



13 BIBLE STUDIES FOR YOUTH

**DISCOVERING
LUKE**

BY GENE SANFORD

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**BIBLE STUDY AND QUIZZING
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LEADER'S GUIDE OVERVIEW

Discovering Luke is best used in a "Discovery Group" setting. A Discovery Group is a group of youth committed to growing in God's Word, meeting regularly for a set period of time to study and share. The use of Discovery Groups is described in more detail in the next section of this guide. It also serves as a great group study workbook for youth involved in Bible quizzing.

Here are some guidelines to help facilitate your use of *Discovering Luke*:

- This study is divided into 13 Study sessions. Each Group Study lesson is written to take approximately 45 minutes. This Bible study is meant to be only a part of a total session that includes you and your youth sharing insights from your Personal Study times (if you are using a companion student resource) plus events and activities of the week and ending with prayer. A meeting of an hour to an hour and a half will provide adequate time for these components.
- Each Group Study session covers a specific section of Acts and also identifies a key verse for you and your participants to memorize.
- This leader's guide gives you a complete session plan for the entire Bible study portion of your weekly meeting. Each session contains the following elements designed to assist you in your preparation and presentation.
 - **TEACHING AIMS** and **PERSPECTIVE**--these will help you gain an understanding of the "main points" of the lesson.
 - **BIBLE BACKGROUND**--this extensive section will provide you with additional information that will broaden your understanding of the passage being discussed.
- The actual group study time is designed to take place through the structure of the session activities. After you've prepared yourself through studying the Purpose, Perspective, and Bible Background, read through the session activities to develop an understanding of what to expect from the coming group study time. Make sure you understand exactly what is intended to happen through each activity; remember, also, that these activities are here to assist you. Feel free to adjust them as necessary to fit your group environment, resources, and/or time frame.
- Regarding the group activities, you will find specific instructions that actually say, "**Say, ...**" or are printed in **bold italics**. This does not mean that you must quote this information word for word to your students. We've included this material only as a guide for you regarding what we recommend to be communicated to your group.
- Each session provides you with four activities, each one intended to bring your students into an encounter with the Scripture through a certain perspective. These activities are: *Engage the Word*, *Explore the Word*, *Examine the Word*, and *Experience the Word*. The session activities are intended to give you strong teaching options without neglecting your own creativity. Adapt and tailor the sessions to meet the individual needs and personalities of your group.
- Students are encouraged to keep personal notebooks as they read and study during the next several weeks. During the group sessions, they will often be asked to reflect in writing. Encouraging each youth to have a "notebook-type" journal will keep you from having to provide blank notepaper each time.

The first place to start on your journey through these books of the Bible is with the Word itself. Read through the books entirely before you begin your Bible studies. Then look through this leader's guide and acquaint yourself with their contents.

GUIDE TO DISCOVERY GROUPS

An effective small-group Bible study ministry for youth in the local church begins with Discovery Groups. Discovery Groups are important for:

- **communicating acceptance**
- **teaching by example**
- **building personal relationships**
- **modeling discipleship in a real-life setting**

There are many ways to start a Discovery Group in your church. The best way is to **invite** all of your youths to be involved. Use posters and promotional announcements beginning two or three weeks in advance to spread the word about the group. Contact persons you feel would especially benefit from the study. Also, make personal contact with those whom you think will be involved in youth Bible quizzing in the coming year, encouraging them to be involved in the group.

Another way to form a Discovery Group is to hand-pick youth who are already strongly committed to becoming all God wants them to be. These highly motivated youth will usually respond more eagerly to discipling than students at an earlier stage in their spiritual maturation. This approach to discipling is biblical and appropriate for leadership development and training; if you are not convinced, spend some time reading through the Gospels, noticing the approach Jesus chose in His training of the Twelve.

But remember, every Christian needs to be discipled and belong to a warm, accepting fellowship. In such a loving fellowship, halfhearted disciples will start to catch a vision of their potential and will begin to develop a taste for further growth.

In many churches, all the youths will fit into a single small group. If you need more than one group, however, consider providing different groups for those with different levels of commitment. You may want to hand-pick a group for in-depth discipling, then provide other groups for those not yet ready for the intense commitment expected at this level. Rather than dividing the youths arbitrarily, you may want to set specific conditions for membership in the more in-depth group. These conditions might include disciplines of attendance, spiritual journaling, Bible study, accountability, and so on.

Any Discovery Group member must exhibit some level of **commitment**. An obvious minimum commitment is to attend the group regularly. To build mutual trust in the group, members have to get to know each other. If one group member drops in only occasionally, he or she will be a relative stranger to the rest of the group . . . at least at the level of sharing possible in the Discovery Group. The presence of a relative stranger will immediately reduce the trust level in the group, limiting the openness of sharing. Of course, some absences are inevitable. The needed commitment here is for each group member to make group attendance a very high priority so that attendance is regular. A discussion of the priority of group attendance can be helpful in the early weeks of the group.

What's the best **time** for a Discovery Group? Again, it depends upon your goals and the personality of your group. Some youths can commit themselves to a weeknight meeting, while others may find a weekend afternoon meeting is best.

How long should we continue the Discovery Group? As long as the youths involved can stay committed. Some groups have continued year-round. Once they finished the 13-week study from the Discovering Series workbooks, they worked chapter-by-chapter on other books of the Bible or started on a new Discovering Series workbook.

It is generally best to run the group for 13 weeks. After the study has finished, there may be other youths who want to be a part of the Discovering Group. If so, locate a leader for them. Some of the youths in the original group may want to continue, while others focus more on other activities. If you cannot continue as a leader, be sure another adult leader is there to carry on.

How does a person lead the Discovery Group Bible study? A small group leader is a person who makes it easy for the group to relate. He or she keeps the group moving, nudges it back on track when it begins to stray off the subject, and encourages participation in group discussions and activities. In the Bible study segment of the Discovery Group session, the leader's role is to help group members discover *for themselves* what the scripture means--how they can apply it to their lives--and then encourage them to follow through with obedience. The group leader's role is not to be a resident authority who *tells* group members what the scripture means and how they are to apply it to their lives. He or she must resist the temptation to lecture. This leader's guide offers specific suggestions for each session to help the leader serve as an effective Bible study facilitator.

While the Discovery Group leader is not authoritarian, he or she is an authority. That authority, though, is a spiritual authority, flowing out of the authenticity of the leader's life. Youths follow the leader, not because the leader forces himself or herself on them, but because of the kind of person the leader is.

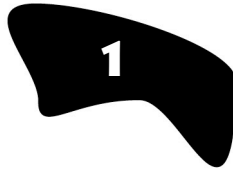
Don't be discouraged if some weeks the group seems especially distracted or if a session is sidetracked by one youth's current crisis. Realize that when working with youth, you will need to have realistic expectations and be ready to adjust. Don't be afraid, however, to intervene and steer the group back on track when needed. It might also be easy to be discouraged if you feel like your group isn't functioning like you would like it to. It will take time to establish relationships in some cases. Remember--you have 13 weeks together! Be patient and allow the Holy Spirit to work.

Remember, also, that you cannot expect more from your students than you are willing to give. If your students sense that their group leader is halfhearted about the study times or seems preoccupied throughout the meetings or isn't adequately prepared for the discussion, then they will most likely begin to reflect that same level of commitment. Be certain to spend the time necessary beforehand to make sure you are confident in your knowledge of the session's material. You don't need to know all the answers, but be prepared to facilitate an informative, interactive discussion.

And, as a leader, always make one of your top priorities that of keeping the group in your prayers and to ask God to help you be in tune with Him as you guide them. He will be faithful!

OUTLINE OF GOSPEL OF LUKE

- I. PREFACE (1:1-4)
- II. THE NATIVITY AND BOYHOOD OF JESUS (1:5--2:52)
 - A. The birth of John the Baptist foretold (1:5-25)
 - B. The birth of Jesus foretold (1:26-38)
 - C. Mary's visit to Elizabeth (1:39-56)
 - D. The Birth of John the Baptist (1:57-80)
 - E. The Birth of Jesus (2:1-20)
 - F. Jesus presented in the Temple (2:21-40)
 - G. The Boy Jesus at the Temple (2:41-52)
- III. PREPARATION FOR THE MINISTRY OF JESUS (3:1-4:13)
 - A. John the Baptist prepares the way (3:1-20)
 - B. The baptism of Jesus (3:21-22)
 - C. The genealogy of Jesus (3:23-38)
 - D. The temptations of Jesus (4:1-13)
- IV. JESUS' GALILEAN MINISTRY (4:14--9:50)
 - A. Jesus begins His public ministry (4:14-30)
 - B. Ministry in and about Capernaum (4:31--5:16)
 - C. Early controversies with the Pharisees (5:17--6:11)
 - D. The great sermon (6:12-49)
 - E. Jesus heals and raises the dead (7:1-17)
 - F. Jesus and John the Baptist (7:18-35)
 - G. Jesus anointed by a sinful woman (7:36-50)
 - H. Jesus as an itinerant preacher and miracle worker (8:1-56)
 - I. Sending out the Twelve Disciples (9:1-9)
 - J. The Nature of the Christ (9:10-50)
- V. JESUS' PEREAN MINISTRY (9:51--19:27)
 - A. Jesus sets out for Jerusalem (9:51-62)
 - B. The mission of the seventy (10:1-24)
 - C. Jesus teaches and heals (10:25-11:36)
 - D. Jesus is opposed by the Scribes and Pharisees (11:37-54)
 - E. Jesus teaches on responsibility and discipleship (12:1--13:9)
 - F. Teachings and exhortations in the course of the journey (13:10--17:10)
 - G. Teachings and healings leading to the final prediction of the Passion (17:11--19:27)
- VI. THE MINISTRY AT JERUSALEM (19:28--21:38)
 - A. Jesus enters Jerusalem and cleanses the Temple (19:28-48)
 - B. Jesus teaches daily in the Temple (20:1--21:4)
 - C. Signs of the end of the age (21:5-38)
- VII. THE PASSION OF CHRIST (22:1--23:56)
 - A. Judas agrees to betray Jesus (22:1-6)
 - B. The last supper (22:7-38)
 - C. Gethsemane (22:39-53)
 - D. The Jewish Trial (22:54-71)
 - E. The Roman Trial (23:1-25)
 - F. The Crucifixion, Death and Burial of Jesus (23:26-56)
- VIII. THE RISEN CHRIST (24:1-53)
 - A. The Resurrection (24:1-12)
 - B. Jesus Appears to His Disciples (24:13-49)
 - C. The Ascension (24:50-53)



LESSON 1- NO ACCIDENTAL MESSIAH

STUDY SCRIPTURE: Luke 1:1-80

KEY VERSE: "You will be with child and give birth to a son, and you are to give him the name Jesus. He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David, and he will reign over the house of Jacob forever; his kingdom will never end" (Luke 1:31-33).

TEACHING AIMS

To help the learners:

1. Understand that the birth of Jesus was part of God's plan for the salvation of humankind long before the event happened.
2. Value God's wonderful intervention in history on our behalf.
3. Learn to trust in God's love and care.

PERSPECTIVE

It has become well known that many of our youths have no sense of history. Anything that happened before their birth is part of a nebulous "ancient history" that has no order or sequence. Even events that have occurred during their lifetime seem to be isolated and spontaneous, with no foundation in or relevance to prior events.

Unfortunately, many of the events of the Bible they may have learned through years of Sunday School and Vacation Bible School also float in a soup of "Bible stories" with no sequence, connection, or relevance. Most youths do not understand that God has intervened in the history of humankind in a purposeful and planned manner. The arrival of the Christ Child was no accident. It was an event whose blueprint had been carefully drawn and whose execution was carefully orchestrated.

This lesson will help youths understand this plan and realize that they can trust a God who so carefully oversees the events of history.

BIBLE BACKGROUND FOR THE GROUP LEADER'S PREPARATION

(You might want to read parts of this to your class that pertains to the various sections of the study scripture passages.)

This Bible Background, and the ones that follow, will cover the entire Study Scripture, although only a portion of that scripture is actually used in the Discovery Group session. This is done so that the leader understands the context surrounding the passages and so that he or she is prepared to help the students.



While many scholars have attempted to harmonize and coordinate the four Gospels, their beauty is not in how they are alike but in how they are different. Each of the Gospel writers remembered, understood, and related the story of the life and ministry of Jesus Christ from his unique perspective.

- **Matthew** saw Jesus as the ultimate fulfillment of Old Testament prophecy and portrayed Him as King and Messiah to a primarily Jewish audience.
- **Mark**, who learned of Jesus' life from Peter, saw Jesus as a powerful performer of miraculous deeds and portrayed Him as a Man of action to his primarily Roman audience.
- **Luke**, the careful physician, focused on Jesus as the Incarnate Word--God in Man--and portrayed Him as the Son of Man to his primarily Greek audience.
- **John**, who wrote much later than the others after a lifetime of reflection and ministry, understood keenly the theological aspects of Jesus' life and portrayed Him as Son of God to a universal audience.

Because of Luke's unique perspective, he wrote an account of Jesus' life and ministry that is filled with detail and description. Of all the Gospels, it is the one that comes the closest to being a complete biography of the life of Christ. But it is more than just a historical record of the life of one individual. It is a spiritual record of the activity of God--through the life of this one individual--to redeem humankind.

Luke was careful to do his research (see 1:3) and present his findings in an organized and detailed manner. He begins his account of the life of Christ not with Jesus' birth but with events prior to Jesus' birth that demonstrate God's purposefulness and meticulous planning.

There are those who would have us believe that Jesus was born just an ordinary child in an ordinary family and that He was chosen by God at some later point in His life to be the Messiah because of His righteousness and obedience. There are others who would have us believe that only after the death of the very human Jesus did His followers see in Him messianic traits and so create the legend of the supernatural events in His life.

It is obvious that Luke wants us to clearly understand that the entry of the Messiah into this world in the human form of Jesus was a part of a carefully crafted and executed divine plan. He begins his Gospel with the story of the angel Gabriel's visit to Zechariah to prepare him and his wife Elizabeth for the miraculous birth of their son, to be named John and to become the forerunner of the Savior.

Zechariah was one of a multitude of Hebrew priests who fulfilled priestly duties during two week-long stints of service each year. Zechariah was chosen by lot to do a special task, enter the Temple to burn incense. It was during this service that he met face-to-face with Gabriel. Why did God choose this minor priest to be the father of John? At least in part it was because his wife Elizabeth was a cousin of Mary. But maybe more than that it was because the couple had long been infertile and the birth of a son would be a "certifiable" miracle. The entry of such a man as John the Baptist into the world should be the result of special circumstances.

Luke next records the story of that same angel's visit to Mary to prepare her for the birth of her son, to be named Jesus. In our familiarity with this story, we dare not miss the fact that Mary was a young (probably only 14), unmarried, peasant girl. There was nothing in her life that could have prepared her for this visit. And yet her response to the angel's news was one of humility and obedience.

Tradition holds that Luke, doing his research long after the actual events, had only Mary to interview, Joseph being dead by that time. So he tells the story from Mary's perspective. (Matthew, on the other hand, probably knew Joseph while he was still alive and recorded the events primarily from his perspective.)

When Mary visited Elizabeth, the baby John leaped in his mother's womb at the sound of Mary's voice. Elizabeth, filled with the Holy Spirit, acknowledged Mary's role as mother of the Savior. There is no indication that she had any prior knowledge of Mary's circumstance.

Mary's response, recorded in 1:46-55, has become one of the classical hymn texts of the Church, given the Latin title the Magnificat. It is a glorious hymn of praise to God for His plan of salvation and His intervention in the events of human history.

At the birth of John, Zechariah too was filled with the Holy Spirit and spoke words which Luke recorded in the form of a hymn of praise. The hymn concludes with Zechariah's words to his infant son, revealing John's mission as the forerunner of the Savior.

ENGAGE THE WORD

WHO IS JESUS?

Take several minutes at the beginning of your study for youths to get to know each other. Have each group member share something about himself. Pray for God's presence and leadership in your study times ahead.

Begin this study with the same question Luke was trying to answer when he wrote the first chapter of his Gospel: How can we know that Jesus was the Messiah? Have students read the three opinions expressed by the "experts" below. These are actual positions held by theologians. If you have youths who enjoy acting, give them this material in advance and ask them to be prepared to play these three theologians.

Who Is Jesus?

With us today are three of the world's top theologians, discussing the topic "Jesus: the Man, the Messiah." Let's listen in on their presentations.

Rev. Julius Wishyheart: The idea that Jesus was born the Messiah is quaint and naive. Obviously, no infant could possibly be a messiah! God, at the appointed time, looked around Israel for the most appropriate choice. He found the "thirty-something" man named Jesus, who was a devout and obedient Jew. Jesus even went to John to be baptized, although he didn't really need to. At that baptism, God appointed Jesus to be the Messiah. That's what all that activity with the descending dove and the voice from the cloud saying, "This is my son," was all about. From that point on—but not before—Jesus was the Messiah.

Professor Malcolm Souledeath: Jesus was a man possessed with a dream—to be a rabbi. Unfortunately, he didn't have the credentials. But he became a pretty effective itinerant preacher. But he wasn't smart. He got himself into things he didn't understand—like winding up in Jerusalem right in the middle of a political whirlwind. The Romans and the Jews both used him as a scapegoat. But after his death, his disciples saw his life as a kind of metaphor, an example of the kind of life a messiah should live. And so they began to embellish on the things he said and reinterpret the events of his life, and pretty soon they had created a messiah. God didn't make Jesus a messiah; the disciples did.

Dr. Herbert Faithstrong: Long before the birth of Jesus, long before even the creation of the world, God planned for the redemption of humankind. And part of that plan included His Son becoming human and walking on earth. That's why God kept promising the Hebrews a Messiah—it was already in His plan. At the right moment, God the Son, voluntarily took on the form and reality of a human. He was the Messiah before, during, and after His time on earth. He was born the Messiah, He lived the Messiah, He died the Messiah, He rose again the Messiah, and He reigns the Messiah even now.

Say to your class: ***"That's three pretty different ways at looking at Jesus. They can't all be right. Only one of them can. Which one do you agree with?"*** Students will probably agree with the last theologian. But don't let them off the hook so easily. Follow up their response with the question, ***"How do you know that?"*** or ***"Why do you believe that?"*** Listen carefully as they answer. Their responses will help you tailor the balance of the study session to their needs and understanding.

EXPLORE THE WORD

1. WELCOME TO LUKE

Ask most people to name the Twelve Apostles and they will very likely start out, "Matthew, Mark, Luke, and John." Wrong answer, but thanks for playing! As a mature, astute student of the Bible you know that those four names represent the writers of the Gospels, the first four books of the New Testament. Only two of them, Matthew and John, were apostles. The other two were closely associated with apostles: Mark was a companion of Peter, and Luke was a companion of Paul.

These four men wrote about the life and ministry of Jesus Christ, but each did so from a unique perspective:

- *Matthew wrote primarily for Jewish readers and emphasized the work of Jesus as the Messiah. He was concerned about showing that Jesus was the fulfillment of the Old Testament prophecies about a coming Savior. Matthew concentrated on Jesus' kingly attributes.*
- *Mark wrote primarily for Roman readers and emphasized the powerful work of Jesus. His is the shortest and most action-packed of the four Gospels. He focused on what Jesus did rather than what Jesus said. Mark concentrated on Jesus' servant attributes.*
- *Luke wrote primarily for a Greek audience and emphasized the work of Jesus as the Son of Man. His is the longest, most detailed, and most organized of the four books.*
- *John wrote for a universal audience and emphasized the work of Jesus as the Son of God. His is the most theological of the Gospels. He focused on the teachings of Jesus, rather than on His actions.*
- *Luke himself is mentioned only three times in the New Testament. In Philemon 24, Paul describes him as one of "my fellow workers." In 2 Timothy 4:11, Paul lists him as his sole companion while in Roman imprisonment. In Colossians 4:14, Paul tells us that Luke is a doctor ("beloved physician" in the KJV). Luke was most probably a Gentile, specifically a Greek. That makes him the only non-Jewish New Testament writer.*

Luke is the author of two New Testament books: the Gospel that bears his name and the Book of Acts. Acts 1:1-2 indicates that he intended these to be a two-volume description of the works of Jesus Christ. Many passages in Acts use the pronoun "we," indicating that Luke is describing events in which he took part as Paul's traveling companion.

The purpose of the Gospels is to record the ministry of Christ, rather than to be a complete biography of Jesus' life. And, Luke's gospel comes the closest to earning the subtitle, "The Life of Christ." Many people consider this Gospel to be the "most beautiful book ever written" as well as the clearest and easiest to read of the four Gospels.

Before you dig into this study, get a broad overview of Luke's Gospel by skimming through the entire book. If your Bible has section titles, read these and then read one or two verses in each section. Don't try to read every verse. Just get acquainted with the "Greatest Story Ever Told" through the writing of Luke. Do it now, before you read any further.

After you have skimmed the entire Book of Luke, complete these statements:

- *I think the main message of Luke's Gospel is . . .*
- *One section that really interests me is . . .*
- *One question that I'd like to have answered is . . .*
- *The most important thing that the Book of Luke says to me is . . .*

2. OVERVIEW

The first chapter in Luke's Gospel describes the events prior to Jesus' birth that signaled that something special was about to happen. Read chapter one as a class and then answer these questions:

- *What is the most familiar section of this chapter to you?*
- *What is the least familiar section?*
- *Is there anything in this chapter that surprises you or that you had never heard before?*

3. CONGRATULATIONS ELIZABETH AND MARY! (1:1-38)

After a four-verse introduction in which Luke explains his intention for writing, he tells how two people--one an elderly married man, and one a young single woman--are visited by an angel named Gabriel. Read Luke 1:1-38 and then answer these questions:

- *Read Acts 1:1. What does Luke say there about his purpose in writing this Gospel?*
- *What did Luke do before he began to write (v. 3)? What does that mean to you as you begin this study?*

- At this time in history, just before Jesus' birth, there were too many Jewish priests for them all to work in the Temple regularly, so they worked in groups, with each group serving only two weeks out of the year. Special tasks, like the burning of incense, were assigned by a drawing. It was likely that a priest might be chosen for one of these special tasks only once or twice during his lifetime. How do you think Zechariah must have felt as he entered the Temple to do this special task?
- During Bible times, if a couple was unable to conceive children, the woman was considered cursed. In fact, a man could divorce a woman for no other reason than her childlessness. (They had no understanding in those days that the man could be infertile.) How do you think Zechariah must have felt when he heard the news the angel Gabriel told him?
- What did Gabriel say would be the mission of Zechariah's son?
- Mary was "pledged" to be married to Joseph. This was like our "engagement," only much more binding. (Indeed, a divorce had to be secured in order to break it off.) But, since they weren't yet married, the two had not been intimate. It was considered a terrible and shameful sin for an unmarried woman (even one pledged) to become pregnant. How do you think Mary must have felt when she heard that she was to be a mother?
- What does Mary's response in verse 38 tell you about her?

4. THE MAGNIFICAT (1:39-56)

After Mary learned the news about her pregnancy, she went to visit her cousin Elizabeth. When the two women--each pregnant under special circumstances--met, you can be sure they had a lot to talk about! Read Luke 1:39-56 and answer these questions:

- What happened when Elizabeth heard Mary's voice? Why do you think Luke recorded this small detail?
- What is the significance of Elizabeth's words in verse 43?
- Mary's words in verses 46-55 are really a beautiful poem. This poem is known as "The Magnificat," from the Latin word for glorify. Summarize this poem in your own words.

5. A PROPHET IS BORN (1:57-80)

Many people think that a prophet is someone who tells the future. While the Old Testament prophets did occasionally do this, their main function was to proclaim the word of the Lord and call the people around them to attention and to change. When John was born, his father Zechariah was filled with the Holy Spirit and made a pretty profound pronouncement about his son. Read Luke 1:57-80. Then answer these questions:

- Why didn't Elizabeth and Zechariah name the boy after his father or one of their other relatives, as was the custom? (See 1:13)
- Those who witnessed the miracles surrounding John's birth asked, "What then is this child going to be?" (v. 66). Zechariah answers this question in verse 76. Compare this verse with 1:17. What would John's mission be? Does God still call people today to do what John did?
- If Luke's purpose in writing was to record the life and ministry of Jesus, why did he record the events of chapter 1? Why not just start with Jesus' birth?

EXAMINE THE WORD

DRAWING CONCLUSIONS

Use the following questions as discussion starters, or ask your students to answer the questions individually and then share their responses with the entire group.

The first set of questions asks your youths to draw conclusions about who Jesus is. Your students should be able to express that Jesus is the Messiah, promised to the Jewish people as their Savior.

Using the idea of a "conspiracy," the second group of questions should help your group realize that the birth of Jesus was part of a divine plan, created by God, with the goal of the salvation of the human race.

The third set of questions asks your student to relate what they have learned to themselves personally. They should realize that the birth of Jesus, planned long before it happened as part of God's salvation design, makes it possible for each of them to be saved.

Ask:

- 1. What does our study tell you about Jesus? Who is He? Why was He born?**
- 2. Was there a "conspiracy" at work in the birth of Jesus? If so, who was in charge? What was the goal of the "conspiracy"?**
- 3. When investigative reporters have all their facts together and their conclusions drawn, they tell the public how the incident or series of incidents affects them. How are we all affected by the events described in Luke 1? How are you affected?**

EXPERIENCE THE WORD

GOD'S PLAN FOR ME

Refer back to the three theological positions expressed in the first activity. Ask how your students feel about these positions now? Although their choice of the correct one probably hasn't changed, they should now be able to state reasons for believing that position.

Ask your students to respond on a feeling level to today's lesson. ***How does knowing that God planned for your salvation make you feel?*** If your group is comfortable with personal sharing, you can ask them to respond aloud to that question. Otherwise, give them a few moments to reflect quietly. Then ask them individually to write a prayer in their journal, or on paper you provide, expressing their feelings to God.

Close the session in a group prayer.

LESSON 2 - THE BIRTH OF A SAVIOR

STUDY SCRIPTURE: Luke 2:1--3:38

KEY VERSE: "Today in the town of David a Savior has been born to you; he is Christ the Lord" (Luke 2:11).

TEACHING AIMS

To help the learners:

1. Understand that the humbleness surrounding the birth of Jesus was God's way of demonstrating His concern for all humankind.
2. Rejoice that God cares for them.
3. Respond to God's love with obedience.

PERSPECTIVE

Sometimes familiarity breeds complacency--and that can be worse than contempt. Is there anyone in your community who is not familiar with the picture of Mary and Joseph watching over the Baby Jesus in the manger? But how accurate is this picture? How distorted by centuries of romanticism and embellishment? And how relevant is this picture, and the event it portrays, to contemporary youths?

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

BIBLE BACKGROUND

After Luke's careful record in chapter one of God's meticulous orchestration of the events leading to the birth of Jesus, in today's scripture we come to that birth.

First, Luke explains what Mary and Joseph were doing in Bethlehem. Residents of Nazareth in Galilee, the northern part of Israel, the two had traveled to Bethlehem because it was the headquarters of the tribe of David. Joseph, a descendent of the Israelite King, had to report there for the Roman census.

What a difficult journey that must have been for Joseph and Mary, now nine months pregnant with her first child. They were poor people and could not afford traveling comforts. Arriving in Jerusalem with little money and less influence, they were forced to join the others in similar circumstances in the courtyard or stable of an inn. We all have in our head the sweet picture of beautiful Mary in pretty robes, laying her smiling child on a bed of clean straw in the privacy of a rustic but charming stable. That picture, though, is more romantic than real. After days of travel, Mary and Joseph were no doubt exhausted, dirty, and frustrated. With the entire countryside traveling for the census, the condition of the

stables at any inn in Israel would be far from clean. And the birth of Jesus probably took place in the midst of a noisy crowd of similar travelers.

And let us not forget that this was Mary's first delivery. She was far from home, far from her parents, far from the women of her village who would have normally helped her in this time. She was also very young (probably 14-16 years old), still unmarried, certainly the subject of much gossip and tongue-wagging, and no doubt very frightened.

In these circumstances--more primitive and cruel than romantically "humble"--the Savior of the world was born.

On the hillside outside Jerusalem a band of shepherds were tending to their flocks. Again, the romanticizing of this story has prevented us from seeing the real picture. Shepherding was a job on the lower rungs of the socioeconomic ladder. These men and boys were poor, uneducated, uncultured, and probably quite dirty. But God chose them to be the first to hear the glorious news. To them the angels announced the birth of a Savior, a Messiah, and a Lord (v. 11). These three titles indicate three roles in the life and ministry of Christ.

It is interesting that the two Gospel writers who record the birth of Jesus, Matthew and Luke, focus on two completely different sets of visitors to the Child. Perhaps because of his emphasis on Jesus as the Son of Man, as God in human flesh, Luke includes these rough shepherds. Matthew, on the other hand, with his emphasis on Christ the King, tells of the visit of the eastern royalty.

We can find several messages in the fact that Jesus was born in crude surroundings. Perhaps the most important message is that God deliberately chose these surroundings in order to demonstrate His love and concern for those of us who are common, ordinary people. The life of Christ was a constant irritation to the rich, the powerful, and the "religious" because He taught that money, power, and outward demonstrations of piety were worthless. His entire life became an example of the inner piety and servant nature that we are to exhibit.

Shortly after Jesus' birth, His parents participated in three required Jewish rituals: the circumcision of the child, the purification of the mother, and the offering of sacrifice. This indicates that Mary and Joseph were devout and obedient Jews.

While they were at the temple for the last of these rites, they encountered Simeon, a righteous and devout senior citizen. Upon seeing the baby, Simeon was filled with the Holy Spirit and recognized the child as the Messiah. No doubt Luke records this incident for the same reason he recorded the events in the previous chapter. The birth of the Messiah should be accompanied by miraculous activity.

In the first verses of Luke's Gospel we are told that he researched the life of Jesus before writing. Tradition holds that he spent time interviewing Mary. No doubt she told him many stories about Jesus' childhood and adolescence. But Luke chose only one of those stories to record in his Gospel.

The story Luke chose occurred when Jesus was 12. The family had traveled to Jerusalem for the Passover. After the feast the family left, no doubt in a large company of other pilgrims from Galilee. In the confusion, Jesus was left behind. When Mary and Joseph finally found Him, He was "sitting among the teachers, listening to them and asking them questions." There was nothing strange about this activity. That was how Jewish boys were taught. What was special, however, was the depth of His understanding. Those listening were "amazed."

The real significance of this story is in Jesus' response to His mother when she chided Him for not being with them. Mary said, "Your father and I have been anxiously searching for you." Jesus replied, "Don't you know I had to be in my Father's house?" When Mary said father, she meant Joseph, but when Jesus said Father, He meant God. At the age of 12, Jesus understood that His relationship to God was special. Perhaps it was on this trip that that relationship first burst upon the Child's consciousness. Perhaps that was the first time He ever referred to God as His Father. Perhaps for Mary, retelling the story to Luke, that day marked the point at which Jesus the boy became Jesus the Messiah.

In chapter 3 Luke's narration moves back to John. By this time he was a man of 30 years. He had been living in the desert, wearing rough clothing, and eating locusts and wild honey (Matt. 3:4). But in the desert John heard the word of the Lord. He came out of the desert preaching an Old Testament message of repentance, full of condemnation and threat. He began to attract a crowd as he baptized people in the Jordan river.

Among that crowd one day was John's cousin, Jesus. Certainly the two men knew each other, given the closeness of their mothers. But until then, John was unaware that Jesus was the Messiah. When the crowds had asked him if he himself was the Christ (v. 15), he had described the work of the Messiah in

stirring detail. But he had no idea whom he was describing. (Remember that "Christ" is the Greek word for "Messiah." It is a title rather than a name.)

Why Jesus came to the Jordan river to be baptized has given theologians fuel for argument for centuries. The Scriptures are clear that Jesus was without sin (see 2 Cor. 5:21; Heb. 4:15; 1 Pet. 2:22; and 1 John 3:5). Probably Jesus recognized John's role as forerunner for the Messiah and understood that being baptized would provide the fitting beginning for His ministry.

As Jesus was praying, God confirmed what Jesus first knew on that day in the temple when He was 12: He was God's Son.

Immediately, Luke rushes into a genealogy, listing Jesus' earthly ancestry. Contrast this with the genealogy listed in Matthew 1. While there are several differences, the most important point is that Matthew--writing to a Jewish audience about a Jewish Messiah--traces Jesus' lineage back to Abraham, the founder of the Jewish race and the spiritual father of all Jews. Luke, on the other hand--writing to a Gentile audience about the Son of Man--traces Jesus' lineage back to Adam, father of the human race, and to God himself.

ENGAGE THE WORD

THE GREATEST MINDS

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

Begin the session by asking your group to: ***Imagine with me that a very powerful "think tank" has come up with some incredible discovery that will revolutionize humankind. We are to choose the 10 most important people in the world to be the first to hear of the discovery.*** You can have them make this list individually, by small groups, or as a class. Make a combined list on the chalkboard.

Next ask your students to select a place for the presentation. Encourage them to be creative--the more spectacular the better. Remember, this is a discovery that will change the course of history!

After they have completed these two tasks, ask them to brainstorm for a few moments what they think was the most important discovery, invention, idea, or event in the history of the world. Write their suggestions on the chalkboard.

If they do not include the birth of Jesus on their list, suggest that they consider how the world was revolutionized by His life and ministry. Also suggest that logic would dictate that the birth of such a universally and eternally important individual should be surrounded by the most splendid of accommodations.

EXPLORE THE WORD

1. OVERVIEW

In the last session, we looked at the meticulous preparation that God made for the entry of His Son into this world. In this study Luke leads us on a whirlwind tour through Jesus' birth, childhood, and inauguration into ministry. You may be tempted to skip over some of this material just because it sounds familiar to you. Try to read it as if you had never heard this story before.

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

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

Read Luke 2:1-20 carefully, looking for every detail and meaning. Then answer these questions as a class:

- Note in verse 5 the official relationship between Mary and Joseph. Keep in mind how incredible they were to remain faithful to their mission in spite of their difficult position. What is so special about their situation?
- We've all heard about the mothers who give birth in the taxi on the way to the hospital. Mary was miles from home without even a decent bed to lie down on. She and Joseph were part of a large group of peasants, not lucky or wealthy enough to secure a room at the inn, who bedded down in the courtyard or the stable. There she gave birth. Again, don't let the

familiarity of this story prevent you from seeing what really happened. How do you think Mary felt having to give birth to her first child under these circumstances?

- Shepherds were some of the lowest people on the socioeconomic ladder. They were uneducated, poor, and powerless. Why do you think God chose them to be the first to hear the news of the birth of His Son?
- Notice that the shepherds were “keeping watch over their flocks at night.” Like Zechariah, Elizabeth, and Mary in the previous chapter, they were going about their everyday business when God chose to change their lives. What does that say to you about what it means to be “spiritual”?

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

Shortly after Jesus' birth, his parents took him to Jerusalem to participate in traditional Jewish rituals. We know how people like to gather around and fuss over a newborn baby. But on this occasion two people--both of them strangers to Mary and Joseph--had a decidedly unique reaction to this baby!

Read Luke 2:21-52 and answer these questions:

- Sometimes there is misunderstanding about the name given to this baby. “Jesus” is the personal name of the child—what we think of as a “first name.” But “Christ” isn't His last name. It isn't really a name at all. It's a title. The word “Christ” is the Greek translation of the Hebrew word “Messiah.” So “Jesus Christ” means “Jesus, the Messiah.”
- Three Jewish rituals are mentioned in the first three verses of this section: circumcision, purification, and sacrifice. Even if you don't have any idea what these rituals are about, what do you know about Mary and Joseph from the fact that they were so carefully obeying the religious law? Could this be one of the reasons God chose them to be the earthly parents of His Son?
- The old man Simeon was “waiting for the consolation of Israel.” Other translations say that he was waiting for “Israel to be saved” (TEV) or for “the restoration of Israel” (NEB). The Living Bible paraphrases at this point and tells us that Simeon was “constantly expecting the Messiah to come soon.” Remember that at this point Israel was an occupied nation, part of the Roman Empire (not by their own choice), with the Roman government ruling and commanding the Jewish people. Since the time of the Old Testament, the Jews had been in similar circumstances and, based on God's promises to them, they expected a special leader to come and rescue them. This person would be the Messiah. Some expected him to be a great military and political figure who would force the Romans out of Israel and establish a great kingdom like that of King David. Others, like Simeon, expected a spiritual leader who would lead the Jewish people back to devotion and righteousness. What did the circumstances of Jesus' birth and childhood indicate about what kind of Messiah He would be?
- What do you think Mary and Joseph were thinking as first Simeon and then Anna made such startling predictions about their baby?
- In verse 42, twelve years have past since Joseph and Mary had first taken Jesus to the temple in Jerusalem. Here we find Jesus in the temple again. There are two things to note about the story of Jesus in the temple. First is Jesus' advanced understanding of the Law which is what He and the teachers would have been discussing. The second is Jesus' apparent understanding—even at age 12—of His real ancestry. Notice that Mary says, “Your father and I have been anxiously searching for you,” and Jesus replies, “Didn't you know I had to be in my Father's house?” (vv. 48-49). What do these two things tell you about Jesus?
- Between Luke 2:39 and 3:1 about 30 years pass. We know very little of Jesus' childhood, adolescence, and young adulthood. Surely with all the research Luke did, including interviewing Mary, he knew lots of stories from this period. But he selected only one to include in his Gospel, the story recorded in 2:41-51. Why do you think Luke chose this as the one story he would include about Jesus' growing-up years?

4. REMEMBER JOHN? HE'S BACK! (3:1-20)

While Jesus was growing up, so was His cousin John, six months older. All we know of his early years was that he “lived in the desert” (1:80). Matthew tells us that he wore rugged clothing

and ate “locusts and wild honey” (Matt. 3:4). And now he’s back on the scene. Read Luke 3:1-20 and answer these questions:

- What was the primary message John was preaching?
- What was the tone of his preaching?
- Why was John’s call to repentance a preparation for the coming of the Messiah?
- While John surely knew Jesus since they were cousins and their mothers were close, he had no idea that Jesus was the Messiah. What is the image of the coming Messiah that John gave the people?

5. “THE SON OF ADAM, THE SON OF GOD” (3:21-38)

John was drawing quite a crowd on the banks of the Jordan river. One day his cousin Jesus was in the crowd. As Jesus stepped forward to be baptized, an amazing thing happened. Read Luke 3:21-38 and answer these questions:

- About 18 years have passed since we last saw Jesus, discussing the Law with the teachers in the temple. What do you think Jesus had been doing in these 18 years?
- We know from other scriptures that Jesus was never guilty of sin. (See 2 Cor. 5:21; Heb. 4:15; 1 Pet. 2:22; and 1 John 3:5.) Why then did He come to John to be baptized, when John’s baptism indicated repentance?
- Compare 3:22 with 1:35 and 2:49. What point is Luke carefully making in these opening chapters?
- It’s easy to skip right over verses 24-38. It’s a long list of people. But note something interesting about this list of Jesus’ ancestors. Matthew gives a similar list (Matt. 1:2-16) in which he traces Jesus’ ancestry back to Abraham, the founder of the Jewish race and father of all Jews. Who does Luke trace Jesus’ ancestry back to? Why is this significant? What is Luke proving by doing this?

EXAMINE THE WORD

HUMBLE BEGINNINGS

This activity contains three reflection questions. You can use these as discussion starters. The third question has two answers which you should emphasize: "God wanted to show His concern for ordinary people" and "God wanted to demonstrate the servant nature that His Son would have." Ask your students why they think it was important for God to make these two demonstrations.

1. *If you had been responsible for choosing the birthplace of the Messiah, the Son of the Almighty, where would you have chosen?*
2. *What kind of parents would you have chosen for this child?*
3. *Why do you think God chose humble—even primitive—surroundings for the birth of Jesus? Check any answers that apply:*

- ___ *He couldn’t get a reservation at any place better.*
- ___ *God wanted to show His concern for ordinary people.*
- ___ *God intended something better, but it just didn’t work out.*
- ___ *God wanted to demonstrate the servant nature that His Son would have.*
- ___ *God wasn’t powerful enough to secure proper surroundings.*
- ___ *Jesus wasn’t really the Messiah, so it didn’t matter.*

EXPERIENCE THE WORD

THE RIGHT KIND OF SAVIOR

Ask three students to read the scripture passages printed below. The first is the Old Testament prophecy of Isaiah, traditionally understood to be referring to the life of the Messiah. The second is Paul's great hymn about the self-sacrifice of God the Son in becoming human. The third is the reflection of the writer of Hebrews that Jesus Christ, our High Priest, understands us because He lived like us.

He grew up before him like a tender shoot, and like a root out of dry ground. He had no beauty or majesty to attract us to him, nothing in his appearance that we should desire him. He was

despised and rejected by men, a man of sorrows, and familiar with suffering. Like one from whom men hide their faces he was despised, and we esteemed him not. (Isaiah 53:1-3)

Your attitude should be the same as that of Christ Jesus: Who, being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness. (Philippians 2:5-7)

For we do not have a high priest who is unable to sympathize with our weaknesses. (Hebrews 4:15)

After the three scriptures have been read, ask your students to answer the questions that follow. Give your class a few moments of quiet time to meditate on these questions and their answers.

Then ask them to write a response to the fifth question in their journal or paper. If you have time, ask for a few youths to volunteer to share their responses.

1. Which kind of Savior do you think you could relate to easiest?

one who was born into wealth, power, and splendor

one who was born into a common family, living in a common home, in a common town

2. Why did you choose the one you did?

3. Which kind of Savior do you think could provide the best example of self-sacrifice, service to
others, and a servant spirit?

one who was born into wealth, power, and splendor

one who was born into a common family, living in a common home, in a common town

4. Why did you choose the one you did?

5. How do you feel about the decisions God made concerning the birth of Jesus?

Close the session with a prayer thanking God for His love and concern for ordinary people just like us and for His willingness to express that concern through the circumstances of the birth of Jesus Christ.

LESSON 3 - TOUCHING THE UNTOUCHABLES

STUDY SCRIPTURE: Luke 4:1--5:39

KEY VERSE: "The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor" (Luke 4:18-19).

TEACHING AIMS

To help the learners:

1. Recognize that the example and call of Christ is to minister to the outcasts.
2. Desire to be God's agent of healing in the world.
3. Reach out to the "untouchables" in the youths' own world.

PERSPECTIVE

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

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

This session will focus the concern of Jesus Christ for the poor, the helpless, and the outcasts. It will center on the activity of Jesus that took place outside any religious place or time. It will help your youths understand that, if their desire is to be like Christ, they will look for opportunities to take healing and ministry to hurting individuals, regardless of the status of those individuals.

BIBLE BACKGROUND

In the first three chapters of Luke, we have read of the events which preceded the birth of Jesus, the events which accompanied and followed His birth, one event of His childhood, and the event which inaugurated His public ministry. In 3:23, the last verse of narration preceding the genealogy, Luke has said, "Now Jesus himself was about thirty years old when he began his ministry." From chapter four on, we will read of this ministry.

But rather than plunging right in with teaching, preaching, and healing, Jesus does something quite strange: He heads for the desert. Luke tells us that, after His baptism and the heavenly confirmation of His ministry, Jesus was "full of the Holy Spirit" and was "led by the Spirit" into the wilderness (4:1).

Since no one accompanied Jesus, we must assume that we know this story only because Jesus shared it with His disciples. During the 40 days of prayer and fasting in the desert, Jesus no doubt was making plans for His ministry. Many expected Him, as the Messiah, to be a shrewd political figure. Others expected Him to be a mighty warrior. All imagined Him to be a King. But Jesus knew what God expected Him to be.

During the weeks in the desert, Jesus was no doubt continually tempted to alter the plans for His ministry. We are privileged to see three of these temptations. In the first, the devil plays on Jesus' hunger. He taunts the Savior, challenging Him to use His power to provide for His own needs. In the eternal plan of salvation, chosen long before Jesus was born, the sacrifice of the Son of God had already been decided. Before taking on humanity, the Christ had already agreed to surrender himself. Had Jesus succumbed to this temptation, He would never have been able to make the sacrifices necessary to complete the plan of salvation. This early in His ministry, Jesus had to surrender His own comfort and safety in order to accomplish His mission.

Next the devil appealed to a desire for power. "Authority and splendor" would be the eventual outcome of Jesus' ministry. Indeed, we who are living in the period between the two advents are seeing that partially realized. Satan was offering Jesus a shortcut to that goal. But the shortcut had a price: cooperation with the enemy. If Jesus would just surrender His allegiance to Satan, He would have it all. In rejecting this offer, Jesus affirmed the ethical position that ends do not justify means. Even if the outcome is good, immoral or unethical means are not acceptable.

One of the temptations that someone with the supernatural power that Jesus had would have to constantly face is how to use that power. (We are familiar with that struggle in all of the comic-book "super heroes.") In the third temptation, the devil was challenging Jesus at this very point--tempting Him to use His power for self-promotion. Throughout His ministry, Jesus performed incredible miracles. But never once did He do so to "show off." His miracles were always to help someone.

After conquering the devil in the wilderness, Jesus returned to Galilee "in the power of the Spirit" (4:14), where His teaching began to gain Him a reputation. In His home town of Nazareth, He was a celebrity, a "local boy made good." On the Sabbath, Jesus was invited to read and comment on the scripture. He chose as His text Isaiah 61:1-2, a passage in which the Old Testament prophet lists five goals for God's mission on earth:

- to preach good news to the poor
- to proclaim freedom for prisoners
- to proclaim recovery of sight for the blind
- to release the oppressed
- to proclaim the year of the Lord's favor

After reading this passage, Jesus sat down to add His commentary. (It was traditional for a rabbi to teach while seated.) His commentary was simple: "Today this scripture is fulfilled in your hearing" (4:21). By this reply, Jesus indicated that He was adopting this agenda as His own. Notice the people Jesus chose as the objects or recipients of His ministry: the poor, prisoners, the blind, the oppressed. In the ensuing weeks and months Jesus lived out this agenda.

After leaving Nazareth, Jesus traveled to Capernaum, a town in Galilee on the bank of the Sea of Galilee (also called the Lake of Gennesaret). There He encountered a man "possessed by a demon." Jesus healed the man with a verbal command. There were other "healers" in the countryside who were able to effect healing, but they did so with great showmanship, using elaborate incantations, requiring the afflicted to perform strange activities, and themselves resorting to bizarre antics. But Jesus merely spoke, and the man was delivered. No wonder the people were "amazed" (4:36).

After performing more miracles in and around Capernaum, Jesus began to accomplish part of His "game plan," the calling of disciples. The first He chose were three fishermen, Peter, James, and John. These were common, uneducated laborers. They were neither powerful nor particularly religious men. But Jesus knew that it was just such individuals who would be best suited to carry on His work.

In 5:12-15 we read the story of the healing of a man afflicted with leprosy. That disease was and still is a terrible malady. Not only are the physical consequences serious, but the social consequences are nearly unbearable. Because the disease is so obvious (affecting the skin rather than internal organs) and

so contagious, lepers have been ejected from their homes and towns by every society. In ancient Israel they had to loudly proclaim "Unclean! Unclean!" as they moved along the roads, so the healthy could avoid them.

Even though Jesus had delivered the demon-possessed man with just a word, Luke tells us that He "reached out his hand and touched the man" with leprosy (v. 13). He did not need to do that to effect the healing. He touched the man because no one else would. The man needed a loving touch as much as he needed the healing.

Next we read of the healing of the paralytic. The significant thing about this incident is the involvement of the man's friends. Unable to get to Jesus through the crowds as He taught inside a house, the man's friends removed some of the roof tiles and lowered him to Jesus. Luke tells us that "When Jesus saw their faith, he said, 'Friend, your sins are forgiven'" (5:20, italics added). Had it not been for the resourcefulness and faith of this man's friends, he would never have known the forgiving and healing touch of the Savior.

The next passage involves the calling of the fourth disciple, Levi (or Matthew). This man was a tax collector. In our time, tax agents are the brunt of many jokes and the object of much frustration and anger. But they bear nothing compared to the stigma that the tax collectors of Jesus' day suffered. Tax collectors were Jews who worked for the Roman government. The Israelites, who were ruled by the Romans, hated the Romans and everything associated with them. Any Jew who would agree to take a position in their system of government was a traitor. Worse yet, the Romans allowed these tax collectors to keep everything they collected above the assessed tax. Consequently, most tax collectors cheated their fellow Jews and became rich at their expense.

But it was just such a man whom Jesus chose. When some complained about Jesus' interaction with Levi and his associates, the Savior replied, "It is not the healthy who need a doctor, but the sick. I have not come to call the righteous, but sinners to repentance" (5:31-32).

In several incidents just within these two chapters, Jesus associated himself with the poor, the oppressed, the sick, and the hurting--the very people He said His ministry would be focused on when He read the passage from Isaiah in the Nazareth synagogue. No one had to clean up, dress up, or shape up to be eligible for Jesus' healing touch. How often are our churches and the ministries they sponsor similar to a hospital that services only healthy people, rejecting--either by actual statement or by attitudinal implication--anyone who is bruised, bleeding, or battered? Far too many of our religious institutions have become museums for saints rather than clinics for sinners. Far too many of our churches (and youth groups) have become "clubs," with every program and activity designed for those who are "insiders," to the point that an outsider feels uncomfortable.

At several points in the scriptures we have been studying, the "Pharisees and the teachers of the law" have questioned or criticized Jesus' actions. It was a constant source of irritation to the religious leaders of Israel that Jesus was working outside the parameters of organized religion. Although we do see Him occasionally in synagogues and the Temple, most of the time we see Jesus conducting His ministry among the crowds, on the dusty roads and byways, in the homes of "sinners," and along the lake shores and river banks of Palestine. The application to our ministry is far too obvious.

ENGAGE THE WORD

WESTSIDE CHURCH YOUTH COUNCIL

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

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

"Oh, I know," Peggy immediately jumped in. "I think we should make it a goal to raise money so that our youth choir can go on a trip next summer."

"I'd like to see us have more Bible studies," Randy suggested. "There's nothing I like better than discussing the Bible with other Christian youths."

"Well, you know what I want," Todd laughed, as the others nodded. "More parties."

"What about you, Stephanie?" Chuck asked. "You haven't said anything so far."

"Well, I was thinking that we should make it a goal to invite more new people to our group," Stephanie quietly replied.

"Like who?" Peggy wanted to know.

"Well, like Beth Ann, that girl in our algebra class," Stephanie said.

"Oh, I don't know about Beth Ann. I'm not sure she'd fit in with our group," Todd said with a worried look. "She's . . . uh . . . you know—slow. And she dresses so weird. Besides, her dad runs that liquor store on 12th Street. I don't think she's the kind we should be inviting."

"What about Sean, the kid who plays trumpet in the band?" Stephanie suggested.

"Uh, I'll have to question that one," Randy said. "I like Sean, but he would probably be more at home in a church where there are more people like him."

"You mean people of their race?" Stephanie spoke perhaps a little sharply. "I remember when that couple visited our church last fall. Everyone was polite to them, but they never came back. I've always wondered why. Now I think I know."

"Well, you've eliminated Beth Ann and Sean. Maybe they wouldn't feel comfortable in our youth group. Maybe the answer isn't inviting people to visit us. Maybe we should visit other people. How about setting a goal to spend some time at the rescue mission downtown?"

"Oh, nix that one," Todd answered immediately. "We did that once, remember? I couldn't wait to get out of there. That place gives me the creeps."

"Well, campers, our time's up," Chuck interrupted. "Our schedule says that we're supposed to be down at the boat dock in five minutes. Last one there is the first one dumped in the lake!"

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

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

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

EXPLORE THE WORD

1. OVERVIEW

In these two chapters we read about the early days of Jesus' ministry, when He is choosing followers and performing miracles of healing. Read Luke chapters four and five and answer these questions:

- *Is there anything in these chapters that particularly challenges you spiritually today?*
- *What section or sections are you anxious to look at in more detail?*
- *If these two chapters were the only record we had of the life and ministry of Jesus, what conclusion could be drawn?*

2. TEMPTATION AND REJECTION (4:1-30)

We have seen that Jesus was born amid primitive surroundings, the son of peasants. We have seen that, although there were spectacular, even miraculous events both before and after His birth, there was no notice in the communities of the rich and powerful that a Messiah had come. We have seen that Jesus grew up quietly in Nazareth, learning scripture, becoming increasingly aware of His special nature, and preparing for ministry.

In Luke 3 we read of Jesus' baptism and the accompanying confirmation of his Sonship from heaven. That must have been a glorious moment for Him, as after 30 years of waiting and preparing, God placed His seal of approval on Jesus. That event marks the inauguration of Jesus' earthly ministry.

But what happens next? Parades? Conventions? Speeches in the halls of power? No. What happens next is a trip alone to the desert. Read Luke 4:1-30 and answer these questions:

- Did Jesus just stumble into the desert or go there on a whim? Under what circumstance did He go to the desert (see v. 1)?
- Remember that these temptations took place as Jesus was beginning His ministry. No doubt Satan was attempting to sabotage the way that Jesus would minister before He even got started. These temptations were an attempt to get Jesus to radically alter what He set out to do and take a shortcut to achieve His goals. The first temptation is to use His powers to create material comforts. If Jesus had yielded to this temptation, how might His ministry have been different?
- The second temptation is for Jesus to make compromises with the enemy in order to gain His ultimate goal. This temptation is to let the ends (final results) justify the means (the actions taken to get those results). If Jesus had yielded to this temptation, how might His ministry have been different?
- The third temptation is for Jesus to demonstrate His spectacular powers in a public place. (Throughout His ministry, Jesus demonstrated His power, but it was always to help someone, never to show off.) If Jesus had yielded to this temptation, how might His ministry have been different?
- In all three cases Jesus responds to the temptation by using the same strategy. What is that strategy?
- In what ways are these three temptations similar to the temptations you face?
- After the time of temptation, Jesus went to Galilee to begin the public portion of His ministry. There, He achieved success until He went to His home town, Nazareth. In the synagogue, during a regular Sabbath service, Jesus was invited to read scripture. He chose Isaiah 61:1-2 as His passage. In this passage the Old Testament prophet listed five goals for the mission of the Messiah. Put these goals into your own words.
- Why did the people of Nazareth wind up being furious with Jesus? What is the lesson to be learned from this?

3. JESUS BEGINS HIS HEALING MINISTRY (4:31-44)

In this section we encounter a term we will see again later, “possessed by a demon.” The important thing to note is that, working within the understanding of the people to whom He was ministering, Jesus provided healing.

Read Luke 4:31-44 and answer these questions:

- Why were the people of Capernaum amazed with Jesus’ teaching?
- There were magicians and healers during Jesus’ day who would “cure” people of demon possession, but they did so with a great deal of weird and spectacular methods. What was so amazing about the way Jesus healed the “demon possessed” man?
- In verses 38-39 we find the story of the healing of Simon’s mother-in-law. In what ways does this healing differ from the previous one?
- After reading verse 40, how would you characterize Jesus’ ministry to this point?

4. JESUS SELECTS DISCIPLES TO HELP (5:1-16)

As Jesus’ popularity increased, so did the demands on His time and energy. He understood the need to gather around Him a group of followers who could help with the work now and carry on the work when He was gone. Read Luke 5:1-16 and answer these questions:

- It is possible that Jesus was staying at the home of Simon Peter while he was in Capernaum. In the previous passage, we saw Him going there after ministering in the synagogue. We saw Him healing Simon Peter’s mother-in-law. Now we see Him drafting Simon Peter and His boat to help Him handle a large crowd. Jesus and Simon Peter were not strangers. But something happened on this day that changed their relationship. Could it be just the miracle about the fish? Simon had been watching Jesus perform miracles--even in his own home. What do you think it was that caused Simon to see Jesus in a new light?

- We have noted that God intervened in the lives of Zechariah, Elizabeth, Mary, and the shepherds as they went about their normal routines. Now we see Jesus intervening in the lives of Simon, James, and John as they are carrying on their usual trade. With the exception of Zechariah, none of these incidents took place in a church or during a religious service. What does that say about the way in which God desires to become involved in our lives?
- Leprosy was and still is a terrible disease. A leper suffers physically and socially, for he is literally cast out of society. Because their skin condition is highly contagious, they have always been forced to live on the edges of any normal community, unable to work, make contact with family and friends, or engage in conversation with anyone but another leper. Here we see a man afflicted with this disease begging Jesus to heal him. Previously we have seen Jesus cast out demons and heal people with but a verbal command. What does He do in this incident that is different? Why is this significant? What does it mean to you?
- Read again 4:37, 42 with 5:14-16. Why do you think Jesus instructed the man He had just healed not to tell anyone? What does this tell us about Jesus? What should it tell us about our own spiritual lives?

5. JESUS ENCOUNTERS RESISTANCE (5:17-39)

In this section we encounter for the first time a group of people identified as “Pharisees and the teachers of the law.” We will see a lot of these folks during our study of Luke. They represent the first trouble Jesus had with the religious authorities. Read Luke 5:17-39. Then answer these questions:

- When the friends of the paralyzed man went to all the trouble to lower their friend through the roof of the house where Jesus was teaching, Jesus was impressed. Notice whose faith He was impressed with (v. 20). What can we learn from Jesus regarding concern for our friends?
- It is true that Jesus healed people because He had compassion for them. His heart was broken by the pain and suffering He saw around Him. But there was another reason, one more important for His ministry and message. We see the first example of this in vv. 23-24. What is this reason?
- Tax collectors were some of the most hated people in Palestine. They were Jews who worked for the Roman government. In the minds of the Jewish people, these tax collectors were traitors who helped the oppressive Romans continue their rule of the Israelites. Worse, because the Roman government allowed them to keep anything they collected over the actual tax, most of them overcharged their own countrymen. Why do you think Jesus chose one of these individuals as a disciple?
- We have just read of Jesus’ interactions with two kind of outcasts: a man suffering from leprosy and a tax collector. Who are the outcasts in your school? What should these passages tell you about your own prejudices? If you were to act like Jesus, how would you behave toward the outcasts in your world?
- The “Pharisees” were a group of devout men who were determined to keep every single religious law of the Old Testament. They were obsessed with this to the point of becoming fanatics and extremists. Many of them lost touch with the meaning behind the laws. More sadly, many of them lost all touch with a real and loving God. Their lives became a parade of rituals, rules, and sterile religion. Why do you think they were so bothered by what they saw Jesus doing? What do Jesus’ comments to them in 5:36-38 mean?

EXAMINE THE WORD

THEN AND NOW

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

1. *How well do the goals of Peggy, Randy, Todd, and Chuck match with the goals Jesus identified early in His ministry?*

2. *How well do the goals Stephanie suggested match Jesus' goals?*
3. *What is wrong with the objections of Todd and Randy to the things Stephanie suggested?*
4. *Based on the scripture we have studied, what is wrong with these objections?*

EXPERIENCE THE WORD

OUTSIDE IN

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

Respond to the following questions:

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

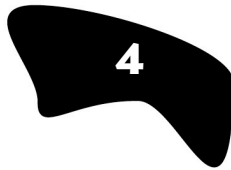
The last three questions concern the four groups identified in the passage from Isaiah that Jesus read in the Nazareth synagogue. "Poor" refers not only to those who don't have the basic necessities of life (food, water, housing, safety), but can also refer to those who are emotionally poor – without hope, politically poor – without a voice, spiritually poor – do not know Jesus, etc. "Prisoners" means more than just people in jail. It can also mean people who are prisoners of addictions, or of dysfunctional families, or of abusive relationships. The "blind" can refer to spiritual blindness, and it can also refer to any type of physical or mental handicap. The "oppressed" would include all those whom society puts down and keeps down.

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

After this time of reflection, have students discuss how they might put the theme of this lesson into practice. Consider these options:

- Encourage them to make specific plans to reach out to the "outcasts" and "oppressed" at school. They know who these people are. Reaching out may mean simply a kind word. Or it may mean an invitation to go along on an outing.
- Students might make plans to take the ministry of your youth group outside the walls of the church. Your group can get involved in ministering at missions, orphanages, nursing homes, hospices, etc.
- Or, youths can determine ways to make your youth group more open to people of different races, different socioeconomic groups, or different abilities.

Jesus chose to spend most of His time among the common people, including the poor, the sick, and the outcasts of society. He intervened in these people's lives, touching and healing them. These contacts took place in ordinary locations, not in particularly religious surroundings. The common theme to these passages is Jesus' love for the poor and oppressed and His activity on their behalf. Close with prayer



LESSON 4 - REVOLUTIONARY RELATIONSHIPS

STUDY SCRIPTURE: Luke 6:1--7:50

KEY VERSE: "But I tell you who hear me: Love your enemies, do good to those who hate you, bless those who curse you, pray for those who mistreat you" (Luke 6:27-28).

TEACHING AIMS

To help the learners:

1. Realize that Jesus calls for a revolution in our relationships.
2. Desire to evaluate their relationships by the criteria Jesus taught.
3. Begin to apply Jesus' teaching to their relationships.

PERSPECTIVE

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

The second kind of justice youths have is that which causes them to see the most minute imperfections in others while being oblivious to similar imperfections in themselves. That leads youths to be extremely critical and judgmental.

In the value structure taught by Jesus, however, these patterns are changed. Jesus commanded us to love our enemies, return good for evil, and stop being judgmental. This session will expose your youths to Jesus' teaching and challenge them to apply it to their own relationships.

BIBLE BACKGROUND

The ministry of Jesus can be described by a metaphor He himself used in Luke 5:37--new wine into old wineskins. So many of the things He did and taught were revolutionary. He challenged the assumptions of the religious leadership. As the Minister of the New Covenant, Jesus turned upside down the stagnant and codified religion of His time.

We see this clash between Jesus and the religious leaders in Luke 6:1-11. By this time, these leaders had begun to watch Jesus carefully, looking for ways to accuse Him. One of the areas that became a battleground was Jesus' challenge to their understanding of the Sabbath. The Pharisees, the primary group that criticized Jesus, were a group devoted to keeping the Law. In their fanatical devotion to this mission, they went far beyond the written law of the Old Testament and created their own set of



regulations. In doing this, they majored on the minor. In other words, that emphasized the unimportant at the expense of what was truly important.

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

When the Pharisees challenged Jesus, he cited an Old Testament story about David and his men eating the consecrated bread. While this story did not involve reverence to the Sabbath, Jesus used it to illustrate that regulations about what is holy are superseded by human need. He used the same reasoning a few Sabbaths later when He healed a man with a shriveled hand (6:6-11).

What was Jesus trying to illustrate? In their concern for observing the letter of the law, the religious leaders had lost contact with the spirit of the law. Nowhere does Jesus violate the law. But He does explode the human beliefs and requirements that had accumulated around the law.

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

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

What was revolutionary in Jesus' day is still revolutionary in ours. What would our society be like if everyone followed this command? What would our society be like if just the Christians followed this command?

Jesus then went on to expand on the idea of relationships by forbidding a judgmental attitude (6:37-42). He uses humor in the illustration of the man with a board in his eye criticizing the man with a splinter in his. Jesus is making two points. First, we are all human, all imperfect, all fallible. None of us is innocent enough to judge others. The second point is that God, who alone is capable of judging perfectly, is willing to forgive our sins when we are willing to forgive the sins of others.

Immediately following is a section that, at first glance, seems contradictory (6:43-45). Jesus has just said "Do not judge," and now He is saying you can recognize a person's character by his actions. Jesus is drawing a distinction between judgment and discernment. We are not to get the idea that Jesus is saying never make distinctions between right and wrong in others. Good and evil are clearly opposites and we should not be afraid to distinguish between them. This is discernment. But judgment involves making assumptions, acting on half-truths, finding fault in areas outside morality, or treating the person who behaves with evil actions--recognized by discernment--with condemnation instead of forgiveness.

The words "Love your enemies" and "Do not judge" are familiar to anyone who has been around the church for long. That makes the next section (6:46-49) particularly applicable to us. If we claim to be Christians but do not obey Jesus' commands about relationships, we are the very people He is addressing in verse 46. We are like the man who built without a foundation.

After this section of teaching, Luke moves back to the narrative of Jesus' activity among the Galilean people. We see the healing of the Roman centurion's servant, followed by the raising of the widow's son.

John the Baptist, now in jail (see 3:20), sends his disciples to question Jesus. John probably was expecting a Messiah full of condemnation and retribution (see 3:17). But Jesus wasn't fulfilling his expectations. Again we see Jesus turning things upside down. The common understanding was that the Messiah would come in judgment as a powerful political and military figure. But Jesus came in love to heal and comfort.

In the final section of chapter 7, we see Jesus applying His teachings on love and forgiveness. The woman in question was a local prostitute. Yet her ministry of love for Jesus was rewarded far above the Pharisee's cold hospitality and judgmental spirit. This is a good example of the difference between

judgment and discernment. Using discernment, Jesus recognized the woman's character by her deeds, her "many sins" (v.47). He did not ignore her sinfulness. But rather than condemning her, which would be passing judgment, Jesus forgave her.

ENGAGE THE WORD

FRIENDSHIP INVENTORY

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

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

EXAMINE THE WORD

1. OVERVIEW

As Jesus moved through the towns and hamlets of Galilee, speaking to the crowds, healing the sick, and teaching His disciples, He was establishing His ministry and creating the model of ministry for the Church and all Christians to follow after His death and resurrection. Many of the things He did were miraculous and many of the things He taught were revolutionary. Our challenge is to visualize all of this as if it were happening today.

Read chapters six and seven at one sitting and answer these questions:

- If you were a newspaper reporter covering the events of these two chapters, what headline would you give your story?
- What in these passages raises questions in your mind as you read it?
- Is there anything in these passages that causes a warm or comfortable feeling in your heart as you read it?
- What passage or idea do you suspect the Holy Spirit will have something to teach you about as we study in more detail?

2. NEW RULES FOR NEW TIMES (6:1-26)

As Jesus conducted His ministry He had three audiences: the crowds of ordinary people, the religious leaders, and the disciples. (Perhaps we are a fourth audience!) It is interesting to see how Jesus responded to these audiences, for His words could be comforting one moment and chastising the next. Read Luke 6:1-26 and answer these questions:

- One of the Ten Commandments is "Remember the Sabbath day by keeping it holy" (Ex. 20:8). For most Jews, that meant refraining from obvious work. The Pharisees, however, took that to the extreme and forbade even the simplest of labor. To them, plucking the heads of the wheat stalks, rubbing off the chaff, and eating the kernels constituted reaping, threshing, and preparing a meal--all forbidden on the Sabbath. The Old Testament incident Jesus quoted in answer to their complaint has nothing to do with working on the Sabbath. Why did Jesus use it? What light does it shed on the issue?
- The 12 men whom Jesus chose to be His companions and to carry on His work after His death and resurrection were apostles. (The Early Church later added two more: Matthias was chosen to replace Judas [Acts 1:12-26], and Paul was appointed to the role primarily because of his experience on the Damascus road [Acts 9:1-19].) Why do you think Jesus singled out these 12 individuals for special treatment? What qualities do you think He saw in them?
- Jesus' words in 6:20-26 seem familiar to us--they are Luke's version of the "Beatitudes" we know from Matthew 5. It is probably impossible for us to realize how

revolutionary these words were the first time they were spoken. Jesus is turning the value structure upside down by saying it's good to be poor, it's good to be hungry, it's good to cry, it's good to be hated and insulted. What could He be thinking? What is the key to this teaching? (Hint: notice Jesus' references to time.)

3. EVOLUTIONARY RELATIONSHIPS (6:27-49)

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

- Think for a moment about a specific individual whom you would consider to be an enemy—someone who has betrayed you, someone who insults and humiliates you, someone who has injured you. Keep that person's face and name in your mind as you read again verses 27-36. How difficult do you think it is to accept and act upon Jesus' words?
- Now think about a time in the last week when you were critical of someone, when you thought less of someone because of something he or she did. Keep that person's face and name in your mind as you read again verses 37-42. How difficult do you think it is to accept and act upon these words?
- The fact that verses 43-45 follow immediately after Jesus' instruction not to judge is no accident. Just in case we are getting the idea that Jesus is saying never make distinctions between right and wrong in others, He makes it clear: Good and evil are clearly opposites and we should not be afraid to distinguish between them. What do you think is the difference between judging and distinguishing good and evil?
- When passages like we have been studying become too familiar it becomes difficult to see them clearly. But we are still responsible for what they say. If we know that the scripture says "Love your enemies" or "Do not judge" and we fail to obey, we are the very people Jesus is speaking to in verse 46. What does the following (vs.47-49) illustrations about foundations mean to you?

4. POWER OVER DEATH (7:1-17)

So far we have seen Jesus heal people afflicted with "demon possession," fever, paralysis, leprosy, and various other illnesses. In this passage we are going to see Jesus tackle something even more difficult: death itself. Read 7:1-17 and answer the following questions:

- It is important to note that the main character in verses 1-10, the centurion, is a Roman, not a Jew. Not only were the Romans hated, but they were also pagans, worshiping a variety of gods. This Roman exhibited a degree of faith that "amazed" even Jesus. What was so special about this man's faith?
- Verses 11-17 contain Luke's record of Jesus' first encounter with death. Notice that Luke gives it no more space and no more attention than the other healings he has been recording. What does this tell you about Luke's understanding of Jesus' power?
- Notice Jesus' motive for restoring the widow's son (v. 13). What does this tell you about Jesus?

5. RECOGNIZING THE SAVIOR (7:18-50)

At the time of Jesus, Palestine was full of itinerant preachers, traveling rabbis, and popular teachers. At least at the beginning, it was hard for most people to distinguish Jesus from all of these others. And we must admit that, to this point, Jesus' claims about himself have been limited. But some people had more insight than others. Interestingly, some of the ones with the most insight were individuals we would least expect it from. Read Luke 7:18-50 and answer these questions:

- Go back and read John's words about the Messiah in Luke 3:16-17. What kind of Messiah does it appear John was expecting? What kind of Messiah did Jesus represent (v.22)?

- After John's messengers left, Jesus praised His cousin. But then He said something very strange: "Yet the one who is least in the kingdom of God is greater than he" (v. 28). What do you think Jesus could have meant by this?
- Whenever a distinguished guest visited a home, three things were always done. First, the host would greet the guest with a kiss of peace to show respect and honor. Then the guest's feet would be washed. (Remember, in Palestine people wore sandals as they walked the dusty roads.) Finally, the guest would be anointed with a drop of perfume. Apparently, Simon the Pharisee, Jesus' host, neglected to do these things (vv.44-46). Why do you think he was so neglectful? Do you think Jesus was angry about His host's neglect?
- The woman in the story was a prostitute. She gained admission to Simon's house only because when a distinguished rabbi was visiting it was customary to open the home to anyone who wished to hear him speak. Do you think Jesus was unaware of the woman's profession, as Simon suspected (v. 39)?
- What do you suppose prompted the woman to do the things she did for Jesus?

EXPLORE THE WORD

PUTTING FRIENDSHIP INTO PRACTICE

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

1. Phil and Pam are both leading contenders for the "Artist of the Year" award. Yesterday in art class, Phil knocked a bottle of ink all over Pam's watercolor. He said it was an accident, but Pam is pretty sure he did it on purpose. Today in art class, Pam notices that one of Phil's ceramic pieces is sitting on the sill of an open window. The idea occurs to her that a small "accidental" bump would knock it out the window.
2. Sam has been interested in Renee since her family moved to town two months ago, but he hasn't yet asked her out. He has noticed that the three guys she has dated so far have been from fairly wealthy families, with nice cars and nice clothes. All three guys also have a reputation for being "fast" or immoral. Sam is beginning to think that Renee is interested in guys only for their money or for a physical relationship.
3. Shona, a junior, has been appointed to serve on the committee that selects the five students who will be named "Outstanding Senior." One of the persons nominated for that honor is Jim, her former boyfriend. They broke up when she found out that Jim was seeing another girl without telling Shona. The idea occurs to her that she could get Jim back by telling the committee some things that would prevent Jim from getting the award.
4. Tim studies hard for every history test. But Scott always gets a better grade. Tim is sure that Scott doesn't study much, because he has quite a reputation for partying. In fact the night before the last history test, Tim saw Scott cruising around town in a car full of other kids. Tim is finding it hard to believe that Scott isn't cheating on the tests.
5. Suzie and Michelle both work at a restaurant. The manager has posted a list of cleaning and stocking chores to do whenever there are no customers. But it seems that every time the restaurant is empty, Michelle is in the manager's office, talking and laughing with him. Suzie gets stuck with all the dirty work. She's about ready to let both Michelle and the manager have it.

EXPERIENCE THE WORD

ENEMY EVALUATION

Refer your students back to the lists they made in the first activity.

Go back and look at the enemies you listed in your Friendship Inventory.

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

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

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

Close by inviting everyone to pray sentence prayers about how God has spoke to them during this study. Conclude with a group hug.

LESSON FIVE - DEFINING DISCIPLESHIP

STUDY SCRIPTURE: Luke 8:1--9:62

KEY VERSE: "Then he said to them all: 'If anyone would come after me, he must deny himself and take up his cross daily and follow me'" (Luke 9:23).

TEACHING AIMS

To help the learners:

1. Discover the depth of commitment that Jesus requires of His disciples.
2. Desire to be a disciple.
3. Evaluate their commitment in the light of Jesus' call.

PERSPECTIVE

Ask anyone on the street if they're a Christian. Many may say "Of course." After all, if they're not a Buddhist, Taoist, Jew, Muslim, agnostic, or atheist, then they must be a "Christian".

But the definition of "Christian" we find in the New Testament, especially the definition of "disciple," has much more content to it than that. Many youths, even youths raised in the church, do not understand the depth of commitment that Jesus calls for from those who would label themselves as His disciples.

BIBLE BACKGROUND

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

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

The first soil is that of the path. Before a seed can take root in the hard and worn soil of a pathway, it is stepped on or carried away by birds. This represents the person whose life is so hardened by sin that the gospel "goes in one ear and out the other." While no person is beyond redemption, some are so closed to the word of God that it has no chance. Thankfully, few youths are so calloused, although some are close and some like to appear that way.

The second soil is that of the rock. This really refers to the thin layer of soil that covers rocky ground. The seed takes root at first, but soon dies from lack of moisture. This represents the person who hears

the gospel, responds--usually in a moment of emotion--but then soon gives up. A prime example of this is the youth who responds during a revival or at youth camp, experiences an intensely emotional conversion, but then soon after goes back to former ways. The key here is in verse 13: "they have no root." That is why Bible study, attendance at worship, and Christian fellowship are so critical for new Christians.

The third soil is the thorny soil. This is seed that takes root but is soon choked out by weeds. This represents the Christian whose spiritual life is choked by worldly concerns. Many youths fall into this category, as grades, peer pressure, sexual relationships, and materialism begin to crowd out spiritual concerns.

The fourth soil is the good soil. This represents the disciple, a person who hears the gospel, responds, takes care to receive spiritual nurture and training, and keeps out conflicting concerns. This is the youth all youth workers are trying to grow.

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

At this point Luke returns to the narrative of Jesus' activity. In 8:19-21 we see Jesus defining His family as "those who hear God's word and put it into practice" (v. 21). With this, He is also giving us another definition of discipleship. We should make clear that Jesus is not rebuffing His human family in this statement, but He is indicating that His attention has turned from "human" concerns to "divine" concerns.

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

We next encounter another individual diagnosed as "demon possessed." There have been many arguments put forth as to why Jesus destroyed a herd of pigs in the process of healing this man. Perhaps Jesus knew that this man would need a graphic and shocking visual image to be convinced of his healing. At any rate, the man was released from his torment. (This is a good example of the "freedom for the prisoners" in Isaiah's prophecy, read by Jesus in Luke 4:18.)

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

The inner story (vv. 43-48) concerns a woman afflicted with menstrual hemorrhaging. As serious as this condition was physically, the woman's primary distress was probably social. According to Old Testament law (Lev. 15:19-33) a woman was ceremonially unclean during her menstrual flow. This poor woman had been "unclean" for 12 years! That meant that she could not enter the Temple and was excluded from any religious ceremony. She was, in effect, excommunicated from the religious life of the community. And since anyone who touched her was also unclean, the woman was forced to live in isolation from human warmth. Mingling among the crowd as she did in order to get to Jesus was a risky thing. Had the others known that an "unclean" person was jostling for position, obviously touching many people in the process, she would have been severely punished. That is why she tried to touch Jesus without being noticed and was trembling when she was discovered (v. 47). But, again, Jesus' touch freed an individual in a prison not of steel but of sickness and of social scorn.

Chapter 9 begins with Jesus sending out the Twelve to preach and heal. This had been the double focus of His ministry and should be the double focus of any ministry: ministering to people's bodies and souls. Jesus gave them some pretty difficult conditions under which to work. They were to "take nothing for the journey" (v.3), not even a change of clothes. Perhaps this was to keep them from being the soil that fell among weeds. Jesus wanted to make sure that their attention would remain focused on spiritual things and not be taken by the material. Because of this passage and others, some have taught that a serious disciple must renounce all worldly possessions. If that position is wrong, it is wrong only in going too far in the right direction, because it does contain truth. A disciple must not value material goods over spiritual mission.

In 9:10-17 Luke describes the only miracle that is recorded in all four Gospels: the feeding of the five thousand. Notice the difference between Jesus' attitude toward the crowd and the disciples' attitude (v. 12). Still, the disciples didn't understand what Jesus' ministry was all about.

The next section, however, records the first glorious ray of truth that hit the disciples. Jesus was aware that there was a variety of opinions about who He was. That same variety probably also existed

among the disciples. But in a flash of insight and revelation, Peter caught the truth. He finally understood who Jesus was: "The Christ [Messiah] of God" (v. 20). The next verse is puzzling: "Jesus strictly warned them not to tell this to anyone." Why was He being secretive about His true identity? The next verse contains the answer. Jesus knew what lay ahead of Him--His death and resurrection--and He didn't want anything to rush the heavenly timetable. An outright claim to being the Messiah would precipitate an investigation and charges of blasphemy, exactly what does happen in a few more chapters. But Jesus wanted to keep control of the schedule.

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

Then Jesus gave what is one of the most specific definitions of discipleship: "If anyone would come after me, he must deny himself and take up his cross daily and follow me" (v. 23). Here Jesus gives a classic three-point text. First, the disciple must deny himself. Jesus is not here commanding any external or artificial denial of pleasure or comfort. He is not saying that the disciple must deny himself of something. Rather He is commanding a basic value structure that places mission and others above self. Mother Teresa has said, "Unless life is lived for others, it is not worthwhile." That is what Jesus means by self-denial. Second, the disciple must daily carry the cross of sacrifice. As Jesus was facing His cross, He was trying to help the disciples understand that no one can live his or her life for God and for others without being willing to make sacrifices--even the ultimate sacrifice. Third, the disciple must follow Jesus. That means in word and deed.

The next section, 9:28-36, records probably the most personally significant experience in Jesus' life since His baptism. At that baptism, you will recall, Jesus heard the voice of God confirming His Sonship (3:22). Now, once again, the heavenly voice speaks: "This is my Son, whom I have chosen" (v. 35). The setting is one that is shrouded in mystery. Perhaps what the three apostles saw was an actual glimpse of eternity as Jesus, for a moment leaving His human form and taking on again His heavenly form, met with Moses and Elijah. Perhaps, in sci-fi terms, the disciples were getting a look into another dimension.

Immediately after this experience, Jesus encountered yet another person afflicted by "demon possession." From the description, this boy suffered from epilepsy. With modern medication, this illness is no longer the handicap it was. Indeed, you may have an epileptic youth in your group and not even know it. (You need to be sensitive in how you discuss this illness.) But with no understanding of this medical condition, the boy's family knew nothing else to attribute his actions to but demons. Again, Jesus spoke the words of healing.

It is hard not to get a little frustrated with the disciples when reading a passage like the next one, 9:46-48. Surely by this time the disciples would have caught on a little, especially after what Jesus said in verses 22-25. But that is looking at the disciples from our perspective. All this was new to them. So here they are, arguing over who would be the greatest disciple. No doubt they were still thinking that Jesus would be a political/military Messiah, and they were jockeying for positions of power in His kingdom. But Jesus, ever the One to turn things upside down, said, "He who is least among you all--he is the greatest" (v. 48). Here is another definition of a disciple, one who does not lust after power or position.

Verse 51 indicates a definite turning point in Jesus' life: "As the time approached for him to be taken up to heaven, Jesus resolutely set out for Jerusalem." At this point, Jesus had been ministering in Galilee for 2 1/2 years. Only six months remained of His ministry and His earthly life.

Chapter 9 closes with the final definition of discipleship in today's scripture. Three separate individuals expressed interest in becoming disciples, but each had a problem. The first was put off by the lack of physical comfort and security of Jesus' life-style. The second wanted to postpone following Jesus until after his father's death. The third wanted to tidy up family relationships before joining the band of disciples. Jesus' words to these three may seem harsh, but they are more honest than cruel. Following Jesus does mean sacrifice. And it means placing the concerns of the Kingdom above earthly concerns.

ENGAGE THE WORD

WHAT IS A CHRISTIAN?

This activity helps your youths to begin thinking about just what a Christian really is. Copied below are 10 definitions of a "Christian." Your students are to rank these definitions, with 1 being the best definition and 10 being the worst definition. All of these definitions are true or have an element of truth in them.

Rank the following definitions of a Christian from 1 to 10, with 1 being the best definition and 10 being the worst.

- A Christian is someone who goes to church every Sunday, contributes regularly to the offering, and lives a decent life.
- A Christian is someone who doesn't drink, doesn't smoke, doesn't sleep around, and doesn't use bad language.
- A Christian is someone who loves other people and tries to treat them right.
- A Christian is someone who reads the Bible and tries to live according to what it says.
- A Christian is someone who has been born again.
- A Christian is someone who attempts to live his life as close as possible to the teachings and example of Christ.
- A Christian is someone who willingly gives up his own comfort, ambition, or desires for the sake of others.
- A Christian is someone who isn't a Buddhist, a Muslim, a Jew, a Taoist, an agnostic, or an atheist.
- A Christian is someone who always has a happy disposition, believes the best about everyone, and never gets angry, sad, or depressed.
- A Christian is someone who knows Jesus Christ on a personal basis.

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

EXAMINE THE WORD

1. OVERVIEW

We know now that Jesus is speaking to three groups: the religious leaders, the crowd, and the disciples. We also know that He is shaking up the commonly held ideas of each group. In both His teaching and in His actions, Jesus is trying to help all three groups understand what His ministry is and what God expects of them. In chapters 8 and 9, He continues to do this in Galilee, the northern part of Israel, but He becomes increasingly focused on teaching the apostles and getting ready to move toward Jerusalem.

Read these two chapters as a class and answer the questions:

- *Although this section of Luke appears to be divided into many little episodes or "short stories"--there are one or two continuing themes or ideas. Can you identify one of these?*
- *Which of these "episodes" really jumps out at you during the first reading?*
- *What is your prayer before we begin a section-by-section detailed study?*

2. THERE'S MORE THAN JUST DIRT HERE (8:1-25)

Frequently when Jesus was speaking to the crowds He used the teaching technique of storytelling. These stories, or parables, were a way for the ordinary people to visualize some truth. (Most children's stories serve the same purpose.) In this section we see one of the major parables, the parable of the four soils.

Read Luke 8:1-25 and answer these questions:

- Jesus is describing four ways that people respond to the gospel. Can you describe in your own words the four kinds of people Jesus is talking about?
- Can you think of four specific people you know who fit these four categories?
- In which category do you fit?
- Do you think the teaching in 8:16-18 is a threat or a promise? How would your answer be affected by your own character and actions?
- Was Jesus being rude to His family in the incident recorded in 8:19-21? Why do you think He said this?

- The disciples following Jesus had seen Him perform many miracles, including raising someone from the dead. Why do you think they were amazed by His ability to calm the storm (vv. 22-25)?

3. MORE ASTONISHING MIRACLES (8:26-56)

Luke alternates between sections of teaching and sections of action. That's a good way to think of the life of Jesus. He talked and He also acted. We probably know some Christians who talk too much and do too little.

Read Luke 8:26-56. Then answer these questions as a class:

- It is a disturbing phenomenon that many mass murderers say they heard voices telling them to kill people. That's the kind of insanity that plagued the man in verses 26-39. He was so driven by these voices that even chains would not hold him. Jesus had compassion on this man and healed his tortured mind. The portion of the story about the pigs is puzzling. Why do you think Jesus allowed the demons to go into the pigs? Was this a visual way of convincing the man he was healed?
- In verses 40-56 Luke tells two stories, one in the middle of the other. Look first at the story in verses 40-42 and 49-56. Notice verse 56: "He ordered them not to tell anyone what had happened." We have seen Jesus say this sort of thing before (5:14). Why do you think Jesus didn't want them to tell others?

4. DISCIPLESHIP BOOT CAMP (9:1-27)

In this section we see Jesus continuing His special instructions to the closest group of disciples, the 12 He has chosen as apostles. They are coming close to realizing just who Jesus is.

Read Luke 9:1-27 and answer these questions as a class:

- The Twelve had been sitting in the classroom long enough. The Teacher was giving them their first homework assignment. He gave them two tasks (v. 2). How do these two tasks parallel the double focus of Jesus' ministry to this point? How does (or how should) our own ministry and the ministry of our church reflect this double emphasis?
- Why do you think Jesus was so specific about what they could and could not take with them (v.3)? What was the harm in taking a change of clothes? What was the spiritual lesson to be learned?
- There have been two interpretations of the event in verses 10-17. Some have assumed that Jesus took the five loaves and two fish and miraculously turned them into enough food for the crowd. Other have speculated that perhaps many people in the crowd did have food with them, but were selfishly keeping the food to themselves. The miracle occurred when their selfish attitudes were changed to attitudes of sharing. Which miracle do you think happened?
- Jesus was aware that there was much confusion about who He really was--confusion among the crowds and among the disciples themselves (see 8:25). In verse 20, we find what is apparently the first time one of the Twelve has figured it out. Of course it would be Peter, who by nature was brash, intuitive, and reckless. Again we see Jesus trying to "keep the lid on" this news (refer to 5:14 and 8:56). Do His words immediately following (v. 22) have anything to do with it?

5. MORE DISCIPLESHIP DEFINITIONS (9:28-62)

We seem to be in the middle of one of the most intense periods of teaching for the Twelve, although there are still "episodes" of healing interspersed.

Read 9:26-62 and answer these questions as a class:

- In 9:28-36 we find one of the most "magical" of events in Luke. This incident is called the "Transfiguration," a word that means a radical change of form or appearance. Peter, James, and John--were there. Before their eyes Jesus was transformed and appeared with two other people, Moses and Elijah. (Moses was the great Hebrew leader who gave his people the Law. Elijah was considered the greatest of the Old Testament prophets.) What incredible event do you think the three disciples were seeing?
- Before Jesus began the first part of His ministry--teaching and healing in Galilee--there was a special sign confirming that He was the Messiah (review 3:21-22). This sign was primarily intended for Jesus' benefit. Now another special sign occurs. Although the three disciples

witness it, it too is primarily for Jesus' benefit. This sign occurs right before Jesus embarks on the second major period in His life (see 9:31, 51). What is this period going to involve?

- The next "episode" in Jesus' life concerns the healing of a boy with epilepsy. Today, thanks to modern medication, epilepsy is no longer the handicap it once was. But in Jesus' day, the disease had such startling effects that people attributed it to "demon possession." Many people say that the day of miracles is over. Do you think that the discovery and use of modern medicines (such as the one that controls epilepsy) is a kind of miracle? Where does that kind of knowledge and skill come from?
- Notice how Luke places Jesus' statement in verse 44 right before the disciples' argument in verse 46. How do you think Jesus felt about the disciples' pettiness when He was growing increasingly aware of what lay ahead for Him?
- Verse 48 contains a definition of discipleship. Put it into your own words.
- Remembering the disciples' attitude in verse 46, now look at their attitude in verse 54. What can be said about these guys at this point--especially concerning what they have learned by being with Jesus all this time?
- In the dialogue of verses 57-62 we find three characteristics of discipleship. Put those characteristics into your own words, beginning each of the three sentences with the words "A disciple is someone who . . ."

EXPLORE THE WORD

THE WORLD SAYS

This activity contains 12 pairs of statements. The first statement in each pair begins with "The world says" and gives a fairly typical world value. The second statement begins with "The disciple says." Your students, either individually or as a group, should complete this second statement, based on today's study.

The World Says

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

The disciple says:

10. The world says: "I've got plenty of time to straighten up my life. Right now I'm taking care of business."

The disciple says:

11. The world says: "Demand your rights."

The disciple says:

12. The world says: "Jesus was an OK guy if you go for all that religious stuff."

The disciple says:

EXPERIENCE THE WORD

DECISIVE DISCIPLESHIP

This activity is purposely left very open-ended. How you end this session will depend on your group, the responses they have given during this lesson, and the leadership of the Holy Spirit. If you have several non-Christian youths, you may choose to have an evangelistic closing, providing instruction and time for youths to establish a personal relationship with Jesus Christ. If your youths are Christians but have not yet moved on to complete discipleship, you may choose to present the challenge of the Spirit-filled life of total commitment. If your youths are committed Christians, you may just provide time for them to clear up any problem the Holy Spirit may have revealed to them during the course of this session and then recommit their lives to discipleship.

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

—Jesus (Luke 9:2)

LESSON 6 - INSIDE/OUTSIDE

STUDY SCRIPTURE: Luke 10:1--11:54

KEY VERSE: "Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind' and, 'Love your neighbor as yourself'" (Luke 10:27).

TEACHING AIMS

To help the learners:

1. Understand that outward adherence to religious appearance is meaningless without an inner spiritual life.
2. Desire to make their outward lives and their inner lives consistent.
3. Examine their lives for inconsistencies.

PERSPECTIVE

Frequently, when children grow up in church homes they learn the rules of the church in the same way and at the same time that they learn the rules of the home. Unfortunately, the reasons and meanings behind those rules sometimes do not get communicated as well as the rules themselves. That produces the phenomenon of the youth who by all appearances is a Christian, but who has no inner spiritual life to go along with the outward appearances.

Sometimes such a condition is the result of outright fraud and hypocrisy. But sometimes it is more a matter of the youth compartmentalizing the various aspects of his or her life.

This lesson will help your youths focus on the potential discrepancy between the outward appearance of devotion and the inner reality of the spiritual life.

BIBLE BACKGROUND

In Luke 9:51 we read: "As the time approached for him to be taken up to heaven, Jesus resolutely set out for Jerusalem." Up until that time, His ministry had been exclusively focused on Galilee, the northern part of Israel and the countryside where He grew up. From 9:51 until 19:41 Jesus will be teaching and healing primarily in Perea, east of the Jordan River. Obviously Jesus was not taking a direct and expedient route to Jerusalem. He spent nearly six months moving from Galilee to Jerusalem. As He did so, the opposition against Him among the Jewish leaders mounted. It is as if, in His divine plan, Jesus was giving the opposition time to "get in gear." He did not want to enter Jerusalem prematurely.

Chapter 10 begins with Jesus sending out 72 disciples. In chapter 9 we saw Him send out the 12 apostles to teach and heal. The 72 are being sent to prepare the way for Jesus' ministry in new territory. Again, Jesus commands them to travel light, stay focused on their ministry, and not get waylaid by opposition.

When the 72 returned they were exuberant with their successes. Jesus warned them to be more excited about their place in heaven than about the earthly successes they had achieved. (A good warning for those who minister today.)

Luke 10:25-37 contains one of Jesus' best known parables, the parable of the good Samaritan. He told this parable in response to the questions of an expert in the law who was trying to "test" Jesus (v. 25). In the parable, Jesus contrasted the response of the priest and the Levite to that of the Samaritan. In analyzing this story, the priest and the Levite should be considered together. Both, of course, were religious men, devoted to keeping the Law to its minutest detail. Both were of the tribe of Levi. But priests were direct descendants of Aaron, one member of that tribe. Thus, all priests were Levites, but not all Levites were priests. Levites who were not priests nonetheless held a special place in the religious life of the Hebrews and filled many religious offices.

The Samaritan was a member of a race of people much hated by the Jews. These people were really half-Jews because their Jewish ancestors had intermarried with pagans. The Jews would have no association with Samaritans (see John 4:9), even to the point of traveling miles out of their way to go through Perea rather than through Samaria in order to get from Judea to Galilee. The Jewish attitude toward Samaritans was similar to some of the prejudice that minority groups have suffered and continue to suffer in our time.

But in Jesus' parable it was the Samaritan, not the priest or the Levite, who helped the stricken man. Jesus was defining "neighbor" in terms of actions instead of race. For Him to make a Samaritan the hero of His story no doubt shocked His Jewish listeners. By doing so, Jesus was making clear that it is what is inside a person that counts, not what external signs of religious devotion may be apparent.

A small domestic drama is recorded next by Luke (10:38-42). Mary and Martha, whom we know as the sisters of Lazarus, invited Jesus to their home. While Martha worried and worked in the kitchen, Mary sat at Jesus' feet. When Martha complained, Jesus indicated His approval of Mary's devotion. In this little incident we see Jesus' emphasis on the internal and the truly spiritual as opposed to the external and the ritualistic.

In chapter 11 we read Jesus' greatest teaching on prayer. Luke's version of the "Lord's Prayer" (vv. 2-4) is shorter than Matthew's (Matt. 6:9-13), but contains the same elements. Perhaps the teaching that follows, in verses 5-13, speaks more to us than the prayer. In these verses is the well known promise "Ask and it will be given to you; seek and you will find; knock and the door will be opened to you" (v. 9).

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

In verses 29-32 Jesus makes reference to the "sign of Jonah." We should remember that Jonah was in the belly of the great fish for three days and nights. Here Jesus is making reference to His upcoming death and resurrection, the ultimate sign of His Messiahship.

Chapter 11 finishes with words spoken in the house of a Pharisee. We should pause at this point to identify the Pharisees and the experts in the law (usually called "scribes" or "lawyers" in the KJV). The Pharisees were a religious party in Israel. They were absolutely devoted to keeping the law of the Old Testament. In doing so, they placed great emphasis on external adherence to the smallest part of every law. In fact, just to make sure that they weren't breaking a law at any point, they would create a "fence around the law," new rules that went even farther than the law. If they abided by these rules they would never even come close to breaking the law itself. (That would be like a person never driving over 45 miles per hour on the highway so that there is no chance of breaking the 55 speed limit.)

The experts in the law were the rabbis, the men who made their living teaching in the synagogues and interpreting the scriptures to the common people. Remember that in Jesus' day, the Israelites did not speak Hebrew but rather Aramaic and Greek. Thus the people were dependent upon the rabbis to translate and interpret the Scriptures. (A similar condition occurred in previous centuries in Europe when the Scriptures were written in Latin and only the Roman Catholic priests could read them. The common people, who spoke only their native tongues, were totally dependent upon the priests' translations and interpretations.) While not all of these "experts in the law" were Pharisees, many of them were.

In spite of the active opposition coming from the Pharisees, this is the second time Jesus accepted an invitation into a Pharisee's house (see 7:36). Here the Pharisee was critical of Jesus' failure to engage in the ritual washing of hands. (This was a problem of religious ceremony, not of hygiene.) Jesus' response was a harsh and lengthy condemnation of those (like His host) who placed adherence to

external ritual above inner righteousness. He condemned them for greed and wickedness (v. 39), for neglect of justice and love (v. 42), for loading the common people down with empty rules and rituals (v. 46), and for confusing the people about scripture (v. 52). This lecture, as we might imagine, caused the Pharisees and experts in the law to be furious. They "began to oppose him fiercely and to besiege him with questions, waiting to catch him in something he might say" (vv. 53-54).

ENGAGE THE WORD

WHAT REALLY COUNTS?

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

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

What Really Counts?

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

"Well, it's true," Kirby insisted. "I heard it on the radio during my free period. Kelly Wallace has been arrested for possession of cocaine with intent to sell. The reporter said that his arrest is connected with an ongoing investigation into a drug ring right here at West Valley High."

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

"That's right," Marty agreed with Rhonda. "He is always inviting me to go with him to your youth group meetings."

"And I know for a fact that he gives the church 10 percent of his wages from the department store," Lisa said. "Anyone that scrupulous about—what's it called, 'tithing'?—couldn't be involved in something like drug dealing."

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

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

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

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

A few moments of silence fell over the group. "I guess you just never know what someone is like on the inside, do you?" wondered Marty.

"No," agreed Lisa. "And it's the inside that counts, isn't it?"

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

- *Have you ever known anyone like Kelly?*
- *Can you really tell if someone is a Christian by their actions?*
- *Do you think it's easy to fool your friends like Kelly did?*
- *Why would someone want to maintain a false image of religious devotion?*

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

EXPLORE THE WORD

1. OVERVIEW

We read in 9:51 that Jesus "resolutely set out for Jerusalem." That marked the end of His ministry in Galilee and the beginning of the last six months of His life on earth. Between now and chapter 19, we will see Jesus teaching and healing as He makes His journey.

Read chapters 10-11 and answer these questions as a class:

- Do you notice any change of tone in these chapters from the previous ones?
- Is there a verse or passage that troubles you?
- Is there a verse or passage that excites you?
- What do you want to know more about as we enter the detailed study?

2. THE ADVANCE GUARD (10:1-24)

In 9:1-6 we read about when Jesus sent out the 12 apostles on their own to preach and heal. Now He is going to do something similar. But this time He is sending out 72 disciples. Their purpose is to prepare the way for Jesus. Remember that He is traveling into new territory on His way to Jerusalem. Read Luke 10:1-24 and answer these questions as a class:

- *Why do you suppose Jesus felt it necessary to send these disciples ahead of Him?*
- *Just like He did with the apostles, Jesus instructed these workers to travel light (v. 4). He also instructed them not to become involved with anyone on the way. (When Jesus told them, "Do not greet anyone on the road," He wasn't instructing them to be rude. In the Middle East, "greeting" someone can take a long time.) Why were these instructions important? Do they have anything to say about ministering today?*
- *Verses 10-15 sound rather harsh. Does this conflict with your image of Jesus? How can you reconcile the "meek and mild" image of Jesus with this image?*
- *Without getting hung up on the specific images of verses 17-20, what is Jesus really saying to these disciples? To us?*

3. NEIGHBORLY NEIGHBORS (10:25-42)

Long before this point Jesus' activity had attracted the attention of the religious leaders. By now, they were following Jesus, watching His every move, questioning His every statement. They also did their best to trap Him into saying something that would either discredit Him in the people's eyes or give them evidence to use against Him in a trial. In this section we will see His response to one religious leader's test, followed by His response to a different kind of test.

Read 10:25-42 and answer these questions as a class:

- *The Old Testament expert asked Jesus a question, Jesus answered with a question, turning the tables on the religious leader. Look at the two-part answer the religious leader gave (v. 27). Jesus said this answer was correct. How well are you following this response in your life?*
- *The road to Jericho was notoriously dangerous, so the people listening to Jesus' story no doubt understood immediately what happened. The man was foolish to travel that road alone. It is a wonder he wasn't killed. The first two people to pass were important religious figures. But they didn't stop to help. The third person was a Samaritan, a member of a race of people hated by the Jews. And yet it was the Samaritan who stopped to help the man. What is the point Jesus makes with this story?*
- *The incident that happened next occurred in the village of Bethany, not too far from Jerusalem. Even though Luke has told us that earlier "Jesus resolutely set out for Jerusalem" (9:51), He obviously wasn't heading straight there, for it took Him several more months (and a few more chapters) before He actually arrived in Jerusalem. Why didn't He just go straight there?*
- *In Bethany, Jesus visited the home of Mary and Martha. These two women had remarkably different responses to Jesus' visit. Do these two women sound like people you know? What kinds of people do they represent?*

4. TEACH US TO PRAY (11:1-28)

In this section we are going to see two very different kinds of teaching, as Jesus speaks to two very different groups.

Read 11:1-28. Then answer these questions as a class:

- *In vv. 2-4 we have Luke's version of the Lord's Prayer. (Compare with Matthew's longer version in Matthew 6:9-13). This prayer divides easily into four sections. (Watch the punctuation-- the periods indicate a break.) Give each of these four sections a title.*

- *The teaching in verses 5-13 does not follow the prayer by accident. This teaching explains the prayer. Write a one-sentence summary of this teaching.*
- *Read verses 9-10 again. This is familiar territory. You may have memorized these verses years ago in Vacation Bible School. But read it as if it were absolutely new to you. What do these verses mean to you?*
- *In 11:15, we find some of the people (no doubt the religious leaders) engaging in the tactic of slander. Since they couldn't explain Jesus' miraculous powers, they accused Him of being in league with Satan. Jesus answered them with undefeatable logic. What was the basic argument He used?*
- *The teaching in vv. 24-26 is at first glance disturbing. Is Jesus saying that the people He had healed from "demon possession" were in jeopardy of being "re-possessed"? Not really. He was pointing out the need for a person who has been cleansed of evil to replace that evil with good. In preaching about Ephesians 5:18 ("Do not get drunk on wine . . . Instead, be filled with the Spirit") one preacher said, "You've got to fill a person with something!" What does this have to say about a religious system that is full of negatives ("don't do this, don't do that")?*

5. JESUS GETS TOUGH (11:29-54)

As Jesus' popularity with the crowds increased, so did His frustration with the heckling and challenges from some of the religious leaders. In this section we are going to see Jesus use some pretty stern language with these people.

Read Luke 11:29-54 and answer these questions as a class:

- *It is hard for us to understand why certain members of the crowd were pushing Jesus to give them a miraculous sign. After all, hadn't He been healing people and raising others from the dead? Remember two things: First, Jesus was on the move. At each town or village He encountered people who had not seen His previous miracles. He had to "prove" himself all over again. Second, there were other "healers" who were traveling around. Some of these people actually had some skill in curing illnesses. Others were outright frauds. But the point is that healing wasn't a sufficient sign to prove that someone was the Messiah. These people wanted something big--parting the Jordan River, making a mountain disappear, causing an earthquake. Jesus said that He would give them only the "sign of Jonah." Read Jonah 1:17. What do you think this sign might be?*
- *In verses 33-36, Jesus is talking about "spiritual eyesight," and about the ability of the people following Him to perceive truth. Have you heard the old saying "There are none so blind as those who will not see"? What does this mean? What do you think Jesus was trying to say to the people? What do you think He may be saying to you?*
- *In order to understand 11:37-54 we need to understand who the Pharisees and experts in the law were. Although they were two different groups, they both operated in similar fashion. Both groups were fanatics about the Old Testament law. They spent their lives working out and living out the smallest detail of the most insignificant clause of the least important law. And they tried to lay this incredible burden on others. The Old Testament laws covered a lot of ground--virtually every aspect of a persons life (including how to wash before a meal, the cause of the problem in v. 38). You don't really need to understand all the laws referred to in this passage to get a feel for what Jesus was trying to say. Can you sum up Jesus' response to these people in one sentence?*

EXAMINE THE WORD

INSIDE/OUTSIDE

Have your students to make a list of things that make a person appear religious on the outside. This can be done as a group, listing the responses on the board, or individually.

Next, have students make a list of things that determine a person's spirituality on the inside.

Lead a discussion using the last two questions. Probably all would agree that someone can appear religious on the outside while having no actual internal spiritual life. But can someone have an active

spiritual life on the inside without there being a corresponding external appearance? How your youth answer this will depend upon their definition of "appearing religious."

Answer these questions as a class:

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

EXPERIENCE THE WORD

THE ME NO ONE SEES

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

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

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

The second part of this activity is a reprinting of the Key Verse for this lesson, Luke 10:27. As with the last lesson, this is left open-ended. Trust the Holy Spirit to guide you as you approach the conclusion of the lesson. Based on what you know of your youths' lives and the responses they have been giving during the lesson, you may choose to conclude with an evangelistic appeal, an appeal for spiritual commitment, or a time for reconsideration and recommitment. ***Jesus said the young expert in the law was correct when he summed up God's law like this: 1) Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind 2) Love your neighbor as yourself.***

LESSON 7 - READY FOR ETERNITY

STUDY SCRIPTURE: Luke 12:1--13:35

KEY VERSE: "But God said to him, 'You fool! This very night your life will be demanded from you. Then who will get what you have prepared for yourself?'" (Luke 12:20).

TEACHING AIMS

To help the learners:

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

PERSPECTIVE

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

We read in the newspapers every day about youths who are killed in auto accidents or struck down with terminal diseases, or who take their own lives. Youths are not immune to death.

Most youths, as with most adults, want to be ready for death when it happens. But death seems like such a distant future event that plans never get made or executed.

This lesson will attempt to remind your youths that a state of constant preparedness is required of all who would spend eternity in the presence of Christ. Without engaging in scare tactics, the lesson will note that this kind of readiness leads to peace and assurance.

BIBLE BACKGROUND

Chapter 12 opens with an interesting section of unrelated, short teachings (12:1-12). This is very common of rabbinic teaching, in which several jewels are strung together. In rapid order Jesus tells His listeners:

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

Most of these are self-explanatory. Verse 10, however, may trouble some of your youths. (Indeed, this verse has troubled many experts.) But the idea seems to be that since it is the Holy Spirit that is the working agent of God in the hearts of humans, once a person shuts himself off from the Holy Spirit he

shuts himself off from the very possibility of redemption. (This is similar to the soil of the pathway in the parable told in Luke 8. When a person's heart becomes hard and calloused enough, it is virtually impossible for the word of God to take root.) You can assure any youth who is worried about this that the fact that he is worried is sufficient proof that the Holy Spirit is still working in his heart.

Following this group of teachings, Jesus relates the parable of the rich fool (12:13-21). In this parable, a man who has accumulated great wealth says to himself, "Take life easy; eat, drink and be merry" (v. 19). This man commits two errors. First, he looks out only for himself. His greed and selfishness are obvious. The second error is that he assumes he has many years of prosperity left. But no person should rest too comfortably in that assurance. Death comes to us all, and never at our convenience! The rich fool had made plans for living, which is certainly a good idea. But he did so without also making plans for dying. Nothing in the Bible says that planning for the future is wrong. Indeed, wisdom dictates wise planning, including savings accounts, insurance, etc. But when these plans supersede our plans for eternity, then we are in error. The important thing to remember is where the real value lies. Earthly things are valuable only for a time. Eternal things are valuable forever.

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

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

As Jesus was getting closer to Jerusalem, two things were happening. First, the crowds were growing and getting increasingly aggressive and demanding (see 12:1). Second, the events of His death were pressing heavily on the Master's heart. That combination resulted in some strong words from Jesus to the demanding crowds. We see such words in 12:49-59. First Jesus warns the crowd that following Him would cause division, not peace. Although these words are harsh, they have proven to be true. Radical discipleship indeed calls upon a person to place mission above family.

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

In 13:1-5 Jesus refers to the common belief among the Jews that calamity befell people because of their sins. Jesus warns them against complacency, because all who do not repent are inviting disaster.

After another incident of Jesus' being criticized for healing on the Sabbath (13:10-17) and the short parables of the mustard seed and the yeast (13:18-21), Jesus speaks again of eternity and the need for preparation.

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

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

ENGAGE THE WORD

IF YOU COULD CHOOSE

There's no way to get around it: a lesson that deals with death is pretty morbid. So hit it head on. Ask students to think for a few moments about their own deaths. The questions printed below are

designed to get them thinking. Give your students time to answer the questions, and then ask several to share their responses.

If You Could Choose

Talking about death may seem pretty morbid. But let's be morbid for a few minutes.

1. *If you could choose the way in which you will die, which would you choose:*
 - a. *Dying of a heart attack after playing the best game of football in your life*
 - b. *Dying in the hospital after an extended illness, surrounded by friends and family*
 - c. *Dying instantly in an automobile accident*
 - d. *Dying as a hero on a battlefield*
 - e. *Dying as a martyr to some great cause*

2. *If you could choose when you will die, which would you choose:*
 - a. *Age 21*
 - b. *Age 45*
 - c. *Age 65*
 - d. *Age 85*
 - e. *Age 101*

3. *If you could write your own epitaph (message on a tombstone), what would it be?*

4. *Regardless of when or how you die, what one thing do you most want to accomplish before you die?*

EXPLORE THE WORD

1. OVERVIEW

In Luke 12 and 13 Jesus speaks both comforting words and words of warning as He teaches the crowd and His disciples. Remember that He is still moving through the area between Galilee and Jerusalem. This journey was not direct or immediate, since He took almost six months. It was designed to teach, heal, and prepare His disciples for the events that would happen in rapid succession once He reached Jerusalem.

Read these two chapters together and answer these questions as a class:

- *Is there anything in these chapters that puzzles you?*
- *Is there a verse or passage in these chapters that you are anxious to learn more about?*
- *As you read through these chapters, is there a verse or passage that seems to speak directly to your heart?*

2. ETERNAL VALUES VS. MATERIAL POSSESSIONS (12:1-34)

In Luke 12:1-34 we have three sections. The first is a series of short teachings, a very typical kind of "sermon" for a rabbi. The second section is the parable of the rich fool. The third is one of Jesus' most beautiful teachings.

Read these verses and answer these questions as a class:

- *In verses 2-3 we see a theme Jesus has touched on before (see 8:17). Do these verses frighten or reassure you?*
- *Who do you think Jesus is referring to in verse 5?*
- *The parable of the rich fool is a warning. Can you put its message into one sentence?*
- *Do you think it was planned for the teaching in verses 22-34 to follow the parable in verses 13-21? How are they connected?*
- *Pay particular attention to verse 34. Jesus is speaking about our very basic value structure. "Where your treasure is" means, what sort of things do you value most? As you think about this verse, where do you think your treasure is?*

3. HARD WORDS (12:35-59)

Probably because of the way children are taught in the younger grades to love Jesus and consider Him their friend, we all have this image of Jesus as "meek and mild." But He had another side, too. In Luke 12:35-59 we see some of that other side.

Read these verses and answer these questions as a class:

- *In verses 35-48, Jesus uses several analogies or parables to make one main point. Put His message into your own words.*
- *The words in verses 49-53 are particularly harsh. We can hardly imagine Jesus saying them! What is the nature of the division Jesus is speaking of?*
- *Some of the harshness in Jesus' speaking might be explained by the note in 12:1, indicating that the crowds following Him were getting pretty aggressive and demanding. No doubt they were all trying to talk to Jesus at once, all shouting questions at Him, all demanding His attention. (We see scenes like this on television when reporters crowd around a public figure, all shouting at once.) What questions do you think might have been shouted at Jesus to prompt the responses in verses 54-59?*

4. THREATS AND HEALING (13:1-17)

In 13:1-17 we see again the two aspects of Jesus' work that we have been discussing.

Read these verses and answer these questions:

- *The Jews of Jesus' time commonly believed that bad things happened to people because of their sins. The worse the accident or illness, the worse the person's sin must have been. Jesus used this erroneous belief to teach the people something in verses 1-8. What is it that He is teaching?*
- *Once again we find Jesus teaching in a synagogue on the Sabbath. It was very common for a visiting rabbi to be the center of attention. And once again we find certain religious leaders upset because Jesus healed someone on the Sabbath. What analogies or illustrations does Jesus use to logically justify His actions?*

5. GNASHING OF TEETH (13:18-35)

As Jesus is moving through the towns and villages, close to Jerusalem but still not entering the city itself, His teaching seems to be taking on a more urgent tone.

Read Luke 13:18-35 and answer these questions as a class:

- *How is a seed like a bit of yeast? How are they both like the kingdom of God?*
- *Why does Jesus use the term "the narrow door" to refer to eternal life?*
- *We get a glimpse of how close to Jerusalem Jesus was during these days. He was frequently only an hour or two away. What impression or feeling about Jesus do you get from verses 31-35?*

EXAMINE THE WORD

READY OR NOT

One of the traps of a lesson like this is that it borders on using scare tactics. Scaring someone into religion has never been a very effective tactic. In order to avoid this tactic, this exercise likens the process of getting ready for eternity to the steps expectant parents go through to be ready for that moment when the baby says, "Here I come, ready or not!"

Ask students to create a checklist of things a person ought to do to be ready for eternity. Have students work in pairs or small groups. Or, if you wish, the entire class can discuss this together, with you writing their suggestions on the chalkboard or overhead projector.

Be sure to encourage your youths to think of ongoing activities as well as activities that can be accomplished at one time. In other words, certainly the first thing on the list ought to be inviting Jesus Christ into one's heart as Lord and Savior. But after that, what can the redeemed Christian do to maintain a state of readiness?

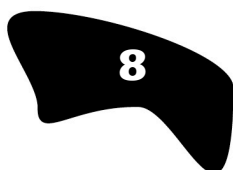
Many couples who are expecting a child wisely make plans long before the event happens. As you know, babies come on their own schedule, not on their parents'. Many books for expectant parents have a checklist of things to do to be prepared, like buy nursery furniture, think of names, pack a suitcase, put the hospital's telephone number right by the telephone, etc. Expectant couples can then check off each item as they have it ready. Make a checklist of things a person should do to get ready for the moment when he is called on to trade this life for the next one.

EXPERIENCE THE WORD

LIVING READY

Ask your students to take a few moments to look over the checklist they have just created. Are there items on that list that they can't check off? Give them a few moments for silent reflection. Then end the session in the way that seems appropriate to you.

Now look back over the list you created above. Do you meet your own criteria for being ready for meeting Jesus at the end of this life?



LESSON 8 - LOST AND FOUND

STUDY SCRIPTURE: Luke 14:1--15:32

KEY VERSE: ". . . there will be more rejoicing in heaven over one sinner who repents than over ninety-nine righteous persons who do not need to repent" (Luke 15:7).

TEACHING AIMS

To help the learners:

1. Realize that God's primary concern is evangelism of the lost.
2. Desire to participate in evangelism.
3. Find ways to be evangelists.

PERSPECTIVE

So much of the ministry of the church is geared toward those who are already Christians. We talk a lot about discipleship and about spiritual growth. We plan retreats around the idea of koinonia, Christian fellowship. We conduct leadership seminars. We establish Bible study groups.

In the middle of all this, our youths bask in the attention, soak up all the ministry, and accept all the church money being spent on their behalf. They forget that the primary goal of the church is to spread the gospel, to take the message of Christ to those who do not know it, to evangelize the lost.

This lesson will help them see that, while spiritual nurturing is vital, it should not supersede evangelism. Your youths will be faced with the words of Jesus indicating that the primary concern of heaven is those who do not know Christ, not those who do.

BIBLE BACKGROUND

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

As Jesus was being entertained, He was also "being carefully watched" (v. 1). He was not unaware that the primary purpose of the dinner invitation was so that He might be examined at close range. While He was in the Pharisee's home "there in front of him was a man suffering from dropsy" (v. 2). While Luke doesn't come out and say it, the implication is that the man had been planted to test Jesus' reaction. And Jesus did what He had always done when confronted with human suffering: He healed the man.

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

Sitting--or, actually, reclining as was the custom--around the table provided an opportunity for Jesus to teach the religious leaders who were His hosts. He used three illustrations about banquets.

In the first illustration (vv. 7-11) Jesus referred to the custom of seating people at a banquet according to their rank, with the most important person being seated at the head of the table and the least important person being seated at the foot. Jesus urged the Pharisees to exercise humility in that situation. And, of course, the greater teaching concerns humility in all of life. Jesus knew that the Pharisees were proud men.

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

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

Verse 25 tells us that "large crowds were traveling with Jesus." He had become a celebrity! Most of Palestine was buzzing with stories of His miracles and wondrous teaching. An entire entourage was following Him. But Jesus' heart and mind were heavy with the knowledge that as soon as He set foot in Jerusalem, a sequence of events would begin that could not be stopped until He was lying in a borrowed grave. And, no doubt, He was already keenly aware that He would face those agonizing hours totally alone, deserted by even the Twelve.

This awareness of the contrast between the exuberant crowd and the deserting disciples caused Jesus to speak with much candor about the cost of discipleship in 14:25-33. Jesus wanted His followers to know exactly what would be demanded of them. His language in verse 26 seems particularly harsh to us. The idea of hating our family in order to follow Jesus is not at all attractive. But, just as Jesus spoke in parables, He also used the technique of hyperbole--exaggeration--to make His point. In order to be a disciple, one must love Christ and be devoted to His mission on earth above all else, even love of family. While Jesus does not expect us to actually "hate" our families, anyone who has had to say goodbye to a loved one who is leaving for assignment on a mission field or for a pastorate in a distant state understands the place of family in a disciple's priorities.

After His dinner with the Pharisees, Jesus went back to His usual companions: "tax collectors and 'sinners'" (15:1). This miffed the religious leaders, who complained about Jesus' associations. Their criticism prompted the three parables of Chapter 15. These parables comprise some of the best known and most loved verses in the New Testament. Chapter 15 has been called "the gospel in the Gospel." All three parables deal with the same theme: concern over the lost.

The first parable (vv. 3-7) is about the shepherd who leaves his 99 sheep in order to find the one lost sheep. Even though this story has been surrounded with sentimentalism by songs and poems, its message is still clear. Although the shepherd loved the 99 safe sheep, his primary attention was given to the one that was lost. Any parent who has lost a child in a shopping mall can understand that kind of attention, as well as the exhilaration the shepherd felt upon finding the lost sheep.

In the second parable (vv. 8-10) a woman loses one of her coins from her small collection and turns her humble house upside-down looking for it. She, too, greatly rejoices at finding the lost item.

One of the best loved of Jesus' parables is the third one in this series, the parable of the "Prodigal Son" (vv. 11-32). The younger son takes his share of the inheritance, squanders it in riotous living, returns home with his head bowed, and is honored by his loving father. While we all appreciate the message of paternal love and forgiveness, don't miss out on the message that places this parable with the other two in this chapter. The father had two sons, and while he loved the older son no less, his joy at the return of the "lost" son was boundless.

The 99 sheep and the nine coins do not have voices in the first two parables. But, the older brother in the third parable does, and he voices his jealousy at all the fuss over his younger sibling's return. Certainly his complaint is logical. What he says in verses 29-30 cannot be disputed. But it sounds much like what the Pharisees and other religious leaders were saying in 15:2. And that, of course, was Jesus' point in telling the parable.

Had the older son been as concerned about his brother as his father was, he too would be rejoicing at the boy's return. In fact, he probably would have been out looking for the lost brother some time ago!

The message of these three parables is clear. Certainly God loves every one of His children. Certainly God is concerned about the well being of each and every Christian. But there is no denying the special place in God's heart for those who are outside the Kingdom. They are God's first priority, and they should be the Church's first priority.

ENGAGE THE WORD

WHAT'S REALLY IMPORTANT?

Have your students rank several functions of the church, its members, and its ministers. Twelve such functions are listed below, with space for four more to be added. Begin by adding those additional four functions. Your group can discuss this and come up with four that they all agree on. Working individually or as a group, have youths rank these in order of importance, with "1" being the most important and "16" being the least important.

What's Really Important?

Listed below are some of the many functions of the church, its members, and its ministers. Add four more that you can think of. Rank these functions in order of importance, with the most important being number

1. ***Provide religious rituals such as marriage ceremonies.***
2. ***Encourage and enable fellowship among Christians.***
3. ***Create and administer an educational program so that children, youths, and adults can learn more about the Bible and about the Christian faith.***
4. ***Win people to the Kingdom.***
5. ***Provide youths with viable and interesting alternatives to the entertainment of the world.***
6. ***Become involved in feeding the hungry and providing clothing and shelter for the homeless.***
7. ***Support professional religious workers (pastors, youth pastors, missionaries, etc.).***
8. ***Provide fun and educational activities for children, such as day camps, Vacation Bible School, etc.***
9. ***Take a stand for Christian morals and ethics in the community.***
10. ***Provide counseling for people who are troubled.***
11. ***Minister to the bereaved and officiate at funerals.***
12. ***Provide opportunities for people talented in music, drama, art, etc., to develop and use their talents.***
13. _____
14. _____
15. _____
16. _____

Since most youth groups are smart, they know which one should be ranked as number one, and they will probably do so. That's great, because you can refer them to their decision later in the lesson.

EXPLORE THE WORD

1. OVERVIEW

In spite of all the trouble the Pharisees gave Jesus, He still took time to fellowship with them and attempt to explain the kingdom of God to them. Yet, they didn't like what He had to say. In Luke 14 and 15 we will see Jesus making a contrast between the religious leaders and the common people—and explaining why the Son of Man was more interested in the latter group.

Read chapters 14-15 and answer these questions together as a class:

- ***If you had to create a title for these two chapters, what would your title be?***
- ***If we were going to study in detail only one section of these chapters, which section would you most want to study? Why?***

- Which section do you think is going to cause you to do the most soul-searching? Why?
- Which section do you think you might like the most? Why?

2. MAKING OUT A GUEST LIST (14:1-24)

Once again Jesus is dining at the house of a Pharisee. That in itself should teach us something. The Pharisees were Jesus' greatest opponents. They followed Him around, watching His every move, hoping to catch Him in some indiscretion that would discredit Him. When He was teaching, they heckled Him and asked Him trick questions to try to get Him to give an answer that would be wrong. But Jesus still accepted their invitations to eat.

Read what happened at the Pharisee's house in 14:1-24 and answer these questions as a class:

- All around Palestine open wells were common. It was not an unusual thing for a wandering animal to fall into one of these wells. The law held that if such an accident happened on the Sabbath, the animal could be rescued. This was acceptable Sabbath labor. How did Jesus use this "loophole" in the law to justify the healings He performed on the Sabbath (vv. 1-6)?
- The seating arrangement at a Middle East banquet table was very important. Each guest was seated according to his relative importance, with the most important guest sitting at the head of the table and the least important guest sitting at the foot. That is what prompted Jesus' words in verses 7-11. What is the lesson to be learned from Jesus' words? How does that lesson apply to us?
- In verses 12-14, Jesus encourages His host to do favors for people who cannot possibly repay him. This goes against the "you scratch my back and I'll scratch yours" philosophy of that day, and ours. What are some ways in which a youth could put Jesus' words into action?
- All of this teaching occurs in the home of the Pharisee who has invited Jesus for "Sunday dinner." Probably Jesus said all this while He was eating. The occasion provided several natural illustrations. In verses 15-24, Jesus uses a story about a banquet to illustrate the way that God offers salvation to the world. His first invitation was to the nation of Israel. But what happened when they declined that invitation?

3. THE COST OF DISCIPLESHIP (14:25-35)

We live in a world in which advertisers do everything possible to hide costs. When they say that something costs "less than \$100" you can bet that it costs \$99.99. But Jesus believed in "truth in advertising."

Read Luke 14:25-35 and answer these questions as a class:

- By this point, "large crowds were traveling with Jesus" (v. 25). He had become a very popular teacher. But He knew what lay ahead, what would happen as soon as He entered Jerusalem. He also knew that every day that passed brought Him one day closer to the traumatic events that would mark the final week of His earthly life. No doubt He already knew that by the time the soldiers took Him in chains from the garden, all of His followers--even the Twelve--would be gone. How do you think that knowledge made Jesus feel about the crowds surrounding Him at this point? How do you think that knowledge influenced this section on the cost of discipleship?
- In verses 28-32, Jesus uses two illustrations to demonstrate the need for counting the cost of a project before beginning. How does this apply to spiritual life? Have you ever seen someone become a Christian, full of excitement and promises, only to fail when the difficulties began?
- What does the pithy little saying in verses 34-35 mean?

4. LOST AND FOUND, PART I (15:1-10)

In chapter 15 Jesus tells three parables about losing treasures and searching for them. All three parables illustrate the same point.

Read the first two of these parables. Then answer these questions:

- *In the last chapter we found Jesus dining with the Pharisees. But the next day, He was back to dining with “sinners.” The Pharisees didn’t like that very much and attacked Jesus for it (vv. 1-2). That prompted the first parable, about a shepherd and a lost sheep. Who do the 99 sheep represent? Who does the one lost sheep represent?*
- *The second parable (vv. 8-10) is about a lost coin. Have you ever spent time looking for lost money? How did you feel when you were looking? How did you feel when you found it?*
- *What was Jesus trying to teach the Pharisees by telling these two parables?*

5. LOST AND FOUND, PART II (15:11-32)

The third in the series of “lost and found” parables is one of the most familiar stories in the New Testament. Read Luke 15:11-32 as if you were one of the people hearing it for the very first time.

After you have read the parable, answer these questions:

- *Do you know anyone like the younger son--wild, reckless, going through money like it had no end? Do you know anyone like the older son--conservative, obedient, holding on to everything that is his?*
- *What was the younger son’s attitude when he returned home? What did he ask of his father?*
- *Notice that the father saw the son when he was “still a long way off” (v. 20). Do you suppose the father just happened to look down the road that particular morning?*
- *Even though the son came home broken and humble, asking for no more than a servant’s job, and even though he had wasted his father’s money and caused his father sleepless nights, how did the father treat the returning son?*
- *Who does the father in the story represent? Who does the younger son represent?*
- *The older brother presents an interesting story. Why was he so upset? Do you think he had a right to complain? Who does he represent?*

EXAMINE THE WORD

IF SHEEP COULD TALK

This activity guides your youths through a series of questions designed to get them to think. Use them to lead a discussion.

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

If the sheep and coins could talk and walk like the older brother, and if they indeed had the same concerns as the shepherd, the woman, and the father, they too would be looking for the lost!

You may need to guide younger students on the third answer. If we accept the interpretation that the father represents God, the younger brother represents new Christians, then the older brother represents established Christians--indeed the Church itself.

The next question demands some honesty from your group. If your group were a parable, would your youths (who are represented by the older brother) be actively looking for the lost younger brother, or would they be sitting by the pool, sipping iced tea, letting the servants wait on them, and basically enjoying all the attention?

If Sheep Could Talk

- Did Jesus say anywhere in these parables that the shepherd did not love the 99 sheep or that the woman did not value the nine coins or that the father did not love the older son?*
- Imagine that the first two parables are cartoons—that way the sheep and the coins can walk and talk! If the 99 sheep had the same concerns as the shepherd, if the nine coins had the same concerns as the woman, and if the older brother had the same concerns as his father, what would they all be doing?*
- If the father in the third parable represents God and the younger brother represents new Christians, who does the older brother represent?*

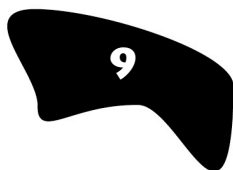
4. *If someone were to make a parable out of our youth group, what would the older brother (the members of our youth group) be doing about the lost younger brother? Be honest!*

EXPERIENCE THE WORD

Conclude the session by challenging your group to become involved in evangelism. As the older brother (and hopefully a more loving brother than the one in the parable) what can they do to help find the lost younger brother?

Now it's time to crawl into the parable. What if you are the older brother? Your younger brother is lost, away from home, living a miserable life. What are you going to do about it?

Help your youths make specific plans for reaching out to other youths who do not know the Lord. And then help them follow through on those plans in the weeks to come.



LESSON 9 - RICH MAN/POOR MAN

STUDY SCRIPTURE: Luke 16:1--17:37

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

TEACHING AIMS

To help the learners:

1. Understand that love of money is incompatible with discipleship.
2. Seek eternal values rather than earthly values.
3. Evaluate their feelings about money.

PERSPECTIVE

There is no question that, on the whole, our youths are the richest youths in history! Unfortunately, as most of their purchases indicate, they have very little wisdom in the way they spend their money. The great majority of their money is spent on themselves: clothes, automobiles, music, and junk food.

For many church youths, the sum total of their financial commitment to Christ is a 10% tithe given out of duty or habit or parental coercion. This session will look at several of Jesus' instructions about money in the Book of Luke and help your youths apply these teachings to their own lives.

BIBLE BACKGROUND

Luke 16 begins with a difficult parable. The difficulty lies in two areas. First, the specifics of the parable are removed from us by time and culture. That is a problem with several parables, however, and we manage to find their meaning. The second difficulty is the bigger one. At first glance Jesus seems to be praising dishonesty in this parable!

Let's deal with the first difficulty first. The master referred to in 16:1-8 was probably a land owner who rented parcels of land to tenant farmers in exchange for a percentage of their harvest. (That's why their debt to him was in quantities of olive oil and wheat.) But this master was what we sometimes call an "absentee landlord." He either lived too far away or was too busy to manage the land himself, so he hired a manager to take care of the daily business. (Just like the owner of an apartment building usually hires a manager to rent the apartments, maintain the building, collect the rents, etc.)

Apparently the manager in the story was unscrupulous, skimming some of his master's profits. When the master found out about it and called the manager to account, the manager did some quick thinking. He went to the tenants and asked them to falsify the books in order to show that their debt to the master was less than it actually was. In that way, the books more nearly matched what the manager had been sending the master, and the tenants were certainly happy to have their rents lowered.

When the master found out about the manager's scheme, instead of being furious he was impressed with the man's financial ingenuity. (No doubt the master was a man of few scruples himself!)

The second difficulty is stickier. By telling this parable is Jesus commending the manager and his shrewdness? Not at all. Rather He is telling a story about how things are rather than how things ought to be. He uses this parable as an illustration for four truths:

- a. "The people of this world are shrewder in dealing with their own kind than are the people of the light" (v. 8). Most Christians would take that as a compliment. We who are honest are also ignorant--ignorant of the scheming and machinations that the financial charlatans use to amass a fortune. And ignorant is exactly how we should stay!
- b. Money's only value is as a tool to gain things of real value. Jesus urged His disciples to spend their money on their friends (v. 9). The money would soon be gone anyway ("You can't take it with you!"), so why not use it to "buy" something of eternal value?
- c. A person who will cheat with small amounts of money will cheat with large amounts of money. And a person who cheats with earthly wealth will not be trusted with eternal wealth (vv. 10-12).
- d. People who live for money can't live for anything else. "You cannot serve both God and Money" (v. 13).

Following this difficult parable and its accompanying teaching, Jesus talks briefly about the relationship between His teaching and the teaching of the Old Testament Law. As He did in Matthew 5:17-20, Jesus says that His teaching does not contradict the Law. As we know, Jesus' teaching improves upon the Law at every point and, in actuality, is closer to the spirit and true meaning of the Law than the Pharisees' legalistic adherence to the letter of the Law.

Then follows another parable, this one about a rich man and a beggar named Lazarus. The first scene of this parable (vv. 19-21) shows Lazarus begging outside the gate of the rich man's house. The second scene (vv. 22-26) shows Lazarus in heaven and the rich man in hell. This is reminiscent of two previous passages. In 6:20-26, Jesus encouraged the crowds to consider themselves blessed in their poverty, because poverty in this life will give way to great reward in heaven. Then He warned the rich and powerful that the same justice applied to them, only in the reverse. Riches in this life will give way to mourning in the next. The second passage is 12:16-21, where the rich fool behaved and was punished much like the rich man in the present parable.

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

Chapter 17 begins with a series of several small truths, typical of rabbinic teaching. In short order, Jesus says:

- Don't cause someone else to sin.
- Forgive an offending brother every time he repents.
- Faith is the most powerful force on earth, even in small quantities.
- Serving in the kingdom is its own reward; no further thanks should be expected.

(The last teaching was perhaps occasioned by arguing or complaining among the disciples. It seems like a perfect response to a question.)

As Luke returns to the narrative of Jesus' activity, we find Him healing 10 lepers. It is interesting to note that they were healed "as they went" (v. 14) on their way to the priests (to be declared clean, according to the Law). They had enough faith to begin moving even before they were actually healed. But if they were examples of faith, they were not examples of gratitude. Only one returned, apparently a Samaritan (v. 18).

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

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

ENGAGE THE WORD

WHAT WOULD YOU DO?

This activity is a type of forced-choice values clarification exercise. Its purpose is twofold: to help your youths begin thinking about their feelings toward money; and to give you insight into their attitudes.

Printed below is a series of paired choices. In each pair, they must check one choice. They may not skip a pair, add a third choice, or make any alterations. If neither choice appeals to them, they must select the one that appeals to them most. (NB: please replace the references to US \$ with your local currency.)

What Would You Do?

Choose one option in each pair of options below:

1. *Would you rather be:*

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

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

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

3. *Do you think it's better to:*

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

4. *Would you rather spend your summer:*

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

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

- pocket the money
- return the extra \$10.00

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

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

7. *Would you rather spend \$25.00:*

- buying clothes for yourself
- taking some friends out to dinner

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

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

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

- give the homeless person your money
- walk on past

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

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

After the youths have had time to make their choices, call for a show of hands for each numbered pair. Allow a few moments for discussion with each choice. (Your youths will probably have lots to say about the alterations they want to make in the choices.) Keep the discussion short and listen carefully while they talk. They will reveal a lot that will help you work through the balance of the session.

EXPLORE THE WORD

1. OVERVIEW

This is another “episodic” section of Luke. It is a combination of several unrelated “episodes” in the life of Jesus.

Read Luke 16 and 17 and answer these questions as a class:

- *If you had no other information about Jesus than what is in these two chapters, what could you say about Him?*
- *What section of these chapters do you find the hardest to understand?*
- *What section do you feel that you understand so well that you could write the detailed study?*
- *Is there anything that you feel you should change in your life after reading these chapters?*

2. MONEY TROUBLES (16:1-18)

Luke 16:1-18 contains some tough material. The centuries that separate us from Jesus and the culture that surrounded Him make it difficult for us to fully understand what these verses are about. But if you read carefully you can figure them out.

Read this section to the class and have them answer the questions that follow:

- *The “manager” was a servant who had been put in charge of his master’s property. The master was probably what we call an “absentee landlord,” someone who owns property—like an apartment building—in another city but does not get involved in its daily management. He hires a manager to rent out the apartments, keep the building maintained, and collect the rent. Because he is not there, the owner has to trust the manager to be honest. Apparently the manager in Jesus’ story wasn’t honest and word got back to the master. When he called the manager on the carpet, the manager did some quick thinking.*
- *Jesus encourages His disciples to spend what money they have on their friends. He is saying that spending money—which has no real value—on something that does have real value is a smart investment. What is it that has more value than money?*
- *The third truth that Jesus illustrates with the story is in verses 10 and 11. This is probably the easiest of the four truths. Put it into your own words.*
- *The final truth is in verse 13. Jesus is very clear: His disciples have to make a choice between God and money. Do you think Jesus is saying that His disciples must give away all their money? If not, what is He saying?*
- *Verses 16-17 are talking about the effect that Jesus’ coming had on the teaching of the Law. Here Jesus is saying that His intent was not to do away with the Law. Read Matthew 5:17-20. What is Jesus’ intent?*

3. RICH MAN, POOR MAN (16:19-31)

This story about a rich man and a beggar named Lazarus demonstrates eternal justice at work. Although it is not specifically labeled so, this is another of Jesus’ parables.

Read these verses and answer these questions as a class:

- *Verses 19-21 form “Act I” of this little drama. What are the conditions of the rich man and of Lazarus?*
- *Verses 22-26 form “Act II.” What are the conditions of these two men now that both have died and gone into eternity?*
- *Why do you think the rich man deserved to be in hell?*
- *In “Act III,” verses 27-31, the rich man wants to send someone back to warn his brothers. Why does Abraham deny his request? Do you agree with Abraham?*
- *What do you think is the “moral” or lesson Jesus was trying to teach with this parable (v. 31)?*

4. SIN, FAITH, DUTY, AND GRATITUDE (17:1-19)

In Luke 17:1-19 we find Jesus again teaching like a rabbi, stringing together several ideas like pearls on a necklace. Following this passage we have another healing—but this one has a surprise ending.

Read these verses and answer these questions as a class:

- Jesus gives His disciples stern warning in verses 1-2. What are some ways that a person could cause another person to sin?
- In verses 3-4 Jesus teaches about how to deal with someone who wrongs you. If you take Jesus seriously, how difficult do you think this would be?
- The mustard seed is a very small seed and was used in Palestine to illustrate the very smallest item of a category. What is Jesus teaching the disciples in verse 6?
- Perhaps Jesus' words in verses 7-10 were prompted by quarreling or grumbling among the disciples. What type of complaint would you guess prompted these words?
- Notice that the lepers were healed "as they went" (v.14). What could this teach us about faith?
- The one leper who returned to thank Jesus was a Samaritan (v.17). Remember that these people were hated by the Jews--and the feeling was mutual. Why does Jesus point out this man's heritage?

5. THE KING IS COMING! (17:20-37)

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

Read 17:20-37 and answer these questions:

- What secret about the kingdom of God did Jesus reveal to the Pharisees (v. 21)? How can it be "within you"?
- Verses 22-37 refer to the second coming of the Son of Man, the coming we are watching for. What does Jesus say about His second coming in verses 22-24?
- Jesus uses two Old Testament examples of a disaster coming quickly on unprepared people (vv. 26-29). How do these two incidents illustrate the Second Coming?

EXAMINE THE WORD

WHAT WOULD THE MASTER SAY?

Printed below are five short case studies. Each study concerns a youth and his or her attitude toward money. Read these stories aloud or ask youths in advance to be prepared to read them.

After each story is read, ask your class this question: **"What do you think Jesus would say to this youth?"** As your youths discuss these case studies, keep pushing them to reflect what they studied earlier in the lesson. This is not a time to express uninformed personal opinions. It is a time to begin applying scripture to real-life situations.

What Would the Master Say?

Based on what you have studied today, what do you think Jesus would say to each of these individuals?

Brad is a high school senior. Every day, as soon as school is out, he races to the grocery store, where he works a full eight-hour shift as a checker. On weekends he works in the men's clothing store in the mall, averaging 12-16 hours each weekend. Brad is doing this so that he can save up enough money to buy a really expensive sports car. Since he started working two jobs, his grades have fallen from a B+ average to a D+ average, and he has had to quit attending church. He also has no time for sports or just hanging out with his friends.

Kathy works after school at a convenience store. The manager has told her that she is supposed to pay for any food she eats while she is working. But sometimes when she is short on money, she eats a candy bar without paying for it. Kathy thinks, He's not really paying me what I'm worth anyway. This just makes us even.

Cal is sitting in the office of his high school counselor, talking about his plans for college. The counselor asks Cal what he plans to do with his life. Cal responds, "Well, I used to want to be a social worker and

help people, but I think I'm going to be a corporate lawyer instead because they make tons of money. I want to live in a big house and drive a nice car."

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

Carol gets paid every week for working after school at the veterinarian's office. She scrupulously puts 10% in the offering plate every Sunday. As she does so, she thinks, That pays my bill to God for another week and leaves the rest for me to spend on myself any way I want to.

EXPERIENCE THE WORD

FOR THE LOVE OF MONEY

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

Then explain to them the scale mentioned below. They should each individually rate themselves on where they think they belong. A "1" would indicate an intense love of money. A "10" would indicate a complete lack of concern about money. Most of us fall somewhere in the middle.

Ask your youths to think for a moment about the question that follows. As they are thinking, read to them the four scriptures printed below.

For the Love of Money

Nowhere does Jesus say that having money or spending money is sinful. What matters is not how much money we have or really even how we spend it—but what place money occupies in our heart.

On a scale of 1-10, "1" represents the person who lives to make money, and "10" represents the person who gives all of his money to charity, what number would represent where you think you belong.

Are you comfortable with your rating number in light of the following scriptures?

- ***"Watch out! Be on your guard against all kinds of greed; a man's life does not consist in the abundance of his possessions" (Luke 12:15).***
- ***"But seek his kingdom, and these things will be given to you as well" (Luke 12:31).***
- ***"For where your treasure is, there your heart will be also" (Luke 12:34).***
- ***"No servant can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and Money" (Luke 16:13).***

Encourage your students to analyze their feelings about money in light of these scriptures. Also ask them to analyze some of their actions, since actions frequently are a fairly accurate gage of our attitudes.

Give them several moments of silence to think about this lesson, then ask if any would volunteer some of their thoughts.

Close with Prayer

LESSON 10 - ENTERING THE KINGDOM

STUDY SCRIPTURE: Luke 18:1--19:27

KEY VERSE: "Anyone who will not receive the kingdom of God like a little child will never enter it" (Luke 18:17).

TEACHING AIMS

To help the learners:

1. Realize that entrance into the kingdom of God is gained through repentance, faith, and commitment.
2. Desire to be citizens of the Kingdom.
3. Take the necessary steps to enter the Kingdom.

PERSPECTIVE

Periodically every youth group should return to the basics of salvation. Youths who sit in our Sunday School classes, youth group meetings, and revivals sometimes cannot articulate how to become a Christian. Many times we have youths in our group who appear to be Christians, who claim to be Christians, who come from Christian homes, but who have never taken the steps to move from cultural or inherited Christianity to genuine discipleship.

This session looks at the basic steps for becoming a Christian. Even youths who are Christians can benefit from such a refresher course, because it will help them explain salvation to their non-Christian friends.

BIBLE BACKGROUND

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

Is Jesus saying in this parable that we must whine, plead, and whittle away at God's resistance in order to achieve justice? Absolutely not. This is one of those parables that teaches by contrast. Jesus is saying that if such an unjust judge can be persuaded to grant justice, how much more will God, who loves His children, take care of their needs.

The next parable contrasts the prayers of a Pharisee and a tax collector. Both men went to the Temple to pray. But the Pharisee didn't really pray at all. He bragged to God about his piousness. The

tax collector, on the other hand, prayed earnestly for God's forgiveness. It was this contrite prayer of confession that was answered. The tax collector demonstrated that he understood more about God and about the Kingdom than did the Pharisee.

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

The next person to capture Jesus' attention was a young ruler. He asked the question many others were asking: "What must I do to inherit eternal life?" (v. 18). After hearing this young man's claim to have kept the commandments all his life, Jesus indicated that he was still lacking one thing: "Sell everything you have and give to the poor" (v. 22). At this, the young man became sad.

Is Jesus saying in this parable that all disciples must give up their worldly possessions? Some have thought so. Over the centuries priests, monks, nuns, and other religious workers have taken the vow of poverty. And while such a step is admirable, that is not what Jesus is commanding at all. Jesus was speaking specifically to this one individual. If you will recall from chapter 10, another young man summed up the Law like this: "Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind" (10:27). That much the rich young ruler had apparently done. But there was another element: "Love your neighbor as yourself." This is where the young man in chapter 18 was lacking. And it was exactly that deficit that Jesus put His finger on. No doubt He had looked into this man's heart and had seen that he was unable to commit himself to the Master at this one point. Jesus knew that unless the young man was ready for a change in his behavior, his attitudes, and his basic value structure, he was not ready to enter the Kingdom.

Jesus' commented that it is hard for the rich to enter the Kingdom--not because God has any prejudice against the rich, but because the rich have difficulty letting go of their love for money. Remember in chapter 16 Jesus had said "You cannot serve both God and Money" (16:13). That is exactly the point here.

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

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

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

He first encounters a blind beggar, sitting by the roadside leading into Jericho. We know that by this point a large crowd was following Jesus. In typical rabbinic fashion, He was teaching as He walked. The crowds were no doubt pressed against Him, anxious not to miss a word. As they passed by the blind beggar, he began to shout for Jesus' attention. When some of Jesus' followers attempted to shut him up, he just shouted louder. Hearing his cries, Jesus stopped. His compassion would not allow Him to pass by this needy individual without healing his condition.

In Jericho lived a tax collector named Zacchaeus. In spite of the image of this man we might have gotten in childhood from that simple song, "Zacchaeus was a wee little man, and a wee little man was he," Zacchaeus was no freak or clown. He was a very rich and very powerful man. Jericho was an

important city in the Middle East trade routes, and the man appointed by the Romans to be tax collector there was a significant figure. But for all his power and wealth, Zacchaeus had a need. And he hoped that Jesus might be able to fill that need.

Being shorter than the crowd, Zacchaeus resorted to climbing a tree to see the traveling rabbi. As Jesus passed by, he stopped and called Zacchaeus down from the tree. Notice Zacchaeus' response. He promised to return all the wealth he had gained from cheating. In doing this, Zacchaeus was able to do what the rich young ruler had been unable to do—make a change in his life-style. Zacchaeus' conversion was genuine. He was ready to turn his back on his previous life and start over with the value system of the Kingdom. Statements of faith are wonderful, but actions of faith are even more wonderful.

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

What does this story say to us? At one level it says that when God has given us an ability or a resource, we should nurture it until it grows. A Christian youth, for example, who has a talent for music, science, drama, or language has an obligation to develop and use that talent.

Another level of interpretation is suggested by the idea that prompted the parable in the first place. Jesus told this parable "because he was near Jerusalem and the people thought that the kingdom of God was going to appear at once" (v. 11). The people following Jesus were expecting Him to rise up at any moment as a powerful military conqueror and establish a political kingdom in Israel. They were expecting God to intervene in history on their behalf. But Jesus was trying to get them to understand what He had told the Pharisees in 17:21—the Kingdom is within the hearts of men and women. The Kingdom is a spiritual reality, not a political one. The Israelites had spent all those centuries waiting for God to intervene, and all the while the potential Kingdom was within them!

A third interpretation of this parable involves us more directly. We, too, are waiting for a coming King. Before Jesus left, He gave us resources and instructions. When He returns will He find that we have ignored the instructions and hoarded our resources or that we have followed the instructions and multiplied our resources?

ENGAGE THE WORD

ROVING REPORTER

Begin your session by looking at the several common opinions about being a Christian listed below. (If you want to be creative, ask five of your students in advance to prepare this as a short skit, with one youth playing Scott Willard and the other four students playing the four interviewees.)

Roving Reporter

Scott Willard, that roving reporter, is on the street again, accosting innocent passersby with today's question: "How does a person become a Christian?" Let's listen to some of the responses he is getting:

LISA: Being a Christian is like being in a club. You join a church, pay your dues, attend the meetings, follow the rules, and that's it—you're a card-carrying Christian!

TRENT: I guess it's just something you grow up with. I mean, my parents are Christians. So were my grandparents and my great-grandparents, I guess. It's kind of a family thing. I grew up in the church. I can't remember a time when I didn't consider myself a Christian.

TERRI: Well, I guess if you lead a good life, follow all the rules, try to help the less fortunate, don't do anything like steal, murder, or beat up people, give the church part of your income, read your Bible, attend church, pray for people, sing in the choir, teach Sunday School, do door-to-door calling on Saturdays, volunteer at the rescue mission, work in the nursery on Wednesday nights, visit the sick people at the hospitals, sing at the nursing homes, wash the pastor's car, scrub the floor of the church foyer on your hands and knees, baby-sit the youth leader's bratty children, and play the piano for VBS—maybe by that point you'll have enough points to earn a spot in heaven!

BRAD: *Well, you go to the front of the church, say you're sorry for being such a bad person, receive Jesus Christ as your Savior, and then you're in. You can go about your life, knowing that you're taken care of. It's kinda like getting a smallpox vaccination. You do it once, and then you don't have to worry about it again. I did that when I was 10—got saved, I mean, not vaccinated! Of course, I haven't been back to church since, but that doesn't really matter. Once you're in, you're in for life.*

After these have been read or presented, ask your students if they agree with any of these. If not, why not?

EXPLORE THE WORD

1. OVERVIEW

Luke 18 and 19 is the last section we will study before Jesus enters Jerusalem and begins the last week of His earthly life. Even though His mind must have been filled with deep thoughts and His heart heavy with grief, He still moved comfortably among the people, teaching and healing.

Read these two chapters as a class and then answer these questions:

- *Do you detect any panic in Jesus' behavior? How can He be so calm when He knows that in just a few days He will have to endure arrest, trial, and crucifixion?*
- *What verse or passage in this section gives your spirits a lift?*
- *Which character (real or fictitious) in this section do you most identify with?*
- *Which verse or passage do you want to learn more about?*

2. AND JUSTICE FOR ALL (18:1-14)

In this passage Jesus tells two parables. Both parables deal with justice, but from two different perspectives.

Read Luke 18:1-14 and answer these questions:

- *Why did the judge finally give the widow what she wanted? What lesson does this teach(v1)?*
- *Sometimes a parable teaches by making contrasts and comparisons. The judge in the parable was unjust and uncaring, yet he finally made a just ruling. In life, God is the judge. How is He different from the judge in the parable? How is He like the judge in the parable?*
- *Can you describe the Pharisee in the second parable (vv. 9-14) in one word?*
- *What one word would you use to describe the tax collector?*
- *Why do you think God honored the prayer of the hated tax collector over the prayer of the pious Pharisee?*

3. MAKING IT INTO THE KINGDOM (18:15-34)

Everywhere Jesus went, people wanted to know one thing: How can I go to heaven? He answered this question many times in many different ways. In this passage we see Him answering this question two more times.

Read 18:15-34 and answer these questions:

- *What prompted Jesus to speak about children (v. 15)?*
- *What qualities do children have that would prompt Jesus to say that anyone who would enter the Kingdom must be like a child?*
- *The young ruler who came to Jesus (vv.18-23) was rich and religious. He had kept all the commandments since childhood. When Jesus looked at him, however, He saw something still missing. What was that something?*
- *Do you think Jesus' instructions "Sell everything you have and give to the poor" (v. 22) were intended for all disciples?*
- *What did the young man's attitude about money indicate about his seriousness in wanting to find salvation?*

- *At this point Jesus was just a few days away from entering Jerusalem. The prediction that He gives His disciples in verses 31-33 seems perfectly clear to us. Why do you suppose the disciples didn't understand what Jesus was talking about?*

4. A BEGGAR AND A TAX COLLECTOR (18:35--19:10)

Jericho was a city just on the other side of the Jordan River from Perea, where Jesus has been ministering. It was directly on His route to Jerusalem. In 18:35--19:10 we see Jesus interacting with two citizens of Jericho.

Read these verses and answer these questions:

- *One of the things to notice about the blind beggar of Jericho is his persistence. He persisted in shouting out at Jesus, in spite of the rebuking of those around the Master, until he was heard. How is this man like the widow in the parable in 18:1-5?*
- *Zacchaeus is one of the favorite children's stories in Sunday School, probably because of that silly song. But Zacchaeus was no subject for children's songs in Jesus' day. He was a very wealthy and very powerful tax collector. We know that the tax collectors were hated by the people because they were working for the Roman army and because they cheated their fellow countrymen. Why do you think this rich, powerful, and despised man wanted so badly to see Jesus that he actually climbed up in a tree?*
- *The blind beggar had shouted for Jesus' attention, but Zacchaeus said nothing. Nonetheless, Jesus discovered Him and spoke to Him. Apparently Jesus knew immediately who this man was and what his condition was. What does that tell us about Jesus?*
- *Notice the actions that accompanied Zacchaeus' conversion. What do you think of a person who claims to be a Christian but who does not attempt to undo wrongs he or she has committed?*

5. A WALL STREET PARABLE (19:11-27)

Jesus had parables about everyone: widows, rich farmers, shepherds. And now a parable about financial managers!

Read Luke 19:11-27 and answer these questions:

- *Read Luke 12:48 and 16:10. How is this parable an illustration of what Jesus has already said?*
- *Frequently parables are about the way things are, not necessarily the way they ought to be. The master in this story may have been of noble birth, but he wasn't particularly of noble character. He reminds us of the master in the story of the shrewd manager (16:1-8). Nonetheless, this master rewarded his servants proportionally, according to the amount of work they had done. What is the spiritual lesson to be learned here?*
- *Jesus told this parable just before He moved into Jerusalem. Indeed, He told the parable for the sake of those who believed that He was going to sweep into Jerusalem and set up a kingdom (v. 11). This parable also applies to us who are waiting the King's return after a long absence. What do you suppose the King will be asking us about when He returns?*

EXAMINE THE WORD

SOMETHING STILL LACKS

Ask your students to look at three youth case studies, each of whom desires to be a Christian but lacks something. In each case, what is lacking is one of the steps just discussed. "Gretchen" is like the Pharisee in the parable. She has never confessed her sins and asked God for forgiveness. "Travis" is genuinely sorry for his sins, but doesn't have faith. He doesn't trust God to be true to His word. "Rob" has confessed his sins and believed God for salvation, but he has failed to change his life in any way. There has been no true change of heart.

Something Still Lacks

Based on the scripture work you've just done, how would you respond to each of these youths?

Gretchen - I've been attending church all my life—Sunday School, worship services, youth group meetings, Bible studies, revivals, camps—I've done it all. I am very careful to keep all of the Ten Commandments, plus all of the extra rules my church has. But something still isn't right in my life. I see other people who seem to get a lot of joy from their religion, and yet they don't seem nearly as religious as I am. What am I missing?

Travis - I would really like to be a Christian. I mean, I know my life stinks. I have done so many terrible things, and I really regret them. I would love to just have a clean start. But I don't think God loves me anymore. I mean, He's got to be really mad at me—and I don't blame Him. I guess I'm just too rotten to be a Christian.

Rob - I'm a Christian, I think. I mean, I went forward at church and told God that I was sorry for my sins and all that. I meant it too. I felt pretty good—for a while. But then nothing seemed to change. My life wasn't really all that different. I'm not a particularly religious person, and I sure don't want to be one of those religious fanatics. I don't see any reason why being a Christian has to get in the way of enjoying my life.

EXPERIENCE THE WORD

IF YOU ARE . . .

This lesson can be concluded in at least two ways. For your Christian youths, this has been a review--a refresher course. During this activity they will be asked to write their testimony. Many Christian youths have never been asked to articulate their testimony in a concise, definite form. After your youths have done this, suggest to them that they share this testimony with their non-Christian friends. You may want to divide into pairs and have group members share their testimony with each other for starters.

If you have youths who are not Christians, this lesson provides an excellent opportunity for evangelism. You may want to allow some time at the end of the lesson for non-Christian youths to accept Jesus Christ into their lives.

If You Are . . .

IF YOU ARE A CHRISTIAN, can you state how you became a Christian, how you know that you are a Christian, and what difference being a Christian makes in your life? In other words, can you state your testimony? Give it a try by writing down your testimony.:

IF YOU ARE NOT A CHRISTIAN, is there any reason why you should not become one today?

Close with Prayer

LESSON 11 - THE DELIBERATE SAVIOR

STUDY SCRIPTURE: Luke 19:28--21:38

KEY VERSE: "Every day he was teaching at the temple. But the chief priests, the teachers of the law and the leaders among the people were trying to kill him" (19:47).

TEACHING AIMS

To help the learners:

1. Understand that Jesus deliberately, bravely, and obediently entered Jerusalem to set in motion the events that would lead to His death as a part of God's plan of salvation.
2. Appreciate Jesus' sacrifice and obedience.
3. Respond to Jesus' sacrifice with thankfulness.

PERSPECTIVE

In Session One in this series we noted that youths do not have a sense of history and that many events of the past, including many biblical events, float in a soup of childhood stories with no pattern or plan. But, just as we saw in the meticulous orchestration of the events prior to Jesus' birth, in this lesson we will see the hand of God at work in a carefully planned sequence of events leading to the death of Jesus on the Cross.

Without an understanding of this planning, some youths see Jesus almost as an "accidental Savior," a good but somewhat naive prophet who was swept up in events beyond His understanding. Others may accept the plan but in their familiarity with it fail to see how much courage and obedience Jesus exhibited in deliberately walking through the steps of the plan.

This lesson will help your youths see the events in Jerusalem prior to the Last Supper as part of God's plan for their salvation.

BIBLE BACKGROUND

Since 9:51, where Luke wrote, "As the time approached for him to be taken up to heaven, Jesus resolutely set out for Jerusalem," we have been following Jesus on His slow and careful march through Samaria and Perea toward the capital city. In this lesson, we will follow Him into Jerusalem.

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

twenty-four hour period. The two and a half chapters covered in this lesson detail the first half of Jesus' week in Jerusalem, from Sunday through Wednesday.

Common wisdom would dictate that if Jesus had any inkling of how much trouble He faced in Jerusalem, He would have tried to slip into the city unnoticed. But that would have defeated His whole purpose for going there. He was going there to initiate the events that would lead to His death, a sacrifice planned eons earlier in the halls of heaven.

So, rather than slip quietly into Jerusalem, Jesus entered the city in a manner that was sure to attract attention and stir up the opposition. His choice of a donkey colt (19:30-34) was not happenstance. The Old Testament prophet Zechariah had seen the Messiah riding into Jerusalem seated on a donkey colt (Zec. 9:9). This imagery was well known. Jesus adopted this prophetic means of transportation as a deliberate claim to Messiahship. The people, fully aware of the prophetic implications, greeted Jesus as their long-awaited Savior.

As Jesus approached the city, He wept over what He knew would be its fate in another few decades (19:41-44). We will discuss this eventual destruction of Jerusalem below.

Arriving in Jerusalem, Jesus went to the Temple, the center of Jewish worship, where He found money changers and animal sellers conducting their business (19:45; see also Matt.21:12). Both of these occupations were necessary for the operation of the Temple. Adult Jewish males were required to pay a temple tax, and since there was a variety of currency in the Middle East, money changers were necessary to convert the foreign currency into the required temple currency. The animal sellers were there to provide animals that had been certified by the priests as acceptable for ritual sacrifices. The problem with these two commercial operations is that the merchants took advantage of their monopoly and severely overcharged the visiting worshipers, giving the priests a cut of their profit in order to secure their franchise. Jesus' wrath wasn't directed so much at the actual business as at the unscrupulous operators who were using the pretext of religious ceremony to get rich. With some violence Jesus drove these unscrupulous merchants out of the Temple.

If Jesus had been trying to slip into Jerusalem, He was certainly going about it the wrong way!

Through the next few days Jesus sat in the Temple courtyards teaching and answering the questions of the people. He was also answering the questions of the religious leadership, who were desperate to trap Him into saying or doing something that would allow them to have Him arrested. He was upsetting their status quo, and their status quo was more important to them than God's plan of salvation.

After Jesus' grand entry into the city, followed by the violent clearing of the Temple merchants, the religious leaders demanded to know by what authority He was acting. After all, they were the authorities in Jerusalem and especially in the Temple. As He had done before with leaders trying to trap Him, Jesus answered their question with a question. He asked them to identify the authority John had been operating under. Verses 5-6 indicates the quandary this question placed the religious leaders in. John had been a very popular figure. If they discounted John's heavenly authority, the people would be angry. On the other hand, if they admitted that John's authority was from heaven, Jesus' next question would be why they hadn't believed him when he identified Jesus as the Messiah. So they admitted defeat in this round and said, "We don't know" (v. 7).

The parable that Jesus related next was so blatant that the religious leaders could not help but see what He was saying. In the history of the Jewish nation, God had sent many prophets to call the people to repentance. But the religious leadership had persecuted and even killed those prophets. This was obviously what Jesus was referring to with the land owner, his servants, and the tenants (20:9-12). The son referred to in the parable (vv. 13-15) could be no other than Jesus himself, now claiming for all to hear that He is the Son of God. Again, Jesus is all but taunting the Jewish leadership with His claims to be the Messiah.

In the next incident, the Jewish leaders sent agents to Jesus to ask Him yet another trick question (vv. 20-22). Palestine was part of the Roman Empire and was occupied by the Roman army. But the Jews chafed under Roman government. One of the things that they hated was paying taxes to the Romans. The agents of the Jewish leadership asked Jesus about paying taxes. They thought they had Him in their trap this time. If He said that paying the taxes was alright, the people would be upset. But if He said that the Jews should not pay the taxes, the Romans would arrest Him as an anarchist. But again, Jesus turned the tables on them by asking them a question: "Whose portrait and inscription are on [the currency]?" (v. 24). They had to concede that the currency bore Caesar's image. In doing so, they

were also conceding that they were utilizing the Roman monetary system. Jesus then responded that they should give to Caesar what belonged to him.

The next group of players in this drama was the Sadducees. This was a party of rich and influential men, frequently at odds with the Pharisees. One of the points of disagreement between these two parties was life after death. The Sadducees did not believe in an afterlife, while the Pharisees did. Their question to Jesus was not a real question, but an attempt to get Him wrapped up in religious trivia. Jesus thwarted their plan, however, by doing away with their entire premise. In heaven there will be no marriages, so it didn't matter how many times the woman had been married.

Jesus next puzzled the leaders with a question of His own. How could the Messiah be referred to as the Son of David when David himself referred to the Messiah as his Lord? This was not a meaningless question, like the ones they had been posing to Him. The coming Messiah was often associated with David, the king who ruled Israel during its greatest period. The common hope was that the Messiah would restore Israel to the power and prominence that it had during David's reign. Here, Jesus was trying to show them that the Messiah would be more than a political leader, that He would establish a spiritual kingdom.

As Jesus was speaking in the Temple court, He noticed the procession of worshipers putting their offerings in the receptacles (21:1). The rich people were donating large sums while a poor widow was giving only a couple of small coins. Pointing this out to His listeners, Jesus said that the widow was really the bigger donor, because she was giving sacrificially while the others were giving an insignificant amount of their wealth. We should remember that God is not impressed by the amount but by the intent of the heart.

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

As Jesus was approaching His death, resurrection, and ascension, He also knew that He would return again some day to earth. It is this Second Coming that He is referring to in verses 8-19, 25-28, and 34-36.

Jesus' ability to foresee all of these events should not be seen as a magical ability to foretell the future so much as proof of a divine plan and of Jesus' participation in that plan.

ENGAGE THE WORD

WHO THEN IS JESUS?

In Lesson One of this study your students encountered three fictitious world-famous theologians. Once again, they will meet these theologians. Ask three of your youths in advance to be prepared to present these theological positions.

Who Then Is Jesus?

In Session One we listened in as three world-class theologians discussed how and when Jesus became the Messiah. Today they are discussing the topic "Jesus: Savior or Simpleton?" Let's listen to their presentations.

Rev. Julius Wishyheart: When the man Jesus was appointed by God to be the Messiah at his baptism, he agreed to take on the Messianic mission: saving Israel. He had been a faithful student of the Old Testament as he was growing up in Nazareth, and he was familiar with the message of the Old Testament prophets: justice for the poor, mercy for sinners, judgment for the leaders, repentance for the people. That was the message he preached during his three years in Galilee, Samaria, and Perea. He knew, however, that eventually he would have to preach this message in Jerusalem, the capital city. So he slowly headed that direction, hoping and praying that his message would be received. That's why he sent disciples ahead to prepare the way. That's why he spent so long in the region surrounding Jerusalem, building up a popular following that the religious leaders couldn't discount. He knew the risk. He knew that if his message wasn't

received, he would suffer the fate the Old Testament prophets had suffered: ridicule, persecution, and maybe even death. He is to be commended for taking that risk. It is just too bad that it didn't turn out well. But he bravely accepted the fate that the earlier prophets had suffered.

Prof. Malcolm Souldeath: *If Jesus had stayed in rural Galilee where he belonged, he would have lived a long, successful life as a popular traveling rabbi. The people there loved him! But for some reason this backwater teacher got it in his head that he needed to make it in the big time. So he headed for Jerusalem. He was way out of his league there. The sophisticated and worldly religious leaders in Jerusalem ate him for lunch. He was simply no match for their power. And he arrived in Jerusalem at a very bad time. The Jewish leaders had formed a rather shaky alliance with the Roman leaders. In return for the Jews' keeping the populace under control, the Romans would let them practice their quaint religion pretty much as they wished. Everyone was happy. Then came Jesus, stumbling into the middle of this delicate truce, upsetting the people, making the Jewish leaders look bad in the eyes of the Romans, causing the Romans to crack down on the people, and on and on. Finally there was no choice but to get rid of this troublemaker. Both the Romans and the Jewish leaders agreed on that. So Jesus had to be sacrificed. He probably never knew what hit him. And later, when his disciples created the whole mythology about Jesus being the Messiah, they started saying that he had predicted his own death, that he had gone to Jerusalem deliberately to sacrifice himself, and all that nonsense.*

Dr. Herbert Faithstrong: *Long before Jesus was born, long before the creation of the world even, God planned for the redemption of humankind. And part of that plan included His Son becoming human, teaching in Israel, and sacrificing His life on Calvary. From the day Jesus was old enough to understand His special mission, He knew exactly what would happen. He deliberately, obediently, and bravely went to Jerusalem. He purposely confronted the Jewish leaders, giving them one last chance to repent. With His head held high He willingly went to His death, because that was the reason He was born.*

Well, again the theologians have come up with three radically different ways at looking at Jesus. They can't all be right. Which one do you agree with? Why?

Probably they will agree with the third position, since it is the one they have heard all of their lives. But don't settle for this. Push them to give reasons for believing this position over the other two.

Don't correct or comment on their responses, and don't give them any help--yet. Let the rest of the session help them.

EXPLORE THE WORD

1. OVERVIEW

In Luke 9:51 we read, "As the time approached for him to be taken up to heaven, Jesus resolutely set out for Jerusalem." Since that time, we have been tracking Jesus' footsteps on the journey from Galilee to Jerusalem. Finally, He arrives. And with the first verse of this section, the final week of Jesus' earthly life begins.

As you read these chapters, keep the time frame in mind. Luke took only three chapters to discuss the first 30 years of Jesus' life (1:1--3:20). Then he covered the next two and a half years in six chapters (3:21--9:50). Next Luke took 10 chapters to cover six months (9:51--18:27). Now, Luke will cover only one week in five chapters (18:28--23:56), and three of those chapters (22-24) will cover 24 hours! The two and a half chapters you will read for this session cover Sunday through Wednesday of Jesus' week in Jerusalem.

Before beginning the detailed study, read Luke 19:28--21:38 and answer these questions:

- *Who do you think are the major players in the drama of these chapters?*
- *If you were covering these events for a newspaper, what headline would you give your story?*
- *Is there anything in these chapters that upsets or puzzles you?*
- *What section of these chapters are you anxious to study further?*

2. JESUS ENTERS JERUSALEM (19:28-48)

At last! Jesus is entering Jerusalem. He knows that this marks the beginning of the end. He could probably sneak unnoticed into the city, but that would defeat the whole purpose for His going there. Instead, He makes quite an entrance!

Read 19:28-40 and answer these questions as a class:

- *Jesus did not choose to enter Jerusalem riding on a donkey colt just because He was tired of walking. There was something very special about that action. Read Zechariah 9:9. (Zechariah is the next-to-last book in the Old Testament.) What did the image of Jesus entering Jerusalem on a colt say to the people?*
- *The Temple was the center of all Jewish worship. Every village had a synagogue, which was a place of teaching. But there was only one Temple, and this was the place of worship. Part of the Hebrew worship involved the sacrifice of animals. The people referred to in verse 45 were selling the animals required for these sacrifices. In itself, that would be fine. But they were charging terribly high prices, cheating the worshippers. What was Jesus' response?*
- *Again, why did Jesus make His appearance at the Temple in this manner, knowing the angry response it would evoke?*

3. TEACHING IN THE TEMPLE COURTS (20:1-26)

Jesus spent the final week of His earthly life in the way that He had spent the previous three years: teaching. But now He was doing it in the court of the Temple itself, right under the noses of the religious leaders.

Read Luke 20:1-26 and answer these questions as a class:

- *First, let's identify the characters in this play. The chief priests, teachers of the law, and elders formed the hierarchy of the Jewish nation--the highest governing body in the nation of Israel. This was no small time stuff. Jesus was debating with the Supreme Court, the Attorney General, and the Congress all rolled into one. There is no question that by riding into Jerusalem on a donkey colt and then violently upsetting the tables of commerce in the Temple, Jesus was deliberately drawing attention to himself and to His claim of being the Messiah. When the Jewish leaders challenged His authority to do this, He responded with a question of His own (vv. 3-4). Why did this question stump them?*
- *What does the religious leaders' deliberation over Jesus' question (vv. 5-6) tell you about their opinion of John?*
- *The parable in verses 9-19 is pretty blatant. Jesus is talking about the nation of Israel and its history of persecuting and killing prophets. In His mercy, God had time after time sent prophets to call the people back to righteousness. These prophets are represented by the servants in Jesus' story. But now the owner of the vineyard was sending his son. Do you think the religious leaders had any trouble figuring out what Jesus was saying? How did they respond?*
- *In an attempt to trap Jesus, the Jewish leaders sent guys to ask Him about paying taxes to Rome (vv. 20-22). The nation of Israel had become part of the Roman Empire through military conquest. The Jews bitterly resented the Romans and every part of their government, including paying taxes. If Jesus had said that it was proper to pay taxes, the people would have deserted Him. But if He had advocated not paying taxes, the Jewish leaders could have turned Him in to the Romans as a rebel. They had Him in a trap, alright. But how did Jesus get out of the trap?*

4. MORE DEBATE (20:27--21:4)

As the week passed, Jesus continued to teach in the Temple and answer the questions of the religious leaders. Tensions were rising as the leaders could not trick Him into saying something that they could use as evidence against Him.

Read 20:27--21:4 and answer these questions as a class:

- *The Sadducees were the opposing party to the Pharisees (Kind of like political parties). One of the places where these two parties differed was over the issue of life after death. The Pharisees believed in eternal life, while the Sadducees did not. Their question about marriage in heaven was not a real question. It was a question like “Can God make a rock so big that He can’t move it?” They were trying to get Jesus wrapped up in answering a question so complicated and so trivial that He would make a fool of himself. But how does He handle their attempt?*
- *One of the common titles for the Messiah was “Son of David.” To the Jews, David represented a time when Israel was a mighty nation. King David’s reign was Israel’s golden period. The people’s expectation of the Messiah was all wrapped up in the establishment of a political kingdom like David’s. What do you think Jesus was trying to do with His comments in verses 41-44?*
- *As Jesus was teaching in the Temple, He was watching the people passing by and dropping their offering into the receptacles. The rich people were putting in some pretty big bucks. But a poor widow came by who put in just a couple of small coins. To most people, the rich would have been considered the big givers. But who did Jesus say was the big giver? Why?*

5. WATCH FOR THE SIGNS (21:5-38)

This is a difficult passage to understand. Part of its difficulty is that Jesus is talking about two distinct events: the destruction of Jerusalem and His own Second Coming.

Read Luke 21:5-38. Then answer these questions as a class:

- *In AD 70 the Roman army destroyed the Temple along with most of the city of Jerusalem, bringing an end to a bloody revolt led by Jewish zealots. Jesus was wise enough to see the inevitability of that event, given the way the Jewish people were chaffing under Roman rule. Verses 5-7, 20-24, and 32 refer to this destruction. Why do you think Jesus tried to warn the people about this event?*
- *Jesus knew that before the week would be out He would be crucified, buried, and alive again. He knew that He would soon be returning to heaven, leaving His disciples to carry on His work. He also knew that He would return again someday. Verses 25-28 and 34-36 refer to this event. If you have read the Book of Acts, you know how the events in verses 12-19 came true in the first decades of the Church and are still coming true for Christians in some parts of the world. Why do you think Jesus tried to warn His disciples about this?*
- *Read again verse 34. These words are for us just as much as they were for the people hearing them spoken. How do they apply to us who still await Jesus’ Second Coming?*

EXAMINE THE WORD

LIVING UP TO THE CLAIMS

This section asks three questions. You can ask each student to answer these questions personally or use them for group discussion.

1. *Why do you think Jesus was so determined to enter Jerusalem, make public claims to being the Messiah, confront the religious leadership, and keep a high profile?*
2. *Many religions have martyrs, including Christianity. Was Jesus just another martyr? Why or why not?*
3. *Let’s go back to the conference we visited in the first activity. If you could catch Rev. Wishyheart and Prof. Soul-death in the hallway after their remarks, what would you say to them?*

EXPERIENCE THE WORD

FACE TO FACE

This activity asks your students two very personal questions. Assure your students that they will not be asked to reveal their responses to these questions, then give them several minutes to record their responses in their journal or on a piece of paper.

- 1. What does it mean to you that Jesus entered Jerusalem the way He did and did the things He did?**
- 2. If you could speak to Jesus face-to-face right now, what would you say?**

Conclude the session with a group prayer, asking each student to offer aloud a one-sentence prayer.

LESSON 12 - THE DEATH OF A SAVIOR

STUDY SCRIPTURE: Luke 22:1--23:56

KEY VERSE: "In the same way, after the supper he took the cup, saying, 'This cup is the new covenant in my blood, which is poured out for you'" (Luke 22:20).

TEACHING AIMS

To help the learners:

1. Understand that Christ's death, foretold in Old Testament prophecy, was the climax of God's plan for our redemption.
2. Appreciate the depth of Christ's sacrifice.
3. Celebrate God's plan of salvation through commemoration of the Lord's Supper.

PERSPECTIVE

Even youths who are new to the church know about the Crucifixion. Like the birth of Jesus, it has become part of our national cultural heritage. But knowing the facts of the event and understanding the meaning of those facts are two different things. In this lesson your youths will be exposed to both fact and meaning through Luke's record of the events surrounding the Crucifixion.

The lesson concludes with an observance of the Lord's Supper. By participating in this, your youths will be able to commemorate and celebrate what they have been studying.

Note: Because of the special preparations required for a communion service, contact your pastor well in advance to assist you with this session.

BIBLE BACKGROUND

For a week, Jesus had been the center of attention in Jerusalem. He had entered the capital city riding on a donkey colt, the prophetic sign of the Messiah. He had violently thrown the merchants out of the Temple. He had taught in the Temple courtyard and argued with the religious leaders. The crowds loved Him: "All the people came early in the morning to hear him at the temple" (Luke 21:38). But the Jewish leadership wanted Him out of their city and out of their way: "The teachers of the law and the chief priests looked for a way to arrest him immediately" (20:19).

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

But now Jesus was threatening to upset this delicate balance. Even the mention of a Messiah evoked images of military revolt and political rebellion. Having a man in the city who was making blatant claims to Messiahship was stirring the people up. He had to be done away with.

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

And here is where Judas came in. Every night during their week in Jerusalem, Jesus and His disciples had been retiring to the Mount of Olives, an area of private gardens outside the city limits of Jerusalem, to sleep (21:37). (Apparently one of the rich people in town--perhaps Joseph of Arimathea--had given them use of one of the gardens.) Judas knew this, of course, and offered to take the Temple guards to the place under the cover of darkness so that they could arrest Jesus in secret. For his collusion, Judas was paid (22:5).

Thursday night of the week Jesus spent in Jerusalem was a special night. It was the time of the Passover meal. Passover was (and still is) a commemoration of the Hebrews' escape from Egypt (Ex. 12). The night of their escape, God sent an angel of death to kill the firstborn son of each family in Egypt. But by a prearranged sign (blood on the doorpost), the death angel passed over the Israelite homes. Hence the name of the celebration. And, in their haste to leave Egypt, the Israelites did not have time to make bread in the usual way, so they had to take unleavened bread (bread with no yeast) with them. That accounts for the tradition of using such bread in the Passover meal.

Jesus and His disciples celebrated the Passover meal in the upper room of a house in Jerusalem loaned to them for the occasion. At that meal, Jesus took the elements that were steeped in Old Covenant symbolism and transformed them into new symbols for the New Covenant. For His followers--those in the room that night and those that would follow in the centuries after--the wine and bread would forevermore be symbols of the Christ.

The act of transforming these symbols is, of course, a metaphor for the entire ministry of Christ. His mission was not to destroy the Law of the Old Covenant. Rather, He transformed the Law and created a New Covenant.

Following the celebration of the Passover, Jesus and the disciples retired once again to the Mount of Olives. There Jesus, knowing what was about to happen, went through the agony of surrender. We must not at this point deny the human nature at work in the Christ. Jesus was not calm, serene, and composed. Luke tells us that he was in "anguish," that he prayed "earnestly," and that "his sweat was like drops of blood falling to the ground" (22:44). No human could surrender easily to the reality of humiliation, torture, and execution. Jesus asked that the cup of sacrifice be taken from Him (v. 42). If the option to call the entire thing off was not real, then His agony was not real either. But in the end, of course, He prayed, "Yet not my will, but yours be done." Soon after, the group of armed Temple guards, led by Judas, arrived to make the arrest.

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

Before we condemn Peter too vigorously, however, let's remember a few things. First, Peter showed tremendous courage in following the guards to find out what was happening. All of the others, except John, had apparently fled. Second, Peter was surrounded by men with weapons. Third, Peter was a Galilean in Jerusalem, the "country cousin" in the big city. He was out of his element, separated from friends, family, and resources. Naturally he was terrified. How many of us would have done much better under those circumstances?

After the interrogation at the house of the high priest, Jesus was taken before the Sanhedrin, the "Supreme Court" of the Jews (22:66-71). There, his claim to be the Messiah was pronounced as blasphemy, a crime worthy of death. The Jewish leaders, however, had no authority to carry out a death penalty. Only the Romans could do that. So Jesus was dragged to the Roman governor, Pilate (23:1).

After examining Jesus, Pilate realized that he was dealing with an innocent man and wanted to release Him. But the Jewish leadership protested. In their protest, they mentioned that Jesus was a

Galilean. Pilate immediately realized that there was a way out for him. Since Herod, the Roman ruler of Galilee, happened to be in Jerusalem, Pilate sent Jesus to him.

But at Herod's, Jesus refused to speak (23:9). Perhaps the reason is that Herod saw Jesus as a spectacle, a carnival freak. He was more interested in getting Jesus to "perform" than in finding out the truth. Frustrated, Herod sent Jesus back to Pilate.

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

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

Sometime around noon, darkness covered the execution site. That darkness lasted until about 3:00 (Luke 23:44). During that time the curtain that separated the Holy of Holies from the rest of the Temple was split in two (v. 45). The Holy of Holies was considered to be the very dwelling place of God, and only the high priest could enter that room, and that only once a year. When the curtain was split, that room was open to view. Symbolically, of course, this represents God making himself available to humankind without the representation of the priesthood.

After Jesus' death, a member of the Sanhedrin, Joseph of Arimathea, petitioned Pilate for Jesus' body. Matthew tells us that Joseph was a disciple of Jesus (Matt. 27:57), and Luke says that he had not consented to the Sanhedrin's sentence.

In one short week Jesus had moved from entering Jerusalem, listening to the cheers of the people, to lying in a borrowed tomb, deserted and destroyed. Either He was one of the greatest failures that ever lived, or He was the greatest example of courage, sacrifice, and obedience the universe had ever witnessed. Faith teaches us which description is accurate.

ENGAGE THE WORD

FORETOLD OF OLD

In order to set the appropriate tone for the concluding activity, this lesson does not begin with a lighter moment as the others have. Begin the session by briefly explaining the nature of the session and the importance of its theme.

EXPLORE THE WORD

1. OVERVIEW

The events Luke records in these two chapters took less than 24 hours to unfold, and yet they are some of the most significant events in the history of the universe. These events have been recounted in books, plays, movies, sermons, children's stories, and pageants. They are as familiar to us as the Christmas events.

Read Luke 22 and 23 together as a class, allowing the drama of the events to propel you along, then answer these questions:

- *Describe your feelings after reading these chapters in one word or phrase.*
- *If you had known nothing about Jesus prior to reading these chapters, what would you now know?*
- *Is there anything in these two chapters that you are anxious to explore in more detail?*
- *What one question do you want to have answered before we finish our detailed study of these chapters?*

2. THE CALM BEFORE THE STORM (22:1-38)

On Thursday night of His week in Jerusalem, the final week of His earthly life, Jesus celebrated the Passover feast with His closest friends, the Twelve. This was the last time they would all be together. While they were ignorant of the events swirling around them, Jesus knew full well what was about to transpire.

Read Luke 22:1-30. Then answer these questions:

- *Luke has already told us several times that the religious leaders of Jerusalem had wanted to do away with Jesus all week (19:47-48; 20:19, 26). They were afraid to do so, however, because Jesus was very popular with the crowds and such an action might cause a riot (22:2). But one of the men who had been following Jesus since the beginning days in Galilee came to their rescue. Luke says simply, "Satan entered Judas" (v. 3). Why do you suppose Judas went to the religious leaders and volunteered to betray Jesus?*
- *The Passover celebration commemorates the deliverance of the Israelites from their slavery in Egypt (Exod. 12). It gets its name from the fact that the death angel who was sent to slay the first-born son of every Egyptian family passed over the Israelite homes. In their escape from Egypt, the Israelites fled in such a hurry that there was no time to make bread in the usual way, with leaven (yeast), so they took unleavened bread. Eating such bread became an integral part of this celebration. At this particular Passover dinner, described in Luke 22:7-38, Jesus transformed the elements from the Jewish meal ritual into Christian sacraments, celebrated ever since in our ritual of communion. How is this a metaphor or illustration of the entire life of Christ?*
- *Whenever you take communion, you are participating in a ritual that was established by Christ himself and that has been celebrated by disciples rich and poor, saintly and sinful, in elaborate cathedrals and dank cellars, with official government sanction and under threat of execution, in joy and in sorrow for nearly 2,000 years. When you eat the communion bread and drink the communion wine it is as if you are sitting at the same table with all these disciples while Christ himself serves the communion elements. Why do you think Jesus created so rich a symbol from the traditional Passover meal?*
- *The argument referred to in verse 24 probably was occasioned by the seating arrangements. Remember that in Jewish tradition, the rank of the dinner guests determined where they sat. The higher the rank, the closer to the host. (See Jesus' words to the guests at the Pharisee's dinner in 14:7-11. Also look at 9:46-48.) How do you think it made Jesus feel to hear His disciples arguing over such a petty matter when He was trying to prepare them for the events about to occur?*

3. THE STORM BEGINS (22:39-65)

After eating the Passover meal, Jesus and His disciples walked outside the city of Jerusalem to the Mount of Olives to spend the night, as they had been doing every evening during the week. That night, however, would not be just another night, nor would anyone be getting much sleep.

Read 22:39-65 and answer these questions:

- *Matthew tells us that Jesus prayed the prayer recorded in verse 42 three times (Matt. 26:39-44). In looking at this prayer we should remember two things. First, Jesus was both human and divine. No human, no matter how noble or self-sacrificing, could possibly desire to be humiliated, tortured, and brutally murdered. Second, there was still time for Jesus to call the whole thing off. He did not have to go through with it. That pretty well explains the first part of the prayer: "Father, if you are willing, take this cup from me." How do you explain the second part of the prayer: "Yet not my will, but yours be done"?*
- *You probably have seen the pictures of Jesus in the garden on this night. One particularly famous painting shows Him calm, poised, even serene. But look at Luke's language: "And being in anguish, he prayed more earnestly, and his sweat was like drops of blood falling to the ground" (v. 44). How would you describe Jesus' emotions during these moments?*
- *The deal with Judas was that he knew where Jesus had been spending the night all week (21:37). He agreed to take the religious leaders there so that they could arrest Jesus when the crowd was not around to cause a problem. It was sometime late Thursday night when Judas led a large group of armed men to Jesus' camp. What was Jesus' attitude when the group came to arrest Him?*

- *The first place the group took Jesus was to the house of the high priest. While Jesus was inside being interrogated, Peter, who had been following the soldiers at a distance, was recognized as one of Jesus' followers. At the Passover meal just a few hours before, Jesus had predicted that Peter would three times deny even knowing Him (22:34). That is exactly what happened in the high priest's courtyard (22:54-62). Remember that armed men, men who had just brutally dragged Jesus off, surrounded Peter. Peter was a Galilean, a "country boy" in the big city of Jerusalem. None of his friends or family was around to help him. Can you imagine being in a strange city and suddenly being in such a situation? Also remember that Peter and John were the only disciples that were even there (see John 18:15). How do you think Peter felt? How would you have felt?*

4. A MORNING OF INTERROGATION (22:66--23:25)

Once the Jewish leaders had Jesus, they weren't sure what to do with Him. He really hadn't broken any laws, and they didn't have the authority to punish Him. So they spent much of the early hours of Friday morning dragging Him from one place to another.

Read 22:66--23:25 and answer these questions:

- *After Jesus had been questioned privately by the high priest and tortured by his soldiers (22:63-64), He was brought before the Sanhedrin, the "Supreme Court" of Israel for questioning. There He announced that He was the Son of God (vv. 70-71). To them, that equaled blasphemy, the most serious crime in a religious court, punishable by death. The Jews, however, were not allowed by the Romans to impose the death penalty. So they dragged Jesus to Pilate, the Roman governor. But when they got there, they didn't say a word about blasphemy. They knew that the Roman governor would not get involved in what he would consider to be a petty squabble over superstition. What, instead, did the Jewish leaders accuse Jesus of in front of Pilate (v. 2)? Were these charges true?*
- *Pilate saw through their scheme and realized that Jesus was innocent (v. 4). But when the Jewish leaders happened to mention that Jesus was from Galilee, Pilate saw a way to get rid of Jesus and the Jewish leaders. Herod, who was the Roman ruler of Galilee, happened to be in Jerusalem at the time, so Pilate sent the entire mob to him. Why do you think he did this?*
- *Jesus absolutely refused to answer any of Herod's questions (v.9). What can you deduce about Herod's attitude toward Jesus from verses 8 and 11? Do you think Herod's attitude was the reason Jesus refused to cooperate at all with his interrogation?*
- *It is obvious Pilate knew Jesus was innocent. He tried several ways to get out of granting the Jewish leaders' request for Jesus' death. Pilate was the Roman ruler of Judea. He was a powerful man. Why do you think he finally caved in to the Jewish leaders?*

5. THE SAD DRAMA ENDS (23:26-56)

By now, Friday morning, Jesus had been up for over 24 hours. He had been kidnapped, tortured, dragged through the city from official to official, interrogated, humiliated, and finally sentenced to death.

Read Luke 23:26-56 and answer these questions:

- *Why do you think the Romans crucified Jesus between two common criminals (vv. 32-33)?*
- *Jesus' words in verse 34 are familiar to us. But try to hear those words as if you were standing there watching Jesus in agony on the cross. What does Jesus' willingness to forgive the soldiers who were executing Him, say to you about His willingness to forgive you for your sins?*
- *Luke tells us that the sun stopped shining from the sixth hour (about noon) until the ninth hour (about 3:00 P.M.). Matthew records that there was also an earthquake which split rocks and broke open tombs. Then Luke says simply: "The curtain of the temple*

was torn in two” (v. 45). This curtain separated the “Holy of Holies” from the rest of the Temple. The Holy of Holies was considered to be the actual dwelling place of God and only one man, the high priest, could enter it--and that only once a year. What is the symbolism in this curtain being torn at the time of Jesus’ death?

EXAMINE THE WORD

WORSHIP SERVICE

The balance of the session comprises a worship service centered on Christ's death and sacrifice for us.

The only response we can have to Jesus’ suffering and death on our behalf is one of worship. Because of Christ's death, we have the opportunity of being forgiven.

Sing a hymn that concerns redemption and the Cross. Consider one of the following:

"There Is a Fountain"

"He Loves Me"

"Near the Cross"

"At the Cross"

"When I Survey"

After singing the hymn, encourage your youths to observe a moment of reflection as they search their hearts and, if there is unforgiving sin, to take advantage of this moment of reflection to ask God's forgiveness.

EXPERIENCE THE WORD

CELEBRATING THE LORD'S SUPPER

Invite your pastor to take over the session at this point and lead your group in a celebration of the Lord's Supper. Make this truly a moment of serious reflection and worship.

Conclude the session with another song and prayer.

LESSON 13 - A RISEN SAVIOR

STUDY SCRIPTURE: Luke 24:1-53

KEY VERSES: "Why do you look for the living among the dead? He is not here; he has risen!"
(Luke 24:5-6)

TEACHING AIMS

To help the learners:

1. Realize that without the Resurrection, Christianity as a belief system is destroyed.
2. Value the significance of the Resurrection.
3. Appropriate the truth of the Resurrection in their own spiritual lives.

PERSPECTIVE

For many people--including some Christians--the story of Jesus ends at Luke 23:56, with Jesus in the grave. That leaves Jesus a good man, a wise prophet, a hero to be emulated, a teacher to be studied. And that is exactly the image of Christ many in this world have.

Because some of your youths may live in a Christian milieu, the various elements of Christian belief are often unexamined--even unnoticed. Just as it is probably impossible for a fish to conceive of a world without water, it is probably impossible for your youths to conceive of what Christianity--and their own spiritual lives--would be like if there had been no Resurrection.

This lesson will confront your youths with not only the facts of the Resurrection, but also the staggering theological implications of the Resurrection--in terms they can understand.

BIBLE BACKGROUND

Luke ends the 23rd chapter by noting that the women who had been a part of Jesus' entourage since the days in Galilee followed Joseph of Arimathea as he took Jesus' body and laid it in his own tomb. Since it was late Friday afternoon and the Jewish Sabbath begins at sundown Friday, there was no time to give Jesus' body the proper preparations for burial, which amounted to wrapping the body carefully along with spices and perfumes. So the women, obedient to the Law, waited until Sunday morning.

At the first ray of light, the women hurried to the tomb. Mark tells us that on the way they realized that they had no one with them who could roll away the huge stone that sealed the tomb (Mark 16:3). The tombs of the rich in Palestine were either natural caves or artificial caves carved out of a mountainside. They were sealed with a huge circular stone that was rolled in front of the mouth of the cave.

But when the women reached Joseph's tomb, they discovered that the stone had already been rolled away. They entered the tomb but found no body. As they were puzzling over this turn of events, two gleaming figures appeared to them (v.4). No doubt the women were terrified, because these were no

ordinary men. The figures said to them the most wonderful words ever spoken on earth: "Why do you look for the living among the dead? He is not here; he has risen!" (vv. 5-6). Then the figures reminded the women that Jesus had predicted, as long ago as during the days in Galilee, that He would be raised again on the third day. "Then they remembered his words" (v. 8). We can certainly understand why these words had been forgotten in the trauma of the previous days.

Luke tells us that the women went back to where the Eleven were gathered. (Notice Luke's change in terminology from "the Twelve" to "the Eleven.") That these men were all together indicates that they had regrouped at some point following the Crucifixion. One can only imagine what they had been discussing during the Sabbath.

The men refused to believe the women's report, labeling their words "nonsense" (v. 11). But Peter, ever the bold in spite of his indiscretion in the high priest's courtyard, ran to the tomb. There he discovered that the women were right: Jesus was not there.

In Acts 1:3, Luke's second volume, Luke indicates that a period of about 40 days passed between the Resurrection and the Ascension, during which time Jesus "spoke about the kingdom of God." We have very little record of these 40 days. In his Gospel, Luke records only three incidents.

In the first incident we find two of Jesus' disciples, one named Cleopas (v. 18) and the other unnamed, apparently returning to their home village of Emmaus. Emmaus was a small town just seven miles northwest of Jerusalem. These two had apparently stayed in Jerusalem until after the Crucifixion and had not been able to return home because of Sabbath travel restrictions.

As they were walking on the road, they were joined by a third person. Naturally these two disciples were discussing the events of the past few days. The third individual joined their discussion and began to interpret the incidents they were relating in light of Old Testament prophecy (vv. 25-27).

When they reached Emmaus, the two disciples invited the third man to stay the night with them. During their evening meal, the third individual apparently took charge of the supper and "took bread, gave thanks, broke it and began to give it to them" (v. 30). Perhaps because this was so reminiscent of Jesus' actions during the Passover meal, they suddenly recognized that this individual to whom they had been talking all day was Jesus himself.

We can only speculate why these two disciples had not recognized Jesus earlier. Perhaps the appearance of the risen Lord was very different. Perhaps God had for some reason prevented them from recognizing Him. But as soon as they did recognize the Christ, He "disappeared from their sight" (v. 31).

Immediately they headed back for Jerusalem, located the apostles, and told them their story.

While they were still relating what had happened to them in Emmaus, Jesus appeared in the room. Understandably the disciples "were startled and frightened, thinking they saw a ghost" (v. 37). Jesus reassured them and allowed them to have physical proof of His reality.

Scholars have speculated through the centuries what physical form Jesus took during the 40 days between the Resurrection and the Ascension. According to this passage in Luke, His body was substantial enough to be touched and to eat food. And yet He was appearing and disappearing at will. John, who was present at Jesus' first appearance to the Eleven, even adds the detail that the doors of the room were locked "for fear of the Jews" (John 20:19). We will never know with certainty the exact form of Jesus' resurrected body. But, then, we don't really need to know. It is enough to know that Jesus walked and talked among His disciples after being raised from the grave.

During the 40 days that Jesus walked among the disciples, He commissioned them as witnesses to carry the message of salvation to all nations (vv. 46-47). After that, He "left them and was taken up into heaven" (v. 51). In Luke's account of the Ascension in the Book of Acts, he adds the appearance of an angel who promised, "This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven" (Acts 1:11). We know that the disciples lived the rest of their lives in the daily anticipation of the fulfillment of that promise. And so have Jesus' disciples for nearly 2,000 years.

ENGAGE THE WORD

WILL THE REAL JESUS PLEASE RISE

This activity begins with our final encounter with those three fictitious theologians, Rev. Julius Wishyheart, Prof. Malcom Souldeath, and Dr. Herbert Faithstrong. As before, Rev. Wishyheart represents the viewpoint of the liberal Christian scholar, Prof. Souldeath represents the viewpoint of the skeptic, and Dr. Faithstrong represents the viewpoint of the orthodox Christian.

Ask three of your youths in advance to be prepared to read these three theological statements or, for fun, have three adult members of your congregation role-play the theologians.

Will the Real Jesus Please Rise

Oh, no! It's those theologians again! They certainly have something to say about everything, don't they? Well, let's listen to them one more time as they express their views on what happened after the Crucifixion:

Rev. Julius Wishyheart: At some point soon after Jesus' death, after the disciples had recovered from their initial shock and grief, they began to reflect on all that Jesus had taught them. It was at that point that they realized that He had not really left them. His words, His ideas, His inspiration would always be with them. And because He was God and had returned to eternity to join the omnipresent triune Godhead, He would indeed be always with them. To express this concept, and especially to teach it to new converts, they created parables, just as Jesus had done. The parable of Jesus appearing in the midst of the disciples illustrated how they had come to realize that He would be ever present with them. The parable of the Great Commission portrayed their decision to carry His words to the entire world, led by the Holy Spirit, The parable of the Ascension demonstrated what had happened to the divine Christ at the moment when the human Jesus had died on the Cross. The last chapter of Luke is true, but not literal. The things described there did not literally happen, but the ideas they illustrate are true. The Christ is alive in God and in our hearts.

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

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

Well, who do you believe this time?

As before, they will probably select the third one since it is the one they have heard all their lives. But press them to support their choice: Why do they agree with Dr. Faithstrong? Why do they think his position is superior to the other two? Why do they believe the other two are wrong?

EXPLORE THE WORD

1. VIEW

When Luke's Gospel ended with chapter 23, we would have the story of a Messiah who lived, taught, and healed among the people, and who obediently gave His life as a sacrifice in fulfillment of prophecy. That would be a good story, even a great story. But in this lesson, we're going to read something that makes it a magnificent story, the greatest story ever told!

Read chapter 24 and then answer these questions:

- *If this were indeed absolutely the first time you had ever heard of the events recorded in this chapter, what would be your response?*
- *What portion of this chapter most gets your spiritual blood pumping?*
- *What portion of this chapter could you hear again no matter how many times you've heard it before?*
- *What portion of this chapter do you have questions about and want to study in more detail?*

2. THE EMPTY TOMB (24:1-12)

The Jewish Sabbath begins at sundown on Friday night. Because Jesus was buried so late in the afternoon on Friday, and because preparing a body for burial was considered work, He was simply laid in the tomb, without proper preparation. Early on Sunday morning (the day after the Jewish Sabbath), the women who had been following Jesus went to the tomb to do a proper job of preparing His body. They were surprised when they got there!

Read 24:1-12 and answer these questions:

- *When we think of Jesus' disciples, we always think of men. Certainly the 12 apostles were men. What about all the others who followed Jesus? In 23:55 Luke refers to a group of women "who had come with Jesus from Galilee." This is no doubt the same group of women who mourned at the Crucifixion (23:27) and who had been supporting Jesus and the apostles all along (8:2-3). Does knowing that women had been among Jesus' followers from the beginning change your mental picture of Jesus walking along the dusty trails of Palestine with a group of disciples?*
- *Tombs of the rich in Palestine were in natural caves or artificial caves carved out of mountainsides. Rolling a huge stone over the entrance sealed the caves. When the women arrived at the tomb of Joseph of Arimathea, where Jesus had been laid Friday night, they found the stone rolled away. What do you think might have gone through their minds when they discovered this?*
- *When the women entered the tomb, they saw two men in clothes that glowed with light. How do you think they felt then? How would you have felt?*
- *Apparently Jesus' disciples had regrouped after His crucifixion. What do you suppose they were feeling? What do you suppose they were saying to each other?*
- *Read verse 11. How do you think the women felt when the other disciples treated their story like "nonsense"?*
- *Who was the one person who believed the women enough to check out the story? What does this say about him?*

3. SEE ME, TOUCH ME (24:13-49)

In Luke's second volume, the Book of Acts, he says that after Jesus' resurrection, "He appeared to them [the apostles] over a period of forty days and spoke about the kingdom of God" (Acts 1:3). Unfortunately, we have very little record of those 40 days. In these verses Luke describes only two such appearances.

Read 24:13-49 and answer these questions:

- *Emmaus was a village just a few miles outside Jerusalem. Apparently two of Jesus' followers lived there and were returning home on Sunday. (This was the first day they could travel after Jesus' crucifixion, since it was already almost the Sabbath when Jesus was buried.) As these two disciples were walking, a third person joined them. Naturally they were discussing the events of the preceding few days. What contribution did Jesus make to their conversation?*
- *As they were eating together, what action made them recognize that the stranger they had been talking to was actually the risen Christ?*
- *Luke tells us that when Jesus appeared to the apostles in Jerusalem "they were startled and frightened, thinking they saw a ghost" (v. 37). How do you think you would have felt had you been there?*
- *Compare verses 48-49 with Acts 1:4-5. Does Luke seem to be describing the same incident in both places?*



- *Why do you suppose Jesus spent another 40 days with His disciples before He finally left? What do you think was the content of His discussions with them?*

4. **GOOD-BYE UNTIL NEXT TIME (24:50-53)**

Jesus could not stay with His disciples forever. His work, the work for which He had been born, was over. It was time for Him to return to His divine form in eternity.

Read Luke 24:50-53 and answer these questions:

- *Why couldn't Jesus stay on earth forever? How would things be different if He were still here?*
- *Read Acts 1:10-11, Luke's version of this event in his second volume. What is different?*
- *What do you think would have happened to Jesus' followers if Luke's account had ended at 23:56?*

EXAMINE THE WORD

WHAT DO YOU DO WITH AN EMPTY TOMB?

This activity asks your group to investigate how Christianity would be different if the Resurrection had not happened. Your class directs your youths to five scripture passages, each of which states the connection between the Resurrection and a basic Christian doctrine. Have youths read each passage and then state the doctrine. This may be a little tough for young students, so be prepared to give them some help. The doctrines are as follows:

1. Romans 1:4--Jesus Christ is the Son of God.
2. Ephesians 1:19-23--Jesus Christ is the Head of the Church.
3. Romans 8:31-34--Jesus Christ intercedes for us from His heavenly throne.
4. 1 Corinthians 15:12-22 and John 11:25-26--All men and women will have life after death.
5. Acts 17:31--There will be a judgment day.

According to these scriptures, all of these basic doctrines are dependent upon the Resurrection.

What Do You Do with an Empty Tomb?

The whole of the Christian faith is founded upon the fact of the resurrection of Jesus. Each of the following Scripture passages demonstrates a basic Christian belief that would be impossible if God had not raised Jesus from the dead. State the basic belief for each Scripture reference:

1. Romans 1:4—
2. Ephesians 1:19-23—
3. Romans 8:31-34—
4. 1 Corinthians 15:12-22 and John 11:25-26—
5. Acts 17:31—

What would Christianity be like without these basic beliefs? (The answer to that is the answer to the question at the beginning of this activity: "How would Christianity be different if the Book of Luke had ended with Jesus in the tomb?")

EXPERIENCE THE WORD

LIFE BEYOND THE GRAVE

Ask group members to move from a discussion of Christianity as a faith system to a reflection on their own spiritual lives. Give them a few moments of quiet time to reflect on how their own individual spiritual lives are dependent upon the truth of the Resurrection. ***How is your life different because of the fact of the empty tomb?***

Then ask them to record their thoughts and feelings in their journals or on a piece of paper. Ask two or three to volunteer to share what they have written.

Conclude the session with a prayer of thanksgiving and praise for the life of Christ, for His atoning sacrifice on Calvary, and for the power of God that raised Him from the dead so that He might bring eternal life to each of us.

BIBLE QUIZZING: A PERSPECTIVE

WHAT IS BIBLE QUIZZING?

Bible Quizzing is a program that helps youths study and learn about the Scriptures. About once a month, youths from different churches gather for a time of fellowship and competition. In each competition, there are questions about a specific pre-announced portion of Scripture and the teams compete in order to correctly answer those questions.

The official slogan of the Nazarene Youth International is quoted from I Timothy 4:12 - *“Don’t let anyone look down on you because you are young, but set an example for the believers in speech, in life, in love, in faith and in purity”*. The purpose of Bible Quizzing is to help cultivate the actions, attitudes, and the lifestyle that are necessary to accomplish this slogan. The Bible Quiz program intends to reach this goal through a tactic that is divided in these different areas:

- An avenue of meaningful **Bible study** for youth to attain to a deep and intimate knowledge of Scripture.
- A means of increasing **fellowship and interaction** among youth around the world.
- An integral part of the **outreach and discipleship** aspects of local church youth ministry.
- A medium for the **training and mentoring** of youth leadership.
- A catalyst for encouraging active participation in **ministry and mission** projects.
- A **bridge** for building relationships between youth from different world regions..
- An arena for exciting Christian **competition**.

Rules alone can never prevent unfair tactics or unsportsmanlike attitudes. However, these rules are necessary in order for the competition aspect of Bible quizzing to be clear and consistent. It is the duty of every individual associated with Bible quizzing to uphold the integrity and intent of these rules and guidelines. Any attempt to gain an advantage by circumvention, disregard, or manipulation is unethical and detrimental to the mission and purpose of Bible quizzing. The pursuit of success must never dominate the commitment to exhibit a Christ-like example.

HOW TO ORGANIZE A BIBLE QUIZZING MINISTRY

1. Bible Quizzes are intended to be for youths between 12 and 25 years old. You may want to divide the competition into two categories: 12-18, and 19-25.
2. The year for Bible Quizzing starts on January 1st and continues until November or December (or August through June or July – whichever works better for your district). Decide how much Scripture to be covered at each weekly meeting (e.g. one chapter or one story) and plan a calendar study chart.
3. During the year a tournament will be planned for every one or two months, generally on a Saturday or a Sunday afternoon.
4. Every local church can have one or more teams that meet together for Bible study and competition practice. Each team is composed of 4 or more people in a small group setting.
5. The location for the competition events (tournaments) must be rotated amongst all the churches participating in the District.
6. For every year, there is a book (or books) from the New Testament that is used as a resource material for the questions of the competition.

Following is the 8 year cycle that is used around the world for Quizzing.

- a. 2008-2009 - Luke
- b. 2009-2010 - 1 & 2 Corinthians
- c. 2010-2011 - John
- d. 2011-2012 - Hebrews and 1 & 2 Peter
- e. 2012-2013 - Matthew
- f. 2013-2014 - Romans and James
- g. 2014-2015 – Acts
- h. 2007-2008 - Galatians, Ephesians Philippians, Colossians, Philemon

Then the cycle begins again. We currently have bible studies/questions for many of these books in English, Spanish, and French.

7. Every church must have someone who is the Bible Quiz chairman and two or three more mature helpers to help train the teams and lead them in a weekly Bible study over the Scripture. (e.g. If meeting twice a week, spend time in Bible study, discussion, devotion and make an effort to understand the material together in one meeting. In a second meeting spend time practicing for competition. If meeting once a week divide the time between Bible Study and Competition practice.)
8. The District must have an elected or nominated Bible Quiz chairman, to plan and organize the calendar of the competition and also co-ordinate the different tournaments.

HOW TO ORGANIZE A WEEKLY BIBLE TEAM MEETING

1. Before the meeting, the leader should read and study the material to be covered during the meeting. Pray for the Lord's guidance.
2. The leader should arrive at the church where the Bible Study will take place before the time in order to prepare.
3. The group can play a game that helps the group begin thinking about the Scripture being covered.
4. Pray together.
5. Read the material out loud together. Spend time asking and answering questions regarding the passage. Help everyone in the group understand what the Scripture means.
6. Allow God to speak through the message of the text. Share a story or a personal experience that relates to the Scripture.
7. Allow time for more questions or input regarding the understanding.
8. Talk about what kind of response that the Scripture calls for in the life of the church or in individual lives.
9. Close with prayer.
10. Encourage the study of material for next meeting. Hand out a paper w/ the material to be covered in the next meeting, the time, the place, and some study questions.

HOW TO ORGANIZE A WEEKLY COMPETITION PRACTICE

1. After the Bible Study or at a separate time during the week, practice for competition.
2. Encourage the memorization of important verses; spend time memorizing and quoting to each other.
3. Play a learning game to familiarize the group with the material being covered (ex. Hangman or pictionary or charades).
4. Ask quizzing questions from the material being covered. (see examples)
5. Divide the group and compete against each other.
6. Keep the focus on knowing and understanding the Word and not on winning and losing.
7. Give out study "homework" for next practice.

COACHING

COACH'S JOB DESCRIPTION

1. Plan and attend practices
2. Arrange for personnel at practice and quizzes
3. Arrange trips to district invitationals and coach a team
4. Plan and participate on trips to off district tournaments
5. Contact quizzers on a weekly basis using notes (maybe an email) and phone calls
6. Demonstrate good sportsmanship at all quizzing events
7. Demonstrate and facilitate interest in God's Word
8. Plan quiz parties at least twice during the quiz year
9. Recruit new quizzers and coaches
10. Plan a demonstration quiz with local pastor
11. Mentor assistant coaches
12. Organize and lead weekly devotionals (at practice or maybe during Sunday School)

13. Note: there are weekly devotionals in the yellow book that can be adapted for a bible study group or a 13 week study of the material at youthquiz.com (requires a subscription)
14. Keep statistical records from quizzes
15. Manage a quiz budget if available from the local NYI
16. Order quizzing materials (from youthquiz.com; a portion of the revenues benefit our program)
17. Keep an organized quiz schedule and keep parents of quizzing up to date
18. Keep local pastors updated on the state of quizzing. Encourage announcements, make sure events are on the church and NYI calendars and interact with the pastors on a regular basis
19. Product a newsletter to keep everyone, especially parents, up to date
20. Attend non-quizzing activities that the quizzers may be involved in. For example, a band concert or play at school
21. Integrate with the rest of the youth group. Be involved in other activities with the youths and work together with the NYI president or youth pastor. They will feel more comfortable with you when that occurs.

ASSISTANT COACH'S RESPONSIBILITIES

1. Attend practices and assist with the quiz activities – be a quizmaster or scorekeeper
2. Coach at district invitationals and off district tournaments
3. Call quizzers during the week to encourage them to study and see how things are going
4. Check quizzer's memory verse recall at practice
5. Fill in during the coach's absence
6. Help lead devotionals
7. Assist in team formation – give opinions about how quizzers are doing and share with the coach

HOW TO MOTIVATE

Every individual has a personal agenda, the "Real Reason" he or she wants to be on the team. That personal agenda is the key to motivating each person.

It has been said that the only true motivation is self-motivation. If that is true, then our responsibility is to remove the barriers that de-motivate an individual. Some factors that can limit a quizzers motivation is the fear of failure, not being successful, lack of excitement, lack of challenges and not seeing what they are capable of achieving in quizzing.

A quizzer may become less motivated because they do not realize what they are capable of accomplishing. When a quizzer's experience success or see what they might accomplish, they become excited. Our goal should be to help them have big dreams or the desire to do better.

Quizzers like to be involved in things that provide them a sense of success. If they do not perceive that they have been successful, then they will not give more than the minimum effort required or they will drop out altogether. They must also have a sense of security and safety within the group. If they do not feel safe or accepted, many quizzers will not risk failure.

The biggest thing that makes quizzing different from any other bible study is the competition factor. This factor is also a key to motivating most quizzers. Most people like to win and will often go to great lengths to win as long as the correct environment is there. Most quizzers are naturally motivated by the competition, but lack the safety from failure, and the vision to push themselves.

Seeing and knowing that there is more to achieve can be just the challenge needed to motivate. Help your quizzers see what they can accomplish if they work hard enough. Let them see really good teams quiz, great individual quizzers award ceremonies. Discuss what it will take to accomplish what they have seen. It may take a while to convince them that they can accomplish the same thing.

Help them to create individual and group goals. Make some of them easily attainable and others that require a great stretch to achieve. Most quizzers also need to see how they have been successful before they will dare try to accomplish more. Each of us is normally our harshest critics. Take every opportunity to point out the successes, no matter how small they may be. Look hard to find things to compliment every quizzer.

True motivation is internal, but external factors can play an important role in motivation. Consider these ideas when motivating.

- Set a good example – your enthusiasm will rub off on them
- Set appropriate goals – create multiple goals including some that will challenge them
- Give lots of feedback – praise first and then improvement
- Help quizzers measure success against themselves not others
- Provide incentives for reaching goals
- Keep track of personal scores and awards
- Make trips to tournaments
- Allow quizzers the opportunity to quizmaster when they reach certain goals like quizzing out or studying a certain amount
- Provide public recognition in church

Another effective way to help motivate is to create some yearly awards feel free to make up some unique ones of your own. Make sure the quizzers know exactly how to earn them and try to keep them updated on how they are doing if the award lends itself to such.

ORGANIZING A QUIZ COMPETITION TOURNAMENT

WHAT TO DO BEFORE THE TOURNAMENT

1. Announce, clearly, to all the participants, coaches, and officials the details of the Quiz (date, time and place, what to study, etc.)
2. Prepare the questions
 - a. Write down the questions or use prepared questions.
 - b. Divide the questions into groups of 22 or 23 (That would be 20 questions, plus extras for bonus questions or challenges.) You will need enough groups of questions for all the rounds.
3. Choose a format for the Quiz (Each team quiz each team; Round-robin style with each team quizzing within a group of 4-5, and the winner of each group quizzing against each other for the championship, etc.)
4. Arrange for people to serve as Quiz Chairman (he or she reads the questions and rules on the correctness of the answer) and scorekeepers/jump judges (He or she keeps score and determines who jumped first for each question. Jump judges are not used if electronic jump seats are used.) If you have enough teams, you might have 3, 4, or more competitions going on at the same time in different rooms. If that is the case, you will need a Quiz Chairman and a scorekeeper for each competition.
5. Organize with someone to provide for something to eat and drink. You may charge a fee for lunch, or have each person bring their own lunch.
6. Make or buy the prizes
 - a. Choose some special prizes (Bibles, books, trophies, etc.)
 - b. Make strips or ribbons (individuals and for teams)
7. Make copies of points sheets
8. Make a list of the announcements for the beginning of the competition
9. Choose someone to lead a short devotional time before the tournament begins.

WHAT TO DO ON THE TOURNAMENT DAY

1. Arrive at the church where the tournament will take place at least one hour before the time in order to prepare the place.
2. Items to take to the tournament
 - a. Points sheets
 - b. Groups of questions (hidden from the participants)
 - c. Pencils or pens for the quizzing officials
 - d. Prizes
 - e. Tape recorder and music tapes (optional)
3. Organize the venue
 - a. A table and chairs for the quizzing officials. (One set needed for each competition location.)
 - b. 2 benches or 8 chairs for the contestants
 - c. Seats for the quiz officials
 - d. Microphones (optional) - 1 for the quiz chairman and 1 for the contestants
 - e. Tape recorder and music tapes
 - f. Prizes
4. Begin the quiz with the devotion and the announcements
5. After the quiz
 - a. Sum up the points and organize the contestants according to their points
 - b. Give the prizes.
 - c. Pray
 - d. Clean the church

RULES FOR YOUTH BIBLE QUIZZING FOR THE CHURCH OF THE NAZARENE

These rules are necessary to run a program whose purposes are clear and solid. Every member of the Bible Quizzing program must make sure that the rules and the program are respected. However, these rules can not prevent unfair acts or attitudes that are not fair play. The actions and attitudes of those who are involved (teams members, coaches, competition officials, etc) must reflect the purposes and objectives of the program and of NYI. The pursuit of success must not dominate the goal of exhibiting a Christ-like attitude.

METHODS OF COMPETITION - Before any competition, the chairman should choose the quizzing method (electronic jump seats or jump judges) for all the teams. The methods that are going to be used must be clearly indicated to the officials, coaches, and captains of the team before the beginning of the competition.

THE TEAM

1. The Team is composed of four or more contestants who regularly attend the Church of the Nazarene and are members of the local NYI. More than five contestants can be used on a team during a competition, but only five can be included in the team in each round. No one can be a member of the team if he or she has attended any university, college, Bible school, or any other educational training beyond high school.
2. The coach can talk with or assist his team only during the breaks between the questions.
3. Only four contestants per team can be competing. The fifth one is substitute.
4. Specific members of each team must be designated by the coach before the competition as the captain, and another as co-captain.
5. Only the captain can talk with the quiz chairman after a decision, either to challenge the decision, to protest, or correct.

THE OFFICIALS OF THE QUIZ

- A. The Quiz Director** - the person who organizes the tournament. His or her responsibilities include:
1. Prepare the study and tournament calendar in advance
 2. Obtain all the officials necessary for the competition.
 3. Provide all necessary materials for the competition: seats, groups of questions, score sheets, copy of biblical material, a stopwatch, pencil, etc.
 4. Prepare enough groups of questions for the competition.
 5. Prepare or buy the prizes for the quiz: certificates, trophies, or others
 6. Advertise the time, place and date of the tournament in all local churches and to all the people involved.
- B. The Quiz Chairman** - the person who leads and controls the rounds in the tournament. His or her responsibilities include:
1. A good knowledge of the rules and of the material in the competition. During a competition, the interpretation of the Quiz Chairman is final.
 2. Be unbiased and consistent.
 3. Read each question during the round
 4. Recognize the first contestant and ask for the answer.
 5. Judge the correctness of each answer
 6. Consult, if necessary and wanted, the scorekeeper when judging answers, challenges, or appeals.
 7. Note faults when they take place
- C. The Scorekeeper** - the person who maintains the official scoring sheet during the tournament rounds. His or her responsibilities include:
1. A good knowledge of the rules of the Bible Quiz
 2. Register each member of the competing teams onto the scoring sheet.
 3. Register points obtained and/or lost by each team and individual contestant.

4. Notify the Quiz Chairman when a contestant:
 - a. Has correctly answered four questions
 - b. Has committed three errors
5. Regularly notify the Quiz Chairman of the running score
6. Register the final team and individual results
7. Serve as timekeeper.

THE TOURNAMENT

1. Duration of the tournament.

- a. There are 20 questions in a round
- b. If there is a draw after twenty questions, there will be play-off questions until the draw is broken. Only one question is necessary to break the draw, unless no one answers it.

2. Composition of the teams

- a. Each team's coach must give the names of his or her team to the scorekeeper before the first question is read.
- b. The captain and the vice-captain of the team must be designated before the first question is read.

3. Breaks.

- a. A break lasts for one minute and can only be asked between questions.
- b. Each team can ask for two breaks per round, and only the captain, the coach, or one of the officials can ask for a break.

4. Substitutions

- a. The coach can only change an active member during a break. The contestant that leaves a round is a substitute and can come back in the competition later. The substitute comes back automatically to the competition when one of the contestants answers all the questions he has to answer, or makes all the faults and/or errors he is allowed to make.
- b. Only a substitute can take the place of a contestant - two contestants who already are competing can not exchange places.

5. Questions

- a. All the questions will be based on the same version of the Bible (announced ahead of time).
- b. A question for all can be read only once
- c. If no contestant stands to answer a question within five seconds after it has been read, it will be considered closed. The Quiz Chairman must read the answer, and go on. No points will be given for that question.
- d. At any time before beginning to read the next question, the Quiz Chairman can throw out a question that contains incorrect information or has not been well read.
- e. A captain may appeal to the Quiz Chairman if there is incorrect information in a question, if the question was not well read, or if the question could not be understood because of interference.

6. Electronic Seats

- a. The equipment used for a Bible Quizzing competition are called "jump seats". The cushions are plugged in to a box at the officials' table. Each cushion functions as a switch that shows with a light who stood up the first.
- b. When all the lights are off (all the contestants are seated) the Quiz Chairman can start reading a question.
- c. When the question is being read, the first contestant to stand must answer the question
- d. The Quiz Chairman observes the lights while reading the questions.
- e. When a light is on, the Quiz Chairman stops reading, and calls the name of the contestant whose light is on.

N.B. Most quizzing programs will not have access to jump seats to begin with. In that case, a Jump Judge (or scorekeeper) will determine who jumped first.

7. Answers

- a. A contestant can not answer before being recognized by name by the Quiz Chairman.
- b. The time limit of 30 seconds starts immediately after the contestant is recognized by the Quiz Chairman.

- c. The contestant must finish the question (if he interrupted the reading of the question) and give the correct and complete answer during the 30 seconds time limit.
- d. The Quiz Chairman can not repeat the question or give any information to the contestant. The contestant must answer without any help.
- E. If the correct question and answer are given in the correct time limit, without any errors in information, the answer will be considered as correct.

DECISIONS OF THE OFFICIALS

The Quiz Chairman must judge if the answers are correct this way:

1. When the contestant gives all the necessary information for the question and the answer, and sits back down, the Quiz Chairman will judge if the answer is correct.
2. The Quiz Chairman must not interrupt the contestant. The only exception is when the contestant gives enough incorrect information to eliminate any possibility to give a correct answer. If more information is necessary, the Quiz Chairman will not say anything until the contestant sits down or the 30 seconds time limit has ended.
3. If the Quiz Chairman considers that an answer is "correct" the points will be given to the team and the contestant.
4. If the Quiz Chairman considers that an answer is "incorrect", the points will be deducted from the score of the team and/or contestant (if after question 16), and a bonus question will be read.
5. The Quiz Chairman will not judge an answer "incorrect" because of a pronunciation error.

ERRORS AND BONUS QUESTIONS

1. If an incorrect answer is given, the contestant with the corresponding seat on the opposite team can answer that question as a bonus.
2. The Quiz Chairman must read the question completely before the contestant answers the bonus question.
3. The contestant must answer the bonus question within 30 seconds.
4. A correct answer to a bonus question is worth 10 points for the team of the contestant who answered the question. Individual points are not given for bonus questions.
5. Points will not be deducted for incorrect answers given to bonus questions.

CHALLENGE AND APPEALS OF THE DECISIONS OF THE OFFICIALS

1. Only the acting team captain can challenge or appeal the decisions of the officials.
2. The captain may not challenge or appeal before the question and the bonus question (if necessary) are asked, answered and judged. All the challenges or appeals must be done before the beginning of the next question.
3. There may be no communication between the coach & captain, between two contestants, or the contestants and the audience.
4. Each captain can challenge a question only once.
5. Challenge
 - a. A captain may challenge a decision of the Quiz Chairman if he thinks an incorrect decision has been taken.
 - b. The captain can ask the Quiz Chairman to read the correct question and answer before challenging.
 - c. The captain of the other team can refute the challenge, once it is complete.
 - d. After hearing the challenge and the refutation, the Quiz Chairman will judge the validity of the challenge.
 - e. The challenge will be invalidated if it contains incorrect information, or if the argument does not justify a different decision than the first one.
 - f. The challenge will be accepted when the argument justifies the modification of the previous decision. When a challenge is accepted and the previous decision is reversed. The points will be adjusted as if the error happened in the beginning.
6. Appeals

- a. The captain can appeal to the Quiz Chairman to invalidate the answer due to an incorrect reading, incorrect information in the question, and visual/audio interference.
- b. After hearing the appeal, the Quiz Chairman may consult the scorekeeper for the final decision.
- c. The appeal will be upheld if the argument justifies the change of the first decision.
- d. When an appeal is upheld, the question appealed will be invalidated, and another question will be asked.
- e. The official point sheet must be changed as if the appealed question was not asked. The points given after the first decision will be deducted and the points deducted after the first decision are given again.

FAULTS

1. There is a fault when:
 - a. There is communication (verbal or non-verbal) after the Quiz Chairman asks the Question and before the points are given.
 - b. A contestant begins answering a question before being recognized by the Quiz Chairman.
2. Any contestant who does three faults in a round must leave the round. He may be substituted.

POINTS

1. A correct answer to a question is worth 20 points for the team and the individual contestant.
2. A correct answer for a bonus question is worth 10 points for the team.
3. Four correct answers (not including bonus questions) by any one contestant is worth 10 bonus points for the team and the contestant who answered the four questions. This is called a "quiz out". When a contestant has quizzed out, he or she must step down from the quizzing seat and may be substituted for if there is a substitute.
4. When 3 members from the same team answer at least one question correctly, there is a 10 points bonus for the team.
 - a. The fourth contestant who answers correctly gains 10 points for the team
 - b. The fifth contestant who answers correctly gains 10 more bonus points
5. Beginning with question #16, 10 points are deducted from the points of the team for each error.
6. At the third error of a contestant, 10 points are deducted from the points of the team and of the contestant. This is called an "error out" and the contestant may no longer answer questions for that round. The contestant may be substituted for.
7. For the fifth error of the team (and each subsequent error) 10 points will be deducted from the points of the team.

The points for the play-off questions after the time limit are not part of the individual or team points.

STUDY TIPS: MEMORIZATION

MEMORY VERSES

If your quizzers plan to learn all the memory verses this year, you'll want to pay special attention to the pre-jump list in the back of Book 1. The purpose of having a pre-jump list is to show them where the earliest "safe" place to jump on each memory verse is, and to help you learn to complete the verse with the fewest possible beginning words. Use it to perfect their skills in jumping on memory verses. Also, download the free memory verse flash cards from www.youthquiz.com or from the Power Tools CD.

"15" METHOD

1. Read the verse through a couple of times.
2. Have them say it without looking. If they get stuck, check the Scripture, and then go on.
3. When they can say the verse through without looking, they're ready to start memorizing. (You thought you were through, didn't you?)
4. Have them say the verse through as fast as they can, five times, without a mistake. If they make a mistake, start over.
5. Read the verse again to make sure they are saying it right. If not, do it over.
6. Have them say the verse five more times without a mistake. Then five more times. (That makes 15.) If at any time they make a mistake, start over with that group of five.
7. Do the next verse the same way, then return to the first verse memorized to make sure they still know it?
8. Continue the process until they are done memorizing.

WRITING QUESTIONS

It's a proven fact that the more you deal with a subject, the better you learn and remember it. It is a great idea to have your quizzers write their own questions as they study the material. Make sure they have a solid knowledge of the material before they begin to write questions. Once they do, they will find that practicing forming questions and answers will really test their knowledge of the material. Once they learn this method, you might find they don't need to actually write the questions and answers down on paper; it may be enough to simply form questions mentally and answer them in their mind. Those written questions could be used in practice and compared to the questions in this book.

PHRASE METHOD

1. Read the verse carefully, making sure they understand its meaning.
2. Break the verse into phrases (punctuation marks do this pretty well) and say each phrase several times, emphasizing words that are difficult to remember.
3. Read the entire verse again, concentrating on difficult parts.
4. Quote the verse 5 or 6 times, or until they can say it smoothly without error.
5. Review the verse about 10 times the same day they learn it.
6. Review the verse at least once a day for three or four days after they learn it.

3-5-7 PLAN

Assume that you've just studied Acts 8. Now have the quizzers review the chapter three chapters before this chapter—chapter 5. Then review the chapter five before—chapter 3. Then review the chapter seven before your original chapter—chapter 1. Hence, the name 3-5-7 Plan. When the total number of chapters gets high enough, it will need to become the 3-5-7-9 Plan.

INDEX CARDS

A great way to help quizzers learn the memory verses (or all of the material) is to create a catalog of the verses they (or you want them) want to memorize. Write or type each verse on one side of an index card and put its reference on the back. Computer programs have made this a somewhat simple task, especially with the ability to purchase the NIV for that computer. (It's important that they do this step themselves (regardless the method); try not to have their parents or you as coach do this for them. The cards will mean much more to them—and they'll remember the verse much better as well—if they take

the time to mentally process each verse as they prepare the catalog.) Once they have all the verses on cards, they're now ready to begin. They'll probably want to memorize the verses in the order as they appear in the Scripture. Have them use any of the memorization methods already mentioned to actually learn the verse. The big advantage of this method is being able to separate those verses that they're having difficulty learning. They will also be able to review the verses by looking at the reference or review the references by looking at the verses themselves.

STUDY TIP: COMPREHENSION

UNDERLINE METHOD

Have the quizzers read the chapter enough times that they know most of it, starting at the beginning of the chapter and underlining every fact in the chapter that they are not sure they would remember in a quiz without further study. Then, beginning with the first verse, have them study all the underlined phrases. To fully complete the study method, have them continue working on all these phrases until they know each of them well enough to recall details in a quiz.

STUDY TIP: READING

CD/CASSETTE METHOD/MP3/PODCAST

Learning comes easier when one can not only see the words but hear them as well. You can purchase a pre-made audio recording of the book to help your quizzers read and memorize. You might consider making your own recording using a blank recordable CD, (you will need a computer with a microphone and appropriate recording software) or a cassette tape and recording your own voice reading each chapter for study purposes. (Remember that it is illegal to make copies of pre-made Bible recordings, or to distribute or sell copies of your own voice recording of Bible passages without permission.) This may take some time, but you'll find it worth your while in the long run. Remember to read clearly and loudly. You might want to identify each chapter and/or verse with its reference as you come to it. Recorded CD's should be available at www.youthquiz.com.

There are several ways you can use a recording like this in your study. Here is a couple:

- Straight Reading—Read along in the Bible or scripture portion, except that they listen carefully to the recording at the same time while reading. In this way, they will not only see the words on the page but hear the words as well. This combination will help them remember the material better. A variation is to try to quote the material along with the recording.
- Pantomime Reading—Turn on the CD/Tape player/MP3 player. As the verses are read, pantomime (act out) everything that is happening. Exaggerate! Do fun, crazy things to act out the passages. If they are not too self-conscious try it out in the first place, you'll be surprised to see how well this method helps them remember the material.

STRAIGHT READING METHOD

Simply have them read through the chapter carefully and thoughtfully five times. The more they read something, the better they will know it. Also, have them read the related scripture or commentary if they have some type of reference bible. Be careful to use only the NIV for memory work but other versions can be helpful when trying to understand what the author is trying to convey.

REPETITION METHOD

1. Read verse 1 (of the chapter they are studying) three times.
2. Read verse 2 three times, verse 3 three times, verse 4 three times, and verse 5 three times.
3. Now read verses 1 through 5 all together at once.
4. Read verses 6, 7, 8, 9, 10 three times each.
5. Now read verses 6 through 10 all together at once.
6. Now go back to verse 1 and read straight through to verse 10.
7. Read verses 11 through 15, each three times; then read them together once; then go back to verse 1 and read through to verse 15.

8. Read verses 16 through 20 three times each; then 16 to 20 once all together; then 1 to 20.
9. Keep doing this until they finish the chapter.

PARAPHRASE METHOD

Have you ever stopped to think that if you were writing some of the Scriptures you're studying; it would sound a lot different from what you are reading?

Before you suggest this method to your quizzers, they'll need about three or four pieces of notebook paper. At the top of the first page they should write the number of the chapter they'll be reading. Have them read the chapter, through a couple of times. Now the goal is for them to rewrite the chapter, verse by verse, in their own words.

They can make it serious or funny, creative or normal—however they usually talk. They should paraphrase (explain how to accomplish paraphrasing) at least 10 verses of a chapter just to find out if they like this method. They do not even have to use it all the time. They should try it once in a while to lend variety to their studying.

STUDY TIP: PRE-JUMPING

QUESTION WRITING

In order to fine tune your quizzers pre-jumping ability it is really not as important for them to write hundreds of questions as it is for them to learn how to write questions. You will eventually have them move from actually writing questions and answers to simply forming them mentally. The key to good pre-jumping is not simply winning the jump but being able to correctly complete the question from the point where they jumped. Learning to recognize questions and answers in their mind will be of tremendous advantage as they begin to pre-jump.

In the average verse, there are four or five possible quiz questions. Even though several questions may cover the same information, the way a quizzer pre-jumps on each question is different. So, it is helpful to be able to look at a verse and see the different questions that can come from it. To write a question, have them begin by finding the answer in the verse and then decide how to ask a question about it. Beginning at the first verse, have them look at each phrase, each noun, each action verb, each adjective, and each adverb, to see if any could be answer an to questions. Then, have they written the questions.

KEY WORD SPOTTING

Key word spotting is to help a quizzer be able to jump faster. It is very difficult to improve their jump reaction time without learning to spot key words.

What is a key word? The key word is the word that comes at that place in the question where, for the first time, one can tell what the rest of the question is. In other words, if they hear a question and the quizmaster stops reading just before the key word, they won't know for certain what the rest of the question is. There may be only a few possibilities, and they may make an educated (or lucky!) guess, but they won't be for certain. However, if they were to hear one more word—the key word—they would know without a doubt what the correct question is.

Your job as a coach is to help the quizzer learn to locate that key word so that they can jump at that place in the question. In a quiz, that means faster decision-making under pressure. To get started, though, have them practice with a few questions and take all the time they need to decide what is the key word.

Here is an important point to remember: the key word will not always be the same for everyone! The better they know the chapter, the sooner they will be able to jump. Right now the key word for questions may be the last word; but by the end of the year, the key word on some of the very same questions could possibly be the third or fourth word. The key word changes as their knowledge of the material improves.

ANTICIPATING THE KEY WORD

Anticipation is accurately predicting that the next word of the question will be the key word. Why anticipate you ask? If a quizzer can tell that the next word of a question will be the key word, then they can jump just as the quizmaster begins to say it, but late enough that he or she does not have time to

stop before he or she says at least the first syllable of the key word. The quizzer can then identify the key word by watching the quizmaster's mouth as a clue to the remainder of the word. This means that they will actually jump before they know what the question will be! If they can learn to anticipate accurately, they will obviously win many more jumps than a quizzer who does not anticipate. Remember, though, that anticipating is taking a definite risk; they will want to be sure that they know the material well enough to take this risk before you jump! Pre-jumping is a major hurdle for most quizzers to overcome, but when they do, they will find competition much easier.

RECORDING JUMPING

To practice their jumping and to improve anticipation of the key word, you may want to try this method. In order to use this method they will need computer recording equipment and a CD/DVD/MP3 burner, or a simple cassette recorder. To prepare for the study, record some of the questions and the answers to the CD/DVD/MP3 or cassette (perhaps their parents would help them do this; yeah, right!). Start the CD/DVD/MP3 or cassette and have them "jump" (either physically or mentally), and stop the recording at the point where they jump. Now have them try to complete the question and give the correct answer. To check yourself simply restart the cassette and then listen to the correct question and answer. They'll find that as their knowledge of the material increases, their ability to pre-jump earlier also improves.

STUDY TIP: GENERAL REVIEW

After studying one-fourth of the chapters, take time out for a general review of all the chapters they've covered. Test them in each of the following areas:

1. Have them read through each chapter again. If there is time, they may even want to use a repetition method (Read chapter 1, then read chapters 1 and 2, then read chapters 1, 2, and 3, etc.)
2. Have them write out either a chapter-by-chapter outline, or a list of what events are in each chapter.
3. Have them review all the underlined phrases that they thought they might not remember in a quiz. Test them to see how well they still remember those verses. If they've forgotten any of the phrases, spend some more time studying with them.
4. Work with the pre-jump list of memory verses, and test their ability to complete each verse and give the reference.

Repeat this general review after completing one-half, then three-fourths, then all of the chapters. In each case, review all the chapters they've covered.

STUDY TIP: USING A CONCORDANCE

Have you ever noticed how some quizzers always seem to be able to jump way before your quizzers do? And how you could say almost any word in the material and they can tell you exactly what verse it's in? Chances are that those quizzers have been using a concordance.

What is a concordance? A concordance is a type of index—you know, those lists in the back of books that tell you where a certain subject is mentioned. A biblical concordance will tell you where and how many times any word is used in the Scripture. (Would it surprise you to know that the word "the" is used 55,728 times throughout the Bible?!) There are several types of these concordances: entire Bible, Old Testament, New Testament, and individual book concordances.

How can you use a concordance to help your quizzers in their study? Each year, youthquiz.com makes available a Quizzer's concordance that covers only the material being covered during that quiz year. This resource will tell you where and how many times each word is used in this book. Of special help to a quizzer is the list of "Unique Words." These are words that are used only once in the material.

Being familiar with these words can be invaluable to a quizzer. A quizzer knowing that a particular word is used only once throughout an entire year's material will more quickly direct them toward the right passage when answering a question. Once they've acquired a concordance, find the unique word list, or go through the entire list of words and note those that are used only once. Have them mark these words with a certain color of marker or colored pencil—blue, perhaps. Then have them take their Scripture portion or Bible and locate each of these "blue" words and mark them. Now as they read and study the Scripture, they will be able to note when they come across a "blue" word. Many quizzers use the same

approach with words used two or three times throughout the material, marking them with a different color, such as red and green.

Now, as soon as they hear one of these unique words, they should be able to recognize it as a key word, remember the reference, and quickly go there mentally to form your question and answer. You will find that knowing these key words will greatly enhance your quizzers's ability to pre-jump. (You can also tailor this system as it suits their study style).

However you decide to have your quizzers use a concordance, be sure they have a good understanding of the material, as well as of the individual words. The concordance should supplement a good study plan—don't let them rely on it to solve all of their study problems.

Knowing the Scripture in this way will also help them in the future. It may help them find a verse that they need to speak to a person seeking God. The Holy Spirit will bring that verse they learned years ago to memory at the appropriate time.

STUDY TIP: VARIETY IN YOUR STUDY

Throughout this book the quizzers will find many different study methods for use in individual study times. Chances are no one study method is right for everyone. What works best for one may not work for teammates. Just as important, however, is that their knowledge and recollection of the material will improve if they vary the study methods they use. Have them try a new method every now and then so they don't get bored and frustrated using the same technique over and over.

PREANNOUNCING KEY

Remember that all questions will be “preannounced” in actual quizzing competition. In order to prepare your quizzers for this practice (and in case your team decides to use these questions in practice), we’ve included the preannouncing codes in this book as well. The code in front of the question indicates the type of question it is; the codes are explained in the “Preannouncing Key” found throughout the book.

PREANNOUNCING KEY

(Code=Question Type)

G = General

X = Context

A = According to

S = Situation

I = In What Book and Chapter (not used in Luke)

Memory: Q = Quote;

V = Finish this (these) verse(s) (no reference);

R = Finish this (these) verses and give the reference

MEMORY VERSE LIST FOR LUKE

1:17	6:20	10:21	17:33
1:32-33	6:21	10:27-28	18:16-17
1:35	6:22-23	11:2-4	18:27
1:45	6:27-28	11:9-10	18:29-30
1:68	6:31	11:13	19:9-10
2:6-7	6:35-36	11:28	19:38
2:10-12	6:37	12:8-9	19:45-46
2:13-14	6:38	12:15	20:38
2:28-32	6:45	12:22-23	21:2-4
2:52	7:9	12:31	21:8
3:4-6	7:22	12:34	21:17-19
3:8	7:28	12:40	21:28
3:15-16	8:16-17	13:18-19	21:33
3:21-22	8:21	13:20-21	22:19
4:3-4	8:25	13:30	22:20
4:8	8:50	14:11	22:67-69
4:12	9:20	14:33	22:70
4:18-19	9:23-24	15:7	23:34
5:11	9:25	16:10	23:42-43
5:16	9:47-48	16:13	23:46
5:24-25	9:62	17:1-2	24:44
5:31-32	10:2	17:3-4	24:46-48
6:5	10:20	17:20-21	24:49

PRE-JUMP LIST

SINGLE VERSES		Jesus answered, "it is	4:8	But that	5:24-25
And he took	22:19	Jesus answered, "it says	4:12	But the	2:10-12
And he will	1:17	Jesus called	23:46	He also	21:2-4
And Jesus	2:52	Jesus replied, "No	9:62	He answered	10:27-28
At	10:21	Jesus replied, "What	18:27	He said	11:2-4
Blessed are you	6:21	Jesus said	23:34	He told	24:46-48
Blessed is she	1:45	Looking	6:20	He will	1:32-33
Blessed is the	19:38	No	16:13	I tell you the	18:29-30
But Jesus	5:16	Praise	1:68	I tell you, whoever	12:8-9
But seek	12:31	Produce	3:8	If	22:67-69
But what	9:20	So he	7:22	Jesus answered	5:31-32
Do not	6:37	So they	5:11	Jesus said to him	19:9-10
Do to	6:31	The angel	1:35	Jesus said to his	17:1-2
For everyone	14:11	The good	6:45	Jesus, knowing	9:47-48
For where	12:34	The Jesus	6:5	No	8:16-17
Give	6:38	Then he	12:15	Once	17:20-21
He is	20:38	They	22:70	Simeon	2:28-32
He replied, "Blessed	11:28	What	9:25	So I	11:9-10
He replied, "My	8:21	When Jesus	7:9	So watch	17:3-4
He replied, "Watch	21:8	When these	21:28	Suddenly	2:13-14
He said	24:44	Where	8:25	The devil	4:3-4
He told	10:2	Whoever can	16:10	The Jesus said	12:22-23
Hearing	8:50	Whoever tries	17:33	The people	3:15-16
Heaven	21:33	You	12:40	The Spirit	4:18-19
However	10:20	MULTIPLE VERSES		Then he entered	19:45-46
I am	24:49	Again	13:20- 21	Then he said to	9:23-24
I tell you that	15:7	All	21:17- 19	Then he said, Jesus	23:42-43
I tell you, among	7:28	As	3:4-6	Then Jesus asked	13:18-19
If	11:13	Blessed	6:22- 23	When	3:21-22
In the same way, after	22:20	But I	6:27- 28	While	2:6-7
In the same way, any	14:33	But Jesus	18:16- 17		
Indeed	13:30	But love	6:35- 36		

PRACTICE AND COMPETITION QUESTIONS

LUKE 1

- G What have many undertaken to draw up?
A. An account of the things that have been fulfilled among us (1:1)
- G What were handed down to us by those who from the first were eyewitnesses and servants of the word?
A. An account of things that have been fulfilled among us (1:2)
- G What has Luke carefully investigated from the beginning?
A. Everything (1:3)
- A According to Luke, chapter 1, verse 4, what may you know?
A. The certainty of the things you have been taught (1:4)
- G Of whom was Elizabeth also a descendant?
A. Aaron (1:5)
- G Who belonged to the priestly division of Abijah?
A. A priest named Zechariah (1:5)
- X In Luke, chapter 1, what was Herod?
A. King of Judea (1:5)
- G Who were upright in the sight of God?
A. Both of them (Zechariah and Elizabeth) (1:6)
- G Who were both well along in years?
A. Zechariah and Elizabeth (1:7,5)
- A According to Luke, chapter 1, verse 8, what was on duty?
A. Zechariah's division (1:8)
- G Who was chosen by lot to go into the temple of the Lord and burn incense?
A. Zechariah (1:9)
- A According to Luke, chapter 1, verse 10, what time came?
A. The time for the burning of incense (1:10)
- G With what was Zechariah gripped when he saw an angel of the Lord?
A. Fear (1:12)
- A According to Luke, chapter 1, verse 13, who should not be afraid?
A. Zechariah (1:13)
- G What will Elizabeth bear Zechariah?
A. A son (1:13)
- A According to Luke, chapter 1, verse 14, what will many do?
A. Rejoice because of his (John's) birth (1:14)
- G What will John be in the sight of the Lord?
A. Great (1:15)

- G Who will bring back to the Lord their God many of the people of Israel?
A. John (1:16)
- G How will John go on before the Lord?
A. In the spirit and power of Elijah (1:17)
- G Who asked, "How can I be sure of this? I am an old man and my wife is well along in years"?"
A. Zechariah (1:18)
- S Situation question - who said it and to whom: "How can I be sure of this? I am an old man and my wife is well along in years."
A. Zechariah said to the angel (an angel of the Lord; Gabriel) (1:18)
- G Where does Gabriel stand?
A. In the presence of God (1:19)
- G Who did not believe Gabriel's words?
A. Zechariah (1:20)
- G Who will now be silent and not able to speak until the day this happens?
A. Zechariah (1:20)
- G Where did Zechariah stay so long?
A. In the temple (1:21)
- G To whom could Zechariah not speak when he came out of the temple?
A. The people (1:22)
- G Where had Zechariah seen a vision?
A. In the temple (1:22)
- G Who returned home when his time of service was completed?
A. Zechariah (1:23)
- G When did Elizabeth become pregnant?
A. When Zechariah's time of service was completed and he returned home (1:24)
- G When has the Lord taken away Elizabeth's disgrace among the people?
A. In these days (1:25)
- A According to Luke, chapter 1, verse 26, what is a town in Galilee?
A. Nazareth (1:26)
- G Who sent the angel Gabriel to Nazareth?
A. God (1:26)
- A According to Luke, chapter 1, verse 27, to whom was Mary pledged to be married?
A. Joseph (a descendant of David) (1:27)
- G Who went to Mary and said, "Greetings, you who are highly favored! The Lord is with you."?"
A. The angel (Gabriel) (1:28)
- S Situation question - who said it, to whom and when: "Greetings, you who are highly favored! The Lord is with you."
A. The angel Gabriel said it to the virgin (Mary) in the sixth month (1:28)

- G Who was greatly troubled at Gabriel's words?
A. Mary (1:29,26)
- G Who has found favor with God?
A. Mary (1:30)
- G What name is Mary to give her son?
A. Jesus (1:31)
- G Whose throne will the Lord God give the Son of the Most High?
A. The throne of his father David (1:32)
- G How long will Jesus reign over the house of Jacob?
A. Forever (1:33)
- G Who asked the angel, "How will this be since I am a virgin?"
A. Mary (1:34)
- S Situation question - who said it and to whom: "How will this be since I am a virgin?"
A. Mary said it to the angel (Gabriel) (1:34)
- G Who answered, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you?"
A. The angel (Gabriel) (1:35)
- G Who was said to be barren?
A. Elizabeth (1:36)
- A According to Luke, chapter 1, verse 38, what is Mary?
A. The Lord's servant (1:38)
- A According to Luke, chapter 1, verse 39, what did Mary do at that time?
A. She got ready and hurried to a town in the hill country of Judea (1:39)
- G Whose home did Mary enter?
A. Zechariah's (1:40)
- G Whose greeting did Elizabeth hear?
A. Mary's (1:41)
- G What did Elizabeth exclaim in a loud voice?
A. "Blessed are you among women, and blessed is the child you will bear" (1:42)
- G Who leaped for joy as soon as the sound of Mary's greeting reached Elizabeth's ears?
A. The baby in Elizabeth's womb (1:44)
- G What is she who has believed that what the Lord has said to her will be accomplished?
A. Blessed (1:45)
- A According to Luke, chapter 1, verse 46, what did Mary say?
A. "My soul glorifies the Lord" (1:46)
- G Who will call Mary blessed from now on?
A. All generations (1:48)

- G For whom has the mighty one done great things?
 - A. Mary (1:49)
- G Whose mercy extends to those who fear Him?
 - A. The Mighty One's (1:50)
- G Who has sent the rich away empty?
 - A. The Mighty One (God) (1:53,49,46)
- G How has the Mighty One helped his servant Israel?
 - A. Remembering to be merciful to Abraham and his descendants forever (1:54-55)
- G Who has remembered to be merciful to Abraham and his descendants forever?
 - A. God (1:55)
- G Who stayed with Elizabeth for about three months and then returned home?
 - A. Mary (1:56)
- G Who said to Elizabeth, "There is no one among your relatives who has that name"?
 - A. Elizabeth's neighbors and relatives (1:58,61)
- G Who were going to name the child after His father Zechariah?
 - A. Elizabeth's neighbors and relatives (1:58-59)
- G Who came to circumcise the child on the eighth day?
 - A. Elizabeth's neighbors and relatives (1:59)
- A According to Luke, chapter 1, verse 60, what did his mother say?
 - A. "No! He is to be called John" (1:60)
- G To whom did they make signs?
 - A. His (the child's) father (Zechariah) (1:62)
- G Why did Elizabeth's neighbors and relatives make signs to Zechariah?
 - A. To find out what he would like to name the child (1:62)
- G What did Zechariah write to everyone's astonishment?
 - A. "His name is John" (1:63)
- A According to Luke, chapter 1, verse 64, what was opened?
 - A. Zechariah's mouth (1:64)
- G When was Zechariah's mouth opened and his tongue loosed?
 - A. Immediately after he wrote, "His name is John" (1:64)
- G What were people doing throughout the hill country of Judea?
 - A. Talking about these things (1:65)
- S Situation question - who said it, about whom and why: What then is this child going to be?"
 - A. Everyone who heard this (about the birth of John) said it about John for the Lord's hand was with him (1:66)
- G What has the Lord raised up for us in the house of his servant David?
 - A. A horn of salvation (1:69)

- G From whose hand will the Lord rescue us?
A. The hand of our enemies (1:74)
- G Who will be called a prophet of the Most High?
A. "You, my child (John)" (1:76)
- G What will guide our feet into the path of peace?
A. The rising sun (1:78-79)
- G What will shine on those living in darkness and in the shadow of death?
A. The rising sun which will come to us from heaven (1:78-79)
- G To whom did John appear publicly?
A. Israel (1:80)

LUKE 2

- G When did Caesar Augustus issue a decree that a census should be taken of the entire Roman world?
A. In those days (2:1)
- X In Luke, chapter 2, who was Caesar?
A. Augustus (2:1)
- G Who was governor of Syria?
A. Quirinius (2:2)
- G Who went to his own town to register?
A. Everyone (2:3)
- G Who also went up from the town of Nazareth in Galilee to Judea, to Bethlehem the town of David?
A. Joseph (2:4)
- G Where did Joseph go to register with Mary?
A. Bethlehem (2:5)
- G Why did Mary place her firstborn in a manger?
A. Because there was no room for them in the inn (2:7)
- G Who were living out in the fields nearby?
A. Shepherds (2:8)
- G Whose glory shone around the shepherds?
A. The Lord's (2:9)
- G To whom does the angel bring good news of great joy that will be for all the people?
A. To the shepherds (2:10)
- G Where has a Savior been born to you today?
A. In the town of David (Bethlehem) (2:11)
- G How will the shepherds find a baby?
A. Wrapped in cloths and lying in a manger (2:12)
- G Who said, "Glory to God in the highest, and on earth peace to men on whom his favor rests"?
A. A great company of the heavenly host (2:13-14)

- G To whom be peace on earth?
A. Men on whom God's favor rests (2:14)
- G When did the shepherds say to one another, "Let's go to Bethlehem and see this thing that has happened, which the Lord has told us about"?
A. When the angels had left them and gone into heaven (2:15)
- G Who found Mary and Joseph, and the baby?
A. The shepherds (2:16)
- G When did the shepherds spread the word concerning what had been told them about this child?
A. When they had seen him (Jesus, the child or baby) (2:17)
- G What were all who heard what the shepherds said to them?
A. Amazed (2:18)
- G Who pondered all these things in her heart?
A. Mary (2:19)
- G What were just as the shepherds had been told?
A. All the things they had seen and heard (2:20)
- G What was He named on the eighth day, when it was time to circumcise him?
A. Jesus (the name the angel had given Him before He had been conceived) (2:21)
- G When did Joseph and Mary take Jesus to Jerusalem to present him to the Lord?
A. When the time of their purification according to the law of Moses had been completed (2:22)
- G Who is to be consecrated to the Lord?
A. Every firstborn male (2:23)
- G Where is it said, "A pair of doves or two young pigeons"?
A. In the Law of the Lord (2:24)
- G Who was waiting for the consolation of Israel?
A. Simeon (2:25)
- G Who would not die before he had seen the Lord's Christ?
A. Simeon (2:26)
- G Who brought in the child Jesus to do for Him what the custom of the Law required?
A. The parents (Joseph and Mary) (2:27)
- G Whom did the parents bring in to do for Him what the custom of the Law required?
A. The child Jesus (2:27)
- G When did Simeon take the child Jesus in his arms and praise God?
A. When the parents brought him in to do for him what the custom of the Law required (2:28)
- G How has the Sovereign Lord promised to dismiss His servant?
A. In peace (2:29)
- G What have seen the Sovereign Lord's salvation?
A. Simeon's eyes (2:30)

- G What have Simeon's eyes seen?
 - A. The Sovereign Lord's salvation (2:30)
- G What is for glory to your people Israel?
 - A. The Sovereign Lord's salvation (2:32)
- G At what did the child's father and mother marvel?
 - A. What was said about Him (2:33)
- G Whom did Simeon bless?
 - A. The child's father and mother (2:34)
- G What will pierce Mary's own soul?
 - A. A sword (2:35)
- G Of whom was Anna the daughter?
 - A. Phanuel (2:36)
- X In Luke, chapter 2, Who was a prophetess?
 - A. Anna (the daughter of Phanuel, of the tribe of Asher) (2:36)
- G Until when was Anna a widow?
 - A. Until she was eighty-four (2:37)
- G What did Anna give to God?
 - A. Thanks (2:38)
- G When did Joseph and Mary return to Galilee to their own town of Nazareth?
 - A. When they had done everything required by the Law of the Lord (2:39)
- G Who was filled with wisdom?
 - A. The child (Jesus) (2:40)
- G Where did Jesus' parents go every year for the Feast of the Passover?
 - A. To Jerusalem (2:41)
- G Who was twelve years old when Joseph and Mary went up to the Feast according to the custom?
 - A. Jesus (2:42)
- G When did the boy Jesus stay behind in Jerusalem?
 - A. After the Feast was over, while his parents were returning home (2:43)
- G Who traveled on for a day thinking Jesus was in their company?
 - A. Joseph and Mary (Jesus' parents) (2:44)
- G Who went back to Jerusalem to look for Jesus when they did not find him?
 - A. His parents (2:45)
- G When did Jesus' parents find Jesus in the temple courts?
 - A. After three days (2:46)
- G At whose answers was everyone who heard him amazed?
 - A. Jesus' (2:47)

- A According to Luke, chapter 2, verse 48, who were astonished?
A. His (Jesus') parents (2:48)
- G In whose house did Jesus have to be?
A. His Father's (2:49)
- A According to Luke, chapter 2, verse 51, to where did Jesus go down with His parents?
A. Nazareth (2:51)
- G With whom did Jesus go down to Nazareth?
A. His (parents) mother and father (2:51)

LUKE 3

- G Who was tetrarch of Abilene?
A. Lysanias (3:1)
- X In Luke, chapter 3, Who were the three tetrarchs?
(1) Herod (tetrarch of Galilee); 2) his brother Philip (tetrarch of Iturea and Traconitis); (3) Lysanias (tetrarch of Abilene) (3:1)
- G Who went into all the country around the Jordan, preaching a baptism of repentance for the forgiveness of sins?
A. John (son of Zechariah) (3:3)
- G For whom should you make straight paths?
A. The Lord (3:4)
- G What shall every valley be?
A. Filled in (3:5)
- S Situation question - who said it and to whom: "You brood of vipers! Who warned you to flee from the coming wrath?"?
A. John said it to the crowds coming out to be baptized by him (3:7)
- G Out of what can God raise up children for Abraham?
A. These stones (3:8)
- G Where will every tree that does not produce good fruit be thrown?
A. Into the fire (3:9)
- S Situation question - who said it and in reply to what: "The man with two tunics should share with him who has none, and the one who has food should do the same"?
A. John said it in reply to the crowd asking, "What should we do then?" (3:10-11)
- G Who answered, "The man with two tunics should share with him who has none, and the one who has food should do the same"?
A. John (3:11)
- A According to Luke, chapter 3, verse 12, what did tax collectors ask?
A. "Teacher, what should we do?" (3:12)
- G Whom did John tell, "Don't collect any more than you are required to"?
A. Tax collectors (3:13)

- G What should the soldiers not extort?
 - A. Money (3:14)
- G Whom did some soldiers ask, "And what should we do?"?
 - A. John (3:14)
- G Who were waiting expectantly?
 - A. The people (3:15)
- G What is John not worthy to untie?
 - A. The thongs of the sandals of the one more powerful than John who will come (3:16)
- G What will the one more powerful than John burn up with unquenchable fire?
 - A. The chaff (3:17)
- G Why is his winnowing fork in his hand?
 - A. To clear his threshing floor and to gather the wheat into his barn (3:17)
- G Whom did John exhort with many other words?
 - A. The people (3:18)
- G Who rebuked Herod the tetrarch?
 - A. John (3:19)
- G What did Herod add to all the other evil things he had done?
 - A. This: He locked John up in prison (3:20)
- A According to Luke, chapter 3, verse 21, who were being baptized?
 - A. All the people (3:21)
- X Three-part answer: In Luke, chapter 3, what happened as Jesus was praying?
 - A. (1) Heaven was opened; (2) the Holy Spirit descended on Him in bodily form like a dove; (3) and a voice came from heaven: "You are my Son, whom I love; with you I am well pleased" (3:21-22)
- G On whom did the Holy Spirit descend in bodily form like a dove?
 - A. Jesus (3:22)
- A According to Luke, chapter 3, verse 23, of whom was Jesus the son?
 - A. Joseph (3:23)
- G Whose son was Jesus, so it was thought?
 - A. Joseph (3:23)
- G Who was the son of Levi?
 - A. Matthat (3:24)
- G Who was the son of Amos?
 - A. Mattathias (3:25)
- G Who was the son of Zerubbabel?
 - A. Rhesa (3:27)
- G Who was the son of Joshua?
 - A. Er (3:28-29)
- G Who was the son of David?
 - a. Nathan (3:31)

- G Who was the son of Jesse?
A. David (3:31-32)
- G Of whom was Isaac the son?
A. Abraham (3:34)
- G Who was the son of Abraham?
A. Isaac (3:34)
- G Who was the son of Noah?
A. Shem (3:36)
- A According to Luke, chapter 3, verse 38, who was the son of God?
A. Adam (3:38)

LUKE 4

- G Who was led by the Spirit in the desert?
A. Jesus (4:1)
- G When was Jesus hungry?
A. At the end of those days (when for forty days he was tempted by the devil) (4:2)
- G Who ate nothing during those days?
A. Jesus (4:2)
- G Who said to Jesus, "If you are the son of God, tell this stone to become bread"?
A. The devil (4:3)
- S Situation question - who said it, to whom and what was the reply: "If you are the Son of God, tell this stone to become bread"?
A. The devil said it to Jesus, and Jesus answered, "It is written: 'Man does not live on bread alone'" (4:3-4)
- G Who answered, "It is written: 'Man does not live on bread alone'"?
A. Jesus (4:4)
- G What did the devil show Jesus in an instant?
A. All the kingdoms of the world (4:5)
- G Who said to Jesus, "I will give you all their authority and splendor, for it has been given to me, and I can give it to anyone I want to"?
A. The devil (4:6)
- A According to Luke, chapter 4, verse 8, what is written?
A. "Worship the Lord your God and serve him only" (4:8)
- G Where did the devil have Jesus stand?
A. On the highest point of the temple (4:9)
- A According to Luke, chapter 4, verse 10, whom will he command concerning you?
A. His angels (4:10)
- X Complete, in essence, the following: "He will command his angels . . ."
A. ". . . concerning you to guard you carefully; they will lift you up in their hands, so that you will not strike your foot against a stone" (4:10-11)

- G Who will lift Jesus up in their hands?
 - A. God's angels (4:11)
- G Whom should you not put to the test?
 - A. The Lord your God (4:12)
- S Situation question - who said it and when: "It says: 'Do not put the Lord your God to the test'"?
 - A. Jesus said it when the devil led Jesus to Jerusalem and had Him stand on the highest point of the temple (4:9-12)
- G When did the devil leave Jesus until an opportune time?
 - A. When the devil had finished all this tempting (4:13)
- A According to Luke, chapter 4, verse 14, where did news about Jesus spread?
 - A. Through the whole countryside (4:14)
- G Whom did everyone praise?
 - A. Jesus (4:15)
- G Where had Jesus been brought up?
 - A. Nazareth (4:16)
- G Who found the place where it is written: "The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor"?
 - A. Jesus (4:17)
- G Who has anointed Jesus to preach good news to the poor?
 - A. The Spirit of the Lord (4:18)
- X In Luke, chapter 4, Why is the Spirit of the Lord on Jesus?
 - A. Because He has anointed Him to preach good news to the poor (4:18)
- G On whom were the eyes of everyone in the synagogue fastened?
 - A. Jesus (4:20)
- G To whom did Jesus say, "Today this scripture is fulfilled in your hearing"?
 - A. Everyone in the synagogue (4:21)
- G Who were amazed at the gracious words that came from Jesus' lips?
 - A. Everyone (all) in the synagogue (4:22)
- G What will all the people quote to Jesus?
 - A. This proverb: "Physician, heal yourself!" (4:23)
- G Who continued, "I tell you the truth, no prophet is accepted in his hometown"?
 - A. Jesus (4:24)
- G What does Jesus assure all the people?
 - A. There were many widows in Israel in Elijah's time (4:25)
- G Where was there a severe famine in Elijah's time?
 - A. Throughout the land (4:25)
- G Who was not sent to any of the widows in Israel?
 - A. Elijah (4:26)

- G Where were there many with leprosy in the time of Elisha the prophet?
A. In Israel (4:27)
- X In Luke, chapter 4, What Greek word was used for various diseases affecting the skin?
A. Leprosy (4:27)
- G Whom did all the people in the synagogue take to the brow of the hill on which the town was built?
A. Jesus (4:29)
- G Who walked right through the crowd and went on his way?
A. Jesus (4:30)
- A According to Luke, chapter 4, verse 31, who began to teach the people?
A. Jesus (4:31)
- G Whom did Jesus begin to teach on the Sabbath?
A. The people (in Capernaum) (4:31)
- A According to Luke, chapter 4, verse 32, what had authority?
A. Jesus' message (4:32)
- A According to Luke, chapter 4, verse 33, who was possessed by a demon?
A. A man (in the synagogue at Capernaum) (4:33)
- G What does a man possessed by a demon know?
A. Who Jesus is - the Holy One of God (4:34)
- G What threw the man down before them all and came out without injuring him?
A. The demon (4:35)
- G What does Jesus give to evil spirits with authority and power?
A. Orders (4:36)
- G Who got up at once and began to wait on them?
A. Simon's mother-in-law (4:38-39)
- G What left Simon's mother-in-law?
A. The fever (4:39)
- A According to Luke, chapter 4, verse 40, whom did Jesus heal?
A. All who had various kinds of sickness (4:40)
- A According to Luke, chapter 4, verse 41, who rebuked the demons?
A. Jesus (4:41)
- G What would Jesus not allow the demons to do?
A. Speak (4:41)
- G When did Jesus go out to a solitary place?
A. At daybreak (4:42)
- G Who said, "I must preach the good news of the kingdom of God to the other towns also"?
A. Jesus (4:43)
- G Who kept on preaching in the synagogues of Judea?
A. Jesus (4:44)

LUKE 5

- G Who was standing one day by the Lake of Gennesaret?
A. Jesus (5:1)
- G What were the fishermen washing?
A. Their nets (5:2)
- G Who sat down and taught the people from the boat?
A. Jesus (5:3)
- G Who said to Simon, "Put out into deep water, and let down the nets for a catch"?
A. Jesus (5:4)
- S Situation question - who said it and in reply to what: "Master, we've worked hard all night and haven't caught anything. But because you say so, I will let down the nets"?
A. Simon said it in reply to Jesus' saying, "Put out into deep water, and let down the nets for a catch" (5:4-5)
- G What will Simon let down because Jesus said so?
A. The nets (5:5)
- G Who caught such a large number of fish that their nets began to break?
A. The fishermen (Simon and his partners) (5:6)
- G Who signaled their partners in the other boat to come and help them?
A. The fisherman (5:7)
- A According to Luke, chapter 5, verse 8, what did Simon Peter say?
A. "Go away from me, Lord; I am a sinful man!" (5:8)
- G Who said, "'Go away from me, Lord; I am a sinful man'"?
A. Simon Peter (5:8)
- G Whose companions were astonished at the catch of fish they had taken?
A. Simon Peter's (5:9)
- G Who were the sons of Zebedee?
A. James and John (Simon's partners) (5:10)
- G Whom did they follow when they pulled their boats up on shore and left everything?
A. Jesus (5:11)
- A According to Luke, chapter 5, verse 12, who was in one of the towns?
A. Jesus (5:12)
- S Situation question - who said it and what was the response: "Lord, if you are willing, you can make me clean"?
A. A man who was covered with leprosy said it, and Jesus reached out His hand and touched the man. "I am willing," He said, "Be clean!" (5:12-13)
- G What immediately left him?
A. The leprosy (5:13)

- G What did Jesus order the man covered with leprosy when the leprosy left him?
A. "Don't tell anyone, but go, show yourself to the priest and offer the sacrifices that Moses commanded for your cleansing, as a testimony to them" (5:14)
- A According to Luke, chapter 5, verse 15, why did crowds of people come?
A. To hear Jesus and to be healed of their sicknesses (5:15)
- G Who often withdrew to lonely places and prayed?
A. Jesus (5:16)
- G What was present for Jesus to heal the sick?
A. The power of the Lord (5:17)
- G Who came to Jesus carrying a paralytic on a mat?
A. Some men (5:18)
- G What could some men carrying a paralytic on a mat not do because of the crowd?
A. Find a way to take him into the house to lay him before Jesus (5:19)
- G Who said, "Friend, your sins are forgiven"?
A. Jesus (5:20)
- G Who asked, "Why are you thinking these things in your hearts?"
A. Jesus (5:22)
- A According to Luke, chapter 5, verse 24, what may you know?
A. That the Son of Man has authority on earth to forgive sins (5:24)
- G Who immediately stood up in front of them all, took what he had been lying on, and when home praising God?
A. The paralyzed man (5:25)
- A According to Luke, chapter 5, verse 26, who were filled with awe?
A. Everyone (5:26)
- G Who saw a tax collector by the name of Levi sitting at his tax booth?
A. Jesus (5:27)
- G What did Levi hold for Jesus at his house?
A. A great banquet (5:29)
- G With whom were a large crowd of tax collectors and others eating?
A. Levi and Jesus (5:29)
- G What did the Pharisees and the teachers of the law who belonged to their sect complain to Jesus' disciples?
A. "Why do you eat and drink with tax collectors and 'sinners'?" (5:30)
- S Situation question - who said it and to whom: "It is not the healthy who need a doctor, but the sick. I have not come to call the righteous, but sinners to repentance"?
A. Jesus said it to the Pharisees and the teachers of the law who belonged to their sect (5:30-32)
- G What do the sick need?
A. A doctor (5:31)

- G To what has Jesus come to call sinners?
 - A. Repentance (5:32)
- G Who go on eating and drinking?
 - A. Jesus' disciples (5:33)
- G Who answered, "Can you make the guests of the bridegroom fast while he is with them"?
 - A. Jesus (5:34)
- G What will the guests of the bridegroom do in those days?
 - A. They will fast (5:35)
- G What does no one sew on an old garment?
 - A. A patch from a new garment (5:36)
- G What if he tears a patch from a new garment and sews it on an old one?
 - A. He will have torn the new garment, and the patch from the new will not match the old (5:36)
- S Situation question - who said it and to whom: "No one tears a patch from a new garment and sews it on an old one. If he does, he will have torn the new garment, and the patch from the new one will not match the old"?
 - A. Jesus said it to the Pharisees and the teachers of the law who belonged to their sect (5:36)
- G What if he pours new wine into old wineskins?
 - A. The new wine will burst the skins, the wine will run out, and the wineskins will be ruined (5:37)
- G Where must new wine be poured?
 - A. Into new wineskins (5:38)
- G Who wants the new after drinking old wine?
 - A. No one (5:39)

LUKE 6

- G Who began to eat the kernels?
 - A. Jesus' disciples (6:1)
- G Who began to rub some heads of grain in their hands?
 - A. Jesus' disciples (6:1)
- G Who asked, "Why are you doing what is unlawful on the Sabbath"?
 - A. Some of the Pharisees (6:2)
- G To whom did David also give some of the consecrated bread?
 - A. His companions (6:4)
- G To whom did Jesus say, "The Son of Man is Lord of the Sabbath"?
 - A. Some of the Pharisees (6:5)
- A According to Luke, chapter 6, verse 6, who went into the synagogue?
 - A. Jesus (6:6)
- G Whom did the Pharisees and teachers of the law watch closely to see if he would heal on the Sabbath?
 - A. Jesus (6:7)

- G According to Luke, chapter 6, verse 8, who knew what the Pharisees and the teachers of the law were thinking?
A. Jesus (6:8)
- G Who said to them, "I ask you, which is lawful on the Sabbath: to do good or to do evil, to save life or to destroy it"?
A. Jesus (6:9)
- A According to Luke, chapter 6, verse 10, what did Jesus say to the man?
A. "Stretch out your hand" (6:10)
- G What did the Pharisees and teachers of the law begin to discuss with one another?
A. What they might do to Jesus (6:11)
- X In Luke, chapter 6, when were the Pharisees and teachers of the law furious?
A. When Jesus restored the hand of the man who had the shriveled hand in front of everyone (6:11)
- G Who went out to a mountainside to pray, and spent the night praying to God?
A. Jesus (6:12)
- A According to Luke, chapter 6, verse 13, whom did Jesus choose?
A. Twelve of His disciples (whom He also designated apostles) (6:13)
- G Whom did Jesus name Peter?
A. Simon (6:14)
- A According to Luke, chapter 6, verse 15, who was James?
A. Son of Alphaeus (6:15)
- G What did Judas Iscariot become?
A. A traitor (6:16)
- G Who had come to hear Jesus and to be healed of their diseases?
A. A great number of people from all over Judea, from Jerusalem, and from the coast of Tyre and Sidon (6:17-18)
- G What was coming from Jesus and healing them all?
A. Power (6:19)
- G Who said, "Blessed are you who are poor, for yours is the kingdom of God"?
A. Jesus (6:20)
- G Why are you who weep now blessed?
A. For you will laugh (6:21)
- G Because of whom do men reject your name as evil?
A. The Son of Man (6:22)
- A According to Luke, chapter 6, verse 23, what is great?
A. Your reward in heaven (6:23)
- G What is to you who are rich?
A. Woe (6:24)

- G Who will go hungry?
A. You who are well fed now (6:25)
- G How did their fathers treat the false prophets?
A. They spoke well of them (6:26)
- G What should you do to those who hate you?
A. Good (6:27)
- G What should you do for those who mistreat you?
A. Pray (6:28)
- G What if someone takes your cloak?
A. Do not stop him from taking your tunic (6:29)
- G What if anyone takes what belongs to you?
A. Do not demand it back (6:30)
- G What if you love those who love you?
A. What credit is that to you? Even 'sinners' love those who love them (6:32)
- G Who do good to those who are good to them?
A. Even 'sinners' (6:33)
- G What if you lend to those from whom you expect repayment?
A. What credit is that to you? Even 'sinners' lend to 'sinners' expecting to be repaid in full (6:34)
- G How should you lend to your enemies?
A. Without expecting to get anything back (6:35)
- G What if you love your enemies, do good to them and lend to them without expecting to get anything back?
A. Then your reward will be great and you will be sons of the Most High (6:35)
- A According to Luke, chapter 6, verse 36, what should you be?
A. Merciful (6:36)
- G When will you not be judged?
A. If you do not judge (6:37)
- G Into what will a good measure, pressed down, shaken together and running over, be poured?
A. Your lap (6:38)
- G When will they both fall into a pit?
A. If a blind man leads a blind man (6:39)
- G Who will be like his teacher?
A. Everyone who is fully trained (6:40)
- G What do you do to the plank in your own eye?
A. Pay no attention (6:41)
- G Who fails to see the plank in his own eye?
A. You yourself (the man who says to his brother, "Brother, let me take the speck out of your eye") (6:42)

- G What does a bad tree not bear?
A. Good fruit (6:43)
- G What do people not pick from thorn bushes?
A. Figs (6:44)
- G Out of what does the good man bring good things?
A. The good stored up in his heart (6:45)
- G Who brings evil things out of the evil stored up in his heart?
A. The evil man (6:45)
- G When did the torrent strike that house?
A. When a flood came (6:48)
- G Why could the torrent not shake that house?
A. Because it was well built (6:48)

LUKE 7

- A According to Luke, chapter 7, verse 1, where did Jesus enter?
A. Capernaum (7:1)
- G Whom did his master value highly?
A. A centurion's servant (7:2)
- G Whom did the centurion send to Jesus, asking him to come and heal his servant?
A. Some elders of the Jews (7:3)
- G What did some elders of the Jews plead earnestly with Jesus?
A. "This man deserves to have you do this, because he loves our nation and has built our synagogue" (7:4)
- G Who has built our synagogue?
A. The centurion (7:5)
- G Who sent friends to say to Jesus, "Lord, don't trouble yourself, for I do not deserve to have you come under my roof"?
A. The centurion (7:6)
- S Situation question - who said it, to whom and when: "Lord, don't trouble yourself, for I do not deserve to have you come under my roof"?
A. Friends sent by the centurion said it to Jesus when Jesus was not far from the house (7:6)
- G What did the centurion not consider himself?
A. Worthy to come to Jesus (7:7)
- A According to Luke, chapter 7, verse 8, what is the centurion himself?
A. A man under authority, with soldiers under him (7:8)
- G Who tells that one, "Come," and he comes?
A. The centurion (7:8)
- G Who said, "I tell you, I have not found such great faith even in Israel"?
A. Jesus (7:9)

- A According to Luke, chapter 7, verse 10, what did the men who had been sent find?
A. The servant well (7:10)
- G Who went along with Jesus to a town called Nain?
A. His (Jesus') disciples and a large crowd (7:11)
- A According to Luke, chapter 7, verse 12, who was being carried out?
A. A dead person (the only son of his mother) (7:12)
- G Who said, "Don't cry"?
A. The Lord (Jesus) (7:13)
- G Who said, "Young man, I say to you, get up"?
A. The Lord (Jesus) (7:14)
- G What did those carrying the coffin do when the Lord went up and touched it?
A. Stood still (7:15)
- A According to Luke, chapter 7, verse 16, whom did they all praise?
A. God (7:16)
- G Who sent two of his disciples to the Lord to ask, "Are you the one who was to come, or should we expect someone else"?
A. John (7:18-19)
- G Whom did John send to the Lord to ask, "Are you the one who was to come, or should we expect someone else"?
A. Two of his disciples (7:19)
- G When did the men say, "John the Baptist sent us to you to ask, 'Are you the one who was to come, or should we expect someone else'?"
A. When they came to Jesus (7:20)
- G Who gave sight to many who were blind?
A. Jesus (7:21)
- G What do the blind receive?
A. Sight (7:22)
- A According to Luke, chapter 7, verse 24, who left?
A. John's messengers (7:24)
- S Situation question - who said it, to whom and about whom: "What did you go out into the desert to see? A reed swayed by the wind"?
A. Jesus said it to the crowd about John (7:24)
- G Where are those who wear expensive clothes and indulge in luxury?
A. In palaces (7:25)
- G About whom is it written: "I will send my messenger ahead of you, who will prepare your way before you"?
A. John the Baptist (7:27)
- G Whom is no one born of women greater than?
A. John (7:28)

- G By whom had even the tax collectors been baptized?
A. John (7:29)
- G Why did all the people acknowledge that God's way was right?
A. Because they had been baptized by John (7:29)
- G Why did the Pharisees and experts in the law reject God's purpose for themselves?
A. Because they had not been baptized by John (7:30)
- G Whom are the people of this generation like?
A. Children sitting in the marketplace and calling out to each other, "We played the flute for you, and you did not dance; we sang a dirge, and you did not cry" (7:31-32)
- A According to Luke, chapter 7, verse 33, what do you say?
A. "He has a demon" (7:33)
- G Who came eating and drinking?
A. The Son of Man (7:34)
- G How is wisdom proved right?
A. By all her children (7:35)
- G Who invited Jesus to have dinner with him?
A. One of the Pharisees (7:36)
- G Who learned that Jesus was eating at the Pharisee's house?
A. A woman who had lived a sinful life in that town (7:37)
- G What did a woman who had lived a sinful life in that town begin to wet with her tears?
A. Jesus' feet (7:38)
- G What did a woman who had lived a sinful life in that town wipe with her hair?
A. Jesus' feet (7:38,44)
- G Who said to himself, "If this man were a prophet, he would know who is touching him and what kind of woman she is--that she is a sinner"?
A. The Pharisee who had invited Jesus to have dinner with him (7:39)
- G Who said, "Tell me, teacher"?
A. Simon (the Pharisee) (7:40)
- G Who owed a certain moneylender five hundred denarii?
A. One man (7:41)
- G What did the moneylender cancel?
A. The debts of both men (The one who owed him five hundred denarii, and the other fifty) (7:42)
- A According to Luke, chapter 7, verse 43, what did Simon reply?
A. "I suppose the one who had the bigger debt canceled" (7:43)
- G Who did not give Jesus any water for His feet?
A. Simon (the Pharisee) (7:44)

- G Who has not stopped kissing Jesus' feet from the time Jesus entered?
A. This woman (who had lived a sinful life in that town) (7:45)
- G What did Simon not put on Jesus' head?
A. Oil (7:46)
- G Who loved much?
A. This woman (who had lived a sinful life in that town) (7:47)
- G To whom did Jesus say, "Your sins are forgiven"?
A. A woman who had lived a sinful life in that town (7:48)
- G Who began to say among themselves, "Who is this who even forgives sins"?
A. The other guests (7:49)
- A According to Luke, chapter 7, verse 50, what did Jesus say to the woman?
A. "Your faith has saved you; go in peace" (7:50)

LUKE 8

- G Who were with Jesus when he traveled about from one town and village to another, proclaiming the good news of the kingdom of God?
A. The twelve, and also some women who had been cured of evil spirits and diseases (8:1)
- G How were Mary, Joanna, Susanna and many others helping to support Jesus and the Twelve?
A. Out of their own means (8:2-3)
- G Of what was Cuza the manager?
A. Herod's household (8:3)
- G Who was the wife of Cuza?
A. Joanna (8:3)
- G What did Jesus do while a large crowd was gathering and people were coming to him from town after town?
A. He told this parable (of the farmer who went out to sow his seed) (8:4)
- G What did the birds of the air eat up?
A. Some seed that fell along the path and was trampled on (8:5)
- G What withered because they had no moisture?
A. The plants (from seed that fell on rock and came up on rock) (8:6)
- G What fell among thorns?
A. Other seed (8:7)
- G What fell on good soil?
A. Still other seed (8:8)
- X Four-part answer: On what did some seed fall?
A. (1) The path (Luke 8:5); (2) rock (Luke 8:6); (3) thorns (Luke 8:7); (4) good soil (8:8)
- G Whom did Jesus' disciples ask what this parable meant?
A. Jesus (8:9)
- A According to Luke, chapter 8, verse 10, what has been given to you?
A. The knowledge of the secrets of the kingdom of God (8:10)

- G What does the devil come and take away?
A. The word from their heart (8:12)
- G Who comes and takes away the word from their hearts?
A. The devil (8:12)
- G Who believe for a while, but in the time of testing fall away?
A. Those on the rock (those who receive the word with joy when they hear it, but they have no root) (8:13)
- G For whom does the seed that fell among thorns stand?
A. Those who hear, but as they go on their way are choked by life's worries, riches, and pleasures, and they do not mature (8:14)
- G What stands for those with a noble and good heart?
A. The seed on good soil (8:15)
- A According to Luke, chapter 8, verse 16, why does one put a lamp on a stand?
A. So that those who come in can see the light (8:16)
- G What is hidden that will not be disclosed?
A. Nothing (8:17)
- G From whom will even what he thinks he has be taken?
A. Whoever does not have (8:18)
- A According to Luke, chapter 8, verse 19, who came to see Jesus?
A. Jesus' mother and brothers (8:19)
- S Situation question - who said it and in reply to what: "My mother and brothers are those who hear God's word and put it into practice"?
A. Jesus said it when someone told Him, "Your mother and brothers are standing outside, wanting to see you" (8:20-21)
- G Who replied, "My mother and brothers are those who hear God's word and put it into practice"?
A. Jesus (8:21)
- G Who said to His disciples, "Let's go over to the other side of the lake"?
A. Jesus (8:22)
- S Situation question - who said it, to whom and what was the result: "Master, Master, we're going to drown"?
A. The disciples said it to Jesus, and He got up and rebuked the wind and the raging waters; the storm subsided, and all was calm (8:22-24)
- G On what did a squall come down?
A. The lake (8:23)
- G When did Jesus fall asleep?
A. As they (Jesus and his disciples) sailed (8:23)
- G Who went and woke Jesus, saying, "Master, Master, we're going to drown"?
A. The disciples (8:24)

- G Who commands even the winds and the water, and they obey him?
A. Jesus (8:25)
- G Who sailed to the region of the Gerasenes?
A. Jesus and His disciples (8:26)
- G When was Jesus met by a demon-possessed man from the town?
A. When he stepped ashore (8:27)
- X Two-part question: Where had a demon-possessed man not lived, and where had he lived?
A. (1) In a house; (2) in the tombs (8:27)
- G What was a demon-possessed man shouting at the top of his voice?
A. "What do you want with me, Jesus, Son of the Most High God? I beg you, don't torture me!" (8:28)
- G What had the demon-possessed man broken?
A. His chains (8:29)
- G Who was chained hand and foot and kept under guard?
A. The demon-possessed man (8:29)
- G What had gone into the demon-possessed man?
A. Many demons (8:30)
- G Whom did many demons beg repeatedly not to order them to go into the Abyss?
A. Jesus (8:31)
- G What was feeding there on the hillside?
A. A large herd of pigs (8:32)
- G Who went into the pigs?
A. The demons (8:33)
- A According to Luke, chapter 8, verse 34, who saw what had happened?
A. Those tending the pigs (8:34)
- G When did the people find the man from whom the demons had gone out sitting at Jesus' feet, dressed and in his right mind?
A. When they came to Jesus (8:35)
- G Whom did the people find sitting at Jesus' feet, dressed and in his right mind?
A. The man from whom the demons had gone out (8:35)
- A According to Luke, chapter 8, verse 36, what did those who had seen it tell the people?
A. How the demon-possessed man had been cured (8:36)
- G Why did all the people of the region of the Gerasenes ask Jesus to leave them?
A. Because they were overcome with fear (8:37)
- G What did the man from whom the demons had gone out beg?
A. To go with Jesus (8:38)
- G Where did the man from whom the demons had gone out tell how much Jesus had done for him?
A. All over town (8:39)

- G When did a crowd welcome Jesus?
A. When He returned (8:40)
- G Who was a ruler of the synagogue?
A. A man named Jairus (8:41)
- G Whom did the crowds almost crush?
A. Jesus (8:42)
- G Who touched the edge of Jesus' cloak?
A. A woman who had been subject to bleeding for twelve years (8:43-44)
- A According to Luke, chapter 8, verse 44, what did the woman touch?
A. The edge of Jesus' cloak (8:44)
- A According to Luke, chapter 8, verse 45, what did Peter say?
A. "Master, the people are crowding and pressing against you" (8:45)
- G Who are crowding and pressing against Jesus?
A. The people (8:45)
- A According to Luke, chapter 8, verse 46, what does Jesus know?
A. That power has gone out from Him (8:46)
- S Situation question - who said it and what was the response: "Someone touched me; I know that power has gone out from me"?
A. Jesus said it. Then the woman, seeing that she could not go unnoticed, came trembling and fell at his feet. In the presence of all the people, she told why she had touched him and how she had been instantly healed (8:46)
- G Who told why she had touched Jesus and how she had been instantly healed?
A. The woman who had been subject to bleeding for twelve years (8:47)
- G To whom did Jesus say, "Daughter, your faith has healed you. Go in peace"?
A. The woman (who had been subject to bleeding for twelve years) (8:48)
- G When did someone come from the house of Jairus, the synagogue ruler?
A. While Jesus was still speaking (8:49)
- G To whom did Jesus say, "Don't be afraid; just believe, and she will be healed"?
A. Jairus (8:50)
- G When did Jesus not let anyone go in with him except Peter, John and James, and the child's father and mother?
A. When he arrived at the house of Jairus (8:51)
- G Who said, "Stop wailing. She is not dead but asleep"?
A. Jesus (8:52)
- S Situation question - who said it and what was the response: "Stop wailing. She is not dead but asleep"?
A. Jesus said it, and all the people who were wailing and mourning for her laughed at Him, knowing that she was dead (8:52-53)

- A According to Luke, chapter 8, verse 54, what did Jesus say?
A. "My child, get up" (8:54)
- G Who told them to give Jairus' daughter something to eat?
A. Jesus (8:55)
- A According to Luke, chapter 8, verse 56, who ordered them not to tell anyone what had happened?
A. Jesus (8:56)

LUKE 9

- G When did Jesus give the Twelve power and authority to drive out all demons and to cure diseases?
A. When he had called the Twelve together (9:1)
- G Who sent the Twelve out to preach the kingdom of God and to heal the sick?
A. Jesus (9:2)
- G Who told the Twelve, "Take nothing for the journey--no staff, no bag, no bread, no money, no extra tunic"?
A. Jesus (9:3)
- G In what should the Twelve stay until they leave that town?
A. In whatever house they enter (9:4)
- G What should you shake off your feet if people do not welcome you?
A. The dust (9:5)
- A According to Luke, chapter 9, verse 6, what were the Twelve preaching?
A. The gospel (9:6)
- G Who were some saying had been raised from the dead?
A. John the Baptist (9:7)
- G Who were saying that one of the prophets of long ago had come back to life?
A. Still others (9:8)
- G Whom did Herod try to see?
A. Jesus (the One he heard such things about) (9:9)
- G Who withdrew by themselves to a town called Bethsaida?
A. Jesus and the apostles (9:10)
- G Who spoke to the crowds about the kingdom of God and healed those who needed healing?
A. Jesus (9:11)
- A According to Luke, chapter 9, verse 12, when did the Twelve come to Jesus?
A. Late in the afternoon (9:12)
- G How many loaves of bread do the Twelve have?
A. Only five (9:13)
- G Who said to his disciples, "Have them sit down in groups of about fifty each"?
A. Jesus (9:14)
- G When did everybody sit down?
A. When the disciples told them to sit down in groups of about 50 each (9:15)

- G Who gave thanks and broke the five loaves and the two fish?
A. Jesus (9:16)
- G Who picked up twelve basketfuls of broken pieces that were left over?
A. The disciples (9:17)
- A According to Luke, chapter 9, verse 18, what did Jesus ask His disciples?
A. "Who do the crowds say I am"? (9:18)
- G Who replied, "Some say John the Baptist; others say Elijah; and still others, that one of the prophets of long ago has come back to life"?
A. Jesus' disciples (9:19)
- G Who asked, "But what about you? Who do you say I am"?
A. Jesus (9:20)
- G Whom did Jesus strictly warn not to tell this to anyone?
A. His disciples (9:21)
- S Situation question - who said it and to whom: "The Son of Man must suffer many things and be rejected by the elders, chief priests and teachers of the law, and he must be killed and on the third day be raised to life"?
A. Jesus said it to His disciples (9:22,18)
- G Who must be killed and on the third day be raised to life?
A. The Son of Man (9:22)
- X Complete, in essence, the following: "If anyone would come after . . ."
A. ". . . me, he must deny himself and take up his cross daily and follow me." (9:23)
- G What if anyone would come after Jesus?
A. He must deny himself, take up his cross daily and follow Jesus (9:23)
- G What will whoever wants to save his life lose?
A. His life (9:24)
- G Of whom will the Son of Man be ashamed?
A. Anyone who is ashamed of me and his words (9:26)
- G Who will not taste death before they see the kingdom of God?
A. Some who are standing here (9:27)
- G Who took Peter, John and James with Him and went up onto a mountain to pray?
A. Jesus (9:28)
- G When did Jesus' clothes become as bright as a flash of lightning?
A. As he (Jesus) was praying (9:29)
- G Who appeared in glorious splendor, talking with Jesus?
A. Two men, Moses and Elijah (9:30-31)
- G Where was Jesus about to bring his departure to fulfillment?
A. At Jerusalem (9:31)

- G When did Peter and his companions see Jesus' glory and the two men standing with him?
A. When they became fully awake (9:32)
- G Who did not know what he was saying?
A. Peter (9:33)
- G What appeared and enveloped them while Peter was speaking?
A. A cloud (9:34)
- G What said, "This is my Son whom I have chosen; listen to him"?
A. A voice from the cloud (9:35)
- G What did Peter and his companions find when the voice had spoken?
A. That Jesus was alone (9:36)
- G When did they come down from the mountain?
A. The next day (9:37)
- G Who foams at the mouth?
A. A man's son--his only child (9:39)
- G Whom did a man beg to drive out a spirit?
A. Jesus' disciples (9:40)
- G Who replied, "O unbelieving and perverse generation, how long shall I stay with you and put up with you"?
A. Jesus (9:41)
- G Who healed the boy and gave him back to his father?
A. Jesus (9:42)
- G When did Jesus say to His disciples, "Listen carefully to what I am about to tell you: The Son of Man is going to be betrayed into the hands of men"?
A. While everyone was marveling at all that Jesus did (9:43-44)
- G What did Jesus' disciples not grasp?
A. What this meant (that the Son of Man was going to be betrayed into the hands of men) (9:44-45)
- G What were the disciples afraid to do?
A. Ask Jesus about what this meant (9:45)
- G What started among the disciples as to which of them would be the greatest?
A. An argument (9:46)
- G Who took a little child and had him stand beside Him?
A. Jesus (9:47)
- G What is he who is the least among you all?
A. The greatest (9:48)
- S Situation question - who said it, to whom and what was the reply: "Master, we saw a man driving out demons in your name and we tried to stop him, because he is not one of us"?
A. John said it to Jesus, and Jesus replied, "Do not stop him, for whoever is not against you is for you" (9:49-50)

- G Whom did the disciples try to stop?
A. A man driving out demons in Jesus' name (9:49)
- G Why should the disciples not stop a man driving out demons in Jesus' name?
A. Whoever is not against you is for you (9:50)
- G When did Jesus resolutely set out for Jerusalem?
A. As the time approached for Him to be taken up to heaven (9:51)
- G Who sent messengers on ahead?
A. Jesus (9:52)
- G Whom did the people of a Samaritan village not welcome?
A. Jesus (9:53)
- G What did the disciples James and John see?
A. That the people in the Samaritan village did not welcome Jesus because he was headed for Jerusalem (9:54)
- G Whom did Jesus turn and rebuke?
A. The disciples James and John (9:55)
- G When did a man say, "I will follow you wherever you go"?
A. As they were walking along the road (9:57)
- G What do foxes have?
A. Holes (9:58)
- A According to Luke, chapter 9, verse 59, what did Jesus say to another man?
A. "Follow me" (9:59)
- G Who should go and proclaim the kingdom of God?
A. The man who replied, "Lord, first let me go and bury my father." (9:60)
- S Situation question - who said it, to whom and in reply to what: "No one who puts his hand to the plow and looks back is fit for service in the kingdom of God"?
A. Jesus said it to still another who said, "I will follow you, Lord; but first let me go back and say good-bye to my family" (9:61-62)
- A According to Luke, chapter 9, verse 62, what did Jesus reply?
A. "No one who puts his hand to the plow and looks back is fit for service in the kingdom of God" (9:62)
- G Who replied, "No one who puts his hand to the plow and looks back is fit for service in the kingdom of God"?
A. Jesus (9:62)

LUKE 10

- G Who sent seventy-two others two by two ahead of him to every town and place where he was about to go?
A. The Lord (10:1)
- G What is plentiful?
A. The harvest (10:2)

- G How is the Lord sending out the seventy-two?
A. Lambs among wolves (10:3)
- G What should the seventy-two not take?
A. A purse or bag or sandals (10:4)
- G What should the seventy-two first say when they enter a house?
A. "Peace to this house" (10:5)
- G What if a man of peace is there?
A. Your peace will rest on him (10:6)
- G Who deserves his wages?
A. The worker (10:7)
- G What should the seventy-two eat when they enter a town and are welcomed?
A. What is set before them (10:8)
- G What should the seventy-two tell the sick who are there?
A. The kingdom of God is near you (10:9)
- G When should you go into the streets and say, "Even the dust of your town that sticks to our feet we wipe off against you"?
A. When you enter a town and are not welcomed (10:10-11)
- G What do we wipe off against you?
A. Even the dust of your town that sticks to our feet (10:11)
- G When will it be more bearable for Sodom than for that town?
A. On that day (10:12)
- G What if the miracles that were performed in Korazin and Bethsaida had been performed in Tyre and Sidon?
A. They would have repented long ago, sitting in sackcloth and ashes (10:13)
- G For whom will it be more bearable at the judgment than for Korazin and Bethsaida?
A. Tyre and Sidon (10:14)
- G Whom does he who rejects the seventy-two reject?
A. The Lord (Jesus) (10:16)
- S Situation question - who said it, to whom and in reply to what: "I saw Satan fall like lightning from heaven"?
A. The Lord said it to the seventy-two when they said, "Lord, even the demons submit to us in your name" (10:17-18)
- G Who saw Satan fall from heaven like lightning?
A. The Lord (Jesus), (10:18)
- G Who has given the seventy-two authority to trample on snakes and scorpions and to overcome all the power of the enemy?
A. The Lord (Jesus) (10:19)
- A According to Luke, chapter 10, verse 20, who submit to the seventy-two?
A. The spirits (10:20)

- G Through whom was Jesus full of joy?
A. The Holy Spirit (10:21)
- G What does no one know except the Father?
A. Who the Son is (10:22)
- G Who said privately, "Blessed are the eyes that see what you see"?
A. Jesus (10:23)
- G What did many prophets and kings not see?
A. What the disciples see (Jesus') (10:24)
- G When did an expert in the law stand up to test Jesus?
A. On one occasion (10:25)
- A According to Luke, chapter 10, verse 26, what did Jesus reply?
A. "What is written in the Law? How do you read it?" (10:26)
- G Whom should you love with all your heart and with all your soul and with all your strength and with all your mind?
A. The Lord your God (10:27)
- X Four-part answer: How should you love the Lord your God?
A. (1) With all your hear; (2) with all your soul; (3) with all your strength; (4) with all your mind (10:27)
- G To whom did Jesus reply, "You have answered correctly. Do this and you will live"?
A. An expert in the law (10:28)
- G Who asked Jesus, "And who is my neighbor"?
A. An expert in the law (10:29)
- G When did a man fall into the hands of robbers?
A. When he was going down from Jerusalem to Jericho (10:30)
- G What did the priest do when he saw the man?
A. Pass by on the other side (10:31)
- G When did a Levite pass by on the other side?
A. When he came to the place and saw the man (10:32)
- G On whom did a Samaritan take pity?
A. The man (who fell into the hands of robbers) (10:33)
- G Who took the man to an inn and took care of him?
A. A Samaritan (10:34)
- G When will the Samaritan reimburse the innkeeper for any extra expense he may have?
A. When he returns (10:35)
- S Situation question - who said it, to whom and about whom: "Look after him, and when I return, I will reimburse you for any extra expense you may have"?
A. A Samaritan said it to the innkeeper about the man who fell into the hands of robbers as he was going down from Jerusalem to Jericho (the man on whom the Samaritan had taken pity) (10:35)

- S Situation question - who said it and what was the reply: "Which of these three do you think was a neighbor to the man who fell into the hands of robbers"?
 - A. Jesus said it, and the expert in the law replied, "The one who had mercy on him" (10:36-37)
- G Whom did Jesus tell, "Go and do likewise"?
 - A. The expert in the law (10:37)
- G Who came to a village where a woman named Martha opened her home to Him?
 - A. Jesus (10:38)
- A According to Luke, chapter 10, verse 39, what did Martha have?
 - A. A sister called Mary (10:39)
- G Who was distracted by all the preparations that had to be made?
 - A. Martha (10:40)
- G What will not be taken away from Mary?
 - A. What she has chosen (what is better) (10:42)

LUKE 11

- G When did one of Jesus' disciples say to Jesus, "Lord, teach us to pray, just as John taught his disciples"?
 - A. When Jesus finished praying (one day in a certain place) (11:1)
- G Whose kingdom should come?
 - A. The Father's (11:2)
- A According to Luke, chapter 11, verse 4, what do we also do?
 - A. Forgive everyone who sins against us (11:4)
- G To whom does one of you say, "Friend, lend me three loaves of bread, because a friend of mine on a journey has come to me, and I have nothing to set before him"?
 - A. His friend (11:5-6)
- A According to Luke, chapter 11, verse 6, who has come to me?
 - A. A friend of mine on a journey (11:6)
- G Who answers, "Don't bother me. The door is already locked, and my children are with me in bed. I can't get up and give you anything"?
 - A. The one inside (11:7)
- G Who will not get up and give him the bread because he is his friend?
 - A. The one inside (11:8)
- G What if you knock?
 - A. The door will be opened to you (11:9)
- G When will you not give your son a snake instead?
 - A. If he asks for a fish (11:11)
- G What if you know how to give good gifts to your children?
 - A. How much more will your Father in heaven give the Holy Spirit to those who ask him!" (11:13)
- G Who was driving out a demon that was mute?
 - A. Jesus (11:14)

- G Who said, "By Beelzebub, the prince of demons, he is driving out demons"?
A. Some of the crowd (11:15)
- X In Luke, chapter 11, By Whom did some say Jesus is driving out demons?
A. Beelzebub, the prince of demons (11:15)
- G From where did others ask for a sign?
A. Heaven (11:16)
- A According to Luke, chapter 11, verse 17, what will be ruined?
A. Any kingdom divided against itself (11:17)
- G Who claims that Jesus drives out demons by Beelzebub?
A. Some of the crowd (11:18)
- G What if Jesus drives out demons by Beelzebub?
A. By whom do your followers drive them out? (11:19)
- G When are a strong man's possessions safe?
A. When he, fully armed, guards his own house (11:21)
- G What does someone stronger divide up?
A. The spoils (11:22)
- G Who is against Jesus?
A. He who is not with Jesus (11:23)
- G What says, "I will return to the house I left"?
A. An evil spirit (11:24)
- A According to Luke, chapter 11, verse 25, what does an evil spirit find?
A. The house swept clean and put in order (11:25)
- G What is the final condition of that man?
A. Worse than the first (11:26)
- A According to Luke, chapter 11, verse 27, who is blessed?
A. The mother who gave you (Jesus) birth and nursed him (11:27)
- G Who replied, "Blessed rather are those who hear the word of God and obey it"?
A. Jesus (11:28)
- G Who said, "This is a wicked generation. It asks for a miraculous sign, but none will be given it except the sign of Jonah"?
A. Jesus (11:29)
- S Situation question - who said it and when: "This is a wicked generation. It asks for a miraculous sign, but none will be given it except the sign of Jonah"?
A. Jesus said it as the crowds increased (11:29)
- G Who was a sign to the Ninevites?
A. Jonah (11:30)
- G When will the Queen of the South rise with the men of this generation and condemn them?
A. At the judgment (11:31)

- G Who will condemn this generation at the judgment?
A. The men of Nineveh (11:32)
- G What does no one light and put in a place where it will be hidden, or under a bowl?
A. A lamp (11:33)
- G What is also full of light when your eyes are good?
A. Your whole body (11:34)
- G When will your whole body be completely lighted?
A. If your whole body is full of light, and no part of it dark (11:36)
- G What did a Pharisee invite Jesus to do with him?
A. Eat (11:37)
- G Who noticed that Jesus did not first wash before the meal?
A. The Pharisee (11:38)
- G Who are full of greed and wickedness inside?
A. You Pharisees (11:39)
- G What did the one who made the outside also make?
A. The inside (11:40)
- G When will everything be clean for you?
A. When you give what is inside the dish to the poor (11:41)
- G What do you Pharisees give God?
A. A tenth of your mint, rue and all other kinds of garden herbs (11:42)
- A According to Luke, chapter 11, verse 43, why is woe to you Pharisees?
A. Because you love the most important seats in the synagogues and greetings in the marketplaces (11:43)
- G What do men walk over without knowing it?
A. Unmarked graves (11:44)
- G Whom did one of the experts in the law answer, "Teacher, when you say these things, you insult us also"?
A. Jesus (11:45)
- G With what do the experts in the law load people down?
A. Burdens they can hardly carry (11:46)
- A According to Luke, chapter 11, verse 47, what do you build for the prophets?
A. Tombs (11:47)
- G Who testify that they approve of what their forefathers did?
A. The experts in the law (11:48)
- G Who said, "I will send them prophets and apostles, some of whom they will kill and others they will persecute"?
A. God (11:49)

- G Who will be held responsible for the blood of all the prophets that has been shed since the beginning of the world?
A. This generation (11:50)
- G Where was Zechariah killed?
A. Between the altar and the sanctuary (11:51)
- G What have you experts in the law taken away?
A. The key to knowledge (11:52)
- G Who were waiting to catch Jesus in something He might say?
A. The Pharisees and the teachers of the law (11:53-54)
- G How were the Pharisees and teachers of the law waiting to catch Jesus?
A. In something he might say (11:54)

LUKE 12

- G Against what should Jesus' disciples be on their guard?
A. The yeast of the Pharisees (12:1)
- S Situation question - who said it and to whom: "Be on your guard against the yeast of the Pharisees, which is hypocrisy"?
A. Jesus said it to His disciples (12:1)
- A According to Luke, chapter 12, verse 2, what is there that will not be disclosed?
A. Nothing concealed (12:2)
- G From where will what you have whispered in the ear in the inner rooms be proclaimed?
A. The roofs (12:3)
- G Of whom should you not be afraid?
A. Those who kill the body and after that can do no more (12:4)
- X Complete, in essence, the following: "But I will show you . . ."
". . . whom you should fear: Fear him who, after the killing of the body, has power to throw you into hell. Yes, I tell you, fear him" (12:5)
- G What are sold for two pennies?
A. Five sparrows (12:6)
- G Who are worth more than many sparrows?
A. You are (12:7)
- G Who will be disowned before the angels of God?
A. Whoever disowns the Son of Man before men (12:9,8)
- G What will everyone who speaks a word against the Son of Man be?
A. Forgiven (12:10)
- G What will the Holy Spirit teach you when you are brought before synagogues, rulers and authorities?
A. What you will say (12:11-12)
- G Who will teach you at that time what you should say?
A. The Holy Spirit (12:12)

- G Who said, "Teacher, tell my brother to divide the inheritance with me"?
A. Someone in the crowd (12:13)
- A According to Luke, chapter 12, verse 14, what did Jesus reply?
A. Man, who appointed me a judge or an arbiter between you? (12:14)
- G What does not consist in the abundance of a man's possessions?
A. His (a man's) life (12:15)
- G Who thought to himself, "What shall I do? I have no place to store my crops"?
A. A certain rich man (12:16-17)
- S Situation question - who said it and to whom: "You fool! This very night your life will be demanded from you. Then who will get what you have prepared for yourself"?
A. God said it to a certain rich man (whose ground produced a good crop) (12:16,20)
- G Who has no place to store his crops?
A. A certain rich man (12:17)
- G What will a certain rich man tear down?
A. His barns (12:18)
- G Who has plenty of good things laid up for many years?
A. A certain rich man (12:19)
- G When will a certain rich man's life be demanded from him?
A. This very night (12:20)
- G Who should provide for themselves purses that will not wear out?
A. The (Jesus') disciples (12:22,33)
- G What is more than food?
A. Life (12:23)
- G Who feeds the ravens?
A. God (12:24)
- G To what can you not add a single hour by worrying?
A. Your life (12:25)
- A According to Luke, chapter 12, verse 27, what should you consider?
A. How the lilies grow (12:27)
- G What is here today, and tomorrow is thrown into the fire?
A. The grass of the field (12:28)
- G On what should you not set your heart?
A. What you will eat or drink (12:29)
- G What runs after all such things?
A. The pagan world (12:30)
- G What should you seek?
A. His (the Father's) kingdom (12:31)

- G Who has been pleased to give you the kingdom?
A. Your Father (12:32)
- G What does not destroy a treasure in heaven that will not be exhausted?
A. A moth (12:33)
- G Where will your heart be also?
A. Where your treasure is (12:34)
- G How should you keep your lamps burning?
A. Like men waiting for their master to return from a wedding banquet, so that when he comes and knocks they can immediately open the door for him (12:35-36)
- G For whom are men waiting to return from a wedding banquet?
A. Their master (12:36)
- G How will the master dress himself?
A. To serve (12:37)
- G Whom will their master have recline at the table?
A. Those servants he finds them watching when he comes (12:37)
- G What will it be for those servants whose master finds them ready?
A. Good (12:38)
- G When would the owner of the house not have let his house be broken into?
A. If he had known at what hour the thief was coming (12:39)
- G At what hour will the Son of Man come?
A. At an hour when you do not expect him (12:40)
- G Who asked, "Lord, are you telling this parable to us, or to everyone"?
A. Peter (12:41)
- G Who puts the faithful and wise manager in charge of his servants?
A. The master (12:42)
- G Whom does the master put in charge of his servants?
A. The faithful and wise manager (12:42)
- G What if the master finds that servant doing so when he returns?
A. It will be good for that servant (12:43)
- G Whom will the master put in charge of all his possessions?
A. That servant (the faithful and wise manager) whom the master finds giving his servants their food allowance at the proper time (12:44)
- G When does the servant begin to beat the menservants and maidservants and to eat and drink and get drunk?
A. When he says to himself, "My master is taking a long time in coming." (12:45)
- G With whom will the master of that servant assign him a place?
A. The unbelievers (12:46)

- G What servant will be beaten with many blows?
A. That servant who knows his master's will and does not get ready or does not do what his master wants (12:47)
- G From whom will much more be asked?
A. The one who has been entrusted with much (12:48)
- G Who will be beaten with few blows?
A. The one (servant) who does not know (his master's will) and does things deserving punishment (12:48)
- G Where has Jesus come to bring fire?
A. On the earth (12:49)
- G What does Jesus have to undergo?
A. A baptism (12:50)
- G Who did not come to bring peace on earth?
A. Jesus (12:51)
- G What will be divided against each other, three against two and two against three?
A. Five in one family (12:52)
- G Who will be divided against father?
A. Son (12:53)
- G Who will be divided against mother?
A. Daughter (12:53)
- G What do you immediately say when you see a cloud rising in the west?
A. It's going to rain (12:54)
- G Who said, "When you see a cloud rising in the west, immediately you say, 'Its going to rain', and it does"?
A. Jesus (12:54)
- G When do you say, "It's going to be hot"?
A. When the south wind blows (12:55)
- G To whom may your adversary drag you off?
A. The judge (12:58)
- G Who may turn you over to the officer?
A. The judge (12:58)
- A According to Luke, chapter 12, verse 59, until when will you not get out?
A. Until you have paid the last penny (12:59)

LUKE 13

- G Who told Jesus about the Galileans whose blood Pilate had mixed with their sacrifices?
A. Some who were present at that time (13:1)
- A According to Luke, chapter 13, verse 2, what did Jesus answer?
A. "Do you think that these Galileans were worse sinners than all the other Galileans because they suffered this way"? (13:2)

- A According to Luke, chapter 13, verse 3, unless what will you too all perish?
A. Unless you repent (13:3)
- G Who were not more guilty than all the others living in Jerusalem?
A. Those eighteen who died when the tower of Siloam fell on them (13:4-5)
- A According to Luke, chapter 13, verse 5, when will you too all perish?
A. Unless you repent (13:5)
- G Where did a man have a fig tree planted?
A. In his vineyard (13:6)
- G Who will dig around the fig tree and fertilize it?
A. The man who took care of the vineyard (13:7-8)
- G Who will fertilize the fig tree?
A. The man who took care of the vineyard (13:8)
- G What if the fig tree does not bear fruit next year?
A. Cut it down (13:9)
- G Who was teaching in one of the synagogues on a Sabbath?
A. Jesus (13:10)
- G Who is a daughter of Abraham?
A. This woman (who had been crippled by a spirit for eighteen years) (13:11,16)
- G When did Jesus call forward a woman who had been crippled by a spirit for eighteen years?
A. When He saw her (13:12)
- G What did a woman who had been crippled by a spirit for eighteen years immediately do?
A. Straightened up and praised God (13:13)
- G Who had healed on the Sabbath?
A. Jesus (13:14)
- G Who was indignant because Jesus had healed on the Sabbath?
A. The synagogue ruler (13:14)
- G When does each of you untie his ox or donkey from the stall and lead it out to give it water?
A. On the Sabbath (13:15)
- G How long has Satan kept this woman bound?
A. For eighteen long years (13:16)
- G Who were humiliated?
A. All the Lord's (Jesus) opponents (13:17,15,13)
- G What is the kingdom of God like, what shall I compare it to?
A. It is like a mustard seed, which a man took and planted in his garden (13:18)
- G What did a man take and plant in his garden?
A. A mustard seed (13:19)

- G What is like yeast that a woman took and mixed into a large amount of flour until it worked all through the dough?
A. The kingdom of God (13:20-21)
- G Into what did a woman mix yeast?
A. A large amount of flour (13:21)
- G Who went through the towns and villages, teaching as he made his way to Jerusalem?
A. Jesus (13:22)
- S Situation question - who said it and in reply to what: "Make every effort to enter through the narrow door, because many, I tell you, will try to enter and will not be able to"?
A. Jesus said it when someone asked, "Lord, are only a few people going to be saved"? (13:23-24)
- G Who will try to enter through the narrow door and will not be able to?
A. Many (13:24)
- A According to Luke, chapter 13, verse 25, what will you be pleading?
A. "Sir, open the door for us" (13:25)
- G With whom will you say you ate and drank?
A. The owner of the house (13:26)
- G Who will reply, "I don't know you or where you come from. Away from me, all you evildoers"?
A. The owner of the house (13:27)
- G Where will you see Abraham, Isaac and Jacob and all the prophets?
A. In the kingdom of God (13:28)
- G Who will come from east and west and north and south?
A. People (13:29)
- G What will those who are last be?
A. First (13:30)
- G Whom does Herod want to kill?
A. Jesus (13:31)
- G What should some Pharisees go tell that fox?
A. "I will drive out demons and heal people today and tomorrow, and on the third day I will reach my goal" (13:32)
- G Why must Jesus keep going today and tomorrow and the next day?
A. For surely no prophet can die outside Jerusalem (13:33)
- G How has Jesus often longed to gather Jerusalem's children together?
A. As a hen gathers her chicks under her wings (13:34)
- G Who has often longed to gather Jerusalem's children together?
A. Jesus (13:34)
- G How is your house left to you?
A. Desolate (13:35)

LUKE 14

- G When did Jesus go to eat in the house of a prominent Pharisee?
A. One Sabbath (14:1)
- A According to Luke, chapter 14, verse 2, who was in front of Jesus?
A. A man suffering from dropsy (14:2)
- G Who asked the Pharisees and experts in the law, "Is it lawful to heal on the Sabbath or not"?
A. Jesus (14:3)
- S Situation question - who said it, to whom and what was the response: "Is it lawful to heal on the Sabbath or not"?
A. Jesus said it to the Pharisees and experts in the law, but they remained silent (14:3-4)
- G Of whom did Jesus take hold?
A. The man suffering from dropsy (14:4)
- G Who asked them, "If one of you has a son or an ox that falls into a well on the Sabbath day, will you not immediately pull him out"?
A. Jesus (14:5)
- G Who noticed how the guests picked the places of honor at the table?
A. Jesus (14:7)
- G What will the host who invited both of you say to you if a person more distinguished than you has been invited?
A. "Give this man your seat" (14:8-9)
- G Who will come and say to you, "Give this man your seat"?
A. The host who invited both of you (14:9)
- G Who will say to you, "Friend, move up to a better place"?
A. Your host (14:10)
- A According to Luke, chapter 14, verse 11, who will be humbled?
A. Everyone who exalts himself (14:11)
- G Why should you not invite your friends, your brothers or relatives, or your rich neighbors when you give a luncheon or dinner?
A. Because they may invite you back and so you will be repaid (14:12)
- G What can the poor, the crippled, the lame, the blind not do?
A. Repay you (14:13-14)
- G What is the man who will eat at the feast in the kingdom of God?
A. Blessed (14:15)
- S Situation question - who said it and to whom: "Blessed is the man who will eat at the feast in the kingdom of God."?
A. One of those at the table with Jesus said it to Jesus (14:15)
- A According to Luke, chapter 14, verse 16, what did Jesus reply?
A. "A certain man was preparing a great banquet and invited many guests" (14:16)

- G When did a certain man send his servant to tell those who had been invited, "Come, for everything is now ready"?
- A. At the time of the banquet (14:17)
- G What did the first of those who had been invited say?
- A. I have bought a field, and I must go and see it. Please excuse me (14:18)
- G Who said, "I have just bought five yoke of oxen, and I'm on my way to try them out. Please excuse me"?
- A. Another of those who had been invited (14:19)
- G Why can still another not come to the banquet?
- A. He just got married (14:20)
- G Whom should the servant bring in?
- A. The poor, the crippled, the blind and the lame (14:21)
- A According to Luke, chapter 14, verse 22, what did the servant say?
- A. "Sir, what you ordered has been done, but there is still room" (14:22)
- G Who told his servant, "Go out to the roads and country lanes and make them come in, so that my house will be full"?
- A. The master (14:23)
- G What will not one of those men who were invited get?
- A. A taste of the master's banquet (14:24)
- G Who turned to the large crowds traveling with him?
- A. Jesus (14:25)
- X Three-part answer: Who cannot be Jesus' disciple?
- A. (1) Anyone who comes to Jesus and does not hate his father and mother, his wife and children, his brothers and sisters and even his own life (14:26); (2) anyone who does not carry his cross and follow Jesus (14:27); (3) any of you who does not give up everything he has (14:33) (14:26,27,33)
- G Who will first sit down and estimate the cost to see if he has enough money to complete a tower?
- A. One of you who wants to build a tower (14:28)
- G Whom will everyone who sees the foundation ridicule?
- A. He who lays the foundation (of the tower) and is not able to finish it (14:29)
- A According to Luke, chapter 14, verse 30, what was this fellow not able to do?
- A. Finish (building the tower) (14:30)
- G What will a king who is about to go to war against another king do first?
- A. Sit down and consider whether he is able with ten thousand men to oppose the one coming against him with twenty thousand (14:31)
- G When will a king send a delegation if he is not able with ten thousand men to oppose the coming against him with twenty thousand?
- A. While the other is still a long way off (14:32)
- G What can any of you who does not give up everything he has not be?
- A. Jesus' disciple (14:33)

- G What is fit neither for the soil nor for the manure pile?
A. Salt that loses its saltiness (14:34-35)
- X Complete, in essence, the following: "He who has ears to . . ."
A. ". . . hear, let him hear" (14:35)

LUKE 15

- G Where were the tax collectors and "sinners" all gathering?
A. Around Jesus (15:1)
- G Who welcomes sinners and eats with them?
A. This man (Jesus) (15:2)
- S Situation question - who said it and to whom: "Suppose one of you has a hundred sheep and loses one of them. Does he not leave the ninety-nine in the open country and go after the lost sheep until he finds it?"
A. Jesus said it to the Pharisees and the teachers of the law (15:2-4)
- A According to Luke, chapter 15, verse 3, what did Jesus tell them?
A. This parable (15:3)
- G Who says, "Rejoice with me; I have found my lost sheep"?
A. The one who has a hundred sheep and finds the one lost sheep (15:4-6)
- G Who joyfully puts the lost sheep on his shoulders?
A. One of you (who has a hundred sheep and loses one of them) (15:5)
- G Who calls his friends and neighbors together and says, "Rejoice with me; I have found my lost sheep"?
A. The one who has one hundred sheep and finds his one lost sheep (15:6)
- G Over whom will there be more rejoicing in heaven?
A. One sinner who repents (15:7)
- G What does a woman who has ten silver coins and loses one do until she finds it?
A. Lights a lamp, sweeps the house and searches carefully (15:8)
- G Who calls her friends and neighbors together and says, "Rejoice with me; I have found my lost coin"?
A. A woman who has ten silver coins and finds the one lost coin (15:9)
- G Over whom is there rejoicing in the presence of the angels of God?
A. One sinner who repents (15:10)
- A According to Luke, chapter 15, verse 11, what did a man have?
A. Two sons (15:11)
- G Between whom did the father divide his property?
A. His two sons (15:12)
- G Why did a man divide his property between his two sons?
A. Because the younger one said to his father, "Father, give me my share of the estate" (15:12)
- G What did the younger son squander in wild living?
A. His wealth (15:13)

- G Who had spent everything?
A. The younger son (15:14)
- G Who went and hired himself out to a citizen of that country?
A. The younger son (15:15)
- A According to Luke, chapter 15, verse 16, what did no one give the younger son?
A. Anything (15:16)
- G When did the younger son say, "How many of my father's hired men have food to spare, and here I am starving to death!"?
A. When he came to his senses (15:17)
- G To whom will the younger son go back?
A. His father (15:18)
- G Who is no longer worthy to be called the father's son?
A. The younger son (15:19,21)
- G When did the younger son's father see him?
A. While he was still a long way off (15:20)
- G With what was the younger son's father filled?
A. Compassion for him (his younger son) (15:20)
- G Who said to his father, "Father, I have sinned against heaven and against you"?
A. The (younger) son (15:21)
- G Who said to his servants, "Quick! Bring the best robe and put it on him. Put a ring on his finger and sandals on his feet"?
A. The father (15:22)
- G Who should put the best robe on the younger son?
A. The father's servants (15:22)
- G Who should kill the fattened calf?
A. The father's servants (15:23)
- A According to Luke, chapter 15, verse 24, who was lost and is found?
A. This son of mine (the father's younger son) (15:24)
- G When did the older son hear music and dancing?
A. When he came near the house (15:25)
- G Who replied, "Your brother has come, and your father has killed the fattened calf because he has him back safe and sound"?
A. One of the servants (15:26-27)
- G Whom does his father have back safe and sound?
A. His younger son (15:27)
- G What did the older brother become?
A. Angry (15:28)

- G Who has been slaving for his father all these years?
A. The older brother (15:29)
- G Whose orders has the older brother never disobeyed?
A. His father's (15:29)
- G Whose property has the younger son squandered with prostitutes?
A. His father's (15:30)
- S Situation question - who said it and to whom: "My son, you are always with me, and everything I have is yours"?
A. The father said it to the older son (15:31)
- A According to Luke, chapter 15, verse 32, who was lost and is found?
A. This brother of yours (the younger brother) (15:32)

LUKE 16

- G Who was accused of wasting a rich man's possessions?
A. A rich man's manager (16:1)
- G Of what should the manager give an account?
A. His management (16:2)
- G Why give an account of your management?
A. You cannot be manager any longer (16:2)
- G Who is ashamed to beg?
A. The manager (of the rich man) (16:3)
- G Into what will people welcome the manager?
A. Their houses (16:4)
- G Who called in each one of his master's debtors?
A. The (rich man's) manager (16:5)
- G Who told the first of his master's debtors, "Take your bill, sit down quickly, and make it four hundred"?
A. The manager (16:6)
- G Who replied, "A thousand bushels of wheat"?
A. The second of the master's debtors (16:7)
- G Who commended the dishonest manager because he had acted shrewdly?
A. The master (16:8)
- G What should you use to gain friends for yourselves?
A. Worldly wealth (16:9)
- G Who will also be dishonest with much?
A. Whoever is dishonest with very little (16:10)
- G Who can serve two masters?
A. No servant (16:13)
- G Who loved money?
A. The Pharisees (16:14)

- G What is detestable in God's sight?
A. What is highly valued among men (16:15)
- G Into what is everyone forcing his way?
A. The kingdom of God (16:16)
- G What does the man who marries a divorced woman commit?
A. Adultery (16:18)
- X Two-part answer: Who commits adultery?
A. (1) Anyone who divorces his wife and marries another woman; (2) the man who marries a divorced woman (16:18)
- G Who lived in luxury every day?
A. A rich man (who was dressed in purple and fine linen) (16:19)
- G Who lay at the gate of a rich man?
A. A beggar named Lazarus (16:20)
- G What came and licked Lazarus' sores?
A. Even the dogs (16:21)
- G Where was the rich man in torment?
A. In hell (16:22-23)
- G Who looked up and saw Abraham far away, with Lazarus by his side?
A. The rich man (16:23,22)
- G Who is in agony in this fire?
A. The rich man (16:24)
- G When did the rich man receive his good things?
A. In his lifetime (16:25)
- G What has been fixed between Abraham and Lazarus and the rich man?
A. A great chasm (16:26)
- S Situation question - who said it, to whom and in reply to what: "They have Moses and the Prophets; let them listen to them"?
A. Abraham said it to the rich man when he said, "Then I beg you, father, send Lazarus to my father's house, for I have five brothers. Let him warn them, so that they will not also come to this place of torment" (16:27-29)
- X Why did the rich man want Lazarus to warn his five brothers?
A. So that they would not also come to this place of torment (16:28)
- A According to Luke, chapter 16, verse 29, whom do they have?
A. Moses and the Prophets (16:29)
- S Situation question - who said it, to whom and in reply to what: "If they do not listen to Moses and the Prophets, they will not be convinced even if someone rises from the dead"?
A. Abraham said it to the rich man when he said, "No, father Abraham, but if someone from the dead goes to them, they will repent" (16:30-31)

- G What if they do not listen to Moses and the Prophets?
A. They will not be convinced even if someone rises from the dead (16:31)

LUKE 17

- A According to Luke, chapter 17, verse 1, what did Jesus say to his disciples?
A. "Things that cause people to sin are bound to come, but woe to that person through whom they come" (17:1)
- G What would be better for that person than to cause one of these little ones to sin?
A. For him to be thrown into the sea with a millstone tied around his neck (17:2)
- G When should you rebuke your brother?
A. If he sins (17:3)
- A According to Luke, chapter 17, verse 4, when should you forgive your brother?
A. If he (your brother) sins against you seven times in a day, and seven times comes back to you and says, "I repent" (17:4)
- S Situation question - who said it, to whom and what was the reply: "Increase our faith"?
A. The apostles said it to the Lord, and He replied, "If you have faith as small as a mustard seed, you can say to this mulberry tree, 'Be uprooted and planted in the sea,' and it will obey you" (17:5-6)
- G What if you have faith as small as a mustard seed?
A. You can say to this mulberry tree, "Be uprooted and planted in the sea," and it will obey you (17:6)
- G Who would rather say, "Prepare my supper, get yourself ready and wait on me while I eat and drink; after that you may eat and drink"?
A. One of you who had a servant plowing or looking after the sheep (17:7-8)
- G What would one rather say to his servant when he comes in from the field?
A. "Prepare my supper, get yourself ready and wait on me while I eat and drink; after that you may eat and drink" (17:8)
- G When should you say, "We are unworthy servants; we have only done our duty"?
A. When you have done everything you were told to do (17:10)
- G Who traveled along the border between Samaria and Galilee on his way to Jerusalem?
A. Jesus (17:11)
- G Who met Jesus as he was going into a village?
A. Ten men who had leprosy (17:12)
- G How did ten men who had leprosy call out, "Jesus, Master, have pity on us"?
A. In a loud voice (17:13)
- G Who said, "Go, show yourselves to the priests"?
A. Jesus (17:14)
- G How did one of the ten men who had leprosy come back praising God?
A. In a loud voice (17:15)
- A According to Luke, chapter 17, verse 16, whom did he thank?
A. Jesus (17:16)

- A According to Luke, chapter 17, verse 17, what did Jesus ask?
A. "Were not all ten cleansed? Where are the other nine"? (17:17)
- G What was no one found to do except this foreigner?
A. Return and give praise to God (17:18)
- G Who said to the foreigner, "Rise and go; your faith has made you well"?
A. Jesus (17:19)
- G With what does the kingdom of God not come?
A. Your careful observation (17:20)
- S Situation question - who said it and in response to what: "The kingdom of God does not come with your careful observation"?
A. Jesus said it and having been asked by the Pharisees when the kingdom of God would come (17:20)
- A According to Luke, chapter 17, verse 21, where is the kingdom of God?
A. Within you (17:21)
- A According to Luke, chapter 17, verse 22, what did Jesus say to His disciples?
A. "The time is coming when you will long to see one of the days of the Son of Man, but you will not see it" (17:22)
- G Why should you not go running off after men who tell you, "There he is!" or "Here he is!"?
A. For the Son of Man in his day will be like the lightning, which flashes and lights up the sky from one end to the other (17:23-24)
- G What flashes and lights up the sky from one end to the other?
A. The lightning (17:24)
- G What must the Son of Man first suffer?
A. Many things (17:25)
- G When will it be just as it was in the days of Noah?
A. In the days of the Son of Man (17:26)
- G What came and destroyed them all?
A. The flood (17:27)
- G What were people doing in the days of Lot?
A. Eating and drinking, buying and selling, planting and building (17:28)
- G When did fire and sulfur rain down from heaven and destroy them all?
A. The day Lot left Sodom (17:29)
- G Who should not go back for anything on the day the Son of Man is revealed?
A. Anyone in the field (17:30-31)
- G What should no one in the field do on that day?
A. Go back for anything (17:31)
- G Whose wife should you remember?
A. Lot's (17:32)

- G What will whoever tries to keep his life lose?
A. His life (17:33)
- G Who will be in one bed on that night?
A. Two people (17:34)
- G Who will be grinding grain together?
A. Two women (17:35)
- G Who will be in the field?
A. Two men (17:36)
- G Where will the vultures gather?
A. Where there is a dead body (17:37)

LUKE 18

- G Whom did Jesus tell a parable to show them that they should always pray and not give up?
A. His disciples (18:1)
- G Where was there a judge who neither feared God nor cared about men?
A. In a certain town (18:2)
- G Who was there in that town who kept coming to a judge with the plea, "Grant me justice against my adversary"?
A. A widow (18:3)
- G Who refused for some time to grant a widow justice against her adversary?
A. A judge (who neither feared God nor cared about men) (18:4)
- G Whom does this widow keep bothering?
A. The judge (18:5,1)
- G Who should listen to what the unjust judge says?
A. Jesus' disciples (18:6)
- G When do God's chosen ones cry out to Him?
A. Day and night (18:7)
- X Whom will God not keep putting off?
A. His chosen one (who cry out to Him day and night) (18:7-8)
- G What will God see that his chosen ones get?
A. Justice (18:8)
- G Whom will God see gets justice quickly?
A. His chosen ones (18:8)
- G Who were confident of their own righteousness and looked down on everybody else?
A. Some (18:9)
- G Who gives a tenth of all he gets?
A. The Pharisee (who went up to the temple to pray) (18:10-12)
- G Whom does the Pharisee thank that he is not like other men?
A. God (18:11)

- G Who fasted twice a week?
A. The Pharisee (18:12)
- G Who said, "God, have mercy on me, a sinner"?
A. The tax collector (18:13)
- G Before whom did this man go home justified?
A. God (18:14)
- G To whom were people also bringing babies?
A. Jesus (18:15)
- G Who said, "Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these"?
A. Jesus (18:16)
- G Who will never enter the kingdom of God?
A. Anyone who will not receive the kingdom of God like a little child (18:17)
- G Who asked Jesus, "Good teacher, what must I do to inherit eternal life"?
A. A certain ruler (18:18)
- S Situation question - who said it, to whom and what was the reply: "Good teacher, what must I do to inherit eternal life"?
A. A certain ruler said it to Jesus, and Jesus answered, "Why do you call me good? No one is good--except God alone" (18:18-19)
- A According to Luke, chapter 18, verse 19, what did Jesus answer?
A. "Why do you call me good. No one is good--except God alone" (18:19)
- G Who knows the commandments: "Do not commit adultery, do not murder, do not steal, do not give false testimony, honor your father and mother"?
A. A certain ruler (18:20)
- G What has a certain ruler kept since he was a boy?
A. All these commandments ("Do not commit adultery, do not murder, do not steal, do not give false testimony, honor your father and mother") (18:21)
- G When did a certain ruler become very sad?
A. When he heard this (when Jesus said to him, "You still lack one thing. Sell everything you have and give to the poor, and you will have treasure in heaven. Then come, follow me") (18:22-23)
- G Why did a certain ruler become very sad?
A. He was a man of great wealth (18:23)
- G Who looked at a certain ruler and said, "How hard it is for the rich to enter the kingdom of God!?"
A. Jesus (18:24)
- A According to Luke, chapter 18, verse 25, what is easier?
A. For a camel to go through the eye of a needle than for a rich man to enter the kingdom of God (18:25)
- G Who asked, "Who then can be saved"?
A. Those who heard this ("How hard it is for the rich to enter the kingdom of God! Indeed, it is

easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.") (18:26)

- G Who replied, "What is impossible with men is possible with God"?
 - A. Jesus (18:27)
- A According to Luke, chapter 18, verse 28, what did Peter say to Jesus?
 - A. "We have left all we had to follow you" (18:28)
- G Who will not fail to receive many times as much in this age and, in the age to come, eternal life?
 - A. No one who has left home or wife or brothers or parents or children for the sake of the kingdom of God (18:29-30)
- G Who will kill the Son of Man?
 - A. The Gentiles (18:31-32)
- S Situation question - who said it and to whom: "We are going up to Jerusalem, and everything that is written by the prophets about the Son of Man will be fulfilled"?
 - A. Jesus said it to the Twelve (18:31)
- G Whom will the Gentiles flog?
 - A. The Son of Man (18:32)
- G Who will rise again on the third day?
 - A. The Son of Man (18:33)
- G Who did not know what Jesus was talking about?
 - A. The disciples (18:34)
- G When did a blind man ask what was happening?
 - A. When he heard the crowd going by (18:35-36)
- G What did the crowd tell a blind man when he asked what was happening?
 - A. "Jesus of Nazareth is passing by" (18:37)
- G What did a blind man call out?
 - A. "Jesus, Son of David, have mercy on me!" (18:38,35)
- G Who shouted all the more, "Son of David, have mercy on me!"?
 - A. A blind man (18:39,35)
- G Who stopped and ordered the man to be brought to him?
 - A. Jesus (18:40)
- A According to Luke, chapter 18, verse 41, what did a blind man reply?
 - A. "Lord, I want to see" (18:41)
- S Situation question - who said it, to whom and what was the result: "Receive your sight; your faith has healed you"?
 - A. Jesus said it to a blind man. Immediately he received his sight and followed Jesus, praising God. When all the people saw it, they also praised God (18:42-43)
- A According to Luke, chapter 18, verse 43, whom did all the people also praise?
 - A. God (18:43)

LUKE 19

- A According to Luke, chapter 19, verse 2, who was there in Jericho?
A. A man by the name of Zacchaeus (19:2)
- G Who wanted to see who Jesus was?
A. Zacchaeus (19:3)
- G Who climbed a sycamore-fig tree to see Jesus?
A. Zacchaeus (19:4)
- G Who said, "Zacchaeus, come down immediately. I must stay at your house today"?
A. Jesus (19:5)
- G Who came down at once and welcomed Jesus gladly?
A. Zacchaeus (19:6)
- A According to Luke, chapter 19, verse 7, where has Jesus gone?
A. To be the guest of a 'sinner" (19:7)
- G When will Zacchaeus pay back four times the amount?
A. If he has cheated anybody out of anything (19:8)
- S Situation question - who said it, to whom and what was the reply: "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 him back four times the amount"?
A. Zacchaeus said it to Jesus, and Jesus said to him, "Today salvation has come to this house, because this man, too is a son of Abraham" (19:8-9)
- G Why has salvation come to Zacchaeus' house today?
A. Because Zacchaeus, too, is a son of Abraham (19:9)
- G Who came to seek and to save what was lost?
A. The Son of Man (19:10)
- G What did the people think was going to appear at once?
A. The kingdom of God (19:11)
- G Why did a man of noble birth go to a distant country?
A. To have himself appointed king and then to return (19:12)
- A According to Luke, chapter 19, verse 13, what did a man of noble birth say?
A. "Put this money to work until I come back" (19:13)
- G Why did his subjects send a delegation after a man of noble birth?
A. To say, "We don't want this man to be our king" (19:14)
- G Who sent for the servants to whom he had given the money, in order to find out what they had gained with it?
A. A man of noble birth (who was made king) (19:15)
- G Who was made king and returned home?
A. A man of noble birth (who went to a distant country to have himself appointed king and then to return) (19:15)

- G Who came and said, "Sir, your mina has earned ten more"?
A. The first servant (of a man of noble birth who was made king) (19:16)
- G Who can take charge of ten cities?
A. The first servant (whose mina has earned ten more) (19:17)
- A According to Luke, chapter 19, verse 18, what has your mina earned?
A. Five more (19:18)
- G Who can take charge of five cities?
A. The second servant (whose mina has earned five more) (19:19)
- G Who came and said, "Sir, here is your mina; I have kept it laid away in a piece of cloth"?
A. Another servant (19:20)
- G Who was afraid of his master?
A. Another servant (19:21)
- G How will the servant's master judge the wicked servant?
A. By his own words (19:22)
- G How could the master have collected his money with interest when he came back?
A. With interest (19:23)
- G Who said to those standing by, "Take his mina away from him and give it to the one who has ten minas"?
A. His master (the wicked servant's; a man of noble birth who was made king) (19:24,22,12)
- S Situation question - who said it, to whom and in reply to what: "I tell you that to everyone who has, more will be given, but as for the one who has nothing, even what he has will be taken away"?
A. The master (a man of noble birth who was made king) said it to those standing by when they said, "Sir, he already has ten!" (19:25-26)
- G What will be taken away from the one who has nothing?
A. Even what he has Luke (19:26)
- G Whom should those standing by bring and kill in front of the king?
A. Those enemies of his (the king) who did not want him to be king over them (19:27)
- A According to Luke, chapter 19, verse 28, who went on ahead?
A. Jesus (19:28)
- G Where are Bethphage and Bethany?
A. At the hill called the Mount of Olives (19:29)
- G What will two of Jesus' disciples find tied in the village?
A. A colt (which no one has ever ridden) (19:30)
- G When will two of Jesus' disciples find a colt tied in the village?
A. As they enter the village (19:30)
- G Whom should two of Jesus' disciples tell, "The Lord needs it"?
A. Anyone who asks them, "Why are you untying it"? (19:31)

- G What did those who were sent ahead find?
A. The colt (19:32)
- G Whom did the colt's owners ask, "Why are you untying the colt"?
A. Those who were sent ahead (two of Jesus' disciples) (19:33)
- A According to Luke, chapter 19, verse 34, who needs the colt?
A. The Lord (Jesus) (19:34)
- G On what did those who were sent ahead put Jesus?
A. The colt (19:35)
- G Who threw their cloaks on the colt?
A. Those who were sent ahead (OR two of Jesus' disciples) (19:35)
- G What did people spread on the road?
A. Their cloaks (19:36)
- S Situation question - who said it, when and why: "Peace in heaven and glory in the highest"?
A. The whole crowd of disciples said it when Jesus came near the place where the road goes down the Mount of Olives. They did it to praise God for all the miracles they had seen (19:37-38)
- A According to Luke, chapter 19, verse 38, who is blessed?
A. The king who comes in the name of the Lord (19:38)
- G To whom did some of the Pharisees in the crowd say, "Teacher, rebuke your disciples"?
A. Jesus (19:39)
- G When will the stones cry out?
A. If the (Jesus') disciples keep quiet (19:40)
- G When did Jesus weep over Jerusalem?
A. As He approached Jerusalem and saw the city (19:41)
- S Situation question - who said it, when and how: "If you, even you, had only known on this day what would bring you peace--but now it is hidden from your eyes"?
A. Jesus said it as He approached Jerusalem and saw the city. He wept over it (19:41-42)
- G What is hidden from your eyes?
A. What would bring you peace (19:42)
- G What will your enemies build against you?
A. An embankment (19:43)
- G Who will not leave one stone on another?
A. Your (Jerusalem's) enemies (19:44)
- G Who entered the temple area and began driving out those who were selling?
A. Jesus (19:45)
- G What will be a house of prayer?
A. My (God's) house (19:46)
- X Complete, in essence, the following: "My house will be a . . ."
A. ". . . house of prayer; but you have made it a den of robbers." (19:46)

- A According to Luke, chapter 19, verse 47, when was Jesus teaching at the temple?
A. Every day (19:47)
- G Why could the chief priests, the teachers of the law and the leaders among the people not find any way to kill Jesus?
A. Because all the people hung on his words (19:48)

LUKE 20

- G When did the chief priests and the teachers of the law, together with the elders, come up to Jesus?
A. One day as Jesus was teaching the people in the temple courts and preaching the gospel (20:1)
- X What did Jesus ask the chief priests and teachers of the law, together with the elders, about John's baptism?
A. Was it from heaven or from men? (20:3)
- A According to Luke, chapter 20, verse 5, what did they say?
A. If we say, 'From heaven', he will ask, 'Why didn't you believe him'? (20:5)
- G When will all the people stone the chief priests and teachers of the law together with the elders?
A. If they say that John's baptism was from men (20:6)
- A According to Luke, chapter 20, verse 7, what did they answer?
A. "We don't know where it was from" (20:7)
- G Who said, "Neither will I tell you by what authority I am doing these things"?
A. Jesus (20:8)
- G To whom did a man rent a vineyard?
A. Some farmers (20:9)
- G How did the tenants send the servant away?
A. Empty-handed (20:10)
- G Why did he send a servant to the tenants at harvest time?
A. So they would give him some of the fruit of the vineyard (20:10)
- G Who also sent another servant away empty-handed?
A. The tenants (20:11)
- A According to Luke, chapter 20, verse 12, whom did the tenants wound?
A. A third (servant) (20:12)
- G Who said, "What shall I do? I will send my son, whom I love; perhaps they will respect him"?
A. The owner of the vineyard (20:13)
- G When did the tenants talk the matter over?
A. When they saw the heir (the son of the owner of the vineyard) (20:14)
- G Who threw the son out of the vineyard and killed him?
A. The tenants (20:15)
- G What will the owner of the vineyard give to others?
A. The vineyard (20:16)
- G What has become the capstone?
A. The stone the builders rejected (20:17)

- G Who will be broken to pieces?
A. Everyone who falls on that stone (the stone the builders rejected) (20:18)
- G Who knew Jesus had spoken this parable against them?
A. The teachers of the law and the chief priests (20:19)
- G Who hoped to catch Jesus in something he said?
A. The teachers of the law and the chief priests (20:20)
- G Whom did the teachers of the law and the chief priests hope to catch in something he said?
A. Jesus (20:20)
- G Who know that Jesus speaks and teaches what is right?
A. The spies (sent by the teachers of the law and the chief priests) (20:21)
- G Through whose duplicity did Jesus see?
A. The spies (20:23)
- G Who should show Jesus a denarius?
A. The spies (20:24)
- G Whose portrait and inscription are on a denarius?
A. Caesar's (20:25)
- S Situation question - who said it, to whom and in reply to what: "Then give to Caesar what is Caesar's, and to God what is God's"?
A. Jesus said it to the spies (sent from the teachers of the law and the chief priests) when they said, "Caesar's" (20:25)
- G Who were unable to trap Jesus in what He had said there in public?
A. The spies (20:26)
- G To whom did some of the Sadducees come with a question?
A. Jesus (20:27)
- G What if a man's brother dies and leaves a wife but no children?
A. The man must marry the widow and have children for his brother (20:28)
- A According to Luke, chapter 20, verse 29, who married a woman and died childless?
A. The first brother (20:29)
- G Whom did the second and then the third marry?
A. A woman who had been married to the first brother (20:31)
- G Who finally died too?
A. The woman (who had married the seven brothers) (20:32,29)
- A According to Luke, chapter 20, verse 33, who were married to the woman?
A. The seven (brothers) (20:33)
- G What do the people of this age do?
A. Marry and are given in marriage (20:34)

- G Who can no longer die?
A. Those who are considered worthy of taking part in that age and in the resurrection from the dead (20:35-36)
- G What can those who are considered worthy of taking part in that age and in the resurrection from the dead no longer do?
A. Die (20:36)
- G Who calls the Lord, "the God of Abraham, and the God of Isaac, and the God of Jacob"?
A. Moses (20:37)
- G Why is the Lord not the God of the dead, but of the living?
A. For to him, all are alive (20:38)
- A According to Luke, chapter 20, verse 39, what did some teachers of the law respond?
A. "Well said, teacher!" (20:39)
- G Who dared to ask Jesus any more questions?
A. No one (20:40)
- G Who do they say is the Son of David?
A. The Christ (20:41)
- G What does David himself declare in the Book of Psalms?
A. "The Lord said to my Lord: 'Sit at my right hand until I make your enemies a footstool for your feet'" (20:42)
- S Situation question - who said it and to whom: "Sit at my right Hand"?
A. The Lord said it to My Lord (20:42)
- G Until when should my Lord sit at the Lord's right hand?
A. Until I make your enemies a footstool for your feet (20:43)
- A According to Luke, chapter 20, verse 45, who were listening?
A. All the people (20:45)
- G What do the teachers of the law love to have at banquets?
A. The places of honor (20:46)
- G Where do the teachers of the law love to be greeted?
A. In the marketplaces (20:46)
- G Who for a show make lengthy prayers?
A. The teachers of the law (20:47)

LUKE 21

- G Who saw the rich putting their gifts into the temple treasury?
A. Jesus (21:1)
- G Who also saw a poor widow put in two very small copper coins?
A. Jesus (21:2)
- G Who said, "I tell you the truth, this poor widow has put in more than all the others"?
A. Jesus (21:3)

- G What did this poor widow put in out of her poverty?
A. All she had to live on (21:4)
- G Who said, "As for what you see here, the time will come when not one stone will be left on another; every one of them will be thrown down"?
A. Jesus (21:5-6)
- S Situation question - who said it and in reply to what: "Teacher, when will these things happen? And what will be the sign that they are about to take place"?
A. Some of Jesus' disciples said it when Jesus said, "As for what you see here, the time will come when not one stone will be left on another; every one of them will be thrown down" (21:6-7)
- S Situation question - who said it, to whom and in reply to what: "Watch out that you are not deceived. For many will come in my name, claiming, 'I am he,' and, 'The time is near.' Do not follow them"?
A. Jesus said it to some of His disciples when they asked, "Teacher, when will these things happen? And what will be the sign that they are about to take place?" (21:7-8)
- G Who replied: "Watch out that you are not deceived"?
A. Jesus (21:8)
- G What things must happen first?
A. These things (wars and revolutions) (21:9)
- X Two-part answer: What things must happen first?
A. (1) Wars, and (2) revolutions (21:9)
- G What will rise against kingdom?
A. Kingdom (21:10)
- G What will rise against nation?
A. Nation (21:10)
- G What will there be in various places?
A. Great earthquakes, famines and pestilences (21:11)
- G On account of whose name will you be brought before kings and governors?
A. Jesus' (21:12)
- G In what will your being brought before governors and kings result?
A. In your being witnesses to them (21:13)
- G Why should you make up your minds not to worry beforehand how you will defend yourselves?
A. For Jesus will give you words and wisdom that none of your adversaries will be able to resist or contradict (21:14-15)
- A According to Luke, chapter 21, verse 15, what will Jesus give you?
A. Words and wisdom that none of your adversaries will be able to resist or contradict (21:15)
- G To what will they put some of the disciples?
A. Death (21:16)
- G Because of whom will all men hate you?
A. Jesus (21:17)

- G What will not a hair of your head do?
A. Perish (21:18)
- A According to Luke, chapter 21, verse 19, what will you gain?
A. Life (21:19)
- G When will you know that Jerusalem's desolation is near?
A. When you see it being surrounded by armies (21:20)
- G To where should those who are in Judea flee?
A. The mountains (21:21)
- G In fulfillment of what is this the time of punishment?
A. All that has been written (21:22)
- G When will it be dreadful for pregnant women and nursing mothers?
A. In those days (21:23)
- G How will this people be taken to all nations?
A. As prisoners (21:24)
- G What will be in anguish and perplexity at the roaring and tossing of the sea?
A. Nations (21:25)
- G Who will faint from terror?
A. Men (21:26)
- G When will men see the Son of Man coming in a cloud with power and great glory?
A. At that time (21:27)
- G When should you stand up and lift up your heads?
A. When these things begin to take place (21:28)
- A According to Luke, chapter 21, verse 29, at what should you look?
A. The fig tree and all the trees (21:29)
- A According to Luke, chapter 21, verse 30, what is near?
A. Summer (21:30)
- A According to Luke, chapter 21, verse 31, when do you know that the kingdom of God is near?
A. When you see these things happening (21:31)
- G What will certainly not pass away until all these things have happened?
A. This generation (21:32)
- G What will heaven and earth do?
A. Pass away (21:33)
- G Like what will that day close on you unexpectedly?
A. A trap (21:34)
- G What will come on all those who live on the face of the whole earth?
A. That day (21:35)

- G Why should you be always on the watch and pray?
 - A. That you may be able to escape all that is about to happen, and that you may be able to stand before the Son of Man (21:36)
- G Why did Jesus go out each evening on the hill called the Mount of Olives?
 - A. To spend the night (21:37)
- G Who came early in the morning to hear Jesus at the temple?
 - A. All the people (21:38)

LUKE 22

- G What was approaching?
 - A. The Feast of Unleavened Bread (called the Passover) (22:1)
- G Who were looking for some way to get rid of Jesus, for they were afraid of the people?
 - A. The chief priests and the teachers of the law (22:2)
- G What was Judas called?
 - A. Iscariot (22:3)
- G Who discussed with the chief priests and the officers of the temple guard how he might betray Jesus?
 - A. Judas (22:4)
- G What did the chief priests and the officers of the temple guard agree to give Judas?
 - A. Money (22:5)
- G Who watched for an opportunity to hand Jesus over to the chief priests and the officers of the temple guard when no crowd was present?
 - A. Judas (22:6)
- G When did the Passover lamb have to be sacrificed?
 - A. On the day of Unleavened Bread (22:7)
- G Who sent Peter and John, saying, "Go and make preparations for us to eat the Passover"?
 - A. Jesus (22:8)
- A According to Luke, chapter 22, verse 9, what did Peter and John ask?
 - A. "Where do you want us to prepare for it"? (22:9)
- G Where should Peter and John follow a man carrying a jar of water?
 - A. To the house that he enters (22:10)
- G Who should say to the owner of the house, "The Teacher asks: Where is the guest room, where I may eat the Passover with my disciples"?
 - A. Peter and John (22:11,8)
- G Whom will the owner of the house show a large upper room, all furnished?
 - A. Peter and John (22:12,8)
- G Who left and found things just as Jesus had told them?
 - A. Peter and John (22:13)
- G Who reclined at the table when the hour came?
 - A. Jesus and His apostles (22:14)

- X Complete, in essence, the following: "This is my body given . . ."
A. ". . . for you; do this in remembrance of me." (22:19)
- S Situation question - who said it, to whom and when: "This cup is the new covenant in my blood, which is poured out for you?"
A. Jesus said it to His apostles after the supper (22:20)
- G What is with Jesus' hand on the table?
A. The hand of him who is going to betray Jesus (22:21)
- G What be to that man who betrays the Son of Man?
A. Woe (22:22)
- G Who began to question among themselves which of them it might be who would betray Jesus?
A. The apostles (22:23)
- G What arose among Jesus' apostles as to which of them was considered to be greatest?
A. A dispute (22:24)
- G What do the kings of the Gentiles do?
A. Lord it over them (the Gentiles) (22:25)
- G Like whom should the greatest among you be?
A. The youngest (22:26)
- G Who is greater than the one who serves?
A. The one who is at the table (22:27)
- G In what have Jesus' apostles stood by Jesus?
A. His trials (22:28)
- G On whom did Jesus' Father confer a kingdom?
A. Jesus (22:29)
- G Whom may Jesus' apostles sit on thrones, judging?
A. The twelve tribes of Israel (22:30)
- G Who has asked to sift Simon as wheat?
A. Satan (22:31)
- G When should Simon strengthen his brothers?
A. When he has turned back (22:32)
- G Who is ready to go with Jesus to prison and to death?
A. Simon (Peter) (22:33)
- G When will Peter deny three times that he knows Jesus?
A. Before the rooster crows today (22:34)
- G Who sent the apostles without purse, bag, or sandals?
A. Jesus (22:35)
- G What if the apostles have a purse?
A. Take it and also a bag (22:36)

- A According to Luke, chapter 22, verse 38, what are here?
A. Two swords (22:38)
- S Situation question - who said it, to whom and where: "Pray that you will not fall into temptation"?
A. Jesus said it to His disciples at the Mount of Olives (22:39-40)
- G Into what should Jesus' disciples pray that they will not fall?
A. Temptation (22:40)
- G Who prayed, "Father, if you are willing, take this cup from me; yet not my will, but yours be done"?
A. Jesus (22:41-42)
- A According to Luke, chapter 22, verse 42, what should be done?
A. The Father's will (22:42)
- G Whom did an angel from heaven strengthen?
A. Jesus (22:43)
- G Who prayed more earnestly?
A. Jesus (22:44)
- G When did Jesus find the disciples asleep, exhausted from sorrow?
A. When he rose from prayer and went back to the disciples (22:45)
- G Who found the disciples asleep, exhausted from sorrow?
A. Jesus (22:45)
- G Who should get up and pray so that they will not fall into temptation?
A. The disciples (22:46)
- G What was the man who was called Judas, one of the Twelve, leading?
A. A crowd (22:47)
- S Situation question - who said it and in response to what: "Judas, are you betraying the Son of Man with a kiss"?
A. Jesus said it as a crowd came up, and the man who was called Judas, one of the Twelve, was leading them. He approached Jesus to kiss him (22:48)
- G Who said, "Lord, should we strike with our swords"?
A. Jesus' followers (22:49)
- G Who struck the servant of the high priest, cutting off his right ear?
A. One of Jesus' followers (22:50,49)
- G Who touched the man's ear and healed him?
A. Jesus (22:51)
- G Who have come with swords and clubs?
A. The chief priests, the officers of the temple guard, and the elders (22:52)
- A According to Luke, chapter 22, verse 53, what reigns?
A. Darkness (22:53)
- G Whom did the chief priests, the officers of the temple guard, and the elders lead away?
A. Jesus (22:54)

- G Where had they kindled a fire?
A. In the middle of the courtyard (22:55)
- G Who looked closely and said, "This man was with him"?
A. A servant girl (22:56)
- G Who said, "This man was with him"?
A. A servant girl (22:56)
- A According to Luke, chapter 22, verse 57, what did Peter say?
A. "Woman, I don't know him" (22:57)
- S Situation question - who said it, to whom and when: "You also are one of them"?
A. Someone else said it to Peter a little later (22:58)
- G When did another assert, "Certainly this fellow was with him, for he is a Galilean"?
A. About an hour later (22:59)
- G Who remembered the word the Lord had spoken to him : "Before the rooster crows today, you will disown me three times"?
A. Peter (22:61)
- A According to Luke, chapter 22, verse 62, what did Peter do?
A. He went outside and wept bitterly (22:62)
- G Who blindfolded Jesus?
A. The men who were guarding him (Jesus) (22:63-64)
- G Who demanded, "Prophecy! Who hit you"?
A. The men who were guarding Jesus (22:64)
- G To whom did the men who were guarding Jesus say many other insulting things?
A. Jesus (22:65)
- G Who said, "If you are the Christ, tell us"?
A. The council of the elders of the people, both the chief priests and teachers of the law (22:66-67)
- S Situation question - who said it, to whom and in reply to what: "You are right in saying I am"?
A. Jesus said it to the council of the elders of the people, both the chief priests and teachers of the law, when they asked, "Are you then the Son of God?" (22:66,70)
- A According to Luke, chapter 22, verse 67, what did they say?
A. If you are the Christ, tell us (22:67)
- G When would the council of the elders of the people, both the chief priests and the teachers of the law, not believe Jesus?
A. If he told them (he was the Christ) (22:68)
- G At whose right hand will the Son of Man be seated from now on?
A. At the right hand of the mighty God (22:69)
- G Who replied, "You are right in saying I am"?
A. Jesus (22:70)

- A According to Luke, chapter 22, verse 71, what did they say?
A. Why do we need any more testimony? We have heard it from his own lips (22:71)

LUKE 23

- G Who rose and led Jesus off to Pilate?
A. The whole assembly (23:1)
- G Who does Jesus claim to be?
A. Christ, a king (3:2)
- G Who asked Jesus, "Are you the king of the Jews"?
A. Pilate (23:3)
- G Who finds no basis for a charge against this man?
A. Pilate (23:4)
- S Situation question - who said it, to whom and about whom: "He stirs up the people all over Judea by his teaching. He started in Galilee and has come all the way here"?
A. The chief priests and the crowd said it to Pilate about Jesus (23:4-5)
- G Who stirs up the people all over Judea by His teaching?
A. Jesus (23:5)
- G When did Pilate ask if the man was a Galilean?
A. On hearing this ("He stirs up the people all over Judea by his teaching. He started in Galilee and has come all the way here.") (23:6)
- G Under whose jurisdiction was Jesus?
A. Herod's (23:7)
- G When was Herod greatly pleased?
A. When he saw Jesus (23:8)
- G Who plied Jesus with many questions?
A. Herod (23:9)
- A According to Luke, chapter 23, verse 10, what were the chief priests and the teachers of the law doing?
A. Standing there, vehemently accusing Jesus (23:10)
- G Whom did Herod and his soldiers ridicule and mock?
A. Jesus (23:11)
- G Who became friends that day?
A. Herod and Pilate (23:12)
- G Who called together the chief priests, the rulers and the people?
A. Pilate (23:13)
- S Situation question - who said it, to whom and about whom: "You brought me this man as one who was inciting the people to rebellion. I have examined him in your presence and have found no basis for your charges against him"?
A. Pilate said it to the chief priests, the rulers and the people about Jesus (23:13-14)

- X Two-part answer: Who has found no basis for the charges of the chief priests, the rulers and the people against Jesus?
A. (1) Pilate (Luke 23:14), and (2) Herod (23:14-15)
- G What has Jesus done to deserve death?
A. Nothing (23:15)
- G Whom will Pilate punish and then release?
A. Jesus (23:16)
- G Who cried out with one voice, "Away with this man! Release Barabbas to us"?
A. The chief priests, the rulers and the people (23:18,13)
- G Where had Barabbas been thrown for an insurrection in the city, and for murder?
A. Into prison (23:19)
- G Who appealed to the chief priests, the rulers and the people again?
A. Pilate (23:20)
- G What did Pilate speak to them for the third time?
A. "Why? What crime has this man committed? I have found in him no grounds for the death penalty. Therefore I will have him punished and then release him" (23:22)
- G With what did the chief priests, the rulers and the people insistently demand that Jesus be crucified?
A. Loud shouts (23:23)
- G What did Pilate decide to grant?
A. Their (The chief priests, the rulers and the people's) demand that Jesus be crucified (23:24)
- G Whom did Pilate release?
A. The man who had been thrown into prison for insurrection and murder (Barabbas) (23:25)
- G Where did they make Simon from Cyrene carry the cross?
A. Behind Jesus (23:26)
- S Situation question - who said it and to whom: "Daughters of Jerusalem, do not weep for me; weep for yourselves and for your children."?
A. Jesus said it to women who mourned and wailed for Him (23:27-28)
- G For whom should daughters of Jerusalem weep?
A. Themselves and their children (23:28)
- A According to Luke, chapter 23, verse 29, who are blessed?
A. The barren women (the wombs that never bore and the breasts that never nursed) (23:29)
- G What will they say to the mountains?
A. "Fall on us!" (23:30)
- G What if men do these things when the tree is green?
A. What will happen when it is dry? (23:31)
- G Where did they crucify Jesus, along with the criminals?
A. At the place called the Skull (23:33)
- G Who said, "Father, forgive them, for they do not know what they are doing"?
A. Jesus (23:34)

- G What if Jesus is the Christ of God, the Chosen One?
A. Let him save himself (23:35)
- G What did the soldiers offer Jesus?
A. Wine vinegar (23:36)
- G When should Jesus save himself?
A. If he is the King of the Jews (23:37)
- G What did a written notice above Jesus read?
A. THIS IS THE KING OF THE JEWS (23:38)
- G What did one of the criminals who hung there do?
A. Hurling insults at Jesus: "Aren't you the Christ? Save yourself and us!" (23:39)
- S Situation question - who said it and to whom: "Don't you fear God, since you are under the same sentence"?
A. The other criminal said it to the criminal who hurled insults at Jesus (23:40)
- G How are both criminals punished?
A. Justly (23:41)
- G Who should Jesus remember when he comes into his kingdom?
A. The other criminal (23:42)
- G Where will the other criminal be today with Jesus?
A. In paradise (23:43)
- G Why did darkness come over the whole land until the ninth hour?
A. For the sun stopped shining (23:44-45)
- G What stopped shining?
A. The sun (23:45)
- G Into what does Jesus commit His spirit?
A. The Father's hands (23:46)
- G Who was a righteous man?
A. Jesus (23:47)
- G When did all the people who had gathered to witness this sight beat their breasts and go away?
A. When they saw what took place (23:48)
- G Where did all those who knew Jesus stand?
A. At a distance (23:49)
- G Who had not consented to their decision and action?
A. A man named Joseph (a member of the council, a good and upright man) (23:50-51)
- G To what had Joseph not consented?
A. Their decision and action (23:51)
- G To whom did Joseph of Arimathea go?
A. Pilate (23:52)

- G In what had no one yet been laid?
 - A. A tomb cut in the rock (23:53)
- G Who wrapped Jesus' body in linen cloth?
 - A. Joseph (of Arimathea) (23:53)
- G Where was Jesus' body laid?
 - A. In the tomb (23:55)
- G Who went home and prepared spices and perfumes?
 - A. The women who had come with Jesus from Galilee (23:56)

LUKE 24

- G When did the women take the spices they had prepared and go to the tomb?
 - A. On the first day of the week, very early in the morning (24:1)
- G Who found the stone rolled away from the tomb?
 - A. The women (who had come with Jesus from Galilee) (24:2)
- G What did the women not find when they entered the tomb?
 - A. The body of the Lord Jesus (24:3)
- G What gleamed like lightning?
 - A. The clothes of two men (who suddenly stood beside the women) (24:4)
- S Situation question - who said it and to whom: "Why do you look for the living among the dead? He is not here; he has risen"?
 - A. Two men in clothes that gleamed like lightning said it to the women (24:4-6)
- G Who said to the women, "Why do you look for the living among the dead"?
 - A. Two men in clothes that gleamed like lightning (24:5)
- A According to Luke, chapter 24, verse 6, why is Jesus not here?
 - A. He has risen (24:6)
- G Who must be delivered into the hands of sinful men, be crucified and on the third day be raised again?
 - A. The Son of Man (24:7)
- G Who remembered Jesus' words?
 - A. The women (24:8)
- X Four-part answer: Who told the apostles what had happened at the tomb?
 - A. (1) Mary Magdalene; (2) Joanna; (3) Mary the mother of James; (4) The others with them (24:9-10)
- G To whom did Mary Magdalene, Joanna, Mary the mother of James, and the others with them tell this?
 - A. The apostles (24:10)
- G Why did the apostles not believe the women?
 - A. Because the women's words seemed to them like nonsense (24:11)
- G Who saw the strips of linen lying by themselves?
 - A. He (Peter) (24:12)

- G What was about seven miles from Jerusalem?
A. A village called Emmaus (24:13)
- G With whom were two of the apostles talking about everything that had happened?
A. With each other (24:14)
- G With whom did Jesus Himself come up and walk along?
A. Two of them (who were going to a village called Emmaus) (24:15,13)
- G Whom were the two of them kept from recognizing?
A. Jesus (24:16)
- G Whom did Jesus ask, "What are you discussing together as you walk along"?
A. Two of them (apostles who were going to a village called Emmaus) (24:17,13)
- G Whom did Cleopas ask, "Are you only a visitor to Jerusalem and do not know the things that have happened there in these days"?
A. Jesus (24:18,15)
- G Who was a prophet, powerful in word and deed before God and all the people?
A. Jesus of Nazareth (24:19)
- G Whom did the chief priests and our rulers crucify?
A. Jesus of Nazareth (24:20)
- A According to Luke, chapter 24, verse 21, what had they hoped?
A. That Jesus of Nazareth was the one who was going to redeem Israel (24:21)
- G When did some of our women go to the tomb?
A. Early this morning (24:22)
- G What did some of our women come and tell us?
A. That they had seen a vision of angels, who said Jesus of Nazareth was alive (24:23)
- G What did some of our companions find just as the women had said?
A. The tomb (24:24)
- G To whom did Jesus say, "How foolish you are, and how slow of heart to believe all that the prophets have spoken"?
A. Two of them (apostles) who were going to Emmaus (24:25)
- A According to Luke, chapter 24, verse 26, who had to suffer these things?
A. The Christ (24:26)
- G What village did they approach?
A. The village to which they were going (Emmaus) (24:28)
- G Who urged Jesus strongly, "Stay with us, for it is nearly evening; the day is almost over"?
A. Two of them (24:29)
- G When were their eyes opened?
A. When Jesus broke the bread and began to give it to them (24:30-31)
- G Who disappeared from their sight?
A. Jesus (24:31)

- G Who talked with the two apostles on the road?
A. Jesus (24:32)
- G Who were assembled together and saying, "It is true! The Lord has risen and has appeared to Simon"?
A. The Eleven and those with them (24:33)
- G Who were saying, "It is true! The Lord has risen and has appeared to Simon!"?
A. The Eleven and those with them (24:34)
- G By whom was Jesus recognized when he broke the bread?
A. The two Luke (24:35)
- G Who was recognized by the two when He broke the bread?
A. Jesus (24:35)
- G When did Jesus himself stand among them and say to them, "Peace be with you"?
A. While they were still talking about this (24:36)
- G Who were startled and frightened?
A. The Eleven and those with them and the two (apostles) (24:37)
- G Who said, "Why are you troubled, and why do doubts rise in your minds"?
A. Jesus (24:38)
- G What does a ghost not have?
A. Flesh and bones (24:39)
- G Whom did Jesus show His hands and feet?
A. The Eleven and those with them (and the two apostles) (24:40,33)
- G Why did the two apostles, the Eleven and those with them still not believe it?
A. Because of joy and amazement (24:41)
- G Where did Jesus eat a piece of broiled fish?
A. In their presence (of the Eleven and those with them--and the two) (24:42)
- G What did Jesus take and eat in their presence?
A. A piece of broiled fish (24:43)
- G What did Jesus open so they could understand the Scriptures?
A. Their minds (the two apostles, the Eleven and those with them) (24:45)
- G When will the Christ rise from the dead?
A. On the third day (24:46)
- S Situation question - who said it and to whom: "This is what is written: The Christ will suffer and rise from the dead on the third day"
A. Jesus said it to the Eleven and those with them (and the two) (24:46,33)
- G How will repentance and forgiveness of sins be preached to all nations, beginning at Jerusalem?
A. In the Christ's name (24:47)

- G Who are witnesses of these things?
 - A. The two apostles, the Eleven and those with them (24:48)

- G Where should you stay until you have been clothed with power from on high?
 - A. In the city (24:49)

- G Who had led them out to the vicinity of Bethany?
 - A. Jesus (24:50)

- G Where was Jesus taken up?
 - A. Into heaven (24:51)

- G Whom did they worship?
 - A. Jesus (24:52)

- G Where did they stay continually, praising God?
 - A. At the temple (24:53)

NAZARENE YOUTH BIBLE QUIZZING SCORE SHEET

ROUND _____ DATE _____ Winner _____

TEAM:																								
NO.	NAME OF QUIZZER	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	OT	TOTAL POINTS	TOTAL ERRORS
1																								
2																								
3																								
4																								
S																								
BONUS AND PENALTY POINTS																								
RUNNING SCORE																								

TEAM:																								
NO.	NAME OF QUIZZER	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	OT	TOTAL POINTS	TOTAL ERRORS
1																								
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3																								
4																								
S																								
BONUS AND PENALTY POINTS																								
RUNNING SCORE																								

20pts for each correct "jump" answer
 10pts for each correct bonus answer

10pts bonus for 3rd, 4th, 5th quizzer correct "jump" answer
 10pts bonus for quiz-out with no error

10pt penalty for error-out
 10pt penalty on errors after question 15



13 BIBLE STUDIES FOR YOUTH

LESSONS

- 1 NO ACCIDENTAL MESSIAH
 - 2 THE BIRTH OF A SAVIOR
 - 3 TOUCHING THE UNTOUCHABLES
 - 4 REVOLUTIONARY RELATIONSHIPS
 - 5 DEFINING DISCIPLESHIP
 - 6 INSIDE/OUTSIDE
 - 7 READY FOR ETERNITY
 - 8 LOST AND FOUND
 - 9 RICH MAN/POOR MAN
 - 10 ENTERING THE KINGDOM
 - 11 THE DELIBERATE SAVIOR
 - 12 THE DEATH OF A SAVIOR
 - 13 A RISEN SAVIOR
- 