

Living with Luke

Luke 9:18 – 22 Peter’s Confession of Christ

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18 Once when Jesus was praying in private and his disciples were with him, he asked them, “Who do the crowds say I am?”

20 “But what about you?” he asked. “Who do you say I am?”

Peter answered, “The Christ of God.”

19 They replied, “Some say John the Baptist; others say Elijah; and still others, that one of the prophets of long ago has come back to life.”

21 Jesus strictly warned them not to tell this to anyone. **22** And he said, “The Son of Man must suffer many things and be rejected by the elders, chief priests and teachers of the law, and he must be killed and on the third day be raised to life.”

Our Confession of Christ?

What do people these days say about Jesus?

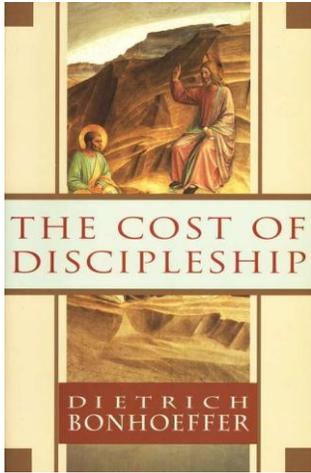
What do you say about Jesus? What does it mean to say that?

Why did He warn the disciples not to say anything?

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Luke 9:23-27 - The Cost of Discipleship

(Book by Dietrich Bonhoeffer)

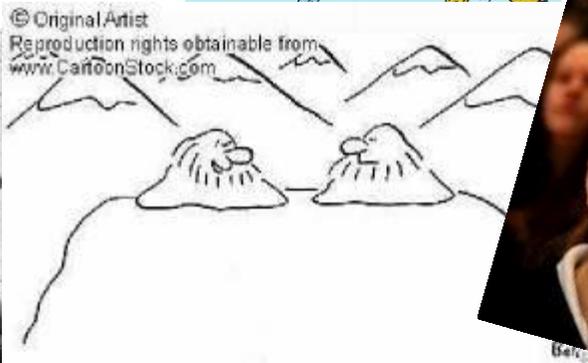
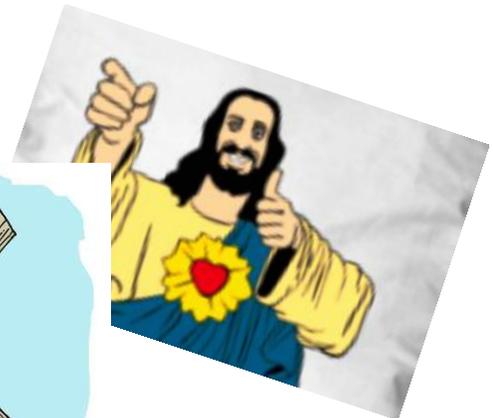


²³ Then he said to them all: "If anyone would come after me, he must deny himself and take up his cross daily and follow me. ²⁴ For whoever wants to save his life will lose it, but whoever loses his life for me will save it. ²⁵ What good is it for a man to gain the whole world, and yet lose or forfeit his very self?"

²⁶ If anyone is ashamed of me and my words, the Son of Man will be ashamed of him when he comes in his glory and in the glory of the Father and of the holy angels.

²⁷ I tell you the truth, some who are standing here will not taste death before they see the kingdom of God."

On a scale of 1 to 7, how well do the following pictures seem to reflect Jesus' words in these verses?



"I've been working on my asceticism and self-denial for twenty years now — could I go down to Las Vegas to test them?"

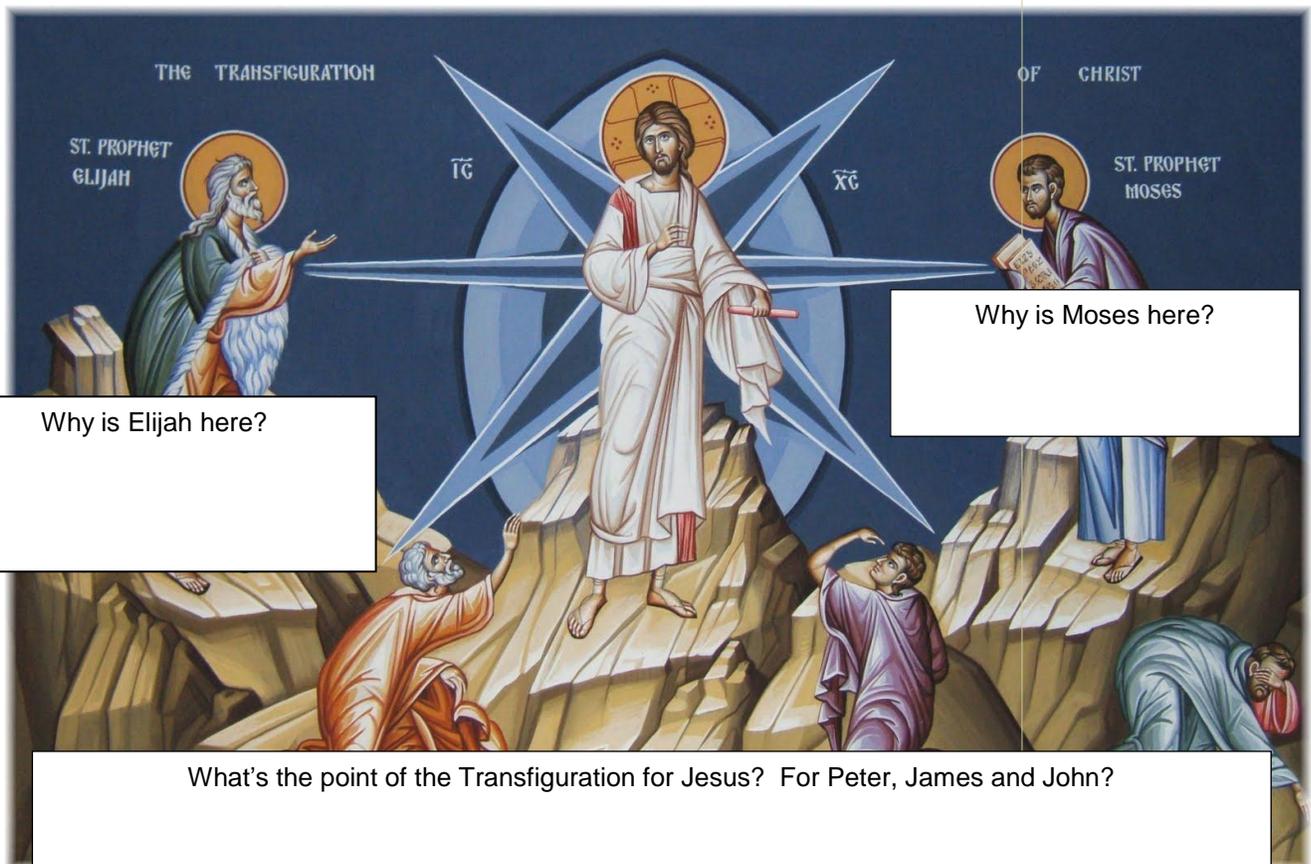
Luke 9:28-36 - The Transfiguration

²⁸ About eight days after Jesus said this, he took Peter, John and James with him and went up onto a mountain to pray. ²⁹ As he was praying, the appearance of his face changed, and his clothes became as bright as a flash of lightning. ³⁰ Two men, Moses and Elijah, ³¹ appeared in glorious splendor, talking with Jesus. They spoke about his departure, which he was about to bring to

fulfillment at Jerusalem. ³² Peter and his companions were very sleepy, but when they became fully awake, they saw his glory and the two men standing with him. ³³ As the men were leaving Jesus, Peter said to him, "Master, it is good for us to be here. Let us put up three **shelters**—one for you, one for Moses and one for Elijah." (He did not know what he was saying.)

³⁴ While he was speaking, a cloud appeared and enveloped them, and they were afraid as they entered the cloud. ³⁵ A voice came from the cloud, saying, "This is my Son, whom I have chosen; listen to him." ³⁶ When the voice had spoken, they found that Jesus was alone. The disciples kept this to themselves, and told no one at that time what they had seen.

Shelters – see next page



The Magnificat – Luke 1:46-55

⁴⁶ And Mary said:
 “My soul glorifies the Lord
⁴⁷ and my spirit rejoices in
 God my Savior,
⁴⁸ for he has been mindful
 of the humble state of his
 servant.
 From now on all
 generations will call me
 blessed,
⁴⁹ for the Mighty One has
 done great things for me—
 holy is his name.
⁵⁰ His **mercy extends** to
 those who fear him,
 from generation to
 generation.
⁵¹ **He has performed
 mighty deeds** with his arm;
 he has **scattered those
 who are proud** in their
 inmost thoughts.
⁵² He has **brought down
 rulers** from their thrones
 but has **lifted up the
 humble**.
⁵³ He has **filled the hungry**
 with good things
 but has **sent the rich
 away empty**.
⁵⁴ He has helped his servant
 Israel,
 remembering to be
 merciful
⁵⁵ to Abraham and his
 descendants forever,
 just as he promised our
 ancestors.”

Sukkot

(Hebrew: סוכות or סוכוֹת *sukkōt* or *sukkos*, **Feast of Booths, Feast of Tabernacles**) is a biblical holiday celebrated on the 15th day of the month of Tishrei (variously from late September to late October). It is one of the three biblically mandated festivals Shalosh regalim on which Hebrews were commanded to make a pilgrimage to the Temple in Jerusalem. It follows the solemn holiday of Yom Kippur, or the Day of Atonement.



The holiday lasts seven days (eight in the diaspora). The first day (and second in the diaspora) is a sabbath-like yom tov when work is forbidden, followed by the intermediate Chol Hamoed and Shemini Atzeret. The Hebrew word *sukkōt* is the plural of *sukkah*, "booth or tabernacle", which is a walled structure covered with *skhakh* (plant material such as leafy tree overgrowth or palm leaves).

The sukkah is intended as a reminiscence of the type of fragile dwellings in which the Israelites dwelt during their 40 years of travel in the desert after the Exodus from slavery in Egypt. Throughout the holiday, meals are eaten inside the sukkah and some people sleep there as well. According to the prophet Zechariah, in the messianic era Sukkot will become a universal festival and all nations will make pilgrimages annually to Jerusalem to celebrate the feast

MAGNIFICAT SCORECARD – Luke 2:41-52

ACTIONS OF GOD	YES	NO
Extended mercy		
Performed mighty deeds		
Scattered the proud		
Brought down rulers		
Lifted up humble		
Filled the hungry		
Sent rich away empty		

More on the web at

www.christthekinglodi.org

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