

One Year Through the Bible

Week 44: October 27th through November 2nd

Daily Scripture Reading:

Sunday:	Mark 7-10
Monday:	Mark 11-13
Tuesday:	Mark 14-16
Wednesday:	Luke 1-4
Thursday:	Luke 5-8
Friday:	Luke 9-12
Saturday:	Luke 13-16

Bible Chapter Titles

Mark

2-7	Galilean Ministry of the Servant
8-9	NE of Galilee Ministry of the Servant
10	Enroute to Jerusalem Ministry of the Servant
11-13	Jerusalem Ministry of the Servant
14-15	Crucifixion of the Servant
16	Resurrection of the Servant

Luke

1-4	The Identification of the Son of Man with Men
5-10a	The Ministry of the son of Man to Men
10b-20	The Rejection of the Son of Man by Men

Mark 7

1. A delegation of scribes and Pharisees challenged Jesus for allowing His disciples to defy the tradition of the elders (Mk. 7:1-13).
 - a. Mark's record contains additional explanations for the Pharisees activity not found in Matthew (Mt. 15:1-9).
 - b. Mark's record also gives a fuller explanation of Corban.
2. Christ taught that external food does not defile a man, but the internal attitudes of the fallen heart (Mk. 7:14-23). The declaration of all foods to be clean (v.19b) is not found in Matthew's account and reflects Peter's understanding of the issue as he taught it to Mark.
3. Mark's servant-oriented gospel highlighted Christ's purpose for withdrawing to Tyre—rest and relaxation (Mk. 7:24-30).
4. Another retreat, to the northeast of the Sea of Galilee (Decapolis) resulted in even greater fame among the Gentiles (Mk. 7:31-37). This is one of only two miracles of Christ that is unique to Mark's gospel.

Mark 8

1. The Lord repeated His miracle of feeding the 5,000 by feeding the 4,000. This time,

though, He supplied a Gentile audience (Mk. 8:1-10).

2. The Pharisees requested a sign from heaven in order to tempt (πειράζω #3985) Him (Mk. 8:11-13).
3. Christ patiently taught His disciples—reviewing past lessons even as He taught new lessons (Mk. 8:14-21).
4. The healing of this blind man is the second of only two miracles of Christ unique to Mark's gospel (Mk. 8:22-26).
5. Israel was terribly unprepared to receive their Christ—not even recognizing Him for Who He was (Mk. 8:27-30).
 - a. The disciples accepted Him as their Messiah (v.29), but from this day forth were charged to no longer proclaim the gospel until the death, burial, & resurrection of Christ (v.30).
 - b. The message was a hard one for the disciples to accept, and Peter especially failed in this (Mk. 8:31-33).
 - c. Such tough messages illustrated the cost of being a disciple (Mk. 8:34-38).

Mark 9

1. Mark's servant-oriented gospel account of the transfiguration of Christ is impressed with the superiority of heavenly laundry! (Mk. 9:1-13, esp. v.3)
 - a. This event was a preview of the Kingdom of God on earth for these three disciples (v.1).
 - b. They were not yet ready for Kingdom teaching (vv.5-7), because they had not yet come to understand the crucifixion teaching (vv.9,10,30-32).
 - c. They could not reconcile sufferings and glory (vv.11-13; 1st Pet. 1:10,11).
2. While Christ was on the Mount of Transfiguration with Peter, James, & John, the remaining disciples were having trouble casting out a powerful evil spirit (Mk. 9:14-29).
3. The disciples' argument about greatness led to messages on humility (Mk. 9:33-50).
 - a. Becoming childlike (vv.33-37).
 - b. Avoiding divisions (vv.38-41).
 - c. Removing stumbling blocks (vv.42-50).

Mark 10

1. Upon the conclusion of His Galilean ministry, the Lord was challenged by the

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Pharisees to take sides in their own divorce debate (Mk. 10:1-12).

- a. Christ referred the issue to the authority of Scripture.
 - b. Christ distinguished between what was commanded (remaining married for life) and what was permitted (divorce: because of hardness of heart).
 - c. The Matthew parallel includes the permissive will immorality exception (Mt. 19:9).
2. The disciples thought Christ was too busy to take time with children, but He delayed his departure from the area until He had prayed over each child (Mk. 10:13-16).
 3. Mark's account of the rich young ruler describes the love that Jesus felt for the man (Mk. 10:17-27).
 4. Peter follows up with a statement of his own concerning what the disciples had given up for Christ (Mk. 10:28-31).
 5. As He headed towards Jerusalem, Jesus warned the disciples once again what was in store for Him there (Mk. 10:32-34).
 6. James & John requested special privilege in the Kingdom (Mk. 10:35-45). Mark's account does not describe the role of their mother in this scheme (cf. Matt. 20:20-28).
 7. Only the servant-oriented Gospel of Mark records the name of the blind beggar Bartimaeus (Mk. 10:46-52).

Mark 11

1. On Monday of the Passion week, Jesus entered into Jerusalem in fulfillment of Old Testament prophecies (Mk. 11:1-11; Zech. 9:9; Ps. 118:25; Dan. 9:25,26).
2. On Tuesday of the Passion week, Jesus cursed a fig tree—not accepting the excuse that it was not the season for figs (Mk. 11:12-14). The next day, this withered tree became the visual aid to teach the doctrine of prayer (Mk. 11:20-25).
3. On Tuesday afternoon, Christ drove the money-changers out of the temple (Mk. 11:15-19).
4. On Wednesday of the Passion Week, Jesus is challenged by the chief priests and elders of Jerusalem to declare the authority under

which he was operating (Mk. 11:27-33). Mark's servant-oriented Gospel highlights the spiritual leaders' fear of the people (v.32).

Mark 12

1. The Parable of the Vineyard Owner is only the fourth (out of four) parable recorded in Mark's Gospel (Mk. 12:1-12).
2. Such was the κόσμος' hatred for Christ that even the Pharisees and Herodians cooperated together against Him (Mk. 12:13-17).
3. The Sadducees likewise tried to entrap Jesus with a question He could not answer (Mk. 12:18-27).
4. Mark's account of the Lawyer's great commandment question is fuller than Matthew's version (Mk. 12:28-34). This man was close to being saved, and the Lord's patient answers were designed to get him there.
5. Jesus had a question of His own for the Pharisees—one that left them speechless, and consequently delighted the crowds (Mk. 12:35-40).
6. It is also on this busy Wednesday that Jesus observed the poor widow and her spiritual prosperity (Mk. 12:41-44; Lk. 21:1-4).

Mark 13

1. Mark 13 consists of the Mt. Olivet discourse, and parallels Matt. 24&25; and Lk. 21. This passage is the longest discourse recorded by Mark.
2. The disciples were impressed by the beauty of the temple (Mk. 13:1).
3. The Lord prophesied the destruction of that very temple (Mk. 13:2), and prompted the disciples to ask for a timetable for the end times (Mk. 13:3,4).
4. The Mt. Olivet Discourse refers to the end of the Dispensation of Israel (age of Tribulation), and has no reference to the Church at all.
5. General signs of the times are indicated as being a prelude to the Great Tribulation (Mk. 13:5-13).
 - a. False Christs giving Israel false hope (vv.5,6).
 - b. Hot & cold war conditions (v.7).
 - c. Multinational warfare, & natural disasters (v.8).

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- d. International judicial persecution of Jews by Gentiles and a corresponding witness for the Lord by believing Jews to their Gentile prosecutors (vv.9-12).
- e. International opposition to Israel because of their continued reliance upon the Lord (v.13).
6. A specific sign is given: “when” or “whenever” the Abomination of Desolation stands in the temple (Mk. 13:14-23). The Jews must immediately flee, and the Great Tribulation is unleashed.
7. The Second Advent of Jesus Christ will be announced by heavenly warnings (Mk. 13:24-31).
8. Only the Father knows the timetable for all these events (Mk. 13:32), as the previously unrevealed Church Age is the Father’s work to provide a Bride for His Son.
9. Because of the imminency of the Tribulation and 2nd Advent, Israel is admonished to be on the alert (Mk. 13:33-37).

Mark 14

1. Mark 14 is the longest chapter in the Book. Mk. 14:1-72 || Matt. 26:1-75 describes the events of Wednesday & Thursday of the Passion week, from Mary’s anointing of Jesus to Peter’s triple denial.
2. The murder plot against Jesus grew urgent, and yet the plotters feared the people (Mk. 14:1,2). Their big break came when one of Jesus’ own disciples agreed to help them (Mk. 14:10,11).
3. The woman who anoints the Lord’s body for burial is unnamed in Matthew & Mark (Mk. 14:3-9), but identified as Mary, the sister of Martha and Lazarus in John (Jn. 12:1-3).
4. On Thursday of the Passion week the disciples prepared the Passover meal for that evening (Mk. 14:12-25).
 - a. During this meal, the Lord spoke of His imminent betrayal (vv.17-21).
 - b. During this meal, the Lord delivered the Communion ritual to the disciples (vv.22-24).

5. They ended their service with a hymn, and then went out to the Mt. of Olives for more Bible class and a prayer meeting (Mk. 14:26-42).
6. Mark’s account of the arrest of Jesus in Gethsemane contains a detail not found in any other Gospel record—a young man who fled naked from the scene (Mk. 14:43-52). Most believe that this young man was John-Mark himself.
7. The chapter closes with the Lord’s night trial before the Sanhedrin (Mk. 14:53-65), and Peter’s triple denial (Mk. 14:66-72).

Mark 15

1. Chapter 15 describes Good Friday.
2. The Lord appears before Pilate (Mk. 15:1-5).
3. Pilate tries to release Jesus, but the crowds demand the release of Barabbas instead (Mk. 15:6-15).
4. The mistreatment of the Lord (Mk. 15:16-21) and the crucifixion itself are then detailed (Mk. 15:22-41). Mark is the only Gospel author who gives us the name of the mother of James & John: Salome (Mk. 15:40; 16:1).

Mark 16

1. Chapter 16 describes the Resurrection Sunday.
2. The women came to the tomb with their spices, but found the stone rolled away (Mk. 16:1-8). While they observed the empty tomb, an angel instructed them to encourage the disciples to follow the Lord’s final instructions (Mk. 16:7 cf. 14:28).
3. What follows Mark 16:8 is among the most difficult of all textual problems in the New Testament.
 - a. The earliest Greek, Syriac, Coptic, Armenian, & Latin manuscripts end the Book at 16:8.
 - b. Later manuscripts add one or more of three different endings to the Book.
 - c. Pastor Bob believes the text to not be genuine to Mark, and not properly a part of the Bible.

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(The Gospel According to)

Luke

Κατὰ Λουκᾶν

Luke is the Gospel of the Son of Man. Where Matthew provides the legal line of Christ through Joseph, Luke provides the human line of Christ through Mary.

Luke the Physician uses more medical terms than any other Gospel. Luke also portrays many human stories not found in the other Gospel accounts. The virgin birth narrative is the most extensive in Luke. The Prodigal Son, The Rich Man & Lazarus, and the Good Samaritan are peculiar to this Gospel. So is the account of Mary & Martha.

Focus	Introduction of Son of Man	Ministry of Son of Man	Rejection of Son of Man	Crucifixion & Resurrection of Son of Man
	1:1 4:13	4:14 9:50	9:51 19:27	19:28 24:53
Divisions	Advent	Activities	Antagonism and Admonition	Application and Authentication
	1:1 4:13	4:14 9:50	9:51 19:27	19:28 24:53
Topics	Seeking the Lost			Saving the Lost
	Miracles Prominent		Teaching Prominent	
Place	Israel	Galilee	Israel	Jerusalem
Time	c.4BC-33AD			

Title: The Greek and English titles for the Book are named after the man who delivered the story of Jesus Christ from his perspective as a companion of the Apostle Paul.

Author: Luke was a Gentile physician (Col. 4:14, cf. vv.10-17), who was a careful historian rather than an eyewitness to the life of Christ

Luke 1

1. The Gospel of Luke is a historical narrative researched by Luke and written to Most Excellent Theophilus (Lk. 1:1-4).
 - a. Theophilus = God-lover. Θεόφιλος #2321 = θεός #2316 + φίλος #5384. Only here and Acts 1:1.
 - b. Most Excellent suggests that Theophilus was a person of social and political prominence, perhaps a Roman governor, procurator, or magistrate. Exact identification of Theophilus cannot be determined.
2. Matthew’s Gospel handles the narrative prior to the birth of Jesus from Joseph’s standpoint (Matt. 1:18-25). Luke’s Gospel handles the

(Lk. 1:1-4). Luke was perhaps the most faithful of Paul’s companions (2nd Tim. 4:11). A comparison of 2nd Cor. 8:18 & 12:18 has led to a logical conclusion that Luke & Titus were brothers, but this is not entirely certain. Luke is the only non-Jewish human author of any NT Book (writing both Luke & Acts).

narrative prior the birth of Jesus from Mary’s standpoint.

- a. Beginning with Mary’s cousins—Zacharias & Elizabeth (Lk. 1:5-25).
- b. Continuing on to the virgin Mary (Lk. 1:26-38).
- c. Mary and her cousins together (Lk. 1:39-56).
- d. Concluding with John the Baptist (Lk. 1:57-80).
3. Zechariah was a priest of the line of Abijah (Lk. 1:5,8,9; 1st Chr. 24:10). This was the one and only time he would ever be blessed to perform this task in the temple.
4. John the Baptist would be a unique character in the Dispensation of Israel.
 - a. He will be the greatest believer to ever live prior to the cross (Lk. 1:15a; Matt. 11:11).
 - b. He will serve under a life-long Nazirite vow (Lk. 1:15b; Num. 6:1-21).

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- c. He will have the indwelling of the Holy Spirit from the womb onward (Lk. 1:15c).
5. Zacharias' question prompted Divine discipline (Lk. 1:18-20), but Mary's question prompted a patient explanation (Lk. 1:26-38).
 - a. The difference may have been one of faith. Zacharias asked his question without faith, but Mary asked hers in faith.
 - b. The difference may have been one of maturity & accountability. Due to his maturity and Godliness, Zacharias was expected to have greater faith and was therefore more accountable. Due to her youth, Mary was shown more patient grace.
6. The song of Mary (Lk. 1:46-55) and the prophecy of Zacharias (Lk. 1:68-79) reflect a thorough understanding of OT doctrine.

Luke 2

1. Luke's Gospel teaches the birth of Christ from Mary's viewpoint, and gives us the most human description of it (Lk. 2:1-7).
 - a. Caesar Augustus reigned from 27BC-14AD.
 - b. Herod reigned from 37BC-4BC.
 - c. Quirinius ruled in Syria-Cilicia from 6-9AD. He supervised a census there in 6AD, but likely supervised an earlier census in that same region (Luke's recorded census).
2. Seeming coincidence would make Jesus Christ born in Bethlehem (Lk. 2:7), but God's directive Will was at work (Mic. 5:2).
3. Nearby shepherds are summoned to bear witness to the birth of Christ (Lk. 2:8-20).
 - a. The Lord had provided King Ahaz with a sign in 734BC—a virgin would conceive and bear a son (Isa. 7:14).
 - b. Now the shepherds are provided with a sign—that baby will be found in a manger (Lk. 2:12).
4. Angels are summoned to bear witness to the birth of Christ (Lk. 2:13,14).
5. Joseph & Mary observed all the requirements of Law in the raising of the humanity of Christ (Lk. 2:22-24,39; Gal. 4:4).
6. Two faithful witnesses in the temple identified the Christ and uttered prophecies regarding His mission (Lk. 2:25-38).
 - a. Simeon the Prophet (Lk. 2:25-35). Legend has made him the son of Hillel and father of Gamaliel I, but this has no historical basis.¹
 - b. Anna the Prophetess (Lk. 2:36-38).

¹ The International Standard Bible Encyclopedia

7. The humanity of Jesus Christ experienced the same growth process that every human being since Cain has been subject to (Lk. 2:40,52).
 - a. His humanity grew physically, psychologically, and spiritually.
 - b. By volitionally choosing to not exercise His omniscience, Jesus Christ experienced the human learning process.
8. The only event in the childhood of Christ to be recorded in Scripture is one of His annual trips to Jerusalem for Passover (Lk. 2:41-51).

Luke 3

1. The commencement of the ministry of John the Baptist is pinpointed by Luke (Lk. 3:1,2).
 - a. The 15th year of Tiberius Caesar was AD29. Tiberius reigned from 14-37AD.
 - b. Pontius Pilate was Governor from 26-36AD.
 - c. Herod the Tetrarch (son of Herod the Great) a.k.a. Herod Antipas ruled Galilee 4BC-39AD.
 - d. Lysanias, ruled Abilene (NW of Damascus). His dating is uncertain, as is the significance of his relationship to the territory of Israel. More likely, Lysanias has more significance to Luke and Theophilus.
 - e. The High Priesthood was vested in *two* men—Annas & Caiaphas.
 - 1) Annas was High Priest from 6-15AD, but was removed from that office by the Romans.
 - 2) His son-in-law Caiaphas was appointed to that office 18-36AD.
 - 3) The Jews continued to recognize Annas as the rightful High Priest, even after Caiaphas held the official title.
2. John the Baptist undertook a ministry of national rebuke to Israel in preparation for the arrival of their Messiah (Lk. 3:3-20).
 - a. His ministry was not primarily one of evangelizing unbelievers, but rebuking believers.
 - b. This fulfilled his prophesied role in preparing Israel for the arrival of Christ's Kingdom of Righteousness (Lk. 1:16,17; Isa. 40:3-5).

Note: Elijah will fulfill this role for Christ's Second Advent (Mal. 4:5,6; Matt. 17:10-13).
 - c. When unbelievers (brood of vipers, sons of the Devil, Jn. 8:44) came out for the water baptism ritual, John rebuked them as having no part in his message of warning (Lk. 3:7,8).
 - d. The change of thinking repentance, and the resulting change of activity (Lk. 3:10-14) is not a pattern for the procedure of an unbeliever becoming saved. It is a pattern for the believer who is convicted by the doctrine of Imminency.

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- e. The result of the Baptist's ministry is that the Jews were confused, and Herod was enraged (Lk. 3:15-20).
3. Luke's record of the genealogy of Jesus Christ traces His physical line from Mary's father Eli back to Adam (and even God Himself) (Lk. 3:23-58). See the Week 42 study guide for comments on Matthew's record of the genealogy of Jesus Christ.

Luke 4

1. The temptation of Christ is given in Matthew (4:1-11) & Mark (1:12,13), but Luke reverses Matthew's order for temptations #2 & 3 (Lk. 4:1-13).
 - a. The tests of personal provision, personal glory, and proper worship were undoubtedly repeated in various orders and various shades throughout the forty days (cf. Mk. 1:13; Lk. 4:2).
 - b. When a believer is victorious in temptation, he must remain on his guard, because the Adversary is simply biding his time until a better opportunity (Lk. 4:13).
2. Luke records the Lord's teaching debut in Nazareth (Lk. 4:16-30).
 - a. Matthew & Mark record a later incident in Nazareth, after He had assembled his disciples (Matt. 13:54-58; Mk. 6:1-6).
 - b. Jesus taught in the synagogue from a prophetic passage in Isaiah (Lk. 4:17-21).
 - 1) The reading came from Isa. 61:1-3.
 - 2) Christ stopped reading 1/3 of the way through Isa. 61:2.
 - 3) The Lord declared Scripture to be fulfilled "today" (Lk. 4:21).
 - 4) Conclusion: Isa. 61:1,2a refers to First Advent prophecy concerning Christ. Isa. 61:2b,3 refers to Second Advent prophecy concerning Christ.
 - c. After amazing the crowds with His teaching, the Lord then enraged the crowd with His exhortation (Lk. 4:23-30). This incident resulted in the first murder attempt against Him.
3. The Lord established a headquarters at Capernaum (Lk. 4:31-44).
 - a. He cleansed the area of unclean spirits (demons) (Lk. 4:31-37,41).
 - b. He provided for the physical health of the inhabitants (Lk. 4:40). This included Peter's mother-in-law (Lk. 4:38,39).
 - c. From Capernaum, He undertook a number of missionary campaigns (Lk. 4:42-44).

Luke 5

1. Luke records some of the most interesting details on the call of the first disciples (Lk. 5:1-11).
 - a. He performed a miracle related to Peter's secular career (vv.4-6), teaching Peter, James, & John that something greater than fishing success was in store for them (vv.10,11).
 - b. The fishing partnership (μέτοχος #3353) provides a glimmer of insight into the prosperous conglomerate that Simon (Peter) & Zebedee headed up.
 - c. Peter's sense of worthlessness comes out here more than anywhere else in the Gospels (v.8).
2. Jesus did not allow the increasing demands of ministry to impinge upon His personal prayer ministry (Lk. 5:12-16).
3. The Jewish religious leaders sent so many delegates to interview Jesus that ordinary folks couldn't get in to see him (Lk. 5:17).
4. A group of believers, strong in their faith, found a way to get in, and the resulting ministry gave maximum glory to God (Lk. 5:18-26).
5. Levi (a.k.a. Matthew) is personally called by Christ, and is pleased to host a great reception for Him (Lk. 5:27-39 || Matt. 9:9-17).

Luke 6

1. The Lord of the Sabbath was in their midst, but the Pharisees could only seethe over His "breaking" the Sabbath (Lk. 6:1-11).
2. Luke records that the Lord selected the Twelve after an entire night of prayer to God the Father (Lk. 6:12-16).
 - a. Bartholomew = Nethanael.
 - b. Matthew = Levi.
 - c. Judas (not Iscariot), son of James = (Lebbaeus) Thaddaeus.
3. In Luke's careful chronology, it is after the selection of the Twelve that the Sermon on the Mount material is then recorded (Lk. 6:17-49 cf. Matt. 5-7).

Luke 7

1. The Jews thought that the Centurion was worthy of a miracle (Lk. 7:4,5). The Centurion knew that he was not worthy at all (Lk. 7:6-8).

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2. The raising of the widow's son in Nain is recorded only in Luke (Lk. 7:11-17). Between Elijah & Elisha, three people were restored to physical life. The Lord also restored three people to physical life.
3. The material regarding John the Baptist parallels that recorded in Matthew (Lk. 7:18-35 || Matt. 11:2-19).
4. The immoral woman anointing Christ's feet (Lk. 7:36-50) is not to be confused with Mary's anointing of Christ's head just before His crucifixion (Matt. 26:6-13; Jn. 12:1-8). Neither can we identify her with Mary Magdalene (Lk. 8:2) with any certainty.

Luke 8

1. In addition to the Twelve, the Lord was blessed by a number of women with financial grace-orientation (Lk. 8:1-3).
 - a. These women had previously been afflicted by demonic powers.
 - b. They responded to the love & forgiveness they had received by extending grace to their Lord and Savior.
 - c. Mary Magdalene cannot be identified with the repentant harlot of ch. 7, although old church traditions do make that identification.
 - d. Joanna is seen again at the empty tomb (Lk. 24:10), but she & Susanna are otherwise unknown in the New Testament.
 - e. Many other women (ἑτεροι πολλαί) were also in this group of supporters.
2. The Parable of the Sower (Lk. 8:4-15), and the Lighted Lamp (Lk. 8:16-18) follow Mark's order (Mk. 4:1-25), but Luke does not go on to give all the Kingdom of Heaven parables that Matthew delivers (Mt. 13:1-52).
3. Jesus used the occasion of a visit by His earthly mother & ½ brothers to illustrate the spiritual family of believers (Lk. 8:19-21).
4. The disciples cried out to "Master, Master!" (Lk. 8:22-25). ἐπιστάτης ^{#1988} common term in Luke & Acts.
 - a. In Matthew's record, they're shouting "Lord" (κύριος) (Matt. 8:25).
 - b. In Mark's record, they're shouting "Teacher" (διδάσκαλος) (Mk. 4:38).
 - c. Remember: Out of Matthew, Mark, & Luke, only Matthew was actually in the boat to write this narrative. It is likely that the Twelve shouted all

three of these names, and perhaps others when they panicked!

5. The healing of Legion is covered in Study Guides #42 & #43 under the parallel passages in Matthew & Mark (Lk. 8:26-39 = Mt. 8:28-34; Mk. 5:1-17).
6. The chapter closes with the raising of Jairus' 12-year old daughter, and the healing of the woman with a 12-year old hemorrhage (Lk. 8:40-56).

Luke 9

1. The Lord sent out the Twelve to proclaim the Kingdom of God and to perform healing (Lk. 9:1-6).
2. The growing ministry of Jesus Christ was producing a troubled heart for Herod, as he feared that perhaps John the Baptist had been raised from the dead (Lk. 9:7-9).
3. The Feeding of the 5000 is the only miracle of Christ recorded in all four gospels (Matt. 14:13-21; Mk. 6:30-44; Lk. 9:10-17; Jn. 6:1-14).
4. Following His greatest public miracle, the Lord began to prepare His disciples for His upcoming crucifixion (Lk. 9:18-22).
5. In view of the difficult times ahead, any follower of Christ must follow with a cross (Lk. 9:23-26).
6. The Lord promised a view of the Kingdom to some of His disciples (Lk. 9:27), and then made good on that promise when He was transfigured before Peter, James, & John (Lk. 9:28-36).
7. The crowds kept demanding more miracles, the Lord kept speaking of His approaching betrayal, and the disciples continued to be too afraid to ask questions (Lk. 9:37-45).
8. The immaturity of the disciples is seen as they fight among themselves, and grumble about others serving the Lord (Lk. 9:46-50).
9. Luke's Gospel is the only record of the misplaced zeal of James & John, sons of Zebedee (Lk. 9:51-56). In this incident we see the typology of Joab & Abishai (David's kinsmen) fulfilled in Christ (cf. 2nd Sam. 16:9,10).

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10. The chapter ends with the Lord explaining what priorities a disciple will maintain (Lk. 9:57-62).

Luke 11

- The service of the Seventy (Lk. 10:1-24).
 - The Seventy may have actually been the Seventy-two. The manuscript evidence for ἑβδομήκοντα (70) versus ἑβδομηκοντα δύο (72) is evenly divided.
 - Although the Twelve are subsequently noted in the New Testament (Acts 6:2; 1st Cor. 15:5; Rev. 21:14), the Seventy are never again mentioned in Scripture.
 - Many early Church traditions feature a number of people as being among the Seventy—but the Bible does not name a single one.
Alleged members of the 70: Agabus (Acts 11:28; 21:10); Ananias (Acts 9:10-19); Archippus (Col. 4:17; Philem. 2); Artemas (Tit. 3:12); Barnabas (Acts 4:36); Crescens (2nd Tim. 4:10); Joseph Barsabbas (Acts 1:23); Matthias (Acts 1:23,26); Parmenas (Acts 6:5); Prochorus (Acts 6:5).
- The parable of the Good Samaritan was an object lesson that the Lord provided for a lawyer who was putting Him to the test (violating Dt. 6:16) (Lk. 10:25-37).
 - The entire parable answers the lawyer's question: "Who is my neighbor?" (Lk. 10:29).
 - The Lord's question frames the true issue properly: "Who proves themselves to be a neighbor by virtue of the mercy they extend to anybody in need?" (Lk. 10:36,37).
 - The issue isn't who do I have to help, but do I have the heart of a helper?
- The Mary & Martha contrast is another example of Luke's Gospel record, and his focus on Christ the man (Lk. 10:38-42).
 - These sisters are introduced here, appear again when their brother Lazarus dies (Jn. 11:1-44), and appear once again after Lazarus is restored to life (Jn. 12:1-3).
 - Martha's error was not in the external activities she was doing, but in the internal mental attitude that had her "worried and bothered" (Lk. 10:41).
 - Mary's praise comes not for her external activity, but for her internal mental attitude that demonstrated good priorities (Lk. 10:42).

Chapter Eleven

- After three years of learning from Jesus, and ministering with Him, the Disciples realized

that they needed help with their prayer life (Lk. 11:1-13).

- The Lord gave them a model prayer to follow, which outlines basic principles for prayer that even baby believers can follow (vv.2-4).
 - The Lord went on to give the adolescent-level prayer principle of persistence (vv.5-8), and the mature-level prayer principle of "much more" (vv.9-13).
- When He was accused of serving Beelzebub, Jesus taught one of the most detailed messages on demonology to be found in Scripture (Lk. 11:14-26).
 - When one of the women in the crowd attempted to exalt the (no-longer) virgin Mary, the Lord provided an appropriate response (Lk. 11:27,28).
 - The chapter concludes with a series of messages that appear to be a sampling of exhortations that Jesus gave as His crucifixion approached. [The order is unclear, and perhaps immaterial as it reflects an assortment of messages given on various occasions]
 - A rebuke against the crucifixion generation (Lk. 11:29-32; cf. Matt. 12:38-41).
 - The parable of the lighted lamp (Lk. 11:33-36; Matt. 5:14-16).
 - Judgment against lawyers & Pharisees (Lk. 11:37-54; Matt. 23 in assorted verses).

Luke 12

- Chapter 12 is primarily a private message of the Lord's to His disciples (Lk. 12:1,54).
- The messages recorded here, (like ch. 11), appear to be a sampling of the Lord's messages as His death approached.
 - He warned His disciples about the leaven of the Pharisees (Lk. 12:1; Matt. 16:6).
 - He encouraged them to have confidence in their struggles (Lk. 12:2-9; Matt. 10:26-33).
 - The warning against blaspheming the Holy Spirit (Lk. 12:10; Matt. 12:31,32).
 - The need to relax when standing before rulers & authorities (Lk. 12:11,12; Matt. 10:17-20).
- The parable of the rich fool is unique to Luke (Lk. 12:13-21), although the practical application is found elsewhere (Lk. 12:22-31 = Matt. 6:25-34; Lk. 12:32-34 = Mt. 6:19-21).
- The chapter closes with messages on readiness in the context of imminence (Lk. 12:35-59).

One Year Through the Bible

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- a. The Jews are warned that when the Son of Man returns, He will have his Bride with Him (vv.35-40).
- b. Peter is warned that imminence has a doubled urgency for him and the other Apostles (vv.41-48).
- c. The Lord would dearly love to proceed with 2nd Advent conquest, but He knows that the 1st Advent cross must occur first (vv.49,50).
- d. The divided nature of the coming age is then described (vv.51-53).
- e. A final warning is given to properly analyze this present time (vv.54-59).

Luke 13

1. On the heels of the parable of the rich fool (Lk. 12:13-21), another practical message of the Lord's is given: Repent or perish (Lk. 13:1-5).
 - a. Believers can be victims of random acts of violence (Lk. 13:1,2).
 - b. Believers can be victims of random accidents (Lk. 13:4).
 - c. These things don't happen because people are more sinners than any other sinners. These things happen because we all live in a fallen world.
 - d. The issue is for each person to repent, because nobody is guaranteed any length of time beyond what they have already been given by grace (Lk. 13:3,5).
2. Barren Fig tree (Lk. 13:6-9).
 - a. The previous message is illustrated by means of a parable.
 - b. The vineyard keeper wanted just one more year for the fig tree to bear fruit. We may not have one more year to repent and bear fruit.
3. The synagogue officials thought that the crippled woman should be healed on any day of the week except the Sabbath.
 - a. Christ properly taught that the Sabbath was the perfect day to be given rest from the Satanic affliction the woman had endured for so long (Lk. 13:10-17).
 - b. Don't confuse this woman with the one who had the hemorrhage for 12 years (Lk. 8:43).
4. The Parables of Mustard Seed & Leaven parallel the record in Matthew (Lk. 13:18-21 cf. Matt. 13:31-33).
5. When some of the Lord's followers grew discouraged at the lack of people responding to His ministry, the Lord taught an important Bible class concerning the narrow door of salvation (Lk. 13:22-30).

6. The Lord saw through the Pharisees' attempts to keep him out of Jerusalem, and urged them to report back to Herod that He was following a fixed schedule, intent to obey God the Father (Lk. 13:31-35).

Luke 14

1. Jesus Christ graciously accepted a meal invitation from a Pharisee ruler (Lk. 14:1-24).
"I must confess that if a Pharisee had asked me to come to dinner for the purpose of spying on me, I would have refused." J. Vernon McGee
 - a. The Pharisees' intentions were to obtain evidence against Him (v.1).
 - b. Just as in chapter 13, the Pharisees wanted to call Healing a violation of the Sabbath, but they couldn't bring themselves to say the words aloud (vv.4,6).
 - c. The dinner invitation proved a wonderful opportunity to deliver parables on being a gracious & humble guest (vv.7-11), and being a gracious and humble host (vv.12-14).
 - d. The dinner invitation also proved an excellent opportunity for the Lord to teach on a coming "big dinner" to take place in the Kingdom (vv.15-24). In Matthew, this event was called a wedding feast, given by a King for His son (Matt. 22:1-14).
2. Demands of discipleship (Lk. 14:25-35).
 - a. Like in Matthew (Mt. 10:37-39), the "language of exaggerated contrast" is a rhetorical device used to communicate the relative priorities between two conflicting matters (Lk. 14:25-27).
 - b. The parables of the tower, the king, and salt illustrate the principles of what cross-bearing is truly about (Lk. 14:28-35).

Luke 15

1. The Lord's growing acceptance by tax collectors and other sinners was matched by a growing rejection by the Pharisees & the scribes (Lk. 15:1,2).
2. The Pharisees' grumbling prompted the Lord to deliver a three-part parable (Lk. 15:3): The Lost Sheep (Lk. 15:4-7), The Lost Coin (Lk. 15:8-10), The Lost Son (Lk. 15:11-32).
 - a. Most believers would be satisfied with a 99% success rate. The Lord Jesus Christ does not accept anything less than 100% because that is the perfect standard of God the Father.
 - b. The ten silver coins refers to a row of coins which formed a headpiece for a married woman. To have one missing would reflect a less-than-perfect Bride.

One Year Through the Bible

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- c. The lost son portion of the tri-part parable is the most extensive, and the most explicit. The repentant sinner is a cause for joy because he has experienced the necessary change of thinking. The self-righteous brother is now the one in need of an immediate change of thinking.

Luke 16

1. Chapter 15 was directed towards the Pharisees, but the teaching of chapter 16 is directed toward the disciples (Lk. 16:1).
2. These stories are not referred to as parables, but many take them as such (cf. Lk. 15:3).
3. The Lord's account of the unjust steward (Lk. 16:1-8) introduces teaching for believers proper use of temporal wealth (Lk. 16:9-13).
 - a. Unbelievers are better than believers at working with the financial mechanisms of this world (v.8).
 - b. Rather than using temporal finances for the accrual of even more temporal finances, believers can utilize temporal finances for the purposes of furthering the Gospel of Jesus Christ (v.9).
 - 1) Temporal finances will fail.
 - 2) Spiritual friendships are eternal.
 - c. Diligence in temporal finances reflects a mental attitude that is faithful in spiritual finances (vv.10-12).
 - d. Is money your master, or does money serve you in your service to God? (v.13)
4. The Rich Man & Lazarus (Lk. 16:19-31) is another illustration of the Lord's that is not called a parable.
 - a. Unlike other parables, which leave the characters unnamed, this discourse actually names the believer who enters into Abraham's bosom (v.20).
 - b. Prior to the Cross, believers were ushered into Abraham's Bosom (=Paradise, Lk. 23:43).
 - 1) This compartment of comfort within the realm of Sheol is now empty (Eph. 4:8-10), as Paradise is now located in the third heaven (2nd Cor. 12:2,4).
 - 2) Believers who die after the cross do not descend to Sheol, but rather ascend to heaven (2nd Cor. 5:8).
 - c. Two things to note:
 - 1) The unbeliever is left unnamed, whereas the name of the victorious believer is recorded for eternity.
 - 2) The unbeliever has regrets and desires that still pertain to physical life, whereas the victorious believer is enjoying his rest without any further thoughts of his prior life on Earth.

Note:

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