war. Our guards are our bible and our prayers, so we keep a constant relationship with God till the last breath.

Main points in the Chapter 22:

- 1- The Passover draws Near 1- 2
- 2- Judas' betrayal 3- 6
- 3- Preparing for the Passover 7- 13
- 4- The New Passover 14- 23
- 5- A discussion about who is the Greatest 24- 30
- 6- Warning Peter 31- 34
- 7- A General Warning 35- 38
- 8- His Prayer on the Mount of Olives 39- 46
- 9- His Yielding in 47- 53
- 10- Being Judged Religiously in the chief Priest's house 54
- 11- Peter Denying Him 55- 62
- 12- Beating and Scourging Him 63- 65
- 13- His Judgment at the Council 66- 71

Main points in the Chapter 23:

1. His judgment before Pilate 1-5
2. His judgment before Herod 6-12
3. The Jews' Persistence to Crucify Him 13-25
4. The cross and Simon the Cyrene 26-31
6. His crucifixion between two thieves 32-43
7. Giving up the Christ 44-49
8. His burial 50-56

Lesson overview:

Please go over main events of the chapter briefly as follows:

Background:

For a week, Jesus had been the center of attention in Jerusalem. He had entered the capital city riding on a donkey colt, the prophetic sign of the Messiah. He had violently thrown the merchants out of the Temple. He had taught in the Temple courtyard and argued with the religious leaders. The crowds loved Him: "All the people came early in the morning to hear him at the temple" (Luke 21:38). But the Jewish leadership wanted Him out of their city and out of their way.

The Romans and the Jewish leadership had a tenuous relationship. Rome was under no obligation to allow the Jews to continue practicing their religion. Indeed, many of the Jewish practices were in opposition to Roman laws. But the Romans were willing to put up with this off-beat Hebrew cult as long as the citizenry stayed in line. In exchange for keeping the people relatively passive, the Jewish leaders were allowed to keep their positions of power and wealth.

But now Jesus was threatening to upset this delicate balance. Having a man in the city who was making blatant claims to Messiahship was stirring the people up. He had to be done away with.

There was only one problem the Jewish leadership had, however: "They were afraid of the people" (20:19). Jesus was very popular with the crowds, and if the Roman soldiers --or the Temple guards, for that matter--arrested Jesus as He taught in the Temple, there was every possibility of a civil riot. And here is where Judas came in.

Chapter 22:

The Passover draws Near 1- 2, Judas' betrayal 3- 6, The New Passover 7- 23

- Every night during their week in Jerusalem, Jesus and His disciples had been retiring to the Mount of Olives, an area of private gardens outside the city limits of Jerusalem, to sleep (21:37)
- Judas knew this, of course, and offered to take the Temple guards to the place under the cover of darkness so that they could arrest Jesus in secret. For his collusion, Judas was paid (22:5).
- Satan entered Judas not by force, but because he found the door open to him. Greed opened the door for betrayal, despite his being one of the twelve disciples.

- Thursday night of the week Jesus spent in Jerusalem was a special night. It was the time of the Passover meal. Passover was (and still is) a commemoration of the Hebrews' escape from Egypt (Ex. 12). The night of their escape, God sent an angel of death to kill the firstborn son of each family in Egypt. But by a prearranged sign (blood on the doorpost), the death angel passed over the Israelite homes. Hence the name of the celebration. And, in their haste to leave Egypt, the Israelites did not have time to make bread in the usual way, so they had to take unleavened bread (bread with no yeast) with them. That accounts for the tradition of using such bread in the Passover meal.
- Jesus and His disciples celebrated the Passover meal in the upper room of St. Mark's house in Jerusalem. Jesus kept the name unknown to the rest of the disciples. As Father Theophlactius says, so that Judas might not know the place and so inform the chief priests and the scribes, and thus arrest the Lord before offering His divine Passover.
- At that meal, Jesus took the elements that were steeped in Old Covenant symbolism and transformed them into new symbols for the New Covenant. For His followers--those in the room that night and those that would follow in the centuries after--the wine and bread would forevermore be a true body and blood of the Christ.
- The first cup here is one of the cups in the Jewish rituals. As for the second one, it is the cup of the new covenant that has come



At the Last supper, did Jesus mean communion is for a memory or real?

His words “do this in remembrance of Me”, as we have seen in the book “Christ, the Mystery of the Eucharist” that ‘the remembrance’ here in the Greek ‘Anamnasis’ does not .merely mean the recalling of a certain matter that you regard, but that is away from you; it rather implies the repetition of His invitation or His representation in an active way. The Anamnasis here means the remembrance of the Crucified and Risen Jesus from the dead not as a thing of the past, but a real sacrifice that is present and active.

His Prayer and arrest at the Mount of Olives 39- 53

- Following the celebration of the Passover, Jesus and the disciples retired once again to the Mount of Olives. There Jesus, knowing what was about to happen, went through the agony of surrender. We must not at this point deny the human nature at work in the Christ. Jesus was not calm, serene, and

composed. Luke tells us that he was in "anguish," that he prayed "earnestly," and that "his sweat was like drops of blood falling to the ground" (22:44).

- No human could surrender easily to the reality of humiliation, torture, and execution. Jesus asked that the cup of sacrifice be taken from Him (v. 42). If the option to call the entire thing off was not real, then His agony was not real either. But in the end, of course, He prayed, "Yet not my will, but yours be done." Soon after, the group of armed Temple guards, led by Judas, arrived to make the arrest.
- St. Ambrosios thinks the sword the Lord asked His disciples to have is 'the Word of God' that is counted as a double-edged sword.

Peter Denying Him 55- 62

The first place Jesus was taken to the home of the high priest for his personal and private interrogation. While Jesus was inside, the guards and other servants were warming themselves by the fire in the courtyard. Peter and John (see John 18:15) had followed the posse to this courtyard and were also drawn to this fire. There, one of the servants recognized Peter as a follower of the Christ. At her accusation, Peter denied even knowing Jesus. Three times he repeated this denial, just as Jesus had predicted he would (22:34).

His Judgment at the Council 66- 71

After the interrogation at the house of the high priest, Jesus was taken before the Sanhedrin, the "Supreme Court" of the Jews (22:66-71). There, his claim to be the Messiah was pronounced as blasphemy, a crime worthy of death.

Chapter 23:

His judgment before Pilate 1-6 and His judgment before Herod 6-12

- The Jewish leaders, however, had no authority to carry out a death penalty. Only the Romans could do that. So, Jesus was dragged to the Roman governor, Pilate (23:1).
- After examining Jesus, Pilate realized that he was dealing with an innocent man and wanted to release Him. But the Jewish leadership protested. In their protest, they mentioned that Jesus was a Galilean. Pilate immediately realized that there was a way out for him. Since Herod, the Roman ruler of Galilee, happened to be in Jerusalem, Pilate sent Jesus to him.
- But at Herod's, Jesus refused to speak (23:9). Perhaps the reason is that Herod saw Jesus as a spectacle. He was more interested in getting Jesus to "perform" than in finding out the truth. Frustrated, Herod sent Jesus back to Pilate.

The Jews' Persistence to Crucify Him 13-25

Again, Pilate recognized Jesus' innocence and tried to release Him. But by now the Jewish leadership and their entourage had become a mob, demanding Jesus' crucifixion. Finally, in desperation and in cowardice, Pilate relented and handed Jesus over to be executed (23:25).

The cross and Simon the Cyrene 26-31 and His crucifixion between two thieves 32-43

Luke gives only a few details of the execution, but those are enough. Jesus was hung on the cross between two common criminals at about 9:00 o'clock in the morning (Mark 15:25). Looking at those who had actually carried out the execution, Jesus said, "Father, forgive them, for they do not know what they are doing" (23:34). He was offered wine vinegar, or wine mixed with gall, as a sedative to dull the pain. Matthew tells us that he refused this drink (Matt. 27:34). The Savior knew that He needed to complete the sacrifice, unassisted.



Giving up the Christ 44-49 and His burial 50-56

- Sometime around noon, darkness covered the execution site. That darkness lasted until about 3:00 (Luke 23:44). During that time, the curtain that separated the Holy of Holies from the rest of the Temple was split in two (v. 45). The Holy of Holies was considered to be the very dwelling place of God, and only the high priest could enter that room, and that only once a year. When the curtain was split, that room was open to view. Symbolically, of course, this represents God making himself available to humankind without barriers.
- After Jesus' death, a member of the Sanhedrin, Joseph of Arimathea, petitioned Pilate for Jesus' body. Matthew tells us that Joseph was a disciple of Jesus (Matt. 27:57), and Luke says that he had not consented to the Sanhedrin's sentence. Hardship could turn many people from being afraid to having courage, and thus they have become worthy in the eyes of God. They become deserving by God's grace to put oils on the body of Christ, that is, the church, by the precious spices that are manifested strongly at the time of ordeal.
- In one short week Jesus had moved from entering Jerusalem, listening to the cheers of the people, to lying in a borrowed tomb and deserted. He was one of greatest examples of courage, sacrifice, and obedience the universe had ever witnessed.

Goal we learn: [Pride leads to falls - Jesus paid our bill]

In this lesson, we can either focus on Peter and the disciples who were filled with pride and felt they could do everything and follow Jesus till death but then they ran away, and Peter even denied. Pride → Sin

Another option is to focus on Jesus who paid our bill on the cross.

Lesson delivery idea 1 [Pride]

Is it I?

When the Lord Jesus said that one of them would betray Him, they all began to ask Him. Though they knew how much they loved Him, yet they were more confident of His words than they had confidence in themselves. This is why each one of them feared lest he be the one meant, for they all knew how weak they were, and how subjected they were to fall. I wish we could copy the eleven disciples, and thus know our infirmities, and not rely on ourselves, but rather rely on God's grace that keeps us from falling.

This humble feeling unfortunately did not last for long as soon started arguing. St. Ambrosios says: "The desire for temporal greatness causes a crack among brothers, whatever positions they may have, even if they are Christ's disciples. If the disciples have argued, this is not an excuse for you; it is just a warning. Let us be cautions lest our arguments for the foremost positions, be the cause of our own perdition"

Satan tricked them after they showed humbleness in questioning themselves of who could betray Jesus. Satan brought up the argument about who would be the greatest, but Jesus warned them of this pride. He said that the devil is sifting them like wheat. God allows sifting to show the best out of his children.



Why did Jesus specify the sifting of Peter?

- He may have chosen Simon Peter in particular because he was known for his impulsiveness and forwardness. He could have been one of those arguing about 'who is the. Thus, the Lord wished to reveal in St. Peter the weakness of human nature in general. Hence, each of us would see in himself his personal weakness.
- Satan has asked for you, that he may sift you as wheat." Though his temptation is similar to the sifting that separates the weeds for his account, yet it cannot touch the wheat, and this sifting does not take place without asking the Lords permission.
- At this point, important spiritual facts are brought to attention: the adversary exerts his utmost to sift humanity by means of his trials. Though he obtains the permission from God to sift, yet God's care over His wheat prevails, and the wheat is untouched by the trials. Rather, the wheat is separated from the weeds and is discerned so it be crowned. We are God's wheat, and we are His concern. The evil adversary will not touch us however much he sifts us unless we allow ourselves to be transformed from being God's wheat to Satan's weeds.
- Peter did not fully understand himself at that time. He was so puffed with pride and self-confidence, assuming he can defend God by striking the servant's ear and that he could follow Jesus to the cross. If he had realized his weakness while following from far, not as close as John, he might have gone home before denying. We should not blame him and not ourselves as we forget sometimes that without God, we can do nothing.
- It is appropriate for us, so we do not deny the Lord, to draw closer to Him and not to follow Him from afar. Yet Jesus with His kindness looked at Peter with a tender heart to remind him of their conversation in which He told him "after you return, strengthen your brothers". May be it was for those words that Peter repented as he stopped himself from thinking that Jesus would reject him since he had told him to strengthen his brothers. Peter became way stronger after being sifted and tempted, later he became a great preacher.
- This tribulation was truly a lesson for our salvation, so we learn that if we take lightly the infirmities of our bodies, we are then tempted. If St. Peter has been tempted, then who of us is able to be puffed up?
- Remember the disciples sinned and thought "who is the greatest?" after gaining too much confidence being humble few minutes before. Peter betrayed right after gaining too much confidence in himself. So, let us be careful not to think we can do good things because we are awesome but because God is helping us.

Lesson delivery idea 2 [Jesus paid our bill]

Discussion point: Illustrative Story: to make this an object lesson, give one student (Tom) a dollar bill. Make out a fake restaurant tab.

Say we all went out to a restaurant to eat. We all eat until we're stuffed but Tom eats nothing. Then the waiter delivers the bill. We're broke. Only "Tom" has any money. Who will pay the bill? Tom's the only one with money. Who should pay the bill? We should. But we can't. If Tom pays, is that fair? No. Is it merciful of him? Yes!

Jesus paid our bill for us. We could never have enough to pay for our sins. Should we be grateful? Yes! How do we show our gratitude? Jesus said, "if you love me, keep my commandments." John 14:15



Discussion questions:

1. How were Annas and Caiaphas related? Annas was Caiaphas' father-in-law
2. What was Jesus convicted for? Blasphemy and treason
3. What motivated his trial? Envy
4. What are some feelings Jesus may have felt during His crucifixion? embarrassment, discouragement, anger, sorrow,...
5. If Jesus asked God to forgive those who killed him, how should I treat those who hurt me?
6. If Jesus had to die for our sins, how serious is sin?
7. Is there anything I can suffer that Jesus won't understand?
8. What miracles occurred while Jesus died? (earthquake, the temple veil tore in two, darkness for 3 hours, dead came out of the grave)
9. Why did they place a sign "King of the Jews" on Jesus' cross? to mock His claim to kingship, and to indicate the charge against him
10. How did the soldiers mock Jesus? "If You are the King of the Jews, save Yourself."
11. What did they offer Jesus when he was thirsty? Sour wine to numb his pain but He refused

Activity:

All Clear game:



Fill three clear plastic bottles with 8 to 10 ounces of water. Add a small amount of liquid bleach to one of the bottles. You'll also need red and blue food coloring and a clear pitcher or jar to hold the water from all three bottles.

Drop four drops of blue food coloring into one bottle of plain water.

Say: **When Jesus came into our world, he had to leave his home in heaven [blue skies]**

Say: **When Jesus grew up, he suffered and died on a cross.**

Drop four drops of red coloring into the second bottle of plain water.

Say: **Red reminds us of the blood Jesus bled and how much he hurt. Pour the two bottles at once into the large pitcher or jar.**

Washing Our Sins Away

Say: **Purple reminds us that Jesus had to leave heaven, come to our world, and become a person like us so he could shed his blood to take away our sins. When Jesus died on the cross, he had done anything wrong. He was clear and clean just like our last bottle.**

Pour the bleach/water solution into the purple water. Say: **Jesus never sinned. Jesus died on the cross because he loves each of us so much. Keep your eyes on our blue water.** It'll become clear.

Take home Prayer

Dear God, you know that I am weak and sometimes think highly of myself. I think I could achieve and find my way to heaven without much help. However, it is Satan who tricks me into being too proud so he can get me to fall easily. Let me learn from Peter and the disciples when they were tricked by Satan but found their way back. Peter finally confessed "God you know everything, you know me better than I do, so work with me in your own way, not in my way"

Please God, let me remember how much love you showed me on the cross, you paid my heavy bill because I did not have a single penny to save myself. Thank you, Lord, for being there for me because without you, I can do nothing.

Memory Verse:

22:31" Simon, Simon! Indeed, Satan has asked for you, that he may sift you as wheat. 32 But I have prayed for you, that your faith should not fail."

Unit 4: [1 lesson]

Chapter 24

Chapter 24

Servant's preparation:

1-A sermon from upper room app about Luke 24

The unexpected: <https://subsplash.com/upperroommedia/lb/mi/+u573sgg>

2-Is the resurrection real?

<https://m.soundcloud.com/copticanswers/is-christs-resurrection-a-real-fact-part-2>

Brief introduction:

At the beginning of each lesson, please mention this book overview.

- ✓ Who is St. Luke? He was a doctor, a painter, and a Gentile from Antioch. He accepted Christianity at the hands of St. Paul the apostle later after resurrection.
- ✓ Who did he write his gospel to? The Greek after collecting testimonies from eyewitnesses to accurately record all details of Jesus's life.
- ✓ What is the main message of the book? ***St Luke offered Jesus to the Greeks as a Lover of mankind***, who cares for the educated and uneducated, the philosopher and the unwise, the rich and the poor, the Jew and the Gentile, the man, the woman and the child.

Remember:

Last lesson we learned from Peter that pride and excessive self-confidence is all what Satan wants, to get us to fall. Satan likes to sift us like wheat, with God's permission, to allow all the weed or unnecessary things to be separated showing the best of what we have, just like Peter after his temptation, He became much stronger and preached boldly.

Main points in the Chapter 24:

- 1- The Empty Tomb 1- 12
- 2- The Amos Disciples 13- 35
- 3- Appearing to His Disciples 36- 43
- 4- Sending His Disciples 44- 49
- 5- His Ascension Into the Heavens 50- 52
- 6- Their Relationship to the Temple 53.

Lesson overview:

Please go over main events of the chapter briefly as follows:

The Empty Tomb 1- 12

- Luke ends the 23rd chapter by noting that the women who had been a part of Jesus' entourage since the days in Galilee followed Joseph of Arimathea as he took Jesus' body and laid it in his own tomb. Since it was late Friday afternoon and the Jewish Sabbath begins at sundown Friday, there was no time to give Jesus' body the proper preparations for burial, which amounted to wrapping the body carefully along with spices and perfumes. So, the women, obedient to the Law, waited until Sunday morning.
- At the first ray of light, the women hurried to the tomb. Mark tells us that on the way they realized that they had no one with them who could roll away the huge stone that sealed the tomb (Mark 16:3).
- The tombs of the rich in Palestine were either natural caves or artificial caves carved out of a mountainside. They were sealed with a huge circular stone that was rolled in front of the mouth of the cave.
- But when the women reached the tomb, they discovered that the stone had already been rolled away. They entered the tomb but found no body. Jesus left the tomb empty, and the stone sealed. This is just as He was born of the Virgin and her virginity was untouched. He sent His angel to roll the stone, so that the believers might find in the empty tomb the deposit of the resurrection. As they were puzzling over this turn of events, two gleaming figures appeared to them (v.4). No doubt the women were terrified because these were no ordinary men.
- The angels said to them the most wonderful words ever spoken on earth: "Why do you look for the living among the dead? He is not here; he has risen!" (vv. 5-6). Then they reminded the women that Jesus had predicted, as long ago as during the days in Galilee, that He would be raised again on the third day. "Then they remembered his words" (v. 8). We can certainly understand why these words had been forgotten in the trauma of the previous days.
- Luke tells us that the women went back to where the Eleven were gathered. (Notice Luke's change in terminology from "the Twelve" to "the Eleven.") That these men were all together indicates that they had regrouped at some point following the Crucifixion. One can only imagine what they had been discussing during the Sabbath.
- The men refused to believe the women's report, labeling their words "nonsense" (v. 11). But Peter, ever the bold in spite of his indiscretion in the high priest's courtyard, ran to the tomb. There he discovered that the women were right: Jesus was not there.

The Amos Disciples 13- 35

- In Acts 1:3, Luke's second volume, Luke indicates that a period of about 40 days passed between the Resurrection and the Ascension, during which time Jesus "spoke about the kingdom of God." We have very little record of these 40 days. In his Gospel, Luke records only three incidents.
- In the first incident we find two of Jesus' disciples, one named Cleopas (v. 18) and the other unnamed, apparently returning to their home village of Emmaus, some assume he could be St. Luke. Both were believed from the 70 apostles. Emmaus was a small town just seven miles northwest of Jerusalem. These two had apparently stayed in Jerusalem until after the Crucifixion and had not been able to return home because of Sabbath travel restrictions.

- As they were walking on the road, they were joined by a third person. Naturally these two disciples were discussing the events of the past few days. The third individual [Jesus] joined their discussion and began to interpret the incidents they were relating in light of Old Testament prophecy (vv. 25-27). When they reached Emmaus, the two disciples invited him to stay the night with them.
- During their evening meal, Jesus apparently took charge of the supper and "took bread, gave thanks, broke it and began to give it to them" (v. 30). Perhaps because this was so reminiscent of Jesus' actions during the Passover meal, they suddenly recognized that this individual to whom they had been talking all day was Jesus himself.
- We can only speculate why these two disciples had not recognized Jesus earlier. Perhaps the appearance of the risen Lord was very different. Perhaps God had for some reason prevented them from recognizing Him to get a chance to explain many prophecies to them. But as soon as they did recognize the Christ, He "disappeared from their sight" (v. 31).
- Immediately they headed back for Jerusalem, located the apostles, and told them their story. While they were still relating what had happened to them in Emmaus, Jesus appeared in the room.

Appearing to His Disciples 36- 43

- Understandably the disciples "were startled and frightened, thinking they saw a ghost" (v. 37). Jesus reassured them and allowed them to have physical proof of His reality.
- John, who was present at Jesus' first appearance to the Eleven, even adds the detail that the doors of the room were locked "for fear of the Jews" (John 20:19). "They were terrified till He gave them peace.
- Even though His wounds were healed, yet their traces were still there! The Lord saw this is useful to the disciples, to keep the scars of His wounds, so the wounds of their souls be healed, and they believe in His resurrection. He was not hungry, but He asked to eat. He thus ate in His authority, not out of necessity, so that the disciples realized the reality of His body.

His Ascension into the Heavens 44- 52

- During the 40 days that Jesus walked among the disciples, He commissioned them as witnesses to carry the message of salvation to all nations (vv. 46-47). After that, He "left them and was taken up into heaven" (v. 51). What is surprising is that the disciples did not grieve over the Lord's ascension, and His being physically separated from them. They rather returned to Jerusalem with great joy.
- In Luke's account of the Ascension in the Book of Acts, he adds the appearance of an angel who promised, "This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven" (Acts 1:11). We know that the disciples lived the rest of their lives in the daily anticipation of the fulfillment of that promise. And so, have Jesus' disciples for nearly 2,000 years.



Goal we learn:

In this lesson, we will dive into some apologetics to defend the story of resurrection and explain why we believe it is true.

Lesson delivery idea

ENGAGE THE WORD

Will The Real Jesus Please Rise !

This activity begins with an encounter with three imaginary theologians, Rev. Julius Wishyheart, Prof. Malcom Souldeath, and Dr. Herbert Faithstrong.

Rev. Wishyheart represents the viewpoint of the liberal Christian scholar, Prof. Souldeath represents the viewpoint of the skeptic, and Dr. Faithstrong represents the viewpoint of the orthodox Christian.

Ask three of your youths in advance to be prepared to read these three theological statements or, for fun, have youth role-play the theologians. Will the Real Jesus Please Rise:

Well, let's listen to them as they express their views on what happened after the Crucifixion:

1. Rev. Julius Wishyheart: At some point soon after Jesus' death, after the disciples had recovered from their initial shock and grief, they began to reflect on all that Jesus had taught them. It was at that point that they realized that He had not really left them. His inspiration would always be with them. And because He was God and had returned to eternity to join the God the father. To express this concept, and especially to teach it to new converts, they created parables, just as Jesus had done like The parable of the Ascension. The last chapter of Luke is true, but not literal. The things described there did not literally happen, but the ideas they illustrate are true. The Christ is alive in God and in our hearts.

2. Prof. Malcolm Soul-death: Obviously, Jesus, having royally botched his life, wound up being executed by the Romans with the blessing of the Jewish leaders. The disciples—poor, naive dupes that they were—could not bear to admit their stupidity and failure and return to their homes in Galilee. So, in the days following the Crucifixion, while they were hiding from the Jews like cowards, they cooked up the story of the Resurrection. Somehow, they convinced other simple people that they were telling the truth. They told this story enough times that they probably began to believe it themselves. And this story became the foundation for the church, which has perpetuated the mythology of Jesus for some 2,000 years.

3. Dr. Herbert Faithstrong: Jesus was right when He said that only those who have the childlike qualities of faith and trust can enter the Kingdom. If God is who we believe Him to be, if He could create the universe, if He is omnipresent and omnipotent, what is so hard about believing that He could raise Jesus from the dead? Neither of your theories, Rev. Wishy-heart, and Prof. Souldeath, explains the incredible change that occurred in the disciples in just a matter of days. No lie could take the cowardly Peter and turn him into the dynamic Peter who boldly preached in Jerusalem just a few weeks later. No myth could take the band of frightened, defeated, and demoralized disciples and turn them into giants who turned the entire known world upside down in a matter of a few years. Only the supernatural power of God, shown in the resurrection of the Christ, could cause that!

Well, who do you believe this time?

The youth will probably select the third one since it is the one they have heard all their lives. But press them to support their choice: Why do they agree with Dr. Faithstrong? Why do they think his position is superior to the other two? Why do they believe the other two are wrong? Let us explore the validity of resurrection.



Is the bible true?



We believe in the resurrection because it was documented in the bible but how do we know if the bible is reliable? Do we have an accurate copy of the original New Testament?

- No, but manuscripts [copies] are found from the mid-first century.
- No ancient work is even close in terms of manuscript support of the NT.
- The whole NT could be reconstructed by thousands of quotations used by early church fathers.
- At least 10 ancient non-Christians writers referred to Jesus within 150 years of His life.

Are the writers of the New Testament eyewitnesses?

- Yes, all NT writers record same basic events with different details. They cite at least 30 real historical figures, confirmed by ancient non-Christians and archaeology.
- Luke refers to many historically confirmed details in His gospel and Acts. Both were written within the first 70 years AD. If any reference was made up, contemporary people would have complained.
- Those writers gained nothing out of their faith in what they wrote and preached but they lost their own lives; this proves their honest testimony.

Did Jesus really die on the cross?



- It was researched by physicians and scholars. **Scourging** by Roman soldiers is an extremely cruel punishment that many die from it on its own.
- Jesus was nailed to the cross through His wrist and with every breath, He needs to pull on the nail in His feet to ease the stretched muscles and allow air in which is accompanied by severe pain. The breathing process continues until the person is too exhausted to breath in and die of **cardiac arrest**.
- Jesus's **legs weren't broken** because He was dead. No one can argue that those soldiers were experienced in identifying a dead person and know they would be killed if a crucified person escaped death.
- If we were to assume Jesus had escaped death on the cross and came out of the tomb, He would have been **handicapped and would not impress** His disciples to witness for Him. The opposite happened

Was Jesus's body really not in the tomb on Sunday morning?

- Being buried by Joseph of Arimathea could not be made up by gospel writers because he was a popular Jewish figure that everyone would notice if not true.
- We are sure there were guards either Roman or Jewish guarding the tomb or else the Jewish leaders would not have confirmed their presence by claiming they were asleep when the disciples stole the body.
- 24: 12 "Stooping down, he saw the linen cloths lying by themselves." If the disciples had stolen the body, they would not have folded the linens, but they would have stolen the body as quickly as possible.



Did Jesus rise from the dead?



What if the disciples were deceived that they saw Him after He rose as the atheist professor said?

As we know that no one was at the tomb while Jesus was rising but like any event, we have evidences for its occurrence even without seeing it. We know He died on the cross as proven by the physicians then we have eyewitnesses who saw Him after His resurrection. Why were they not hallucinating?

1. The early Christians could not have been hallucinating as a group over 500 could not imagine the same exact event.
2. The early movement of Christianity spreading in many countries shows that people have been convinced and touched by that faith to the extent of death.
3. No one in the first century would have believed in Jesus as God unless they were sure He rose from the dead.
4. The empty tomb is verified even by Jesus's enemies.
5. Jesus is not a legendary, but a true story and He was referred to by many non-Christians as a great teacher. If He is a great teacher, He could not have lied when He claimed He is God or else everyone would have called Him a crazy man, not a great wonder maker and teacher. He fulfilled numerous prophecies written hundreds of years before Him, He performed miracles and lived a sinless life. Finally, Jesus predicted and accomplished His own resurrection.

Take home Prayer

Thank you, dear Lord, for dying on the cross for my salvation. Thank you for giving me the joy of The Resurrection to make me feel the victory over death. Not only that, but we have many evidence for the truth of the bible that we can rely on and debate against the published thoughts around us trying to shake our faith. Let us have the faith of a rock that can never be moved by anything till the last breath.

Memory Verse: *“Why do you seek the living among the dead? He is not here but is risen!” 24:5-6*

References:

For chapter 8: https://www.agapebiblestudy.com/Luke_Gospel/Luke_Lesson_7.htm

For chapter 13 & 14 : <https://childrensministry.com/sunday-school-lesson-parable-of-the-feast/>
<https://bible.org/seriespage/lesson-71-god%E2%80%99s-lost-and-found-luke-151-10>

For chapter 15 &16 : <https://bible.org/seriespage/50-lost-and-found-luke-151-32>

For chapter 17: <https://bible.org/seriespage/lesson-78-more-faith-or-more-obedience-luke-175-10>

For chapter 20: <https://bibletalk.tv/what-to-do-when-they-dont-accept-you>
<https://gracegems.org/Ryle/l20.htm>

For chapter 21: <https://www.gracegems.org/Ryle/l21.htm>

For chapter 24: [The case for Christ book by Lee Strobel](#)

End of Luke’s Bible curriculum

Please pray for the Curriculum ministry

