

walked with God, and talked with God, and had the hearing ears of faith to hear the word of God, as do all full overcomers. The worthies of faith of Old Testament times looked forward to Jesus first advent. We read in HEBREWS 11:10 that Abraham also had a heavenly focus: *For he looked for a city which hath foundations, whose builder and maker is God.* What are you looking for?

### **Luke's Jerusalem Story**

As we continue to study about Luke the man, and what he wrote in his two scriptural records, the Holy Spirit drew my attention to something I hadn't previously noticed, nor do I recall hearing anybody expounding upon. And since these lessons are given in a Sunday School setting where we are supposed to learn some things otherwise not expounded upon other than in a Bible class, it seemed to me that it would be profitable to look into the subject of **Jerusalem**, which we will now do. To be a little more specific, we are not necessarily going over the history of **Jerusalem**, but will take note of some points that the Holy Ghost inspired Luke to write about **Jerusalem**, for he wrote more **Jerusalem** stories than any other New Testament writer. And as we examine this topic keep in mind that **Jerusalem** means the "foundations of peace." Also keep in mind 1 CORINTHIANS 3:11 *For other foundation can no man lay than that is laid, which is Jesus Christ.*

Also recall that our Gentile Brother Luke wasn't from **Jerusalem**, but was a product of Paul's early ministry in Antioch, Syria, which was where Theophilus was from, who was a very prominent man at Antioch, and perhaps their Pastor. Theophilus was the recipient of both of Luke's letters, which we know as The Gospel According to LUKE, and THE ACTS. Obviously Theophilus treasured these writing of Luke. Also Luke, it seems, was from Antioch, Syria, but as we have previously noted, when Paul was arrested in **Jerusalem**, Luke was traveling with him, but Luke wasn't arrested, only Paul was arrested. Subsequently Paul was held prisoner in Caesarea for two years as is noted in ACTS 24:27. And even though my Scofield reference Bible states that these were "The silent two years at Caesarea," they were anything but silent years, or idle years, for as we know the Holy Ghost doesn't take any days off, and even though it may have seemed like nothing was going on with Paul for these two years that he was prisoner in Caesarea, much was being accomplished by the Holy Ghost. We also read in ACTS 24:23 *And he (Governor Felix) commanded a centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister or come unto him.* We also know that Philip the Evangelist lived in Caesarea, and no doubt visited Paul, perhaps more often than we think, thus Philip had the God given opportunity to learn Paul's gospel message from the mouth of Paul himself, one-on-one. Luke also would have kept very close tabs on Paul, but as we have discussed earlier in this study, no doubt Paul also encouraged Luke to interview as many people as he could while in **Jerusalem**; people who knew Jesus, and had followed Jesus while He was here on earth. Read again ACTS 21:17 where Luke wrote upon their arrival at **Jerusalem** before Paul's arrest: *And when we were come to Jerusalem, the brethren received us gladly.* The "we" and the "us" is Luke's way of writing about himself. And the brethren that received them gladly made provision, and accommodation for Luke to live in **Jerusalem** these two years Paul was prisoner at Caesarea. This is when Luke got to interview Mary the Mother of Jesus, and no doubt some of the Kingdom Apostles like Peter and John. Sit down sometime and ponder that for a while, and realize that only Luke recorded some of the information that he otherwise would have known nothing about by interviewing the eyewitness of these events he recorded in scripture. LUKE 1:1-4 *Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, 2 Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; 3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, 4 That thou mightest know the certainty of those things, wherein thou hast been instructed.* Read and reread this sentence until you see that Luke wasn't an eyewitness to the things recorded in LUKE, but he was an eyewitness to some of the things recorded in ACTS!

That's a lot of words to make note of the fact that Luke himself lived in **Jerusalem** during the time Paul was held prisoner in Caesarea. Luke wasn't from **Jerusalem** as we noted above, but Luke had heard much about **Jerusalem** all his Christian life. Thus when he found himself in **Jerusalem** for two years, he certainly took advantage of the opportunity to discover it's treasures, and these treasures were in the earthen vessels he got to interview.

So here is what I discovered about Luke, and what he wrote about **Jerusalem**. We find the word "**Jerusalem**" mentioned 144 times in the New Testament. 93 of these times is by Luke: 33 **Jerusalem** mentions in LUKE, and 60 **Jerusalem** mentions in ACTS! If you take the time to look into Luke's 52 chapters of scripture further you will find that Luke's "**Jerusalem Story**" is like a thread from the Holy Ghost that weaves in and out of the continuous story told by Luke in The Gospel According to LUKE, and THE ACTS.

Luke's "**Jerusalem Story**" begins 33 days after Jesus circumcision in LUKE 2:21-24. LUKE 2:21 *And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.* 22 *And when the days of her purification according to the law of Moses were accomplished, they brought him to **Jerusalem**, to present him to the Lord;* 23 *(As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;)* 24 *And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.* Verse 22 is the first of Luke's 93 mentions of **Jerusalem**, and at His first visit to **Jerusalem** Jesus was dedicated unto the Lord by His Godly parents.

LEVITICUS 12:1 *And the LORD spake unto Moses, saying, 2 Speak unto the children of Israel, saying, If a woman have conceived seed, and born a man child: then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean. 3 And in the eighth day the flesh of his foreskin shall be circumcised. 4 And she shall then continue in the blood of her purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.* The Apostle Paul commented on this truth in GALATIANS 4:4 & 5, and since Luke was a devoted student, and follower of the Apostle Paul, we know that Luke also knew the facts of GALATIANS 4:4 & 5, where Paul wrote: *But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, 5 To redeem them that were under the law, that we might receive the adoption of sons.* Recall that the Gentiles were never under the law, but Jesus being born unto a Jewish mother was a Jew, of the lineage of David, and was born under the law to redeem them that were under the law. Jesus Christ is the promised seed of the woman talked about in GENESIS 3:15, which would eventually bruise the head of that old serpent Satan, which is also mentioned in GENESIS 3:15. Jesus came also to fulfill every jot and tittle of the law in order to redeem those bound by it, thus He was circumcised on the eighth day as Luke noted in LUKE 2:21 above, and presented unto the Lord 33 days after being circumcised as also noted above in LUKE 2:22. Here is what the law says in LEVITICUS 12:6 *And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest: 7 Who shall offer it before the LORD, and make an atonement for her; and she shall be cleansed from the issue of her blood. This is the law for her that hath born a male or a female. 8 And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt offering, and the other for a sin offering: and the priest shall make an atonement for her, and she shall be clean.* So we see the law of the Lord plainly states that in the event that the mother was too poor to afford a lamb of the first year, then the mother could bring two young pigeons, or two turtle doves, and use one for the burnt offering, and the other for the sin offering. In the case of Jesus' mother Mary could only afford the latter sacrifice, ...*a pair of turtledoves, or two young pigeons.* Jesus was the only One who could ever choose His parents, and He chose to come into this world poor, among the poorest of the poor. 2 CORINTHIANS 8:9 *For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.*

On that same day Luke's "**Jerusalem Story**" continues telling how Simeon moved by the the Holy Ghost blessed baby Jesus, whom he had gently taken up in his arms. LUKE 2:25 *And, behold, there was a man in **Jerusalem**, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. 26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. 27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, 28 Then took he him up in his arms, and blessed God, and said, 29 Lord, now lettest thou thy servant depart in peace, according to thy word: 30 For mine eyes have seen thy salvation, 31 Which thou hast prepared before the face of all people; 32 A light to lighten the Gentiles, and the glory of thy people Israel. 33 And Joseph and his mother marvelled at those things which were spoken of him.* Of course we know that only Mary the Mother of Jesus could have told Luke this story, and Luke is the only gospel writer to write this account. Note also in verse 32 how Luke latched onto that statement about Jesus being also ...A light to lighten the Gentiles,... . Luke getting to interview Mary was one proof of this statement, which no doubt they both enjoyed!

It is interesting also to note that the word "Gentiles" is only found five times in LUKE, which speaks to us of the GRACE of God shown not only to the children of Israel, but also unto all people; all the Gentiles! Truly as Luke also recorded what Peter said in ACTS 10:34 ...*God is no respecter of persons!* What Simeon spoke by the inspiration of the Holy Ghost concerning Jesus being ...A light to lighten the Gentiles,... is a quote from ISAIAH 42:5-7, which reads: *Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: 6 I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; 7 To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.*

Luke's "**Jerusalem Story**" thread continues when Anna the prophetess ...*coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in **Jerusalem**...* LUKE 2:38. Perhaps Jesus was only there at **Jerusalem** for a few short hours this one-day before Joseph and Mary took Him back to Nazareth, where he grew up.

The next stitch in Luke's "**Jerusalem Story**" is also found in LUKE 2 when Jesus was twelve years old. We read in LUKE 2:41 *Now his parents went to **Jerusalem** every year at the feast of the passover.* What we learn here is that every year as Jesus grew up, He visited **Jerusalem**. So right from the beginning of Luke's writing he continues to bring to the forefront the importance of **Jerusalem** to Jesus life. It was at this time when Jesus was twelve years old that He held the doctors of the law spellbound by His exceeding knowledge of scripture. This occurred at the temple in **Jerusalem**.

On your own you can look up the 33 scriptures in LUKE where Luke mentions **Jerusalem** because we are not going to look at every "**Jerusalem**" verse Luke wrote, but we will try and highlight most of the important points in the tapestry thread the Holy Ghost inspired in Luke's "**Jerusalem Story**."

Moving forward from LUKE 2 eighteen more years pass, and Jesus begins His earthly ministry. Luke's "**Jerusalem Story**" thread is still in the background, and makes several more appearances during the three-year ministry of Christ. During Christ earthly ministry the majority of His time was spent outside the limits of the city of **Jerusalem**. And if you study John's gospel record you will find that Jesus still visited **Jerusalem** every year at the feast of Passover as He was taught by His parents. Jesus is our Passover the Apostle Paul notes in 1 CORINTHIANS 5:7 ...*For even Christ our passover is sacrificed for us.* Where did this happen? And of course the answer is at **Jerusalem**.

Luke's "**Jerusalem Story**" thread is sometimes in the background, which is the case in our next verses. LUKE 9:18 *And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am? 19 They answering said, John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again. 20 He said unto them, But whom say ye that I am? Peter answering said, The Christ of God. 21 And he straitly*

charged them, and commanded them to tell no man that thing; 22 Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day. Focusing upon Jesus statement of verse 22 we know that all of this later took place at **Jerusalem**. We noted a few weeks back how that it was probably eyewitness Peter who told Luke about this event.

Then a few verse later in LUKE 9, Luke write his account of the transfiguration of Jesus, and Luke's "**Jerusalem Story**" thread once again surfaces. LUKE 9:28 *And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. 29 And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering. 30 And, behold, there talked with him two men, which were Moses and Elias: 31 Who appeared in glory, and spake of his decease which he should accomplish at **Jerusalem**.* Moses and Elijah are symbolic of all that was written in the law and the prophets, and they spoke to all the things of Christ, which all of God's purposes and promises hinged, and all of that was accomplished upon the cross. We are told in ROMANS 10:4 *...Christ is the end of the law for righteousness to every one that believeth.* The law and prophets had their place, but they were only the forerunners, pointing out the way to Jesus. The interesting word "decease" in verse 31 comes from a rarely used Greek word *exodus* (number 1841 in The Strong's Greek Concordance), which is only found three times in the New Testament. The meaning expressed here of "decease" comes in part from a nautical term found in Greek poetry, meaning to loose from the moorings. Here in LUKE 9:31 it also means a way out. So we find here in LUKE 9:31 that Moses and Elijah were speaking of Jesus way that He must take upon His departure out of this world, which He should accomplish at **Jerusalem**. Note in LUKE 9:32 that Peter, and John, and his brother James fell asleep during this moment. LUKE 9:32 *But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.* We read in the last part of LUKE 9:36 again of Peter, John, and his brother James: *And they kept it close, and told no man in those days any of those things which they had seen.* Obviously Peter, and or John later told Luke of this event.

The next important thread of information in Luke's "**Jerusalem Story**" occurs later in LUKE 9, where we read twice more of **Jerusalem** in the following verses. LUKE 9:51 *And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to **Jerusalem**, 52 And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. 53 And they did not receive him, because his face was as though he would go to **Jerusalem**. 54 And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? 55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. 56 For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.*

We read in 1 TIMOTHY 1:15 *This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners;...* and that is exactly what He was doing during His earthly ministry. We also know from 1 CORINTHIANS 15:3 *...how that Christ died for our sins according to the scriptures,...* and He did so upon the cross at Calvary in **Jerusalem**. This is why we read in LUKE 9:51 that *...he stedfastly set his face to go to **Jerusalem**.* But we read more than this in LUKE 9:51, for it also says: *...when the time was come that he should be received up, he stedfastly set his face to go to **Jerusalem**.* The Greek word translated "received up" here in LUKE 9:51 is *analepsis* {an-al'-ape-sis}, number 354 in The Strong's Greek Concordance, and is only found this one time in scripture, and references Christ's ascension; His being taken up into heaven, which event Luke also recorded in ACTS 1. ACTS 1:4 *And, being assembled together with them, commanded them that they should not depart from **Jerusalem**, but wait for the promise of the Father, which, saith he, ye have heard of me. ...8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in **Jerusalem**, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. 9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.* So we find that LUKE 9:51 points to Jesus ascension beyond His death and resurrection.

We just read in LUKE 9:51 that *...he stedfastly set his face to go to Jerusalem...* and in Luke's "**Jerusalem Story**," Luke continues to document Jesus progress toward **Jerusalem** during His ministry while here on earth. Five more **Jerusalem** threads in Luke's "**Jerusalem Story**" are found in LUKE 13, but we won't look at them all. In LUKE 13:22 we read: *And he went through the cities and villages, teaching, and journeying toward Jerusalem.* On your own you can read some of Jesus' teaching in the ensuing verses. Let's now jump ahead to LUKE 13:31 *The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee. 32 And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected. 33 Nevertheless I must walk to day, and to morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem.* An expounded translation of the last part of verse 33 reads: "...for it is not conceivable for a prophet to meet his death, except at **Jerusalem**." So we find that nothing was going to keep Jesus from going to **Jerusalem**, for Jesus knew His life was to be given there as we have already shown in earlier statements in Luke's "**Jerusalem Story**." Jesus message to Herod (that fox) was simple: He was not in hiding, but was doing all things openly, and regardless of any onslaught against Him, He must accomplish His work in the "two" days remaining, and He would be perfected, or raised from the dead on the third day.

We find Jesus next expressing His great love and desire for **Jerusalem** in this next statement, which is symbolic of His love for all His own people. LUKE 13:34 *O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!* There are ten "ye would not" statements in scripture, and we know ten is the number of RESPONSIBILITY ACCORDING TO ABILITY. It is our responsibility to believe God, and His ability to perform the good work He has began in us. We also know from HEBREWS 11:6 that without faith it is impossible to please God, thus it was when **Jerusalem** "ye would not" believe, we find the following statement concerning **Jerusalem**: LUKE 13:35 *Behold, your house is left unto you desolate:...* . We find next in LUKE 13:35 that at the end we find Jesus promises the restoration of this chosen people when the nation finally accepts Him: *...and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.*

We learned from studying LUKE 1:3 that Luke wrote the events recorded in both The Gospel According to LUKE, and the book of ACTS, "in order," meaning in a chronological order. With that thought in mind we will read one verse in LUKE 17, which adds another thread in Luke's "**Jerusalem Story**." LUKE 17:11 *And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.* On a map you will find that **Jerusalem** is located in Judea, with Samaria directly to the North, and Galilee being North of Samaria. The event that only Luke records that took place here *...as he went to Jerusalem...* is the healing of the ten lepers of which only one gave Him thanks. Please study this event further on your own.

Luke continues connecting the dots, and weaves the thread of Jesus travels to **Jerusalem** in LUKE 18, where he adds more information in Luke's "**Jerusalem Story**." We looked at these next verses previously when we studied the parable of the ten pounds, so these next verses should be some what familiar to us. LUKE 18:31 *Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. 32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: 33 And they shall scourge him, and put him to death: and the third day he shall rise again. 34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.*

Numerous times in this study we have referenced the following scripture that the Apostle Paul wrote unto Timothy: 1 TIMOTHY 1:15 *This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners;...* . In order for this to happen the events recorded in LUKE 18:31-33 had to take place: *...Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. 32 For he shall be*

*delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: 33 And they shall scourge him, and put him to death: and the third day he shall rise again.* There is a lot of things recorded in the Old Testament said by prophets concerning the Son of Man coming into the world to save sinners. And it would take a tremendous amount of time to look up and find all of the things that are written by the prophets concerning Jesus. We don't even find out till we get to the book of JUDE (1:14) that Enoch was a prophet, and we don't really think of Abraham being a prophet, but GENESIS 20:7 informs us otherwise. Several verses tell us that Moses was a prophet, (study DEUTERONOMY 18:15 & 34:10). EXODUS 7:1 explains how Aaron was Moses prophet. Under the power of the Holy Ghost John the Baptist father Zacharias in LUKE 1:67-80 prophesied things concerning Jesus, and how John the Baptist would also be a "prophet of the Highest" in LUKE 1:76. Thus we find a multitude of written scripture of the prophecies concerning Jesus from GENESIS until this time Jesus was on the road to **Jerusalem** to fulfil these prophecies. Jesus Himself was a Prophet as He also prophesied of what would happen when He got to **Jerusalem**: LUKE 18:32 *For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: 33 And they shall scourge him, and put him to death: and the third day he shall rise again.* Jesus knew that he was going up to **Jerusalem** to fulfill all of the things recorded of Him in scripture, and suffer rejection from His own people. The Prophet Isaiah wrote in ISAIAH 53:3 *He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. 4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. 5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. 6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. 7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.* JOHN 1:11 also tells us: *He came unto his own, and his own received him not.* Here in LUKE 18:33 Jesus explains that *...the third day he shall rise again...* fulfilling the prophecy that David under the inspiration of the Holy Ghost wrote in PSALMS 16:10 *For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.*

We discussed this briefly before that Jesus was speaking to His disciples about Himself in this portion: LUKE 18:31 *Then he took unto him the twelve, and said unto them, Behold, we go up to **Jerusalem**, and all things that are written by the prophets concerning the Son of man shall be accomplished. 32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: 33 And they shall scourge him, and put him to death: and the third day he shall rise again. 34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.* And again verse 34 reveals three things: 1) the eyes of their understanding was not yet enlightened, nor could they yet fully comprehend these things; 2) this saying was hid from them, or in other words this saying was a puzzle unto them; and 3) they could not even begin to grasp what He meant. This is part of why the Apostle John also wrote in JOHN 20:9 after His resurrection: *For as yet they knew not the scripture, that he must rise again from the dead.* So we see that yes indeed the twelve were told more than once that *...The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day...* but as LUKE 18:34 highlights *...they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.* Brother Hawkins here commented: "With such plainness of speech, how could such a thing be? It is proof, however, that we, too, can only understand God's Word and His purposes by divine revelation. Later on, after He was raised from the grave, these same men remembered what He had said to them and were able to testify to others about all these things ...LUKE 24:6-9."

Twice in LUKE 19 we find Luke making two more mentions of **Jerusalem** in Luke's continuing "**Jerusalem Story**;" once in verse 11, and the other in verse 28. Sandwiched in between is the Parable of the Ten Pounds, which we examined earlier in this study. At this time in LUKE 19



Jesus was in Jericho as he made His way toward **Jerusalem** with His disciples. This was the time when Zacchaeus was saved, then we read the following: LUKE 19:9 *And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham. 10 For the Son of man is come to seek and to save that which was lost. 11 And as they heard these things, he added and spake a parable, because he was nigh to **Jerusalem**, and because they thought that the kingdom of God should immediately appear.* But as we learned earlier they were in error thinking this, so Jesus spoke to them the Parable of the Ten Pounds to help make them see differently, and this parable was spoken only a short time before His death. The purpose of this parable again was two-fold, 1) He was making known unto them that the purpose of His going to **Jerusalem** was not to then be made King, but to be rejected, and 2) to point out to them that the Kingdom of God was not going to be immediately established. So this Parable of the Ten Pounds relates to His second coming, not His first coming where ...*the Son of man is come to seek and to save that which was lost...* ...LUKE 19:10.

After speaking the Parable of the Ten Pounds we read Luke's next **Jerusalem** thread in LUKE 19:28 *And when he had thus spoken, he went before, ascending up to **Jerusalem**.* The next twelve verses of LUKE 19 is Luke's version of Jesus triumphal entry into **Jerusalem**, and everything that takes place in the remainder of LUKE occurs at **Jerusalem**. After the verse we just read in LUKE 19:28, Luke will mention the word **Jerusalem** ten more time in The Gospel of LUKE. These next five and a half chapters of LUKE tell the story of the Passion Week, and we will only highlight a few of Luke's points he told in his version of the Passion Week.

For the most part we have been discussing in this study on Luke the man, the many unique things Luke wrote us in scripture, and Luke's version of Jesus triumphal entry into **Jerusalem** does have some unique aspects, as do the other gospel records of this same event. So let's read Luke's version of Jesus triumphal entry into **Jerusalem**. LUKE 19:28 *And when he had thus spoken, he went before, ascending up to **Jerusalem**. 29 And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples, 30 Saying, Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither. 31 And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him. 32 And they that were sent went their way, and found even as he had said unto them. 33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt? 34 And they said, The Lord hath need of him. 35 And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon. 36 And as he went, they spread their clothes in the way. 37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; 38 Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest. 39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. 40 And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.*

Our primary focus in these studies about the man Luke has been on the many, and varied unique things Luke recorded in his two scriptural records of The Gospel According to LUKE, and the book of ACTS. Luke pieced together from eyewitness accounts a remarkable chronological accounting of the events surrounding Christ Jesus life here on earth from before His birth until about 62 A.D. Jesus triumphal entry into **Jerusalem** is recorded in all four of the gospel records as we noted previously. LUKE 19:30 informs us that ...*ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither.* This triumphal entry into **Jerusalem** of Jesus was prophesied by Zechariah in ZECHARIAH 9:9, which reads: *Rejoice greatly, O daughter of Zion; shout, O daughter of **Jerusalem**: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.* In ZECHARIAH 9:9 note that word "lowly," which here means: poor, and afflicted. Earlier we read what the prophet Isaiah wrote in ISAIAH 53:3 *He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. 4 Surely he hath borne our griefs, and*

carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. 5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. 6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. 7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. Jesus bore our burden of sin upon the cross of Calvary, which burden no other man could bare. Thus we learn that the colt prophesied by Zechariah in ZECHARIAH 9:9, and told by Jesus in LUKE 19:30 *...whereon yet never man sat...* tells us that only Christ our Saviour, who *...is just, and having salvation...* could ride this lowly beast, which had never been ridden. Jesus Christ is indeed the King of kings, and Lord of lords, but has not yet been revealed as such. The Apostle Paul in his first letter to Timothy explains this, writing in 1 TIMOTHY 6:13 *I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; 14 That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: 15 Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; 16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.* That day of His appearing is swiftly approaching, when He will be riding the white horse of REVELATION 19:11, and as REVELATION 17:14 also tells us; *...for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.*

Back to the time of Jesus triumphal entry into **Jerusalem** as told in the four gospel records, He is not riding a white horse, but rather *...riding upon an ass, and upon a colt the foal of an ass...* as ZECHARIAH 9:9 foretold. Let's read what Matthew records of Jesus triumphal entry into **Jerusalem**, for it brings out an important point that only the gospel writer who pictures Christ as King could have written. MATTHEW 21:1 *And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, 2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. 3 And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. 4 All this was done, that it might be fulfilled which was spoken by the prophet, saying, 5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.* MATTHEW 21:5 is quoted from ZECHARIAH 9:9. Note in Matthew's record that he is the only Gospel writer who records two animals rather than one, and our Pastor O'Dorisio gave a beautiful sermon on this several years back. The purpose of the second animal was for His Queen to ride. Of course we know that the marriage of the lamb has not yet come, and now is the time during this church age when His wife makes herself ready, as is told in REVELATION 19:7.

Only our Apostle Paul writes in 2 CORINTHIANS 11:2 *For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.* The Greek word translated "espoused" here in 2 CORINTHIANS 11:2 is only used this one time in scripture. Here the Greek word for "espoused" is harmozo {har-mod'-zo}, number 718 in The Strong's Greek Concordance, which means: "to give one in marriage." It is only by learning, and knowing Paul's gospel message, his one hundred complete chapters of New Testament scripture, having it worked in our hearts and lives, so that one can be given in marriage unto the Lamb of God! The Bride of Christ makes herself ready by yielding her life unto the cunning workmanship of the Master who long ago (on the day of Pentecost) sent us the Holy Spirit of promise to dwell in us for the express purpose of teaching us all things, and to guide us into all truth, and to give us an inheritance among all them which are sanctified by faith that is in Christ Jesus! ACTS 20:32 *And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.* ACTS 20:32 is Paul's gospel in a nutshell, which words our Brother Luke recorded for us. All of Luke's scripture complements Paul's gospel message, for Luke too followed Paul as Paul followed Christ. The Apostle Paul wrote



the following: 1 CORINTHIANS 4:16 *Wherefore I beseech you, be ye followers of me.* 1 CORINTHIANS 11:1 *Be ye followers of me, even as I also am of Christ.* PHILIPPIANS 3:17 *Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.* That word “mark” used here is number 4648 in The Strong’s Greek Concordance, skopeo {skop-eh'-o}, and the usage here means: to be observing of those who walk after the example of the Apostle Paul, and his fellow-workers, so as to follow their ways. In other words, mark the racecourse runners that are running to win the prize of the high calling of God in Christ Jesus. The Apostle Paul’s objective was to “win Christ” according to PHILIPPIANS 3:8, and not to “win Christ” as his Saviour, for Jesus Christ was already Paul’s Saviour, but rather to “win Christ” as Bridegroom. Paul’s greatest desire was to marry Jesus, and his encouragement to us here in PHILIPPIANS 3:17 was to “...mark them which walk so as ye have us for an ensample.” In 2 CORINTHIANS 5:7 Paul wrote how we are to walk, writing: (*For we walk by faith, not by sight.*). (These last few sentences were copied from my introductory words concerning this study we are doing on Luke the man.)

A quick thought to ponder for a moment. We just read a couple verses from PHILIPPIANS. The Philippian Saints are known as “lovers of horses,” or “lovers of the racehorse.” Thus we find the Philippian Saints were racecourse runners in pursuit of God’s best. Recall in your thinking that the Apostle Paul first visited Philippi in ACTS 16 while on his second missionary journey. It was also at that point in time when Luke begins to write in the first person using the words “we,” and “us.” Here’s what’s interesting to me, Luke continues telling the story of Paul’s missionary journeys in ACTS 17, 18, and 19, but doesn’t write in the first person again until ACTS 20 at the conclusion of Paul’s third missionary journey some six years later. Where was Luke when he rejoined Paul on this third missionary journey? The answer was Luke was in Philippi, or perhaps we should say Luke was still in Philippi. Scripture doesn’t tell us if Luke remained in Philippi these whole six years, or not, but the implication is that Luke did remain in Philippi these six years. So let me ask a question, who then, besides the Apostle Paul, taught the Philippian Saints about the racecourse, and to run the race to “win Christ” as Bridegroom? With the evidence I have presented here we can see that our beloved Brother Luke, whom we have been studying about, was no doubt very instrumental in encouraging the Philippian Saints to be racecourse runners. When the Apostle Paul finally got to write his epistle to the PHILIPPIANS from his prison in Rome in about 62 A.D. we find that the book of PHILIPPIANS has no doctrines to further expound upon, nor no errors to refute, just the encouragements like we read above to continue to be racecourse runners, and to run the race to “win Christ” as Bridegroom. PHILIPPIANS 3:17 *Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.* Luke was one of their examples!

Back to Jesus triumphal entry into **Jerusalem** in LUKE 19. Luke did not write here in our current portion of study concerning Jesus triumphal entry into **Jerusalem** in LUKE 19 about a second animal as did Matthew, because Luke, under the inspiration of the Holy Ghost was painting a picture of Christ The Man, whereas Matthew gave us a portrait of Christ the King, and when Jesus Christ reigns as King of king, and Lord of lords, He will have His wife sitting on His right hand.

In Luke’s account of Jesus triumphal entry into **Jerusalem** as recorded in LUKE 19:28-40, there are four locations described: **Jerusalem**, Bethphage, Bethany, and the mount of Olives, all of which are in close proximity. **Jerusalem** means: the “foundations of peace.” The first mention of **Jerusalem** in the Bible is in GENESIS 14:18 when it was then called Salem. Salem means “peace,” and in GENESIS 14:18 we read that Melchisedek was the king of Salem. GENESIS 14:18 *And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God.* Melchisedek, king of Salem, is typical of our great High Priest, Jesus Christ, and we read this in HEBREWS 7. HEBREWS 7:1 *For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; 2 To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; 3 Without father, without mother, without descent,*

*having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. ...14 For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. 15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, 16 Who is made, not after the law of a carnal commandment, but after the power of an endless life. 17 For he testifieth, Thou art a priest for ever after the order of Melchisedec. 18 For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. 19 For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God. 20 And inasmuch as not without an oath he was made priest: 21 (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:) 22 By so much was Jesus made a surety of a better testament. 23 And they truly were many priests, because they were not suffered to continue by reason of death: 24 But this man, because he continueth ever, hath an unchangeable priesthood. 25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.* Thus we find that the priesthood of Melchisedek, figure of Christ, is greater than the priesthood of Aaron, and Salem (“peace”) the city over which he was also king, is later named **Jerusalem** (“foundations of peace”), the city over which Christ will have His throne.

I found it interesting to read in the October 2021 issue of Grace and Glory the following statement by Brother Hawkins as he comments on current events, and their correlation to scripture. Brother Hawkins wrote: “...Scripture is very plain that **Jerusalem** belongs only to God. That choice city is repeatedly called “the city of David” and God promised “...that David my servant may have a light always before me in **Jerusalem**, the city which I have chosen to put my name there.” 1 KINGS 11:36. There are also many other citations wherein God claimed **Jerusalem** as His Own.” {End of quoting Brother Hawkins.} Some of these other scriptures Brother Hawkins referenced are 1 KINGS 11:13 & 32; 2 KINGS 21:7 and 23:27; 2 CHRONICLES 6:6, and 33:7. So all of this background information just adds some depth to our studying about Luke’s **Jerusalem** story.

And as a side note to this bit of information, Luke also twice makes mention of “the city of David” in LUKE 2:4 and 2:11, but in this case the reference is to Bethlehem, which was where David was born, and where Jesus was born. But David ruled as king in **Jerusalem**, and Jesus Christ will rule and reign from the heavenly **Jerusalem**. And while we are discussing **Jerusalem**, also called the “the city of David” where he reigned as king, there are also 153 references in Old Testament scripture to Zion, which is also another name for **Jerusalem** in scripture, and is also called “the city of David.” Mount Zion then is the location of **Jerusalem**, and in scripture the two names are synonymous. Seven times in the New Testament Zion is called Sion, which is the Greek name for Zion. One scripture that clears this all up is HEBREWS 12:22 *But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem,...* . Recall also from reading in MATTHEW about Jesus triumphal entry into **Jerusalem** that Zion was also there mentioned. MATTHEW 21:1 *And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, 2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. 3 And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. 4 All this was done, that it might be fulfilled which was spoken by the prophet, saying, 5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.*

Now back to Luke’s account of triumphal entry into **Jerusalem**. The other three locations described in Luke’s record of Jesus triumphal entry into **Jerusalem** in LUKE 19 is Bethphage, Bethany, and the mount of Olives. Bethphage means: “the house of green or unripe figs,” which refers to the “green” unspiritual, immature, condition of the house of Israel. Bethany, means both “house of affliction” and “response,” which describes the options of this chosen people. They were sorely afflicted by the oppression of the Romans, but will such affliction bring a positive “response” to Him, who has come to deliver them? The mount of Olives is also called in ACTS 1:12 the mount

called Olivet, which is east of **Jerusalem** a Sabbath day's journey, which is about a mile. The mount of Olives was so named because of the amount of olive trees on it, and one commentator noted that at that time it was the "park" of **Jerusalem**. All of the Passion Week story recorded in the four gospel records occurs at places found in these four locations: **Jerusalem**, Bethphage, Bethany, and the mount of Olives.

We find reference to the mount of Olives in twelve verses of scripture, and only one of these twelve verses is from the Old Testament, where we read another prophecy of Zechariah concerning a yet future time. ZECHARIAH 14:4 *And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east...* . Sister Bodie wrote the following comments on this portion, some of which tie nicely in with Luke's **Jerusalem** story. Here is what Sister Bodie wrote: "The mountain, so clearly defined and located by this prophecy, is associated with many events and striking hours in (Israel's) history. It was from this mountain that the Lord went up to heaven in the sight of His disciples after He had been rejected and slain by the nation. He led His faithful remnant of people out, as far as to Bethany, on the southeast slope of the mount of Olives and He lifted up his hands and blessed them - LUKE 24:50, 51. Hence, from this same mountain they shall see Him return. The prophet Ezekiel beheld this consummation, even as he previously had seen the departure of the Glory of Jehovah in EZEKIEL 10. He says, "*Afterward He brought me to the gate that looketh toward the east, and behold, the Glory of the God of Israel came from the way of the east and His voice was like the sound of many waters and the earth shined with His glory*"- EZEKIEL 43:1, 2. And this is a prophecy in symbolic language of the same event which the heavenly messengers announced to the men of Galilee, - "*This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go*"- ACTS 1:11. And not only in like manner, that is visibly and bodily and with "a cloud;" but He shall come to the same place whence He finally departed. It is to this mountain, He often reverted when His heart was pained and crushed. It was here, that He shed tears of agony over **Jerusalem**, and in this same place He spoke the marvelous prophecy of the end-time things (MATTHEW 24), which shall all be fulfill at His second coming. In response to His appearance with His mystical body, the church, in glorious array, that sacred mountain shall cleave in two parts,- from east to west; half of it moving to the north, and half to the south, thus forming "a very great valley." It is unto this valley, the remnant of the Jews remaining alive after the great massacre in **Jerusalem**, shall flee as they fled in the days of Uzziah, king of Judah." {Ending of quoting Sister Bodie from here ZECHARIAH study book.}

Luke's version of Jesus triumphal entry into **Jerusalem** states this in LUKE 19:37 & 38: *And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; 38 Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.* Let's compare this with the other three gospel records, which were written by Holy Ghost inspired Jews.

Matthew wrote in MATTHEW 21:8 *And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. 9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest. 10 And when he was come into Jerusalem, all the city was moved, saying, Who is this? 11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.*

John Mark wrote in MARK 11:8 *And many spread their garments in the way: and others cut down branches off the trees, and strawed them in the way. 9 And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord: 10 Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.*

And the Apostle John recorded Jesus triumphal entry into **Jerusalem** like this in JOHN 12:12 *On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, 13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord. 14 And Jesus, when he had found a young*

*ass, sat thereon; as it is written, 15 Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt. 16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.*

Spend some time comparing these four gospel accounts of Jesus triumphal entry into **Jerusalem**, and note the differences, some of which we will now point out. Luke, a Gentile, records in LUKE 19:37 & 38 that the multitudes in **Jerusalem** rejoiced and praised God saying in verse 38 *Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.* MATTHEW, MARK and JOHN all record that the multitude cried, saying, Hosanna. The word "Hosanna" was an utterance of praise, which was only recorded in five verses of scripture in MATTHEW, MARK and JOHN's record of Jesus triumphal entry into **Jerusalem**. "Hosanna" in the Hebrew means: "save we pray," and was an utterance of praise. "Hosanna" in the Strong's Greek Concordance is number 5614, and come from two Hebrew words: yasha {` yaw-shah'}, number 03467 in The Strong's Hebrew Concordance meaning: Saviour, deliverer, to save, be saved, to be delivered, and na' {naw}, number 04994 in The Strong's Hebrew Concordance meaning: I (we) pray, now, please, an entreaty. So again we find "Hosanna" means: "save we pray." "Hosanna" was the people's cry at Jesus triumphal entry into **Jerusalem**, a cry of rejoicing taken from PSALMS 118, which was recited at the Feast of Tabernacles. The seventh or last day of the feast was called "the Great Hosanna" where would be read by the priest PSALMS 113 to 118, which was called "the great Hallel." In responses with the priest as he read from these PSALMS, the people would cry out with rejoicing "save we pray" (Hosanna) while they waved willow and palm branches. The boughs were also called hosannas. None of this would have meant anything to Theophilus, the prominent Gentile of Antioch, Syria that Luke addressed his gospel record to, thus Luke does not mention the word "Hosanna," but rather conveys from PSALMS 118:26 their excitement, and gladness as Jesus made His triumphal entry into **Jerusalem**. Thus we find that Luke makes no mention of the word "Hosanna" but only notes in LUKE 19:38 that the palm waving crowd cried out: *Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.* The three phrases found in LUKE 19:38 "*Blessed be the King*," "*peace in heaven*," and "*glory in the highest*" are all unique to Luke, and are only found in this one verse of scripture. LUKE 19:38 to my way of thinking also proves that Luke was a Gentile for the reasons expressed in this paragraph.

Next in **Luke's Jerusalem Story** we find reference back to a prophecy of Jesus first spoken in LUKE 13 concerning **Jerusalem**, which was now fulfilled here in LUKE 19:38. Let's connect the dots by first reading some more verses from LUKE 19. LUKE 19:41 *And when he was come near, (to Jerusalem) he beheld the city, and wept over it, 42 Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.* As Brother Hawkins here noted: "This was the chance for Israel to accept Him as their Messiah, but aside from those who paid homage to Him as they spread their garments in His path, Jesus was uniformly rejected. His tears are not for Himself, but for a nation who had rejected the opportunity to enter into the choicest blessings of peace and prosperity." {End of quote from Brother Hawkins.} Here also was the prophecy of Jesus spoken in LUKE 13 concerning **Jerusalem** fulfilled as He *...beheld the city, and wept over it.* We read in LUKE 13:34 *O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! 35 Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.* We just read of this time in LUKE 19:38 *Blessed be the King that cometh in the name of the Lord:...*

Christ Jesus told them one more thing about **Jerusalem** in LUKE 19. LUKE 19:43 *For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, 44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.* This prophecy was fulfilled in 70 A.D. as the future Roman Emperor Titus invaded **Jerusalem** and destroyed it. A couple of days later Jesus made another reference to this

destruction of **Jerusalem** in LUKE 21. LUKE 21:5 *And as some spake of the temple, how it was adorned with goodly stones and gifts, he said, 6 As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.*

There are a couple more things of note that Luke also records in LUKE 19 of Jesus after entered into **Jerusalem**. LUKE 19:45 *And he went into the temple, and began to cast out them that sold therein, and them that bought; 46 Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves. 47 And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him, 48 And could not find what they might do: for all the people were very attentive to hear him.* Note here after purifying the temple of **Jerusalem** in verse 45, Jesus then ...*taught daily in the temple...* in verse 47. Go back and review **The Parable of the Ten Pounds** we discussed at length in LUKE 19:12-27, and recall that statement we lingered upon in LUKE 19:13 “Occupy till I come.” Here in LUKE 19:47 we find Jesus occupying His time teaching daily in the **Jerusalem temple**, knowing He only had less than ninety-six hours to do so!

### **Luke’s Jerusalem Story -- The Temple**

We are going to spend a few minutes in **Luke’s Jerusalem Story** discussing the temple in **Jerusalem** where Jesus did much teaching. Luke references the temple in **Jerusalem** more than any other writer of scripture, and he writes about the **Jerusalem temple** forty-three times in his two books of the Bible. By knowing this, one would get the opinion that the temple in **Jerusalem** was a focal point of Luke, but it wasn’t. Luke missed several chapters of opportunity to tell more stories about Jesus teaching in the temple in **Jerusalem**, but the Holy Ghost had the Apostle John to write these other chapters about what Jesus taught in the temple in **Jerusalem**, and tell the stories Luke left out, and we will show that here in a moment.

In our current point in time of **Luke’s Jerusalem Story** we are in the time frame of the Passion Week, Jesus last week here on earth before He was crucified. We just noted in LUKE 19:47 *And he taught daily in the temple...* there in **Jerusalem** knowing He only had less than ninety-six hours to do so! The events recorded in LUKE 20, 21, and 22 all took place within this ninety-six hour time frame. LUKE 21:37 & 38 pretty well sum up what took place concerning Jesus teaching in the temple at **Jerusalem**. LUKE 21:37 *And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives. 38 And all the people came early in the morning to him in the temple, for to hear him.*

With these thoughts now fresh in mind, let’s go back and piece together all of the times Jesus went to the temple in **Jerusalem** while here on earth. And our Brother Luke was the one who told of Jesus first two visits to the temple in **Jerusalem**, and he does so in LUKE 2. Without reading all of the scriptures again in LUKE 2, recall when Jesus was forty-one days old His parents took Him to the temple in **Jerusalem** to present Him unto the Lord, and that was He was blessed by Simeon, a prophet of the Lord, and by Anna, a prophetess about eighty-four years old. Then in LUKE 2:41-52 we find the time Jesus parents took him to **Jerusalem** when he was twelve years old. Mary and Joseph lost track of Jesus during this time of the feast of the Passover, and found Him three days later teaching for the first time in the temple of **Jerusalem**! Who was twelve-year-old Jesus teaching at the temple in **Jerusalem**? He was teaching the doctors of the law (the Rabbinical scholars, who were the teachers) ...*both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers...* ...LUKE 2:46 & 47. Here is where we first find on display Jesus the Master Teacher, and He was asking the doctors of the law questions, because He Christ Jesus the Master Teacher is the One who can ask the perfect questions, thus giving the perfect tests. Forty times in scripture Jesus is referenced as “Master,” a term used in reference to a teacher, and in Jesus case, a Master Teacher, or more properly the Master Teacher. The Greek word for Master is didaskalos {did-as'-kal-os}, number 1320 in The Strong’s Greek Concordance, sometimes translated “Rabbi,” and also “Rabboni,” such as is found in JOHN 20:16 after Jesus resurrection, which reads:

*Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.* Vine's dictionary properly notes that there are more instance of this Greek word being used by Luke for Master than all of the other gospel writers. Luke wrote about Christ THE MAN while also pointing out that He was the Master Teacher. Interestingly we find this Greek word commonly translated "Master" used as "doctors," meaning doctors of the law in LUKE 2:46. Though at that time Jesus wasn't yet revealed as the Master Teacher, these doctors of the law got the first glimpse of Him as such. Additionally Luke seven times uses the Greek word epistates (number 1988 in The Strong's Greek Concordance), which is also translated Master, but in this usage Master is used in recognition of His authority rather than His instruction as the Master Teacher. Luke is the only one in scripture to use this Greek word.

One of the things we also learned from LUKE 2:41 was that Jesus parents took him every year to **Jerusalem**. So when Jesus first began His ministry at age thirty, he had been to **Jerusalem** well over twenty times before. But the way Luke writes **Luke's Jerusalem Story** we really don't see Jesus arriving at **Jerusalem** again until His triumphal entry that we just read about, and studied in LUKE 19:21-38. By studying John's gospel record you will find that Jesus still visited **Jerusalem** every year at the feast of Passover as He was taught by His parents, so let's briefly read of four other occasions where Jesus visited **Jerusalem** in The Gospel According to JOHN; visits to **Jerusalem** that Luke didn't record.

In JOHN 2:1-11 we find Jesus performing His first miracle of turning the water into wine at the marriage in Cana. In JOHN 2:13 & 23 we read: *And the Jews' passover was at hand, and Jesus went up to Jerusalem,...* ...23 *Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did.* The next miracle Jesus did according to John was again in Cana of Galilee (JOHN 4:46) where a nobleman's son was healed in JOHN 4:46-54. JOHN 4:54 *This is again the second miracle that Jesus did, when he was come out of Judaea into Galilee.* In the next verse we read: JOHN 5:1 *After this there was a feast of the Jews; and Jesus went up to Jerusalem.* Again Luke makes no mention of these first two visits to **Jerusalem** by Jesus.

The third visit by Jesus to **Jerusalem** after He began His ministry can be pieced together in the following scriptures. JOHN 7:1 *After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.* 2 *Now the Jews' feast of tabernacles was at hand.* (This feast was in **Jerusalem**.) 3 *His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest.* 4 *For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.* 5 *For neither did his brethren believe in him.* 6 *Then Jesus said unto them, My time is not yet come: but your time is alway ready.* 7 *The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.* 8 *Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.* 9 *When he had said these words unto them, he abode still in Galilee.* 10 *But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.* (Jesus secretly went to **Jerusalem**.) 11 *Then the Jews sought him at the feast, and said, Where is he?* 12 *And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.* 13 *Howbeit no man spake openly of him for fear of the Jews.* 14 *Now about the midst of the feast Jesus went up into the temple, and taught.* This was the temple in **Jerusalem** where Jesus taught, thus this was Jesus third visit to **Jerusalem** after he began His public ministry. The next day we read in JOHN 8:2 *And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.* Again Jesus was teaching in the temple of **Jerusalem**, and as you read on further in this chapter notice that this was the time the woman taken in adultery was brought to Jesus.

In JOHN 10 we find winter has come, and Jesus in this chapter gave the discourse on the Good Shepherd. Now reading from JOHN 10:22 *And it was at Jerusalem the feast of the dedication, and it was winter.* 23 *And Jesus walked in the temple in Solomon's porch.* This was a fourth visit by Jesus to **Jerusalem** not recorded by Luke.



And as a point of interest, Solomon's porch was built by Solomon on the east side of the outer court of the temple in **Jerusalem**, and was left standing by Herod when he rebuilt the temple. Agrippa when he came to **Jerusalem** some eighty years later was asked by the Jews to repair this 800 foot long structure at his own expense, using the argument that the building was growing ruinous, and that the 18,000 workmen, who had all been employed in carrying on the repair works of the temple, would have become all of a sudden unemployed had not this repair taken place. Thus we see that Solomon's porch was a magnificent structure, which was also referenced by Luke in ACTS 3:11, and ACTS 5:12.

Then all four gospel records tell of Jesus triumphal entry into **Jerusalem** after which we find Jesus occupying His time teaching daily in the **Jerusalem temple**, knowing He only had less than ninety-six hours to do so! And we will get back to reviewing the sequence of events Luke records for the rest of the Passion Week once we finishing highlighting Luke's other mentions of the temple in Jerusalem that he wrote Theophilus about both in The Gospel According to LUKE, and the book of ACTS.

After Jesus resurrection, and His ascension into heaven we read in LUKE 24:52 *And they worshipped him, and returned to Jerusalem with great joy: 53 And were continually in the temple, praising and blessing God. Amen.* Thus Luke ends his gospel record noting how the disciples continued staying in **Jerusalem**, continually visiting the temple. Make a mental note of this point, that Jesus disciples continued to reside in **Jerusalem** after Jesus death and resurrection, and they frequented the temple in Jerusalem. Obvious Luke was much impressed by this.

In ACTS 2 we read of the day of Pentecost some fifty days after Jesus resurrection, and to refresh our thinking let's read a few verses. ACTS 2:1 *And when the day of Pentecost was fully come, they were all with one accord in one place.* (At this time they were in a house in **Jerusalem**, not the temple.) 2 *And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.* 3 *And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.* 4 *And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.* What a joyful, and powerful day. As we read on it seems that they couldn't stop rejoicing, and speaking in other tongues, and the multitude gather at **Jerusalem** for Pentecost heard them as is explained in the next verses. ACTS 2:5 *And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.* 6 *Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.* 7 *And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans?* 8 *And how hear we every man in our own tongue, wherein we were born?*

What happened next in ACTS 2 on the same day of Pentecost was a Holy Ghost inspired sermon by Peter, and according to ACTS 2:41 about three thousand souls were saved that day. Then we read in ACTS 2:46 & 47 -- *And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, 47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.* This is when going to the temple in Jerusalem became a daily event for the Apostles, who hadn't left **Jerusalem** ever since Jesus triumphal entry into **Jerusalem**, except for that brief time when they went fishing one last time in JOHN 21. And while you ponder that thought for a moment keep in mind that the Apostles of Jesus made **Jerusalem** their home from that point forward! So then it is no wonder that twenty-three more times in ACTS we read about the temple in Jerusalem. Twice Peter and John, and the other Apostle got arrested for preaching at the temple in Jerusalem. The Apostle Paul years later also got arrested in the temple of Jerusalem. So as we continue to examine **Luke's Jerusalem Story** we will see these events unfold at **Jerusalem** as Luke continues his written narrative to Theophilus.

### Luke's Jerusalem Story – Part Three

Back to Luke's account of Jesus triumphal entry into **Jerusalem** in LUKE 19:28-47, which took place on "Palm Sunday," also called in scripture the first day of the week. Recall that we also noted in LUKE 19:47 that while at **Jerusalem** Jesus taught daily in the temple. Luke informs us further in LUKE 21:37 & 38 -- *And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives. 38 And all the people came early in the morning to him in the temple, for to hear him.* LUKE chapters 20 and 21 fill in the details as to what Jesus taught during His last days on earth here at **Jerusalem** in what we call the Passion Week. Also a lot of the things Jesus taught during this same time period are further expounded upon in the gospels of MATTHEW and MARK.

Luke records in LUKE 21:20 and 24 a couple of unique statements not found in MATTHEW or MARK concerning the destruction of **Jerusalem**, so we will spend a few moments discussing this. LUKE 21:20 *And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. 21 Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. 22 For these be the days of vengeance, that all things which are written may be fulfilled. 23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. 24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.*

The first unique statement Luke makes is in LUKE 21:20 concerning *...Jerusalem compassed with armies...*. This points to the beginning of the time when **Jerusalem** shall be trodden down of the Gentiles for the forty-two months spoken of in REVELATION 11:2, which in part reads: *...it is given unto the Gentiles: and the holy city (Jerusalem) shall they tread under foot forty and two months.* According to MATTHEW 24:15 and DANIEL 9:27, this will occur in the middle of the week of great tribulation when the abomination of desolation stands in the holy place. (You can study those scriptures further on your own.) In LUKE 21:24 we find Luke making another of his unique statements, which is *"...the times of the Gentiles..."* a statement found only here in scripture. The times of the Gentiles is a certain period of time given by the authority God unto the Gentiles to rule over this world. When that time (*...the times of the Gentiles...*) expires, those same Gentiles will not readily relinquish the reins of government to Christ. Instead, they will rise up in all their wickedness and rebellion against Him, and the events just described in LUKE 21:20-24 will be the result. All their fury will be unleashed against God's chosen people, Israel.

### Passover and Pentecost

In **Luke's Jerusalem Story**, which Luke wrote under the inspiration of the Holy Ghosts after interviewing many witness, most of whom were Jewish, Luke explains some things that the other gospel writers leave out, and we have been highlighting many of these unique points. Luke being a Gentile had a different perspective that those of the children of Israel, who had been taught the Old Testament scriptures all of their lives. And Luke having been introduced to the New Testament doctrines of the Apostle Paul, by Paul himself, also had learned much Old Testament teaching from the Apostle Paul. The Apostle Paul was a Pharisee, and the son of a Pharisee, thus Paul knew the law, meaning the law of Moses, and Old Testament doctrine better than most all the Jews who had lived before him. But when Paul got saved on the road to Damascus, he began a journey that took him too the place of being revealed the gospel message he was to preach; a gospel message taught to him by the revelation of Jesus Christ Himself according to GALATIANS 1:12; a gospel message he was to preach unto the Gentiles. The types and shadows of Jesus Christ hidden in the Old Testament were then revealed unto Paul, and these hidden mysteries became a large part of Paul's gospel message. For example in ROMANS 10:4 Paul wrote: *For Christ is the end of the law for*

*righteousness to every one that believeth.* That's a very simple sentence for a Gentile to understand, because the Gentiles were never given the law to follow in the first place. But if one had been raised like the children of Israel to follow the law, then ROMANS 10:4 may pose some difficulty to grasp. As you go through the epistles that Paul wrote, and learn his gospel message, you will find hundreds of quotes from Old Testament scripture, and Paul knew Old Testament scripture better than most all the Jews who had lived before him as we stated above. The terminology Paul grew up with as a law abiding Pharisee took on a whole new, and wonderfully different meaning once he was revealed the truth of what was before hidden in Old Testament scripture. That is too large a subject to present all at once, but consider for a moment what Paul had taught Luke, and hundreds of other Gentiles, and Jews alike about topics like the **Passover**, and **Pentecost**. We are going to spend a few minutes talking about this.

There are seventy-six mentions of the word **Passover** in scripture. The Apostle Paul only writes the word **Passover** twice in his epistles, and what he wrote in 1 CORINTHIANS 5:7 sums up all we really need to know concerning the **Passover**. 1 CORINTHIANS 5:7 *...For even Christ our passover is sacrificed for us.* So with these few words, if we knew nothing else about the **Passover**, we find that the **Passover** points to Christ, who is our **Passover**! Paul's other mention of **Passover** is in HEBREWS 11:28 where he references Old Testament worthy of faith Moses, who *...Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.* Our brother in the Lord, Luke makes mention of the word "**Passover**" seven times, all of which are found in his Gospel According to LUKE, and six of these seven times are recorded in LUKE 22, which we will study after discovering some Biblical historical facts concerning **Passover**, and again these facts point to our Lord and Saviour Jesus Christ.

This next little bit of history concerning **Passover**, and **Pentecost** will connect some dots for all of us, as these facts are not commonly presented in sermons, or Bible studies. We find the following statement made to the children of Israel in EXODUS 23:14 *Three times thou shalt keep a feast unto me in the year.* This statement from the Lord was part of the law that the children of Israel were to keep. This statement was not made unto Gentiles. Three times each year the children of Israel were to gather nationally for a specific feast. As time went on these feasts were held in **Jerusalem**. What were these three feasts? We find the answer to this question as we read on here in EXODUS 23. EXODUS 23:15 *Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:)* 16 *And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field.*

Luke explains to us what this first feast of unleavened bread is in simple terms in LUKE 22:1 *Now the feast of unleavened bread drew nigh, which is called the Passover.* The **Passover** was the first of these three feasts that the children of Israel were to gather together nationally every year to keep, and is why we read in LUKE 2:41 *Now his parents went to Jerusalem every year at the feast of the passover.*

The second feast spoken of in EXODUS 23:16 is the feast of first fruits of harvest, which is also called the Feast of Weeks, and the Feast of **Pentecost**. For further information on this feast you can study LEVITICUS 23:15-21 along with Sister Bodie's study notes from her LEVITICUS study book, which can be found on the Living Waters Tabernacle web site under study books. The Feast of Weeks, or **Pentecost** was fifty days after **Passover**. This is briefly explained in LEVITICUS 23:16 *Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD.* Interestingly the word **Pentecost** is only found three times in scripture, all in the New Testament; twice written by Luke, and once by the Apostle Paul. Again this Feast of **Pentecost** was a day observed by the children of Israel, who gathered nationally each year in **Jerusalem** to observe. This Feast of **Pentecost** was the one Paul wished to attend at the conclusion of his third missionary journey, and why he made haste to get there by this time as Luke noted in ACTS 20:16. ACTS 20:16 *For Paul had determined to sail by Ephesus, because he would not spend*

*the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.* One of the main reasons the Apostle Paul wanted to be at **Jerusalem** by this time of the Feast of **Pentecost** was because Jews from all over the world would be present celebrating this feast of the Lord noted in LEVITICUS 23. And this time referenced in ACTS 20:16 was twenty-five to thirty years after the day of **Pentecost** noted in ACTS 2 when they were first filled with the Holy Ghost, and began to speak in other tongues as the Holy Spirit gave them utterance. Every year after this day of **Pentecost** referenced in ACTS 2 when Jews from all over the world came to **Jerusalem** to celebrate this Old Testament Feast of **Pentecost**, certainly they would also remember this day as the day when the gift of the Holy Ghost was first poured out. The main reason, that the Apostle Paul wanted to be in **Jerusalem** on the day of **Pentecost** was to tell the good news of Jesus Christ, and His salvation to as many of the Jews as he could, and this Feast of **Pentecost** gave him the best opportunity to speak to Jews from all over the world as he would ever get. By this time the Apostle Paul had already written ROMANS 10:1, which reads: *Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.* And if you study ACTS 21 and 22 we find that the Apostle Paul got arrested at the temple during this Feast of **Pentecost**, and in ACTS 22 he did get his opportunity to speak to the multitude gathered at the Feast of **Pentecost** as he gave his testimony on how he got saved. We will study more about **Pentecost** when we get into what Luke wrote in ACTS later in this study, the Lord willing.

The third national feast spoken of in EXODUS 23:16 was the Feast of Ingathering, which was also called the Feast of Tabernacles. This feast was the third feast of each year when once again the children of Israel all gathered in **Jerusalem** to celebrate a thanksgiving at the completion of harvest. This feast in **Jerusalem** was the one referenced in JOHN 7:2 *Now the Jews' feast of tabernacles was at hand.*

One more thing to note concerning these feasts in the time of Christ was that the Roman soldiers were also present in Jerusalem, sent there under the authority of Caesar to make sure that the Jews didn't riot against the Roman Empire. During these feast celebrations in Jerusalem the Roman soldiers would be greatly out numbered. At the time of Jesus crucifixion Governor Pontius Pilate wrote in his letter to Caesar: "A Roman centurion had been insulted. I wrote to the prefect of Syria for a hundred foot soldiers and as many cavalry. He declined. I saw myself alone with a handful of veterans in the midst of a rebellious city, too weak to suppress a disorder and having no other choice left but to tolerate it." {End of quoting Pontius Pilate.} Simply put, Pontius Pilate found himself greatly out numbered at the time of Jesus crucifixion. Recall also some thirty years later when the Apostle Paul was arrested in Jerusalem, the Roman soldiers had a hard time rescuing him because of the violence of the people as is recorded in ACTS 21:35. Thus in the back of our mind we should remember that the tension between the Jews and the Gentiles was also at a peak during these feast celebrations held three times a year in Jerusalem.

We just went over a quick refresher course on the **Passover**, and **Pentecost**, two major events recorded in **Luke's Jerusalem Story**. One of the things we learned above was that after the children of Israel settled in Israel, they celebrated in **Jerusalem** once each year, the Feast of **Passover**, the Feast of **Pentecost**, and the Feast of Tabernacles. These feasts were well attended because the law of the Lord stated in EXODUS 23:14 *Three times thou shalt keep a feast unto me in the year.* And the Feast of **Passover**, which was the first of these three feasts, occurred during the Passion Week, which we have most recently been studying about in LUKE. Furthermore we know that Jesus Christ is our **Passover**, which point our Apostle Paul emphasized in 1 CORINTHIANS 5:7 *...For even Christ our passover is sacrificed for us.* All of the Old Testament **Passovers** pointed to this time at Calvary when Christ our **Passover** was sacrificed for us. *Christ Jesus came into the world to save sinners...* 1 TIMOTHY 1:15 tells us, and Luke documented the story of Jesus Christ THE MAN, from his conception until His ascension up to heaven. LUKE chapter 22 documents Jesus being God's **Passover**, and the 23<sup>rd</sup> chapter of LUKE records Jesus crucifixion, and His finished work as our **Passover** upon the cross of Calvary. LUKE chapter 24 is Luke's version of the resurrection of Jesus

Christ. In ACTS 1 Luke records Jesus ascension up to heaven, and in ACTS 2 Luke records what happened upon the day of **Pentecost** some fifty days after the **Passover** of LUKE 22.