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This sermon series outline is from:

Preaching on Luke

An overview of the historical background and theology of Luke to help you develop your sermon series and apply it to your hearers.

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Preaching through Luke can be divided into the following pericopes:

Text	Title	Exegetical Idea	Big Idea
Luke 1:1-4	Certainly!	Luke wrote his Gospel so that Theophilus – and all who read it – may be certain of the things they have been taught.	We have a certain record of a certain Christ which gives us certain hope.
Luke 1:5-25	Get Ready	Luke says the promise made to faithful Zechariah and Elizabeth was that Elizabeth would become pregnant and give birth to a son, whose name is to be John, who'll not take wine, be filled with the Holy Spirit from his mother's womb and bring people back to God in the power of Elijah, preparing the way of the Lord.	Praise God that his promise to saints of old prepared the way for the coming of Christ!
Luke 1:26-38	A Notable Name	Luke describes the predicted birth of Jesus Christ that he would be born to Joseph, a descendant of David and to Mary, a virgin by the Holy Spirit, who was visited by an angel and told that she would give birth to a Son who will be given the name Jesus and he will also be called the Son of the Most High and the Son of God who will reign by God's power on the throne of David and Mary was informed of Elizabeth's pregnancy and obediently gave herself to God's will.	We serve the Son of the Most High God who came to save us from our sins.
Luke 1:39-56	Something Worth Singing About	Luke says that what happened at the meeting of Mary and Elizabeth is that upon meeting, Elizabeth was filled with the Holy Spirit and her baby leaped in her womb as confirmation of what has taken place with Mary, that the child in her womb was blessed by the Lord and as a result Mary sang of her belief in what God was doing in her life and body as she praised God for his blessing, mercy, mighty deeds, and care to Israel and its descendants.	God's confirmed promise of a Savior is something worth singing about.

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Luke 1:57-80	Names Matter	Luke shows the significance of naming John the name John that in spite of tradition, Elizabeth and Zechariah obediently named the baby John – and upon this Zechariah’s tongue was loosed – which means “Jehovah has been gracious” and this graciousness is predicted in the coming of the horn of salvation, Jesus Christ, for whom this prophet of the Most High will prepare the way so that people may know salvation.	Names matter because God’s grace matters.
Luke 2:1-20	Low People and High Birth	Luke’s account of the birth of Jesus demonstrate that God chose the lowliest to show his holiness that Jesus Christ is Savior to all kinds of people.	God chooses the lowly to show in his holiness that Jesus Christ is Savior to all kinds of people.
Luke 2:21-40	Father’s Business	Luke’s account of the young Jesus at the temple shows he was fully aware that he is the Messiah, but his parents wondered what it meant, and he was obedient and grew into manhood pleasing his parents and God his Father.	Jesus is Messiah but it’s the Father’s business to help us recognize it.
Luke 3:1-20	Be Prepared	Luke says the purpose of John the Baptist’s ministry was to prepare the way of the Lord by calling Israel to repentance for the forgiveness of sins which yields good fruit in their lives and the people wondered if John was the Christ, but John told them the good news that there was someone more powerful than him who is coming who would baptize them with the Holy Spirit and with fire, and he was put into prison for rebuking Herod.	Prepare yourself for the all-powerful Savior.
Luke 3:21-37	A Sure Thing	Luke’s account of Jesus’ baptism shows that the Holy Spirit descended upon him and his heavenly Father’s favor rested upon him and that from his earthly father he was in the bloodline of the Messiah.	Jesus is Messiah and his confirmation comes from heaven and from earth.
Luke 4:1-13	Powerful Power	Luke’s account of Jesus’ temptation in the wilderness demonstrates that full of the Holy Spirit following his baptism, Jesus affirmed that he is the Son of God by thwarting the devil with the power of Scripture.	The power of Christ and the power of the scriptures are our best arsenal against the devil.

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Luke 4:14-30	Mission Possible	The people in Galilee and Nazareth reacted to Jesus, full of the Holy Spirit, as he taught in their synagogues and reading from Isaiah 61 stated that that Scripture was fulfilled in their hearing and everyone praised him but were cautious of him and Jesus was aware of their skepticism stating that they wanted miracles but he knew like Elijah and Elisha that they were not sent to Israel but to those outside of Israel – and that was his mission – and the people didn't understand his words and tried to kill him but he walked away freely from them.	Jesus' mission surprises even us.
Luke 4:31-37	Demand Over Demons	The driving out of the demon from the man in the synagogue in Capernaum shows that Jesus, as God, has authority over the demonic.	Jesus is God who has authority over the demonic.
Luke 4:38-44	The Great Physician	The healing of Peter's mother-in-law and the healings that follow in Luke 4 shows us that Jesus, as God, has authority over natural sickness – and that to carry out his calling he needed time alone so he could preach the good news of the kingdom of God.	Jesus, our Lord, has authority over our illness.
Luke 5:1-11	The Call to All	The calling of the first disciples demonstrate that upon hearing the teaching of Jesus, Simon is challenged to fish for fish and is astonished with full nets and is then told that he would no longer fish for fish but for men and at this Simon and his companions pulled up their boats on shore and followed Jesus.	Response to the call to follow Jesus takes all that we hear, see, do – and are.
Luke 5:12-16	What the Signs Say	The healing of the man with leprosy shows that the unclean had faith in Jesus and that he has the authority to heal and that this healing is to be confirmed in the prescribed manner yet the news of this miracle spread, prompting Jesus to withdraw to pray.	The signs say that Jesus is who he says he is.

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Luke 5:17-26	Who Can Forgive Sin?	Jesus demonstrates that he not only has the authority to heal but also to forgive sin so that in front of the Pharisees and the teachers of the law Jesus saw the faith of the men who lowered the paralytic through the roof for they trusted Jesus and knew he could heal their friend and on this he first pronounced their sins were forgiven and then, to show that he could both forgive and heal, he healed the paralyzed man in front of everyone's eyes and they all knew that what they witnessed was remarkable, demonstrating that he is God.	Jesus forgives sin.
Luke 5:27-32	What Do You Think?	Luke's conversion and banquet with Jesus show that Jesus' mission was to help those who needed help, not those who didn't.	What we think needs fixing needs no fix at all.
Luke 5:33-39	The Place of Jesus	Jesus answers the question about his disciples not fasting like John's disciples by describing that they are like guests of the bridegroom who don't fast while the bridegroom is with them or as a new patch not to be sewn onto an old garment or new wine poured into old wineskins or drinking old wine, which is better than new wine.	Jesus with us is better than us without Jesus.
Luke 6:1-11	Every Day Lordship	Jesus responds, to the Pharisees and the teachers of the law, to their questioning about the disciples "working" and Jesus healing on the Sabbath for he tells them that he is Lord of the Sabbath.	It's good to do good on the Sabbath – and every day.
Luke 6:12-16	Decisions by Prayer	Jesus went about selecting his disciples by prayer.	Decisions about disciples – and everything else – are best made by prayer.
Luke 6:17-26	Jesus: The Reason to be Happy or Sad	Jesus means, by pronouncing blessings and curses, that those who follow him recognize that they need him and they are blessed but those who don't recognize their need for him are self-satisfied already.	If we know we need Jesus we are blessed but if we don't know we need Jesus we're cursed.
Luke 6:27-36	Love Without Limits	Jesus means, when he tells his disciples to love their enemies, that they are to give to their enemies generously by doing good to them for in so doing, they will be called sons of the Most High who is himself merciful.	Generous love to our foes means we become more like our generous heavenly Father.

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Luke 6:37-42	A Perspective Worth Holding	Jesus tells his disciples not to judge and condemn others because the way one judges will be how one is judged, for, like the blind man, one does not have the knowledge that the teacher has nor does one have clear self-awareness as a hypocrite might think he has.	A careful perspective keeps us careful.
Luke 6:43-45	Outside Right or Wrong	Jesus means, by good and bad trees and fruit, that what a person is like on the inside will show itself on the outside – good or evil.	Don't be fooled, your inside always shows on the outside.
Luke 6:46-49	Foundational Living	Jesus says when people call him "Lord, Lord" they are to do what he says like a man who built a house on a solid foundation facing the floods, for claiming him as Lord and not doing what he says is like a man who built a house on no foundation at all and meets disaster.	Calling Jesus "Lord" is foundational for faithful living.
Luke 7:1-10	Where Faith Looks	The scene of the healing of the Centurion's servant shows that even a Gentile recognized the authority of Jesus and his unworthiness of Jesus' grace, demonstrating a model of faith.	Faith recognizes Jesus' authority.
Luke 7:11-17	Show and Tell	The raising to life of the son of the widow of Nain shows that Jesus is God, for only God can raise someone from the dead.	Jesus has the power over life and death for he is God.
Luke 7:18-35	From Less to Great	Jesus answers John the Baptist's disciples about his own identity and also about John's identity that his deeds of healing, raising people from the dead, and the preaching of the good news demonstrates that those who follow him will be blessed and that John the Baptist was a prophet who prepared the way for the greater, yet that generation failed to recognize either, except those who come as children.	John the lesser points us to Jesus the greater.
Luke 7:36-50	Much Too Much?	The scene of the woman anointing Jesus at Simon's house shows that one who has been forgiven much loves much.	The one who has been forgiven much loves much.
Luke 8:1-15	Rooty, Root, Root	Jesus taught the Twelve, the others with him, and the large crowd that gathered around him about those among whom the Word of God is sown that by means of a parable, there are three different ways in which the seed of God's Word does not or does take root, but only those who have a good and noble heart hear the Word, retain it, and produce fruit in their lives.	The Word of God only takes root in a good and noble heart.

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Luke 8:16-18	Listening to Light?	Jesus means, when he compares a light to listening well, that one who lets the light do its work is like one who listens and listens even more.	Listening to God's Word lets the light in.
Luke 8:19-21	Family Ties	Jesus defines those who are part of his family as those who hear God's Word and put it into practice.	Jesus' family puts God's Word into practice.
Luke 8:22-25	Seeing Clearly in a Storm	The calming of the storm demonstrates the lack of the disciples' faith in recognizing that Jesus is God.	Believe it or not, Jesus is God.
Luke 8:26-39	The Power of Jesus	The healing of the demon- possessed man of Gerasenes demonstrates that Jesus is God over the demonic world.	Jesus is God over demonic powers.
Luke 8:40-56	Doubled Faith	The healing of the woman subject to bleeding and the raising from the dead of Jairus' daughter demonstrates that two people had faith in Jesus to do the impossible and that he is God over illness and death.	Those with faith recognize Jesus for who he is.
Luke 9:1-9	Sent in His Name	The conditions under which the Twelve were sent out by Jesus to preach the gospel were that they were given his power and authority to preach as they totally depended on God, for some who heard would embrace the gospel while others would reject it to which they were ceremonially to shake the dust off their feet and leave them to the Lord, just like Herod, who heard about their preaching and healing but didn't understand that this was from God.	Those who serve under the power and authority of Christ may be accepted or misunderstood.
Luke 9:10-17	Opportunity Knocks	The significance of the feeding of the five thousand follows on the heels of the Twelve preaching the gospel by driving out demons and healing diseases, word had spread of Jesus' popularity so that more than five thousand people gathered to hear Jesus' teaching but now in need of food – which he provided by multiplying the loaves and fishes, demonstrating his own power as God.	The power of Jesus' popularity provides opportunities to demonstrate his power.
Luke 9:18-27	Implications	The implications of Peter's and the disciples' confession that Jesus is the Christ is that they would see him suffer and die and be raised to life, recognizing that this means that they must also give of themselves daily for him, not being ashamed of him.	Confessing who Jesus is has implications on how we live.

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Luke 9:28-36	Transforming Mission	The scene of the transfiguration demonstrates the divinity of Jesus and that his chosen mission was ordained by God the Father, all of which Peter, John, and James did not comprehend.	Jesus' mission may seem incomprehensible but it is biblical.
Luke 9:37-45	Afraid of Faith	Following the disciples' failure to heal the boy with the evil spirit, Jesus rebuked them and healed the boy and then told the unbelieving disciples that he was going to be betrayed – and in light of yet another healing they still didn't understand who he is and what he was going to do – and they were afraid to ask him.	Failure to recognize who Jesus is often springs from a lack of faith and fear.
Luke 9:46-50	Greater Gain	The argument among the disciples about who is the greatest shows that the position of a child is greater than anything else, including welcoming those who are for what Jesus is doing yet not one of them.	Greatness welcomes those who are with us.
Luke 9:51-56	Grace Zone	When rejected help, by a Samaritan village on his way to Jerusalem, Jesus rebuked the disciples for wanting to punish the Samaritan village but went to another village.	Jesus shows grace to outsiders like you and me.
Luke 9:57-62	Fit to Follow	Jesus tells those who want to follow him, as he makes his way to Jerusalem, that one must take stock of what it means to follow him and not look back, otherwise one is not fit to follow him.	Being fit to follow Jesus means we calculate the cost and then focus on him.
Luke 10:1-24	What's It Cost You?	The commission and the result of the commission of the seventy-two Jesus sent out was that they were to preach, heal, and proclaim the nearness of the kingdom of God; and the results were acceptance and rejection (of them and of Jesus), but Satan's authority was challenged and Jesus' authority highlighted as these followers counted the cost and saw things that even kings and prophets were not able to see.	There's a cost to telling others about God's kingdom.
Luke 10:25-37	The Heart of the Question	The heart of the question, that the expert of the law asked Jesus about how one gets eternal life, is that one can give the right answers but live the wrong kind of life and Jesus showed this in the parable of the Good Samaritan.	Right spiritual answers don't mean that you live the right kind of life.
Luke 10:38-42	Gooder and Better	Jesus demonstrates in his encounter with Mary and Martha that serving Jesus is good but learning from Jesus is best, and this is what really matters.	Serve well but learn best!

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Luke 11:1-13	Lessons in Prayer	Jesus teaches his disciples about prayer that they recognize God as a good, holy Father who provides for them, forgives them, and strengthens them and in this they are to be persistent.	Pray persistently to God who is our Father, the one who provides, forgives, and strengthens.
Luke 11:14-28	Making a Point	Jesus tells the crowd when driving out demons and being accused of being an ally of Satan that such an accusation is ludicrous because he doesn't work for both sides – he is from God and is not divided – for God's kingdom has come upon them and as such they need to recognize who he is and obey him, otherwise they may face a worse fate but those who count the cost and hear his word will be blessed.	God's finger points to who Jesus is and we are blessed if we count the cost and obey him.
Luke 11:29-32	No Signs for You!	Jesus condemns his listeners' request for a miraculous sign, in spite of the miracles Jesus had been performing in their midst because they needn't look any further than Jesus to hear God's word for them, for he is the greatest sign of all, as demonstrated in his resurrection, the sign of Jonah.	Reservations about Jesus are resolved in his works, words, and resurrection.
Luke 11:33-36	Lights, Lamps, and Living	Jesus is telling his listeners about a lit lamp that's hidden or a light put on a stand and the eye as a lamp of one's body, that if they recognize Jesus as the light they let him shine and, if healthy, their eyes can see and the light enters but those who refuse light they are in darkness because accepting the light is obedience.	Jesus lights our lives as he calls us to obedience.
Luke 11:37-54	Clean Hands, Clean Heart?	Jesus' response to the accusation by the Pharisees that he's not ceremonially clean because he did not wash his hands prior to eating at the table was that Jesus condemns this extra-biblical practice by the Pharisees by calling their attention to their lack of concern for inward sin by pronouncing "woes" of hypocrisy evident among the Pharisees and the scribes which results in the beginnings of a plot to kill Jesus.	Let your "what you do" be consistent with your "who you are."

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Luke 12:1-12	Opposites Detract	Jesus warns the thousands about the hypocrisy of the Pharisees because what is hidden will be revealed by God, the one who is to be feared for he knows men and women intimately and calls them to recognize the Son of Man (Jesus) against whom nothing can be said and as a result of one's commitment (not hypocrisy) to him, one risks persecution but not without God's provision and the ability to testify to his name.	Commitment to Christ is the opposite from hypocrisy.
Luke 12:13-21	What's in Your Wallet?	Jesus' response to the man concerned about his worry over his share of an inheritance is that one is to guard himself from greed – possessions – that one's life doesn't depend on what one has but on the One who gives them as depicted in the parable of the rich fool, for God the Father gives believers the kingdom and they are to be rich toward others, which reveals their heart.	Our treasure is found in trusting a generous God and because of this, we are generous toward others.
Luke 12:22-34	The Heart of the Mattress	The lesson Jesus draws from the previous parable that he reemphasizes to his disciples that they are not to worry about the minimal, everyday things of life for worry doesn't add anything or accomplish anything of worth but they are to have faith that God the Father will take care of them abundantly for their task is to seek God and his kingdom and be generous to the poor, for God's treasury will not be emptied and that's where believers' heart are to be – in God and his kingdom.	Where your treasure is, there your heart will be also.
Luke 12:35-48	Are You Ready?	Jesus tells his followers that they are to be like people waiting for their master to return from a wedding banquet or a faithful and wise manager because they know the master's will and are to be on guard for any thieves and ready for the Son of Man, for those who are not ready will face severe punishment and those who are ready will be given more responsibility.	Be ready for the return of Jesus or face other results.
Luke 12:49-53	Family Feud	Jesus means that he brings fire upon the earth that by his first coming and impending crucifixion he brings judgement in that families will be divided, some following Jesus, others not.	Jesus' coming and crucifixion causes considerable consequences.

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Luke 12:54-59	Predictable?	Jesus tells his listeners they are to interpret the times in which they live by recognizing that judgement is imminent like their capacity to predict the weather or settle accounts in light of the threat of imprisonment.	Be ready because the forecast calls for thunder and judgement.
Luke 13:1-9	They Get What They Deserve – Or, Do They?	Jesus corrects his followers' understanding about the tragedy of the Galileans and the Siloamites deaths were not necessarily caused by exceptional sin but serve as a reminder that all are called to repent before it is too late, for judgement is coming since God waits patiently for people to repent and produce the fruit of repentance.	We're all in the same spot as God waits patiently for our produce.
Luke 13:10-17	Daily Duty	Jesus was condemned by the synagogue ruler for healing the crippled woman on the Sabbath and Jesus condemned the synagogue ruler for being a hypocrite because, according to the synagogue ruler, healing on the Sabbath is considered to be work, but Jesus argues from lesser to greater that what he did was on par with caring for one's animal, which is done by all on the Sabbath and such healings on the Sabbath are appropriate to frustrate the work of Satan.	Good work in God's name done every day frustrates the devil and furthers the kingdom.
Luke 13:18-21	Big Deal	Jesus explains, when he compares the kingdom of heaven to a mustard seed or yeast, that the kingdom of heaven grows bigger and has a larger impact than what first seems to be the case.	God's influence may seem small but is actually big – very big!
Luke 13:22-30	Surprise!	Jesus responds to a question of whether or not only a few will be saved by telling a mini-parable that underscores the limited opportunity to come to him with the result of some not being admitted to the kingdom while others welcomed with surprising consequences.	Salvation has surprising consequences.
Luke 13:31-35	Clever Consequences?	Jesus says, of the warning by the Pharisees that Herod wants to kill him, that although Herod is a sly fox, he's not as sly as Jesus who intends to carry out his ministry, realizing with grief that he will die in Jerusalem and be rejected by his people, but God will reject them and they will not see Jesus until his second advent.	We might think we're sly but there are consequences for missing who Jesus is.

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Luke 14:1-14	Lord, Lord, Lord!	The three lessons Jesus teaches at the house of a Pharisee on a Sabbath day are that he is Lord over the sabbath, no one is to lord over others, and good lords share with the poor.	Jesus is Lord so don't seek to be Lord but remember that good lords share what they have.
Luke 14:15-24	The Great Invitation	Jesus says the blessed who eat at the feast of the kingdom of God are not those who allow material goods or family to deter them from responding to the call to the kingdom, but the poor and even the Gentiles may talk sentimentally about the blessings of the kingdom, but those who refuse the invitation will not enter the kingdom.	When God invites, don't let anything or anyone get in the way – and you will be blessed!
Luke 14:25-34	Listen Up!	Jesus wants his followers to hear about what it takes to be one of his disciples, to be willing to give up precious relationships by assessing the cost of following him – and, then doing it – otherwise such disciples are good for nothing.	Listen up – make sure you're ready to follow Jesus.
Luke 15:1-7	Lost It!	Jesus tells the Parable of the Lost Sheep, in response to the complaint of the Pharisees that Jesus welcomes sinners and eats with them, to show the Pharisees that his purpose is not to go after the one who needs to repent rather than those who already know righteousness – in this, heaven rejoices.	Try not to get lost in your found-ness.
Luke 15:8-10	The Worth of the Search	The parable of the lost coin signifies that the search for it is worth it, that like a lost sinner who is found, there is rejoicing in the presence of the angels.	The search for lost people is worth a heavenly investment.
Luke 15:11-32	Lost and Found	The parable of the lost sons explains that the wondering son who spent his inheritance was made alive and is found with rejoicing and the son who stayed home found himself wondering about the fairness of the father's grace.	Found-ness is nothing but grace so be careful that it doesn't pass you by.
Luke 16:1-15	Clever You!	Jesus tells his disciples about the use of worldly wealth, that they are to use it shrewdly, trustworthily, and devotedly in the sight of God.	Use your wealth shrewdly, trustworthily, and devotedly as if God was watching – for he is!
Luke 16:16-18	Wealth What?	Jesus tells the Pharisees, when they tried to sidetrack Jesus' teaching on the shrewd, trustworthy, and devoted use of wealth, that these characteristics are part of the preaching of the kingdom, and doesn't in any way go against the teaching of the law, even to the point of upholding the law's teaching on adultery.	Jesus' teaching on wealth connects us to the grand teaching of the Bible.

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Luke 16:19-31	Cashing Out	Jesus is communicating, by telling the anxiety-wrought story of the rich man and Lazarus, that the abuse of wealth prevents eternal reward, so Christ's disciples are to use their money thoughtfully and generously in order to be welcomed into heavenly dwellings, a message that even a miracle will not convince those who rationalize the dictates of the Scriptures or miraculous events.	The way we use our money makes an eternal difference.
Luke 17:1-10	Remember!	The four reminders Jesus gives his disciples in this passage are not to cause people to sin, to be generous in forgiveness, the need of faith to forgive sin, and obedience, not boasting in one's service, is what God expects.	Remember that we are generous givers and receivers when it comes to serving the Lord.
Luke 17:11-19	Thank You Very Much – I Think!	The scene of the ten Samaritan lepers – and the one grateful leper – shows that generous healing from a generous Lord expects a generous response of thanks.	Our generous Lord expects a generous response of thanks.
Luke 17:20-37	Lightening Flash!	Jesus responded to the question about the timing of the coming of the kingdom of God that it doesn't come visibly, nor through false prophets, but the Son of Man will come suddenly like lightening, like in the days of Noah or Lot there will be signs, but first he will be rejected by this generation.	The signs say he's coming but there's more.
Luke 18:1-8	A Spiritual Pain in the Neck	Jesus tells his disciples to pray in light of his second coming, like a widow who persistently asked for justice from her adversary before a judge who eventually granted her request because he was tired of hearing her request, and Jesus said that God is better than the judge who will grant justice quickly but Jesus asks if there is anyone who has such faith as the widow.	Pray persistently with faith because God hears your prayers.
Luke 18:9-14	The Upside Down Principle	Jesus tells those who were confident in their own righteousness and looked down on everyone else that, like in the parable of the Pharisee and Tax Collector, everyone who exalts himself will be humbled but he who humbles himself will be exalted.	Here's the upside down principle: everyone who exalts himself will be humbled but he who humbles himself will be exalted.
Luke 18:15-17	A Kingdom of Kids	When the disciples prevented people from bringing their babies to Jesus he rebuked them and said that the kingdom belongs to those who receive the kingdom like a little child would receive it.	When it comes to the kingdom, we're all kids.

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Luke 18:18-30	How to Become Bankrupt	Jesus responds to the rich young ruler's question, about what it took to inherit eternal life, that although the young man followed the commandments his idol was his money, so Jesus told him to sell all he had and give it to the poor, that it's impossible to enter the kingdom of God without a kingdom perspective on money – but yet, the possible is made possible by God and sacrifice for the kingdom yields eternal riches.	We bankrupt ourselves by giving our all for eternal reward.
Luke 18:31-34	Missed Meaning	The disciples' response to Jesus' prediction of his impending death in Jerusalem was that they didn't understand any of it, which was hidden from them by God.	Even though we know the details of the gruesome story, sometimes we don't want to hear it – or can't.
Luke 18:35-43	When Jesus Got Blindsided	The story of the blind man's healing outside Jericho shows that even a blind outcast is able to "see" that Jesus is the Son of David, the Messiah.	Sometimes it takes a surprising insight to see what we need to see.
Luke 19:1-10	A Son of Abraham – No Way!	The story of the conversion of Zacchaeus shows that a lost, outcast, Jewish extortionist, who abused others with his money and power, who repents from his wayward life, that as a son of Abraham can find salvation in Christ, who came to seek and save what was lost.	Lost outcasts are found in Jesus' family.
Luke 19:11-27	Ten Times Ten	Jesus answers his listeners' thinking that the kingdom of God was going to appear at once since he is near Jerusalem by telling the parable of the ten minas, reminding them that everyone who has, more will be given, but as for the one who has nothing, even what he has will be taken away, showing that it will be a while before the kingdom comes – and with it, judgement.	As we wait his coming, the reward for stewarding our resources well will be graciously given by the King who judges all.
Luke 19:28-44	Straight from the Horse's Mouth	The story of Jesus' triumphal entry into Jerusalem signifies that he is fulfilling prophecy of who he is, that he is king, that the truth of who he is cannot be silenced, that he sadly knew what would soon happen to him and to the city of Jerusalem.	Jesus is the predicted triumphant King.
Luke 19:45-48	A Toss Up	The reaction of the chief priests, teachers of the law, and leaders to Jesus driving out those who were selling in the temple was that they wanted to kill him but were unable to do so because of his favor with the crowds.	Jesus turns our worlds upside down.

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Luke 20:1-8	A Tricky Question	Jesus answers the chief priests and the teachers of the law when they asked him of his source of authority for his teaching and for cleansing the temple in that he counters them by asking them a question about the legitimacy of the baptism of John the Baptist to which they respond that they do not know, but the answer is implied that Jesus' authority and John's authenticity comes from God.	The answer to the question is that Jesus' authority comes from God the Father.
Luke 20:9-19	Three Times Is Not the Charm	The lesson that Jesus wanted to communicate in telling them the parable of the tenants was that again and again Jesus' capstone teaching is rejected and God will reject the righteous and give the kingdom to the Gentiles – and this teaching angered the teachers of the law and the chief priests because they knew the parable was aimed at them.	Sometimes the truth hurts.
Luke 20:20-26	Country Commitment	Jesus responds to the spies sent by the chief priests and teachers of the law who wanted to trap him in rejecting Caesar or paying taxes, which was considered by some to be a compromise of their religion, by telling them that as they hold the denarius they possess coins with Caesar's image and therefore they are to give to Caesar what is Caesar's but since God is above even Roman power, they are to give to God what is God's.	Christians are citizens of heaven first and of their nation second.
Luke 20:27-40	No Fooling Jesus	Jesus' response to the Sadducees' question about levirate marriage and the doctrine of the resurrection, is that he tells them that they don't understand the difference between the present age and the age to come and then demonstrates from their own scriptures to show that God is the God of the living, not the dead, a promised resurrection, to which some teachers responded with approval.	There's no question about it, Jesus promises a future resurrection.
Luke 20:41-47	Turning the Question	Jesus answers his own question to the Pharisees, teachers of the law, and the chief priests about the Son of David and the Lord of David in that he is implying that the Messiah is both David's Son and the Lord of David – Jesus – and that his disciples are to be vigilant of ostentatious religious duties which masks the destruction of others.	Jesus, the Messiah, is the Son of David and Lord of David.

Text	Title	Exegetical Idea	Big Idea
Luke 21:1-4	The Toss of a Coin	Jesus contrasts the piety of the religious leaders by praying lengthy prayers by highlighting the sacrificial piety of a widow who gave two copper coins, giving out of her poverty in comparison to the rich who give gifts out of their wealth.	Piety is sought not bought.
Luke 21:5-37	The Signs Say Something	Jesus responds to the disciples as they beheld the beauty of the temple in Jerusalem and he continued to teach there that the end cannot be calculated but, in the end, that the temple will be destroyed along with such signs as those who will deceive them, but they are not to follow them and other signs include war, earthquakes, famine, pestilences, persecution, betrayal, the fall of Jerusalem, dread, signs in the sun, moon, and stars, fear, terror – then the Son of Man will come bringing redemption for they are to read the signs like a fig tree about to bud knowing that his Word is true, so they are to be on watch, as they will be given the very words and wisdom to speak to stand firm and watch.	Watch, the troubling signs say that Jesus is coming back and we are to be ready.
Luke 22:1-6	The Devil Made Me Do It	The chief priests and the teachers of the law conspired to get rid of Jesus by taking advantage of Satan's entry into Judas so that he would betray Jesus and they would pay him money for the betrayal.	Any conspiracy with Satan has deadly consequences.
Luke 22:7-38	The Real Meal Deal	Jesus deals with the Passover meal by having Peter and John make preparations, by reinterpreting the Passover to signify his death, by reinterpreting greatness, by predicting Simon's infidelity, and by telling them that they will soon be facing opposition.	Be careful not to pass over what the Passover means for Christians.
Luke 22:39-46	The Best Defense	Jesus prayed on the Mount of Olives to instruct his sleepy disciples about the importance of praying to resist temptation (to leave Jesus' cause) and to gain spiritual and physical strength and assurance from God the Father in the midst of his impending arrest and crucifixion.	Prayer is our weapon to ward off Satan and to gain strength to ward off temptation.

Text	Title	Exegetical Idea	Big Idea
Luke 22:47-53	The Real Kiss and Tell	Jesus reacts to Judas' betraying kiss and the ensuing arrest by the chief priests and the officers of the temple guard with an above-it-all calm. He acknowledges Judas' act of betrayal and degradation and instructs the disciples not to use arms, even after the ear of the servant of the high priest is cut off – which he heals – and corrects the temple guard that he was not leading a rebellion but he notes that their actions are in line with the darkness of the Evil One.	Jesus remains above darkness, even when he's arrested.
Luke 22:54-65	I Don't Know Him	Jesus' prediction of Peter's betrayal demonstrated itself in that Peter's testing became a reality by denying Jesus three times but Jesus' look at Peter was the beginning of his restoration for he was so remorseful that he left and wept over his sin.	Rejecting Jesus may lead to remorse and restoration.
Luke 22:66-23:25	That's Your Opinion!	Jesus' trial before Pilate and Herod shows that beginning with the guards (common people), then the council of the elders (religious), next Pilate and Herod (political – even though they were convinced of his innocence), and finally the crowd, none of them wanted to recognize Jesus to be who he is – the Messiah – and they sent him to be crucified, even though he was innocent while a guilty murderer is released.	All levels of society refuse to recognize Jesus to be who he is – the Christ.
Luke 23:26-43	The Crazyiness of the Cross	Jesus' crucifixion unfolded in that his cross was carried by someone else, crowds followed him, and he warned them of the judgement of Jerusalem, and then he was crucified between two thieves – fulfilling prophecy – one of which mocked him, like the soldiers, and the crowds, while the other recognized him as an innocent man, even to be the Christ.	We may not understand it, but Jesus accomplished our salvation on the Cross.
Luke 23:44-49	He Did It!	The occurrences surrounding Jesus' death signifies that judgement is coming for Jerusalem, that the tearing of the veil notes free access to God the Father, that Jesus trusted the Father till the very end, and that the confession by the centurion underscores Jesus' innocence.	Jesus' death accomplishes access to the Father like never before.

Text	Title	Exegetical Idea	Big Idea
Luke 23:50-56	A Bold Decision and Act	The significance of Joseph of Arimathea's request to bury the body of Jesus was that as an admirer of Jesus who disagreed with the verdict against him, Joseph wanted Jesus to receive an honorable burial before the beginning of the Sabbath and since it was the day before the Sabbath, the women did not have time to anoint the body but noted the location of the tomb and intended to wait till the Sabbath was over and then anoint the body.	Followers of Christ may risk their reputation.
Luke 24:1-12	Changed Your Mind Yet?	The events that surrounded the resurrection of Jesus included the women going to the tomb to anoint the body but they encountered angels who said that Jesus was raised from the dead – which he promised he would – but upon reporting this news to the apostles the women were doubted while Peter went to the tomb and saw things for himself, still stunned at what had happened.	Belief that Jesus was raised from the dead is mindboggling.
Luke 24:13-35	A Biblical Road Map	The Road to Emmaus resurrection story shows that Jesus was raised from the dead, but more so, he fulfilled every aspect of Scripture revealing himself to the unknowing disciples, which was confirmed by the disciples.	Jesus reveals himself as the ever-fulfilling Lord.
Luke 24:36-53	The Final Frontier of Faith	Jesus shows himself to his fearful followers by telling them to be at peace because he has indeed been raised from the dead, showing them his scars, eating a meal with them, and by telling them that everything about him written in the Law and the Prophets and Psalms have been fulfilled – then he opened their minds and they understood – and he called them witnesses and promised to them the Holy Spirit who would soon clothe them with power to be his witnesses.	Jesus gives us the strength to tell others that he is Lord – even when we're afraid.