

LUKE
Exton Sunday Morning Adult Class
2011-2012
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Luke 1

Compare the introductions found in Luke and Acts with the introductions found in two books written by Josephus...

Written by Luke

Luke 1:1-4

¹ Inasmuch as many have undertaken to compile an account of the things accomplished among us, ² just as they were handed down to us by those who from the beginning were eyewitnesses and servants of the word, ³ it seemed fitting for me as well, having investigated everything carefully from the beginning, to write *it* out for you in consecutive order, most excellent Theophilus; ⁴ so that you may know the exact truth about the things you have been taught.

Acts 1:1-2

¹ The *first account* I composed, Theophilus, about all that Jesus began to do and teach, ² until the day when He was taken up *to heaven*, after He had by the Holy Spirit given orders to the apostles whom He had chosen.

Written by Josephus

Against Apion, Book 1

I suppose that by my books of the Antiquity of the Jews, most excellent Epaphroditus, have made it evident to those who peruse them, that our Jewish nation is of very great antiquity, and had a distinct subsistence of its own originally... However, since I observe a considerable number of people giving ear to the reproaches that are laid against us by those who bear ill-will to us, and will not believe what I have written concerning the antiquity of our nation... I therefore have thought myself under an obligation to write somewhat briefly about these subjects...

Against Apion, Book 2

In the *former book*, most honored Epaphroditus, I have demonstrated our antiquity, and confirmed the truth of what I have said, from the writings of the Phoenicians, and Chaldeans, and Egyptians.

Both Luke and Josephus wrote a two part work. Both Luke and Josephus addressed each part to the same man (Luke to Theophilus, and Josephus to Epaphroditus). Both Luke and Josephus referred to the earlier part when beginning the second part. Josephus was writing for publication and circulation among a general audience. (A side note: Luke wrote *Acts* some thirty years before Josephus wrote *Against Apion*.)

What do you think about Luke's intended audience? Was his audience merely Theophilus? Or was his intended audience a few close friends, or a particular congregation? Or did Luke have in mind a general audience?

Passages you will want to review:

1. In connection with Luke 1:17, review [Malachi 4:5-6](#), [1 Kings 19:1-2](#), [Mark 6:17-29](#), [2 Kings 1:1-8](#), [Matthew 3:4](#), and [Matthew 11:13-14](#).
2. In connection with Luke 1:46-55, review [1 Samuel 2:1-10](#).

Hannah's Song of Thanksgiving**Mary's Thanksgiving****EXULT IN, MAGNIFY THE LORD**

"My heart exults in the Lord; my strength is exalted in the Lord..."

"My soul magnifies the Lord, and my spirit rejoices in God my Savior"

"There is none holy like the Lord; there is none besides you; there is no rock like our God."

WHO OPPOSES THE PROUD

"Talk no more so very proudly, let not arrogance come from your mouth"

"he has scattered the proud in the thoughts of their hearts"

... & THE MIGHTY

"The bows of the mighty are broken"

"he has brought down the mighty from their thrones"

WHO MAKES THE HIGH LOW & THE LOW HIGH

"The Lord makes poor and makes rich; he brings low and he exalts. He raises up the poor from the dust; he lifts the needy from the ash heap to make them sit with princes and inherit a seat of honor."

"he has brought down the mighty from their thrones and exalted those of humble estate"

... & FILLS THE HUNGRY

"Those who were full have hired themselves out for bread, but those who were hungry have ceased to hunger."

"he has filled the hungry with good things, and the rich he has sent away empty."

THINK ABOUT THIS: What is the purpose of the words found in Luke 1:36? These words follow the declaration that Mary would conceive a child of divine origin, without a human father. Think about what the words of verse 36 would accomplish in connection with that declaration. This purpose is summarized in verse 37.

For whom do you think pregnancy was the greatest astonishment, for Elisabeth, who was "barren" and "well stricken in years" (1:7), or for Mary, who was a virgin and said, "How shall this be, seeing I know not a man?" In either case, "nothing will be impossible with God" (1:37).

Josephus

Antiquities of the Jews

XVIII.1.1.

NOW Cyrenius, a Roman senator, and one who had gone through other magistracies, and had passed through them till he had been consul, and one who, on other accounts, was of great dignity, came at this time into Syria, with a few others, being sent by Caesar to be a judge of that nation, and to take an account of their substance. Coponius also, a man of the equestrian order, was sent together with him, to have the supreme power over the Jews. Moreover, Cyrenius came himself into Judea, which was now added to the province of Syria, to take an account of their substance, and to dispose of Archelaus's money; but the Jews, although at the beginning they took the report of a taxation heinously, yet did they leave off any further opposition to it, by the persuasion of Joazar, who was the son of Beethus, and high priest; so they, being over-persuaded by Joazar's words, gave an account of their estates, without any dispute about it. Yet was there one Judas, a Gaulonite, of a city whose name was Gamala, who, taking with him Sadduc, a Pharisee, became zealous to draw them to a revolt, who both said that this taxation was no better than an introduction to slavery, and exhorted the nation to assert their liberty....

XVIII.1.2

WHEN Cyrenius had now disposed of Archelaus's money, and when the taxings were come to a conclusion, which were made in the thirty-seventh year of Caesar's victory over Antony at Actium...

Adult Class Lesson for Sunday, August 21, 2011

Luke 2

1. Look up *Caesar Augustus* and give the years of his reign.
2. Look up *Quirinius*. When was he governor of Syria?
3. In the translation of Josephus work quoted at left, Quirinius is spelled *Cyrenius*. Notice these things...
 - a. He, with Coponius, was to rule over the Jews.
 - b. Judea was added to the province of Syria
 - c. Quirinius was to "take account of their substance."
 - d. This involved a "taxation."
 - e. There was some rebellious sentiment among the Jews, led by a man named Judas. This is the same Judas who was mentioned by Gamaliel in Acts 5:37. *Gamaliel says Judas rose up during what days?*
 - f. Augustus secured his position as sole ruler when he defeated the forces of Marc Antony and Cleopatra in the Battle of Actium in 31 B.C. *Given that fact, and using what Josephus says about how long thereafter Quirinius' taxation was imposed, what year would it seem that Jesus born? (This assumes the enrollment mentioned by Luke and the one mentioned by*

Josephus are one and the same, an assumption that may be erroneous.)

The foregoing points to some difficulties in reconciling what Luke tells with other information about the rulers and events of this time. Quirinius seems to have been governor at the wrong time, and the census described by Josephus seems to have been at the wrong time. Various solutions to the problem have been proposed, including an appeal to an inscription that some take as an indication that Quirinius held the office of governor twice, once from 10 to 7 B.C., and once from A.D. 6 to 9. It has also been suggested that a census begun under a previous governor may have been completed by Quirinius.

No room at the inn

- There is a word for “inn” in Greek, *pandocheion*, and it is used in Luke 10:34. But here in Luke 2:7, the word used is *kataluma*, the same word found in Luke 22:11 and Mark 14:14 for *guest-chamber*. Probably we are not to think of a commercial inn with several rooms (not a Holiday Inn), but a private house where someone had a guest-chamber, which on this occasion was full. So Joseph and Mary had to stay outside where the animals were fed, perhaps in a stable, perhaps not.

The shepherds in the field

- On verse 11, what would the words “*Savior who is Christ, Lord*” have meant to these shepherds, and why was the mention of “*the city of David*” significant?
- On verse 12, the *sign* was not merely the oddity of a child lying in a manger, but that such would be found in accordance with the declaration that such would be found. Explain this. See 1 Samuel 10:1-7 (and Mark 14:13-16 where we see something similar, though the word “sign” is not used), 2 Kings 19:29, Exodus 3:12, and Isaiah 7:14 for similar signs.

At the temple

- Compare Leviticus 12:1-8 with Luke 2:22-24. What do you discern concerning Mary’s financial circumstance?
- What had Simeon been told that he would see before his death?
- From what tribe was Anna, and how old was she?

Adult Class Lesson for Sunday, September 25, 2011

Luke 4-5

1. According to Luke 4:15, where did Jesus teach?
2. According to Luke 4:44, where was Jesus teaching?
3. When Jesus read from Isaiah 61 and said, "Today hath this scripture been fulfilled in your ears," where was he, what city and what venue? What day was it?
4. In what city, on what day, and in what venue did Jesus encounter the demon possessed man who said "what have we to do with thee, Jesus thou Nazarene"?
5. Was Jesus always seeking to be in crowd? Where did Jesus go according to Luke 4:42?
6. Where did Jesus go according to Luke 5:16, and what did he do while there?
7. Comment on parallels you might see between Isaiah 6:1-13 and Luke 5:1-11.
8. What contrast do you see between the expected effect of Isaiah's preaching and the expected effect of Peter's preaching?
9. Compare the incidents related in Luke 4:31-5:39 with those related in Mark 1:21-2:22 and with those related in Matthew 8:1-9:17. Based on the parallel in Matthew, who is the "Levi" mentioned in Luke 5:27-29?

Fill in the table on back side of this page, give a brief phrase summarizing the events described in each set of verses.

<u>Matthew</u>	<u>Mark</u>	<u>Luke</u>
	1:21-28	4:31-37
8:14-15	1:29-31	4:38-39
8:16-17	1:32-34	4:40-41
	1:35-39	4:42-44
8:1-4	1:40-45	5:12-16
9:1-8	2:1-12	5:17-26
9:9-13	2:13-17	5:27-32
9:14-17	2:18-22	5:33-39
12:1-8	2:23-28	6:1-5

Adult Class Lesson for Sunday, October 2, 2011

Luke 6:1-5

Luke 6:1-5 and its parallels (Matthew 12:1-8 and Mark 2:23-28) present some difficulties.

On the one hand, Jesus said David “took and ate the showbread...which it is not lawful to eat save for the priests alone,” and yet an initial reading of the text would seem to lead us to conclude that Jesus means to fault neither David nor his own disciples. In fact, it is clear that Jesus at least exonerates his disciples.

On the one hand, at first reading it seems clear that what David did was understood to be contrary to the Law. On the other hand, Matthew’s account of the same incident tells us that Jesus also spoke of priests as profaning the Sabbath though clearly he does not at all mean to indict them as truly having profaned the Sabbath, and in fact says they are guiltless. So the question arises, did Jesus mean to endorse the notion that David truly violated the Law?

Even if we suppose David truly violated the Law, are we to conclude that Jesus means to teach such is acceptable in certain situations? Some are quick to suppose Jesus is teaching that looking to the “spirit of the law” is more important than strict adherence to the Law itself. But then what are we to make of Uzzah’s death (2 Sam. 6ff), or of the stoning of the man who picked up sticks on the Sabbath (Numbers 15:32-36), or of Nadab and Abihu (Lev. 10:1-3), and especially Samuel’s response to Saul’s disobedience (1 Sam. 15:22-23).

Questions

1. What day was it?
2. If you have the KJV or the NKJV, your Bible will have an unusual and enigmatic identification of the day. What is it?
3. What did the disciples do? On any day other than the Sabbath, would it have been lawful to pluck grain from someone’s field without permission from the owner? (Dt. 23:25)
4. Luke notes that the disciples not only “plucked the ears” (or as in the NAS, “were picking and eating the heads of wheat”), but also that they did what with their hands?

Among the Jews of Jesus’ day, the “traditions of the elders” carefully defined acts of work, as later reflected in the Talmud:

“The principal acts of labor (prohibited on the Sabbath) are forty less one--viz.: Sowing, ploughing, reaping, binding into sheaves, threshing, winnowing, fruit-cleaning, grinding, sifting, kneading, baking, wool-shearing, bleaching, combing, dyeing, spinning, warping, making two spindle-trees, weaving two threads, separating two threads (in the warp), tying a knot, untying a knot, sewing on with two stitches, tearing in order to sew together with two stitches, hunting deer, slaughtering the same, skinning them, salting them, preparing the hide, scraping the hair off, cutting it, writing two (single) letters (characters), erasing in order to write two letters, building, demolishing (in order to rebuild), kindling, extinguishing (fire), hammering, transferring from one place into another. These are the principal acts of labor--forty less one.”

<http://www.sacred-texts.com/jud/t01/t0115.htm>

Notice that reaping, sifting, and threshing are each identified as acts of labor. Edersheim quoted from the Jerusalem Talmud the following explanation: “In case a woman rolls wheat to remove the husks, it is considered as sifting; if she rubs the heads of wheat, it is regarded as threshing...” Luke notes that the disciples not only picked grain, but also rubbed the grain with their hands (to remove the husks), apparently calling attention to what would have been seen by the Pharisees as at least two acts of labor and therefore violations of the Sabbath: Reaping and threshing, if not also sifting!

5. See Ex. 34:21. Was harvesting permitted on the Sabbath?
6. Was the complaint of the Pharisees based on God’s law, as in Ex. 34:21, or on their own tradition?

Jesus refers the Pharisees to the event described in 1 Samuel 21:1-6, which we must now consider.

7. When David came to Nob, what question was he asked by the priest, and what was David’s answer? (1 Sam. 21:1)
8. Was David’s answer truthful?
9. With respect to companions, apparently the priest didn’t see any. Were there any, or had David lied about that? (See Lk. 6:3, Mk. 2:25, and Mt. 12:4.)
10. How often was bread to be set out in the tabernacle, and on what day? (Lev. 24:1-9)
11. Based on 1 Sam. 21:6, and in view of Lev. 24:8, what day was it when David requested bread from the priest?

Now then, back to the carping of the Pharisees and Jesus’ response:

The disciples were doing little more than what was necessary to eat, and certainly eating was not prohibited by the Sabbath law. The very first mention of the Sabbath includes instruction to eat the manna on the 7th day that had been gathered on the 6th day (Ex. 16:22ff). While it is true the gathering and preparation of the food was to be accomplished on the 6th day, what the disciples were doing was hardly the sort of preparation involved in baking and boiling (cf. Ex. 16:23).

12. Mark's account tells us Jesus said, "The Sabbath was made for man, and not man for the Sabbath." What does this mean? Compare Dt. 5:12-15.
13. In light of Jesus' statement in Mark 2:27 and Jesus' statement on another Sabbath day recorded in Luke 6:9, is it possible that the Pharisee's application of the Sabbath law was contrary to God's intent?
14. In that case, were Jesus' disciples violating the Sabbath law?
15. If they weren't violating the Sabbath law, then what is the point of appealing to the story of David in 1 Sam. 21? Consider the following:
 - a. David was a type of the Christ. Events in his life foreshadowed events in the life of Jesus.
 - b. In Matthew's account, Jesus is reported to have said, "One greater than the temple is here." In all three accounts, Jesus is reported to have said "The Son of Man is Lord (even) of the Sabbath."
 - c. Thus Jesus hints at his identity as the one who created the Sabbath and can authoritatively pronounce what is and what is not a violation of the Sabbath. If he faults the Pharisees' interpretation, the Pharisees' interpretation was wrong.

That Jesus uses the phrase "Son of Man" in connection with his claim to divine authority is not unprecedented. Where else did we see this? (Hint: Luke 5.)

Adult Class Lesson for Sunday, October 9, 2011

Luke 6:6-49

Luke 6:6-11

What do Luke 6:6 and 6:1 have in common?

What do Luke 4:23, 5:22, and 6:8 all have in common?

Luke 6:12-19

How long did Jesus pray?

What did Jesus do the next day?

Some misconstrue Luke 1:3 (“write unto thee in order”) as an indication that Luke relates events in the order in which they occurred. The NAS even translates the phrase in Luke 1:3 as “to write it out for you in consecutive order.” Rather we should understand

Mark 3:7-19	Luke 6:12-16
<p>⁷ Jesus withdrew to the sea with His disciples; and a great multitude from Galilee followed; and also from Judea, ⁸ and from Jerusalem, and from Idumea, and beyond the Jordan, and the vicinity of Tyre and Sidon, a great number of people heard of all that He was doing and came to Him. ⁹ And He told His disciples that a boat should stand ready for Him because of the crowd, so that they would not crowd Him; ¹⁰ for He had healed many, with the result that all those who had afflictions pressed around Him in order to touch Him. ¹¹ Whenever the unclean spirits saw Him, they would fall down before Him and shout, “You are the Son of God!” ¹² And He earnestly warned them not to tell who He was.</p> <p>¹³ And He went up on the mountain and summoned those whom He Himself wanted, and they came to Him. ¹⁴ And He appointed twelve, so that they would be with Him and that He could send them out to preach, ¹⁵ and to have authority to cast out the demons. ¹⁶ And He appointed the twelve: Simon (to whom He gave the name Peter), ¹⁷ and James, the son of Zebedee, and John the brother of James (to them He gave the name Boanerges, which means, “Sons of Thunder”); ¹⁸ and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus, and Simon the Zealot; ¹⁹ and Judas Iscariot, who betrayed Him.</p>	<p>¹² It was at this time that He went off to the mountain to pray, and He spent the whole night in prayer to God. ¹³ And when day came, He called His disciples to Him and chose twelve of them, whom He also named as apostles: ¹⁴ Simon, whom He also named Peter, and Andrew his brother; and James and John; and Philip and Bartholomew; ¹⁵ and Matthew and Thomas; James the son of Alphaeus, and Simon who was called the Zealot; ¹⁶ Judas the son of James, and Judas Iscariot, who became a traitor.</p> <p>¹⁷ Jesus came down with them and stood on a level place; and there was a large crowd of His disciples, and a great throng of people from all Judea and Jerusalem and the coastal region of Tyre and Sidon, ¹⁸ who had come to hear Him and to be healed of their diseases; and those who were troubled with unclean spirits were being cured. ¹⁹ And all the people were trying to touch Him, for power was coming from Him and healing them all.</p>

Adult Class Lesson for Sunday, November 6, 2011

Luke 7

Luke 7:1-10

What is remarkable about the identity of the person who appeals to Jesus on behalf of his servant?

By what emissaries did this man send his appeal to Jesus?

In the New Testament, we usually see men of this class mentioned in what sort of contexts?

(Matthew 15, Mark 7, Acts 25:15)

What did these emissaries say in commending the man to Jesus?

Why had this man not come to Jesus himself?

What did the man indicate about Jesus as he explained, *"I also am a man set under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it."* (Luke 7:8)

Notice the different words used for the servant who was near death (Greek word given in italics)...

Luke 7:1 *doulos* (slave)

Luke 7:7, *pais* (child, but a term also used of servants)

Luke 7:10 *doulos* (slave)

Matthew 8:6 *pais* (child, but a term also used of servants)

Matthew 8:8 *pais* (child, but a term also used of servants)

Matthew 8:13 *pais* (child, but a term also used of servants)

What is the major difference between Luke's account of this incident and Matthew's account (8:5-13)?

Luke 7:11-17

What Old Testament miracle was done in approximately this same location?

Word of this incident spread throughout what region?

Luke 7:18-35

According to Matthew's account of this incident, what cities did Jesus rebuke?

Luke 7:36-50

Adult Class Lesson for Sunday, November 27, 2011

Luke 8:40-9:17

Jairus' daughter and the woman with the issue of blood

What was Jairus' position?

Compare his description of his daughter's condition as described in Luke 8:42, Matthew 9:18, and Mark 5:23.

How old was his daughter?

How long had the woman of Luke 8:43ff had an issue of blood?

In Luke 9:1-6, whom did Jesus send out? Identify them as they are identified in verse 1.

How many baskets of leftovers were taken up according to Luke 9:17.

Numbers can have symbolic significance, and can even be used as de facto logos. If you see a "3" decal or a "24" decal on the car in front of you, what does that mean? Who is associated with "9,9,9"? In Philadelphia, what does "7" on a jersey mean? What does "9-11" mean?

How many variations of the "12" theme can you think of in the Bible?

In light of Lev. 15, consider the woman of Lk. 8:43-48 (Mt. 9:20-22, Mk. 5:25-34)

- Which verses in Leviticus most especially describe the circumstance of the woman in Luke 8:43ff?
- How long had the woman had an issue of blood?
- Mention some of the social implications for this woman.
- What religious implications were there? (Lev. 15:31)

When Jesus' arrived at Jairus' house, in what condition was his daughter?

When Jesus went in to see Jairus' daughter, who went with him? Which of the apostles were with Jesus when he was transfigured? (Lk. 9:28ff) On the night Jesus was betrayed, when Jesus was in Gethsemane and he left most of the apostles to go apart and pray, who went with him? (Mt. 26:36-37)

Sending the twelve out to preach

Compare Luke 9:1-3 with 10:1-4 and 22:35-36. What significant difference do you see in Jesus' instructions in one of these passages as compared with the other two passages?

Herod

The geography of the feeding of the 5,000

According to Luke 9:12, Mark 5:35, and Matthew 14:13, in what sort of area was Jesus when he fed the 5,000?

According to Luke 9:10, it must have been in the general area of what city?

According to John 6:1, it was next to what body of water?

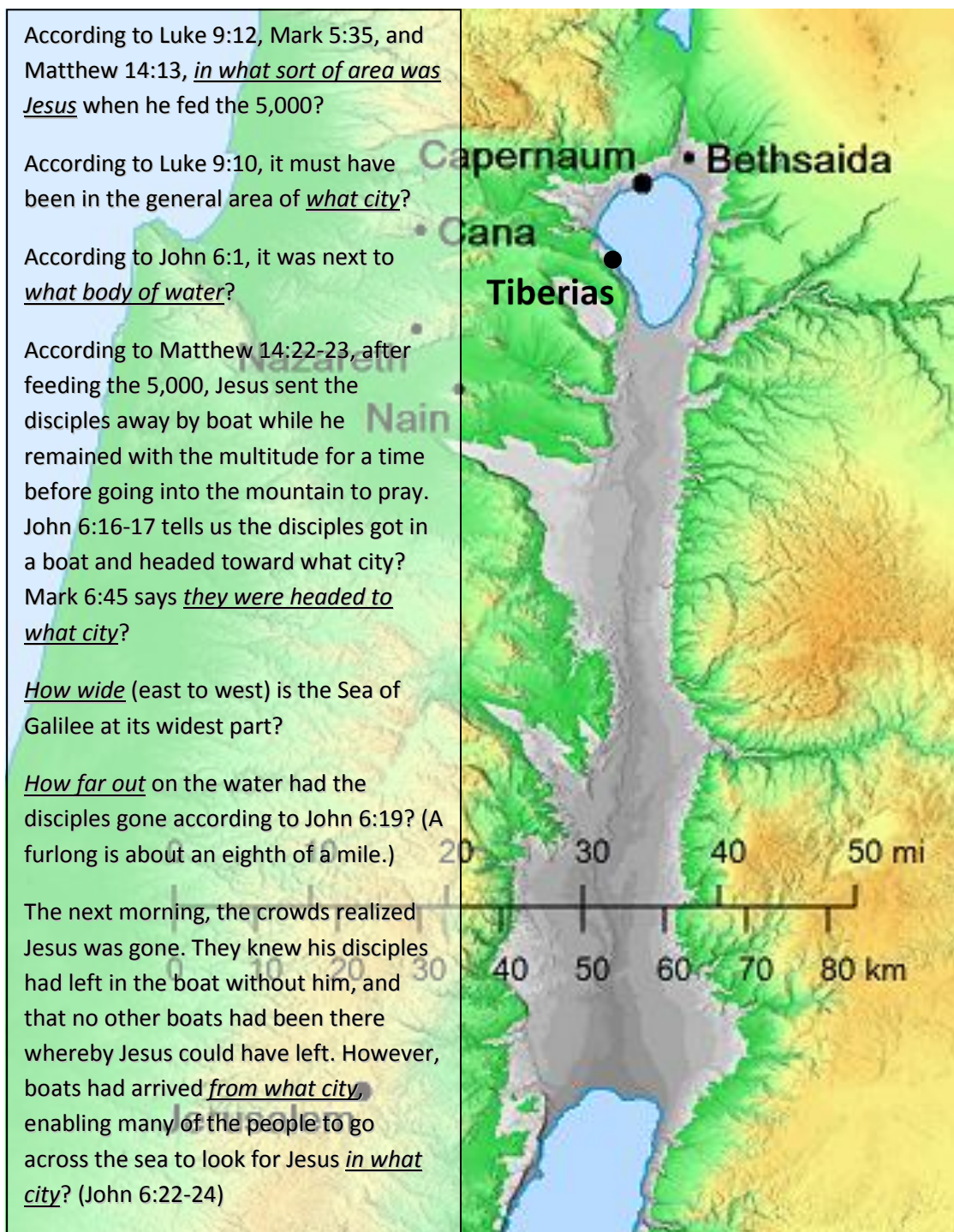
According to Matthew 14:22-23, after feeding the 5,000, Jesus sent the disciples away by boat while he remained with the multitude for a time before going into the mountain to pray. John 6:16-17 tells us the disciples got in a boat and headed toward what city?

Mark 6:45 says they were headed to what city?

How wide (east to west) is the Sea of Galilee at its widest part?

How far out on the water had the disciples gone according to John 6:19? (A furlong is about an eighth of a mile.)

The next morning, the crowds realized Jesus was gone. They knew his disciples had left in the boat without him, and that no other boats had been there whereby Jesus could have left. However, boats had arrived from what city, enabling many of the people to go across the sea to look for Jesus in what city? (John 6:22-24)



Adult Class Lesson for Sunday, December 25, 2011

Luke 11:37-53

Look at Luke 11:53. The text says, “*When He left there*” (The ASV, more translating more literally, has “*When he was come out from thence*”). Find the corresponding phrase, earlier in the context, to which that phrase answers. That is, find where it says “he went in.”

So then we may conclude that everything described between the statement “*he went in*” and the statement “*he left there*” should be understood to have occurred where? _____

For each of the following things Jesus said in that setting, find a passage in Matthew where Jesus said essentially the same thing. (Hint: they’re all in the same chapter in Matthew.).

³⁹ ...“Now you Pharisees clean the outside of the cup and of the platter; but inside of you, you are full of robbery and wickedness. ⁴⁰ You foolish ones, did not He who made the outside make the inside also?” **Matthew** _____

⁴² “But woe to you Pharisees! For you pay tithes of mint and rue and every kind of garden herb, and yet disregard justice and the love of God; but these are the things you should have done without neglecting the others.” **Matthew** _____

⁴³ “Woe to you Pharisees! For you love the chief seats in the synagogues and the respectful greetings in the market places.” **Matthew** _____

⁴⁴ “Woe to you! For you are like concealed tombs, and the people who walk over them are unaware of it.” **Matthew** _____

⁴⁸ “So you are witnesses and approve the deeds of your fathers; because it was they who killed them, and you build their tombs. ⁴⁹ For this reason also the wisdom of God said, ‘I will send to them prophets and apostles, and some of them they will kill and some they will persecute, ⁵⁰ so that the blood of all the prophets, shed since the foundation of the world, may be charged against this generation, ⁵¹ from the blood of Abel to the blood of Zechariah, who was killed between the altar and the house of God; yes, I tell you, it shall be charged against this generation.’” **Matthew** _____

In Matthew’s account, what is the context of these statements? Note Matthew’s description in chapter 21 of Jesus’ entry into Jerusalem riding on a donkey and the cleansing of the temple. Given that, I’ll answer my own question: It would seem that Matthew’s recording of the statements is set in the environs of the temple in the last week before Jesus was crucified. Now it’s your turn: Where in Luke do we read about Jesus’ entry into Jerusalem and the cleansing of the temple? _____

So very clearly, Matthew and Luke do not have these statements set in the same time and place. So the big question is this:

Did either Matthew or Luke “mess up” and get the facts wrong?

or

Did one writer or the other present a collection of several things Jesus said without intending to say they necessarily happened at a certain time or place (and if so, which writer did this)?

or

Did Jesus say similar things on various occasions, including the occasion in the home of the Pharisee in Luke 11 as well as in Jerusalem the last week before the crucifixion?

After Jesus' dinner at the home of the Pharisee, the Scribes and the Pharisees had what sort of attitude toward Jesus?

When Luke says they were trying “to provoke him to speak of many things, laying wait for him, to catch something out of his mouth,” does that make you think of some particular attempts that Matthew describes? If so, cite the passage(s).

Luke 12:1-12

At this point, do you see a contrast between the attitude toward Jesus on the part of the general public (12:1) and the attitude of the Pharisees and scribes (11:53)?

Now consider the words of Jesus that are recorded in Luke 12:10. These words are found in Matthew's account as part of the story of what incident? _____

Where is that same incident recorded in Luke? _____

So once again, we have Jesus' recorded by both Matthew and Luke, but put in different settings. Once again, the big question:

Did either Matthew or Luke “mess up” and get the facts wrong?

or

Did one writer or the other present something Jesus said without intending to say it necessarily happened at a certain time or place (and if so, which writer did this)?

or

Did Jesus say similar things on various occasions, including the occasion in the home of the Pharisee in Luke 11 as well as in Jerusalem the last week before the crucifixion?