

## **Luke Lesson 10 Handout**

### **Luke 3**

**<sup>1</sup>Now in the fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was governor of Judea, and Herod was tetrarch of Galilee, and his brother Philip was tetrarch of the region of Ituraea and Trachonitis, and Lysanias was tetrarch of Abilene,**

**<sup>2</sup>in the high priesthood of Annas and Caiaphas, the word of God came to John, the son of Zacharias, in the wilderness.**

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### **Matthew 26:3–4 (NASB95)**

**<sup>3</sup>Then the chief priests and the elders of the people were gathered together in the court of the high priest, named Caiaphas;**

**<sup>4</sup>and they plotted together to seize Jesus by stealth and kill Him.**

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### **Matthew 26:57 (NASB95)**

**<sup>57</sup>Those who had seized Jesus led Him away to Caiaphas, the high priest, where the scribes and the elders were gathered together.**

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### **John 11:47–53 (NASB95)**

**<sup>47</sup>Therefore the chief priests and the Pharisees convened a council, and were saying, "What are we doing? For this man is performing many signs.**

**<sup>48</sup>"If we let Him go on like this, all men will believe in Him, and the Romans will come and take away both our place and our nation."**

**<sup>49</sup>But one of them, Caiaphas, who was high priest that year, said to them, "You know nothing at all,**

**<sup>50</sup>nor do you take into account that it is expedient for you that one man die for the people, and that the whole nation not perish."**

**<sup>51</sup>Now he did not say this on his own initiative, but being high priest that year, he prophesied that Jesus was going to die for the nation,**

**<sup>52</sup>and not for the nation only, but in order that He might also gather together into one the children of God who are scattered abroad.**

**<sup>53</sup>So from that day on they planned together to kill Him.**

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#### **Acts 4:5–12 (NASB95)**

**<sup>5</sup>On the next day, their rulers and elders and scribes were gathered together in Jerusalem;**

**<sup>6</sup>and Annas the high priest was there, and Caiaphas and John and Alexander, and all who were of high-priestly descent.**

**<sup>7</sup>When they had placed them in the center, they began to inquire, "By what power, or in what name, have you done this?"**

**<sup>8</sup>Then Peter, filled with the Holy Spirit, said to them, "Rulers and elders of the people,**

**<sup>9</sup>if we are on trial today for a benefit done to a sick man, as to how this man has been made well,**

**<sup>10</sup>let it be known to all of you and to all the people of Israel, that by the name of Jesus Christ the Nazarene,**

**whom you crucified, whom God raised from the dead—by this name this man stands here before you in good health.**

**<sup>11</sup>“He is the STONE WHICH WAS REJECTED by you, THE BUILDERS, but WHICH BECAME THE CHIEF CORNER stone.**

**<sup>12</sup>“And there is salvation in no one else; for there is no other name under heaven that has been given among men by which we must be saved.”**

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**Luke 3:2: in the high priesthood of Annas and Caiaphas, the word of God came to John, the son of Zacharias, in the wilderness.**

**<sup>3</sup>And he came into all the district around the Jordan, preaching a baptism of repentance for the forgiveness of sins;**

**<sup>4</sup>as it is written in the book of the words of Isaiah the prophet, “THE VOICE OF ONE CRYING IN THE WILDERNESS, ‘MAKE READY THE WAY OF THE LORD, MAKE HIS PATHS STRAIGHT.**

**<sup>5</sup>‘EVERY RAVINE WILL BE FILLED, AND EVERY MOUNTAIN AND HILL WILL BE BROUGHT LOW; THE CROOKED WILL BECOME STRAIGHT, AND THE ROUGH ROADS SMOOTH;**

**<sup>6</sup>AND ALL FLESH WILL SEE THE SALVATION OF GOD.’ ”**

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**Matthew 3:4 (NASB95)**

**<sup>4</sup>Now John himself had a garment of camel’s hair and a leather belt around his waist; and his food was locusts and wild honey.**

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## **2 Kings 1:8 (NASB95)**

**<sup>8</sup>They answered him, "He was a hairy man with a leather girdle bound about his loins." And he said, "It is Elijah the Tishbite."**

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**<sup>7</sup>So he began saying to the crowds who were going out to be baptized by him, "You brood of vipers, who warned you to flee from the wrath to come?"**

**<sup>8</sup>"Therefore bear fruits in keeping with repentance, and do not begin to say to yourselves, 'We have Abraham for our father,' for I say to you that from these stones God is able to raise up children to Abraham.**

**<sup>9</sup>"Indeed the axe is already laid at the root of the trees; so every tree that does not bear good fruit is cut down and thrown into the fire."**

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### **Hurricane Sandy: We Told You It Was Coming**

**This past week Hurricane Sandy swept across the northeast coast of the U.S., claiming dozens of lives and leaving millions without power. Before it hit the U.S., at least 71 people were killed in the Caribbean. Before the storm hit, residents were repeatedly warned to get out of Sandy's path. Daniel Malloy, the Governor of Connecticut told people, "Get out before you can't." New Jersey governor Chris Christie said it was "stupid and selfish" to ignore the warnings of coming danger. But despite all the dire warnings and predictions before the storm hit, many residents in the center of the storm's path refused to heed the warnings. Some just shrugged off the warnings, jogging, walking their dogs, visiting their usual coffee and bagel delis. When the storm hit, people realized they should have heeded the warnings. In Brooklyn, a young**

**couple was reportedly hit by a tree while walking their dog. Governor Christie of New Jersey immediately called for a search and rescue to find lost people—the very people who should have heeded the warnings in the first place. According to a *New York Times* article, scientists had been warning government officials for years about the impending danger of massive storms. Sometimes you just have to wonder how many warnings we need before we wake up and take action.**

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### **Luke 18:9–14 (NASB95)**

**<sup>9</sup>And He also told this parable to some people who trusted in themselves that they were righteous, and viewed others with contempt:**

**<sup>10</sup>“Two men went up into the temple to pray, one a Pharisee and the other a tax collector.**

**<sup>11</sup>“The Pharisee stood and was praying this to himself: ‘God, I thank You that I am not like other people: swindlers, unjust, adulterers, or even like this tax collector.**

**<sup>12</sup>‘I fast twice a week; I pay tithes of all that I get.’**

**<sup>13</sup>“But the tax collector, standing some distance away, was even unwilling to lift up his eyes to heaven, but was beating his breast, saying, ‘God, be merciful to me, the sinner!’**

**<sup>14</sup>“I tell you, this man went to his house justified rather than the other; for everyone who exalts himself will be humbled, but he who humbles himself will be exalted.”**

## **2 Corinthians 7:9–10 (AMP)**

**<sup>9</sup>Yet I am glad now, not because you were pained, but because you were pained into repentance [and so turned back to God]; for you felt a grief such as God meant you to feel, so that in nothing you might suffer loss through us or harm for what we did.**

**<sup>10</sup>For godly grief and the pain God is permitted to direct, produce a repentance that leads and contributes to salvation and deliverance from evil, and it never brings regret; but worldly grief (the hopeless sorrow that is characteristic of the pagan world) is deadly [breeding and ending in death].**

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## **Psalm 51 (AMP)**

**<sup>1</sup>To the Chief Musician. A Psalm of David; when Nathan the prophet came to him after he had sinned with Bathsheba. HAVE MERCY upon me, O God, according to Your steadfast love; according to the multitude of Your tender mercy and loving-kindness blot out my transgressions.**

**<sup>2</sup>Wash me thoroughly [and repeatedly] from my iniquity and guilt and cleanse me and make me wholly pure from my sin!**

**<sup>3</sup>For I am conscious of my transgressions and I acknowledge them; my sin is ever before me.**

**<sup>4</sup>Against You, You only, have I sinned and done that which is evil in Your sight, so that You are justified in Your sentence and faultless in Your judgment.**