

# Luke

**WHAT'S THIS BOOK ABOUT?** A biography of Jesus with a distinctly human touch. It shows Jesus as the Son of Man, who came to save all sorts of people—Jews and Gentiles; men and women; children; and the outcasts of society.

**WHO WROTE IT?** Luke, a doctor who was a traveling companion of the apostle Paul.

**WHEN DID IT HAPPEN?** Luke did his writing in the 60s or 70s A.D.

**WHERE DOES THIS BOOK FIT?** At the beginning of the new era that started with Jesus.

### THE BREAKDOWN

- Chapters 1–2: Jesus' birth and childhood
- Chapters 3–4: Jesus' baptism and temptation
- Chapters 5–9: Jesus' ministry in Galilee
- Chapters 10–19: Jesus' ministry: Judea, Perea
- Chapters 20–23: Jesus' last week
- Chapter 24: Jesus' resurrection

### KEY CONCEPTS

- "Son of Man" (Jesus' title for himself—see Luke 5:24)
- "Kingdom of God"
- Prayer (Of all the Gospel writers, Luke gives the most information about Jesus' prayer life)
- Holy Spirit (Luke mentions the Holy Spirit more often than the other Gospel writers)
- Women (Luke has more references to women than the other Gospels do)

### SCORECARD

- Theophilus:** The book's addressee
- Jesus:** The number one personality in the book
- John the Baptist:** Desert preacher who prepared the people for Jesus
- The disciples:** Jesus' twelve closest friends and followers
- Herod Antipas:** Ruler of Galilee who executed John the Baptist
- Pontius Pilate:** Roman governor of Judea who sentenced Jesus to death

### READING TIME



### WORTH MEMORIZING

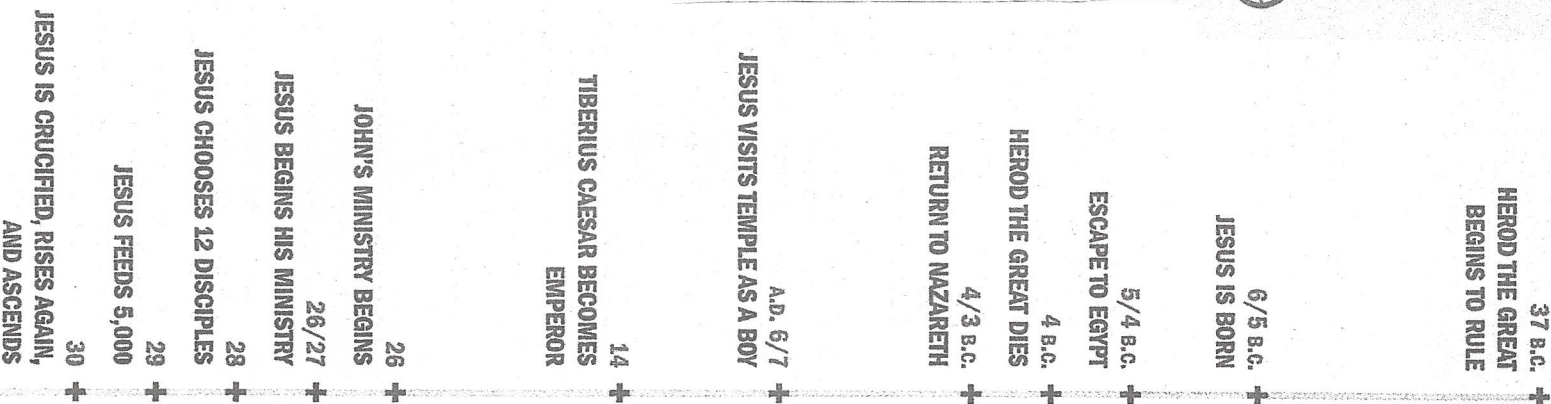
- 5:31-32 Jesus answered them, "Healthy people don't need a doctor—sick people do. I have come to call not those who think they are righteous, but those who know they are sinners and need to repent."
- 9:23-25 Then he said to the crowd, "If any of you wants to be my follower, you must turn from your selfish ways, take up your cross daily, and follow me. If you try to hang on to your life, you will lose it. But if you give up your life for my sake, you will save it. And what do you benefit if you gain the whole world but are yourself lost or destroyed?"
- 18:16-17 Then Jesus called for the children and said to the disciples, "Let the children come to me. Don't stop them! For the Kingdom of God belongs to those who are like these children. I tell you the truth, anyone who doesn't receive the Kingdom of God like a child will never enter it."

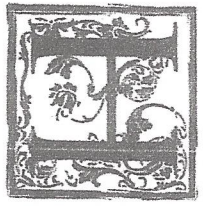
### THE MASCULINE PERSPECTIVE

- **BLIND LOVE:** Jesus noticed people who weren't highly valued in his day—women, children, and the poor. It's easy for us to categorize others. Some people seem to be unimportant, while some might be worth paying attention to because they can help us. So we cultivate relationships with the rich and powerful while ignoring the others. Jesus wasn't like that. He went out of his way to focus on individuals who needed him—regardless of status.

WHAT'S THE POINT OF  
**Luke?**  
+++  
Jesus cares  
about the  
individual.

## Timeline





ave you ever lost a wallet or a purse? Or far worse, perhaps you've had a moment when you turned around and realized your child had wandered off in a crowd. It's an awful feeling to know someone or something is lost.

Luke, the Bible's only Gentile author, was gripped by the needs of lost people. As we read his Gospel, we notice how he emphasized stories of the poor and downtrodden. Luke was a physician, sensitive to the needs of those who crossed his path. As he tells the story of Christ, the humanity of Jesus is revealed—we see how our Lord made salvation available to people on the margins of society, like needy widows, obscure shepherds, despised tax collectors, and troubled children. In chapter 15, Luke tells of three people who lost things very precious to them, and each story ends with the joy of reclamation. In Luke 19:10, he drove home his theme, saying: "For the Son of Man has come to seek and to save that which was lost."

Luke wrote with passion and conviction, but his Gospel isn't emotionally-driven; it's factually-based. In his opening paragraph, Luke prefaced his book by calling it an orderly account, well investigated, setting forth the certainty of the facts related to the life of Christ. From a literary perspective, Luke's writing stands out within ancient literature. From a faith perspective, his accuracy provides well-researched reasons to believe in Jesus, the one who came to seek and to save those who are lost.



**KEY THOUGHT:**

Jesus Christ is Savior for the entire world, for everyone, Jew and Gentile alike, for all are lost and need to be saved.



**KEY VERSE:**

"For the Son of Man has come to seek and to save that which was lost."  
Luke 19:10



**KEY ACTION:**

The followers of Christ must be gripped by the needs of lost people, seek them with the message of life, and rejoice with the angels when they come to Christ.



**KEY PRAYER:**

Lord, thank you for saving me and redeeming my soul.

**What's in a Name?**  
 The name Luke means "luminous" or "light." Both of Luke's books were addressed to someone named Theophilus, whose name means "lover of God" or "friend of God."

# LUKE

## DID YOU KNOW?

- ▶ Although divided into fewer chapters, the book of Luke is actually the longest of the four Gospels, having more verses and words than any of the other three. Luke also wrote the book of Acts, and the two books are often considered together as one continuous passage.
- ▶ Luke was not one of the original 12 apostles, and it is traditionally believed that he was a Gentile.

**God With Us**

Luke highlights both the earthly lineage and the deity of Christ. The phrase Son of Man appears 25 times, and kingdom of God appears 32 times.

### BY THE NUMBERS

24 CHAPTERS  
 1,151 VERSES  
 24,180 WORDS

### In the Word

Luke contains more details regarding the lineage, birth and early years of Jesus than any of the other Gospels. Jesus' family line is documented all the way back to Adam.

LIFE LESSONS: God cares deeply about the plight of the poor (12:33). God grants justice to those who ask for it (18:1-8).

## BASIC SURVEY

### LUKE

**AUTHOR:** Not stated, but traditionally Luke, a Gentile physician (Colossians 4:14, and missionary companion of the apostle Paul (2 Timothy 4:11).  
**DATE:** Probably by AD 60, while Paul was under house arrest in Rome.

**IN TEN WORDS OR LESS**

Jesus is Savior of all people, whether Jew or Gentile.

**DETAILS, PLEASE**

Luke's Gospel is addressed to Theophilus (1:3), who may have been a Roman official. Luke's book is the most universal of the four Gospels, and shows Jesus' compassion for all people: Roman soldiers (7:1-10), widows (7:11-17), the "sinful" (7:36-50), the chronically ill (8:43-48), lepers (17:11-19), and others. Luke also describes Jesus' resurrection, adding detailed accounts of His appearances to two believers on the Emmaus road and the remaining eleven disciples.

**QUOTABLE**

- > Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it (17:33 KJV).
- > For the Son of man is come to seek and to save that which was lost (19:10 KJV).

**UNIQUE AND UNUSUAL**

Luke is the only Gospel to share Jesus' stories ("parables") of the good Samaritan (10:25-37), the prodigal son (15:11-32), and the rich man and Lazarus (16:19-31). Luke is also the only Gospel to detail Jesus' actual birth and the words He spoke in childhood (both in chapter 2).

**SO WHAT?**

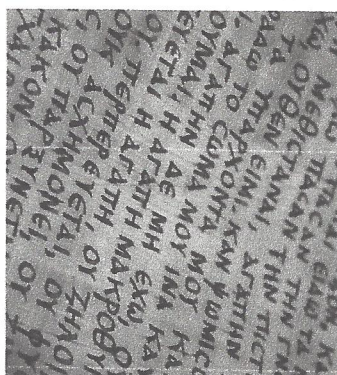
It doesn't matter who you are, where you come from, or what you've done—Jesus came to seek and to save you.

**READ LUKE 1-2**

- One-Month Course: your next reading is on page 195. →
- Three-Month Course: your next reading is on page 195. →
- Six-Month Course: your next reading is on page 190. →

## CLOSER LOOK

## A GOSPEL FOR THE GREEKS



Luke, a Greek physician, addressed his written account to a man named Theophilus. This parchment of 1 Corinthians 13:5 is written in Greek.

Luke was a Greek, the only non-Jewish Gospel writer, and a physician (Colossians 4:14). He was a traveling companion and personal aide of the apostle Paul for many years and apparently worked in the church in Philippi when not journeying with Paul. (Compare Acts 16:10–12; 17:1; 20:1–6, and notice the difference in “we/us” and “they”)

Luke’s Gospel is addressed to a man named Theophilus. In his introduction, he states, “I...decided to write an orderly account for you, most excellent Theophilus, so that you may know the certainty of the things you have been taught” (Luke 1:3–4 NIV). We don’t know who Theophilus was, though some believe he was a wealthy Greek or a Roman official in Philippi who had sponsored Luke’s trip to Judea to research his Gospel. Hence the Gospel was dedicated to him.

The Gospel of Matthew was too distinctly Jewish for many Gentiles—and it was the larger Gentile audience that Luke was writing for. They not only spoke and read Greek, but understood the world from a Greek worldview. Among other things, they had a concept of an “ideal man,” so Luke stressed Jesus’ love, compassion, and humanity. Luke traced Jesus’ genealogy beyond Abraham, the patriarch of the Jews, all the way back to Adam, “the son of God” (Luke 3:38 NIV), the common ancestor of everyone.

Luke’s Gospel, not surprisingly, uses Greek medical terms to describe the diseases that Jesus healed and avoids saying that the woman with the bleeding problem “suffered many things of many physicians” (Mark 5:26 KJV; see also Luke 8:43).

READ LUKE 12 AND 16.

● Six-Month Course: your next reading is on page 191.



## CLOSER LOOK

## JESUS’ LOVE AND COMPASSION

The Pharisees believed in God and knew that they must serve Him. But they weren’t motivated by love, rather by fear and religious duty. They were convinced that they were saved by their own righteousness—by scrupulously observing the Law of Moses and the many traditions and regulations that they had added to God’s Law.

Jesus pointed out that the greatest commandment was to love God with all their hearts and love their fellow man as themselves (Mark 12:28–31), but many Jews were focused on rigidly keeping the Law. This led them to judge and condemn the common poor who so often fell short. On the other hand, Jesus emphasized the centrality of love and taught the importance of mercy and forgiveness. This led to His reaching out to “sinners” whom the Pharisees pulled their robes away from in disgust (Matthew 9:9–13).

Jesus publicly showed great compassion and mercy toward a prostitute (Luke 7:36–50), and this scandalized righteous Jews. Later, Jesus had mercy on an adulterous woman, again upsetting the religious leaders because He refused to condemn her (John 8:2–11). They labeled Jesus “a friend of tax collectors and sinners” (Matthew 11:19 NIV).

The Samaritans were a mixed race of Jews and Gentiles, and believed only in the first five books of Moses, so that Jews despised them and had nothing to do with them. But Jesus associated with an adulterous Samaritan woman (John 4:1–42) and taught that Samaritans motivated by love were truly obeying God’s commands (Luke 10:25–37).

READ LUKE 7:29–50 AND 10:1–37.

● Six-Month Course: your next reading is on page 192.



## CLOSER LOOK

## THE COST OF DISCIPLESHIP

Jesus told those who desired to follow His teachings, “If you want to be my disciple, you must hate everyone else by comparison—your father and mother, wife and children, brothers and sisters—yes, even your own life. Otherwise, you cannot be my disciple” (Luke 14:26 NLT). He added, “You cannot become my disciple without giving up everything you own” (Luke 14:33 NLT). A disciple, Jesus stipulated, must “seek . . . first the kingdom of God” in all things (Matthew 6:33 KJV) and give God’s desires priority.

Jesus elaborated on this, saying, “If anyone desires to come after Me, let him deny himself, and take up his cross daily, and follow Me. For whoever desires to save his life will lose it, but whoever loses his life for My sake will save it” (Luke 9:23–24 NKJV). People often felt a desire to follow Jesus, but He warned that to be a Christian meant death to self on a daily basis. Seeking to preserve one’s life and live for the good things and the pleasures of this world short-circuit discipleship.

Jesus gave practical examples of what discipleship entailed. “As they were going along the road, someone said to Him, ‘I will follow You wherever You go.’ And Jesus said to him, ‘The foxes have holes and the birds of the air have nests, but the Son of Man has nowhere to lay His head’” (Luke 9:57–58 NASB). Being a disciple often means doing without the comforts and conveniences that most people take for granted.



In this painting, Jesus and His disciples are walking through a meadow. Jesus explained that to follow Him, a disciple must be willing to give up many comforts.

READ LUKE 9 AND 14.

● Six-Month Course: your next reading is on page 195.



## HIDDEN TREASURE

## SPIRITUAL FRUIT

Jesus gave a simple explanation of who is righteous and who is not. He said, “A good tree does not bear bad fruit, nor does a bad tree bear good fruit. For every tree is known by its own fruit” (Luke 6:43–44 NKJV). He then explained that whatever you have stored in your heart in “abundance” will eventually come out of your mouth. If you have evil thoughts and evil “treasure” stored up in your mind, it will manifest in your life. By the same token, if good thoughts and good “treasure” fill your heart, they, too, soon become evident. (See also Matthew 7:15–23.) Solomon warned, “Guard your heart above all else, for it determines the course of your life” (Proverbs 4:23 NLT).

READ LUKE 6 AND PROVERBS 27.

## HIDDEN TREASURE

## FEMALE DISCIPLES

Jesus had many female followers. When He toured Galilee, “he took his twelve disciples with him, along with some women who had been cured of evil spirits and diseases. Among them were Mary Magdalene . . . Joanna, the wife of Chuza, Herod’s business manager; Susanna; and many others who were contributing from their own resources to support Jesus and his disciples” (Luke 8:1–3 NLT). Mark also names Salome and Mary the mother of James (Mark 15:40). Salome was believed to be the mother of James and John (Matthew 20:20–21; 27:56). These six women “and many others” traveled with Jesus, and their financial support kept everyone going.

READ LUKE 8:1–3; 10:38–41; AND PROVERBS 31.

## HIDDEN TREASURE

## THE PRODIGAL SON

Jesus told a parable about a wealthy man with two sons. The youngest son begged his father to give him his share of the estate early, so the father did. Not long after, the youngest son left for a far country where he wasted his money on parties and prostitutes. After he had squandered everything, there was a famine, so half starving, he set out for his father's estate, intent on working as his hired servant. But his father kissed him and welcomed him back as his son. The older brother was indignant, but the father insisted, "We had to celebrate and be glad, because this brother of yours was dead and is alive again; he was lost and is found" (Luke 15:32 NIV).



This stained glass depicts the return of the prodigal son, a parable Jesus told to help His followers better understand that God will always welcome back those who have strayed from Him.

READ LUKE 15 AND PROVERBS 7.

## HIDDEN TREASURE

## PERSISTENT PRAYER

Jesus urged His disciples to pray persistently. First, He told them to imagine themselves like a man who banged on the door of his friend's house at midnight, demanding bread. He concluded, "Because of your shameless audacity he will surely get up and give you as much as you need. So I say to you: Ask and it will be given to you" (Luke 11:8-9 NIV). Jesus told another parable "to show them that they should always pray and not give up" (Luke 18:1 NIV). He described a widow who kept going to a judge, demanding that he give her justice. Even though he refused to listen at first, he eventually realized she wasn't going to give him any peace—so he answered her request.

READ LUKE 11 AND 18.

## LUKE IN REVIEW

## HOT SEAT

1. I am the father of John the Baptist. What priestly division do I belong to?

## WHO SAID IT?

2. "For my eyes have seen your salvation, which you have prepared in the sight of all nations."

## TIME TRAVELER

3. You are an 84-year-old widowed prophetess who spends night and day at the Temple praying. You are one of the first to see Jesus. What is your father's name?

## WHO SAID IT?

4. "Be content with your pay."

## MINUTIAE &amp; MISCELLANY

5. While Jesus is being tempted in the desert, he quotes three Old Testament verses. What book do these quotes come from?

## HOT SEAT

6. I am the crippled woman that Jesus healed on the Sabbath. How long had I been crippled?

- A. 20 years  
B. 18 years  
C. 30 years  
D. 37 years

## WHO SAID IT?

7. "We have left all we had to follow you!"

## TIME TRAVELER

8. You are the blind beggar who, despite being rebuked, called to Jesus for him to restore your sight. Where are you from?

- A. Jericho  
B. Jerusalem  
C. Damascus  
D. Bethlehem

## WHERE IN THE WORLD

9. When a complete lack of rain and a great famine lasted for three years and six months in the days of Elijah, God sent Elijah to a widow. In what town did she live?

## HOT SEAT

10. I was the governor of Syria about the time of the census that found Mary and Joseph traveling to Bethlehem. Who am I?

- A. Pontius Pilate  
B. Sheatiel  
C. Quirinius  
D. Zerubbabel

## WHO SAID IT?

11. "My soul glorifies the Lord and my spirit rejoices in God my Savior."

## MINUTIAE &amp; MISCELLANY

12. Jesus' followers loudly praised him as he entered Jerusalem on a donkey. This greatly annoyed some of the Pharisees, who asked Jesus to quiet his disciples. But Jesus said that if his disciples kept quiet, something else would "cry out" and praise him. What was he referring to?

- A. Birds  
B. Stones  
C. Buildings of the temple  
D. Children

## ANSWERS:

1. Levi (1:5) 2. Simoon (2:28) 3. Penuel (2:36-38) 4. John the Baptist (3:14) 5. Deuteronomy (4:1-15; see Deuteronomy 6:13, 16, 8:3) 6. B (13:10-16) 7. Peter (18:28) 8. A (18:35-43) 9. Zarephath (1:4) 10. C (1:2) 11. Mary (1:46-47) 12. B, B (1:9-10)

INTRODUCTION TO  
**LUKE**

**BACKGROUND**

Luke, the Gospel writer, was a physician, and the only Gentile contributor to the New Testament. Luke translates many Aramaic terms into their Greek equivalents and explains Jewish customs and geography to make Jesus more understandable to his Greek audience. Luke was also a faithful traveling companion of Paul. Paul referred to him as "Luke, the beloved physician" (Col 4:14).

Luke was not an eyewitness to the events of Jesus' life. Yet being a careful historian, he used eyewitness testimony to record his Gospel. The Acts of the Apostles, also written by Luke, is a continuation of the Gospel account. Both books are addressed to Theophilus, a name that means "lover of God."

**MESSAGE**

A skilled storyteller, Luke penned the most complete account of Jesus' ancestry, birth, life, death, and resurrection. His genealogical account goes back to Adam, emphasizing Jesus' connection to the whole human race.

**OUTLINE**

- I. The Son of Man Arrives** 1:1-2:52
- II. The Son of Man Ministers** 3:1-20
  - A. John the Baptist's ministry 3:21-4:13
  - B. Baptism, genealogy, and temptation 4:1-19-27
  - C. Healings, teachings, miracles
- III. The Son of Man Rejected** 19:28-22:6
  - A. The final week 22:7-53
  - B. The Last Supper and the mount of Olives 22:54-23:25
  - C. Jesus on trial 23:26-56
  - D. The crucifixion and burial
- IV. The Son of Man Glorified** 24:1-12
  - A. Women visit the tomb 24:1-3-35
  - B. On the road to Emmaus 24:36-49
  - C. Appearing to the disciples 24:50-53
  - D. The ascension

Luke refers to Jesus as the Son of man, a title used by the prophet Ezekiel. Only Luke's Gospel contains the birth narratives of John the Baptist and Jesus.

The reading of Isaiah 61:1-2 (see Luke 4:18-19) signals Jesus' fulfillment of that prophecy and the start of his public ministry. Luke presents Jesus as someone interested in the physical and spiritual needs of the poor, the grieving, the lost, and the sick; as a physician Luke includes details of Jesus' healing miracles. Many of his stories feature women, with their needs presented in a sympathetic light. Luke emphasizes Jesus' reliance on prayer and the work of the Holy Spirit. The book that started with gladsome birth announcements ends with the disciples worshipping "with great joy" (24:52) awaiting Pentecost.

**TIME**

Luke's Gospel was probably written in the early A.D. 60s. Having been with Paul during his Roman imprisonment (2 Tm 4:11), Luke may have traveled to Palestine to gather information from eyewitnesses of Jesus' ministry.

THE GOSPEL ACCORDING TO

**LUKE**

LUKE, A PHYSICIAN, WRITES WITH the compassion and warmth of a family doctor as he carefully documents the perfect humanity of the Son of Man, Jesus Christ. Luke emphasizes Jesus' ancestry, birth, and early life before moving carefully and chronologically through His earthly ministry. Growing belief and growing opposition develop side by side. Those who believe are challenged to count the cost of discipleship. Those who oppose will not be satisfied until the Son of Man hangs lifeless on a cross. But the Resurrection insures that His purpose will be fulfilled: "to seek and to save that which was lost" (19:10).

*Kata Loukan*, "According to Luke," is the ancient title that was added to this gospel at a very early date. The Greek name *Luke* appears only three times in the New Testament (Col. 4:14; 2 Tim. 4:11; Philem. 24).

**WATCH WORDS**

- bless (speak well of; speak a benediction over)—6:28 (also 1:28; 24:30)
- devour (eat or completely consume; exploit)—8:5 (also 15:30)
- mystery (God's secret plan, hidden from human understanding)—8:10
- humble (lack of pride; putting oneself in a lower position)—14:11 (also 3:5)
- soul (the inner self)—21:19 (also 2:35)

**SPOTLIGHT**

**WHAT A CREW**

The original twelve disciples of Jesus were a colorful collection. Here's the roster.

Name	Also called	Personality	Occupation
Andrew	brother of Simon Peter	Friendly, good networker	Fisherman
James	son of Alphaeus	(no clues given)	??
James	son of Zebedee, brother of John, "Son of Thunder"	Ambitious?	Fisherman
John	son of Zebedee, brother of James, "Son of Thunder"	Lots of heart	Fisherman
Judas	Thaddeus, son of James	Thoughtful (see John 14:22)	??
Judas	Iscaiot, i.e., "from Kerioth"; thus, the only disciple not from Galilee	Scheming and calculating.	??
Matthew	Levi	Mathematical	Tax collector
Nathanael	Bartholomew	Pure-hearted	??
Philip	??	Practical, realistic	??
Simon	Peter, brother of Andrew	Brash, spirited, hard worker	Fisherman
Simon	"the Zealot"	Patriotic	??
Thomas	Didymus, i.e., "the twin"	Careful, questioning	??

someone you  
should know.

## Herod Antipas

### Just Another Tyrant

WHEN YOU READ SOMETHING about Herod during Jesus' adult life, you're reading about Herod Antipas, one of the infamous members of the Herodian royal dynasty.

Herod Antipas ruled as tetrarch (a secondary prince governing in a Roman province) over Galilee and Perea for some four decades. He was born around 20 B.C., the son of Herod the Great (the Herod at the time of Jesus' birth) and Malthace, a Samaritan woman. Antipas spent much of his rule building various cities. It is possible that Joseph, Jesus' earthly father, could have worked as a carpenter on one of Herod's building projects. Sepphoris. Nazareth lay only about four miles from Sepphoris, the largest city in Galilee.

In A.D. 6, Antipas traveled to Rome with a delegation in an effort to pry his older brother, Archelaus, from his position as governor of Judea. Antipas came away with the right to use the dynastic name Herod, which he knew would give him additional leverage among his subjects back home.

Antipas is probably best remembered for imprisoning and executing John the Baptist. In about A.D. 29, during a visit to his half brother Philip, Antipas fell in love with Philip's wife, Herodias (who also happened to be a granddaughter of Herod the Great and a niece of both Philip and Antipas).

Despite Old Testament commands to the contrary (Leviticus 18:16; 20:21), Antipas divorced his wife and married Herodias, thus earning John the Baptist's frequent and heated denunciations. Antipas imprisoned John to quiet his tongue, and Herodias eventually tricked her new husband into having John killed (Matthew 14:3-11). Because the people considered John a prophet, they never forgave Antipas.

When Antipas heard about the miracles of Jesus, he first wondered whether John had risen from the dead. Later he tried to get Jesus to leave his realm through a threat, delivered by the Pharisees, that he intended to kill the Lord (Luke 13:31). Jesus called Antipas "that fox" and, in essence, replied that the tetrarch held no power over him. He would do what he came to do, regardless of any royal threats.

In time, Antipas got to see for himself what this Jesus was all about. During a visit to Jerusalem, the Roman governor of Judea, Pilate, sent Jesus to Antipas in a futile effort to avoid having to decide Jesus' fate. Luke says that Antipas "was delighted at the opportunity to see Jesus, because he had heard about him and had been hoping for a long time to see him perform a miracle. He asked Jesus question after question, but Jesus refused to answer" (23:8-9). In the end, after mocking him, Antipas sent Jesus back to Pilate. Luke adds, "Herod and Pilate, who had been enemies before, became friends that day" (23:12).

The sly Antipas lost his rule and his lands in A.D. 39 to his nephew, Herod Agrippa. The emperor exiled him to what is now France, and Antipas quickly disappeared from history, just one more tyrant who earned God's judgment.

**THE POINT:** Those who treat God's things as little things end up as nothings.

someone you  
should know.

## John the Baptist

### When Doubts Follow Trouble

THE MAN KNOWN AS John the Baptist was truly a remarkable person. Even before his conception, God announced the major role he would play in the drama of human history. An angel called him "great in the eyes of the Lord" and predicted he would "be a man with the spirit and power of Elijah" (Luke 1:15, 17). As an adult preacher he drew great crowds to the desert to hear his preaching as he prepared the way for the coming Messiah. Even Jesus Christ said of him, "I tell you the truth, of all who have ever lived, none is greater than John the Baptist" (Matthew 11:11).

And yet this national hero, this "miracle baby" of an elderly couple, this fiery preacher of repentance, this cousin of Jesus of Nazareth, almost succumbed to discouragement and doubt when severe trouble dogged his steps.

When John saw the Holy Spirit descend upon Jesus at his baptism, he had no doubt that Jesus was God's promised Messiah. God had previously revealed to him, "The one on whom you see the Spirit descend and rest is the one who will baptize with the Holy Spirit." John was confident enough to point Jesus out to his disciples, loudly declaring, "Look! There is the Lamb of God!" (John 1:33, 36).

When Herod jailed John for preaching against the king's public adultery, John's confidence waned.

Still, when Herod jailed John for preaching against the king's public adultery, John's confidence waned. He looked out from behind gray bars at the cruel faces of the guards he feared would soon execute him, and he grew discouraged, even depressed. Had he somehow gotten it all wrong?

He sent some of his disciples to ask Jesus a question full of doubt: "Are you the Messiah we've been expecting, or should we keep looking for someone else?" (Matthew 11:3).

Reading about John's unbelief, we might wish to rebuke him. We might scold him for his doubt in light of his miraculous birth and former confidence. Jesus did none of those things. Instead, this Savior, who would "not crush the weakest reed or put out a flickering candle" (Matthew 12:20), gently described all his ongoing miracles: the blind seeing, the lame walking, the deaf hearing, the dead rising, the poor hearing the Good News. He then told John's men to tell their discouraged leader, "God blesses those who do not turn away because of me" (Matthew 11:6).

Personal troubles have a way of causing the most resilient among us to doubt our calling, our faith, and our God. Thankfully, we have a Lord who "understands our weaknesses, for he faced all of the same testings we do" (Hebrews 4:15). And he promises us the mercy and grace that we need (Hebrews 4:16).

**THE POINT:** God confronts our doubts with his blessings.



# LUKE

## THE BIG PICTURE

Tradition maintains that Luke was a physician as well as a historian. Luke pictured Jesus as a man who cared greatly for suffering and down-trodden people, a man who brought healing to the hurting. Through Jesus' genealogy, Luke traced Jesus' human ancestors back to Adam, the father of the human race. Luke's stories about Jesus focused on his relationships with individual people. Jesus paid special attention to people who were often ignored in society — women, children, the poor, prostitutes, despised tax collectors and sinners of every sort.

Jesus offered salvation, strength and restoration to everyone he met. But by far Jesus' greatest concern was for the outcasts of society. Luke stressed Jesus' humanity and compassion more than any of the other gospel writers did. Luke's narrative clearly shows God, through his Son Jesus, reaching out in love to the unlovable of our world. Ever since Adam and Eve's first sin in the Garden of Eden, God has desired and pursued the restoration of sinful people. His love and concern for us are unstoppable!

As we dare to see the truth of our lives, many of us discover just how terrible and destructive our mistakes have been. As we seek God and ask him to illuminate our lives, we may begin to see how sinful and broken we really are. We may wonder whether there is any hope for us at all. How could God care for us when we fall so far short of his perfect will? The Gospel of Luke gives us hope as we see God's compassion toward people who are a lot like us. God wants to show us how much he loves us, regardless of our sin or how far we fall short of his perfect will.

## SPIRITUAL RENEWAL THEMES

### JESUS LOVES THE OUTCAST

Jesus paid special attention to the poor, the despised, the hurt and the sinful. He rejected no one; he ignored no one. And no one today is beyond the scope of Jesus' love or ability to help — including us. Jesus cares for us no matter what we have done, what we have failed to do, what we have suffered or what suffering we have caused others. Only Jesus' deep love can satisfy our needs and draw us to God himself. When we face our weakness, we may feel that no one can understand us or care for us. Luke shows us that God both understands and cares. We can safely surrender our lives to him!

A. THE SAVIOR'S BIRTH AND PREPARATION (1:1 — 4:13)

B. THE SAVIOR'S MINISTRY IN WORD AND DEED (4:14 — 21:38)

1. Jesus' Ministry in Galilee (4:14 — 9:50)
2. Jesus' Ministry on the Way to Jerusalem (9:51 — 19:27)
3. Jesus' Ministry in Jerusalem (19:28 — 21:38)

C. THE SAVIOR'S DEATH AND RESURRECTION (22:1 — 24:53)

### Essential Facts

#### PURPOSE:

To confirm the historical record of the life of Jesus Christ and to present his message of hope and salvation to all who turn to him.

#### AUTHOR:

Luke the physician.

#### AUDIENCE:

Theophilus, whose name means "lover of God."

#### DATE WRITTEN:

Probably about AD 60.

#### KEY VERSES:

"Jesus said to him, 'Today salvation has come to this house, because this man, too, is a son of Abraham. For the Son of Man came to seek and to save the lost'" (19:9 - 10).

#### KEY PEOPLE AND RELATIONSHIPS:

Jesus and his disciples; Zechariah and Elizabeth; Mary, Mary Magdalene and John the Baptist.

#### SPECIAL FEATURES:

Luke focused on Jesus' relationships with people, particularly those who were in need, placing special emphasis on the role of women.

### THE POWER OF THE RESURRECTION

Paul wrote to the Philippians and rejoiced that he could "know Christ — yes, to know the power of his resurrection and participation in his sufferings" (Philippians 3:10). Like the other Gospel writers, Luke recorded in detail the events surrounding the death and resurrection of Jesus. There is no greater example of God's power at work than that of bringing the dead back to life. God specializes in demonstrating that kind of power as we experience his work within us. With God, nothing is too difficult.

### GOD'S PASSION FOR OUR SPIRITUAL RENEWAL

God cares about our spiritual renewal even more than we do — that's how much he loves and cares for us. Jesus showed us this aspect of God's nature through his interest in people and relationships. Jesus cared for his followers and friends. He was interested in all types of people — men, women and children. His concern transcended all barriers and extended to all that he met. Jesus wanted people to be spiritually alive, growing and fruitful. As we come to know him and share his heart, we will experience his passion for our spiritual renewal. He died that we might live.

### THE POWER OF THE HOLY SPIRIT

Jesus lived his life in complete dependence on the Holy Spirit. The Holy Spirit was present at Jesus' birth, his baptism, in his ministry and in his resurrection. The Father sent the Holy Spirit to confirm Jesus' authority. Today the Holy Spirit is given to empower us to live as God wants us to live. By faith, we can have the Holy Spirit's presence and power within us.

# LUKE

Imagine you were a shepherd out in the field at night. You are minding your own business walking around the perimeter, checking to see that your animals are safe from enemies and rounding up strays. All of a sudden the sky lights up as bright as day. An angel suddenly tells you, "Don't be afraid, for look, I proclaim to you good news of great joy that will be for all the people: Today a Savior, who is Messiah the Lord, was born for you in the city of David" (2:10-11).

How's that? The Savior—the Lord—was born? You can hardly believe your ears. The people of Israel have been expecting the coming Messiah for centuries, thanks to the prophecies of individuals like Isaiah, Micah, and Zechariah. Now, tonight, in the middle of a herd of sheep, you hear that those prophecies are being fulfilled. It is a moment you'll never forget. Likewise, for all patient, faith-filled Israelites the news of the Savior will be monumental.

Luke, a Gentile physician, knew that when he penned his Gospel—the only Gospel written by a Gentile—he didn't quite "fit in" with the Jewish believers, because he hadn't been raised in their traditions. Neither was he completely at home with his Gentile friends. That's because Luke had accepted Jesus as Savior. As someone who traveled on missionary journeys with the Apostle Paul, he also knew that he would have to provide convincing proof to get doubting Gentiles to accept the truth as well.

In Luke's Gospel, you'll find parables, miracles, and other accounts that point to Jesus as the Savior. Luke was a historian who carefully investigated the facts. Through the stories of lost things like a sheep, a coin, and a son (chap. 15), to lost folks like Zacchaeus the tax collector (chap. 19) and a thief crucified alongside Jesus (23:43), to even focusing on many of the women with whom Jesus interacted (women being considered second-class citizens in this ancient culture), Luke reminded his audience that Jesus offers salvation to anyone who believes.

Luke wasn't afraid to spread the Good News that Jesus

came to both the Jews and Gentiles. After Jesus was resurrected, He explained in no uncertain terms that His message was to be shared with all. "This is what is written: the Messiah would suffer and rise from the dead the third day, and repentance for forgiveness of sins would be proclaimed in His name to all the nations, beginning at Jerusalem" (24:46-47).

All nations. That includes you, your family, your friends, your neighbors. No matter where they were born, or what city they call home, Jesus Christ saves anyone who will believe in Him. Share the good news!

**Author:** Luke, a Gentile physician who traveled with Paul on his missionary journeys

**Date:** Written around A.D. 60, the Gospel of Luke covers the birth of John the Baptist through the birth, ministry, crucifixion and resurrection of Jesus

## What in the world is going on?

ca 300 B.C.–A.D. 100

The Chicanel, an early Mayan civilization in the Late Formative period, flourishes in the lowlands of Guatemala

ca 247 B.C.–A.D. 224

The era of the Parthian Empire (established by Arsaces in what is now Khorāsen, Iran)

206 B.C.–A.D. 220

Han Dynasty in China (an era interrupted by the Xin dynasty in A.D. 9–25); the Silk Road, a trading route that connected China to western countries, was in use especially during the era of the Roman Empire

200 B.C.–A.D. 500

A Native American culture known for its burial mounds thrives at Hopewell, in southern Ohio

ca 200 B.C.–A.D. 68

The Dead Sea Scrolls, found in 1947–1956, date from this era  
Julius Caesar is assassinated on the Ides of March (March 15)

44 B.C.

37–4 B.C.

Herod the Great is king of Judea  
The era of the Roman Empire

27 B.C.–A.D. 476

The reign of Augustus Caesar (Octavian, the adopted son of Julius Caesar) is also *Pax Romana*—the era of peace in the Mediterranean world

20 B.C.

King Herod begins massive reconstruction on the temple in Jerusalem  
Jesus is born

6 B.C.

A.D. 4

After the visit of the Magi, Jesus and His family escape to Egypt  
Twelve-year-old Jesus visits the temple in Jerusalem

A.D. 6

A.D. 8

The Julian calendar, established by Julius Caesar, is finally in use  
Galatphas is the high priest in Jerusalem

A.D. 18–36

The Eastern Han dynasty is in force in China  
Years of Jesus' ministry

A.D. 25–220

A.D. 26–30

Pontius Pilate is the governor of Judea

A.D. 26–36

Jesus is crucified, resurrected, and ascends to heaven

A.D. 30

Luke joins Paul, Silas, and Timothy during Paul's second missionary journey

ca A.D. 51

Luke writes his Gospel

ca A.D. 60

# Faithful Mary

Luke 1:26-38

**HOW WOULD YOU REACT** if an angel dropped by for a visit? If something like the angel Gabriel's visit to Mary happened to us, we might think we'd blundered into an episode of "The X-Files." Mary was a good girl who was minding her own business when her life—and the direction of the entire human race—was forever changed by the appearance of the angel Gabriel.

Very often when angels appear in the Bible, the people who see them are terrified. Mary was no exception. After his initial greeting, the angel Gabriel said to Mary, "Don't be afraid." But the more Mary heard, the more confusing the angel's message became. God would visit her. She would become pregnant—even though she was a virgin. And this baby would somehow be the Son of God!

Yet despite her fear and confusion, this young woman responded in a way that demonstrated her absolute faith in God: "I am the Lord's servant. May everything you have said about me come true" (Luke 1:38).

Mary's faithful response should serve as a model for all of us. Just imagine the kind of results we might see if we always responded to God's initiatives with the kind of gracious acceptance and submission that Mary exhibited.

# Extravagant Love

Luke 7:36-50

**JESUS SAID MANY CRITICAL THINGS** about Pharisees, but when a Pharisee named Simon invited him to his house for a meal, Jesus accepted. There was more going on here than a simple dinner, however. Simon was trying to figure out who Jesus really was. Then, suddenly, an "immoral woman" who had no such doubts expressed her love in the most personal of ways.

Simon didn't like it when the woman—who was probably a prostitute—crashed his party for Jesus. Simon didn't want her in his house.

Simon was even less impressed by the extravagant means she used to shower Jesus with her affection. She wept, letting her tears fall on his feet. She kissed his feet with her lips. And she anointed his feet with expensive perfume.

Simon was disgusted, and he thought Jesus should be disgusted, too. When Jesus wasn't, Simon concluded in his own mind that Jesus wasn't really a godly prophet. If he were, he would have known how sinful this woman was and rejected her extravagant displays.

Reading Simon's mind, Jesus explained what was happening. He used an example the Pharisee could understand—money. As he told the story about two debtors who were forgiven, Jesus let Simon know that the sinful woman so despised by the Pharisees understood more about God's grace than Simon did.

The passage doesn't tell us what happened to Simon. We can hope that he realized the error of his hasty conclusion and turned from his sin in faith. More likely, based on what we know about other Pharisees, he remained too smug and self-assured to seek Jesus' forgiveness. But the woman went away full of faith and peace.

# A Woman's Need or Man's Laws?

Luke 13:10-17

**THE RELIGIOUS LEADERS** of Jesus' day tried again and again to trick him into violating Jewish law. One test involved healing on the Sabbath.

Jesus was teaching in a synagogue when his gaze fell upon a crippled woman. She had been afflicted by an evil spirit for 18 years and was unable to stand up straight. Jesus knew that his enemies would condemn healing on the Sabbath as illegal "work," but he also knew how much more God cared for people than for people's misinterpretation of his laws. Jesus considered the situation—a woman's need versus the laws of men. It was no contest. "Dear woman," he said, "you are healed of your sickness!" (Luke 13:12).

It was time to address the criticisms of the indignant synagogue leader.

Jesus acknowledged that God had commanded his people to labor for six days and to rest on the Sabbath. But by "rest," did God really mean for his people to ignore the needs of those around them? Jesus made the answer clear with a question: "Don't you untie your ox or your donkey from its stall on the Sabbath and lead it out for water?" (13:15). The synagogue leader could say nothing in response, for his answer must have been affirmative. Then Jesus asked another rhetorical question: "This dear woman, a daughter of Abraham, has been held in bondage by Satan for eighteen years. Isn't it right that she be released, even on the Sabbath?" (13:16).

The leaders were such hard-core legalists, so narrow-minded about observing God's law and their additions to it, that they turned their backs on the love and mercy at the heart of God's original commands. It was a common fallacy in Jesus' day—and one many fall into in our own time as well.

The next time you're tempted to wield God's law like a hammer, consider the simple truth Jesus revealed to the upright religious leaders that day.

## Honestly Admitting Our Needs

Luke 11:5-13

Part of speaking the truth to ourselves and others involves admitting that we have needs. We must rid ourselves of the pride and self-sufficiency that inhibit our confession of vulnerability or need for others. Confessing our needs can be just as important as confessing our sins and shortcomings.

God wants us to ask him for what we need. In fact, Jesus urged his followers, "Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. For everyone who asks receives; the one who seeks finds; and to the one who knocks, the door will be opened" (Luke 11:9-10). Jesus also said, "Which of you, if your son asks for bread, will give him a stone? Or if he asks for a fish, will you give him a snake? If you, then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give good gifts to those who ask him!" (Matthew 7:9-11).

God wants to give us good things. But we must humbly admit that we have needs. We must even be willing, if God directs us to do so, to ask others for help. But we can't ask God for help just once and be done with it. We must be persistent and ask whenever we have needs, bringing them to him as they arise. We can be assured that our loving heavenly Father will respond lovingly—perhaps even through the generosity of others.

Turn to Acts 26.

## ACCEPT RESPONSIBILITY

### Responsible to God in Business

Luke 19:1-10

The "rules" practiced in today's business world are not always the same as God's rules. We may get caught up in the game of business, trying to accumulate as much as we can or cheating others by not giving them their fair share. God will hold us accountable for this, and we must take responsibility if we have sinned in this way.

Zacchaeus's hunger for riches drove him to take more than his fair share of the money while collecting taxes from the Jews for the Roman government. His own people hated him as an extortionist and a traitor. But when Jesus reached out to him, Zacchaeus changed dramatically. "Zacchaeus stood up and said to the Lord, 'Look, Lord! Here and now I give half of my possessions to the poor, and if I have cheated anybody out of anything, I will pay back four times the amount.' Jesus said to him, 'Today salvation has come to this house'" (Luke 19:8-9).

True spiritual growth will be evidenced in practical ways. When we honestly reflect on our lives, we must consider whether we have taken more than our fair share in our dealings—business and personal. If so, it is our responsibility to give back whatever we have taken unjustly. We are responsible to God for our financial dealings as well as our spiritual choices and lifestyle.

Turn to Romans 6.

LUKE 15:25

## PERSONAL STORIES

### Shawn: Embracing Faith . . . Again

Shawn was raised in a Christian home and served in his youth ministry, yet by age 15 he doubted whether his faith was real. He wondered if he believed just because of his family's faith background. He expressed his concern to a church leader, but was told, "You just need faith."

But that didn't answer Shawn's doubts about whether Jesus really returned to life or whether there was evidence that the Bible was God's Word. A friend at school overheard Shawn's skepticism and encouraged him to investigate. He asked Shawn, "How will you know if you don't find out for yourself?"

Over the next several weeks, Shawn began to read the Gospels and research the evidence for the Bible's accuracy. He came across tons of research on the Internet and checked out several books from his local library. In the process, he realized that a lot of historical evidence supports the Bible. It didn't answer every doubt, but Shawn noticed that the Christian faith was based on good evidence, not blind faith.

By the end of his study, Shawn embraced Christian faith with a new confidence. He not only believed in Jesus, he *knew* there was substantial evidence to confirm his beliefs.

Now when people share their doubts with Shawn, he speaks boldly about what he believes. Rather than putting down others who have questions, he encourages the questioning because, as Shawn discovered, "The evidence is there. You just need to take the time to look for it."

Someone you should know.

# Zechariah the Priest

## Dull Old Faithful

NOTHING EXCITING EVER HAPPENED to Zechariah. Year after year, he functioned as a priest in the dusty hill country of Judea, where there wasn't much to do but look out the window and watch the sand blow. The one break in Zechariah's routine was when he went twice a year or so to Jerusalem for his group's rotation as Temple priests for the week. Then he headed back home for more of the same old schedule.

Zechariah's wife, Elizabeth, was about as unexciting as he was. They didn't even have children to liven things up. They had wanted to have a family, but . . . no such luck. Dark hair had now turned to gray. Elizabeth was well beyond her childbearing years. The aging couple had grown accustomed to the numbing regularity of life.

And then . . . during one of Zechariah's trips to the big city, while he was in the middle of conducting his well-memorized worship liturgy in the Temple, the angel Gabriel showed up! Zechariah was terrified. The angel reassured him and told him that Elizabeth would soon have a baby, a boy who would "be great in the eyes of the Lord. . . . And he will

### Zechariah

discovered that God's ideas about who is "qualified" may be very different from our own.

turn many Israelites to the Lord their God. He will be a man with the spirit and power of Elijah" (Luke 1:15-17).

Zechariah should have responded to Gabriel's announcement by either praising God or saying nothing at all. When he instead said he thought maybe the angel had gotten the wrong fellow, Gabriel drove home the point that it's not real smart to belittle the Almighty's ideas. As a result of his unbelief, Zechariah spent the next nine months unable to speak. (How he ever explained all this to Elizabeth when he got home, we'll never know. Must have been a pretty long memo.)

In due time, Elizabeth miraculously conceived a child, just as the angel had promised. The town was no doubt shocked, away my disgrace of having no children" (1:25).

Zechariah found out that day in the Temple that God sometimes has very different ideas from ours about who is qualified to play a role in his work. God wasn't looking for the sharpest, most urbane, most virile young couple to raise the Messiah's forerunner. He was quite content to use a small-town couple who were well past their prime. As is so often the case in Scripture, God was attracted not to self-assurance but to humble weakness.

**THE POINT:** Sometimes God's ideas leave us speechless—but more fulfilled than we would ever otherwise be.

# Healing a Widow's Grief

Luke 7:11-18

**THE OLD TESTAMENT** makes it clear that God has a special care and concern for widows. Commands to care for widows and treat them with respect are repeatedly expressed in Jewish law and in the pronouncements of the prophets.

Jesus could have preached hundreds of sermons on caring for widows. But here he decided to express his commitment by reaching out in love to one particular widow who had lost her only son.

Part of what makes this passage so unique is that the woman apparently never even approached Jesus with a request. Rather, Jesus came upon the funeral procession as he approached the tiny village of Nain. Life had brought this poor woman more than her share of pain and suffering. First she had lost her husband. Now her only son had died. With the men in her life gone, she was now in danger of poverty and homelessness in addition to her loneliness and grief.

Jesus could see the pain that was tearing her heart in two. "When the Lord saw her, his heart overflowed with compassion" (Luke 7:13).

He didn't wait for her to approach him. He went straight to her and comforted her. "Don't cry!" he said. Then he walked over to the coffin and brought her dead son back to life.

The rest of us may not be able to perform miracles like this one. But we can be mindful of the widows among us and be compassionate to them in their suffering.

## She Got What She Wanted

Luke 18:1-8

**WHEN JESUS WANTED** to teach his disciples about the need for constant prayer, he used a concrete example we can all understand.

A widow who had been wronged decided to set things right, so she approached a local judge with her petition. The woman was most likely part of her town's impoverished underclass, while the judge was a member of the town elite. In addition to the inequality of her social status, there was the issue of gender. The widow was less likely to receive the judge's help simply because she was a woman. It would have been easy for the judge to ignore the woman—and at first, that's exactly what he did. After all, she had no social standing, and she was a woman—therefore not entitled to a hearing by the wicked judge's standards. But the widow was determined. Day after day she returned to ask the judge for justice until at last she wore the man down.

In our day, men often have more power than women. Whether in business, politics, or the administration of churches and ministries, men occupy most of the top spots, and women make do with the rest. Some might argue that God's designed roles for men and women mandate that men wield more authority. But no one could deny that God is displeased when women are unfairly discriminated against. In Jesus' day, gender-based disparities were even more pronounced than they are now.

Jesus used some of these inequalities to illustrate the differences between humans and God. He taught that God is the Creator, and we are mere creatures. There's no equality in this relationship, but God demolishes the gulf separating us from him by giving us the gift of prayer, which we can use to plead our case before his throne.

God is not like the wicked judge in this story. Because of his great love for us, he wants us to pray and promises to answer our petitions. But he wants us to persist in our requests just like the widow persisted with the judge. This doesn't mean that God will give us whatever we want just because we keep asking him. But it does mean that he will answer our requests when we ask him for justice and wisdom.

The next time you have a request for God, think of the persistent widow, and make your case with as much energy, constancy, and determination as she employed.

# LUKE

uke was a doctor who traveled with the apostle Paul.

Luke wrote this book to let people know that there was one perfect human being: Jesus Christ. Luke carefully gathered stories about Jesus from people who remembered his life and teachings. Luke shows what kind of person Jesus was. He was not proud. He was humble, and he cared deeply for children, the poor, and the weak. Jesus loved the people that others ignored. Jesus loves us, too—no matter who we are.

## Headlines

**ANGELS MAKE AN ANNOUNCEMENT**  
Luke 2, page 1402

**JOHN MAKES WAY FOR MESSIAH**  
Luke 3, page 1404

**APOSTLES GET SPECIAL POWERS**  
Luke 9:1-6, page 1416

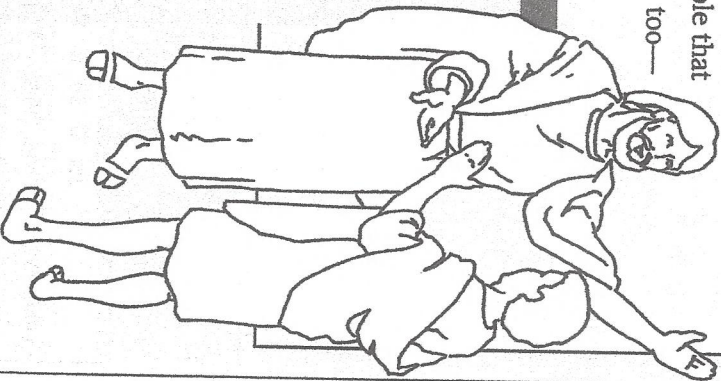
**SNAKES AND SCORPIONS MAKE POOR GIFTS**  
Luke 11:11-13, page 1421

**LOST SON RETURNS**  
Luke 15:11-32, page 1429

**JESUS GETS MAN OUT OF TREE**  
Luke 19:1-10, page 1434

**CROWD SEES INNOCENT MAN DIE**  
Luke 23:44-49, page 1443

**MYSTERY OF THE EMPTY TOMBS**  
Luke 24, page 1444



WHY ARE THE PHARISEES ANGRY THAT JESUS IS HEALING THIS MAN? SEE LUKE 6:6-11.

## Were Jesus and His Disciples Homeless?

It's strange to think of Jesus and his disciples as homeless people. But Jesus once said, "Foxes have holes, and birds have nests, but the Son of Man has nowhere to sleep" (Luke 9:58). As Jesus traveled, spreading the Good News, he and his disciples stayed in the homes of kind strangers. When Jesus sent the disciples out to spread the news on their own, they went without money or possessions (see Luke 10:1-12).

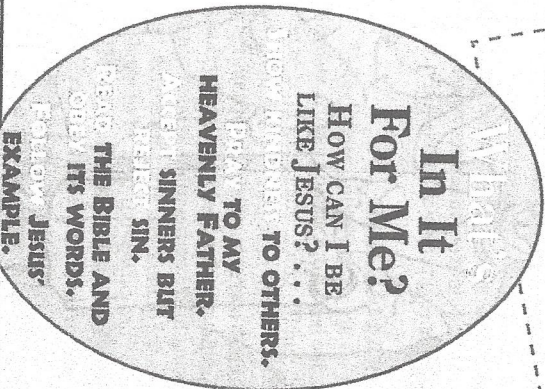
It is important that we don't look down on poor people, including those without homes. It is much better to be kind to people who lack the things we have. After all, once our Lord Jesus was one of them!

**What did material possessions cost the rich fool? His life!** (See Luke 12:13-21.)

## Women's Liberation

Women are just as important as men. But at one time, women couldn't own property or vote. So women fought for and won these rights. Today, women are fighting for the right to be paid the same wage as men who do the same job. Women have not won this right yet, but they are still fighting.

God created men and women to be different, but they are equally special. In Jesus' time, women were not treated as equals to men. But Jesus showed that he appreciated and respected women by including them as his followers and close friends. We can help women know that they are special to God by appreciating and respecting them, too.



## MONEY MATTERS

Luke says a lot about money. What can we learn from this book?

- Don't do wrong to get money (Luke 3:12-14).
- Use money to support God's work (Luke 8:3)
- Don't depend on riches (Luke 12:16-21).
- Don't worry about needing money to buy your food. Trust God (Luke 12:29-30).
- Use money wisely to serve God (Luke 19:11-27).
- Use money to pay taxes (Luke 20:20-25).

