



Welcome Friends!

We are delighted to have you join us for this study of Luke's gospel. This year, we will walk along with Luke as he guides us through the life story of Jesus, Son of God, Messiah. On this journey, Luke's gospel often highlights how Jesus came to disrupt the status quo of the day. As we study, you will see that we are also invited to allow that disruption to impact our lives. Often, disruptions cause angst or frustration. Jesus' disruption, instead, invites us to experience true joy if we are willing to pick up our cross and follow him.

We pray that you will connect deeply with the One True God and each other while studying his word together.

While preparing for this study, I (Lisa) heard a prayer on the *Lectio 365* app on May 28, 2024.

"God of justice and mercy, as I open my heart to You now, comfort me where I'm unsettled, and unsettle me where I'm comfortable. Challenge me and change me, disturb and rearrange me..." (Greig, *Lectio 365*)

This has become my prayer for all of us. I pray that each of us will be disrupted, disturbed, and rearranged and that we all might be changed by the good news Jesus came to proclaim: "The kingdom of God is here!"

ABOUT THIS STUDY

Ladies Bible Study has been a part of the Charlotte Christian community for over a decade. We have spent many hours learning Scripture together. Several years ago, we introduced the idea of Haverim to encourage further

discussion in our study.

"A famous line of rabbinic advice from before Jesus' time was this: 'Acquire for yourself a rabbi, and get yourself a haver.' In ordinary usage, the word haver can simply mean a companion or a close friend. But here, it actually means someone who is willing to partner with you in grappling with Scripture and with the rabbinic texts." (Tverberg, p 71-72)*

This concept of "friends studying together" has profoundly influenced how we approach the study of Scripture. As a result, we have chosen to call ourselves Haverim: CCS Ladies Bible Study.

Since Luke includes so many references to traveling from place to place, we have added a map of the geographical area mentioned in this gospel in the front pocket of the workbook. As we journey with Jesus each week, take a few moments to identify the town or towns mentioned in the scripture. We invite you to come up with a keyword or phrase for that journey segment and note the movement on the map.

As you go through the lessons, you will see the heading "Practicing Haverim" at the beginning and end of each lesson. These Haverim sections in our study guide allow you to note where the Holy Spirit leads you while studying.

In John 16:13, Jesus promises that the Holy Spirit will lead us into all truth. All Christ-followers have the Holy Spirit living in us, and we will all be led by him to the truth.

This year, we also include a Joy Journal prompt at the end of each lesson, allowing you to track your own journey through Luke.

We hope that the observations you make in response to these sections will enrich your study and allow us to grapple with Scripture together, making our small group discussions that much more meaningful!

Thank you for joining our Haverim.

The Writing and Teaching Team

*Lois Tverberg, *Sitting at the Feet of Rabbi Jesus* (Grand Rapids, Zondervan. 2009) p71-71.

HAVERIM CALENDAR

FALL 2024		
WORKBOOK LESSON	TUESDAY 7:30PM ONLINE	WEDNESDAY 12:45PM
"How Do We Haverim?" Workshop	September 24	September 18
Luke 1:1-4	October 1	September 25
Luke 1:5-2:52	October 8	October 2
Luke 3:1-4:15	October 15	October 9
Luke 4:16-6:49	October 22	October 16
Luke 7:1-8:56	October 29	October 23
Luke 9:1-50	November 5	October 30
"Unplug the Christmas Machine" Workshop	November 12	November 6
Small Group Service Project	TBD	November 13
NOVEMBER-JANUARY SELF-GUIDED DEVOTION PACKET		
WINTER/SPRING 2025		
WORKBOOK LESSON	TUESDAY 7:30PM ONLINE	WEDNESDAY 12:45PM
Small Group Reconnect Gathering	January 21	January 15
Luke 1-9:50 RECAP	January 28	January 22
Luke 9:51-12:59	February 4	January 29
Luke 13:1-15:32	February 11	February 5
Luke 16:1-19:27	February 18	February 12
Luke 19:28-21:38	February 25	February 19
Luke 22:1-71	March 4	February 26
Luke 23:1-56	March 11	March 5
Luke 24:1-53	March 25	March 12
"Engaging with God"—Panel Discussion	April 1	March 26
Service Project	TBD	April 2
HAVERIM Celebration Lunch	April 9	April 9

© 2024 Allycia Brown, Doran Buchman, Angela Cardoso, Lisa Giller, Kelly Goley, Julie Griffin, Melanie Howard, Leslie Niessner, Kirsten Phalen, Sarah Reynolds, Mindi Scerri, Pier Scott.

Cover artwork by Lisa Hinson—New Testament Map artwork provided by Faith Giller.

Unless otherwise noted, Scripture quotations are taken from The Holy Bible, English Standard Version. ESV Text Edition: 2016. Copyright 2001 by Crossway Bibles, a publishing ministry of Good News Publishers. Citations for other sources used in the study are collected at the end of each lesson.

Haverim Team Writing Team

Allycia Brown grew up as a military brat in a loving Christian family. She spent many years living in the New England states, which fostered her love of wicked clam chowder and rocky shores. Her life has been filled with learning how to transition, build relationships, and adapt to new environments. The most meaningful transition and lasting relationship is with her high school sweetheart and loving husband of 25 years, Shonn Brown. Allycia holds an undergraduate degree from Queens University of Charlotte in Education with a concentration in mathematics and science and a Master's Degree in Human Services specializing in Marriage and Family System Development from Regent University. Allycia has been a part of the Charlotte Christian School family since 1999, where she has served multiple roles in every division. She currently serves as the Admissions Director of Early Education and Lower School Admissions. Allycia is a mother of two CCS Lifers. In her free time, she enjoys leading Simply Sisters Women's Bible Study, participating in the Romans 12 Initiative, and mentoring young women to grow and bloom with purpose.

Angela Cardoso spent her childhood in middle Georgia, attending church with family and friends in the Catholic, Lutheran, Methodist, and Baptist traditions. However, she gave her teenage heart to Jesus one summer afternoon at a charismatic revival on her hometown baseball fields. She graduated from Georgia Tech and began a long career in Risk Management in banking; halfway into her career, a Canadian Rockies vacation proved life-changing when she met her husband, David. They have two girls, Claire ('21) and Lara ('24), who were a part of the CCS family for ten years. Claire is a senior at Belmont University, and Lara is a freshman at the University of Tennessee. While currently on a break from corporate life, Angela is working on her hobby of rubber stamping and paper craft art, walking a lot in nature, and deepening her relationship with Jesus through his word and the Haverim community. Whatever comes next for Angela, she wants it to be led by the Holy Spirit and for God's glory.

Doran Buchman grew up in Atlanta, Georgia. She attended Presbyterian College, where she met her husband, Jeff. They married a year after graduation and now have two daughters. Madeline graduated from CCS in 2023, and Sarah is a senior at CCS. Doran has been involved in the Haverim study since 2021. While she would not call the home she grew up in a "Christian home," she did attend church regularly and was involved in Young Life throughout high school. She has felt pursued by the Lord Jesus her whole life, but it was later in her adult life that she personally encountered God's grace and better

understood the love of and for Jesus. Her journey through scripture has been different over the past five years, as the Holy Spirit has encouraged her to question/challenge the beliefs she had acquired over the years. She has been fascinated by the truth of Hebrews 4:12, which states, "For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and of spirit, of joints and of marrow, and discerning the thoughts and intentions of the heart."

Ashley Feters grew up in the suburbs of Charleston, where she lived until moving to Queen City in 2013. She was blessed to grow up in a Christian home surrounded by a church community that formed her in many ways. She accepted Christ at a young age and, through many years and many learning opportunities, discovered how much her Savior loved her. In September 2010, she married her wonderful husband, Stewart, and in 2013, welcomed their first child (Elliott CCS 31'). They moved to Charlotte so that Stewart could join the staff at a local church. Since then, they have had the joy and privilege to add to their family through adoption, welcoming Elijah (4 1/2) in 2019. She has completed training through Entrust, an organization helping to equip and train leaders in churches worldwide. Ashley has been involved in Flourish, the women's ministry at her church. This is where she has discovered her passion for women in the church, helping to grow women in Biblical knowledge, understanding, leadership, and facilitation. In her free time, she also loves gardening, particularly growing flowers in the summer. She and her family are members of New City Church.

Lisa Giller grew up in a Christian home in the Midwest, where she came to love Jesus at an early age. Her life was filled with horses and swimming until she finished high school. Lisa met her husband Barry at Wheaton College, and they married shortly after graduation in 1993. Since then, life has been filled with family, church, Bible study, dogs, travel, reading, and enjoying time outside. Lisa and her family have been a part of Charlotte Christian School since 2010, and her youngest daughter, Faith, is in 12th grade. Lisa is currently involved at Charlotte Christian with Books and Fellowship, the Romans 12 Initiative, and Haverim: CCS Ladies Bible Study. She and her family are members of New City Church.

Kelly Goley became part of the Charlotte Christian School Community in January 1998, when her two boys, Alex ('07) and Patrick ('09), entered first and third grade. After years of volunteering, she joined the Fine Arts faculty in 2004 as a music and theatre teacher, retiring as Director of Fine Arts in June 2020. In her retirement, she enjoys traveling with her husband, Will, quilting, and gardening, but she excels at lunching with friends. Kelly is

grateful that Haverim has allowed her to continue as a part of the Charlotte Christian family!

Julie Griffin has stepped away from facilitating this year but was so grateful to submit a lesson for study. She has four children, two of whom graduated from CCS, sons Isaac (Ike, '17) and Moses ('23). Even before this study year has begun, she misses the extraordinary ladies who search God's word and embrace its meaning. She misses the love of God shown through every sweet heart.

Melanie Howard grew up right down the road in Waxhaw before it was even a one-stop-light town. She grew up loving the Jesus she learned about in Sunday School and youth camps. However, it was not until her first job out of college required that little country girl to go to the big city of Chicago where she started attending The Moody Church that she learned what it truly meant to be a follower of Jesus. Melanie married Jeff, her high school sweetheart, a month after moving to Chicago; they lived there for nearly a decade, having their first two children in the Windy City before the Lord moved them back to the Charlotte area in 2005. It is here the family grew with the addition of four more blessings. The Howards have been part of the CCS family for 17 years, with four current students (a senior down to a third grader) and two lifer graduates (class of 2020 & 2023.) Melanie is currently involved in the Haverim Bible Study, is an upper school math/science tutor, and co-leads the Prayer and Care committee of the Parent Teacher Fellowship (PTF).

Leslie Niessner is a Charlotte native who grew up in a loving Christian family and was raised in faith within the Methodist church. Music was a love from childhood, and God very clearly led Leslie to a career in music education, where she spent 20 years shepherding middle and high school musicians in school band rooms. Leslie joined the Charlotte Christian family in 2015 and currently serves as the Director of Fine Arts. Leslie and her husband Jay have two sons at Charlotte Christian, Charlie (8), and Jackson (6). When not in rehearsals, Leslie enjoys serving in the music and children's ministry at church, playing games with her family, reading, gardening, trying new recipes, and being outside.

Kirsten Phalen has three children who graduated from CCS and is happy to still have a reason to come to campus! She became a Christian in college and loves to study God's word with her sisters in Christ. She is working on a lay counseling certificate at Gordon Conwell Seminary and loves taking art classes with some other CCS "graduated" moms.

She has enjoyed every stage of being a mom and now cherishes time with her adult children.

Sarah Reynolds grew up in Virginia, where she met her husband in medical school. They proudly served in the Air Force before settling in Charlotte in 2003. Mom of 3 sons, a cancer survivor, and a part-time seminary student, she always looks forward to life's next adventure. Sarah currently serves as Medical Director of By Grace Alone Ministries, overseeing medical outreach trips in the Dominican Republic. She loves Jesus, watching sports with her boys, and hiking in the mountains. This is her 16th year as part of the Charlotte Christian community.

Mindi Scerri grew up in Monroe, NC, in a loving Christian home where her parents set an excellent example of what it means to follow Jesus. Their example was an integral part of her decision to accept Jesus as Savior and continues to influence her desire to study and follow after Him. Mindi met her husband, John, while attending UNC Chapel Hill. They now have three children who all go to Charlotte Christian - Grant (12th grade), Carson (9th grade), and Addie (7th grade). This year will be their family's eighth at Charlotte Christian, where they are thankful to be a part of the community. Mindi is incredibly grateful to be a part of Haverim: CCS Ladies Bible Study.

Pier Scott is from St. Louis, and her family moved to Charlotte when her husband, Robert, accepted the call to become Senior Pastor of the St. Paul Baptist Church in 2016. Married in 2006, the couple has one child, Charis (Class of 2028). The family has been a part of Charlotte Christian School since Charis was in first grade. One of Pier's part-time vocations is managing Charis' budding acting career; the other is serving as a senior media consultant for a boutique PR firm based in Chicago. She is also a copy editor for Smack Publishing, a book coaching/consultant service based in Winston-Salem and affiliated with Word & Spirit Publishing. Pier is working diligently to complete the first draft of a historical fiction novel. She serves on the CCS Board of Trustees and is involved with the Romans 12 Initiative and Haverim: CCS Ladies Bible Study.

HOW DO WE HAVERIM?

Workshop Notes

Luke 1:1-4

INTRODUCTION

In just a few short sentences, Luke briefly explains why he is writing. With that, Luke's gospel is off and running. However, let's not skip past what Luke shares with us. The Holy Spirit has seen fit to preserve these words of Luke for thousands of years. We will take some time this week to consider what we can learn from these four verses.

This lesson will be more brief than our usual lessons. We will use this short reading assignment to get acclimated (or re-acclimated) to the study methods we use in Haverim.

Before you begin reading or studying, pray. Ask the Holy Spirit to fill you with wonder at his word and desire for more of him.

PRACTICING HAVERIM

Use these questions to hone your personal study skills.

- What sticks out to you from this passage?
- What questions come to mind that you would like to answer?

WHAT DOES IT SAY?

This section will help us observe the text.

1. Who does Luke address in his introduction?
2. What reason does Luke give for writing this account of Jesus' life?
3. Who does Luke credit as the source of his information?

WHAT DOES IT MEAN?

These questions invite us to think critically about what we read in the assigned passage.

1. What are some things you may conclude about the author from Luke 1:1-4?
2. Who do you think Luke might be referring to when he says, "those who from the beginning were eyewitnesses and ministers of the word" in Luke 1:2?
3. In Luke 1:4, Luke expresses his desire that his readers be certain of what they have been taught. Why is certainty about the truth of scripture essential to us as followers of Jesus?

WHAT DOES IT MEAN TO ME?

Questions that invite us to articulate the change that has happened or that may happen as a result of studying this scripture.

1. What are some ways you have become sure of the truth of the gospel?

If you are still wondering about the truth of the gospel, how do you intend to search this out?

How does your life look different today compared to last year because of the impact of the gospel on your life?

PRACTICING HAVERIM

- As you studied this passage, where did the Holy Spirit point you?

JOY JOURNAL ENTRY

- In what way did you see joy in this passage of Luke?
- How have you experienced joy this week in your daily walk with Jesus?



Notes

Luke 1:5-2:52

INTRODUCTION

I (Kirsten) love fall! A new school year, new Bible study session, new schedules, and new goals. Life feels comfortably familiar yet brimming with the promise of a fresh, exciting beginning. Similarly, as we dive into our study of the Gospel of Luke, we embark on a journey along a well-known storyline, one that promises "good news that will cause great joy for all the people" (Luke 2:10). Like all Scripture, which is living and active (Hebrews 4:12), we can find new insights and applications through a book of the Bible that we may be reading for the first time or the 101st time. Luke shows us that Jesus fulfills the prophecies of the long-awaited Messiah yet also acts in a way that challenges people's views of what they thought their Savior would look like. Jesus emerges as the ultimate disrupter, challenging religious traditions, societal hierarchies, and cultural norms. His birth in a lowly manger instead of a royal palace signals a radical redefinition of power and status.

The pre-work for this lesson divides the reading and questions into two sections: Luke 1:5 - 1:25 and Luke 2:26 - 2:52.

Take a moment to pray and prepare your heart before beginning the study.

Read Luke 1:5 - Luke 1:25.

PRACTICING HAVERIM

- What sticks out to you from this passage?
- What questions come to mind that you would like to answer?

WHAT DOES IT SAY?

1. Describe the scene when Zechariah enters the temple of the Lord. Include details like what Zechariah saw in the room, what he smelled, how he felt, and how he reacted.

2. Look at Zechariah's first speech after he is able to speak (Luke 1:64-1:79). List the characteristics of God that Zechariah praises.

FOR FURTHER STUDY

If you are interested in knowing a little more about Anna (Luke 2:36-38), you can access our previous Haverim lesson entitled "Anna and Other Widows" on the CCS Haverim page by scanning this QR code. The lesson can be found under the tab at the bottom of the page called "Lesson Materials from Prior Years."



WHAT DOES IT MEAN?

1. In the Bible, angels appear in many places - fields, towns, the sky. Reflect on why God may have chosen to announce the birth of John the Baptist through the angel in this precise manner. What might be the significance of Gabriel appearing in the temple when Zechariah is entering to burn incense? (Exodus 30:7-8)
2. What might have been the purpose of Zechariah being struck mute for him and the community?

WHAT DOES IT MEAN TO ME?

1. It is difficult to embrace a period of trial or discipline. I can't imagine being unable to speak for nearly a year! Hebrews 12:11 says, "No discipline seems pleasant at the time, but painful. Later on, however, it produces a harvest of righteousness and peace for those who have been trained by it." Are there ways you are in "training" now? Think of a situation, past or present, in which you see God's hand in "training" you. As you ponder it, list the positive attributes or growth points that have come out of that situation.

Read Luke 1:26–Luke 2:52. Let's examine the major people from this section and what happened when Jesus came into their lives.

WHAT DOES IT SAY AND WHAT DOES IT MEAN?

Name	Who is this? Short description	Describe the impact Jesus had on their lives, paying special attention to the verses listed
Elizabeth		Luke 1:41
Shepherds		Luke 2:20
Simeon		Luke 2:25–35

Name	Who is this? Short description	Describe the impact Jesus had on their lives, paying special attention to the verses listed
Anna		Luke 2:38
Teachers in the Temple		Luke 2:47

2. Luke 1:46-56 contains Mary's Magnificat. Magnificat is the Latin word for "my soul magnifies the Lord." Some called Mary's speech revolutionary because of its radical message of social justice, equality, and the reversal of societal norms at that time. List some verses that could be considered "disruptions" to 1st-century Jews.

3. We are given small glimpses into Mary's thought life several times throughout Scripture. Mary weaves Scripture into her Magnificat, showing her knowledge of God's word. Look at Mary's response to the events surrounding Jesus' birth, including the visit of the shepherds (Luke 2:8-20), Simeon's prophecy in the Temple (Luke 2:21-38), and her reaction after finding Jesus in the Temple (Luke 2:48-51). What might her responses reveal about her faith and understanding of God's purposes?

Was Jesus born in a stable?

Over the years of celebrating Christmas, we've woven traditions and imaginative narratives around the birth of Christ. For me, the season kicks off shortly after Thanksgiving when I adorn my house with decorations, including a beautiful creche –a cherished wedding present from my brother. As I carefully arrange each piece, my mind wanders to the familiar story: a heavily pregnant Mary, perhaps perched on a donkey, with Joseph desperately seeking lodging, only to be turned away time and again with the refrain, "There is no room at the inn." Finally, exhausted, they find refuge in a humble stable, where, amidst the lowing cattle and bleating sheep, Mary, with only Joseph by her side, gives birth to baby Jesus.

The problem is that little of this is accurate. Mary and Joseph probably journeyed to Bethlehem well before her due date, found lodging with relatives in a home, and were surrounded by the support of their community. To learn more about this, read the article linked to the QR code by theologian Ian Paul, "Jesus was not born in a stable – and it really matters"



WHAT DOES IT MEAN TO ME?

1. Reflect on the journeys of each of the people we have looked at in Luke 1 and 2. Concerning your journey with Jesus, which one do you most closely identify with, and why? For example, are you more like the shepherds, waiting in darkness until news of a savior broke through? Or are you more like Anna, who has followed God her whole life and rejoices in her knowledge of a savior?
2. Set aside a short time for prayerful contemplation. Visio Divina, the Latin term for 'divine seeing,' offers a way to encounter the divine through visual images. Take a moment to pray and then look at the paintings on the next page. See what insights and thoughts are stirred in you as you consider how the artists depict the passage we read. Notice which painting, which person, draws your attention. The Catholic Diocese of Biloxi offers this guidance, "Pray. Ask the Holy Spirit to guide you into all truth. Bring all of what you've experienced before God. Does the image now evoke a value or different way of thinking or being? Does it open or deepen a desire in your heart? How do you feel God is calling you to respond? Gratitude? Supplication? Wonder? Lament? Confession? Forgiveness? Praise?"



The first one is a sketch by Rembrandt where the Christian artist focuses on the old man's reaction (thought to be Zechariah) to the angel's divine proclamation.



The Annunciation by Henry Ossawa Tanner shows the angel Gabriel speaking to Mary. If you would like a more guided visio-divina experience of this painting, use the following QR code



The Annunciation – Gabriel and Mary. Vanderbilt University Divinity Library describes this painting from 1973 "JESUS MAFA is a response to the New Testament readings from the Lectionary by a Christian community in Cameroon, Africa. Each of the readings was selected and adapted to dramatic interpretation by the community members. Photographs of their interpretations were made, and these were then transcribed to paintings."

PRACTICING HAVERIM

- As you studied this passage, where did the Holy Spirit point you?

JOY JOURNAL ENTRY

- In what way did you see joy in this passage of Luke?
- How have you experienced joy this week in your daily walk with Jesus?



CONCLUSION

As I reflect on how Jesus entered our world, it reminds me of how Jesus entered mine. Like the shepherds staring into the night sky, the Good News penetrated the dark in my life and brought joy, light, and life. My life was disrupted, changed, and redirected. I didn't have the experience of Elizabeth, Mary, or Anna, of someone who heard about the Messiah their whole life and joyfully embraced His coming. Instead, Jesus came in a way I didn't expect or imagine and brought great joy in the knowing. Like Zechariah, I have gone through my share of discipline but joyfully can affirm that Jesus came "to give light to those who sit in darkness" Luke 1:79.

--Kirsten Phalen

ENDNOTES:

Berding, Kenneth. "Four Lessons for Christmas from Mary's Song of Praise." *The Good Book Blog – Biola University Blogs*, 17 Apr. 2024, www.biola.edu/blogs/good-book-blog/2020/four-lessons-for-christmas-from-mary-s-song-of-praise.

ESV Study Bible: English Standard Version. Crossway Bibles, 2016.

GotQuestions.org. "'What Was the Significance of the Altar of Incense?'" *GotQuestions.Org*, 21 Mar. 2016, www.gotquestions.org/altar-of-incense.html.

Hooker, Ashley. "What Is Mary's Song and What Does It (the Magnificat) Teach Us?" *Bible Study Tools*, 26 Nov. 2020, www.biblestudytools.com/bible-study/topical-studies/what-is-marys-song.html.

JESUS MAFA. The Annunciation – Gabriel and Mary, from Art in the Christian Tradition, a project of the Vanderbilt Divinity Library, Nashville, TN. <https://diglib.library.vanderbilt.edu/act-imagelink.pl?RC=48278> [retrieved April 19, 2024]. Original source: <http://www.librairie-emmanuel.fr> (contact page: <http://www.librairie-emmanuel.fr/contact>).

Painting: Henry Ossawa Tanner from 1898 in Paris. Courtesy of the [Philadelphia Museum of Art](http://www.philamuseum.org).

Paul, Ian. "Jesus Wasn't Born in a Stable—and That Makes All the Difference." *Psephizo*, 2 Dec. 2020, www.psephizo.com/biblical-studies/jesus-wasnt-born-in-a-stable-and-that-makes-all-the-difference/.

"Visio Divina Workshop." *Catholic Diocese of Biloxi*, biloxidiocese.org/visio-divina. Accessed 19 Apr. 2024. <https://biloxidiocese.org/visio-divina>.

Wedgeworth, Steven. "The Meaning of the Magnificat." *Wedgewords*, 14 Dec. 2014, wedgewords.wordpress.com/2014/12/14/the-meaning-of-magnificat/.

Whittenberg, Sheila. "Visio Divina: The Annunciation by Henry Ossawa Tanner." *Urban Monastic*, 26 Oct. 2023, urbanmonastic.org/practices/visio-divina/the-annunciation-by-henry-ossawa-tanner/.

"Zacharias and the Angel by Rembrandt." *Zacharias and the Angel by Rembrandt*, www.rembrandtpaintings.com/zacharias-and-the-angel.jsp#google_vignette. Accessed 20 Apr. 2024.

"Zacharias Presenting Incense in the Temple." *Zacharias Presenting Incense in the Temple – Grace Notes*, www2.gracenotes.info/topics/zacharias.html. Accessed 19 Apr. 2024.

Notes

Luke 3:1-4:15

INTRODUCTION

Conflict, disruption, challenges, and confrontation. We will do anything to avoid them, but they find us anyway. They can be destructive, such as when a disagreement causes a rift in a relationship or when anger or misunderstanding leads to words you later regret. But ignoring them can be equally as damaging. Have you ever smiled while listening to someone say something incorrect or misleading so you don't start an argument? Or walked away from a discussion that needed to happen because it was hard? As a parent and a wife, I (Kelly) have done that many times! This passage is full of disruption. A well-written story must have conflict that keeps us on the edge of our seats until there is some resolution. But stories, like our lives, have a pattern of rising and falling action, and what feels like a resolution often leads to more conflict. How do we prepare for this eventuality?

The teenage Jesus we left in Chapter 2 grew in wisdom and stature, presumably carrying out his earthly duties. Eighteen years have passed in the story when we begin Chapter 3. Luke opens with a description of the time, place, and political and religious leaders to give us an understanding of the climate in which John's and Jesus' ministries occur. As you read these chapters, look for places of conflict, disruption, and resolution. How do John and Jesus prepare for the inevitable conflicts? What is the theme Luke is trying to convey? Can you find joy in the passage?

Before starting the pre-work for this week, pause to pray, asking the Holy Spirit to lead you into all truth as you read through Luke 3:1-4:15.

PRACTICING HAVERIM

- What sticks out to you from this passage?
- What questions come to mind that you would like to answer?

WHAT DOES IT SAY?

1. In what settings does this story take place?
2. This passage has many compelling characters. Who are some of the main characters, and who opposes them?
3. From where does John get his authority?
4. What is John's overarching message?
5. List some places where conflict and disruption exist in this passage. Include references if there is a resolution to any of these conflicts.

6. Where does the Holy Spirit appear in the story? What are some things the passage tells us about how the Holy Spirit is working?

7. List Jesus' responses to Satan's temptations in Luke 4.

8. To where did Jesus journey after leaving the wilderness?

WHAT DOES IT MEAN?

1. Read Matthew 3:1-12 and Luke 3:1-14 for a description of John the Baptist (or the son of Zechariah) and his teaching. How would you describe John's style of teaching?

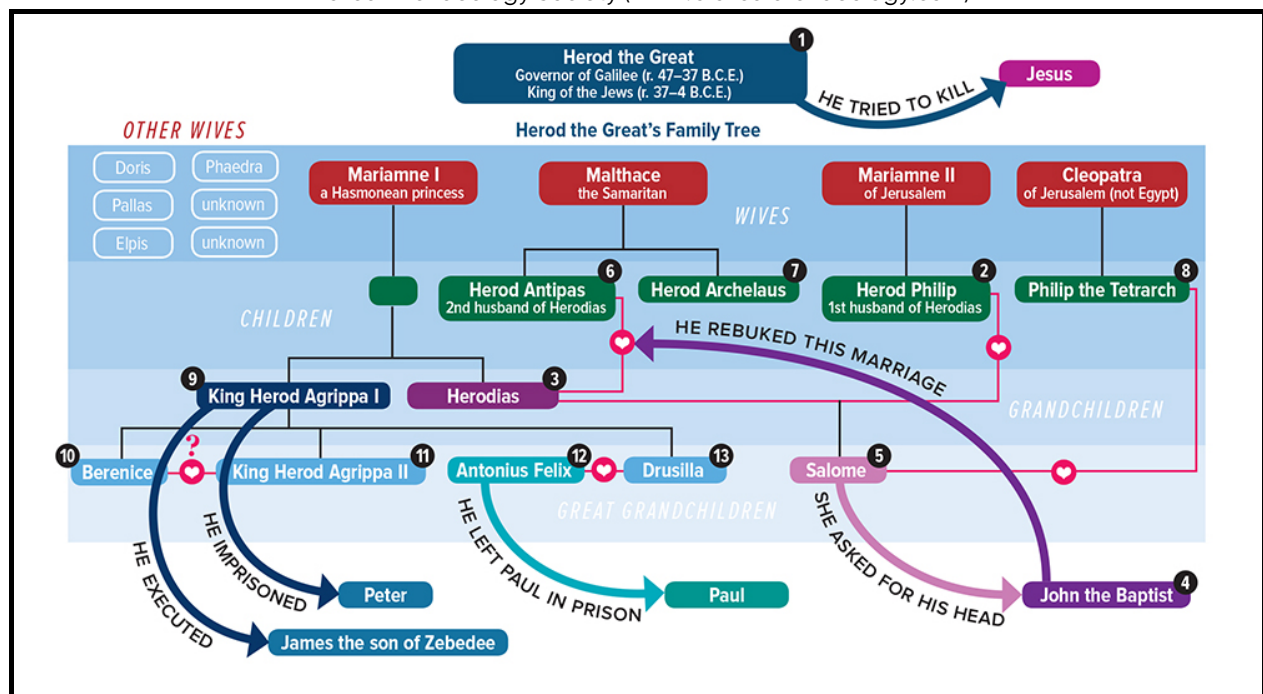
2. What are some ways John's message may have been disruptive to his listeners?

3. John's message might have been terrifying for some he was preaching to. What joy might be found in John's message?

So Many Herods!

The name Herod was passed down through generations, making it difficult to keep track of them all. This family tree chart will help you distinguish between them and understand how Herodias fits into the story.

Biblical Archaeology Society (www.biblicalarchaeology.com)



4. Though John is imprisoned later in Jesus's ministry, Luke wraps up this part of the story with John's arrest. Why do you think John was arrested by Herod?
5. Jesus was without sin, so he had no need of repentance. Why do you think he chose to be baptized by John?
6. The genealogy of Jesus seems to be an aside, interrupting Luke's story. What might be the significance of this placement? How does it differ from the genealogy recorded by Matthew in Matthew 1:2-16?

WHAT DOES IT MEAN TO ME?

1. Jesus' baptism marks the beginning of his ministry, but temptation immediately follows it. Recall a time when you were making a decision for the kingdom (your baptism, mission work, etc.) and then felt the disruption. How has what you learned from this experience influenced your faith?

2. Throughout the Bible, the Holy Spirit takes on many roles: Comforter, Counselor, Spirit of Truth, Guide, Helper, and Intercessor, to name a few. How do you see the Holy Spirit working in your life?

PRACTICING HAVERIM

- As you studied this passage, where did the Holy Spirit point you?

JOY JOURNAL ENTRY

- In what way did you see joy in this passage of Luke?
- How have you experienced joy this week in your daily walk with Jesus?



CONCLUSION

The word of God came to John, and the Holy Spirit descended on Jesus to prepare them for the ministry, temptations, disruptions, and conflicts that lay ahead. What joy to know that this same power is available to us! Ask the Holy Spirit to go before you this week ... and always.

Holy Spirit, truth divine,
Dawn upon this soul of mine;
Word of God and inward light,
Wake my spirit, clear my sight.

(Samuel Longfellow)

--Kelly Goley

ENDNOTES:

NIV Study Bible, Zondervan, 2011

Throckmorton, Burton H. *Gospel Parallels: A Comparison of the Synoptic Gospels*. Thomas Nelson Pubs, 1992

Barclay, William. *The Daily Study Bible Series: The Gospel of Luke*. Westminster, 1975.

Barclay, William. *The Daily Study Bible Series: The Gospel of Matthew*. Westminster, 1975.

Disciple: Into the Word, into the World. Cokesbury, 1991.

The United Methodist Hymnal. United Methodist Pub. House, 1989.

Biblical Archaeology Society, 15 Apr. 2024, www.biblicalarchaeology.com/.

Lisa Giller, Julie Griffin, Cheryl Johnson, Sinclair McClean, Sarah Reynolds, Mindi Scerri, Pier Scott and Kristin Young
Fulfilled in Christ: A Study of Matthew, 2021

Dummelow, J R, editor. *A Commentary on the Holy Bible*. McMillan Publishing, 1936.

Notes

Luke 4:16–6:49

INTRODUCTION

Jesus healed, challenged accepted Biblical and cultural norms, and introduced new thoughts. He brought peace to the tormented soul, disrupted the accepted truth, and made a way to the Father. Today—this day—he is doing the same things. Through his word, hearts and minds are healed. From his word, we question culturally accepted talk, behavior, and ways of living. The study of his word reveals the truth which can be applied to our lives. The scripture lesson for today does not just tell the story of Jesus Christ; it directs his followers to godly living as they journey on their path to Christ Jesus.

Pray, asking the Lord to prepare your heart to learn what he has for you today. Read Luke 4:16–6:49.

PRACTICING HAVERIM

- What sticks out to you from this passage?
- What questions come to mind that you would like to answer?

WHAT DOES IT SAY?

1. From Luke 4:16–5:26, what are some things that Jesus heals or forgives? What are some of the responses to Jesus' actions?

2. In the following chart, make note of the charges that the Pharisees leveled against Jesus and Jesus' responses to those charges.

Verses	Charge leveled against Jesus	Jesus' response
Luke 5:27-32		
Luke 5:33-39		
Luke 6:1-11		

3. In this chart, include a few details of what happens in each of the designated parts of this passage.

Verses	Details
Luke 6:20-26	
Luke 6:27-36	
Luke 6:37-42	

Verses	Details
Luke 6:43-45	
Luke 6:46-49	

WHAT DOES IT MEAN?

1. From What Does It Say? Question 1: consider each instance of healing or forgiveness you listed. What are some questions that come to mind as you consider Jesus' choice to heal and forgive in these situations?
2. How did those who were healed respond to Jesus? Why do you think they responded in such a way?
3. From What Does It Say? Question 2: what statement do you think Jesus might be making in each passage of scripture?

4. From Luke 6:17-49, why do you think Jesus found it necessary to teach these lessons?

WHAT DOES IT MEAN TO ME?

1. What caused you to believe in Jesus? Describe your feelings after your belief. What were the immediate (or not-so-immediate) changes or blessings in your life?
2. When have you, like Jesus, let love supersede the law, or when have you observed love supersede the law?
3. Why do you follow Jesus' teachings? What have you gained by following Jesus?

PRACTICING HAVERIM

- As you studied this passage, where did the Holy Spirit point you?

JOY JOURNAL ENTRY

- In what way did you see joy in this passage of Luke?
- How have you experienced joy this week in your daily walk with Jesus?



CONCLUSION

Today's passage of Scripture challenges the believer. Some of it is like a tangled necklace that we have to pull apart--untangling a knot carefully requires time, effort, care, and intentionality. With a complicated knot, we can also benefit from someone else's perspective--maybe they can see a part of the knot that will be key in releasing the tangle. In the same way, as we study Scripture, we must take time, apply effort and care, and be intentional as we consider the meaning. Taking our time with a problematic passage--reading, rereading, and meditating on it--allows the truth to settle into our hearts. Engaging in conversation about Scripture allows for the Holy Spirit to bring insight and wisdom through another believer. Intentionally walking through Scripture this way causes us to look at what Jesus was saying to his first listeners; it

causes us to look at his original meaning and the importance he places on this subject and then apply that message to our lives and world right now. This can be difficult and, at times, even mind-boggling, but engaging with Scripture in this way continues to form our hearts and minds as we follow the Lord Jesus each day.

--Julie Griffin

ENDNOTES:

Quest Study Bible: New International Version. Zondervan Publishing House. (2003). Grand Rapids, Michigan.
Pgs.1476-1483

Notes

Luke 7:1-8:56

INTRODUCTION

What if someone asked you to summarize the entire Bible with one word? The English Standard Version of the Bible has more than 775,000 words. Most scholars believe the writings of the Bible cover about 4,000 years. Condensing all of that into a single word could be a challenge! However, most of us could probably settle on a word and make a case for how that one word summarizes the meaning of the Bible. This week, I (Sarah) invite you to consider a theme of RESTORATION both in our reading this week and as a main storyline for the Bible. Restoration can be defined as “a renewing or reestablishment to an unimpaired or improved condition.”

As we meander through this part of our journey with Luke, we see how Jesus disrupts the expected outcomes of life to bring restoration of health, life, and peace. Jesus makes clear that he has authority over such things as sickness and death. Furthermore, he has the compassion to save us from the sufferings of our fallen world. Jesus came to restore what humanity had before the Fall. In these chapters, we see him restore life (the widow's son, & also the daughter of Jairus), restore health (the servant of the Centurion, the demon-possessed man, and the woman with the issue of blood), and restore peace (calming the storm). Zoom out from these two chapters in Luke, and we can see that the Bible, from beginning to end, is a quest for restoration. Genesis starts with a brief time of perfect harmony between God and his creation. However, it only takes until Genesis chapter 3 to hear about the Fall and the break in our relationship with the Lord. The remainder of the Bible is arguably a 4000-year journey toward restoration of that perfect relationship with God.

Pause to pray that the Lord will guide your heart and mind, then read Luke 7-8.

PRACTICING HAVERIM

- What sticks out to you from this passage?
- What questions come to mind that you would like to answer?

WHAT DOES IT SAY?

1. The Centurion sent a group of Jewish elders to ask Jesus for the servant's healing. What did these elders say to try to convince Jesus to do the healing? (Luke 7:4-5)

Who were Roman Centurions in the Bible?

The term "centurion" comes from the Latin word "centum," which means "one hundred." Centurions were military officers in charge of (approximately) 100 soldiers in the Roman army. They were considered very important officers, as they connected the imperial elite with the common soldiers and conquered subjects. Their primary mandate was to keep peace in their assigned territory, enforcing Roman laws and using force as necessary. They were selected once they had demonstrated exceptional skills and strong character, usually after serving some time as an enlisted soldier. These men were often in their 30's when they were promoted to centurion. Then, they would lead their soldiers for another 30 years or more. Centurions were paid very well, up to 15 times the pay of a regular soldier. Many became quite wealthy.

There are at least 7 centurions specifically mentioned in the New Testament. Although the Roman military was known as perhaps the most oppressive army in the world, the centurions we hear about in the New Testament are generally presented in a positive light. They show compassion towards Jews and respect towards the Jewish God. The centurion stationed in Capernaum in Luke 7 was said to love the Jews and had even built a synagogue for them. Remarkably, he is the 1st Gentile recorded to whom Jesus ministered. Looking ahead to Luke 23:47, a centurion was arguably the 1st person to make a confession of faith immediately after the death of Jesus on the cross. (See also Mark 15:39.) Cornelius was a centurion in Acts chapter 10 who is thought to be one of the first Gentiles converted to Christianity. He was baptized by Peter, as we read in Acts 10:44-48. The centurion in Acts 27 shows compassion towards Paul when he saves Paul from a storm at sea, thus allowing Paul to continue his important work for the Kingdom of God. In this way, we can see centurions are part of leading the way for Gentiles to eventually become part of the body of Christ.

-William Simmons, *Peoples of the New Testament World*.

2. Describe Jesus' response upon seeing the mother of the dead man being carried out of the city. (Luke 7:13)

3. Regarding the woman who brought the alabaster flask of ointment to anoint Jesus' feet, what are some reasons Jesus gives for saying that "her sins, which are many, are forgiven?" (Luke 7:44-47)

4. Name some descriptive information we are given about the demon-possessed man before Jesus heals him. (Luke 8:26-31)

5. In the following chart, list the different people or groups of people found in Luke 8:26-39 and how they respond to Jesus' healing of the demon-possessed man.

People/Groups	Response to Jesus healing the demon-possessed man

FOR FURTHER STUDY

If you are interested in knowing a little more about Mary Magdalene (Luke 8:2) or the woman mentioned in Luke 8:43-48, you can access our previous Haverim lessons entitled "Mary of Magdala" and "Veronica" on the CCS Haverim page by scanning this QR code. The lessons can be found under the tab called "Lesson Materials from Prior Years."



WHAT DOES IT MEAN?

1. In Luke 7:6-8, the centurion explains how his servants obey him. Based on his description, how does the centurion view authority in the military? What does this tell you about his view of the extent of Jesus' authority? If the centurion's authority is backed by the Roman empire, from whom does the authority of Jesus come?
2. Touching a dead or diseased body would make a person "unclean." (See Leviticus 13:1 and Numbers 19:11-12.) In Luke, chapters 7 and 8, there are several people that Jesus restored to life or health through the act of touching. What message might Jesus be sending by disrupting the customary rules of cleanliness? See Luke 7:14, 8:43-45, 8:54.
3. Regarding the "sinful woman" who anointed Jesus' feet with oil, Jesus tells her, "Your sins are forgiven." How might hearing this be disruptive to the Pharisee, who was hosting the dinner? You may find it helpful to refer to Micah 7:18.

4. In what ways do you see Jesus restore the demon-possessed man? Refer to your answer for What Does it Say? #5. Why do you think each person or group responds in these ways?

WHAT DOES IT MEAN TO ME?

1. In some of the stories described in Luke, chapters 7 and 8, the person (or people) needing restoration directly asks Jesus to intervene. In other narratives in these chapters, it was a friend who asked for Jesus to help. Thirdly, we hear about situations in which Jesus chose to restore, even without being asked. Looking back at God's work in your life, describe moments that fit into one (or more) of these categories.
2. "Spiritual warfare" refers to the battle in the spiritual realm between God's kingdom and Satan's kingdom. When Jesus heals the man with demons, he shows us that he has authority over both the seen in this world (humans) and also over the unseen world of evil spirits and Satan's kingdom as well. Describe a time in your life that felt like spiritual warfare. What actions can we take when fighting these spiritual battles? See also Ephesians 6:10-18.
3. What do you need Jesus to restore in your own life this week?

PRACTICING HAVERIM

- As you studied this passage, where did the Holy Spirit point you?

JOY JOURNAL ENTRY

- In what way did you see joy in this passage of Luke?
- How have you experienced joy this week in your daily walk with Jesus?



CONCLUSION

Jesus came as the answer to our sin problem. In the stories we are reading this week, Jesus shows us his compassion for people, especially those who are suffering. He shows us his authority over sickness and death. Just as Jesus restores each need for the individuals in these stories, he will ultimately restore our right relationship with God. He does this at the cross. As believers, we have already been restored spiritually. Yet, we live in a physical world that is far from God. The ultimate restoration will be when our spiritual reality aligns with our physical reality, and we live again in perfect harmony with God. The joy of being fully restored to God may be even more than our human minds can imagine during this life.

--Sarah Reynolds

ENDNOTES:

"Restoration Definition & Meaning." *Merriam-Webster*, Merriam-Webster, www.merriam-webster.com/dictionary/restoration. Accessed 17 Apr. 2024.

Carter, Joe, et al. "9 Things You Should Know about the ESV Bible." *The Gospel Coalition*, 30 Sept. 2016, www.thegospelcoalition.org/article/9-things-you-should-know-about-the-esv-bible/.

"Centum Definition & Meaning." *Dictionary.Com*, Dictionary.com, www.dictionary.com/browse/centum. Accessed 13 May 2024.

Simmons, William. "Chapter 16: the Centurions—the Presence of the Roman Military Might." *Peoples of the New Testament World: An Illustrated Guide*. Baker Academic. 2008.

Strauss, Mark. "Luke." *Zondervan Illustrated Bible Backgrounds Commentary*, Zondervan, Grand Rapids, Michigan, 2007, pp. 382–399.

Zavada, Jack. "Why Were Some Roman Soldiers Called 'Centurions' in the Bible?" *Learn Religions*, Learn Religions, 6 May 2019, www.learnreligions.com/what-is-a-centurion-700679.

The Holy Bible: English Standard Version: Containing the Old and New Testaments. Crossway, 2016.

Notes

Luke 9:1-50

INTRODUCTION

This week's scripture depicts the final days of Jesus' Galilean ministry just before he and his disciples head to Jerusalem. We see Jesus finish laying out his mission to the disciples, first giving them a very clear picture of how to disciple and the power to heal the sick. He then charges them to go out and tell everyone about the Kingdom of God. Jesus also shares a new revelation spelling out his imminent death and resurrection, news which proves very difficult for the disciples to grasp. This chapter is full of dialogue and interactions between Jesus and his disciples, and we can learn a great deal from their struggle to comprehend all that Jesus is trying to teach them and their inconsistency in living out their call to be disciples.

Pray, asking the Holy Spirit to guide you into all truth as you read Luke 9:1-50.

PRACTICING HAVERIM

- What sticks out to you from this passage?
- What questions come to mind that you would like to answer?

WHAT DOES IT SAY?

1. Luke 9 begins with Jesus' call to action, which is for the disciples to go out and tell everyone about the Kingdom of God and heal the sick. What are some of the specific parameters and directives Jesus instructs them to abide by? (Luke 9:3-5)

2. Luke chapter 9 illuminates various people wrestling with the true identity of Jesus. Herod and others speculate that Jesus is John the Baptist or Elijah risen from the dead. Peter identifies Jesus as "the Messiah, sent from God." God identifies Jesus as "my Son, the Chosen One." In verse 22, Jesus identifies himself as the "Son of Man." What other essential details revealed by Jesus stand out to you in verse 22?

Messiah vs. Son of Man

Jesus often referred to himself as the "Son of Man", but in Luke 9:21 he tells the disciples not to tell anyone who he was, which seems counter to the directive to tell everyone about the Kingdom of God and our call to spread the good news of the Gospel far and wide. Jesus' idea of his work was very different from popular Jewish ideas of the Messiah and so it was better from a cultural standpoint to avoid open use of the title. There was a danger that the word "Messiah" might make people think that Jesus was to be a political leader. "Son of Man" seems to have been a more ambiguous phrase. The Jewish idea of the Messiah was of a human figure but in Deuteronomy 7:9-22 the Son of Man is a heavenly figure, and this better expresses the role of Jesus. In Aramaic, it could sometimes be a roundabout way of referring to oneself as a typical human being, and some scholars think this is all that Jesus meant.

--Marshall, *The New Bible Commentary*, p. 996

3. Jesus teaches that we must give up our own way and take up our cross daily to be a follower of Christ in Luke 9:23. He then elaborates using a series of 'if/then' statements. What are some of these if/then statements that Jesus uses?

4. The power of God is on full display in several places throughout this week's lesson, from hearing the very voice of God through a cloud to miracles and healings. What are some of the instances where we see God revealing his sovereign power? Include verse references.

The Transfiguration

At the transfiguration, Jesus' glory, left in heaven at his incarnation, momentarily broke through into this world. This was a revelation to the disciples of who he was, and a confirmation to Jesus of the Father's love. The incident is rich in Old Testament imagery where Moses and Elijah represent the Law and the Prophets respectively, honoring the one whose revelation theirs had prepared for. It was also on a mountain, Mount Sinai, that Moses encountered God's glory and received the first covenant. In the transfiguration, Jesus encountered that same glory on a mountain in preparation for the covenant his death would bring. The same clouds that often symbolized God's presence in the Old Testament (see Exodus 13:21-22, 19:16-19, 40:34-35) appear here, speaking of God's glory in Jesus.

5. Luke depicts several situations that reveal the disciples' need for continued teaching and instruction from Jesus. Reread Luke 9:13- 50 and list some evidence of the disciples' lack of understanding, confusion, and doubt in response to Jesus' teaching and actions.

6. Emotions such as frustration, fear, and awe are depicted outright or alluded to in Luke 9:1-50. Pay attention to any expressions or impressions of emotion that stand out to you. Make note of the verse, emotion, and who is expressing the emotion.

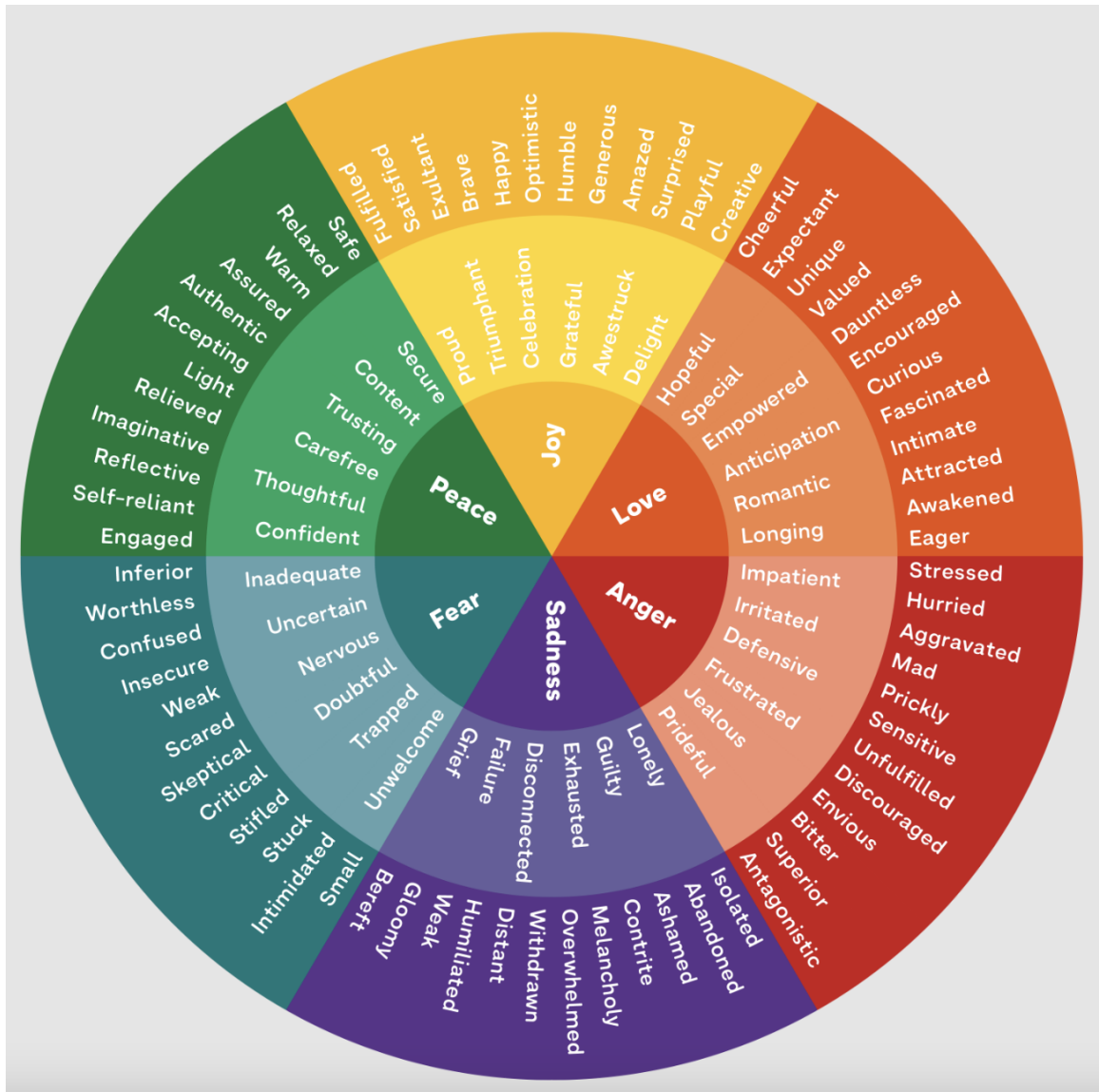
Verse	Person	Emotion

7. Jesus frequently sought time alone with God and spent time in prayer during his ministry. Write down any verses in this passage where we see Jesus seeking time alone with God. Also, make note of any time you see Jesus away from the crowds with his disciples.

WHAT DOES IT MEAN?

1. We have seen Jesus employ various teaching methods during his ministry thus far. Reflect on the different teaching methods Jesus uses in Luke 9:1-50 and jot them down. What might be some reasons he uses one particular method over another? In what ways might some methods be more effective than others?
2. Despite exemplary teaching methods and many opportunities to witness God's omnipotence and omniscience firsthand, the disciples struggle to grasp fully what Jesus is trying to teach them. Why do you think they struggle so? What obstacles are keeping them from fully understanding Jesus' identity as the "Son of Man," "Messiah," and "Chosen One?"
3. We have explored the ideas of interruptions and disruption in previous lessons. Which interactions between Jesus and the disciples in this week's passage would you categorize as Jesus interrupting the disciples to stretch, shape, or challenge them?

4. Luke's account of Jesus and the disciples in chapter 9 includes details about the extreme emotions they experienced, including fear, terror, confusion, and awe. Examine the descriptors that flesh out 'fear' and 'joy' in the emotion wheel below and use these to help dissect why they may have experienced each of those emotions within the context of Luke 9:1-50.



What might be some reasons the disciples experienced fear, terror, confusion, and awe in the context of Luke 9:1-50?

Emotional Joy vs. Biblical Joy

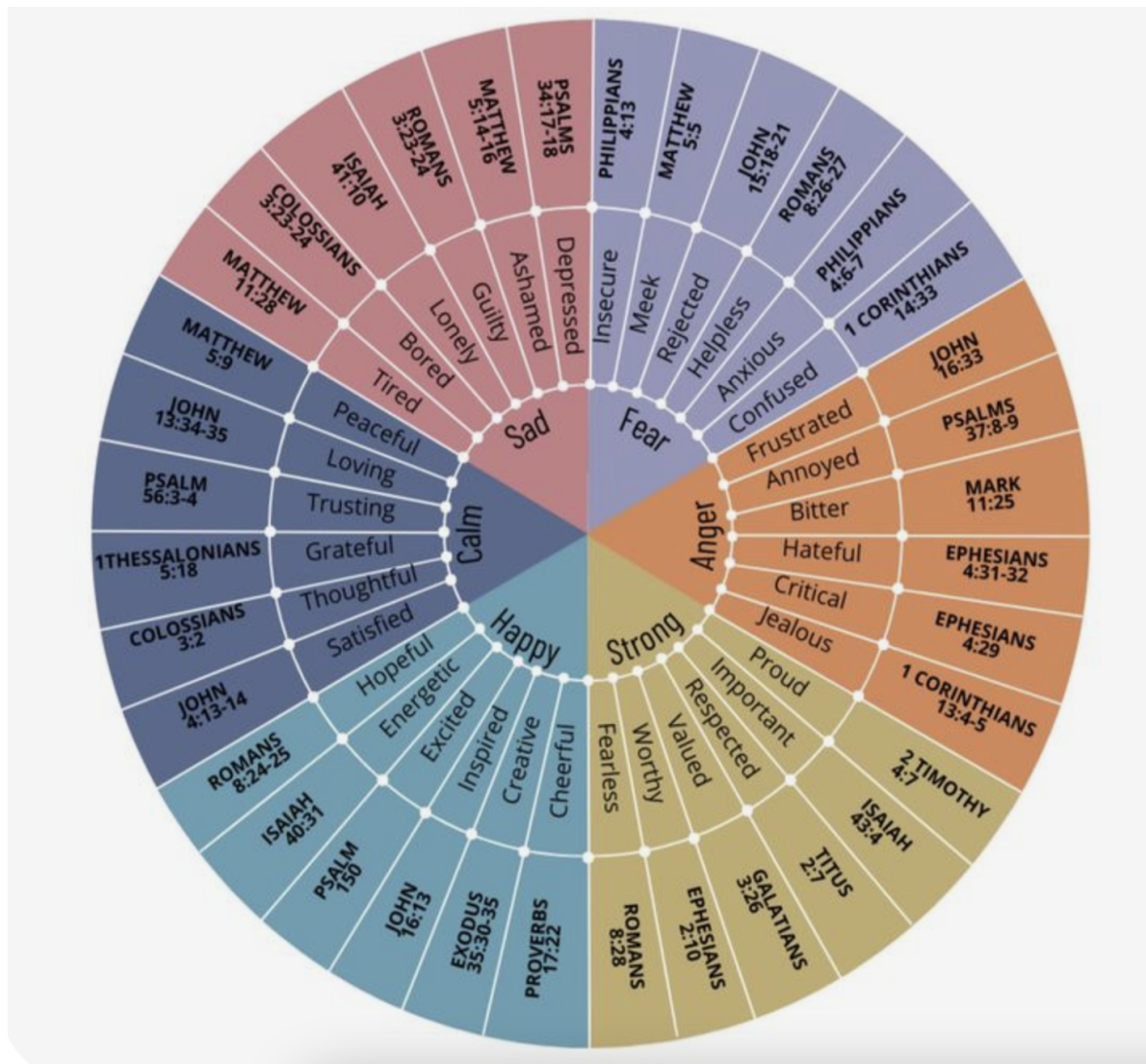
Scan the QR code to discover how Biblical joy differs from the traditional definition of joy.



WHAT DOES IT MEAN TO ME?

1. Name a time when you have felt a lack of understanding, confusion, or doubt in your relationship with God.
2. Jesus relentlessly pursued the disciples despite his frustration at their faithlessness. What evidence have you seen of Jesus' relentless pursuit of you?

- How will you take time away from the busyness of this week to pray and spend time with God? Try using the scripture on this Bible emotion wheel to invite God to work in your heart this week.



PRACTICING HAVERIM

- As you studied this passage, where did the Holy Spirit point you?

JOY JOURNAL ENTRY

- In what way did you see joy in this passage of Luke?
- How have you experienced joy this week in your daily walk with Jesus?



CONCLUSION

When Jesus interrupted the disciples' plans in Luke chapter 9, they experienced a myriad of emotions, one of which was joy. But the true joy in store for the disciples and us is found in an attitude we adopt as Christians, not because of circumstances, but because of our hope in God's love and promise. Biblical joy is a lasting emotion that comes from the choice to trust that God will fulfill his promises. In the coming chapters, the disciples journey to Jerusalem from where they will be on the cusp of discovering joy in Christ unlike anything they have experienced. That same joy lives in each of us through the power of the Holy Spirit and is experienced when we are fully living into God's call on us to be disciples too.

ENDNOTES:

Collins, Jon. "Book of Luke Summary: A Complete Animated Overview Part 1." Bible Project, <https://bibleproject.com/explore/video/luke/>

Collins, Jon. "Joy." Bible Project, <https://bibleproject.com/explore/video/chara-joy/>

Howard, I. Marshall, "Luke." New Bible Commentary (Downers Grove: IVP Academic, 1994), p.978-1020

Notes

Luke 1-9:50 RECAP

INTRODUCTION

It's been a few months since we last gathered to discuss what we are learning from Luke's gospel. This week, we will take some time to look back and refresh our memories of what we studied in the first half of Luke.

Begin your time of review in prayer. Ask the Holy Spirit to remind you of the impact of his word in your life. Invite him to lead you into all truth and to stir in you a desire for more of him.

PRACTICING HAVERIM

- As you consider reviewing Luke 1-9:50 and all that you experienced in those lessons, what emotions spring to life in you?
- What questions resurface as you once again open up Luke's gospel?

WHAT DOES IT SAY?

1. Using your favorite audio Bible app (we love the Bible App from YouVersion), listen to Luke 1-9:50 in a version different from what you usually read.
2. Record any differences or anything that stands out after listening to these chapters in a different version of the Bible than what you have previously used.

WHAT DOES IT MEAN?

1. Consider the scope of the story Luke has shared with us so far. What might be some reasons Luke chose to include these elements of Jesus' story?

WHAT DOES IT MEAN TO ME?

1. Using the Joy Journal Entry prompts at the end of each lesson from our first semester, include a few descriptions or experiences from your work in Luke 1–9:50.
2. What expectations do you have for this semester as we continue our journey with Jesus as recorded in Luke's gospel?

PRACTICING HAVERIM

- What was one thing you forgot you learned last semester that, after this review, struck you with force once again?

JOY JOURNAL ENTRY

- In what way did you see joy as you reviewed Luke 1–9:50?
- How have you experienced joy this week in your daily walk with Jesus?



Notes

Luke 9:51-12:59

INTRODUCTION

In our lesson on Luke 9:1-50, we concluded the time of Jesus' ministry in the region of Galilee. With this lesson, we move into the section of Luke's gospel, often considered "Jesus' Journey to Jerusalem." In this portion of Luke, we see Jesus spell out the cost of being his disciple. Jesus also begins to state more specifically how he has come to disrupt the status quo and invite people to leave behind their religious tradition and their errant expectations of who the Messiah was supposed to be. Some of the language in these chapters can seem harsh. But Jesus speaks clearly so that all who heard him—and all of us who listen to him now—can know the one way to salvation, the one path to the Kingdom of God. As we study these chapters, remember that much of what Jesus does is about inviting people to be his followers. Luke shows clearly that Jesus' invitation requires a response and that accepting the invitation comes at a great cost.

Since this passage of Scripture is lengthy, it may be helpful if you read through the "What Does it Say?" questions before reading through Luke 9:51-12:59. That way, you can make note of information as you go along. Before beginning your study, ask the Holy Spirit to guide you and open your understanding as you read.

PRACTICING HAVERIM

- What sticks out to you from this passage?
- What questions come to mind that you would like to answer?

WHAT DOES IT SAY?

1. What are some things we are told in Luke 9:51-53 about this particular time of Jesus' ministry?

2. Consider Luke 9:1-6 and Luke 10:1-12. What is going on in these passages? Who is Jesus instructing? What are some things that Jesus tells these people?

WHAT IS A PARABLE?

A parable is, literally, something “cast alongside” something else. Jesus’ parables were stories that were “cast alongside” a truth in order to illustrate that truth. His parables were teaching aids and can be thought of as extended analogies or inspired comparisons. A common description of a parable is that it is an earthly story with a heavenly meaning.

For a time in his ministry, Jesus relied heavily on parables. He told many of them; in fact, according to Mark 4:34a, “He did not say anything to them without using a parable.” There are about 35 of Jesus’ parables recorded in the Synoptic Gospels.

It had not always been that way. In the early part of his ministry, Jesus had not used parables. Suddenly, he begins telling parables exclusively, much to the surprise of his disciples, who asked him, “Why do you speak to the people in parables?” (Matthew 13:10).

Jesus explained that his use of parables had a two-fold purpose: to reveal the truth to those who wanted to know it and to conceal the truth from those who were indifferent. In the previous chapter (Matthew 12), the Pharisees had publicly rejected their Messiah and blasphemed the Holy Spirit (Matthew 12:22–32). They fulfilled Isaiah’s prophecy of a hardhearted, spiritually blind people (Isaiah 6:9–10). Jesus’ response was to begin teaching in parables. Those who, like the Pharisees, had a preconceived bias against the Lord’s teaching would dismiss the parables as irrelevant nonsense. However, those who truly sought the truth would understand.

Jesus made sure his disciples understood the meaning of the parables: “When he was alone with his own disciples, he explained everything” (Mark 4:34b).

--Got Questions, “What is a Parable”

Parables are means of enlightenment and persuasion, intended to bring the hearers to the point of decision. Jesus, as it were, stands where his hearers stand, and uses imagery familiar to them to bring new and unfamiliar insights to them.

--IVP Commentary, “Parable”

3. What is Jesus doing in Luke 11:1-13 and who is with him?

4. What are some of the examples Jesus gives in Luke 11:5-13 regarding God's willingness to help us?

5. Who is Jesus speaking to in Luke 12:1-12; 22-34; 35-53? What are some of the things that Jesus says to them?

6. Several times in these chapters, we see Jesus in a confrontation. Whether he has opposed someone or they have taken up against him, Jesus was in the business of disrupting existing religious, political, and cultural conditions. In the following chart, make note of the references, who is in opposition with Jesus, and what the discussion is about.

Scripture Reference	Who is in opposition to Jesus?	What is the topic of discussion?

For Further Study

Sisters Martha and Mary of Bethany are close friends and followers of Jesus. Additional parts of their stories are found in the other gospels. If you are interested in learning more, we recommend that you read about them in Matthew 26:6-13, Mark 14:3-9, and John 11. We also invite you to access previous Haverim lessons about both of these women on the Haverim page of the school website. You can find these lessons under the tab called "Lesson Materials from Prior Years".

**WHAT DOES IT MEAN?**

1. Why might Jesus have chosen to share the instructions in Luke 9:1-6 and Luke 10:1-12 as he sent out his followers?
2. Look at Luke 11:1-13. Compare these verses to Matthew 6:5-13. How are these similar? How are they different?
3. In what ways might the examples given in Luke 11:5-13 influence our understanding of prayer?

4. How might practicing what Jesus instructs in Luke 11:1-13 impact your ability to follow his instructions in Luke 12:22-34?

5. In what ways might Luke's message in 9:51-53 influence your understanding of why Jesus spent the time teaching the things he does in Luke 9:51-12:59?

WHAT DOES IT MEAN TO ME?

1. In response to a question from his disciples, Jesus takes the time to give instruction on prayer. Several of his other topics of instruction also connect to prayer. Prayer is an integral part of what it means to be a disciple of the One True God. What are some examples of ways to practice prayer that have been meaningful to you?

2. To which group of people in Luke 9:51-12:59 do you most relate? What is Jesus saying to you through the message he gave to them?

3. Choose one verse from this section of Luke that represents what you have learned. Write this verse down and return to it throughout the week to remind you of what the Holy Spirit has taught you through this study.

PRACTICING HAVERIM

- As you studied this passage, where did the Holy Spirit point you?

JOY JOURNAL ENTRY

- In what way did you see joy in this passage of Luke?
- How have you experienced joy this week in your daily walk with Jesus?



CONCLUSION

Jesus resolutely sets his face toward Jerusalem, knowing what awaits him there. Yet even as he begins to make his way to the sacrifice for which he had come, he calls people to follow him. Jesus doesn't hide the cost of being a disciple. He speaks truth that often disrupts or interrupts and truth that requires a response.

--Lisa Giller

ENDNOTES:

ESV Study Bible. Crossway. 2008. Wheaton, Illinois, 60187.

The New Testament in Its World—NT Wright and Michael F Bird 2019. North America Zondervan Academic. 3900 Sparks Drive, SE. Grand Rapids, MI 49546

NIV Cultural Backgrounds Study Bible. 2016. Zondervan. Grand Rapids, MI 2015955619

GotQuestions.org. "Home." GotQuestions.org, May 12, 2014. <https://www.gotquestions.org/what-is-a-parable.html>.

IVP New Bible Commentary. "Parables." Inter-Varsity Press April 29, 1994. Downers Grove, Illinois, 60515.

Notes

Luke 13:1-15:32

INTRODUCTION

Walking with Jesus while he makes his way to Jerusalem, the disciples and the crowds listen as Jesus gives more and more clues about what the Kingdom of God is like. Jesus also makes it increasingly plain that those he invites to follow him are not those most would have expected. Jesus continues in the business of disruption to open blind eyes, set captives free, and welcome all to participate in his kingdom by following him.

As in previous lessons, it may be helpful to read through the "What does it Say?" questions before reading the text. Pray, asking the Holy Spirit to open your understanding as you read Luke 13-19.

PRACTICING HAVERIM

- What sticks out to you from this passage?
- What questions come to mind that you would like to answer?

WHAT DOES IT SAY

1. Do a quick scan of these three chapters. Fill in the chart with information about as many parables as you find. If your Bible has paragraph headings, those might be helpful in this exercise. You may only see an audience listed for some parable.

Parable	Reference	Audience	Summary

2. Consider Luke 13:10–17 and Luke 14:1–6. What happens in these two passages that disrupts the religious leaders' opinion of appropriate Sabbath activities?
3. What are some statements Jesus makes about disciples in Luke 14:25–35?
4. Often, Jesus intersperses teaching with healing and parables. Record two or three instances of Jesus' teaching in these chapters. Make note of the Scripture references and include who he is teaching and what he is teaching about.
5. What are some examples of interruption or disruption you see in these chapters?

WHAT DOES IT MEAN?

1. What might be some reasons why Jesus sometimes teaches directly and other times teaches with parables?

2. Look at Luke 13:34-35. What might we gather from these verses about Jesus' motivation as he teaches and confronts the people in these passages?
3. What might be the significance of Luke including several different Sabbath healings in his gospel?
4. In Luke 14:25-27 Jesus makes a puzzling statement. What do you think he is trying to convey in these verses?
5. What connections could you make between Jesus' statements in Luke 14:25-27 and his examples in Luke 14:28-32?
6. Given the information found in Luke 15:1-2, what might be some reasons Jesus responded with the three parables in that same chapter? How might this have disrupted the thinking of those gathered and listening?

WHAT DOES IT MEAN TO ME?

1. In what ways are you seeking to obey Christ's call to be a disciple? Pray and ask the Holy Spirit to reveal any areas you may be holding back from being obedient as a disciple of Jesus.
2. Like the Pharisees and their frustration at Jesus for disregarding their expectations about the Sabbath, we can sometimes hold tightly to our plans and expectations at the expense of the people Jesus places in our paths. How have you seen that play out in your life? What steps can you take this week to experience disruption of plans or expectations as an invitation to love the people you encounter more deeply?
3. Which examples of interruption or disruption stirred you as you studied these chapters? Take a few minutes to consider why these impacted you and how you might invite the Holy Spirit to interrupt you further.

PRACTICING HAVERIM

- As you studied this passage, where did the Holy Spirit point you?

JOY JOURNAL ENTRY

- In what way did you see joy in this passage of Luke?
- How have you experienced joy this week in your daily walk with Jesus?



CONCLUSION

Jesus uses stories to intrigue his listeners and give them illustrations that might whet their appetite for the truth he brings. While calling people to follow him, he engages purposely with those who see him as a threat. He does not back down from those who desire to end his ministry. In all of this, Jesus proclaims that the Kingdom of God is here.

--Mindi Scerri, Lisa Giller

ENDNOTES:

Armstrong, Stephen. "The Gospel of Luke." *Verse By Verse Ministry International*, 2005, versebyverseministry.org/bible-studies/the-book-of-luke.

Boice, James Montgomery. *The Parables of Jesus*. Moody Publishers, 2016.

ESV Study Bible. Crossway. 2008. Wheaton, Illinois, 60187.

GotQuestions.org. "Gotquestions.Org." *GotQuestions.Org*, 1 Apr. 2002, www.gotquestions.org/. GotQuestions.org. "Home." *GotQuestions.org*, May 12, 2014. <https://www.gotquestions.org/what-is-a-parable.html>.

The New Testament in Its World—NT Wright and Michael F Bird 2019. North America Zondervan Academic. 3900 Sparks Drive, SE. Grand Rapids, MI 49546

NIV Cultural Backgrounds Study Bible. 2016. Zondervan. Grand Rapids, MI 2015955619

IVP New Bible Commentary. "Parables." Inter-Varsity Press April 29, 1994. Downers Grove, Illinois, 60515.

Walton, John H, and Craig S Keener, editors. *NIV, Cultural Backgrounds Study Bible: Bringing to Life the Ancient World of Scripture*. ZONDERVAN, 2016.

Notes

Luke 16:1-19:27

INTRODUCTION

In this lesson, we will continue to Journey with Jesus to Jerusalem. As in our last lesson, Jesus continues to challenge the traditional thinking of the Jewish community. The parables Jesus shares, the stories he tells, and the principles he teaches settle peacefully in the hearts of some while they stir up anger and resentment in the hearts of others. As you read through this portion of Luke, note those who rejoice over Jesus' teaching and those who challenge and reject it. What distinctions can you make between these two groups that might explain how they received or did not receive what Jesus was there to teach? You may find some of what Jesus teaches challenging, and that is ok. The question is . . . what will you do with it? What type of hearer will you be as you Journey with Jesus to Jerusalem?

As with our last lesson, you may find reading through the "What Does It Say" questions helpful before reading this lengthy passage. Make notes and answer these questions as you go about your reading. Most importantly, before you begin, pray. Here's a prompt you may find helpful. "Open my eyes, that I may behold wonderful things from your law." Psalm 119:18

PRACTICING HAVERIM

- What sticks out to you from this passage?
- What questions come to mind that you would like to answer?

WHAT DOES IT SAY?

1. Do a quick scan of Luke 16-19:27. Fill in the chart on the next page with information about any parables you find. You may only see an audience listed for some parables.

Parable	Reference	Audience	Summary

2. What are some things Jesus says immediately following the parable of the rich man's manager in Luke 16?

3. How are the Pharisees described in Luke 16:14-15 and Luke 18:9?

4. What does Jesus tell the disciples in Luke 18:31–33?
5. What things are we told about Zacchaeus in Luke 19:1–10?
6. What are some ways the interaction between Jesus and Zacchaeus (Luke 19:1–10) differs from that of Jesus and the rich ruler (Luke 18:18–23)?

WHAT DOES IT MEAN?

1. Review your answer to question #2 under What Does It Say. Choose one of the statements you recorded. Explain why Jesus may have made this claim and what you think he meant by this statement.
2. Read Luke 18:1 and the parable that follows. Considering that Jesus is making his way to Jerusalem, why do you think he chooses to speak this to the disciples at this particular time?

Luke 18:1-8

A judge was one of the most powerful people in Jewish society. Since the Romans had conquered the Jews, all the powerful governmental positions were held by Romans. So, the only positions of power available to the Jewish society were the judges of the Jewish Law, the Torah. So, this man was about as powerful as a Jew could have been in Jesus' day. This judge was said to be unrighteous. This is pretty dramatic when you consider that his role is to judge according to God's law. Today you wouldn't be very surprised to find judges who don't fear God nor respect men. But in Jesus' day it would have been a bit scandalous to hear of such a man.

-Stephen Armstrong, Verse By Verse

3. What might be some reasons Luke chose to include the story about Zacchaeus in his gospel account?

4. Consider Jesus' various interactions with the Pharisees and his interactions with the rich young ruler and Zacchaeus. What are some ways Jesus may have disrupted their ideas surrounding riches, possessions, and wealth concerning salvation, justification, and righteousness? (You might find the simple definitions in the text box below to help answer this question.)

Salvation – deliverance from danger or suffering. To save is to deliver or protect. The word carries the idea of victory, health or preservation.

Justification – to declare righteous. Justification is an act of God whereby he pronounces a sinner to be righteous because of that sinner's faith in Christ.

Righteousness – behavior that is morally justifiable or right. The Bible's standard of human righteousness is God's own perfection in every attribute, every attitude, every behavior and every word. Thus, God's laws, as given in the Bible, both describe his own character and constitute the plumb line by which he measure human righteousness.

-www.gotquestions.org

WHAT DOES IT MEAN TO ME?

1. Think of all that the Lord Jesus has entrusted to you as a manager or steward. Being honest with yourself, how well do you feel you are handling what God has entrusted to you? What changes or adjustments might the Holy Spirit be prompting you to make so that you are faithful as a manager or steward of God's good gifts?
2. Think of a time you have read something in Scripture, and you didn't understand it until a later time, like the disciples in Luke 18:34. Why do you think the meaning was hidden from you at first, and how did the later understanding of that verse, encourage you or strengthen your faith? What did this experience teach you about God?

3. Looking back at our two previous lessons, which parable, story, or teaching from Luke 9:51-19:27 has “disrupted” your thinking? How will you respond to the gentle conviction of the Holy Spirit as a result of this disruption?

PRACTICING HAVERIM

- As you studied this passage, where did the Holy Spirit point you?

JOY JOURNAL ENTRY

- In what way did you see joy in this passage of Luke?
- How have you experienced joy this week in your daily walk with Jesus?



CONCLUSION

We conclude this section of Luke just before Jesus’ triumphal entry into Jerusalem. Though they had been told, Jesus’ disciples and many others still didn’t understand what was ahead and how significant this Journey with Jesus had been. Not long from now, many would look back and begin to understand the weight and importance of Jesus’ teachings, parables and healings. As we often experience with

the Scriptures, they too must have felt like they were peeling back layer after layer, revealing more and more of the truth of God's Kingdom come here on earth as it is in heaven. Sadly, many others would continue in their unbelief with closed ears and closed hearts. In doing so, they would not enter in and experience the Kingdom of God. I pray that each of us will reflect on this Journey with Jesus to Jerusalem, having open ears to hear and open hearts to receive what the Holy Spirit desires to do in each of us.

--Mindi Scerri

ENDNOTES:

Armstrong, Stephen. "The Gospel of Luke." *Verse By Verse Ministry International*, 2005, versebyverseministry.org/bible-studies/the-book-of-luke.

Boice, James Montgomery. *The Parables of Jesus*. Moody Publishers, 2016.

ESV Study Bible. Crossway, 2011.

GotQuestions.org. "Gotquestions.Org." *GotQuestions.Org*, 1 Apr. 2002, www.gotquestions.org/.

Walton, John H, and Craig S Keener, editors. *NIV, Cultural Backgrounds Study Bible: Bringing to Life the Ancient World of Scripture*. ZONDERVAN, 2016.

Notes

Luke 19:28-21:38

INTRODUCTION

Before you begin this lesson, take a minute to come before the Lord and humbly ask for guidance from the Holy Spirit. Pray for wisdom as you seek his truth and, as always, to know and love him a little more today than you did yesterday.

Now, come along with me (Doran) as we Journey with Jesus from Jericho, headed to Jerusalem, with a brief stop in Bethany to prepare for his triumphal entry into Jerusalem. Jesus will strike a nerve in Jerusalem with many religious and political leaders. He will significantly interrupt their way of life as He challenges them on their beliefs, leadership, and faith. Journey with Jesus as He laments over the very people and city these leaders have claimed to shepherd. As you read Jesus' words about what is to come, find joy, my sisters, that if you have given your life to Jesus, you are on the path with your Savior, the One True God, Jesus Christ.

WHAT DOES IT SAY?

1. When Jesus drew near to Bethpage, what did He tell the disciples to do? What happened when they went to do it?
2. Continuing to Jerusalem, what did Jesus say as he looked at Jerusalem and wept over it?
3. Jesus continues to the temple. What happened there as Chapter 19 closes?
4. Luke 20: 1-40. As Jesus is teaching and preaching the gospel, some scribes and Pharisees question Jesus, trying to trip him up. What are some questions they ask Jesus?

5. In the Parable of the Wicked Tenants in Luke 20:9-18, what happened to the servants and the son when they visited the owner's vineyard?
6. What does Jesus say in response to the Sadducees' questions regarding the wife in the resurrection (Luke 20: 27-40)?
7. Chapter 21 is heavy. What are some of the events that Jesus says will occur prior to the coming of the Son of Man?
8. What does Jesus say to encourage his disciples during this time?

WHAT DOES IT MEAN?

1. When we think of the triumphal entry, we often focus on the fact that Jesus rode in on a donkey and that this fulfilled the prophecy of Zechariah 9:9. What might we learn from the experience of the two disciples whom Jesus sent to acquire the colt?
2. In question 2 in What Does it Say, you read about Jesus lamenting over Jerusalem. Reread Luke 19:44 and then read 1 Peter 2:11-12. What might "day/time of visitation" mean, and why is it important?

3. Luke 20:1 says Jesus taught the people in the temple and preached the gospel. As Christians, we believe "the gospel" is the news of Jesus' life, death for our sins, and resurrection. While this is undoubtedly true and of utmost importance, read the following from Mark 1:14-15:

Now, after John was put in prison, Jesus came to Galilee, preaching the gospel of the kingdom of God, and saying, "**The time is fulfilled, and the kingdom of God is at hand. Repent, and believe in the gospel.**" (For similar verses, see Luke 4:43, Luke 8:1, Matthew 4:23, 9:35)

How might this expand your idea/understanding of what Jesus preached as "the gospel"? Why might this have prompted the scribes to question Jesus as they did in 20:2?

4. Looking again at the Parable of the Wicked Tenants, fill out the chart below. Who is the audience, and why might this parable interrupt their way of life?

"Character" in the Parable	Who/what it represents.
Vineyard Owner (Man who planted the vineyard)	
Vineyard	
Tenants	
Servant(s)	
Son of the Vineyard owner	

5. In Luke 21, we learn the widow put all she had in the treasury. Before that account, in Luke 20, we see Jesus cleansing the temple. If Jesus knew the temple and the religious system were corrupt, what might be some reasons He didn't return the money to the widow or stop her from giving in the first place?

6. Jesus speaks the parable of the Fig Tree in Luke 21 when discussing the end of the ages. Reread Luke 21: 29-36. Why might this parable be so important? What might this tell the disciples (and the reader)? How does the parable relate to Luke 21: 34-36?

WHAT DOES IT MEAN TO ME?

1. Jesus told the disciples to go and get a colt. He told them exactly what would happen. The disciples obeyed, and it came to pass exactly as Jesus had stated. As you go through the next week, how can you take comfort in the faithfulness of God's word and what it means to be obedient to his word?

2. Jesus tells the Sadducees that those who are counted worthy to attain the age of the resurrection will not marry or be given in marriage. Jesus continues to say that they (those counted worthy) are sons of God.

Consider John 1:12:

But as many as received him, to them he gave the right to become children of God, to those who believe in his name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

If you are a new believer, what questions do you have about what it means to be a child of God? (Your facilitator would love to talk with you and with you search out the answers for these questions!)

If you have been walking with Christ for a while and have been in his word, what can you share about what it means to be a child of God? What promises of God are you holding to in the circumstances you are currently experiencing? Note scripture references, if possible.

3. We have been discussing the joy of the Lord. Often, it is hard to equate "joy" with the circumstances of our lives. What have you come to understand (since beginning this study of Luke) about what it means to have the joy of the Lord? When reading about the signs of the end of the age, how can this joy bring you comfort and peace?

PRACTICING HAVERIM

- As you studied this passage, where did the Holy Spirit point you?

JOY JOURNAL ENTRY

- In what way did you see joy in this passage of Luke?
- How have you experienced joy this week in your daily walk with Jesus?



I encourage you to further your study with a look at the use of "vine" and "vinedresser" throughout scripture. Here is a brief overview of the importance of these terms, based on the study of John 15:1-8. I have bolded the scriptures referenced for your easy reference.

The Vine and the Vinedresser **(E. Radmacher)**

Study carefully John **15:1**. What is Jesus saying with the imagery of the "vine" and "vinedresser"? Who are the vine and the vinedresser?

Jesus begins his analogy of the vine and branches by saying that He is the "true vine" and God the Father is the "vinedresser" (or husbandman). He has mentioned the Father twenty-three times already in the immediately preceding context. Now He pictures the loving care of his Father for Him and the disciples through the picture of a vinedresser's concern for his plants.

A vinedresser, or husbandman, is more than a mere farmer. Grapes are more than an annual crop. The vinedresser's grape vines remain with him for decades. He comes to know each one in a personal way, much like a shepherd with his sheep. He knows how the vine is faring from year to year and which ones are more productive or vigorous than others. He knows what they respond to and what special care certain one's need. Every vine has its own personality. And the vinedresser comes to know it over the years. The vinedresser cares for each vine and nurtures it, pruning it the appropriate amount at the appropriate times, fertilizing it, lifting its branches from the ground and propping them or tying them to the trellis, and taking measures to protect them from insects and disease. (1)

So, when Jesus calls his Father the Vinedresser, He is describing Him in terms of his relationship and attitude as well as his actions in the lives of the disciples. We cannot stress enough how important it is to recall the attributes and actions of the Father from the previous context. To call Him a vinedresser is to tell them He cares for them personally and is wise to know exactly what to do to make them fruitful. With such a Vinedresser, the branches can experience complete confidence and security.

When Jesus describes Himself as the vine, He calls Himself the "true" vine. By "true" He means, "genuine." But why does He use this picture of Himself? And, what does He mean by this? He uses the definite article to describe Himself and thereby says I am "the" vine, not "a" vine. This use of the article may indicate that He has a specific image in mind. He is "the" true vine in contrast to something that the disciples might consider the true vine. This emphasis may indicate He is alluding to something in Scripture to which the disciples would be familiar.

Why a "vine" rather than other plants? In the Old Testament the imagery of a grapevine is used to describe Israel. But it does not just designate Israel as a nation. It describes Israel in its relationship to God. For example, in **Psalms 80:8** Israel is described as a vine that God brought out of Egypt and planted in the land of promise. In verse fifteen the nation is then compared to a vineyard belonging to God. In this lament psalm, where the Psalmist prays to God to restore the nation, his emphasis is on God's relationship with the nation as the one who cares for it. Isaiah used the same imagery to describe Judah's relationship with God. In **Isaiah 5:1-7** the nation is described as the "vineyard of the LORD of hosts and 'the men of Judah' as 'His pleasant plant.'" But in Isaiah, the nation is guilty and unfruitful, facing judgment. In **Jeremiah 2:21** God addresses the nation and says that He planted them "a noble vine" but they had turned from Him and become a "degenerate plant of an alien vine." Thus, the Old Testament imagery of Israel as a vine repeatedly focuses on God's care for the nation in light of their failure.

Jesus' use of "true" to describe Himself as the "vine" God cares for can be very well alluding to the nation's failure and to the fact of his good relationship with God. Where the nation failed God, Jesus had been the complete embodiment of everything they were supposed to be. This same concept is evident in the first chapters of Matthew. There, Matthew describes Jesus' early life and experiences before beginning his ministry as a parallel to Israel's history. Where Israel came out of Egypt to the Promised Land; so did Jesus. Where they were tempted for forty years in the wilderness, and failed, Jesus was tempted for forty days without failing. There are other parallels as well.

...Having noted the analogy, we need not to attempt to draw too many parallels or contrasts between Israel and Jesus. Rather, we need only recognize that Jesus, as Messiah, does indeed embody everything Israel should be. But, that having been said, the point of the analogy has to do with the nature of the vine, not with the past or present life of the nation. And so, as we listen to the words of Jesus we need to look to the first century viticulture in Israel in order to understand his message through this parable. We need to see what the disciples were seeing.

Helpmewithbiblestudy.org

CONCLUSION

Joy, even in life interrupted. Walking with Jesus will be a lifelong journey of interruptions as the Lord continues to prune (us) the very branches that cling to Him, the vine. As Jesus told the Pharisees and Sadducees in no uncertain terms, those who choose their own path to righteousness will not see the Kingdom of God. Yet for those who choose to walk with the Lord Jesus, to surrender their life to do it his way... oh, what joy! With the true knowledge of the Lord and Savior Jesus, do you find yourself intentionally sharing the good news or shying away? Will you join me in prayer to be bold and more intentional about sharing the good news of the gospel this week and every week and spread the joy of living and walking alongside our Lord and Savior, Jesus Christ?

--Doran Buchman

ENDNOTES:

Crossway. ESV Student Study Bible : English Standard Version. Wheaton, Illinois, Crossway, 2011.

Dr. David Jeremiah. The Jeremiah Study Bible, NKJV: Black Genuine Leather W/Thumb Index. Worthy Books, 26 Nov. 2013.

"The Vine and the Vinedresser." [Helpmewithbiblestudy.org](http://helpmewithbiblestudy.org), helpmewithbiblestudy.org/1God/NamesVinedresser_Radmacher.aspx. Accessed 2 May 2024.

Notes

Luke 22:1-71

INTRODUCTION

My (Angela's) career had me focused on finding the risks and disruptions in the process so they could be fixed with enhanced controls. Luke Chapter 22 is full of problems and disruptive situations: betrayal, arguing who is greatest, falling asleep on the job, unjust arrest and beating, false accusation, falling victim to a religious council not following its own rules... so much in that one chapter needs fixing! And what a challenging chapter in which to find joy. But God is so good; he tells us how to fix the problems and shows us where joy is to be found. God had a plan for a better "process": servant leadership is better than positional leadership, future leadership rewards based on staying with Jesus, restoration before a fall (Peter), and an amazing example of obeying the Father's will even unto death. Best of all, this chapter provides a way via Holy Communion to recall Jesus' death and promise to come again, to be grateful for God's wonderful gift to us, and to be JOYFUL as we meet with Christ and the body of believers.

Relish your joyful journey, with all its disruptions, praying as you read Luke 22 that the Holy Spirit will lead you into all truth.

PRACTICING HAVERIM

- What sticks out to you from this passage?

- What questions come to mind that you would like to answer?

WHAT DOES IT SAY?

1. What disruptions were happening among the chief priests and scribes and with Judas Iscariot as Luke Chapter 22 opens, specifically in verses 1-6?

2. Luke's account of the Last Supper has Jesus mentioning to his disciples what is about to happen to him in almost every sentence. Identify these statements in Luke 22:15-22.

3. Briefly outline from Luke 22:24-34 what the disciples did and heard as well as Jesus' comments after they ate the Passover meal.

4. What were Jesus' actions during prayer in the Garden of Gethsemane as recorded in Luke 22:41-44?

5. While Jesus was being held in custody in the high priest's house, what disrespectful things happened to him (Luke 22:63-65; also reference Matthew 26:67, 68 and Mark 14:65)?

6. Despite self-incrimination being illegal via the Law, the Jewish leaders used his words to find Jesus guilty. Recount the final Q&A between the council and Jesus in Luke 22:67-71.

WHAT DOES IT MEAN?

1. What could be some reasons why Judas Iscariot sought to betray Jesus, the man he had been following for quite some time now, and who was a leader (managed the funds) in the group of disciples?
2. The Old Covenant – think exodus, Ten Commandments, the Law, the Temple & rituals – was instituted with burnt offerings and sacrificed peace offerings (Exodus 24:5-8) and with many festivals. Among these is the Passover Feast, which included the sacrifice of an unblemished lamb. In Luke 22:20, after Jesus and the disciples had eaten, Jesus took a cup and said to his disciples, "This cup that is poured out for you is the new covenant in my blood." How would you describe what Jesus meant by "new covenant"?

The Cup in the Passover and Lord's Supper

It is helpful to look at how the cup functions in the Passover celebration and Lord's Supper. These rituals use actual drinking cups in a figurative way, linking them with spiritual meanings. During the original Passover, each Israelite household slaughtered a lamb and marked their doorposts with its blood to protect them from the destroying angel (Exodus 12). God commanded them to eat the Passover meal annually to remember and re-experience his mighty deliverance (Exodus 12:14).

A key feature of the Passover liturgy was drinking four ceremonial cups of wine:

- The cup of sanctification – setting the meal apart as holy to God
- The cup of plagues – remembering God's judgments on Egypt
- The cup of redemption – commemorating Israel's rescue from slavery
- The cup of praise – giving thanks and praise to God

This ritual use of cups vividly impressed on the Israelites' minds how God redeemed them from Egypt. The cups served as tangible symbols reactivating their spiritual memory.

When Jesus instituted the Lord's Supper, he drew on this rich Passover imagery. As they ate the Passover meal together, Jesus transformed its meaning (Luke 22:14-23). He took the third cup of redemption and declared it represented his blood poured out to rescue us from the slavery of sin: "This cup is the new covenant in My blood, which is shed for you." (Luke 22:20 NKJV). In the same way, we take the cup in the Eucharist to remember and participate in Christ's salvation obtained through the shedding of his blood. Its symbolic meaning is renewed and deepened in light of the cross.

In summary, we've seen the diverse biblical symbolism connected with the cup:

- It often signifies God's judgment, wrath, fury and punishment against sin.
- The cup also represents suffering, trials and persecution allowed by God.
- At the cross, Jesus drank the ultimate cup of judgment on our behalf.
- Now the cup stands for the redemption and blessings we have through Christ's sacrifice.
- It can depict divine commissioning and calling to Christian ministry and mission.
- In prophetic visions, the cup reveals God's coming judgment on wicked nations.
- The Passover and Lord's Supper use actual cups as symbols of salvation.
- By frequently meditating on the cup in Scripture, we are reminded of God's holiness and justice, Christ's sacrifice for us, and the blessings we enjoy through his death. This powerful biblical metaphor deepens our understanding of God's redemptive mission and our place in it.

So next time you drink a cup of juice or water, remember the profound spiritual truths it represents in God's Word! Let this common object spur you to reflect on the wonders of the cross and God's

3. Jesus speaks explicitly to Peter in Luke 22:31-32. He tells Peter that Satan has asked for permission to trouble all the disciples (the Greek word for "you" in verse 31 is plural.) However, Jesus indicates he is praying specifically for Peter (the Greek word for "you" in verse 32 is singular) that when Peter returns to his faith, Jesus asks Peter to "strengthen your brothers." Why do you think Jesus selected Peter from among the disciples to bestow this request?

4. The one hour Jesus spent praying in the Garden of Gethsemane (Luke 22:41-44) leaves us speechless: only Luke mentions the words "agony" and that "his sweat became like great drops of blood" falling to the ground, a condition likely known as hematidrosis, which under conditions of great stress can cause the tiny capillaries in the sweat glands to rupture, thus mixing blood with perspiration. How would you describe what Jesus may have been thinking as he prayed, his request of the Father to remove "this cup," and his suffering?

5. Notwithstanding the physical pain of being beaten (hematidrosis also results in the skin becoming incredibly tender and fragile, making touch and beatings more painful) during his trial with the Jewish leaders, contrast Jesus' mental and emotional condition from question #4 above to what he may have been thinking during the trial from Luke 22:66-71.

WHAT DOES IT MEAN TO ME?

1. Even though Judas was already determined to betray Jesus, he was in attendance at the Last Supper. Judas participated in the fellowship of the meal and the conversation between Jesus and the other disciples that evening. It is easy to be shocked by this hypocrisy, yet there are other actions in our daily lives that equate to denying Christ. To disobey him is to deny his love, to distrust him is to deny that he is truth, and to reject his authority is to deny his deity. How do your words and actions show your belief, love, and trust in Jesus as the Second Person of the Triune God?
2. Can you recall a time when you were accused of something for which you were not to blame? Describe your actions, how you felt during the situation, and your thoughts about it now. What can you learn from Jesus' life and his responses and actions from his incorrect guilty verdict?
3. If you knew that tonight would be your last night on earth and that your life would end painfully and tragically the next day, how would you spend the night? Assuming your fate was sealed, how would you spend your final hours?

The decision Jesus faced on his last night... he made no attempt to alter the events he knew were coming. Nor did He spend the hours "getting his affairs in order." Instead, he chose to spend his final hours with His disciples, sharing a meal and encouraging them about life in his absence. But one act has come to characterize his final hours with his disciples: Jesus knelt down and bathed their dusty feet. He explained to them that he was setting an example for them to follow (John 13:14-15). And he explained that leadership is marked by servanthood. Of all the things Jesus could have done on that final night, he chose to serve his disciples - a final illustration of the very purpose for his coming to earth (Mark 10:45; Philippians 2:7,8).

Jesus chose to illustrate servanthood on his final night of life. If service to others was the priority of his life, consider the joy you bring to others, to yourself, and to Jesus when serving others is a priority in your life.

PRACTICING HAVERIM

- As you studied this passage, where did the Holy Spirit point you?

JOY JOURNAL ENTRY

- In what way did you see joy in this passage of Luke?
- How have you experienced joy this week in your daily walk with Jesus?



CONCLUSION

I awake at 3:30 am early Friday morning of Holy Week 2024; I have trouble going back to sleep, but I do what usually helps – prayer. But then my heart fluttered as I recalled what Jesus was going through at that time, 2000+ years ago. I can't even imagine the pain, sorrow, disappointment, humiliation, and anguish of those hours after midnight through 3:00 pm Friday. I could have spiraled into shame and been desperate for forgiveness, but I recall his mercy and willingness to do the Father's will and die for me (for you and his church) to reconcile us to the Father. My silent voice in the night thanks him for his sacrifice, and I give him grateful praise and glory. Those thoughts send me back to sleep until I wake up a few hours later refreshed, knowing my Creator God loves me, and it is my duty to walk joyfully into the new day, letting his light shine in my thoughts, words, and actions. Please join me today in doing the same.

--Angela Cardoso

ENDNOTES:

Chronological Life Application Study Bible, New Living Translation (Illinois: Tyndale House Publishers, Inc., 2007)
ppg 1453-1474

The New Inductive Study Bible, English Standard Version (Oregon: Harvest House Publishers, 2013) ppg 1777-1780

Pastor Duke Taber, <https://viralbeliever.com/what-does-the-cup-represent-in-the-bible>

What Is the Mosaic Covenant? Bible Meaning Explained (christianity.com)

<https://www.compellingtruth.org/old-covenant-vs-new-covenant.html>

<https://theologetics.org/2017/07/21/hematidrosis-did-jesus-sweat-blood/>

David Jeremiah, *Walking With Jesus* (San Diego, CA: Turning Point, 2023), pgs. 92, 98.

Thomas W. Davis, <https://www.biblestudytools.com/dictionary/cup/>

Notes

Luke 23:1-56

INTRODUCTION

Luke 23 is a poignant chapter that captures the essence of the greatest sacrifice ever made in human history: God giving His only Son as a propitiation for our sins. This chapter takes us through the harrowing yet redemptive journey leading up to the crucifixion of Jesus Christ. It begins with Jesus being brought before Pontius Pilate and King Herod, accused of blasphemy and insurrection despite his innocence. Despite the lack of evidence, the crowd demands His crucifixion, and Pilate reluctantly consents.

As Jesus is led to Golgotha, bearing His cross, we witness crucial moments that underscore His immense suffering and unwavering love. Alongside Him, two criminals are also condemned to die. This imagery of Jesus, the sinless Son of God, flanked by sinners, epitomizes His mission to save the lost. Despite His own agony, Jesus utters a profound prayer, "Father, forgive them, for they know not what they do" (Luke 23:34), showcasing His boundless compassion even for His persecutors.

The moment reaches its climax with Jesus hanging on the cross between the two criminals. One mocks Him, while the other, recognizing his own guilt, pleads for mercy. Jesus responds, "Truly, I tell you, today you will be with me in paradise." (Luke 23:43)

In this occurrence, we see the embodiment of divine grace and forgiveness. Jesus, enduring unimaginable pain, extends forgiveness to a repentant sinner, affirming that redemption is available to all who seek it. His death on the cross is a moment of immense sacrifice and a profound declaration of God's love and mercy for humanity.

Begin your study time with prayer, asking the Holy Spirit to bring understanding as you read Luke 23.

PRACTICING HAVERIM

- What sticks out to you from this passage?
- What questions come to mind that you would like to answer?

WHAT DOES IT SAY?

1. In Luke 23:1- 7, what accusations were made against Jesus by the crowd?
2. What decision did Pilate make concerning the accusations brought against Jesus?
3. In Luke 23:18-25, the crowd collectively shouts, "Away with this man," and "Crucify him!" prompting Pilate to ask three times about the accusations against Jesus. As the crowd's voice grew louder, who did they demand Pilate to release? For what offense was this prisoner condemned?
4. According to Matthew 27:27-31 and Luke 22:63-71, in the twelve hours before his crucifixion, what physical suffering did Jesus endure, and what emotional strain did he face? Given his state, who would carry Jesus' cross?
5. What does Luke tell us about the men crucified with Jesus? What do they say to Jesus?
6. What does Jesus say as he is crucified while the soldiers cast lots for his garments?

WHAT DOES IT MEAN?

1. Jesus was falsely accused over and over again leading up to his crucifixion. What might be some reasons Jesus chose not to respond to the cries of his accusers?
2. Look back at Jesus' responses to Satan in Luke 4:1-13; also consider Hebrews 12:1-2. What are some insights these passages might give us about how Jesus endured the slander and torture as he was being led to his death and was able to forgive those involved, even when they did not ask for forgiveness?
3. What do the words of each of the criminals indicate they believed to be true about Jesus?
4. In Luke 9:23-28, Jesus tells his disciples they must be willing to take up their cross. Heading toward the crucifixion, Simon of Cyrene is conscripted to carry Jesus' cross. What thoughts come to mind as we consider Jesus' command to take up our cross in light of the reality of Simon of Cyrene carrying Jesus' cross?

WHAT DOES IT MEAN TO ME?

1. Navigating relationships, challenges, and hardships can sometimes leave you feeling drained, hollow, and shattered. Christ's sacrifice on the cross epitomized love and forgiveness. How can this unconditional love be shared with others, even when it may seem illogical?
2. When your heart is heavy, and the wounds run deep, how might you use the cross imagery as a hopeful reminder to offer forgiveness when someone does not ask or acknowledge the need for forgiveness?

PRACTICING HAVERIM

- As you studied this passage, where did the Holy Spirit point you?

JOY JOURNAL ENTRY

- In what way did you see joy in this passage of Luke?
- How have you experienced joy this week in your daily walk with Jesus?



CONCLUSION

"Forgiveness is not made possible by our determination. Forgiveness is made possible by our cooperation with what God has already done for us." (TerKeurst)

The lesson from Luke 23 is a powerful testimony of extending forgiveness to others and embracing it as a pathway to internal growth. Just as Jesus forgave those who wronged him and the repentant criminal beside him, we are called to forgive those who wronged us. This act of forgiveness is not merely a gesture of goodwill but may be a profound disruption that mirrors the divine grace we have received. By forgiving others, we release ourselves from the chains of bitterness and resentment, allowing our hearts to heal and grow so that we may find joy in the journey as we recognize our own need for forgiveness.

--Allycia Brown

ENDNOTES:

What Am I Supposed to Do With All the Hurt? – FaithGateway Store. <https://faithgateway.com/blogs/christian-books/what-am-i-supposed-to-do-with-all-the-hurt>

Notes

Luke 24:1-53

INTRODUCTION

Luke chapter 24. The Resurrection and Ascension of our Lord and Savior. We've spent many chapters discovering who Jesus is—leaning into the Joy of his journey on earth with his family, disciples, followers, and even those who persecuted him. Jesus is our ultimate example of finding joy in our journeys. Through valleys and on mountain tops, in the garden and through the storms, until our final days, walking with Jesus is our example. I hope in studying this last lesson of Luke, you will find joy in your journey.

Take some time to read through Luke 24. Ask the Holy Spirit to give you understanding.

PRACTICING HAVERIM

- What sticks out to you from this passage?
- What questions come to mind that you would like to answer?

WHAT DOES IT SAY?

1. What are some things the first 6 verses reveal to us about the morning Jesus' tomb was found empty?
2. List those who were present at the first discovery of the empty tomb.

3. In Luke 24:6, the angels say, "He isn't here! He has risen from the dead! *Remember* what he told you in Galilee." Read Luke 9:22,44; Luke 17:25; and Luke 18:31-34. List some things that Jesus says will happen.

4. In what places and to whom did Jesus appear in this chapter? Fill out the chart below with your answers.

Place	Who

5. What do you notice about Jesus' resurrected body and what it is able to do?

6. Read Luke 1:8 and Luke 24:53. What similarities do you see between how the book of Luke begins and ends?

Jesus' Body

"It was the same, yet different – a mystery which we shall perhaps never unravel until we ourselves share the same risen life. But the fact that they couldn't recognize Jesus at first seems to have gone with the fact that they couldn't recognize the events that had just happened as the story of God's redemption."

--N.T. Wright, *Luke For Everyone*

WHAT DOES IT MEAN?

1. In Luke 23:55, the women are the last to be with Jesus' body. What could the significance be in women also being the first to discover Jesus' body was not in the tomb?
2. Look back through the passage and highlight words or phrases that might describe how the apostles/disciples in the story felt. In your own words, explain how you might have felt if you had been a follower of Jesus at this time. It may be helpful to look back at the emotion wheel found on page 57.
3. What in these passages helps you better understand how suffering (an often unwelcome disruption) can lead to joy?

4. Because we know that Jesus' crucifixion and resurrection bring redemption, how might our description of what happened to Jesus differ from the two apostles on the road to Emmaus? (Luke 24: 20b-21a)

5. Luke 24:31 says that "suddenly their eyes were open." What do you think their eyes were open to?

The woman was convinced. She saw that the tree was beautiful and its fruit looked delicious, and she wanted the wisdom it would give her. So she took some of the fruit and ate it. Then she gave some to her husband, who was with her, and he ate it, too. At that moment their eyes were opened, and they suddenly felt shame at their nakedness. So they sewed fig leaves together to cover themselves.

-Genesis 3:6,7

The first meal recorded in the Bible is one that leads to death. The two, Adam and Eve eat a meal of rebellion that leads to despair, shame and a realization of what was lost. In Luke we learn of the first meal of a new creation. Jesus breaks the bread with two of his apostles, who upon receiving the bread realize the curse of death is broken. This new life, redeemed by the one whose blood washes away shame, has begun. Jesus, our second Adam, restoring salvation.

WHAT DOES IT MEAN TO ME?

1. Spend time in prayer asking the Lord to help you remember something he taught you about himself. When praying about this, ask the Lord if he might have any more understanding or "eye-opening" for you around that attribute of his.

2. Considering your answer to question # 2 WDIM, think of some things currently happening in your life that are confusing, unknown, scary, or questionable but could also be viewed as good, joyful, and life-giving. How could reading this story of Jesus' resurrection help you to shift your mindset towards what the Lord might have for you in this situation?

3. Think of a time now or in the past when your heart burned like the two apostles on the road to Emmaus. How could God be trying to use that feeling to push you toward greater understanding in a current disruption? When you feel that, how do you respond?

PRACTICING HAVERIM

- As you studied this passage, where did the Holy Spirit point you?

JOY JOURNAL ENTRY

- In what way did you see joy in this passage of Luke?

- How have you experienced joy this week in your daily walk with Jesus?



CONCLUSION

Wow. You've just finished your last lesson in the Book of Luke; well done! Maybe you're like me, and the last few verses of chapter 24 left you a little wanting. Jesus' ascension into heaven is not given many words nor much attention, and it got me thinking...why not? Don't I wish I knew the answer!? There seems to be a little mystery around this part of the story; similarly, I tend to notice things I wish I had a few more answers to in my own story. Wanting answers and understanding are some of our most human desires. But can we be ok with mystery in our journey? Will this study of Luke lead to me finding joy in disruption even when I still don't understand everything, realizing there is more to discover? The JOY of discovery is a gift we've all been given. I hope your journey leads you to joy, even in the most unexpected ways.

--Ashley Fenters

ENDNOTES:

NIV Cultural Backgrounds Study Bible. Grand Rapids, MI: Zondervan, 2016.

NLT Study Bible. Carol Stream, IL: Tyndale, 2017

N.T. Wright, *Luke for Everyone*, (Louisville, KY: Westminster John Knox Press, 2004), 217-221.

Notes

