



UNIT 22 / SESSION 2

# JESUS OVER SIN

**+** **SESSION OUTLINE**

1. The Son of Man brings forgiveness to the faithful (Luke 5:17-20).
2. The Son of Man brings healing to the needy (Luke 5:21-25).
3. The Son of Man brings glory to the Father (Luke 5:26).

Background Passage: Luke 5

**+** **WHAT WILL MY GROUP LEARN?**

Jesus alone is able to go beyond physical healing and forgive sins as well.

**+** **HOW WILL MY GROUP SEE CHRIST?**

Jesus's claim to have the authority to forgive sins was supported by His miraculous healings. Jesus would later suffer and die to provide forgiveness of sin and would miraculously be raised from the dead on the third day.

**+** **HOW SHOULD MY GROUP RESPOND?**

Because we have experienced the great miracle of our salvation through Jesus, we seek to glorify God and make much of Him in all that we do.

# GROUP TIME

NOTES



## SCRIPTURE HANDOUT

Scan this QR code for a reproducible handout of this session's Scripture passages.

## INTRODUCTION

**SETTING:** Jesus had been stirring up trouble in the religious world. Though His early life had little significance on Jerusalem's religious elite, the uproar began just after His temptation in the desert (Luke 4:1-13). He began a ministry in His hometown but was run out of the synagogue with His seemingly blasphemous teaching (vv. 14-30). Then He continued to perform miracles, casting out demons and healing the sick. But for the religious zealots, it was the last straw when He started forgiving sin.

**EXPLAIN:** The word "sin" means different things to different people. Some may think it just refers to "big" sins, such as murder or rape or theft. Others may have a hierarchy of sins that they rate good or bad, better or worse.

**DISCUSS: Why do we need forgiveness of sin?** (to maintain our fellowship with the Lord; to maintain fellowship with each other; to be able to stand before the Father in His holiness; to continue growing toward Christlikeness)

**TRANSITION:** Objectively looking at Jesus's early public ministry, we might readily admit that Jesus was doing good things: He spoke clearly and honestly. He helped people who were suffering. He triumphed over demonic forces and helped local fishermen have success. The world likely saw Jesus as a celebrity; they saw what He had done and flocked to Him. But Jesus knew He hadn't come just to be a good person or just to help people in their daily needs. His mission was to save people from sin and death.

# POINT 1

## THE SON OF MAN BRINGS FORGIVENESS TO THE FAITHFUL (LUKE 5:17-20).

**17** On one of those days, as he was teaching, Pharisees and teachers of the law were sitting there, who had come from every village of Galilee and Judea and from Jerusalem. And the power of the Lord was with him to heal. **18** And behold, some men were bringing on a bed a man who was paralyzed, and they were seeking to bring him in and lay him before Jesus, **19** but finding no way to bring him in, because of the crowd, they went up on the roof and let him down with his bed through the tiles into the midst before Jesus. **20** And when he saw their faith, he said, “Man, your sins are forgiven you.”

**READ:** Ask a volunteer to read aloud **Luke 5:17-20** from his or her own Bible.

**EXPLAIN:** Use the **VERSES 17-19** commentary to highlight the following point (the **bold** words fill in blanks in the *Daily Discipleship Guide [DDG]*):

Jesus’s **reputation** as a powerful teacher and healer spread, and those who had **faith** were willing to do whatever it took to see Him.

**DISCUSS:** From *Day 1 in the DDG*: **How do we know Jesus is who He claimed to be?** (from the Bible, which records the testimony and influence of eyewitnesses; from the spread of Christianity throughout history and the world; from other Christians in our lives who have guided us to follow Jesus; from how we have experienced Him in our own lives, feeling His love and forgiveness)

**EXPLAIN:** Use the **VERSE 20** commentary to explain the significance of Jesus forgiving the man’s sin first before healing his paralysis. Emphasize the effect of sin on many elements in our world (the **bold** words fill in blanks in the *DDG*):

**KEY DOCTRINE #42:** *Sin’s Effect in the World:* Sin does not only impact our **relationship** with God; it is also the root of our broken relationships with the people around us. Human sinfulness is the reason the creation groans in anticipation for redemption and deliverance from its bondage to evil powers (Rom. 8:20-22). Sin has **infected** and redirected the social structures of society, leading to injustice and oppression. The distorting effects of sin are visible all around us, but the good news of the **gospel** is that the battle against these powers will be won through the work of Christ.

**TRANSITION:** Of course, the story doesn’t end here. We now turn our attention back to the packed house and the legal experts.

NOTES

### ROOF TILES

In the first century, roofs were mostly flat, providing an additional living space for the household. Because of that, there was typically an outdoor staircase that led up to the roof. Roof beams, stretched from one end of the house to the other, would have clay tiles on top of them, covered with another coating of clay to protect the house from rain.

## COMMENTARY

**VERSES 17-19** / The opening phrase of this narrative, rendered **“On one of those days,”** is often translated “And it came to pass.” This theatrical wording points to a significant moment: a miracle, an appearance, a completion of something, or even the first time something happens. Take note of any passage that follows this phrase.

On this particular day, we see that Pharisees were there **“who had come from every village of Galilee and Judea, and from Jerusalem”** (v. 17). Jesus’s ministry had caused quite a stir, so many had come to observe Him and hear for themselves.

The word “Pharisee” comes from a verb that means “to separate,” pointing out that the Pharisees found distinction in their observance of external holiness and ceremonial acts. They highlighted their own goodness in public displays of good works, but Jesus often criticized them for a lack of genuine compassion and obedience. The “teachers of the law” would have been the professional scholars of that time. They were the ones who had been called by Herod to find out where the Messiah would be born (Matt. 2:5).

The phrase **“and the power of the Lord was with him to heal”** (v. 17) seems to restate the obvious. Jesus had already been healing, so why state it again here? Jesus didn’t heal every time He taught. But on this day, He both taught and healed. This same phrase is used in Luke 8:46, when a woman afflicted with bleeding touched Jesus, and He said, “I perceive that power has gone out from me.” The potential power to heal flowed through Jesus to those in need.

Word of Jesus’s teaching and miracles had spread, not just to the religious elite but also to the needy townspeople. They heard He was a good teacher; they heard He helped make a large catch of fish; they heard He could heal leprosy. Luke writes that there was a **“crowd”** (Luke 5:19). Mark’s version says that “many were gathered together, so that there was no more room,

not even at the door” (Mark 2:2). Mark also reveals that Jesus was “at home” (Mark 2:1), likely Capernaum, where Jesus had temporarily taken up residence with Peter and his family.

Then **“some men”**—we know them to be a group of four men from Mark’s Gospel (Mark 2:3)—came, **“bringing on a bed a man who was paralyzed”** (Luke 5:18). We can imagine this unwieldy group, uncomfortably bearing all the weight of their paralyzed friend, walking up to the crowded house with a plan: set him down before the healing teacher and all would be well.

Picture the four men attempting to get in. Everyone in the house had a pressing need or could claim the age-old defense “I was here first.” The crowd wasn’t budging. As tough as the crowd was, though, the resolve of the friends was stronger, and they decided to go through the roof.

**VERSE 20** / Jesus saw **“their faith,”** not “his faith”—not the faith of the paralytic man. Matthew, Mark, and Luke all record this phrase: the faith of the friends was visible. It was faith in action. Just imagine the men—sweaty, filthy, and yet thrilled that they had carried their friend to Jesus, the only One who could heal him. Jesus saw the faith of the friends who carried the man to Him.

But then Jesus spoke to the paralyzed man: **“Man, your sins are forgiven you.”** Jesus knew what the man truly needed healing from—his spiritual condition and state. As a paralytic in that society, it was probable that he or his family was accused of being sinners because of his condition (see John 9:2). What the man needed most was to hear that he was forgiven, that his sin didn’t count against him. And because of his friends’ faith, Jesus did just that—forgive the man’s sins and tell him so. And though the paralyzed man saw his sin and knew he needed forgiveness, there were others in the room who didn’t.

# POINT 2

## THE SON OF MAN BRINGS HEALING TO THE NEEDY (LUKE 5:21-25).

NOTES

**21** And the scribes and the Pharisees began to question, saying, “Who is this who speaks blasphemies? Who can forgive sins but God alone?”

**22** When Jesus perceived their thoughts, he answered them, “Why do you question in your hearts? **23** Which is easier, to say, ‘Your sins are forgiven you,’ or to say, ‘Rise and walk’? **24** But that you may know that the Son of Man has authority on earth to forgive sins”—he said to the man who was paralyzed—“I say to you, rise, pick up your bed and go home.” **25** And immediately he rose up before them and picked up what he had been lying on and went home, glorifying God.

**READ:** Ask a volunteer to read aloud **Luke 5:21-25** from his or her own Bible.

**EXPLAIN:** Use the **VERSES 21-23** commentary to highlight the following point (the **bold** words fill in blanks in the DDG):

The scribes and Pharisees doubted Jesus’s authority to **forgive** sins because they didn’t want to believe that He is **God**, despite the continual revealing of His power.

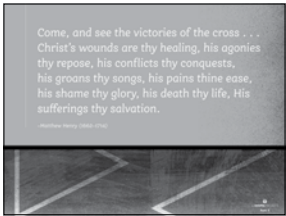
**DISCUSS:** Even though God has shown up for us in the past, why is it easy to doubt His presence and power when going through tough times? (we easily forget His past works; we forget His promises in Scripture; we are tempted to be cynical and skeptical; we are distracted by many things)

**EXPLAIN:** Use the **VERSES 24-25** commentary to emphasize the following idea (the **bold** words fill in blanks in the DDG):

Jesus revealed to the crowd that He certainly is God by **healing** the man’s spiritual and physical needs, resulting in God being **glorified**.

**DISCUSS:** Read the Matthew Henry quote on **PACK ITEM 4: VICTORIES OF THE CROSS**, and then ask: **How can knowing Jesus cares about all our needs (spiritual, physical, emotional, and mental) help us in our spiritual growth?** (shows us He loves us completely; makes us want to know Him more because of His love for us; helps us pray holistically; reminds us that all our parts are interconnected and God cares for them all)

**TRANSITION:** If you had been in the house and seen all that transpired with the religious authorities, the paralyzed man, and Jesus, how would you have responded? Let’s see how the people present did so.



Come, and see the victories of the cross . . .  
Christ's wounds are thy healing, his agonies  
thy repose, his conflicts thy conquests,  
his groans thy songs, his pains thine ease,  
his shame thy glory, his death thy life, His  
sufferings thy salvation.

### VOICES from THE CHURCH

“While Christians are not spared suffering, they are promised deliverance from sin and the inner resources through the indwelling Holy Spirit to live a righteous life in Christ.”<sup>1</sup>

—Rhonda H. Kelley

## COMMENTARY

**VERSES 21-23** / In last week's session, the disciples asked one another, "Who then is this?" (Mark 4:41). The expression pointed to their awe and wonder at the power and majesty of Jesus. In Luke 5, the scribes and Pharisees asked a question that seems similar in wording but was vastly different in meaning: "Who is this . . . ?" (v. 21). They asked this when Jesus forgave the woman who anointed Him (Luke 7:49) and when Jesus healed a man on the Sabbath (John 5:12). In all three instances, this wording points to suspicion that Jesus is incorrectly claiming God's authority because He is doing things only God can do.

The scribes and Pharisees actually never verbalized the question in Luke 5:21; Luke tells us that they **"began to question,"** meaning they all recognized the significance of Jesus's statement and mentally pegged Him as a blasphemer. Their question, **"Who can forgive sins but God alone?"** was legitimate; the answer is "no one." God set the standard for sin; God alone can forgive it.

Jesus was about to blow their minds. Because right up there with "Who can forgive sins but God alone?" belongs "Who can read thoughts?" and "Who can make the lame man walk?" Again, only God. Jesus heard their thoughts as though they had spoken them aloud, and then He answered them: **"Why do you question in your hearts?"** The Greek word translated "question" is rich in meaning. It carries the idea of bringing different reasons together or deliberating. The scribes and Pharisees were mentally considering the words of Jesus and holding them up to their own understanding. They were trying to come up with an argument that best suited their thoughts without considering all the facts.

Jesus, speaking to the scribes and Pharisees, asked: **"Which is easier, to say, 'Your sins are forgiven you,' or to say, 'Rise and walk'?"** (v. 23). Neither forgiving sins nor healing the lame is easier for a man; both are located only in the realm of

God's prerogative. But forgiving another's sin can't necessarily be verified, and that's precisely the focus of His questioning. No one knew for certain that the man's sins had been forgiven; to some, this could be the trick of a hustler or a charlatan. But to prove Himself, Jesus did the impossible.

**VERSES 24-25** / The next words from Jesus's mouth are beautiful: **"But that you may know"** (v. 24). Moses used this phrase three times (Ex. 8:10; 9:29; 11:7) to point out that Pharaoh would know that God was Lord of all. God sent a prophet to tell Ahab he would conquer an army "so that you may know that I am the LORD" (1 Kings 20:13). Matthew, Mark, and Luke all use this exact phrase in this story. Jesus wanted the crowds to "know," not just think or guess, that He is God, the Son of Man, with the authority to do miracles, forgiving sin and healing the lame.

We've almost forgotten about the paralyzed man: carried by his friends, lowered through a roof, and forgiven of sins. But Jesus hadn't forgotten him amidst the debate with the religious lawyers. Just as He did to the storm, Jesus gave instructions to the man: **"Rise, pick up your bed and go home"** (v. 24). When God commands, you obey. **"Immediately"** the man got up and did what He was told.

Jesus is just as much Lord over tendons, ligaments, and muscles as He is over wind, rain, and waves. And the proper response, of course, is to glorify God—for His power, His authority, His faithfulness, and His goodness. Only Luke mentions the man leaving, praising the Lord. He is intent on making sure we know that, unlike the response of the scribes and Pharisees, when confronted with Christ's works, praise and glory is due.

# POINT 3

## THE SON OF MAN BRINGS GLORY TO THE FATHER (LUKE 5:26).

NOTES

**26 And amazement seized them all, and they glorified God and were filled with awe, saying, “We have seen extraordinary things today.”**

**READ:** Ask a volunteer to read aloud **Luke 5:26** from his or her own Bible.

**EXPLAIN:** Use the **VERSE 26A** commentary to highlight the following point (the **bold** words fill in blanks in the DDG):

Upon seeing the power of Jesus displayed in the **healing** of the paralytic, the entire crowd was **amazed** and glorified God.

**DISCUSS: When was the last time you glorified God because of a sense of fear and wonder from something He had done?** (wait for a group member to respond first; only share your response as a conclusion to the discussion)

**EXPLAIN:** Use the **VERSE 26B** commentary to emphasize the following idea (the **bold** words fill in blanks in the DDG):

It's not enough to see God's **power** and find it incredible; we must respond in **faith** to Jesus.

**DISCUSS: How can we respond to Spirit-filled moments so that we are not just merely awed but transformed?** (journal or talk to someone about our experience to get us growing more in our discipleship; be intentional about the next step so it's not just a passing moment; continue to dig in to where God is leading to help us move toward His mission; tell someone who has yet to believe as part of your testimony)

## COMMENTARY

**VERSE 26A** / In the previous verse, the formerly paralyzed man, having been healed, went home glorifying God. Yet he wasn't the only one.

What does it look like to see a paralyzed man stand up and walk? Many of us have never seen this with our own eyes. We might have watched the heartwarming videos in which children born deaf receive cochlear implants and hear their mother's voice for the first time. Everyone in the room—and on the other end of a computer screen—experiences the jubilation.

Maybe it was a little like that for the crowd. Jesus moved in a mighty way, and they lost their minds. The Greek word translated **“amazement”** can mean the state of one who, either owing to the importance or the novelty of an event, is thrown into a state of blended fear and wonderment.”<sup>2</sup> But don't miss exactly who was astounded: **“them all.”** As in all the people there. Even the disciples, even the four friends, and even the scribes and Pharisees.

They weren't excited only for the healing, though it was wondrous and thrilling. But the large Jewish crowd would have immediately considered also the impact of what they had seen: either this was the greatest show on earth, or this truly was the Son of God. They were astounded, **“and they glorified God”** (v. 26).

If you look up the words “give” and “glory” and “God” in a Bible software program, you'll see that the command to “give glory to God” was often in the face of judgment due to sin or oppression: Joshua told Achan to do it when it was discovered that he had disobeyed the Lord at Jericho (Josh. 7:19). The Philistines were told the same thing when they stole the ark of the Lord and tumors broke out among the people (1 Sam. 6:5). In Revelation, a flying angel announces, “Fear God and give him glory, because the hour of his judgment has come” (Rev. 14:7).

The crowd gave glory to God because they saw His power revealed in Jesus. We too should give God glory when we witness His power. When a person comes to Christ, when we walk through a storm, when the colors of a sunset take our breath away, and in ten thousand other ways, we should give Him glory.

**VERSE 26B** / Luke, the physician author of this Gospel, gives us just the right detail when we most need to see it. In the last sentence of this story, he tells us that the people present **“were filled with awe.”** We don't have an accurate word in the English for phobos, the Greek word translated “awe.” Many Bibles use “fear” or “reverential fear.” It certainly points to a reverent fear of God (Luke 1:12), but it sometimes means pure fear (Matt. 14:26; John 7:13). We saw it last week in Mark 4:41 when the disciples “were terrified” after Jesus calmed the storm.

Maybe the crowd was held in reverential fear of God; maybe they were just afraid of the power of this Man in Capernaum. Either way, that awe or fear filled them. Their statement, **“We have seen extraordinary things today,”** has the Greek word *paradoxos* for **“extraordinary,”** which can mean unexpected, uncommon, incredible, wonderful, unthinkable, unimaginable, or extraordinary.

Many were amazed and in awe like crowds sometimes are. They couldn't believe their eyes. Maybe they were amazed at Jesus claiming to forgive sin. Maybe they were amazed Jesus spoke harshly to the Pharisees and knew their thoughts. Maybe they were amazed that Jesus could make a paralyzed man walk. In any case, any encounter with Jesus would surely cause amazement. But Jesus isn't looking for mere amazement. He is looking for true faith. Faith that acts. Faith that brings a friend through a rooftop. Faith that stands up and walks and glorifies God.



# MY RESPONSE

Because we have experienced the great miracle of our salvation through Jesus, we seek to glorify God and make much of Him in all that we do.

NOTES

## HEAD:

The man was paralyzed, and his friends displayed their compassion for his need. But Jesus saw through the physical hindrance, straight to the heart. Before He even addressed the paralytic's physical need, He forgave the man's sins. He does the same with us: He knows the depths of our heart, and He has an eternal grasp of our deepest eternal needs. We come to Him with prayers for our relationships, physical pain, or terrible job, but He draws us to our deeper need: learning to better yield to Him, listen to His Spirit, or thank Him regularly.

**What makes you trust that Jesus knows the most pressing need for your life today?**

## HEART:

Immediately upon being healed, the former paralytic "went home glorifying God" (Luke 5:25). All the people saw this, and then they gave glory to God as well. Glorifying the Lord is contagious! It's not difficult; we're not required to write a hymn or craft a sermon. Glorifying God means we point others to Him. So here are some prompts for communicating such glory: "I can't wait to tell you what God did in my life yesterday . . .," "You'll never believe what I learned from the Bible yesterday . . .," or "I was changed forever when God . . ." Walking in dependence on God leads directly to glorifying Him.

**How will you glorify God this week?**

## HANDS:

It was the compassion of the four friends that began this notable miracle. Without their willingness to help, show love, and literally carry a brother to the feet of Jesus, the paralytic would never have found healing. We have a similar responsibility to people in our own lives. We are called to be compassionate, to help, to drive, to invite, to call, to send a card, to smile, and more. Most of us have one person in our lives who is perpetually needy. Instead of stepping away because we don't know what to do or say, reach out that hand in love and mercy.

**To whom is God directing you to be helpful and to serve this week?**

## VOICES from CHURCH HISTORY

"Pierce the gloom of sin and grief, Jesus, the light of the world! Scatter all my unbelief, Jesus, the light of the world!"<sup>3</sup>

—Charles Wesley  
(1707–1788)

# EXTRA

## POINT 1: THE SON OF MAN BRINGS FORGIVENESS TO THE FAITHFUL (LUKE 5:17-20).

### + COMMENTARY

“The act of letting their friend down through the roof was an unusual demonstration of faith. We know this because of what Jesus says next. ‘Seeing their faith he said, “Friend, your sins are forgiven”’ (v. 20). That stuns me. Jesus says nothing about the man’s legs or paralysis. He focused on the man’s soul. He forgives the man’s sins. Listen, you can be paralyzed, unable to get around without your friends, lying motionless on your sickbed, and yet still be full of sin! See how Jesus thinks. Our main need is not physical healing. . . . Better to limp into heaven than run into hell! Paralysis is nothing compared to God’s punishment. Our main need is spiritual forgiveness. So Jesus forgives the man’s sin.”<sup>4</sup>

### + COMMENTARY

**“5:20 When Jesus saw their faith.** This included the faith both of the paralytic and his companions. This faith in the original setting would have been a faith in Jesus as one come from God who could heal. For Luke and his readers this would have involved a greater understanding of who Jesus is and would have involved faith in him as the risen Lord. The faith of the paralytic and the men was manifested by their ‘works,’ i.e., their removal of the tiles to lower the paralytic.”<sup>5</sup>

### + ILLUSTRATION

Ask learners, “On a scale of one to ten, are you a forgiving person?” Engage a few willing volunteers to give themselves a score. Bonus points if the spouse is there and will also give an honest assessment. Read from the following facts as reported by the Johns Hopkins Medicine website: “Studies have found that the act of forgiveness can reap huge rewards for your health, lowering the risk of heart attack; improving cholesterol levels and sleep; and reducing pain, blood pressure, and levels of anxiety, depression and stress. And research points to an increase in the forgiveness-health connection as you age. There is an enormous physical burden to being hurt and disappointed . . . Chronic anger puts you in a fight-or-flight mode, which results in numerous changes in heart rate, blood pressure, and immune response. Forgiveness, however, calms stress levels, leading to improved health.”<sup>6</sup>

# EXTRA

Ask, “If I told you that you’d be healthier if you forgave others, might that change your willingness?” Hopefully a few learners will offer insightful reflection. Then say, “If the act of forgiving can change a life this much, let’s consider how much knowing we’re forgiven by God might change us.” Read aloud Matthew 26:28; Luke 6:37; 7:47-48; and Acts 2:38. Consider how the forgiveness of Jesus affects every aspect of our lives.

## **POINT 2: THE SON OF MAN BRINGS HEALING TO THE NEEDY** (LUKE 5:21-25).

### + **COMMENTARY**

“The Pharisees and teachers of the law understand the implications of Jesus’ statement. They know that only God can forgive sins, and so Jesus’ words to the paralyzed man essentially amount to blasphemy (Luke 5:21). In their thinking, Jesus has claimed to exercise a privilege that belongs to God alone. In a sense, they are correct: God is the only one who can forgive sin. But if, as Luke has already shown us, Jesus is the divine Son of God in human flesh, then he does indeed have ‘authority on earth to forgive sins’ (v. 24). When it comes to who he is, Jesus has, in effect, raised the stakes by closing down the options. He is either God, or a blasphemer; either he is the author and bringer of truth, or he is living and proclaiming a total lie. . . . When the man stood up and went home (v. 25), the truth was inescapable: Jesus has the authority that only God has—the authority to forgive people’s sins.”<sup>7</sup>

### + **ILLUSTRATION**

Say, “Now, it’s hard to find any hard-and-fast medical analysis on how long it takes a person to recover from paralysis, but let’s consider another medical condition that might take a person off his or her feet: ACL tear.” If someone you know or a well-known athlete has recently had an ACL tear, briefly share that, explaining that the ACL is a ligament that crosses the middle of the knee, connecting the thigh bone to the shin bone and stabilizing the knee joint.

Briefly read through the following from the Mayo Clinic website about what treatment is required to heal a torn ACL: You’ll likely start with several weeks of physical therapy to reduce pain and swelling. General anesthesia is typically used during ACL reconstruction, so you’ll be unconscious during the procedure. Your surgeon will give two small incisions, one for a camera and the other for surgical tools. During the procedure, the surgeon will remove the damaged ligament and replace it with a segment of tendon grafted either from a deceased donor or another part of your knee. The surgeon will then drill sockets into your bones to position the new tendon, then secure it with screws. That graft will serve as a foundation on which new ligament tissue can grow. After the procedure, you’ll walk with crutches, take pain relievers, and need to keep the knee iced. Physical therapy will follow ACL surgery; recovery generally takes about nine months.<sup>8</sup>

Read aloud Luke 5:24-25. Compare Jesus’s healing and recovery with that of a torn ACL tear: His healing was instantaneous, required no surgery, and no physical therapy. His authority over His creation is ultimate.

## POINT 3: THE SON OF MAN BRINGS GLORY TO THE FATHER (LUKE 5:26).

### + COMMENTARY

“The miracles which Christ wrought were amazing to those that saw them, and we ought to glorify God in them, v. 26. They said, ‘We have seen strange things to-day, such as we never saw before, nor our fathers before us; they are altogether new.’ But they glorified God, who had sent into their country such a benefactor to it; and were filled with fear, with a reverence of God, with a jealous persuasion that this was the Messiah and that he was not treated by their nation as he ought to be, which might prove in the end the ruin of their state; perhaps they were some such thoughts as these that filled them with fear, and a concern like-wise for themselves.”<sup>9</sup>

### + ILLUSTRATION

Before class begins, on a board or large piece of paper, write the following: Most Incredible Hotel, Most Incredible Restaurant, Most Incredible Concert, Most Incredible Sports Event. While writing them large enough to read from any seat, keep the phrases spread out because they will become the headings for several lists. Point to the topics on the board and ask, “Has anyone ever been to an incredible hotel? Restaurant? Concert? Sporting Event? Would you like to nominate it for the ‘Most Incredible’ in that category?” Engage a few volunteers to share some examples from their own memory.

Be ready to share one or more from the hotel and restaurant category by entering “Most Incredible \_\_\_\_\_” in a search engine before class and then browsing through a few websites that have ranked those very things. If possible, show photos or read descriptions from the online source. If you want to save time preparing for this activity, look up Lebua Hotel in Bangkok. Its restaurant is on the sixty-third floor, 820 feet in the air.

Say, “Some might argue that Luke 5:17-26 might be one of Jesus’s most incredible miracles: He revealed that He had the power and authority of God, He outwitted the scribes and Pharisees, He read minds, He instantly healed a paralyzed man, and He blew the minds of the crowd there.” Turn learners’ attentions back to the focal verse and delve back into your study.

#### References

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4. Thabiti Anyabwile, *Christ-Centered Exposition: Exalting Jesus in Luke* (Nashville: B&H Publishing, 2018), 94.
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