

The Gospel Of Luke

Study Outline

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by
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I am sincerely grateful to Chuck Missler
(Koinonia House -- www.khouse.org)
for lighting a fire under me regarding God's Word.

The Holy Spirit used his uncompromising, scholarly, and in-depth approach to
Bible Study to speak to me in a way that has never happened before.

Within me has now been ingrained a passion to know and understand the Bible,
to deeply respect and honor it for what it is, and to treat it very seriously because
it is indeed the very Words of God.

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These notes were written for use in our Home Bible Study. They were developed to encourage a regular verse-by-verse study of the Bible: this is the best way to immerse ourselves in God's Word. It needs to be read and studied "c-2-c", that is, "cover-to-cover." We need to involve ourselves with the "whole counsel of God" (Acts 20:27), not just the popular or favorite passages.

In addition, it is essential to document how the Lord speaks and instructs us as we study His Word. We are responsible to know His Word, and make it a part of our everyday life.

These notes are being made available to encourage you to engage in a daily, personal, and serious study of God's Word.

"Your word is a lamp to my feet and a light to my path." -- Psalm 119:105

"Your word I have hidden in my heart, that I might not sin against You." -- Psalm 119:11

"I went by the field of the lazy man, and by the vineyard of the man devoid of understanding; and there it was, all overgrown with thorns; its surface was covered with nettles; its stone wall was broken down." -- Proverbs 24:30-31

*"Because of laziness the building decays, and through idleness of hands the house leaks."
-- Ecclesiastes 10:18*

Lesson 1: Introduction + Luke 1

I. Introduction

A. the four Gospels

1. presentations
 - a. Matthew presents Jesus as the Messiah
 - b. Mark presents Jesus as a servant
 - c. Luke presents Jesus as the Son of Man
 - d. John presents Jesus as the Son of God
2. emphasis
 - a. Matthew emphasizes what Jesus said
 - b. Mark emphasizes what Jesus did
 - c. Luke emphasizes what Jesus felt, that He was human
 - d. John emphasizes who Jesus was (God)
3. four faces
 - a. it can be said that each Gospel corresponds to one of the 4 faces seen at the throne of God (Ezekiel 1:10; 10:14; Revelation 4:7)
 - (i) Matthew--lion
 - (ii) Mark--ox
 - (iii) Luke--man
 - (iv) John--eagle
 - b. the Israelites were to camp according to their "standard" or "banner": Numbers 2:1-2
 - (i) it can be shown that these same images may have been the banners that they camped around
 - Genesis 49:9
 - Deuteronomy 33:17
 - Revelation 5:5
 - (ii) with the holiness of God in the middle (the tabernacle)
4. genealogies
 - a. Matthew traces Jesus' line back to Abraham, demonstrating His legal right to the throne: Matthew 1:1-17
 - b. Mark doesn't include one: no one is interested in the genealogy of a servant
 - c. Luke traces Jesus back to Adam, emphasizing His humanity and David's bloodline to the throne: Luke 3:23-38
 - d. John's genealogy shows that Jesus was God and preexistent: John 1:1-2

B. Luke, the book

1. its author
 - a. none of the Gospels explicitly state who their authors are
 - b. universally accepted that Luke is the author
2. probably written 60-62 A.D.
3. it is written in very good Greek
4. this is a research project: Luke 1:1-4
5. written to Theophilus: Luke 1:3
6. the book of Acts was also written to Theophilus: Acts 1:1
 - a. it also says that there was a "former account"
 - (i) probably refers to this book of Luke
7. Luke and Acts may be a 2-volume set written by Luke as a history of Christianity, from the birth of Christ to Paul in Rome, to serve as a defense for when Paul appealed to Caesar
 - a. "I appeal to Caesar" -- Acts 25:11; 28:19
 - b. Jews always shown to cause trouble and the riots, not Paul or the Christians
 - c. Romans always portrayed as good

C. Luke, the person

1. he was not one of Jesus' original followers: Luke 1:2-3
2. he may have been a Gentile
 - a. in the book of Colossians Jews that were helping Paul are listed (Colossians 4:7-11) followed by all the others (Colossians 4:12-14)

3. he was a physician
 - a. "Luke the beloved physician" -- Colossians 4:14
 - b. therefore he was intelligent and well-educated
 4. he was a companion of the Apostle Paul on some of his journeys
 - a. the use of the word "us" and "we" in Acts 16:9-17; 20:5-15; 21:1-18; 27:1-28:16
 - b. 2 Timothy 4:11
 - c. Philemon 1:24
 - d. Paul may have required constant medical attention?
 - (i) he had a "thorn in the flesh": 2 Corinthians 12:7-10
 - (ii) it's commonly believed that Paul had a debilitating eye problem
 - Galatians 4:13-15; 6:11
- II. Purpose Of Luke's Writings: Luke 1:1-4
- A. there were many other records of Jesus' life: Luke 1:1
 - B. they were written down by eyewitnesses: Luke 1:2
 - C. Luke chose to carefully research and write down an orderly account: Luke 1:3
 1. "having had perfect understanding of all things" literally means that he was "diligent to trace out the whole matter"
 2. this is a research project
 - D. written to "most excellent Theophilus": Luke 1:3
 1. "most excellent" = "very honorable"
 2. "most excellent" was a title of officials and governors
 - a. Acts 23:26; 24:3; 26:25
 3. "Theophilus" = "lover of God"
 - a. he may have been a believer
 - E. Luke wanted this account to help Theophilus be certain of what happened: Luke 1:4
 1. and we can also be very certain of its truth and accuracy
- III. Birth of John the Baptist Foretold: Luke 1:5-25
- A. his father was Zacharias, a priest: Luke 1:5
 - B. his mother was Elizabeth: Luke 1:5
 - C. they were godly people: Luke 1:6
 - D. they had no children: Luke 1:7
 1. "both well advanced in years"
 - E. it was Zacharias' turn to serve in the Temple: Luke 1:8-10
 1. the priesthood was organized into 24 courses or divisions: 1 Chronicles 24:1-19
 2. each served a week at a time
 - F. an angel appeared to Zacharias: Luke 1:11-12
 1. he was afraid, a natural reaction to such an event
 - G. the angel said, "do not be afraid": Luke 1:13
 1. because this was going to be great news
 2. Zacharias was apparently praying for a child, because his prayers were now going to be answered
 3. he is to name his son John
 - H. Zacharias is given a description of John: Luke 1:14-17
 1. John's birth will result in joy: Luke 1:14
 2. John will be great in the sight of God: Luke 1:15
 3. John is not to drink wine or strong drink: Luke 1:15
 - a. sounds like a Nazarite vow: Numbers 6:1-21
 4. John will be filled with the Holy Spirit, even before birth: Luke 1:15
 - a. Jeremiah was told that he was chosen before birth: Jeremiah 1:5
 - b. it's obvious that life begins before birth, at the moment of conception
 5. John will be a great preacher: Luke 1:16
 - a. he will turn the hearts of many towards God
 6. he will go before "Him": Luke 1:17
 - a. this might have been confusing to them at the time

- b. but they might have realized that "Him" referred to the Messiah, that John would be the Messiah's forerunner
 - (i) Isaiah 40:3
 - (ii) Malachi 3:1
 - (iii) Matthew 3:1-3
 - (iv) John 1:6-8, 15, 19-27
 - 7. John will be "in the spirit and power of Elijah": Luke 1:17
 - a. quotes Malachi 4:5-6
 - b. there is a legend that Zacharias took the original mantle of Elijah that was kept in the Temple and gave it to John to use when the time came
 - I. Zacharias was made mute: Luke 1:18-22
 - 1. and deaf?: Luke 1:62
 - 2. because of his unbelief
 - 3. also will be used as a sign
 - J. Zacharias returns home when his schedule is complete: Luke 1:23-25
 - 1. John is conceived
- IV. Birth Of Jesus Foretold: Luke 1:26-38
 - A. Gabriel is sent to Mary: Luke 1:26-27
 - 1. it's in the sixth month: Luke 1:26
 - a. probably refers to Elizabeth's sixth month of pregnancy: Luke 1:36
 - 2. she's in Nazareth: Luke 1:26
 - a. Jesus' association with Nazareth was prophesied
 - (i) Isaiah 11:1
 - (ii) Matthew 2:23
 - 3. she was engaged to be married to Joseph: Luke 1:27
 - 4. Mary is a virgin: Luke 1:27
 - a. not just a "young woman"
 - (i) some modern translations and teachers try to question and deny the virgin birth
 - b. Matthew 1:23 says that this is fulfillment of the prophecy of Isaiah 7:14, "Therefore the Lord Himself will give you a sign: behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel."
 - (i) the Septuagint (abbreviated LXX) uses an unambiguous Greek word for virgin
 - (ii) it wouldn't be a sign if a young woman became pregnant!
 - B. Mary was afraid: Luke 1:29
 - 1. a natural reaction to such an event
 - C. Gabriel says, "do not be afraid": Luke 1:30
 - 1. because this was going to be great news
 - D. Gabriel predicts that Mary will become pregnant with a son: Luke 1:31
 - 1. she is to name Him Jesus
 - E. Mary is given a description of Jesus: Luke 1:32-33
 - 1. He will be great: Luke 1:32
 - 2. He will be the "Son of the Highest": Luke 1:32
 - a. son of the Most High God
 - 3. He will be given the throne of David: Luke 1:32
 - a. this is a literal throne
 - b. Psalm 132:11
 - c. Isaiah 9:6-7
 - 4. He will reign over the house of Jacob forever: Luke 1:33
 - a. proves that Israel has not been done away with, that God will deal with them
 - b. 2 Samuel 7:11-13
 - c. Jeremiah 33:15-17
 - d. Ezekiel 37:24-25
 - 5. there will be no end to His kingdom: Luke 1:33
 - F. her conception will be a miracle by God: Luke 1:34-35
 - G. she's told that Elizabeth also became pregnant by a miracle: Luke 1:36
 - 1. and that she's 6 months along

2. "also conceived" may indicate that Mary was now pregnant
- H. God can do anything: Luke 1:37
 1. and that explains everything!
- V. Mary Visits Elizabeth: Luke 1:39-56
 - A. Mary quickly heads to Elizabeth: Luke 1:39-40
 - B. John leaped in Elizabeth's womb: Luke 1:41, 44
 1. he reacted to the news (through the Holy Spirit)
 2. he was 6 months old
 - C. Mary was blessed among women: Luke 1:42
 1. not above women
 - D. Mary magnifies the Lord: Luke 1:46-55
 1. "magnifies" = to declare great
 2. she understands that she needed a Savior: Luke 1:47
 - a. she admits that she was not sinless
 3. she was a humble woman: Luke 1:48
 4. His mercy is on those who fear Him: Luke 1:50
 5. He demonstrates His strength: Luke 1:51a
 6. He punishes the proud and exalts the humble: Luke 1:51b-53
 7. He has taken care of Israel: Luke 1:54-55
 - E. Mary stayed with Elizabeth for 3 months: Luke 1:56
 1. until John was born?
 2. Mary then went to her own home
 - a. she obviously hadn't married Joseph yet
 3. Joseph may have already been informed by God about what was going to be happening (Matthew 1:18-25)
- VI. Elizabeth Gives Birth to John: Luke 1:57-66
 - A. John is born: Luke 1:57
 - B. everyone was happy for her: Luke 1:58
 1. she was very old: Luke 1:7
 - C. they expected the son would be named after his father: Luke 1:59-63
 1. Zacharias had obviously communicated to her that Gabriel said that they are to name him John (Luke 1:13)
 - D. when Zacharias was suddenly able to speak they figured that something very special was going on: Luke 1:64-66
 1. this was a sign
 2. "the hand of the Lord was with him" -- Luke 1:66
- VII. Zacharias Prophecies About John: Luke 1:67-79
 - A. he proclaims that God was in the process of redeeming and providing salvation to His people: Luke 1:68-75
 1. God is doing the work: Luke 1:68-69
 2. salvation would come from the house of David: Luke 1:69
 - a. this was not referring to John because Zacharias and Elizabeth were Levites
 3. this had been prophesied since the world began: Luke 1:70
 4. God is honoring His oath: Luke 1:72-73
 - a. it's out of mercy
 - B. the role of John: Luke 1:76-79
 1. John will be the prophet of the most High God: Luke 1:76a
 2. he will prepare the way: Luke 1:76b
 - a. Isaiah 40:3
 - b. Malachi 3:1
 - c. Matthew 3:1-3
 - d. John 1:6-8, 15, 19-27
 3. they will receive forgiveness of their sins: Luke 1:77
 4. it will come from the mercy of God: Luke 1:78a

5. the Dayspring has visited them: Luke 1:78b-79
 - a. "Dayspring" literally refers to the dawn or the rising of the sun
 - b. God is bringing Light to the dark world
 - (i) "The people who walked in darkness have seen a great light; those who dwelt in the land of the shadow of death, upon them a light has shined." -- Isaiah 9:2
 - (ii) Matthew 4:16
 - quotes Isaiah 9:2
 - (iii) John 1:4-9
 - (iv) "Then Jesus spoke to them again, saying, 'I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life.'" -- John 8:12
 - (v) John 9:5; 12:46
 - (vi) Ephesians 5:8
 - (vii) 1 Thessalonians 5:4-5
 - (viii) 1 John 1:5-7
 - (ix) "But the path of the just is like the shining sun, that shines ever brighter unto the perfect day. The way of the wicked is like darkness; they do not know what makes them stumble." -- Proverbs 4:18-19
 - c. God is bringing peace
 - (i) "Peace I leave with you, My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid." -- John 14:27
 - (ii) "These things I have spoken to you, that in Me you may have peace. In the world you will have tribulation; but be of good cheer, I have overcome the world." -- John 16:33

VIII. John Lived In The Wilderness: Luke 1:80

- A. his father, Zacharias was a priest, so he was born into the priesthood
- B. John did not go into that priesthood but had a different calling: he preached outside the camp
 1. "In those days John the Baptist came preaching in the wilderness of Judea" -- Matthew 3:1
 2. "John came baptizing in the wilderness..." -- Mark 1:4
 3. "...the word of God came unto John the son of Zacharias in the wilderness" -- Luke 3:2
 4. there was going to be a new sort of priesthood set up and John was preparing the way for that

Lesson 2: Luke 2

- I. Birth of Jesus: Luke 2:1-7
 - A. Caesar Augustus took a census of the Roman Empire: Luke 2:1
 - 1. Caesar Augustus
 - a. real name was Caius Octavius (or Octavianus)
 - b. the nephew (or great nephew?) and heir of Julius Caesar
 - c. took the name Augustus to promote his own honor and compliment his own greatness
 - d. "august" = grand; magnificent; majestic; impressing awe; inspiring reverence
 - e. how our month of August got its name
 - 2. "all the world" = the inhabited earth
 - a. refers to the inhabited nations, that is, the Roman Empire
 - 3. "taxed" = registered, enrolled
 - a. "...Judas of Galilee rose up in the days of the *census*..." -- Acts 5:37
 - b. "...church of the firstborn who are *registered* in heaven" -- Hebrews 12:23
 - c. this census would also register young men for military service, and involve the levying of taxes
 - 4. it was long held that Luke was in error regarding this decree, but more recent archaeological evidence (work done by Sir William Ramsay) has proven him to be correct
 - 5. definitely would have not been in the winter!
 - a. if we had to make an educated guess it would be September, definitely not December
 - B. this census was when Quirinius was governing Syria: Luke 2:2
 - 1. this was the first such census
 - 2. was another one mentioned in Acts 5:37?
 - 3. according to some references a census was taken every 11 to 14 years
 - 4. it was long held that Luke was in error about when Quirinius was governor, but more recent archaeological evidence (work done by Sir William Ramsay) has proven him to be correct
 - a. Quirinius was governor as early as 4 B.C. with a second term about 6 A.D.
 - C. everyone had to go to their ancestral home: Luke 2:3-5
 - 1. this was used by God to get Jesus born in Bethlehem
 - a. "But you, Bethlehem Ephrathah, though you are little among the thousands of Judah, yet out of you shall come forth to Me the One to be Ruler in Israel, whose goings forth are from of old, from everlasting." -- Micah 5:2
 - b. did Mary and Joseph understand that what they were doing was a fulfillment of prophecy?
 - 2. "Bethlehem" = House of Bread
 - a. Jesus said, "I am the bread of life..." -- John 6:33-51
 - 3. Bethlehem is called the "city of David" because that's where David was born: 1 Samuel 16:1, 18
 - 4. Mary was pregnant at this time: Luke 2:5
 - D. while they were there Mary started going into labor: Luke 2:6
 - E. Jesus was born: Luke 2:7
 - 1. this was her firstborn son, therefore there were others
 - a. Matthew 12:46; 13:55-56
 - b. Mark 3:31
 - c. Luke 8:19-21
 - d. John 7:1-10
 - e. Joseph "did not know her till she had brought forth her firstborn Son." -- Matthew 1:25
 - (i) Mary did not remain a virgin but had a normal married life!
 - 2. Jesus was wrapped in swaddling cloths
 - a. swaddling cloths were strips of cloth to keep the baby's limbs straight and unharmed
 - b. might have mimicked the tightness of the womb
 - c. was also the way the shepherds would recognize Jesus: Luke 2:12
 - 3. Jesus was placed in a manger
 - a. a manger was a feeding trough in a stable or barn
 - b. it was certainly better than being placed on the manure covered ground
 - c. there was no room in the inn so Mary and Joseph had to settle for this
 - 4. only Luke records these details

5. this was probably 2 B.C.
 - a. the date of 4 B.C. is commonly used as a result of an error by the historian Josephus
- II. Shepherds Visit Jesus: Luke 2:8-20
- A. they were in an open field watching their flocks: Luke 2:8
 1. obviously not winter!
 - B. an angel appeared to them: Luke 2:9
 1. they were "greatly afraid"
 2. a very natural reaction to such an incredible exhibition of the glory of God
 - C. the angel calmed them: Luke 2:10
 1. just as was done to Zacharias and Mary: Luke 1:13, 30
 2. he was bringing good news
 3. this was going to involve "great joy"
 4. the good news would be for "all people"
 - a. "And in you all the families of the earth shall be blessed." -- Genesis 12:3
 - D. the angel announced that the Messiah and Savior was born that day: Luke 2:11
 1. the "city of David" was identified as Bethlehem: Luke 2:4
 - E. as a sign, they'll find the baby wrapped in swaddling cloths and in a manger: Luke 2:12
 - F. a larger heavenly host opens up with praise to God: Luke 2:13-14a
 1. "Glory to God in the highest"
 2. the whole purpose of the plan of salvation is to bring "glory to God"
 - a. Ephesians 1:6, 12, 14; 3:20-21
 - G. "...peace, goodwill toward men": Luke 2:14b
 1. not "...peace among men with whom He is pleased"
 2. God was bringing peace
 - a. "Therefore remember that you... were without Christ... having no hope and without God in the world. But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. For He Himself is our peace... He came and preached peace to you who were afar off and to those who were near..." -- Ephesians 2:11-18
 - b. "Peace I leave with you, My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid." -- John 14:27
 3. God has goodwill toward all men
 - a. "goodwill" = good will, kindly intent, benevolence; delight, pleasure, satisfaction, desire
 - b. God's heart is that He wishes good on all; God was and is reaching out with Salvation
 - c. "...adoption as sons by Jesus Christ to Himself, according to the *good pleasure* of His will" -- Ephesians 1:5
 - d. "having made known to us the mystery of His will, according to His *good pleasure* which He purposed in Himself" -- Ephesians 1:9
 - e. "for it is God who works in you... for His *good pleasure*" -- Philippians 2:13
 - f. "...we also pray always for you that our God would count you worthy of this calling, and fulfill all the *good pleasure* of His goodness..." -- 2 Thessalonians 1:11
 - g. "For I know the thoughts that I think toward you, says the LORD, thoughts of peace and not of evil, to give you a future and a hope." -- Jeremiah 29:11
 - h. "The Lord is... longsuffering toward us, not willing that any should perish but that all should come to repentance." -- 2 Peter 3:9
 - H. they quickly went to find Jesus: Luke 2:15-16
 1. shepherds came to see the Good Shepherd
 - a. John 10:11-14
 - b. Psalm 23
 - c. Ezekiel 34:11-16; 34:23-24; 37:24
 - (i) "For so says the Lord God: 'Behold, I Myself will search for My sheep and seek them out...' " -- Ezekiel 34:11
 - d. Matthew 9:36
 - e. Matthew 18:12-14 = Luke 15:4-7
 - f. 1 Peter 2:25; 5:4
 - g. Hebrews 13:20

2. shepherds came to see the Lamb of God
 - a. Genesis 22:8
 - b. John 1:29, 36
 - c. Revelation 5:6; 7:17; 14:10; 15:3; 19:9; 21:23; 22:1, 3
 - I. they then went out and proclaimed it all around: Luke 2:17
 - J. everyone "marveled" at what the shepherds said: Luke 2:18
 1. "marveled" = amazed, astonished, wondered at, admired
 - K. Mary "kept" these things and "pondered" them in her heart: Luke 2:19
 1. "kept" = preserve, treasure, keep in mind
 2. "ponder" = to bring together in one's mind
 - L. the shepherds continued to glorify and praise God: Luke 2:20
- III. Jesus' Circumcision: Luke 2:21-24
- A. it was on the 8th day according to the Law: Luke 2:21a
 1. Genesis 17:12
 2. Leviticus 12:1-3
 - B. He was named Jesus just as instructed: Luke 2:21b
 - C. Mary completed the days of her purification: Luke 2:22a
 1. it was 40 days according to the Law: Leviticus 12:2-5
 - D. Jesus was presented in the Temple according to the Law: Luke 2:22b-23
 1. Exodus 13:2, 12-15; 22:29; 34:19
 2. Numbers 3:13; 8:16-17; 18:15
 - E. they had to offer a sacrifice according to the Law: Luke 2:24
 1. Leviticus 12:6-8
 2. their offering of 2 turtledoves and 2 young pigeons indicated that they were poor
 - a. they could not afford a lamb
- IV. Simeon's Prophecy: Luke 2:25-35
- A. he was a godly man: Luke 2:25
 1. he was waiting for the "Consolation of Israel"
 - a. "consolation" = comfort; calling to one's aid
 - b. speaking of the Messiah
 - c. Isaiah 25:9; 40:1-2; 66:1-11
 2. he knew to expect the Messiah
 3. the Holy Spirit was upon him
 - B. the Holy Spirit told him that he would see the Messiah or Christ before he died: Luke 2:26
 - C. Simeon's psalm: Luke 2:29-32
 1. Simeon knew the Child would bring salvation: Luke 2:30
 2. God had prepared this: Luke 2:31
 - a. it was to be for all people
 3. it was going to be a light to the Gentiles: Luke 2:32a
 - a. "The people who walked in darkness have seen a great light; those who dwelt in the land of the shadow of death, upon them a light has shined." -- Isaiah 9:2
 4. it was going to be the glory to Israel: Luke 2:32b
 - D. Joseph and Mary marveled at what was said: Luke 2:33
 1. did they fully comprehend who that baby was and what He meant?
 - E. Simeon's prophecy: Luke 2:34-35
 1. Jesus will be the "fall and rising of many in Israel"
 - a. Jesus is the stumbling block to those who don't believe
 - (i) Isaiah 8:14-15
 - (ii) Hosea 14:9
 - (iii) Matthew 21:44
 - (iv) Romans 9:32
 - (v) 1 Corinthians 1:23
 - (vi) 1 Peter 2:7
 - b. He is salvation to those who do believe
 - (i) John 3:16; 14:6

2. He will be a "sign that is spoken against"
 - a. He will be rejected and slandered
 - b. they claim His attributes are from Satan: Matthew 12:22-24
 - c. they will slander him at His crucifixion: Matthew 27:39-44
 - d. they will slander Him at His tomb and resurrection: Matthew 27:62-66
 - e. His capability of a prophet will be slandered: John 7:52
 - f. His second coming will be slandered: 2 Peter 3:1-9
 3. she will grieve also
 - a. she will witness His crucifixion: John 19:25-27
 4. people's reactions to Jesus will proclaim the condition of their hearts
 - a. whether they're believing or unbelieving; true to God or apostate
 - b. John 14:15, 23, 24
 - c. 1 John 2:19
- V. Anna's Testimony: Luke 2:36-38
- A. she was a prophetess: Luke 2:36
 - B. she was married for only 7 years: Luke 2:36
 - C. she was 84 years old: Luke 2:37a
 - D. she permanently lived and served in the Temple: Luke 2:37b
 1. she had living quarters there because she was a prophetess?
 - E. she proclaimed the news about Jesus to those who were expecting the redemption: Luke 2:38
 1. God speaks to those who are expecting to hear from Him
 2. "Now behold, there was a man named Joseph, a council member, a good and just man. He had not consented to their decision and deed. He was from Arimathea, a city of the Jews, who himself was also waiting for the kingdom of God." -- Luke 23:50-51
 3. "Joseph of Arimathea, a prominent council member, who was himself waiting for the kingdom of God, coming and taking courage, went in to Pilate and asked for the body of Jesus." -- Mark 15:43
- VI. They Returned To Nazareth: Luke 2:39-40
- A. when they finished their obligations in Bethlehem they returned to Nazareth: Luke 2:39
 1. this may have happened a couple years later: Matthew 2:1-18
 - a. the visit of the Magi: Matthew 2:1-12
 - (i) they visited the "young child" in a "house": Matthew 2:11
 - b. Mary and Joseph's flight to Egypt: Matthew 2:13-15
 - c. Herod killing of the babies and young children: Matthew 2:16-18
 - d. their return to Nazareth: Matthew 2:19-23
 - B. Jesus continued to grow: Luke 2:40
 1. He became strong in spirit
 2. He was filled with wisdom
 3. the grace of God was upon Him
- VII. Jesus At The Passover: Luke 2:41-50
- A. Jesus' parents always went to Jerusalem for the Passover: Luke 2:41
 - B. this account happened when He was 12 years old: Luke 2:42
 - C. after the Feast Jesus' parents, relatives, and friends headed home: Luke 2:43-44
 1. after a day's journey they realized that Jesus wasn't with them but stayed behind in Jerusalem
 - D. they searched for Him for 3 days: Luke 2:45-46a
 - E. Jesus was in the Temple among the teachers: Luke 2:46b-47
 1. the teachers were astonished at Jesus' understanding and answers
 - F. Joseph and Mary found Jesus and were upset with Him: Luke 2:48
 - G. Jesus said that He was doing His Father's business: Luke 2:49
 1. even at this young age Jesus knew exactly who He was and what His purpose was
 - H. Joseph and Mary didn't understand: Luke 2:50

VIII. Jesus Returns With Joseph And Mary To Nazareth: Luke 2:51-52

- A. Jesus obeyed His (earthly) parents: Luke 2:51a
- B. Mary kept these things in her heart: Luke 2:51b
 - 1. did she fully understand who Jesus was and what all this meant?
- C. Jesus continued to grow: Luke 2:52
 - 1. in wisdom
 - 2. in stature
 - 3. in favor with God
 - 4. in favor with man
 - 5. this emphasizes that Jesus was human and subject to the normal development cycles

Lesson 3: Luke 3:1-22

- I. The Preaching Of John The Baptist: Luke 3:1-20
 - A. the ministry of John the Baptist is covered by all the Gospels
 - 1. Matthew 3:1-12
 - 2. Mark 1:2-8
 - 3. Luke 3:1-20
 - 4. John 1:19-28
 - B. when John was called to begin: Luke 3:1-2a
 - 1. Luke provides numerous frames of reference as to when this happened
 - a. from the level of the Caesar, to the local governor, to the Jewish priests
 - b. this helps prove the accuracy of the account, and Luke's willingness to be put to the test
 - 2. during the 15th year of the reign of Tiberius Caesar
 - a. Caesar Augustus' son-in-law
 - b. reigned together with Caesar Augustus for about 2 years until Augustus died in 14 A.D.
 - c. a clever but cruel, licentious, evil man
 - d. he chose Caius Caligula to be his successor, primarily because of his bad traits
 - e. Tiberius ruled over the Roman Empire from 14 to 37 A.D.
 - f. therefore, this would be 29 A.D.
 - 3. Pontius Pilate was governor of Judea
 - a. appointed governor of Judea in 26 A.D. and ruled to 36 A.D.
 - 4. Herod Antipas was tetrarch of Galilee
 - a. a tetrarch was a Roman governor of the fourth part of a province; later used to denote a ruler over any portion of a kingdom
 - b. son of Herod the Great
 - c. ruled over Galilee from 4 B.C. to 39 A.D.
 - d. he was the one who would imprison John the Baptist
 - e. Jesus would face him before His crucifixion
 - 5. Herod's brother Philip was tetrarch of Iturea and Trachonitis from 4 B.C. to 34 A.D.
 - a. these were areas east of the Jordan River
 - 6. Lysanias was tetrarch of Abilene
 - a. Abilene was in Syria, northwest of Damascus and southeast of Mount Lebanon, and was adjacent to Galilee
 - b. Luke's accuracy about Lysanias in Abilene had been criticized until archaeological evidence proved it
 - 7. Annas and Caiaphas were high priests
 - a. there could only be one high priest
 - b. Annas was the high priest from 6 to 15 A.D. but Roman officials replaced him numerous times
 - c. but Annas was always more accepted and respected by the Jews
 - d. Caiaphas was the appointed high priest at this time
 - (i) Caiaphas was Annas' son-in-law
 - C. John was in the wilderness when he received the calling: Luke 3:2b
 - 1. "So the child grew and became strong in spirit, and was in the deserts till the day of his manifestation to Israel." -- Luke 1:80
 - 2. Matthew 3:1; 11:7
 - 3. John is the first recorded prophet in 400 years
 - D. John preached repentance: Luke 3:3
 - 1. "baptize" = to make fully wet, originally referring to the dyeing of cloth; overwhelm
 - a. it had to do with the changing of its color or identity
 - 2. "repentance" = reversal of decision; a change of mind
 - 3. "remission" = "freedom"; deliverance, liberty
 - 4. John's baptism had nothing to do with the taking away of sins
 - a. only the Lamb of God can take away sin: John 1:29
 - b. it was only the public declaration of their identification with John's message and of their repentance

- c. baptism is a public act of identification
 - (i) John was calling for the people to change their direction regarding their lives and sin
 - (ii) those who committed themselves to change their ways publicly announced it by the symbol of baptism
- d. turning themselves around freed them from the bondage of sin
 - (i) "Jesus answered them, 'Most assuredly, I say to you, whoever commits sin is a slave of sin.' " -- John 8:34
 - (ii) Romans 6:6-20
 - (iii) "His own iniquities entrap the wicked man, and he is caught in the cords of his sin." -- Proverbs 5:22
- 5. even today, when a believer is baptized they are publicly declaring their identification with Jesus Christ
- E. John fulfilled prophecy about preparing the way of the Lord: Luke 3:4-6
 - 1. quotes Isaiah 40:3-5 LXX
 - 2. John realized that he was fulfilling prophecy: John 1:23
- F. John rebukes the religious leaders: Luke 3:7-9
 - 1. according to Matthew 3:7 the "multitudes" refers to the Pharisees and Sadducees
 - a. these are the religious "right-" and "left-wings"; the conservatives and the liberals
 - 2. John called them a "brood of vipers": Luke 3:7
 - a. "brood" = offspring; produce, fruit
 - b. reference to a viper or snake could be referring to Satan
 - (i) "Now the serpent was more cunning than any beast of the field..." -- Genesis 3:1
 - (ii) "...that old serpent, called the Devil, and Satan..." -- Revelation 12:9
 - c. might be calling them "sons of Satan"
 - d. Jesus said to the Pharisees, "Brood of vipers! How can you, being evil, speak good things? For out of the abundance of the heart the mouth speaks." -- Matthew 12:34
 - e. Jesus said to the scribes and Pharisees, "Serpents, brood of vipers! How can you escape the condemnation of hell?" -- Matthew 23:33
 - 3. "Who warned you to flee from the wrath to come?": Luke 3:7
 - a. he's challenging the religious leaders' theology
 - b. he's saying that they're following an empty religion
 - c. he's saying that nothing they're doing is preparing them for what is coming
 - d. the Holy Spirit, through John the Baptist doesn't take too much time before introducing the coming judgment
 - 4. "bear fruits worthy of repentance": Luke 3:8
 - a. he's challenging them to repent!
 - b. he's calling them hypocrites
 - c. he's saying that everything they're doing is useless
 - d. "I will show you my faith by my works" -- James 2:18
 - 5. their heritage back to Abraham doesn't automatically guarantee anything: Luke 3:8
 - a. being from the line of Abraham was important to them
 - (i) it was a matter of pride
 - b. God was not obligated to them just because they're from the line of Abraham
 - (i) God could not look the other way on their sin just because they're Jewish
 - c. "For in Christ Jesus neither circumcision nor uncircumcision avails anything, but faith working through love." -- Galatians 5:6
 - d. many today are relying on their particular religion for salvation instead of Jesus Christ
 - 6. "these stones": Luke 3:8
 - a. also mentioned in Matthew 3:9
 - b. John might have been warning them that God can raise up another people, even from stones
 - c. John was baptizing in "Bethabara": John 1:28
 - (i) "Bethabara" = "house of passage" or "house of the ford"
 - (ii) Bethabara is across from Jericho
 - (iii) this is where Elijah was translated: 2 Kings 2:1-11
 - (iv) this is where the Israelites crossed the Jordan River when they entered the Promised Land: Joshua 3

- (v) after they crossed the Jordan they were instructed to build a stone monument out of 12 stones to serve as a memorial: Joshua 4:1-9
- (vi) "these stones" could be referring to those exact stones
- (vii) John may be reminding them that the disobedience of their ancestors is why they spent an additional 38 years in the wilderness
 - 38 years after Jesus was crucified (32 A.D.) Jerusalem was destroyed (70 A.D.)
- 7. "the ax is laid to the root of the trees": Luke 3:9
 - a. God had to get to the root of the problem
 - b. man cannot be repaired
 - c. man's heart is "incurable": Jeremiah 17:9
 - d. God was in the process of preparing a way to give man a new heart, to make him a "new creation"
 - (i) "So that if any one is in Christ, that one is a new creature; old things have passed away; behold, all things have become new." -- 2 Corinthians 5:17
 - (ii) "For in Christ Jesus... a new creation" -- Galatians 6:15
 - (iii) "And you should put on the new man, who according to God was created in righteousness and true holiness." -- Ephesians 4:24
 - e. He is going to judge and put to test all things
- 8. "thrown into the fire": Luke 3:9
 - a. fire is an idiom of judgment
 - b. hints at the judgments to come
 - (i) sinners will be thrown into the lake of fire: Revelation 20:15; 21:8
 - (ii) the world and universe will be destroyed by fire: 2 Peter 3:10
- G. examples of repentance: Luke 3:10-14
 - 1. don't be selfish: Luke 3:10-11
 - a. be gracious and tend to the needy
 - b. "If a brother or sister is naked and destitute of daily food, and one of you says to them, 'Depart in peace, be warmed and filled,' but you do not give them the things which are needed for the body, what does it profit? Thus also faith by itself, if it does not have works, is dead." -- James 2:15-17
 - c. "But whoever has this world's goods, and sees his brother in need, and shuts up his heart from him, how does the love of God abide in him?" -- 1 John 3:17
 - 2. don't cheat or extort: Luke 3:12-13
 - a. Zacchaeus, the chief tax collector said to Jesus, "...if I have taken anything from anyone by false accusation, I restore fourfold." -- Luke 19:8
 - b. "Therefore, whatever you want men to do to you, do also to them, for this is the Law and the Prophets." -- Matthew 7:12
 - 3. don't use your might, rank, or position unjustly; don't extort through violence or intimidation; don't falsely accuse; be content with what you have: Luke 3:14
 - a. "You shall not bear false witness against your neighbor." -- Exodus 20:16
 - b. "You shall not circulate a false report. Do not put your hand with the wicked to be an unrighteous witness." -- Exodus 23:1
 - c. "You shall not steal, nor deal falsely, nor lie to one another." -- Leviticus 19:11
 - d. "...I have learned in whatever state I am, to be content" -- Philippians 4:11
 - e. "And having food and clothing, with these we shall be content. But those who desire to be rich fall into temptation and a snare, and into many foolish and harmful lusts which drown men in destruction and perdition. For the love of money is a root of all kinds of evil, for which some have strayed from the faith in their greediness, and pierced themselves through with many sorrows." -- 1 Timothy 6:8-10
 - f. "Let your conduct be without covetousness; be content with such things as you have." -- Hebrews 13:5
- H. "the people were in expectation": Luke 3:15a
 - 1. they were waiting for the Messiah
 - 2. the fact that the Romans were in charge of their government meant that "the scepter had departed from Judah"
 - a. "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh comes; and to Him shall be the obedience of the people." -- Genesis 49:10
- I. they were wondering if John the Baptist was the Christ: Luke 3:15b

- J. "He will baptize you with the Holy Spirit and fire." -- Luke 3:16
 - 1. "fire" does not refer to the Holy Spirit
 - a. some feel they're connected because of Acts 2:3
 - b. but the connection is not made in Acts 1:5; 11:16
 - 2. John is saying that there are only two choices: being immersed in Jesus, or being immersed in eternal punishment
 - a. "But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify of Me." -- John 15:26
 - b. "Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you." -- John 16:7
 - c. judgment is given to Jesus: John 5:22, 27
 - d. "He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him." -- John 3:36
 - 3. a demonstration that "fire" refers to judgment is in the next verse
- K. God's judgment is definitely coming: Luke 3:17
 - 1. "His winnowing fan is in His hand"
 - a. a winnowing fan is what they used to toss grain up in the air to let the breeze blow away the shells, twigs, and leaves (the chaff)
 - b. means He's already starting
 - 2. "He will thoroughly clean out..."
 - a. Jesus will do a thorough job of it
 - b. no one can escape
 - 3. "...His threshing floor"
 - a. an idiom of judgment
 - b. "many nations have gathered against you... He will gather them like sheaves to the threshing floor... you shall beat in pieces many peoples" -- Micah 4:11-13
 - c. Ruth was at Boaz' feet during the threshing floor scene in Ruth 3
 - (i) a picture of the Church being safe with Jesus while judgment (the Tribulation) was happening on the earth
 - 4. "chaff... fire"
 - a. "For behold, the day is coming, burning like a fire pot; and all the proud, and every doer of wickedness, shall be chaff. And the coming day will set them ablaze, says the Lord of Hosts, which will not leave root or branches to them." -- Malachi 4:1
 - b. "So, as the fire devours the stubble, and the flame burns up the chaff; their root shall be like rottenness, and their blossoms shall go up like dust, because they have cast away the Law of the Lord of Hosts, and despised the Word of the Holy One of Israel." -- Isaiah 5:24
 - c. "Therefore they shall be as the morning cloud and as the early dew that passes away, as the chaff storm-driven out of the floor, and as the smoke out of the chimney." -- Hosea 13:3
 - 5. "unquenchable fire" speaks of eternal punishment
 - a. "unquenchable" = "asbestos"
- L. John preached many other things to the people: Luke 3:18
- M. Herod will put John in prison: Luke 3:19-20
 - 1. Matthew 14:3-4
 - 2. Mark 6:17-18
 - 3. John had spoken against Herod because he had married his brother's wife
 - 4. John had also spoken against Herod for other evils
 - 5. putting him in prison was the worst evil: Luke 3:20
- II. The Baptism Of Jesus: Luke 3:21-22
 - A. all the Gospels record Jesus' baptism
 - 1. Matthew 3:13-17
 - 2. Mark 1:9-11
 - 3. Luke 3:21-22
 - 4. John 1:29-34
 - B. this happened on the next day: John 1:29

- C. John the Baptist realized who He was
 - 1. "The next day John saw Jesus coming toward him, and said, 'Behold! The Lamb of God who takes away the sin of the world!' " -- John 1:29
 - 2. John the Baptist had been previously given more information: John 1:33
- D. the Holy Spirit came upon Jesus: Luke 3:21-22
 - 1. the Trinity is seen here
 - 2. Jesus was praying: Luke 3:21
 - a. only Luke records this detail
 - 3. the Holy Spirit came upon Jesus like a dove
 - a. it came upon Him in bodily form
 - (i) meaning that it was visible to everyone
 - b. a dove was the smallest animal offered by poor people: Leviticus 1:14; 5:7; 12:8
 - (i) was the dove a symbol that He was to be a sacrifice?
 - 4. "a voice came from heaven"
 - a. when a voice was previously heard, it was from Mount Sinai regarding the giving of the Law
 - b. here, the voice is regarding God's provision for those who break the Law
 - c. in the future, the voice will be in His wrath against those who reject His provision for sin
 - (i) "Then He shall speak to them in His wrath, and distress them in His deep displeasure" -- Psalm 2:5
- E. this apparently officially inaugurated His public ministry
- F. Why was Jesus baptized?
 - 1. He had no sins to confess and repent from
 - 2. was He identifying Himself as a man?
 - a. "He was numbered with the transgressors" -- Isaiah 53:12
 - 3. His baptism initiated Him as a priest
 - a. a priest had to be ceremonially washed before he was allowed to start his duties
 - b. He was going to offer Himself as a sacrifice
 - c. it was to publicly declare that He was prepared to bare our sins
 - d. John initially objected to baptizing Jesus: Matthew 3:13-15
 - (i) John then understood, perhaps because of his priestly training

Lesson 4: Luke 3:23-4:13

- I. The Genealogy of Jesus: Luke 3:23-38
 - A. in the four Gospels there are three genealogies
 - 1. Matthew traces Jesus' line back to Abraham, emphasizing His legal right to the throne
 - a. Matthew 1:1-17
 - 2. Luke traces Jesus back to Adam, emphasizing His humanity, reflecting on His relationship to all men
 - a. Luke 3:23-38
 - b. (and it actually goes back to God)
 - 3. John shows that Jesus was God and preexistent
 - a. John 1:1-2
 - 4. Mark doesn't have one because no one is concerned about the lineage of a servant
 - B. no females in Luke's genealogy
 - 1. typical for a Hebrew genealogy
 - 2. Matthew's genealogy mentions 5 women
 - C. the word "son" does not appear here in the original Greek texts and are added in our English Bibles to aid in readability
 - 1. at some points the genealogy may only portray heirs
 - 2. the Hebrews did not have words to describe grandparents
 - 3. some levels may be skipped and may not represent adjacent generations
 - a. some generations are deleted in Matthew 1:8 and 1:11 due to their sin
 - D. at first glance Luke's genealogy sounds as if Jesus is traced back through Joseph
 - 1. does not agree with Matthew's genealogy which traces Jesus back through Joseph
 - 2. it's well-accepted that this genealogy is back through Mary
 - a. Heli would therefore be Mary's father
 - b. if a father had no sons the inheritance would follow through his daughters
 - (i) Numbers 26:33; 27:1-11; 36:2-12
 - (ii) Joshua 17:3-6
 - E. Jesus was about 30 years old when he started His ministry: Luke 3:23a
 - 1. the age of 30 is commonly seen in Scripture
 - a. Joseph became second in command of Egypt when he was 30: Genesis 41:46
 - b. workers in the Tabernacle began when they were 30: Numbers 4:3, 23, 30, 35, 39, 43, 47
 - c. David began to reign: 2 Samuel 5:4
 - d. Ezekiel began his ministry: Ezekiel 1:1
 - F. Jesus "was supposed" the son of Joseph: Luke 3:23b
 - 1. the word for "was supposed" can also have a legal implication
 - a. Joseph was the legal father of Jesus
 - 2. Joseph couldn't be the blood father of Jesus because of the blood curse on Jeconiah
 - a. Matthew 1:11
 - b. Jeconiah was such an evil person that God pronounced a curse on him, such that none of his offspring would ever sit on the throne: 2 Chronicles 36:8-9; Jeremiah 22:24-30
 - c. this forced a virgin birth
 - G. Joseph... Heli: Luke 3:23c
 - 1. Joseph may be the son of Heli by marriage (his son-in-law), and/or he was adopted
 - 2. Joseph's father is Jacob: Matthew 1:16
 - H. Zerubbabel... Shealtiel: Luke 3:27
 - 1. may or may not be the same as in Matthew 1:12
 - 2. Zerubbabel led the first wave of captives from Babylon to Israel after Cyrus released them
 - 3. Zerubbabel's father is Pedaiah: 1 Chronicles 3:17-19
 - a. Shealtiel is Pedaiah's brother, making him Zerubbabel's uncle
 - b. this could be easily explained if Shealtiel died and his widow married her brother-in-law
 - (i) Deuteronomy 25:5-10
 - (ii) Genesis 38:8-9
 - (iii) Matthew 22:24-28
 - (iv) Ruth 3:9; 4:5

- I. Nathan... David... Jesse: Luke 3:31-32
 1. Luke's genealogy goes down through Nathan; Matthew's genealogy goes down through Solomon
 - a. "David the king begot Solomon by her who had been the wife of Uriah." -- Matthew 1:6
 2. "There shall come forth a Rod from the stem of Jesse, and a Branch shall grow out of his roots." -- Isaiah 11:1
 3. "And in that day there shall be a Root of Jesse, who shall stand as a banner to the people; for the Gentiles shall seek Him..." -- Isaiah 11:10
 4. "...I will raise to David a Branch of righteousness; a King shall reign and prosper, and execute judgment and righteousness in the earth... He will be called: THE LORD OUR RIGHTEOUSNESS." -- Jeremiah 23:5-6
 5. "I, Jesus... am the Root and the Offspring of David, the Bright and Morning Star." -- Revelation 22:16
 6. Romans 1:3; 15:12
 - J. Boaz: Luke 3:32
 1. married Ruth
 2. settled in Bethlehem: Ruth 4:11
 3. were they the ancestors of the shepherds to whom the angel announced Jesus' birth? (Luke 2:8-20)
 - K. Perez: Luke 3:33
 1. one of the illegitimate twin sons of Judah by Tamar: Genesis 38
 2. "May your house be like the house of Perez, whom Tamar bore to Judah, because of the offspring which the LORD will give you from this young woman." -- Ruth 4:12
 - a. an illegitimate child cannot become citizens of Israel until the 10th generation: Deuteronomy 23:2
 - b. there are ten generations from Perez to David
 - (i) Ruth 4:18-22
 - (ii) Matthew 1:3-6
 - (iii) Luke 3:31-33
 - c. this was a prophecy about the coming of the king
 - L. Judah... Jacob... Isaac... Abraham: Luke 3:33-34
 1. "...Behold, the Lion of the tribe of Judah, the Root of David, has prevailed..." -- Revelation 5:5
 - M. Noah: Luke 3:36
 - N. Seth... Adam... God: Luke 3:38
- II. Temptations of Jesus: Luke 4:1-13
 - A. Matthew 4:1-11
 - B. Mark 1:12-13
 - C. the order recorded here is different than in Matthew
 - D. He was tempted in all the same ways as we are: Hebrews 2:17-18; 4:15
 1. "For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin." -- Hebrews 4:15
 - E. there may have been a lot more temptations than just these three that are recorded here during those 40 days
 - F. this happened right after His baptism: Luke 4:1
 1. "And immediately the Spirit drove Him into the wilderness." -- Mark 1:12
 - a. "drove" = "eject"; to compel one to depart; to bid one to depart in stern, though not violent language
 - b. a sense of urgency?
 - c. this had to happen
 2. He was in the wilderness
 - a. away from provisions
 - b. away from distractions
 - G. Jesus was "tempted" by the devil for 40 days: Luke 4:2a
 1. "tempted" can also mean "tested"
 - a. "Let no one say when he is *tempted*, 'I am *tempted* by God'; for God cannot be tempted by evil, nor does He Himself *tempt* anyone. But each one is *tempted* when he is drawn away by his own desires and enticed." -- James 1:13-14
 - b. "By faith Abraham, when he was *tested*, offered up Isaac, and he who had received the promises offered up his only begotten son" -- Hebrews 11:17
 - c. "I know your works... that you cannot bear those who are evil... you have *tested* those who say they are apostles and are not, and have found them liars" -- Revelation 2:2

- H. He fasted for 40 days: Luke 4:2b
 - 1. Moses fasted for 40 days: Exodus 34:28; Deuteronomy 9:9, 18
 - a. he was on Mount Sinai during this fast
 - 2. Elijah fasted for 40 days: 1 Kings 19:8
 - a. he traveled to Mount Horeb (Sinai) during this fast
 - 3. did Jesus also go to Mount Sinai during His fast?
- I. He was now hungry: Luke 4:2c
 - 1. 40 days is about the limit until starvation sets in
 - 2. Jesus now needed food
- J. first temptation -- rely on physical principles: Luke 4:3-4
 - 1. "if you are the Son of God..." -- Luke 4:3a
 - a. it's really more like, "since you are the Son of God..."
 - 2. Satan knew who He was!
 - 3. challenged Jesus to use His divine powers to give Him an unnatural advantage: Luke 4:3b
 - a. Jesus would no longer be living like a human
 - b. Jesus was constrained or limited by His human body
 - (i) "I came to send fire on the earth, and how I wish it were already kindled! But I have a baptism to be baptized with, and how distressed [or constrained] I am till it is accomplished!" -- Luke 12:49-50
 - (ii) He chose to live the life of a mere mortal, otherwise He couldn't say He was a man
 - c. it was apparently the will of God the Father that His Son live like a man, including all of its limitations
 - 4. Satan was tempting Jesus to take a shortcut
 - a. Jesus might have already been walking back to town to break His fast
 - b. it would have been physically easier if He used His divine powers
 - 5. Jesus' response is Scripture: Luke 4:4
 - a. quotes Deuteronomy 8:3
 - (i) Jesus quotes Deuteronomy in response to all three temptations
 - b. we're not to rely on material things to meet all of our needs or to fulfill us
 - c. more essential is the Word of God and the provision by God Himself
 - (i) while wandering in the wilderness the nation of Israel had to rely on the manna: Deuteronomy 8:3
- K. second temptation -- compromise: Luke 4:5-8
 - 1. "Then the devil... showed Him all the kingdoms of the world in a moment of time" -- Luke 4:5
 - a. how did this happen in "a moment of time"?!
 - (i) did a 4-D, 360°, holographic window suddenly open up around Jesus?!
 - b. was He shown "all the kingdoms" of all time?
 - 2. it was Satan's to give Him, otherwise it would not have been a temptation
 - a. "has been delivered to me" -- Luke 4:6
 - b. John 12:31; 14:30; 16:11
 - c. 2 Corinthians 4:4
 - d. 1 John 5:19
 - 3. Satan is offering Jesus a shortcut
 - a. Jesus already knows that He's going to be the winner
 - (i) He will redeem the world
 - (ii) He will be the ruler of the world
 - (iii) and Satan already knows all this too because it's been prophesied in the Old Testament
 - b. but what about the redemption for sin?!
 - (i) Satan's shortcut would have bypassed the cross
 - (ii) Satan's shortcut would not have provided for the sin problem
 - (iii) Satan did not fully understand what was going on
 - "But we speak the wisdom of God in a mystery, the hidden wisdom which God ordained before the ages for our glory, which none of the rulers of this age knew; for had they known, they would not have crucified the Lord of glory." -- 1 Corinthians 2:7-8
 - 4. Jesus' response is Scripture: Luke 4:8
 - a. Jesus quotes Deuteronomy 6:13 (LXX)

- L. third temptation -- emphasize experiences and the spectacular: Luke 4:9-12
1. Satan's temptation was for Jesus to present Himself to the public in a miraculous, spectacular, and very visual way: Luke 4:9-11
 - a. Satan wanted Jesus to promote Himself through self-seeking and self-promoting miracles
 - (i) but Jesus' mission at this time was to be a servant
 - b. from a physical standpoint it might have looked as if it would make Jesus' job easier
 - c. Jesus wanted people to choose Him for who He was and not because of any physical or visual appeal
 - (i) "He has no form or comeliness; and when we see Him, there is no beauty that we should desire Him." -- Isaiah 53:2
 - (ii) "Jesus said to him, 'Thomas, because you have seen Me, you have believed. Blessed are those who have not seen and yet have believed.' " -- John 20:29
 - (iii) "Now faith is the substance of things hoped for, the evidence of things not seen." -- Hebrews 11:1
 2. "pinnacle" = wing or extremity of a building
 - a. the same place Satan will have the "antichrist" set up the image to himself?
 - (i) "...and on the wing of abominations shall be one who makes desolate..." -- Daniel 9:27
 - (ii) Daniel 11:31; 12:11
 - (iii) Matthew 24:15
 - b. the "pinnacle" might have been a high corner or porch of the temple
 - (i) Josephus says that the wall in the southeast corner was 450 high
 - (ii) according to tradition James, Jesus' brother was martyred by being thrown from this point, and then stoned and beaten to death
 3. Satan quotes Scripture!: Luke 4:10-11
 - a. he probably knows it a lot better than we do!
 - b. Satan tempts Jesus to deliberately and recklessly test God's provision and protection for Himself
 - c. Satan misquotes, twists, and misapplies Scripture
 - (i) Satan quotes Psalm 91:11-12, takes it out of context, and leaves out a phrase
 - (ii) Satan misquoted God to Eve (Genesis 3:1) and then Eve misquotes God back to Satan (Genesis 3:2-3)
 - demonstrates to us just how important it is to accurately know Scripture
 - "Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth." -- 2 Timothy 2:15
 4. Jesus' response is Scripture: Luke 4:12
 - a. He quotes Deuteronomy 6:16
 - b. our lesson here is that we are to trust God and live by faith
 - c. we are not to recklessly test His provision or protection for us
 - (i) we are not to dare God
 - (ii) we are not to be presumptuous or "play with snakes"
 - (iii) the only place where God may be daring us to prove Him is in Malachi 3:8-10
 - d. Exodus 17:2-17
 - e. Numbers 14:22
 - f. Deuteronomy 6:16
 - g. Psalms 78:18, 41, 56; 95:9; 106:14
 - h. Malachi 3:15
 - i. Acts 5:9
 - j. 1 Corinthians 10:9
 - k. Hebrews 3:9
- M. Satan gave up tempting Jesus until later: Luke 4:13
- N. Jesus' weapon was the consistent, meaningful use of Scripture
1. it's often said that the Word is the only offensive weapon in our Spiritual arsenal of Ephesians 6:10-18
 - a. but don't forget about prayer, the long-range artillery! (Ephesians 6:18)
- O. "Therefore submit to God. Resist the devil and he will flee from you." -- James 4:7
1. Satan is not all-powerful, all-knowing, and present everywhere
 2. with the Lord's, and only with the Lord's help we can defeat him

Lesson 5: Luke 4:14-44

- I. Jesus taught in Galilee: Luke 4:14-15
 - A. about a year has elapsed between verses 13 and 14
 - 1. Jesus had been ministering mostly in Judea
 - a. covered in John 1-3
 - 2. Jesus did venture to Galilee during this first year of His ministry
 - a. John 1:43-2:12
 - b. He gained a reputation in Capernaum
 - B. Jesus traveled to Galilee: Luke 4:14a
 - 1. His trip north is recorded in John 4:1-45
 - 2. Jesus went there when John the Baptist was put into prison
 - a. Matthew 4:12
 - b. Mark 1:14
 - c. John the Baptist was imprisoned because of his statements regarding the inappropriate relationship Herod had with his brother's wife
 - (i) Matthew 14:3-4
 - (ii) Mark 6:17-20
 - (iii) Luke 3:19-20
 - d. Jesus might be taking John's place!
 - C. He was welcomed and well-accepted in Galilee: Luke 4:14b
 - 1. John 4:45
 - D. Jesus taught in their synagogues: Luke 4:15
 - 1. Jesus was a rabbi
 - a. this is why He was allowed to teach in synagogues
 - b. the Apostle Paul used this same tactic
- II. Jesus' Rejection At Nazareth: Luke 4:16-30
 - A. Jesus normally went to the synagogue on the Sabbath: Luke 4:16
 - B. Jesus got up to read from Isaiah: Luke 4:17-19
 - 1. Isaiah 61:1-2
 - 2. stood to read, sat down to teach
 - a. different than our culture
 - 3. Jesus did not read the final phrases, "and the day of vengeance of our God; to comfort all who mourn"
 - a. Jesus' mission did not include that yet
 - b. Jesus' second coming will involve God's vengeance, known as the Day of the Lord
 - C. Jesus claimed that the passage was about Him: Luke 4:21
 - 1. He was proclaiming that He was the Messiah
 - D. part of their unbelief was because they knew Him growing up: Luke 4:22-24
 - 1. "Is this not Joseph's son?": Luke 4:22
 - 2. He had a reputation from what He had done in Capernaum: Luke 4:23
 - a. they challenged Him to do similar things there in Nazareth
 - (i) they were looking for signs
 - (ii) after Jesus cast a demon out of a blind and mute person, "Then some of the scribes and Pharisees answered, saying, 'Teacher, we want to see a sign from You.' But He answered and said to them, 'An evil and adulterous generation seeks after a sign, and no sign will be given to it except the sign of the prophet Jonah.' " -- Matthew 12:38-39
 - (iii) Matthew 16:1-4
 - (iv) Mark 8:11-12
 - (v) Luke 11:16, 29-30
 - (vi) "Therefore they said to Him, 'What sign will You perform then, that we may see it and believe You? What work will You do?' " -- John 6:30
 - 3. familiarity breeds contempt: Luke 4:24
 - E. Jesus gives them 2 examples of how God chose to work for the benefit of others in the past: Luke 4:25-27
 - 1. the widow from the town of Zarephath in Sidon: Luke 4:25-26
 - a. 1 Kings 17:9-24
 - b. the widow is a Gentile

2. Naaman the leper in Syria: Luke 4:27
 - a. 2 Kings 5:1-14
 - b. Naaman is a Gentile
- F. they were so angry with Jesus that they wanted to kill Him: Luke 4:28-30
 1. they were angry because Jesus gave them examples of how God chose to benefit Gentiles instead of Jews
 - a. the 2 examples given were from a period of time when Israel was very ungodly
 - b. the idea of salvation to the Gentiles was intolerable to them
 - c. but they should have understood about salvation to the Gentiles
 - (i) because of the promises to Abraham
 - "in you all the families of the earth shall be blessed" -- Genesis 12:3
 - "you shall be a father of many nations" -- Genesis 17:4
 - "In your seed all the nations of the earth shall be blessed" -- Genesis 22:18
 - "in your seed all the families of the earth shall be blessed." -- Genesis 28:14
 - (ii) because of other prophecies
 - "Behold! My Servant whom I uphold, My Elect One in whom My soul delights! I have put My Spirit upon Him; He will bring forth justice to the Gentiles." -- Isaiah 42:1
 - "I will... give You... as a light to the Gentiles" -- Isaiah 42:6
 - "I will also give You as a light to the Gentiles, that You should be My salvation to the ends of the earth." -- Isaiah 49:6
 - d. many years later the Jews will have a violent reaction to Paul just as soon as he starts talking about the Gentiles: Acts 22:21-22
 2. they were going to throw Jesus off a cliff: Luke 4:29
 - a. was the cliff overlooking the Valley of Jezreel?
 - (i) the Valley of Jezreel is also known as the Valley of Meggido, or Armageddon
 3. Jesus walked right past all of them: Luke 4:30
 - a. it wasn't yet His time to die!
 - b. "...I lay down My life... No one takes it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again." -- John 10:18

III. Demon-Possessed Man Healed: Luke 4:31-37

- A. Jesus went "down to Capernaum": Luke 4:31a
 1. Nazareth is 1,200 feet above sea level; Capernaum is 686 feet below sea level
 2. Capernaum is seen a lot in Jesus' life
 3. Capernaum = "town of Nahum"
 - a. Nahum the prophet was probably from this area of Galilee
 - b. "Nahum" = "comforter"
 - c. therefore, "Capernaum" = "city of comfort"
 - d. deliberate deception was attempted to disparage Jesus as a prophet because He was from Galilee
 - (i) "Search the scriptures and see that a prophet has not been raised out of Galilee" -- John 7:52
 - (ii) Jonah was another prophet from Galilee
 4. Capernaum saw so many evidences that they're going to be held very accountable
 - a. "And you, Capernaum, who are exalted to the heaven, shall be brought down to hell. For if the mighty works which have been done in you had been done in Sodom, it would have remained until this day. But I say to you, it shall be more tolerable for the land of Sodom in the day of judgment than for you." -- Matthew 11:23-24
 - b. "For everyone to whom much is given, from him much will be required; and to whom much has been committed, of him they will ask the more." -- Luke 12:48
- B. Jesus was teaching them there: Luke 4:31b
 1. He taught in the synagogue: Mark 1:21
 - a. a "synagogue" could be formed if there were at least 10 Jewish men
 - (i) would correspond to today's Christian "congregation"
 2. "Jesus began to preach and to say, 'Repent, for the kingdom of heaven is at hand.'" -- Matthew 4:17
 - a. His message emphasized the need for repentance
 - (i) John the Baptist had the same message
 - (ii) there has to be a willful change in direction

- C. the people were amazed at Jesus' teaching because He taught with unusual authority: Luke 4:32
 - 1. not as someone quoting Scripture, but as one who wrote the Scripture!
 - 2. He wrote it, so He was the most competent to teach and explain it
 - 3. the religious leaders often spoke out of their own dead religion and traditions
 - a. much like today
 - 4. Jesus might also have had a freshness, confidence, and reality to His words
 - a. people found it very appealing
 - 5. "Never did any man speak as does this Man." -- John 7:46
- D. in this synagogue was a man with a "spirit of an unclean demon": Luke 4:33a
 - 1. an "unclean spirit": Mark 1:23
 - 2. perhaps it could be translated "an unclean spirit of a demon"
 - 3. "demon" = (Greek, "daimonion") demon, deity, god, devil
 - a. a demon is probably not a fallen angel
 - (i) angels already have bodies
 - (ii) fallen angels are mentioned
 - Matthew 25:41
 - 2 Peter 2:4
 - Jude 1:6
 - Revelation 12:4, 9
 - (iii) demons always seem to seek to inhabit something
 - Matthew 8:31-32 = Mark 5:11-13 = Luke 8:32-33
 - Matthew 12:43-45 = Luke 11:24-26
 - b. a demon may be the spirit of the deceased Nephilim
- E. the demon recognized Jesus and was afraid of Him: Luke 4:33b-34
 - 1. demons always recognized Jesus and understood their own destiny
 - a. Matthew 8:28-34
 - b. Mark 1:23-24; 3:11; 5:1-17
 - c. Luke 4:41; 8:26-37
 - 2. "You believe that there is one God, you do well; even the demons believe and tremble." -- James 2:19
- F. Jesus silenced the demon and told him to leave: Luke 4:35a
 - 1. Jesus literally told the demon to "be muzzled"
 - a. "You shall not *muzzle* an ox threshing grain." -- 1 Corinthians 9:9; 1 Timothy 5:18
 - b. "...*silence* the ignorance of foolish men" -- 1 Peter 2:15
 - c. "He awakened and rebuked the wind, and said to the sea, 'Peace! Be *still*!' And the wind ceased, and there was a great calm." -- Mark 4:39
 - 2. Jesus will not allow demons to speak at other times, too
 - a. Mark 1:25, 34; 3:12
 - b. Luke 4:41
 - 3. Jesus didn't want or need the testimony of demons
 - a. a demon-possessed girl tried to infiltrate Paul and Silas' team in Philippi: Acts 16:16-19
 - b. Satan and his ministers can't be trusted
 - (i) "the Devil... there is no truth in him... he is a liar and the father of it" -- John 8:44
 - (ii) "Satan... deceives the whole world" -- Revelation 12:9
 - 4. there will definitely come a time when they will proclaim Jesus as Lord
 - a. "Therefore God also has highly exalted Him and given Him the name which is above every name, that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." -- Philippians 2:9-11
- G. the demon obeyed and left the man: Luke 4:35b
 - 1. the demon probably didn't have a choice!
- H. the people were amazed at Jesus' authority and power: Luke 4:36
- I. the word about Him spread to the surrounding area: Luke 4:37

- IV. Peter's Mother-In-Law Is Healed: Luke 4:38-39
 - A. Peter was married: 1 Corinthians 9:5
 - B. his mother-in-law living with him may indicate that his father-in-law was dead
 - C. Peter's mother-in-law was sick with a fever: Luke 4:38
 - 1. only Luke says it was a "high" fever
 - 2. apparently a very serious condition
 - D. Jesus healed her: Luke 4:39
 - 1. she then immediately got up and served them
 - 2. not only immediate healing but also full restoration of her strength, as if she was never sick?
 - 3. service is the natural result of healing
 - 4. our work for the Lord should naturally result from our salvation
- V. Jesus Ministers Throughout Galilee: Luke 4:40-44
 - A. more people started coming with the sick to Jesus "as the sun was setting": Luke 4:40
 - 1. "the whole city was gathered at the door" -- Mark 1:33
 - 2. the Sabbath was now over
 - a. people could now travel longer distances
 - b. people could now bring stretchers, carts, etc.
 - 3. Jesus healed every one of them
 - B. Jesus also cast out demons from people: Luke 4:41
 - 1. being sick is not the same as being demon-possessed
 - 2. as before, the demons recognized Jesus and knew who He was
 - a. "You are the Christ, the Son of God!"
 - 3. as before, Jesus told the demons to keep quiet
 - C. the next morning Jesus left the area: Luke 4:42
 - 1. "Now in the morning, having risen a long while before daylight, He went out and departed to a solitary place; and there He prayed." -- Mark 1:35
 - 2. Jesus went out into a solitary place
 - a. even after a full day's activities that extended into the night, Jesus still got up before dawn to pray
 - b. He knew the importance of time alone and being away from distractions to pray
 - c. what does this say to us?!
 - D. Jesus needed to go on to other towns, too: Luke 4:43
 - 1. His purpose was to preach and spread the Word
 - E. Jesus had been preaching in the synagogues throughout Galilee: Luke 4:44
 - 1. the Apostle Paul always started out preaching in the synagogue, if there was one
 - a. Acts 13:5, 14, 42; 14:1; 17:1-2, 10, 17; 18:4, 19, 26; 19:8

Lesson 6: Luke 5

- I. The First Disciples Are Called: Luke 5:1-11
 - A. this will be Simon Peter, Andrew, James, and John
 - 1. Simon Peter and Andrew
 - a. although not mentioned by Luke, Andrew was here also
 - (i) Matthew 4:18-20
 - (ii) Mark 1:16-18
 - b. they're brothers
 - c. they're fishermen
 - d. this is not their first meeting: John 1:35-42
 - (i) Andrew told Peter that he had found the Messiah: John 1:41
 - e. they're already disciples or followers, but this is now their call to permanent service
 - (i) they're being called to change careers
 - (ii) they left their old lives behind
 - f. Jesus changed Simon's name to Peter (Greek) or Cephas (Aramaic)
 - (i) Mark 3:16
 - (ii) Luke 6:14
 - (iii) John 1:42
 - g. Peter is always named first in the list of Disciples
 - (i) Matthew 10:2-4
 - (ii) Mark 3:16-19
 - (iii) Luke 6:13-16
 - (iv) Acts 1:13
 - 2. James and John, sons of Zebedee
 - a. Matthew 4:21-22
 - b. Mark 1:19-20
 - c. they're brothers
 - d. they're fishermen
 - (i) partners with Simon Peter: Luke 5:10
 - e. they were probably not poor fishermen
 - (i) Zebedee, their father had "hired servants": Mark 1:20
 - f. Jesus' nickname for them will be the "Sons of Thunder": Mark 3:17
 - (i) they were not quiet, genteel men
 - (ii) fishermen were rough, strong, and foul-mouthed
 - (iii) in movies John is often grossly miscast as being quiet, gentle, and sometimes effeminate
 - 3. these four are the "inner circle"
 - a. of the four, Peter, James, and John were the special three
 - b. they're seen a lot together, receiving private teachings
 - (i) when Jairus' daughter was raised from the dead: Mark 5:37; Luke 8:51
 - (ii) at the Transfiguration: Matthew 17:1; Mark 9:2; Luke 9:28
 - (iii) for a prophetic teaching: Mark 13:3
 - (iv) to go further into the Garden of Gethsemane for prayer: Matthew 26:37; Mark 14:33
 - B. this happened before Jesus went to Capernaum and healed the demon-possessed man in the synagogue (Luke 4:31-37)
 - 1. Mark 1:16-20
 - C. the crowd was eager to hear the Word of God: Luke 5:1a
 - 1. are people eager to get into our churches today?
 - a. they might if the Word was being preached more!
 - 2. Jesus had a freshness, confidence, and reality to His words, and the people found it very appealing
 - a. "Never did any man speak as does this Man." -- John 7:46
 - 3. "But his delight is in the law of the LORD, and in His law he meditates day and night." -- Psalm 1:2
 - 4. "The statutes of the Lord are right, rejoicing the heart" -- Psalm 19:8
 - 5. "Blessed are those who keep His testimonies, who seek Him with the whole heart!" -- Psalm 119:2
 - 6. "Oh, how I love Your law! It is my meditation all the day." -- Psalm 119:97
 - 7. "Your word was to me the joy and rejoicing of my heart" -- Jeremiah 15:16

8. "For I delight in the law of God..." -- Romans 7:22
 - D. Jesus was at the Lake of Gennesaret: Luke 5:1b
 1. the Lake or Sea of Gennesaret had different names
 - a. Sea of Galilee
 - b. Sea of Tiberias: John 6:1, 23; 21:1
 - c. Sea of Chinnereth: Numbers 34:11; Joshua 11:2; 12:3; 19:35
 2. the city of Gennesaret stood on the western shore of the lake
 - a. there is no trace of the city today
 3. the area known as Gennesaret may have referred to the fertile, crescent-shaped plain on the western shore of the lake that extended from about two or three miles south of Capernaum to the steep hill behind Magdala
 - E. Jesus got into Simon Peter's boat and taught the crowd from out in the water: Luke 5:2-3
 - F. Jesus told Simon to go out fishing: Luke 5:4
 - G. although they were out all night and caught nothing, and were putting their nets away, Simon obeyed: Luke 5:5
 - H. they caught such a large amount of fish that their nets were breaking and they needed help: Luke 5:6-7
 1. both boats were so filled with fish that they even began to sink
 - I. Simon was greatly humbled: Luke 5:8
 - J. everyone was astonished at what just happened: Luke 5:9
 - K. James and John, partners with Simon were there also: Luke 5:10a
 - L. Simon is told that he's now going to be catching men: Luke 5:10b
 - M. they left everything behind and followed Jesus: Luke 5:11
 - N. Jesus called simple, ordinary people
 1. this was Jesus' initiative
 2. they did nothing to deserve it
 - a. just as we do not deserve salvation
 - b. it's His grace
 3. He doesn't call people just because of their status or their special position
 - a. "For you see your calling, brethren, that not many wise according to the flesh, not many mighty, not many noble, are called. But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty; and the base things of the world and the things which are despised God has chosen, and the things which are not, to bring to nothing the things that are, that no flesh should glory in His presence." -- 1 Corinthians 1:26-29
- II. A Leper Is Healed: Luke 5:12-16
- A. a man "full of leprosy" begged Jesus to heal him: Luke 5:12
 1. only Luke says that this man was "full of leprosy"
 - a. this may have been a full case of leprosy, today known as Hansen's Disease, and not some other type of skin disease
 2. he should have kept himself apart from everyone else: Leviticus 13:45-46
 3. somehow he knew Jesus could heal him
 - B. Jesus was definitely willing to heal him: Luke 5:13a
 - C. the healing was immediate: Luke 5:13b
 - D. Jesus told him not to tell others but to announce it to the priests: Luke 5:14
 1. the Law required that a healing like this be shown to the priests: Leviticus 14:2-32
 2. "make an offering... as a testimony to them: Luke 5:14
 - a. a gift of 2 birds was to be offered, one to be killed and one to be set free: Leviticus 14:4-7
 3. Jesus wanted this to be an announcement to the priests that God was at work
 - a. leprosy was incurable
 - b. only God could cure it
 - E. the news of this miraculous healing quickly spread: Luke 5:15
 1. as a result, great crowds of people came to Jesus
 2. the healed leper had disobeyed and went out and broadcast it to others: Mark 1:45a

3. the publicity and huge crowds interfered with Jesus teaching and forced Him to withdraw to more desolate areas: Mark 1:45b
 - a. Jesus didn't (doesn't) want people following Him just for what He can do for them or what they can get out of Him
 - (i) "health and wealth"
 - (ii) "name it and claim it"
 - b. who He was (is) and His message was (is) what was (is) important
 - c. He didn't (doesn't) want superficial followers
 - d. He didn't (doesn't) want people following Him based on experiences
 - (i) faith based on experiences isn't faith at all
 - e. what is important is what He has already done for us
 4. the healed leper was told to keep quiet, but he spread the word; we're told to spread the word, but we keep quiet!
- F. Jesus withdrew to more desolate areas: Luke 5:16
1. there He prayed
 2. the word for "withdrew" may also indicate that Jesus would "slip away" such that He was doing this secretly or privately
 3. He had to do whatever necessary to get time alone with His father in prayer
- III. A Paralytic Is Healed: Luke 5:17-26
- A. a bunch of Pharisees and teachers of the law (scribes) came from Galilee, Judea, and Jerusalem: Luke 5:17
- B. some men were carrying a paralytic, trying to get to Jesus: Luke 5:18
1. it was four men: Mark 2:3
 2. the paralysis was apparently total
- C. the crowds were so great that they took the roof of the house off and lower the paralytic man down: Luke 5:19
- D. because of their faith Jesus forgives the man's sin: Luke 5:20
1. "Jesus saw their faith"
 - a. faith is evidenced by works; actions speak louder than words
 - (i) "...I will show you my faith by my works" -- James 2:18-22
 - (ii) "...faith working through love" -- Galatians 5:6
 2. "forgive" = "to send away"
 - a. "As far as the east is from the west, so far has He removed our transgressions from us." -- Psalm 103:12
 - b. "You have cast all my sins behind Your back." -- Isaiah 38:17
 - c. "He will trample our iniquities... You will cast all their sins into the depths of the sea." -- Micah 7:19
 3. many Jews believed that sickness and sin were closely related
 - a. Exodus 23:25
 - b. Deuteronomy 28:15-22
 4. Jesus saw his heart and knew the man's real problem
 5. Jesus came to heal something far more important than bodies
 6. was the paralysis a result of his sin?
- E. the scribes and Pharisees accused Jesus of blasphemy: Luke 5:21
1. they were supposed to be alert to blasphemy
 - a. but they missed the real significance of what was going on
 2. they correctly stated that only God could forgive sins
 - a. "To the Lord our God belong mercies and forgiveness, though we have rebelled against Him." -- Daniel 9:9
 - b. Isaiah 43:25
 - c. Micah 7:18
 - d. Exodus 34:6-7
- F. Jesus proves He is God by healing the paralytic: Luke 5:22-26
1. anyone could claim to forgive a person's sins: there is no visible proof
 2. Jesus gives them physical proof of who He is: Luke 5:24-25

3. "Son of Man" is the most common title of Jesus
 - a. it's a Messianic title
 - (i) Daniel 7:13-14
 - (ii) He outright claimed to be the Messiah: Mark 14:62
 - b. used 88 times in the New Testament speaking of Jesus
 - (i) 32 times in Matthew
 - (ii) 14 times in Mark
 - (iii) 26 times in Luke
 - (iv) 13 times in John
 - (v) 1 time in Acts
 - (vi) 2 times in Revelation
4. Jesus told the paralytic to get up: Luke 5:24
5. there was an immediate healing of the paralysis, including any effects of atrophy: Luke 5:25
6. everyone glorified God because of this: Luke 5:26
 - a. this was apparently short-lived; nothing took root; this was just an experience
 - b. there were various reactions, some were even afraid
 - (i) "fear" = (Greek, "phobos") alarm or fright; dread, terror
 - c. "we have seen strange things today"
 - (i) "strange" = (Greek, "paradoxos") unexpected; uncommon, incredible, wonderful
7. Peter said, "...God anointed Jesus of Nazareth with the Holy Spirit and with power, and He went about doing good, and healing all those who were oppressed by the Devil, for God was with Him."
-- Acts 10:38

IV. Levi (Matthew) Is Called: Luke 5:27-28

- A. this is the Gospel writer
- B. Levi ("joined", "to adhere") was more commonly known as Matthew ("gift of God")
 1. Matthew is Levi's name after he chose to follow Jesus
 2. Matthew never used the name Levi in the Gospel he wrote
- C. he was a tax collector: Luke 5:27
 1. tax collectors were some of the most despised people in their society
 - a. considered to be thieves and traitors, selling out to the Romans
 - b. they were allowed to prey off their own people
 - c. the tax money collected for Rome was often extorted with sizable amounts kept for themselves
 - d. it might have been a real challenge to the other Disciples to accept him
 2. he had to have had business savvy, so he knew how to handle money
 3. he had to be literate and possibly had shorthand skills
 - a. he may have written down Jesus' discourses verbatim!
 4. Capernaum was a toll collection center for the trade route that went through there, as well as for the fishing trade
- D. "he left all" and followed Jesus: Luke 5:28
 1. would we have?!

V. Jesus At Levi's (Matthew's) House: Luke 5:29-32

- A. he made a great feast for Jesus: Luke 5:29
 1. Matthew's response was to introduce his business associates and tax collector buddies to Jesus
- B. the scribes and Pharisees criticized Jesus for associating with "tax collectors and sinners": Luke 5:30
 1. the religious leaders looked down on those who they did not approve of
 2. the Parable of the self-righteous Pharisee and the humble tax collector: Luke 18:9-14
- C. Jesus tells them that He came to call sinners to repent: Luke 5:31-32
 1. Jesus came to reach out to the lost; He didn't expect people to come and find Him
 - a. Jesus didn't keep Himself unknowable and distant (like some religions and their gods)
 2. Matthew's account adds the challenge, "But go and learn what this means: 'I desire mercy and not sacrifice.' " -- Matthew 9:13
 3. those who consider themselves righteous would not be willing to repent
 4. the religious leaders were "righteous" in their own eyes: they thought they didn't need healing
 5. the hardest people to reach with the truth are those who think they already have it
 6. only the sinner that confesses gets mercy

VI. Fasting: Luke 5:33-35

- A. "disciples of John": Luke 5:33a
 - 1. the followers of John the Baptist who probably did not fully understand who Jesus was
 - 2. they were still following the Mosaic Law
 - 3. John the Baptist was in prison (Matthew 4:12; Mark 1:14) so perhaps they weren't being properly taught and made aware of who Jesus was
 - 4. Apollos is an example of someone who did not fully understand: Acts 8:24-26
- B. those following Jesus were not adhering to certain aspects of the Law, such as certain ritualistic fasts: Luke 5:33b
- C. Jesus compares His time there to wedding festivities: Luke 5:34
 - 1. marriage was a time of festivity
 - 2. fasting was a time of mourning, or for the purpose of having a time of spiritual focus
 - 3. with Jesus there, fasting was inappropriate
 - 4. John the Baptist said, "He who has the bride is the bridegroom, but the friend of the bridegroom who stands and hears him rejoices greatly because of the bridegroom's voice." -- John 3:29
- D. fasting will be appropriate once He leaves: Luke 5:35
 - 1. fasting is a private thing that a believer does that's between the Lord and them
 - 2. it's the exclamation point on our prayers
 - 3. Matthew 6:16-18

VII. Parable Of The Garments And The Wineskins: Luke 5:36-39

- A. Jesus had to introduce a new system
 - 1. the old religious system was beyond repair: it was weak, corrupt, and contaminated
- B. just as new cloth can't be put on an old garment: Luke 5:36
 - 1. Jesus didn't come to patch up the old system, or the old person
 - 2. "So that if any one is in Christ, that one is a new creature; old things have passed away; behold, all things have become new." -- 2 Corinthians 5:17
- C. just as new wine (fresh grape juice) can't be put in old wineskins: Luke 5:37
- D. Jesus came to introduce a new system through His blood offering: Luke 5:38
 - 1. new wine is used as a symbol
 - 2. "This cup is the new covenant in My blood, which is being poured out for you." -- Luke 22:19-20
- E. those accustomed to the old way of things are not too willing to change: Luke 5:39
 - 1. only Luke has this statement
 - 2. people too often think that "religion" has to be hard and full of ceremony
 - 3. today people and churches can become ossified and in need of a new and fresh work
 - a. they often get too busy with activity, programs, and gimmicks that they forget about who it supposed to be for
 - (i) "...Martha was distracted with much serving... Jesus answered and said to her, 'Martha, Martha, you are worried and troubled about many things. But one thing is needed, and Mary has chosen that good part...' " -- Luke 10:38-42
 - (ii) "I know your works, your labor... Nevertheless I have this against you, that you have left your first love. Remember therefore from where you have fallen; repent and do the first works, or else I will come to you quickly and remove your lampstand from its place--unless you repent." -- Revelation 2:2-5
 - 4. organization instead of organism

Lesson 7: Luke 6:1-26

- I. Dispute About The Sabbath: The Disciples Pick Some Grain: Luke 6:1-5
 - A. Jesus' disciples picked and ate some grain on the Sabbath: Luke 6:1
 - 1. having a casual snack like this was allowable under the Law: Deuteronomy 23:25
 - 2. in addition, the farmer was allowed to go through his field only once during harvest: Leviticus 19:9-10; Deuteronomy 24:19-21
 - a. what was missed was open for the poor to gather
 - b. Ruth 2
 - B. the Pharisees accused them of doing something unlawful: Luke 6:2
 - 1. it was against their law, not Scripture
 - a. according to their law plucking the heads of grain was reaping, which was work, and was prohibited
 - b. according to their law rubbing the heads together in order to eat the grain was threshing, which was work, and was prohibited
 - 2. Pharisees added many rules and regulations regarding the Sabbath
 - 3. this was just their man-made religion, their legalism
 - 4. what were they doing in the grainfield, spying on Jesus and His disciples?!
 - C. Jesus uses the example of what happened to David: Luke 6:3-4
 - 1. Jesus accuses them of being ignorant of Scripture, "Have you not even read this...?": Luke 6:3
 - 2. Jesus uses an example of the breaking of mere ceremonial procedure for the sake of an emergency
 - a. David and his men ate showbread when they were running from Saul: 1 Samuel 21:1-6
 - b. the showbread was only for the priests: Leviticus 24:5-9
 - c. man's need was more important than ceremonial restrictions
 - d. by not condemning David, Jesus condoned it
 - e. a subtle point is that both David and Jesus were anointed kings
 - 3. don't rely on inflexible ceremony
 - D. Jesus claimed to be Lord of the Sabbath: Luke 6:5
 - 1. He's claiming to have the right to direct its observance
 - 2. He's claiming to be God!
 - E. this is where Jesus said, "The Sabbath was made for man, and not man for the Sabbath." -- Mark 2:27
 - 1. they were putting themselves under unnecessary bondage
- II. Dispute About The Sabbath: Jesus Heals A Man: Luke 6:6-11
 - A. a man with a withered hand was in the synagogue: Luke 6:6
 - B. they "watched Him closely": Luke 6:7
 - 1. this an attempt at entrapment
 - C. Jesus knew their thoughts: Luke 6:8
 - 1. He had the man get up and stand before everyone
 - D. He dares them to speak against doing good on the Sabbath: Luke 6:9
 - 1. He challenged them to compare their law to the Mosaic Law
 - E. Jesus looked around at everyone: Luke 6:10a
 - 1. "And when He had looked around at them with anger, being grieved by the hardness of their hearts..." -- Mark 3:5
 - a. Jesus was rightfully hostile to the religious leaders because they were leading the people astray
 - 2. was He waiting for a response?
 - 3. they couldn't respond, or chose not to respond
 - F. Jesus heals the man's hand: Luke 6:10b
 - 1. He certainly didn't do any work: He only spoke it into happening
 - 2. it certainly didn't affect His "rest"
 - G. the religious leaders were "filled with rage": Luke 6:11
 - 1. they plotted against Jesus
 - 2. quite an irrational and excessive reaction to such a wonderful event!
 - 3. they were probably quite embarrassed
 - 4. their pride got in the way of clear thinking
 - 5. they were inflexible

III. The Twelve Apostles Chosen: Luke 6:12-16

- A. Jesus went to a mountain and prayed all night: Luke 6:12
 - 1. speaks to us about how important prayer is before important decisions or events
- B. the following day He called His many disciples and chose a specific 12: Luke 6:13
 - 1. these were also called apostles
 - a. "apostle" = a delegate, an ambassador, a commissioner; one sent forth with orders
 - 2. they were disciples before they became apostles
 - a. "disciple" = learner or pupil
 - b. we must be taught and learn before we can be sent
 - 3. He called them
 - a. it was His sovereignty, His initiative
 - b. "No one can come to Me unless the Father who has sent Me draw him, and I will raise him up at the last day." -- John 6:44
- C. this list of the "twelve disciples" appears a number of times
 - 1. Matthew 10:2-4
 - 2. Mark 3:16-19
 - 3. Luke 6:13-16
 - 4. Acts 1:13
- D. Simon: Luke 6:14
 - 1. Andrew's brother
 - 2. Jesus changed Simon's name to Peter (Greek) or Cephas (Aramaic): John 1:42
- E. Andrew: Luke 6:14
 - 1. Simon Peter's brother
- F. James and John: Luke 6:14
 - 1. these are brothers, the sons of Zebedee
 - 2. they're fishermen, partners with Simon Peter: Luke 5:10
 - 3. Jesus gave them the nickname, "sons of thunder": Mark 3:17
 - a. they were roughneck fishermen, and might have been loud, obnoxious, and foul-mouthed
- G. Philip: Luke 6:14
 - 1. "Philip was from Bethsaida, the city of Andrew and Peter." -- John 1:44
- H. Bartholomew: Luke 6:14
 - 1. also known as Nathaniel: John 1:45-51; 21:2
 - 2. Nathaniel was skeptical at first: John 1:45-46
 - a. "Can anything good come out of Nazareth?"
 - b. but Jesus set him straight: John 1:47-51
- I. Matthew: Luke 6:15
 - 1. this is Levi, the tax collector
- J. Thomas: Luke 6:15
 - 1. also known as "Thomas the Twin": John 11:16; 20:24; 21:2
 - 2. will also be known as "doubting Thomas": John 20:24-29
- K. James the son of Alphaeus: Luke 6:15
- L. Simon called the Zealot: Luke 6:15
 - 1. also known as Simon the Canaanite: Mark 3:18
 - a. has nothing to do with Canaan or Cana
 - b. the word used here for Canaanite is a Hebrew word for zealous
 - 2. Simon was a member of the Zealot party: Luke 6:15; Acts 1:13
 - a. the Zealot party's goal was to restore Jewish freedom, gain political independence, and to maintain distinctive Jewish institutions
 - b. they were sometimes outlaws and vigilantes
- M. Judas the son of James: Luke 6:16
 - 1. may also be known as Thaddaeus: Mark 3:18; John 14:22; Acts 1:13
 - 2. "...Lebbaeus, whose surname was Thaddaeus" -- Matthew 10:3
- N. Judas Iscariot: Luke 6:16
 - 1. he became the traitor

IV. Sermon On The Mount, Part 1: Luke 6:17-26

- A. this may or may not be the Sermon on the Mount of Matthew 5-7
 - 1. if it is, Luke does not present the entire message of Jesus, but an abridged version
 - a. Matthew presents a much more complete account of Jesus' teachings: Matthew 5-7
 - b. Luke may have included other messages and incidents here, too
 - 2. Jesus probably preached the same things numerous times, so this can easily be different teachings
- B. Jesus' teaches His disciples and a great multitude: Luke 6:17-19
 - 1. Jesus settled down onto a "level place": Luke 6:17
 - a. this could be a nice level spot on the mountain depicted in Matthew 5:1
 - b. this could be a high plateau
 - 2. there was a "crowd" of His disciples: Luke 6:17
 - a. Jesus had a huge following, not just the 12
 - 3. there was a great multitude from Judea, Jerusalem, Tyre, and Sidon: Luke 6:17-18
 - a. they came to hear Him
 - b. they came to be healed of their diseases
 - c. they came to be cleansed from unclean spirits
 - d. they were all healed
- C. people were healed by just touching Him: Luke 6:19
 - 1. Luke uses the medical term that they were healed
 - 2. Matthew 14:36 and Mark 6:56 just says that they were "made well" from touching Him
- D. the Beatitudes: Luke 6:20-23
 - 1. only 4 of the 9 that Matthew has are included here
 - 2. "blessed" = supremely blest; fortunate, well off, happy
 - 3. "Blessed are you poor, for yours is the kingdom of God." -- Luke 6:20
 - a. "poor in spirit" -- Matthew 5:3
 - (i) recognizing a lack of any Spiritual assets
 - b. speaks of recognizing one's Spiritual deficiency and their need for a Savior
 - c. part of Jesus' mission statement, "the Lord has anointed Me to preach good tidings to the poor...": Luke 4:18; Isaiah 61:1
 - d. "But on this one will I look: on him who is poor and of a contrite spirit, and who trembles at My word." -- Isaiah 66:2
 - e. "I fed... in particular the poor of the flock" -- Zechariah 11:7
 - f. Jesus said, "...the poor have the gospel preached to them" -- Matthew 11:5; Luke 7:22
 - g. Jesus said, "it is hard for a rich man to enter the kingdom of heaven" -- Matthew 19:23-24
 - h. "God has chosen the poor in the world to become rich in faith" -- James 2:5
 - i. Psalm 22:26
 - j. Zephaniah 3:12
 - k. Matthew 11:25; 18:3-4
 - l. 1 Corinthians 1:26-29
 - 4. "Blessed are you who hunger now, for you shall be filled." -- Luke 6:21a
 - a. "hunger and thirst after righteousness" -- Matthew 5:6
 - b. "filled" = to gorge, supply food in abundance; to fulfill or satisfy the desire of
 - c. hungering and thirsting after the things of God is an evidence of our new life in Christ
 - (i) our appetites can be a mark of our Spiritual condition
 - (ii) "As the deer pants for the water brooks, so pants my soul for You, O God. My soul thirsts for God, for the living God." -- Psalm 42:1-2
 - (iii) "O God, You are my God; early will I seek You; my soul thirsts for You; my flesh longs for You in a dry and thirsty land where there is no water." -- Psalm 63:1
 - (iv) "For He satisfies the longing soul, and fills the hungry soul with goodness." -- Psalm 107:9
 - (v) Jesus said that He is the bread of life and the living water: John 4:13-14; 6:35; 7:37-38
 - (vi) "If then you were raised with Christ, seek those things which are above, where Christ is sitting at the right hand of God. Be mindful of things above, not on things on the earth." -- Colossians 3:1-2
 - (vii) what do we hunger and thirst after?!

- d. the natural person would not have a thirst for righteousness
 - (i) "But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned." -- 1 Corinthians 2:14
- e. He wants to fill us with His righteousness; He wants us to grow
- f. He is not interested in the righteousness of man's religion
 - (i) "...not having my own righteousness, which is from the law, but that which is through faith in Christ, the righteousness which is from God by faith" -- Philippians 3:9
 - (ii) "not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewal of the Holy Spirit" -- Titus 3:5
 - (iii) "But we are all like an unclean thing, and all our righteousnesses are like filthy rags; we all fade as a leaf, and our iniquities, like the wind, have taken us away." -- Isaiah 64:6
- g. He is not interested in the self-righteousness of the Jewish leaders
 - (i) "The Lord said, '...this people draw near Me with their mouth, and with their lips honor Me, but have removed their heart far from Me, and their fear toward Me is taught by the command of men...' " -- Isaiah 29:13-14
 - (ii) "Brethren, my heart's desire and prayer to God for Israel is that they may be saved. For I bear them witness that they have a zeal for God, but not according to knowledge. For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God. For Christ is the end of the law for righteousness to everyone who believes." -- Romans 10:1-4
 - (iii) "knowing that a man is not justified by works of the Law, but through faith in Jesus Christ; even we believed in Jesus Christ, that we might be justified by the faith in Christ, and not by works of the Law. For all flesh will not be justified by works of law." -- Galatians 2:16
- 5. "Blessed are you who weep now, for you shall laugh." -- Luke 6:21b
 - a. "Blessed are they that mourn! For they shall be comforted." -- Matthew 5:4
 - b. speaks of their reaction to their poor spiritual condition
 - c. part of Jesus' mission statement, "the Lord has anointed Me... to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all who mourn, to console those who mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they may be called trees of righteousness, the planting of the Lord, that He may be glorified." -- Isaiah 61:1-3
 - d. "...your sorrow will be turned into joy... you now have sorrow; but I will see you again and your heart will rejoice, and your joy no one will take from you." -- John 16:20-22
 - e. "Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforts us in all our tribulation, that we may be able to comfort those who are in any trouble, with the comfort with which we ourselves are comforted by God." -- 2 Corinthians 1:3-4
 - f. "For the idols... the diviners... comfort in vain." -- Zechariah 10:2
 - g. Zechariah 8:18-19
- 6. "Blessed are you when men hate you, and when they exclude you, and revile you, and cast out your name as evil, for the Son of Man's sake." -- Luke 6:22-23
 - a. "Blessed are you when men shall revile you and persecute you, and shall say all kinds of evil against you falsely, for My sake." -- Matthew 5:11-12
 - b. this is being abused because of God's calling
 - (i) not because we're obnoxious, looking for trouble, or getting caught in sin
 - c. Jesus is not teaching about a "health and wealth" gospel
 - (i) some falsely teach that all our troubles will be over when we become a Christian
 - (ii) the fact is that our troubles may only be starting if we're growing in the Lord
 - d. His disciples might have been ridiculed for leaving everything behind to follow Jesus
 - e. Satan won't persecute us if we're one of his or if we're no threat to him
 - f. our lives need to be perfect regarding the things of the Lord, such that they can't find anything wrong with it, so much so that they would have to make up lies about us
 - g. "...sound speech that cannot be condemned, that he who is opposed may be ashamed, having no evil thing to say of you." -- Titus 2:8
 - h. "having a good conscience, that when they defame you as evildoers, those who revile your good conduct in Christ may be ashamed..." -- 1 Peter 3:16-17

- i. our reaction should be, "Rejoice in that day and leap for joy! For indeed your reward is great in heaven, for in like manner their fathers did to the prophets." -- Luke 6:23
 - (i) "Rejoice and be exceedingly glad, for your reward in Heaven is great." -- Matthew 5:12
 - (ii) "Then indeed they departed from the presence of the Sanhedrin, rejoicing that they were counted worthy to be shamed for His name." -- Acts 5:41
 - (iii) "For the lightness of our present affliction works out for us a far more excellent eternal weight of glory" -- 2 Corinthians 4:17
 - (iv) "My brothers, count it all joy when you fall into different kinds of testings" -- James 1:2
 - (v) "but rejoice according as you are partakers of Christ's suffering, so that when His glory shall be revealed, you may be glad also with exceeding joy" -- 1 Peter 4:13
- E. the 4 Woes: Luke 6:24-26
 - 1. these are the exact opposite of the 4 beatitudes just given
 - 2. "But woe to you who are rich, for you have received your consolation." -- Luke 6:24
 - a. the opposite of Luke 6:20
 - b. this could speak of physical wealth or apparent spiritual wealth
 - c. they're comforted or find security in their wealth
 - d. the hardest people to reach with the truth are those who think they already have it
 - e. physical wealth should never be used as a sign of God's blessings or anointing
 - (i) even today there is the "health and wealth" gospel
 - f. wealth, comfort, and ease of life keeps a lot of people from being saved: Mark 10:23-25; Luke 18:23-25
 - (i) "...how hard it is for those who trust in riches to enter the kingdom of God!" -- Mark 10:24
 - g. "Because you say, 'I am rich, have become wealthy, and have need of nothing'--and do not know that you are wretched, miserable, poor, blind, and naked-- I counsel you to buy from Me gold refined in the fire, that you may be rich... and anoint your eyes with eye salve, that you may see." -- Revelation 3:17-18
 - h. "But they who will be rich fall into temptation and a snare... For the love of money is a root of all evils... Command those who are rich in this present age not to be haughty, nor to trust in uncertain riches but in the living God..." -- 1 Timothy 6:9-17
 - i. "Do not love the world, nor the things in the world. If anyone loves the world, the love of the Father is not in him" -- 1 John 2:15
 - j. "Watch and keep yourselves from covetousness. For a man's life is not in the abundance of the things which he possesses..." -- Luke 12:15-21
 - k. Matthew 6:24; 16:26
 - l. Ephesians 5:5
 - m. Colossians 3:5
 - n. James 4:4
 - 3. "Woe to you who are full, for you shall hunger." -- Luke 6:25a
 - a. the opposite of Luke 6:21a
 - b. they're satisfied with their own religion so they don't hunger and thirst after true righteousness
 - c. Luke 12:15-21
 - 4. "Woe to you who laugh now, for you shall mourn and weep." -- Luke 6:25b
 - a. the opposite of Luke 6:21b
 - b. they're seeking temporary fun and enjoyment instead of striving for maturity and preparation
 - c. there are a lot of things that we should be very concerned and upset about
 - d. "For you yourselves know perfectly that the day of the Lord so comes as a thief in the night. For when they say, 'Peace and safety!' then sudden destruction comes upon them... Therefore let us not sleep, as others do, but let us watch and be sober... let us who are of the day be sober..." -- 1 Thessalonians 5:2-10
 - 5. "Woe to you when all men speak well of you, for so did their fathers to the false prophets." -- Luke 6:26
 - a. the opposite of Luke 6:22
 - b. we should not be blending in with the crowd
 - c. "If you were of the world, the world would love its own. Yet because you are not of the world, but I chose you out of the world, therefore the world hates you." -- John 15:19
 - d. "And do not be conformed to this world, but be transformed..." -- Romans 12:2

Lesson 8: Luke 6:27-49

- I. Sermon On The Mount, Part 2: Luke 6:27-49
 - A. this is about our response, reaction, and attitude towards others
 - B. seven characteristics of true righteousness: Luke 6:27-31
 - 1. love your enemies: Luke 6:27a
 - a. "If your enemy is hungry, give him bread to eat; and if he is thirsty, give him water to drink; for so you will heap coals of fire on his head, and the LORD will reward you." -- Proverbs 25:21-22
 - b. "Do not rejoice when your enemy falls, and do not let your heart be glad when he stumbles" -- Proverbs 24:17
 - 2. do good to those that hate you: Luke 6:27b
 - a. "Therefore, as we have opportunity, let us do good to all, especially to those who are of the household of faith." -- Galatians 6:10
 - 3. bless those who curse you: Luke 6:28a
 - a. "Bless those who persecute you; bless and do not curse." -- Romans 12:14
 - b. God's example: "For when we were still without strength, in due time Christ died for the ungodly... God demonstrates His own love toward us, in that while we were still sinners, Christ died for us... when we were enemies we were reconciled to God through the death of His Son..." -- Romans 5:6-11
 - c. Jesus' example: when He was being crucified, "Jesus said, 'Father, forgive them, for they do not know what they do.'" -- Luke 23:34
 - d. Stephen's example: when he was being stoned, "Then he knelt down and cried out with a loud voice, 'Lord, do not charge them with this sin.' And when he had said this, he fell asleep." -- Acts 7:60
 - 4. pray for those who mistreat you: Luke 6:28b
 - a. spitefully = to insult, slander, falsely accuse, revile; to treat abusively
 - (i) "...pray for those who *spitefully* use you..." -- Matthew 5:44
 - (ii) "having a good conscience, that when they defame you as evildoers, those who *revile* your good conduct in Christ may be ashamed" -- 1 Peter 3:16
 - b. "not returning evil for evil or reviling for reviling, but on the contrary blessing, knowing that you were called to this, that you may inherit a blessing" -- 1 Peter 3:9
 - 5. do not retaliate: Luke 6:29
 - a. turn the other cheek: Luke 6:29a
 - (i) this refers to attacks to our dignity, both literally and figuratively
 - b. don't fight in court: Luke 6:29b
 - (i) "If anyone wants to sue you and take away your tunic, let him have your cloak also." -- Matthew 5:40
 - (ii) this refers to lawsuits against our assets
 - (iii) "I say this to your shame... that there is not a wise man among you... who will be able to judge between his brethren... But brother goes to law against brother, and that before unbelievers! Now therefore, it is already an utter failure for you that you go to law against one another. Why do you not rather accept wrong? Why do you not rather let yourselves be cheated?" -- 1 Corinthians 6:5-7
 - c. "Repay no one evil for evil." -- Romans 12:17
 - d. Romans 12:19-21
 - 6. give freely: Luke 6:30
 - a. after all these wrongs done to us Jesus is still telling us to be generous, gracious, and merciful
 - b. "The wicked borrows and does not repay, but the righteous shows mercy and gives." -- Psalms 37:21
 - c. "The generous soul will be made rich, and he who waters will also be watered himself." -- Proverbs 11:25
 - d. "He who oppresses the poor reproaches his Maker, but he who honors Him has mercy on the needy." -- Proverbs 14:31
 - e. "He who has pity on the poor lends to the LORD, and He will pay back what he has given." -- Proverbs 19:17

- f. "If there is among you a poor man... you shall not harden your heart nor shut your hand... but you shall open your hand wide to him and willingly lend him sufficient for his need... Beware lest there be a wicked thought in your heart... and your eye be evil against your poor brother and you give him nothing... You shall surely give to him, and your heart should not be grieved when you give to him, because for this thing the LORD your God will bless you in all your works and in all to which you put your hand... I command you, saying, 'You shall open your hand wide to your brother, to your poor and your needy, in your land.'..." -- Deuteronomy 15:7-14
 - g. "...those who are rich in this present age... Let them do good... ready to give, willing to share" -- 1 Timothy 6:17-18
 - 7. treat others the way you want to be treated: Luke 6:31
 - a. the "golden rule"
 - b. we should look at ourselves from other people's perspective
 - c. we are to have the same grace and mercy for others that we want for ourselves
- C. we need to be distinctive from the world: Luke 6:32-34
 - 1. this type of behavior is very contrary to the world's viewpoint and expectations
- D. have mercy on others: Luke 6:35-36
 - 1. this is God's heart
 - 2. God is gracious and merciful to others
 - 3. we are in no position to determine who deserves grace and mercy... because we didn't deserve it
 - 4. "The LORD is good to all, and His tender mercies are over all His works." -- Psalm 145:9
- E. be careful about judging others: Luke 6:37-38
 - 1. Matthew 7:1-2
 - 2. very misused verses
 - 3. we are not to be willing to judge too quickly
 - 4. we're in no position to be judging all things
 - 5. we're not to have arrogant, judgmental attitudes
 - 6. we're not to judge people because of what they eat or the days they honor: Romans 14:4-23
 - 7. it prevents pride
 - a. "...that none of you may be puffed up on behalf of one against the other." -- 1 Corinthians 4:5-6
 - 8. we're not to judge intentions of the heart
 - a. only God can see the heart, and only He knows who are His
 - b. 1 Samuel 16:7
 - c. Jeremiah 11:20; 20:12
 - d. 1 Corinthians 4:5
 - e. 1 Chronicles 28:9
 - 9. "Do not judge according to appearance, but judge with righteous judgment." -- John 7:24
 - a. it's not to be done according to our own righteousness but according to truth
 - b. "we know that the judgment of God is according to truth..." -- Romans 2:2
 - 10. we're not to show partiality
 - a. James 2:1-13
 - b. "...observe these things without prejudice, doing nothing with partiality" -- 1 Timothy 5:21
 - 11. "Do not speak evil of one another... who are you to judge another?" -- James 4:11-12
 - 12. "Therefore you are inexcusable, O man, whoever you are who judge, for in whatever you judge another you condemn yourself; for you who judge practice the same things. But we know that the judgment of God is according to truth against those who practice such things." -- Romans 2:1-2
- F. however, Scripture does tell us to judge others, especially within our fellowships
 - 1. we are called to condemn sin
 - 2. we are to keep the fellowship clean
 - a. "A little leaven leavens the whole lump." -- 1 Corinthians 5:6; Galatians 5:9
 - b. don't let their errors spread to others
 - c. "Beware of false prophets who come to you in sheep's clothing, but inwardly they are ravaging wolves." -- Matthew 7:15
 - d. "...deceitful workers transforming themselves into apostles" -- 2 Corinthians 11:13-15
 - e. "men shall arise from your own selves, speaking perverse things" -- Acts 20:30
 - f. "...there will be false teachers among you, who secretly will bring in destructive heresies..." -- 2 Peter 2:1

- g. "...certain men have crept in unnoticed" -- Jude 1:4
- h. "false brothers... slipped in" -- Galatians 2:4
- i. "...creep into households" -- 2 Timothy 3:6
- j. "...their message will spread like cancer" -- 2 Timothy 2:17
- k. "For there are many... whose mouths must be stopped..." -- Titus 1:10-11
- l. "Beloved, do not believe every spirit, but try the spirits to see if they are of God, because many false prophets have gone out into the world." -- 1 John 4:1
- m. "Be sensible and vigilant, because your adversary the Devil walks about like a roaring lion, seeking someone he may devour" -- 1 Peter 5:8
- n. "But you be watchful in all things" -- 2 Timothy 4:5
- o. "...they received the word with all readiness, and searched the Scriptures daily to find out whether these things were so." -- Acts 17:11
- 3. regarding those practicing sexual immorality and other obvious sins: 1 Corinthians 5
- 4. regarding those who have offended us: Matthew 18:15-17
 - a. don't tolerate divisive behavior
 - b. don't let them rob our joy
 - c. we're to do everything that leads to edification
- 5. serious doctrinal errors need to be corrected: Acts 18:24-28
 - a. "...they took him aside and explained to him the way of God more accurately." -- Acts 18:26
- 6. we're to be observing and judging the fruits of others to see whether they're genuine
 - a. Matthew 7:15-20; 12:33
 - b. Luke 6:43-45
- 7. we are to identify the "dogs" and "swine" among us: Matthew 7:6
 - a. "But there were also false prophets among the people, even as there will be false teachers among you, who will secretly bring in destructive heresies..." -- 2 Peter 2:1-2
 - b. "But now I have written to you not to keep company with anyone named a brother, who is sexually immoral, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner-- not even to eat with such a person." -- 1 Corinthians 5:11
 - c. "have no fellowship with the unfruitful works of darkness, but rather expose them" -- Ephesians 5:11
 - d. "Do not be deceived: 'Evil company corrupts good habits.'" -- 1 Corinthians 15:33
- G. the blind cannot lead the blind: Luke 6:39
 - 1. the untrained cannot safely lead anyone
 - 2. a false believer will not be able to lead anyone to righteousness
 - 3. "For the leaders of this people cause them to err, and those who are led by them are destroyed." -- Isaiah 9:16
 - 4. "But the Spirit expressly says that in the latter times some shall depart from the faith, giving heed to deceiving spirits and doctrines of demons" -- 1 Timothy 4:1
 - 5. "O Timothy! Guard what was committed to your trust, avoiding the profane and idle babblings and contradictions of what is falsely called knowledge--by professing it some have strayed concerning the faith." -- 1 Timothy 6:20-21
 - 6. "Woe to you, scribes and Pharisees, hypocrites! For you travel land and sea to win one proselyte, and when he is won, you make him twice as much a son of hell as yourselves." -- Matthew 23:15
 - 7. Matthew 15:14; 23:16, 17, 19, 24
- H. people will treat believers just like they treated Jesus: Luke 6:40
 - 1. if we're living for Him we cannot expect to be treated any differently
 - 2. "Remember the word that I said to you, 'A servant is not greater than his master.' If they persecuted Me, they will also persecute you. If they kept My word, they will keep yours also." -- John 15:20
 - 3. John 13:16
 - 4. Matthew 10:24-25
 - 5. if we want to be like Jesus then we are to become "perfectly trained"
 - a. "perfectly trained" = complete thoroughly; repair, mend, restore; to outfit, equip, put in order, arrange, adjust, prepare
 - b. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work." -- 2 Timothy 3:16-17

- I. how can we point out a speck in another person's eye while we have a beam in ours?!: Luke 6:41-42
 1. "speck" = small dry twig, a piece of straw
 2. "plank" = a timber, a beam; a supporting beam
 3. "hypocrite" = actor, a stage player; a pretender
 4. we're not to be too eager to point out faults in others
 - a. we're no better than others; we do the same things
 5. we need to be very careful about pointing out faults in others
 - a. we need to make sure our lives are perfect regarding what we want to point out in others
 - (i) we are called to be perfect: Matthew 5:48
 - (i) "When Abram was ninety-nine years old, the LORD appeared to Abram and said to him, 'I am Almighty God; walk before Me and be blameless.' " -- Genesis 17:1
 - (i) "You shall be blameless before the LORD your God." -- Deuteronomy 18:13
 - (ii) "be holy for I am holy" -- Leviticus 11:44, 45; 19:2; 20:7; 21:8; 1 Peter 1:16
 - b. there is no prohibition about helping others with their faults, by pointing out their shortcomings
 - (i) but it's not a license to be pointing fingers
 - (ii) everything is to be done for edification
 - (iii) once we get rid of our "plank" we can help others remove their "specks"
 - (iv) "Brethren, if a man is overtaken in any trespass, you who are spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted." -- Galatians 6:1
- J. a false believer can be identified by their fruit: Luke 6:43-45
 1. we are to observe and inspect fruit
 2. when the boat of a person's life goes through the water, how does their wake affect other boats?!
 3. do we feel dirty after associating with some believers?!
 4. what is overflowing from our heart comes out our mouth: Luke 6:45
 - a. Matthew 12:34-35
 5. "Can a fig tree, my brethren, bear olives, or a grapevine bear figs? Thus no spring yields both salt water and fresh." -- James 3:12
 6. "The tongue of the righteous is choice silver; the heart of the wicked is worth little. The lips of the righteous feed many, but fools die for lack of wisdom." -- Proverbs 10:20-21
 7. "Let no corrupt word proceed out of your mouth, but what is good for necessary edification, that it may impart grace to the hearers." -- Ephesians 4:29
 8. "He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water." -- John 7:38
- K. wise versus foolish builders: Luke 6:46-49
 1. if we claim to be a Christian then we should do as He says: Luke 6:46
 - a. genuine faith will result in doing things from the heart: James 1:21-27; 2:17-26
 - b. it's been said that "learning is the modification of behavior"
 - c. we're to learn by doing!
 2. when we come to Him, listen, and do what He says we build on a good foundation: Luke 6:47-48
 3. those that don't do what He says builds without having a foundation: Luke 6:49
 4. it doesn't say, "if the flood comes..."
 - a. troubles will definitely come
 5. every believer is a builder
 - a. a proper foundation is crucial both now and when we get to the other side
 6. "When the whirlwind passes by, the wicked is no more, but the righteous has an everlasting foundation." -- Proverbs 10:25
 7. Jesus Christ is the Rock
 - a. Isaiah 28:16
 - b. Romans 9:33
 - c. 1 Corinthians 3:10-15; 10:4
 - d. Ephesians 2:20
 - e. 1 Peter 2:6-8

Lesson 9: Luke 7

- I. Jesus Heals The Centurion's Servant: Luke 7:1-10
 - A. a centurion was equivalent to what we might call a company commander
 - 1. leader of about 80 soldiers
 - 2. he's spoken of very favorably
 - B. the centurion asked Jesus to heal his servant: Luke 7:2-3
 - 1. his servant was deathly ill
 - 2. he sent elders of the Jews to Jesus
 - C. the Jews were very approving of this centurion: Luke 7:4-5
 - 1. it's unusual for the Jews to feel this way about a Roman soldier
 - 2. the centurion loved the nation of Israel and even built a synagogue for the local Jews: Luke 7:5
 - D. the centurion then sent others to tell Jesus that all He needed to do was speak from afar for it to happen: Luke 7:6-8
 - 1. he didn't want to interrupt Jesus' schedule
 - 2. he knew that it would be demeaning for a Jew, especially a Rabbi, to enter a Gentile's home
 - 3. he was demonstrating great humility and respect for Jesus
 - 4. he considered himself unworthy to go to Jesus personally
 - E. Jesus "marveled at" or "admired" the centurion's faith: Luke 7:9
 - 1. faith = conviction of the truth; belief
 - 2. this centurion demonstrated more faith than anyone in Israel
 - 3. He gave the centurion a great compliment
 - 4. this was an indictment to the Jews, who should have understood it all
 - 5. by comparison, Jesus "marveled" at the unbelief in Nazareth: Mark 6:6
 - 6. the only other person that Jesus said had "great faith" was a Gentile woman: Matthew 15:28
 - a. her daughter was also healed from a distance
 - 7. "Because of unbelief they were broken off..." -- Romans 11:20
 - F. by the time the centurion's messengers returned home the servant was healed: Luke 7:10
- II. Jesus Raises A Widow's Son From The Dead: Luke 7:11-17
 - A. Jesus and many followers traveled to the city of Nain: Luke 7:11
 - 1. Nain was about 25 miles south of Capernaum
 - B. they met a funeral procession for a son of a widow: Luke 7:12
 - 1. this was her only son
 - 2. this means that she probably would not have had any means of support
 - a. she may have faced a lifetime of destitution
 - b. widows were often at a disadvantage, not able to care for themselves
 - c. widows were often vulnerable, helpless members of society
 - d. there appears to be a special place in God's heart for widows, the fatherless, and strangers
 - (i) they're often grouped together
 - (ii) Exodus 22:22-24
 - (iii) Deuteronomy 10:18; 14:28-29; 16:11-14; 24:17, 19; 26:12; 27:19
 - (iv) Job 22:9; 24:3; 29:12-13; 31:15-20
 - (v) Psalm 68:5; 94:6
 - (vi) Isaiah 1:16-17, 23; 10:1-2
 - (vii) Jeremiah 7:6-7; 22:3
 - (viii) Ezekiel 22:7
 - (ix) Zechariah 7:10
 - (x) Malachi 3:5
 - (xi) Matthew 25:34-46
 - (xii) James 1:27
 - C. Jesus had compassion on her: Luke 7:13
 - D. Jesus told the boy to arise: Luke 7:14
 - 1. Jesus talks to dead people!
 - E. the boy came to life: Luke 7:15
 - F. they gave God the glory for this: Luke 7:16

III. John The Baptist Asks About Jesus: Luke 7:18-23

- A. John was in prison
 - 1. Matthew 14:3-4
 - 2. Mark 6:17-18
 - 3. Luke 3:20
 - 4. we don't know exactly when he was put in prison, but he's been out of circulation for awhile
- B. John heard about the things that Jesus was doing: Luke 7:18
- C. he sent some of his followers to Jesus to find out exactly what to expect: Luke 7:19-20
 - 1. John's faith may, or may not have been faltering
 - 2. John was in prison and may not have had the whole story
 - 3. he was only human
- D. Jesus' works were to encourage John, and to prove Himself to him: Luke 7:21-22
- E. blessed are those who don't trip over Jesus: Luke 7:23
 - 1. "offended" = (Greek, "skandalizo") to put a stumbling block in the way; stumble, trip up; metaphorically, to be offended
 - a. from where we get the word, "scandalize"
 - 2. "He will be as a sanctuary, but a stone of stumbling and a rock of offense to both the houses of Israel, as a trap and a snare to the inhabitants of Jerusalem. And many among them shall stumble; they shall fall and be broken, be snared and taken." -- Isaiah 8:14-15
 - 3. Romans 9:32-33
 - 4. 1 Corinthians 1:21-28
 - 5. 1 Peter 2:7-8
 - 6. "These things I have spoken to you, that you should not be made to stumble." -- John 16:1

IV. Jesus' Comments About John: Luke 7:24-30

- A. John had lived in the wilderness
 - 1. Matthew 3:1
 - 2. Mark 1:4
 - 3. Luke 1:80; 3:2
- B. John wasn't a "reed shaken by the wind": Luke 7:24
 - 1. John and his message were stable
 - 2. his message wasn't popular
 - a. he didn't change his message just to be popular or politically correct
 - b. he didn't give the people what they wanted, but what they needed
 - 3. he wasn't blown around by the winds of change
 - a. "that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting" -- Ephesians 4:14
 - b. James 1:6
 - c. 2 Peter 2:17
 - d. Jude 1:12-13
 - 4. we need to be stable, we need to be "established"
 - a. "it is good that the heart be established" -- Hebrews 13:9
 - (i) "established" = stabilized; have a good footing
 - (ii) speaks of depth, being firmly rooted, having a good foundation
 - b. "establish your hearts" -- James 5:8
 - (i) "established" = turn resolutely in a certain direction
 - (ii) speaks of having a good direction or course
 - c. Hebrews 10:23
 - d. Colossians 2:6-8
 - e. "Ezra had prepared his heart to seek the Law of the Lord, and to do it, and to teach..." -- Ezra 7:10
 - (i) "prepared" = be established, set up, stable, firm, fixed, secure
- C. John wasn't "clothed in soft garments": Luke 7:25
 - 1. "Now John himself was clothed in camel's hair, with a leather belt around his waist; and his food was locusts and wild honey." -- Matthew 3:4
 - 2. John didn't take the easy route
 - 3. he didn't preach a "health and wealth" doctrine; it wasn't a "feel good gospel"
 - 4. John was available to be used of the Lord

- D. Jesus said that John the Baptist was a prophet: Luke 7:26-28
 - 1. "he shall go before Him... to make ready a people prepared for the Lord" -- Luke 1:17
 - 2. "And you, child, will be called the prophet of the Highest, for you shall go before the face of the Lord to prepare His ways" -- Luke 1:76
 - 3. Luke 7:27 quotes Malachi 3:1
 - 4. John had the wonderful opportunity to prime the people, to prepare them for the Messiah
 - 5. John was the opening act of a really big show!
 - 6. John was the greatest prophet up to that point in time: Luke 7:28
 - a. but anyone in the Kingdom of Heaven is greater than John
 - (i) this introduces a discontinuity
 - (ii) this is introducing or hinting at the "Church"
- E. many accepted Jesus, many rejected Jesus: Luke 7:29-30
 - 1. even the tax collectors believed
 - a. they were the highly despised traitors of society
 - 2. the Pharisees and lawyers rejected
 - a. they should have known better!
- V. People Were Called In Different Ways But Many Wouldn't Come: Luke 7:31-35
 - A. they were dissatisfied with both John the Baptist and Jesus
 - 1. they complained about John and Jesus, and were negative no matter what
 - B. they wouldn't come and "dance" to the message of John or Jesus: Luke 7:32
 - 1. they wouldn't do the opposite ("mourn" and "weep") with John or Jesus, either
 - C. they needed to be "child-like", not "childish"
 - 1. everyone needs to have the innocent, trusting nature of a child
 - 2. everyone needs to realize that they're completely helpless as a child regarding the sin problem
 - 3. everyone needs to have the thirst for knowledge and learning capability of a child
 - 4. Jesus said, "Assuredly, I say to you, unless you are converted and become as little children, you will by no means enter the kingdom of heaven." -- Matthew 18:3
 - 5. Jesus said, "Let the little children come to Me, and do not forbid them; for of such is the kingdom of heaven." -- Matthew 19:14; Mark 10:14; Luke 18:16
 - D. "John the Baptist came neither eating... nor drinking" -- Luke 7:33
 - 1. John didn't come to socialize
 - 2. he lived in the wilderness
 - 3. he might not have been a popular guy
 - 4. they made up a story about him to justify their rejection of him and his message
 - E. Jesus "came eating and drinking" -- Luke 7:34
 - 1. Jesus often socialized
 - 2. He lived among them
 - 3. he was a very popular guy
 - 4. they made up a story about Him to justify their rejection of Him and His message
 - F. "wisdom is justified by all her children" -- Luke 7:35
 - 1. the results or fruit proved that He was right
 - 2. the plan of God is justified, vindicated, or proved right by the results
- VI. A Woman Anoints Jesus' Feet: Luke 7:36-50
 - A. this is not to be confused with the events involving Mary of Bethany (John 12:1-8) or with Mary Magdalene (Luke 8:2; Mark 16:9)
 - B. a Pharisee invited Jesus to dinner: Luke 7:36
 - C. a sinful woman also showed up: Luke 7:37
 - 1. she brought with her an alabaster flask of fragrant oil
 - 2. many believe that the description of the woman indicates that she was a prostitute
 - 3. somehow the Pharisee knew well that she was a "sinner"
 - D. the woman was weeping behind Jesus, washed His feet with her tears, wiped them with her hair, and anointed His feet with the fragrant oil: Luke 7:38

- E. the Pharisee said to himself that if Jesus was a prophet He would have known what type of woman this was: Luke 7:39
 - 1. this was the typical critical reaction about who Jesus is seen with
 - a. "And the Pharisees and scribes complained, saying, 'This Man receives sinners and eats with them.' " -- Luke 15:2
 - b. Mark 2:15-16
 - c. Luke 19:7
- F. the parable of the two debtors: Luke 7:40-43
 - 1. Jesus of course knew the Pharisee's thoughts, and told him a parable
 - 2. the Pharisee's name was Simon: Luke 7:40
 - 3. two people owed money: Luke 7:41
 - a. one owed 500 denarii, the other 50
 - (i) a denarius was about a day's wages
 - 4. neither was able to pay it back: Luke 7:42a
 - 5. the creditor forgave both debts: Luke 7:42b
 - 6. Jesus asked which of the 2 men loved the creditor more: Luke 7:42c
 - 7. as expected, Simon responded that the one who was forgiven the larger debt would appreciate it more: Luke 7:43
- G. Simon's lack of behavior versus the woman's behavior: Luke 7:44-46
 - 1. Simon did not provide the courtesy of providing water for the washing of Jesus' feet: Luke 7:44
 - a. the woman washed His feet with her tears and hair
 - 2. Simon did not provide Jesus with the customary greeting of a kiss: Luke 7:45
 - a. the woman continually kissed Jesus' feet
 - 3. Simon did not provide Jesus with the customary ointment or refreshing lotion for dry skin: Luke 7:46
 - a. the woman anointed Jesus' feet with fragrant oil
- H. Jesus forgave the woman's sins: Luke 7:47-50
 - 1. she was so very grateful because she had much to be forgiven of
 - 2. those at dinner questioned the idea that Jesus was able to forgive sins: Luke 7:49
 - 3. her faith resulted in the forgiveness of her sins: Luke 7:50
 - a. it was her faith, and not what she did
 - b. what she did was a result of her faith
 - c. "...I will show you my faith by my works." -- James 2:18

Lesson 10: Luke 8:1-21

- I. Jesus' Needs Being Met By Certain Women: Luke 8:1-3
 - A. Jesus preached in "every city and village": Luke 8:1
 - 1. "preaching" = to herald; to publish, proclaim openly
 - 2. He preached the Gospel everywhere
 - 3. "bringing the glad tidings" is the same as used in Luke 2:14
 - a. from where we get the word "evangelize"
 - 4. the 12 Disciples were with Jesus
 - B. many women provided for Jesus' and the 12 Disciples' needs: Luke 8:2-3
 - 1. it was very unusual for women to provide for men like this, even scandalous
 - 2. Mary called Magdalene: Luke 8:2
 - a. Magdala was a village on the west shore of the Sea of Galilee
 - (i) Matthew 15:39
 - b. this is the first time we hear of Mary Magdalene
 - c. seven demons had come out of her
 - (i) "Now when He rose early on the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven demons." -- Mark 16:9
 - d. very little is known of her life prior to this
 - e. there is no reason to think that this is the same woman who anointed Jesus' feet in Luke 7:36-50
 - f. she is a devoted follower of Jesus
 - 3. Joanna the wife of Chuza, Herod's steward: Luke 8:3
 - a. this means that Jesus had a follower in the household of Herod Antipas
 - b. does this mean she was wealthy?
 - c. Herod wanted to be entertained by Jesus: Luke 23:8
 - d. she, with Mary Magdalene were among the women who were the first at the empty tomb: Luke 24:1-11
 - (i) they reported the news of Jesus' resurrection to the disciples
 - 4. Susanna: Luke 8:3
 - a. nothing is known of her
 - 5. and many other women provided for Him: Luke 8:3
- II. The Parable Of The Four Soils: Luke 8:4-8
 - A. Matthew 13:3-9, 18-23
 - B. Mark 4:1-20
 - C. this parable is the first of the "Seven Kingdom Parables" of Matthew 13:1-53
 - 1. many (most?) of these seven are often misunderstood
 - a. because of poor teaching
 - b. because of an inadequate viewpoint of the Word of God
 - c. because of pride of the church
 - d. because of a lack of understanding of Jewish laws and customs
 - e. they're often mistaken to be all about good news
 - (i) the exact opposite is true!
 - D. He spoke to the large multitude by a parable: Luke 8:4
 - 1. "parable" = similitude, fictitious narrative, comparison, figure, parable, proverb; a placing of one thing by the side of another
 - 2. parables are not stories about real events or people, just a picture or an allegory
 - a. real stories use names; parables never use names
 - 3. sometimes like a riddle
 - E. Jesus was teaching these from a boat: Matthew 13:2; Mark 4:1
 - F. seed, sowing, and reaping are also OT idioms
 - 1. Psalm 126:6
 - 2. Isaiah 55:10-11
 - G. someone went out to plant seeds: Luke 8:5
 - H. some seeds fell on the wayside: Luke 8:5
 - 1. the birds of the air ate them

- I. some seeds fell on rocks: Luke 8:6
 - 1. they withered
 - J. some seeds fell among thorns: Luke 8:7
 - 1. the thorns choked them
 - K. some seeds fell on good soil: Luke 8:8a
 - 1. they grew well and yielded a crop of a hundredfold
 - L. Jesus then said, "He who has ears to hear, let him hear!": Luke 8:8b
 - 1. we are to pay attention to this parable!
 - a. parables can apply to each of us
 - b. this isn't just for the disciples or the early church
 - 2. this phrase appears seven times in the Gospels
 - a. Matthew 11:15; 13:9, 43
 - b. Mark 4:9, 23
 - c. Luke 8:8; 14:35
 - 3. this phrase appears seven times in the book of the Revelation as a key structural phrase in Jesus' letters to the seven churches
 - a. Revelation 2:7, 11, 17, 29; 3:6, 13, 22
 - 4. Jesus might be hinting at the Church here
- III. Jesus Explains The Parable Of The Four Soils: Luke 8:9-15
- A. His disciples question Jesus as to the meaning of this parable: Luke 8:9
 - B. the purpose of parables was to illustrate truths to who were interested, and to hide truths from those who were not interested in hearing and learning: Luke 8:10
 - 1. Matthew 13:10-17
 - 2. Mark 4:11-12
 - 3. this was prophesied: He quotes Isaiah 6:9
 - 4. only those wanting to understand will be given the explanation
 - 5. "But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned." -- 1 Corinthians 2:14
 - C. the seed is the Word of God: Luke 8:11
 - 1. each type of soil speaks of the different reactions people have to the Word of God
 - 2. the sower is Jesus, the Holy Spirit, or God
 - a. Jesus said, "As My Father has sent Me, even so I send you." -- John 20:21
 - D. seed by the wayside: Luke 8:12
 - 1. Satan comes and takes away the Word that was sown in their hearts to keep them from being saved
 - a. "whose minds the god of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them" -- 2 Corinthians 4:4
 - 2. they didn't understand it: Matthew 13:19
 - 3. "birds of the air" took it: Luke 8:5
 - a. the birds represent Satan
 - (i) Matthew 13:4, 19
 - (ii) Mark 4:4, 14
 - (iii) Luke 8:5, 12
 - b. we also see elsewhere that when birds are referred to in a general way they're often used to represent something evil
 - (i) "As a cage is full of birds, so their houses are full of deceit." -- Jeremiah 5:27
 - (ii) "Babylon... has become a dwelling-place of demons, and a prison of every foul spirit, and a cage for every unclean and hated bird!" -- Revelation 18:2
 - (iii) Ezekiel 31:6
 - c. when specific birds are referred to they can represent something for a specific purpose
 - (i) sparrows
 - (ii) doves
 - (iii) eagles
 - d. Jesus will use this same idiom of birds representing Satan in the Parable of the Mustard Seed
 - (i) Matthew 13:31-32
 - (ii) Mark 4:30-32
 - (iii) Luke 13:18-19

- E. seed on the rocks: Luke 8:13
1. Matthew 13:20-21
 2. Mark 4:16-17
 3. they initially received it with gladness
 4. it didn't take strong root; it didn't have depth; it didn't have a firm foundation
 5. they become frustrated and quickly fall when troubles or persecution comes
 - a. they didn't mature
 - b. a result of "preaching lite"
 - c. did not take the Word of God seriously and literally
 - d. only interested in "experiences"
 - e. only wanted a "feel good" Gospel
 - f. this is the danger of the "health-and-wealth" preachers
 - (i) looking for and expecting material advantages
 - g. perhaps Judas Iscariot was only interested in experiences or short-term benefits
 - h. it is wrong to think and to preach that when we become saved all our troubles are over!
 6. the Apostle Paul was concerned as to whether this described the Thessalonians: 1 Thessalonians 3:5
 7. they're not established, steadfast, or prepared
 - a. it's been said, "You have to stand for something or you'll fall for anything."
 - b. our perspectives and directions must be rooted in the Word of God and only the Word of God
 - c. in the example of building on the rock vs. sand (Matthew 7:24-27; Luke 6:47-49) it doesn't say "if the rain, floods, and winds come"
 - (i) we must be firmly established to withstand the "winds" when they come
 - (ii) even though Jesus was in the boat, the storm still came (Matthew 8:23-27; Mark 4:35-41; Luke 8:22-25)
 - d. "we should no longer be children, tossed to and fro and carried about with every wind of doctrine" -- Ephesians 4:14
 - e. "Do not be carried about with various and strange doctrines. For it is good that the heart be established..." -- Hebrews 13:9
 - (i) "established" = stabilized; have a good footing
 - (ii) speaks of depth, being firmly rooted, having a good foundation
 - f. "establish your hearts" -- James 5:8
 - (i) "established" = turn resolutely in a certain direction
 - (ii) speaks of having a good direction or course
 - g. Hebrews 10:23
 - h. Colossians 2:6-8
 - i. "Ezra had prepared his heart to seek the Law of the Lord, and to do it, and to teach..." -- Ezra 7:10
 - (i) "prepared" = be established, set up, stable, firm, fixed, secure
- F. seed among thorns: Luke 8:14
1. Matthew 13:22
 2. Mark 4:18-19
 3. thorns choked the Word
 4. "choke" = to strangle completely; to drown, to crowd
 5. looking at the accounts in each of the 3 Gospels, we see that thorns represent cares of this world, the deceitfulness of riches, pleasures of life, and the desires or lust for other things
 6. the thorns prevented maturity: Luke 8:14
 7. materialism and worldly distractions cause us to become distracted, ineffective, and unfruitful
 8. "For thus says the Lord... 'Break up your fallow ground, and do not sow among thorns.' "
 - Jeremiah 4:3
 9. "I went by the field of the lazy man, and by the vineyard of the man devoid of understanding; and there it was, all overgrown with thorns; its surface was covered with nettles; its stone wall was broken down." -- Proverbs 24:30-31
 10. "Because of laziness the building decays, and through idleness of hands the house leaks."
 - Ecclesiastes 10:18

G. seed on good ground: Luke 8:15

1. Matthew 13:23
2. Mark 4:20
3. integrate the accounts from each of the 3 Gospels to get the whole story
 - a. "hear it... understand it... accept it... with a noble and good heart... keep it... bear fruit"
 - b. hearing the word and bearing fruit is common in each Gospel account
 - (i) bearing fruit is always the result
4. "bear fruit with patience": Luke 8:15
 - a. "patience" = cheerful or hopeful endurance, constancy; continuance; perseverance; steadfastness
5. the ROI ("return-on-investment") is 100 times: Luke 8:8
 - a. "100... 60... 30" -- Matthew 13:8
 - b. "30... 60... 100" -- Mark 4:20
6. there is a connection between the Word of God and understanding
 - a. "The entrance of Your words gives light; it gives understanding to the simple." -- Psalm 119:130
 - b. "Give me understanding according to Your word." -- Psalm 119:169
 - c. the wayside soil had no understanding
 - d. the good soil had understanding

IV. Parable Of The Lamp: Luke 8:16-18

A. Jesus is the light

1. "Then Jesus spoke again to them, saying, 'I am the Light of the world. He who follows Me shall not walk in darkness, but shall have the light of life.'" -- John 8:12
2. John 1:4-9; 3:19-21; 8:12; 9:5; 12:35-36, 46
3. Isaiah 42:6-7; 49:6; 60:1-3

B. we're just the "light-bearers"

1. we're to shine His light through us
2. it's His glory not our own

C. the lamp is not to be covered or put under a bed, but to be put out in the open for all to benefit: Luke 8:16

1. we're not to live a monastic lifestyle
2. we're not to be ashamed of being a Christian
 - a. "For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes..." -- Romans 1:16
 - b. "For whoever is ashamed of Me and My words in this adulterous and sinful generation, of him the Son of Man also will be ashamed when He comes in the glory of His Father with the holy angels." -- Mark 8:38
 - c. Luke 9:26
 - d. "Therefore do not be ashamed of the testimony of our Lord..." -- 2 Timothy 1:8
3. "But the path of the just is like the shining sun, that shines ever brighter unto the perfect day. The way of the wicked is like darkness; they do not know what makes them stumble." -- Proverbs 4:18-19

D. God knows everything we do: Luke 8:17

1. "For God will bring every work into judgment, including every secret thing, whether good, or evil." -- Ecclesiastes 12:14
2. "For there is nothing covered that will not be revealed, and hidden that will not be known" -- Matthew 10:26
3. "the Lord... will bring to light the hidden things of darkness and reveal the counsels of the hearts." -- 1 Corinthians 4:5
4. Luke 12:2-3

E. Mark says that Jesus adds here, "He who has ears to hear, let him hear!" -- Mark 4:9

1. this may be a phrase that indicates the Church
 - a. the Church had better be a good light-bearer
 - b. God knows what really goes on in the Church
 - c. Jesus said to the church in Ephesus, "Remember therefore from where you have fallen; repent and do the first works, or else I will come to you quickly and remove your lampstand from its place-- unless you repent." -- Revelation 2:5

- F. we are to be careful about what we do with what we've been given: Luke 8:18
1. "take heed how you hear" -- Luke 8:18
 - a. He will speak only to willing ears
 2. "take heed what you hear" -- Mark 4:24
 - a. there are some things we shouldn't listen to
 3. if we are responsible with what we've been taught, then we'll get more
 4. if we do not treat His Word highly, He may not continue to minister to us
 5. if we don't consider His Word important enough, or of enough value, the Lord may take it away from us
 - a. are there as many good Christian radio and TV stations as we think there should be?!
 - b. is the Bible in our schools?!
 - c. the famine of the Word of God: Amos 8:11-14
 6. questions that we should ask ourselves
 - a. How important and valuable is God's Word to us?
 - b. How eager are we to read and study His Word on a daily basis?
 - c. Is it a burden to get into His Word daily?
 - d. Are we lazy with God's Word?
 - e. Do we love His Word?
 - f. How much do we enjoy the time we spend in His Word?
 - g. Do we even enjoy the time we spend in His Word?!
 7. if He is constantly rejected, there is a point when the Lord will leave us, that person, that church, or that nation alone
 - a. "Seek the Lord while He may be found, call upon Him while He is near." -- Isaiah 55:6
 - b. Proverbs 1:20-33 (personification of wisdom)
 - (i) "Surely I will pour out my spirit on you; I will make my words known to you... I have called and you refused... they would have none of my counsel... they hated knowledge and did not choose the fear of the Lord... then they will call on me, but I will not answer; they will seek me diligently, but they will not find me."
 - c. Numbers 14:22-24
 - d. Zechariah 7:13
 - e. Romans 1:18-32
 - f. 2 Thessalonians 2:10-12
 - g. "when the Son of Man comes, will He really find faith on the earth?" -- Luke 18:8
 8. we will be held accountable for the truth that the Lord gives us
 - a. we're to be good stewards of what He gives us
 - b. He is expecting a return on His investment
 9. the Parable of the Talents: Matthew 25:14-30
 10. the Parable of the Faithful and Foolish Stewards: Luke 12:42-48
 11. "He who sows sparingly shall also reap sparingly, and he who sows bountifully shall also reap bountifully." -- 2 Corinthians 9:6
- V. Jesus' True Family: Luke 8:19-21
- A. His mother and brothers come to visit Him: Luke 8:19
 1. they couldn't get to Him because of all the crowds
 2. this is another proof that He had siblings, at least 4 brothers and 2 sisters
 - a. "...His brothers James, Joses, Simon, and Judas... His sisters..." -- Matthew 13:55-56
 - b. Mark 6:3
 - c. James and Jude wrote 2 books of the Bible
 3. where is Joseph, His earthly father?!
 - a. was he dead?
 - B. Jesus uses this opportunity to emphasize the importance of the Spiritual family: Luke 8:21
 1. our relationship to Him is more important than any other relationship
 2. the worldly family isn't as important as the Spiritual family

VI. Example About Understanding From Ezra And Nehemiah

- A. the people wanted to hear the Word
 - 1. "all the people gathered together as one man... they told Ezra the scribe to bring the Book of the Law..." -- Nehemiah 8:1-3
- B. Ezra, et. al. made sure the people understood
 - 1. "So they read distinctly from the book, in the Law of God; and they gave the sense, and helped them to understand the reading." -- Nehemiah 8:8
 - a. read it
 - b. gave the sense
 - c. helped them understand
- C. the people were happy about understanding it, and even got excited about it!
 - 1. "And all the people went their way to eat and drink, to send portions and rejoice greatly, because they understood the words that were declared to them." -- Nehemiah 8:12
- D. one day wasn't enough: they wanted or needed more!
 - 1. "Now on the second day the heads of the fathers' houses of all the people, with the priests and Levites, were gathered to Ezra the scribe, in order to understand the words of the Law." -- Nehemiah 8:13
- E. further devotional study about understanding from Ezra and Nehemiah
 - 1. "You also gave Your good Spirit to instruct them, and did not withhold Your manna from their mouth, and gave them water for their thirst." -- Nehemiah 9:20
 - 2. Research the Holy Spirit's role in teaching and understanding
 - 3. What does the manna represent?
 - 4. Study the concept of "withholding," or "not withholding" of the manna. Note some Scriptural examples of each
 - 5. What does the water and the quenching of their thirst represent?
 - 6. marinate in Psalm 119
 - a. (Ezra may have written Psalm 119)

Lesson 11: Luke 8:22-56

- I. Jesus Calms The Storm: Luke 8:22-25
 - A. Jesus and His disciples head across the Sea of Galilee: Luke 8:22
 - 1. they're heading into Gentile territory
 - 2. there were 10 Greek cities known as the "Decapolis" in this area
 - a. most of the cities were east of the Jordan
 - 3. this region included the area formerly known as Bashan
 - a. Bashan seen filled with Nephilim as early as Genesis 14:5
 - b. one of its rulers was Og
 - (i) "the kingdom of Og in Bashan... he remained of the remnant of the giants (rapha)"
-- Joshua 13:12
 - (ii) Deuteronomy 3:11
 - c. God was displeased with them
 - (i) "He rebukes the sea and makes it dry, and dries up all the rivers; Bashan and Carmel wither, and the flower of Lebanon withers." -- Nahum 1:4
 - (ii) "Hear this Word, cows of Bashan... who press down the poor, who crush the needy... the Lord has sworn by His holiness that the days shall come on you that He will lift you up with meat hooks, and your sons with fishhooks." -- Amos 4:1-2
 - d. Bashan is mentioned in Psalm 22:12-13 (but why?!)
 - (i) it's commonly believed that Psalm 22 is a description of Jesus' experience on the cross
 - (ii) a more literal rendering is, "The strong (or mighty) ones of Bashan have surrounded Me. They opened their mouth on Me, like a lion ripping and roaring."
 - "surrounded" = besieged, such as in a hostile way
 - 4. was this region a stronghold for Satan?
 - B. Jesus fell asleep and "a windstorm came down on the lake": Luke 8:23
 - 1. the boat was filling with water and they were in danger of sinking
 - 2. Did Jesus knew the storm was coming?
 - 3. Did Jesus still get into the boat and cross over?
 - 4. Did Jesus loose sleep over the fact that the storm was coming?
 - C. they awoke Jesus: Luke 8:24a
 - 1. they told Him that they were going to die because of the storm
 - 2. some of them were experienced seamen, and on that very lake!
 - a. perhaps as many as 7 of the 12 Disciples were fishermen
 - b. this storm must have been something very unusual to have gotten them so upset
 - D. Jesus "rebuked" the wind: Luke 8:24b
 - 1. why were they "rebuked," were the wind and sea doing something wrong?!
 - a. Maybe!
 - b. could the wind and water have been under Satanic control?!
 - c. was this a Satanic attempt to kill Jesus?!
 - d. was Satan trying to prevent Jesus from going to the eastern shore of the Sea of Galilee?
 - e. "rebuke" is the same word to describe what Jesus did to the demons
 - (i) "Jesus rebuked the demon, and it came out of him..." -- Matthew 17:18
 - (ii) Mark 1:25; 9:25
 - (iii) Luke 4:35, 41; 9:42
 - 2. Jesus said, "Peace, be still": Mark 4:39
 - a. "peace" = "be quiet", silence, mute
 - (i) implies an involuntary silence
 - b. "be still" = "be muzzled"
 - (i) the same word Jesus used to quiet the demons
 - Mark 1:25
 - Luke 4:35
 - 3. there was calm
 - a. was it an immediate calm, as if there was never any storm?!
 - b. when Jesus healed someone it was as if they had never been sick
 - 4. Jesus demonstrated that "the gates of hell shall not prevail..." (Matthew 16:18)

- E. Jesus questioned their faith: Luke 8:25a
 - 1. Jesus said that they were going to the other side: Luke 8:22
- F. they were very impressed: Luke 8:25b
 - 1. some of them were experienced seamen, and on that very lake!
 - 2. this storm must have been something very unusual to have gotten them so upset
 - 3. everyone has got to answer the same question as to who Jesus is
 - a. He made the wind and water so He very easily was able to control them
 - b. "You rule the raging of the sea; when its waves rise, You still them." -- Psalm 89:9
- II. Jesus Delivers A Demon-Possessed Man: Luke 8:26-39
 - A. "The Case of the Deviled Ham"
 - B. Contradictions?! Discrepancies?! Of course not!
 - 1. the accounts in Mark 5 and Luke 8 only mention 1 demon-possessed man; Matthew's account mentions that there were 2
 - a. Mark and Luke focus on the activities of just one of them
 - b. Matthew was there and knew of the 2; Luke was told only about one of them
 - c. demonstrates that the authors of the Gospels did not collaborate, they each wrote their own independent accounts
 - 2. Mark 5:1 and Luke 8:26 says that they went to "the country of the Gadarenes"; Matthew 8:28 says they went to "the country of the Gergesenes"
 - a. Gadara and Gergasa were two cities of the Decapolis
 - b. further demonstrates that there was no collaboration between Gospel writers
 - C. Jesus is immediately met by a demon-possessed man: Luke 8:27
 - 1. he wore no clothes
 - 2. this man lived among the tombs
 - D. the man came running to Jesus and fell down before Him: Luke 8:28a
 - 1. "When he saw Jesus from afar, he ran and worshiped Him." -- Mark 5:6
 - 2. was this some sort of a forced reaction?
 - a. the same sort of reaction is seen in Mark 3:11, "And the unclean spirits, whenever they saw Him, fell down before Him..."
 - E. the demons ask Him what business does He have with them: Luke 8:28b
 - 1. they don't want Him interfering with them because they're not bothering Him
 - 2. they were very upset
 - 3. he did not know why Jesus was there
 - 4. they dread His power
 - F. "Jesus, Son of the Most High God": Luke 8:28c
 - 1. this was information that no one had yet
 - 2. the demons knew exactly who Jesus was
 - 3. Jesus hadn't claimed to be the Son of God, yet
 - a. Satan knew this during the Temptation: Matthew 4:3; Luke 4:3
 - b. unclean spirits knowing this is also seen in Mark 3:11; Luke 4:41
 - G. they beg Jesus not to torment them: Luke 8:28d
 - 1. "Have You come here to torment us before the time?" -- Matthew 8:29
 - 2. they knew their appointed destiny, fate, and judgment, and that Jesus was in control of it
 - 3. "You believe that there is one God, you do well; even the demons believe and tremble." -- James 2:19
 - H. the demon-possessed man had supernatural strength: Luke 8:29
 - 1. he was able to break chains and shackles
 - I. Jesus asks the demon its name: Luke 8:30
 - 1. "legion" was probably an indefinite amount
 - a. at that time a Roman legion had 6,100 foot soldiers and 726 horsemen
 - b. there were so many demons in the man that there might have been a "legion" of names
 - J. they begged Jesus that He would not send them into the "abyss": Luke 8:31
 - 1. "abyss" = bottomless, unbounded
 - a. often translated "bottomless pit" in Revelation 9:11; 17:8; 20:1, 3
 - b. used with the specific word for "pit" in Revelation 9:1-2
 - c. it's where Satan will be bound for the 1000 years: Revelation 20:1-3
 - d. apparently a place of torment: Luke 8:31 + Luke 8:28

- K. the demons are sent into a herd of swine: Luke 8:32-33
 - 1. this was Gentile territory
 - a. they were not following the Law of Moses, so there was no prohibition for them to have swine
 - 2. they asked Jesus to be allowed to go into the swine that were nearby: Luke 8:32a
 - a. demons always seem to want or need embodiment
 - 3. Jesus gave them permission: Luke 8:32b
 - a. they needed permission to enter animals?
 - 4. there were about 2000 swine: Mark 5:13
 - 5. the swine ran into the lake (Sea of Galilee) and were drowned: Luke 8:33
 - a. this demonstrated the reality of the demons
 - b. this demonstrated the power of Jesus to cast demons out and His absolute authority over them
 - c. did the demons do this to the swine?
 - d. did the demons know that this was going to happen to the swine?!
 - e. were the demons not able to control the swine?
 - f. did the demons wind up in the "abyss" anyway?!
 - L. the people's reaction: Luke 8:34-37
 - 1. those tending the swine fled and spread the news about what happened: Luke 8:34
 - 2. they saw the man "in his right mind": Luke 8:35
 - a. he's now sitting
 - (i) at the feet of Jesus
 - b. he's now clothed
 - (i) he was naked: Luke 8:27
 - 3. those that witnessed the miracle explained how it happened: Luke 8:36
 - a. the word for "healed" is literally "delivered"
 - 4. Jesus is asked to leave: Luke 8:37
 - a. they were afraid
 - b. they were perhaps more interested in the financial aspects than the healing of people
 - c. Jesus' work was inconvenient to them
 - d. just like today, the welfare of animals was more important than that of people
 - M. the man wanted to go with Jesus: Luke 8:38-39
 - 1. as Jesus was leaving the man wanted to go with Him: Luke 8:38
 - 2. Jesus told him to preach to all the people about what happened to him: Luke 8:39a
 - a. he was sent out as a missionary
 - b. "Bloom where you're planted!"
 - 3. the man spread the word: Luke 8:39b
 - a. this may be why Jesus gets a better welcome next time He's in the area (Mark 7:31-37; Matthew 15:29-31)
- III. Jesus Is Asked To Heal Jairus' Daughter: Luke 8:40-42
- A. there are two stories woven together here
 - 1. the Holy Spirit put it here to indicate something
 - B. Jairus came to Jesus: Luke 8:40-41
 - 1. he was a ruler of the synagogue
 - 2. some of these synagogue rulers did become saved
 - a. Crispus and his household: Acts 18:8
 - (i) his conversion caused others to believe, too
 - 3. Sosthenes: Acts 18:17 + 1 Corinthians 1:1
 - C. he asked Jesus to heal his daughter: Luke 8:42a
 - 1. it was his only daughter
 - 2. she was 12 years old
 - D. Jesus was being thronged while going to his house: Luke 8:42b
- IV. Jesus Heals A Woman With A Flow Of Blood: Luke 8:43-48
- A. she has had a flow of blood for 12 years: Luke 8:43
 - B. she was probably a Gentile
 - 1. according to the Law, a Jewish woman would be ceremonially unclean and not allowed to be among the people: Leviticus 15:25

- C. she spent all she had on doctors: Luke 8:43
 - 1. no one could heal her
 - 2. it had only gotten worse: Mark 5:26
 - a. she actually suffered from the physicians
- D. this woman comes to Jesus and touches the hem or border of His garment: Luke 8:44a
 - 1. she believed that this is all it would take: Mark 5:28
 - 2. the hem represented rank and authority
 - a. our society puts them onto our shoulders and sleeves
 - b. David cut off Saul's skirt: 1 Samuel 24:4-6
 - (i) it represented Saul's right to the throne
 - c. Ruth said to Boaz, "spread therefore thy skirt over thine handmaid; for thou art a near kinsman." -- Ruth 3:9 (KJV)
 - (i) Ruth was requesting Boaz to exercise his right and responsibility as a kinsman-redeemer
 - d. there were fringes on Levitical garments: Exodus 28:33-34; Numbers 15:38-39; Deuteronomy 22:12
 - 3. "...all who were sick... begged Him that they might only touch the hem of His garment. And as many as touched it were made perfectly well." -- Matthew 14:35-36
- E. she was immediately healed: Luke 8:44b
- F. Jesus wants to know who touched Him: Luke 8:45-47
 - 1. Jesus wanted her to publicly admit exactly what happened, to hear exactly what she believed
- G. Jesus said her faith healed her: Luke 8:48
- V. Jesus Raises Jairus' Daughter: Luke 8:49-56
 - A. it's reported that Jairus' daughter dies: Luke 8:49
 - B. Jesus challenges them not to be afraid but just believe: Luke 8:50
 - 1. He's testing Jairus' faith
 - C. Jesus let only the parents, Peter, James, and John go into the house with Him: Luke 8:51
 - 1. Jesus gathered witnesses
 - D. they were weeping and mourning at Jairus' house: Luke 8:52a
 - 1. "When Jesus came into the ruler's house, and saw the flute players and the noisy crowd wailing" -- Matthew 9:23
 - 2. "Then He came to the house of the ruler of the synagogue, and saw a tumult and those who wept and wailed loudly." -- Mark 5:38
 - 3. that culture often made loud, public wailings at the time of a person's death
 - 4. they sometimes even hired professional mourners
 - E. Jesus told them that the girl is only sleeping: Luke 8:52b
 - 1. not dead like an animal: her spirit still existed somewhere
 - 2. a person's death is often referred to as "sleep"
 - a. John 11:11
 - b. Acts 7:60
 - c. 1 Corinthians 15:6, 18
 - d. 1 Thessalonians 4:13-15
 - e. 2 Peter 3:4
 - F. they ridiculed Jesus at the thought that she was not dead: Luke 8:53
 - G. the unbelievers were put outside: Luke 8:54a
 - H. Jesus tells the girl to arise: Luke 8:54b
 - I. the girl was immediately healed: Luke 8:55a
 - 1. she apparently had her full strength
 - J. Jesus told them to feed her: Luke 8:55b
 - K. the parents were astonished and strictly told not to tell anyone about this: Luke 8:56
 - 1. but the word about this spread throughout the land: Matthew 9:26
 - 2. Jesus wanted people to follow Him for His message, not for the physical things that they could get from Him
 - 3. sometimes the huge number of people interfered with his ministry
 - 4. everyone else were unbelievers or scoffers?

VI. The Prophetic Picture Of Luke 8:40-56

- A. Jairus' (Jewish) daughter was 12 years old, the same number of years that the (Gentile) woman was suffering from the issue of blood
 - 1. the number 12 is often seen as relating to the nation of Israel, such as the "12 tribes"
- B. Jesus' mission was to go and raise a "dead" Jewish daughter
- C. on the way, He heals a Gentile woman who was suffering for the same length of time that the Jewish daughter was alive
- D. the Jewish daughter "dies" in the meantime
- E. people scoff at the idea that the Jewish daughter is only asleep
- F. Jesus then brings life to the Jewish daughter
- G. speaks of how the Jews rejected their Messiah
 - 1. they went to "sleep"
- H. speaks of the (Gentile) Church being "healed"
 - 1. they willingly acknowledged and accepted Jesus as the Christ
- I. speaks of the future salvation of Israel
 - 1. when they will arise from their "sleep"
- J. speaks of how people today don't believe in the future role of the Jews, and the validity of the Jewish nation
 - 1. God is not done with the nation of Israel!

Lesson 12: Luke 9:1-27

- I. Jesus Sends The Twelve Disciples Out On A Mission Trip: Luke 9:1-6
 - A. He will be doing something similar with 70 of His followers: Luke 10:1-24
 - B. they were given power over demons, and to heal people: Luke 9:1
 - C. they were to preach about the kingdom of God, and to heal the sick: Luke 9:2
 - D. they were to take with them just what they needed, and no more: Luke 9:3
 - E. they were to settle wherever they were invited: Luke 9:4
 - F. if they were not received they were to shake the dust off their feet: Luke 9:5
 - 1. this is what the Jews did when leaving Gentile areas
 - G. they went out to preach and heal: Luke 9:6
 - H. their powers are given to them just for this occasion; they're not general abilities for all Christians for all time
 - 1. also applies to when He sent out the 70 in Luke 10:1-24
- II. The Murder Of John The Baptist Is Reviewed: Luke 9:7-9
 - A. Herod Hears About Jesus: Luke 9:7
 - 1. this is Herod Antipas
 - a. son of Herod the Great
 - (i) Herod the Great is the one who murdered the boys 2 years and younger (Matthew 2:16)
 - b. lived in an openly adulterous relationship with his half-brother's wife, Herodias
 - c. this is the same Herod that Jesus will be brought in front of during His illegal trial (Luke 23:8-11)
 - (i) Herod wanted to be entertained by seeing Jesus perform some miracles
 - (ii) Jesus just kept silent in front of him
 - 2. some said that John the Baptist had risen from the dead
 - a. Herod might have been superstitious
 - B. others thought it might have been Elijah or some other prophet: Luke 9:8
 - C. Herod admitted to beheading John the Baptist: Luke 9:9
 - 1. he wanted to meet Jesus to satisfy his curiosity
 - D. more details about the murder of John the Baptist is given in the other Gospels
 - 1. Matthew 14:3-12
 - 2. Mark 6:17-29
 - III. His Disciples Returned From Their Mission Trip: Luke 9:10-11
 - A. they departed to a more quiet, solitary place near Bethsaida to rest and review what happened: Luke 9:10
 - 1. it might even have been to get away from Herod? (Luke 9:9)
 - B. the crowds found out about it and followed them there: Luke 9:11
 - 1. Jesus received the crowd, taught them, and healed the sick
 - IV. Feeding Of The "Five Thousand": Luke 9:12-17
 - A. the only pre-crucifixion miracle recorded in all 4 Gospels
 - 1. Matthew 14:15-21
 - 2. Mark 6:35-44
 - 3. Luke 9:12-17
 - 4. John 6:1-14
 - B. towards the end of the day His disciples wanted to end it so everyone could go get something to eat: Luke 9:12
 - 1. the people are no longer in the towns and cities but in the wilderness
 - 2. perhaps everyone was so busy with the teachings and healings that they couldn't even eat
 - 3. they were having an all-day Bible Study!
 - C. Jesus told them to feed the crowd: Luke 9:13
 - 1. they said that they only had 5 loaves and 2 fish
 - 2. "Yes, they spoke against God: they said, 'Can God prepare a table in the wilderness... Can He give bread also? Can He provide meat for His people?' " -- Psalm 78:19-20
 - 3. He did it before with the manna during the Exodus and wilderness wanderings, and He's going to do it again

- D. there were 5000 men: Luke 9:14a
 - 1. "besides women and children" -- Matthew 14:21
 - 2. how many total? 10,000? 15,000? 20,000?
- E. Jesus told them to organize everyone into groups of 50: Luke 9:14b-15
 - 1. and everyone sat down
- F. Jesus gave thanks to heaven for the food: Luke 9:16
 - 1. Jesus gave the bread and fish to the Disciples to pass out to the multitude
 - 2. it was their mission to serve
- G. they were all filled: Luke 9:17a
 - 1. "filled" = to gorge, supply food in abundance; to fill or satisfy
 - a. "Blessed are those who hunger and thirst for righteousness, for they shall be *filled*." -- Matthew 5:6
 - b. "Blessed are you who hunger now, for you shall be *filled*." -- Luke 6:21
 - 2. this wasn't just some little snack
 - 3. emphasizes Jesus' power, and His ability and willingness to completely fulfill a need
- H. there were 12 baskets of leftovers: Luke 9:17b
 - 1. leftovers speaks of how Jesus wants to abundantly bless us
 - a. Jesus said, "I have come that they may have life, and that they may have it more abundantly." -- John 10:10
 - b. "Now to Him who is able to do exceeding abundantly above all that we ask or think, according to the power that works in us" -- Ephesians 3:20
 - c. Titus 3:5-6
 - d. 2 Peter 1:11
 - 2. "basket" = small basket
 - a. different than the large baskets ("hampers") they will fill after the feeding of more than 4000
 - (i) Matthew 15:32-39
 - (ii) Mark 8:1-9
 - 3. why 12?
 - a. one for each Disciple/Apostle?
 - b. one metaphorically for each of the 12 tribes of Israel?
 - c. the 12 Apostles are associated with the 12 tribes of Israel
 - (i) the future purpose of the 12 Apostles are to judge/rule over the 12 tribes
 - Matthew 19:28
 - Luke 22:28-30
 - d. the names of the 12 Apostles will be on the 12 foundations of the New Jerusalem
 - (i) "Now the wall of the city had twelve foundations, and on them were the names of the twelve apostles of the Lamb." -- Revelation 21:14
- I. Jesus could be associating Himself with the manna that God provided for them in the wilderness
- J. Jesus could be physically demonstrating how He is the "bread of life"
 - 1. "For the bread of God is He who comes down from heaven and gives life to the world." -- John 6:33
 - 2. "And Jesus said to them, 'I am the bread of life. He who comes to Me shall never hunger, and he who believes in Me shall never thirst.' " -- John 6:35
 - 3. "I am the bread of life." -- John 6:48
 - 4. "I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever; and the bread that I shall give is My flesh, which I shall give for the life of the world." -- John 6:51
- V. Peter's Confession Of Faith: Luke 9:18-22
 - A. Jesus asks who do people think He is: Luke 9:18
 - 1. He, of course, knew the answer already but was preparing them for the more important question
 - B. some thought He was John the Baptist, Elijah, or some other prophet: Luke 9:19
 - 1. Elijah was prophesied to return: Malachi 4:5
 - C. Jesus now asks them about who they think He is: Luke 9:20a
 - 1. this question is far more important!
 - 2. this prompts them to think seriously about who they believe Jesus is
 - a. this applies to everyone in the world!
 - 3. everyone will be judged according to how they answered this question during their lifetime

- D. Peter's very important response: Luke 9:20b
 - 1. "the Christ of God"
 - a. "Christ" = "anointed"
 - 2. he got it right, but will make some very wrong statements very soon
 - a. Mark 8:32-33
 - b. Luke 9:33
 - 3. when we do something right we better be careful not to lower our guard
 - a. we often fail in our strengths, not in our weaknesses
 - E. they were told not to proclaim who He was: Luke 9:21
 - 1. this was Gentile territory
 - 2. it's wasn't His time yet
 - a. the countdown of Daniel 9:25 wasn't complete yet
 - F. Jesus talks about His death and resurrection: Luke 9:22
 - 1. this is the first time He mentions His suffering, death, and resurrection
 - 2. Peter rebukes Jesus for talking about things like this: Matthew 16:22; Mark 8:32
 - a. he didn't fully understand Jesus' purpose and the reason for what was going to happen to Him
 - b. Peter meant well, but good intentions don't necessarily mean very much, especially when they're based on ignorance
 - 3. "Get behind Me, Satan" -- Matthew 16:23; Mark 8:33
 - a. "you are not mindful of the things of God, but the things of men"
 - (i) good definition of Satan's desires and agenda
- VI. The Cost of Following Jesus: Luke 9:23-27
- A. this does not earn us our salvation: this is a result of our salvation
 - B. this comes from a growing faith
 - 1. works comes from faith
 - a. that's the message of the book of James
 - 2. "...faith working through love." -- Galatians 5:6
 - C. "if anyone desires to come after Me, let him deny himself..." -- Luke 9:23a
 - 1. when we deny ourselves we're putting someone else first
 - 2. we should put His interests and desires before our own
 - 3. "And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence." -- Colossians 1:18
 - D. "...take up his cross daily, and follow Me" -- Luke 9:23b
 - 1. He wants us to commit all, even our lives
 - 2. He wants us to give up our right to our own lives
 - 3. someone carrying their cross is devoted to death
 - 4. "I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." -- Romans 12:1
 - 5. the Apostle Paul said, "I die daily" -- 1 Corinthians 15:31
 - E. He wants us to commit our lives to Him: Luke 9:24
 - 1. we can't save ourselves from eternal death
 - 2. "Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain. He who loves his life will lose it, and he who hates his life in this world will keep it for eternal life." -- John 12:24-25
 - 3. obedience is the test of devotion
 - F. our soul is our most important and precious possession: Luke 9:25
 - 1. "For what profit is it to a man if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his soul?" -- Matthew 16:26
 - 2. Mark 8:36
 - 3. the world is only temporary
 - 4. we are eternal, we have an eternally existing spirit
 - a. everyone will spend an eternity somewhere
 - b. there are only 2 choices
 - 5. we are the goal of all eternity
 - a. "Now the king of Sodom said to Abram, 'Give me the persons, and take the goods for yourself.' " -- Genesis 14:21

- G. public confession or denial: Luke 9:26
 - 1. confession is more than just something vocal: confession is also done by an obedient life
 - 2. a disobedient life is a demonstration of an ungodly, unredeemed life
 - 3. our witness is very important because of this "adulterous and sinful generation" (Mark 8:38)
 - a. we need to be shining as lights
 - 4. "when He comes" refers to Jesus' second coming
- H. some of them will be given a hint of the Kingdom of God: Luke 9:27
 - 1. some of them will not die until they see the Kingdom of God
 - 2. many are confused about what this means
 - 3. some feel that this is referring to the birth of the Church on Pentecost and the Gospel going out into the rest of the world
 - 4. the answer might simply be what is about to happen next: the Transfiguration of Jesus

Lesson 13: Luke 9:28-62

- I. The Transfiguration Of Jesus: Luke 9:28-36
 - A. this happened "about eight days" later: Luke 9:28a
 - 1. Matthew 17:1 and Mark 9:2 says "after six days"
 - 2. Luke did not specify the exact time interval; he said it was "about"
 - 3. Luke was probably adding the two fractional portions of the days at the beginning and the end to the six days in between
 - a. that was common in that culture
 - B. Jesus took Peter, John, and James: Luke 9:28b
 - 1. this was the "inner circle"
 - 2. Jesus took them alone; this was to be an event between just Jesus and those three
 - 3. John (John 1:14) and Peter (2 Peter 1:17-18) make reference to this event
 - C. they went up into a mountain to pray: Luke 9:28c
 - 1. might be Mount Hermon
 - a. 9200 feet above sea level; almost 11,000 ft above the Jordan valley
 - b. there was a lot of Baal worship and heathen altars on Mount Hermon
 - 2. tradition often says the Mount of Olives or Mount Tabor
 - a. the Mount of Olives was too far away
 - b. at that time there was a town inhabiting the top of Mount Tabor
 - 3. there are other high mountains in or near Galilee that it could be
 - D. as He prayed His appearance changed before them: Luke 9:29
 - 1. He was "transfigured": Matthew 17:2; Mark 9:2
 - a. "transfigured" = to change into another form, to transform
 - (i) from where we get the word, metamorphosis
 - (ii) other than the accounts of this event in Matthew and Mark, this word is used in only two other places in the New Testament, and it talks about us!
 - "And do not be conformed to this world, but be *transformed* by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God." -- Romans 12:2
 - "But we... are being *transformed*..." -- 2 Corinthians 3:18
 - 2. "He was transfigured before them. His face shone like the sun, and His clothes became as white as the light." -- Matthew 17:2
 - 3. "His clothes became shining, exceedingly white, like snow, such as no launderer on earth can whiten them." -- Mark 9:3
 - 4. "Who cover Yourself with light as with a garment..." -- Psalm 104:2
 - 5. "His countenance was like the sun shining in its strength." -- Revelation 1:16
 - E. Moses and Elijah were talking with Jesus: Luke 9:30
 - 1. how did they know who they were?!
 - 2. why Moses and Elijah?
 - a. Moses represents the Law, Elijah represents the prophets?
 - (i) "Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill." -- Matthew 5:17
 - b. Moses represents those that have previously died (Deuteronomy 34:6), and Elijah represents those who will not see death but will be "raptured" (2 Kings 2:11)?
 - F. they talked about Jesus' upcoming death in Jerusalem: Luke 9:31
 - 1. the word for "decease" is literally "exodus"
 - a. metaphorically refers to death
 - b. Peter uses this same word to talk about his own death in 2 Peter 1:15
 - c. when we die we do an "exodus," going from one place to another
 - G. Peter associates this event with Jesus' Second Coming: 2 Peter 1:16-19
 - 1. was Jesus, Moses, and Elijah talking about the redemption, including the Second Coming?!
 - 2. Moses and Elijah might be the 2 Witnesses of Revelation 11
 - H. they had been dozing off or asleep: Luke 9:32
 - 1. just like what will happen in the Garden of Gethsemane: Matthew 26:40-43; Mark 14:37-41; Luke 22:45-46

- I. Peter speaks right up: Luke 9:33
 1. "Master, it is good for us to be here"
 - a. he got that right
 2. "let us make three tabernacles (tents)"
 - a. he got that wrong
 - b. he's implying equality among the three of them, thereby dishonoring Jesus
 - c. Peter may have tried to keep them all there
 - (i) keep Moses and Elijah from returning to heaven?
 - Peter said this "as they were parting from Him"
 - (ii) keep Jesus from going to Jerusalem (and die)?
 3. "...not knowing what he said"
 - a. Peter didn't realize the mistake he was making
 - b. "For he did not know what to say" -- Mark 9:6
 - (i) then Peter should not have said anything!
 4. some date this event to October, to the Feast of Tabernacles (or Booths)
 - a. hence Peter's thought to set up "tabernacles" or "booths" for them
 - b. about six months before Jesus' crucifixion
- J. a cloud overshadowed them: Luke 9:34
 1. they were afraid
 2. "overshadowed" = enveloped them, spread over them
 - a. they were engulfed in it
 - b. certainly not a shadow or shade
 3. this is the "glory of the Lord"
 - a. we commonly use the word "Shekinah", but it doesn't appear in the Bible
 - (i) the word means "that which dwells"
 - (ii) used in the Targums, the Jewish commentaries
 - b. during the Exodus it was a cloud by day and fire by night
 - (i) cloud for shade during the day; fire for light and warmth at night?
 - (ii) Exodus 13:21-22
 - (iii) Numbers 9:15-23
 - (iv) it protected them: Exodus 14:19-20, 24
 - (v) it led them: Exodus 40:36-37
 - c. the cloud on Mount Sinai: Exodus 24:15-18
 - d. He dwelt with them in the cloud
 - (i) it filled the Holy of Holies
 - (ii) "...I will appear in the cloud above the mercy seat" -- Leviticus 16:2
 - (iii) Exodus 25:8, 21-22; 33:9; 40:34-38
 - (iv) 1 Kings 8:10-12
 - (v) Numbers 11:25
 - (vi) 2 Chronicles 5:14
 - e. Ezekiel 10:4
 4. "Now when He had spoken these things, while they watched, He was taken up, and a cloud received Him out of their sight." -- Acts 1:9
- K. "And a voice came out of the cloud, saying, 'This is My beloved Son. Hear Him!' " -- Luke 9:35
 1. similar message as at Jesus' baptism: Matthew 3:17; Mark 1:11; Luke 3:22
 2. this might also be a rebuke to Peter
 - a. he might have been preoccupied with Moses and Elijah
 - b. Jesus is the one to concentrate on!
 3. "The LORD your God will raise up for you a Prophet like me from your midst, from your brethren. Him you shall hear" -- Deuteronomy 18:15
- L. they didn't tell anyone about what just happened: Luke 9:36
 1. Jesus told them to keep it to themselves until He rose from the dead: Matthew 17:9; Mark 9:9-10
 - a. they were puzzled about what He meant about "rising from the dead": Mark 9:10

- II. The Disciples Were Unable to Heal the Demon-Possessed Child: Luke 9:37-43a
 - A. they came back down the mountain from where they had just experienced the Transfiguration of Jesus: Luke 9:37
 1. it was the next day
 2. a great multitude met them
 - B. a man wanted his son healed of an evil spirit: Luke 9:38-39
 1. the spirit also made the boy mute and deaf: Mark 9:17, 25
 2. was the demon trying to kill the son?
 3. was he just deliberately torturing the boy?
 - C. Jesus' disciples couldn't deliver the boy from the demon: Luke 9:40
 1. referring to the rest of disciples who were not invited up the mountain
 - D. Jesus called them a "faithless and perverse generation": Luke 9:41
 1. "perverse" = to distort, to turn aside from the right path, to pervert, corrupt
 2. probably referring to the Jewish religious leaders
 - a. the scribes were having a dispute with Jesus' Disciples regarding their inability to cast the demon out of this boy: Mark 9:14-18
 - b. "They have corrupted themselves... A perverse and crooked generation." -- Deuteronomy 32:5
 3. His Disciples were sometimes slow to understand, but they were never called "perverse"
 - E. the demon violently reacted to seeing Jesus: Luke 9:42a
 - F. Jesus rebuked the unclean spirit out from the boy: Luke 9:42b
 - G. they were all amazed at the "majesty of God": Luke 9:43a
 1. "amaze" = strike with astonishment or amazement
 - H. by looking at the parallel passages (Matthew 17:14-21 and Mark 9:14-29) we see the Disciples' problems
 1. faith was missing: Matthew 17:19-20
 2. prayer and fasting was missing: Mark 9:29
- III. Jesus Talks of His Death, Again: Luke 9:43b-45
 - A. "Let these words sink down into your ears..." -- Luke 9:44
 1. He was going to be betrayed
 2. they were not to get too caught up in all of this popularity because it was all going to completely change
 3. this was something important that they needed to understand
 - B. they did not understand what He was talking about: Luke 9:45
 1. they were afraid to ask Him
 - C. they'll forget about this, again
- IV. Who Is The Greatest In The Kingdom Of Heaven?: Luke 9:46-48
 - A. the Disciples were having a dispute about who is the greatest: Luke 9:46
 1. did it have something to do with that only three were invited up the mountain to witness the Transfiguration?
 - a. Jesus had them not to tell anyone what happened up there: Matthew 17:9; Mark 9:9
 2. they have not learned humility
 3. they didn't understand God's organizational chart
 4. James and John are going to be causing trouble later along these same lines
 - a. Matthew 20:20-28
 - b. Mark 10:35-45
 - c. this time they will have their mommy trying to help them! (Matthew 20:20)
 - B. instead of rebuking the Disciples Jesus teaches them about how to become great
 - C. Jesus responds by choosing a picture of a child: Luke 9:47
 1. it's the exact opposite of being great
 - D. "Whoever receives this little child in My name receives Me" -- Luke 9:48a
 1. can certainly be applied to more than just children, but to everyone
 2. things we do for others is doing things for the Lord
 - a. Jesus has spoken of this concept before: Matthew 10:40-42
 - b. Jesus will repeat this concept again: Matthew 25:40, 45
 3. how we treat and take care of others is a reflection of our relationship with the Lord

- E. "whoever receives Me receives Him who sent Me." -- Luke 9:48b
 - 1. and to put it another way, "He who hears you hears Me, he who rejects you rejects Me, and he who rejects Me rejects Him who sent Me." -- Luke 10:16
- F. "For he who is least among you all will be great." -- Luke 9:48c
 - 1. "Before destruction the heart of a man is haughty, and before honor is humility." -- Proverbs 18:12
 - 2. "Therefore humble yourselves under the mighty hand of God, that He may exalt you in due time" -- 1 Peter 5:6
- V. Warning About Sectarianism: Luke 9:49-50
 - A. the disciples thought others weren't allowed to use Jesus' name to cast out demons: Luke 9:49
 - 1. similar to Joshua's response to someone else prophesying: Numbers 11:26-29
 - 2. their successful working in Jesus' name is proof of their genuineness: Mark 9:39
 - a. 1 Corinthians 12:3
 - B. there are only two sides -- for or against Jesus: Luke 9:50
 - C. today's Church is so weak because it's broken up into numerous divisions
- VI. Jesus Not Welcomed In Samaria: Luke 9:51-56
 - A. this begins the final phase of Jesus' life on earth: He's leaving Galilee and heading to Jerusalem for that final Passover
 - B. the time of Jesus "to be received up" was nearing: Luke 9:51a
 - 1. "to be received up" refers to His ascension
 - a. Mark 16:19
 - b. Luke 24:51
 - c. Acts 1:2, 9, 11
 - d. 1 Timothy 3:16
 - 2. the exact time for Jesus' sacrifice was well-planned in advance
 - a. Daniel 9:24-26
 - b. "For when we were still without strength, in due time Christ died for the ungodly." -- Romans 5:6
 - (i) "due time" = set or proper time
 - C. Jesus was determined to go to Jerusalem: Luke 9:51b
 - 1. that is where it was planned to happen
 - D. a village in Samaria did not welcome Jesus: Luke 9:52-53
 - 1. the Samaritans were the result of mixed marriages forced onto them by the Assyrians
 - a. there had been a rivalry and hostility between them and the Jews for hundreds of years
 - 2. the Jews had their temple in Jerusalem; the Samaritans had their temple on Mt. Gerizim
 - 3. Jesus had been welcomed earlier in Sychar, a city of Samaria: John 4:1-42
 - a. the Samaritan woman at the well asked Jesus about where the proper place to worship was: John 4:20
 - b. Jesus said that they were not doing it right: John 4:22
 - 4. this city may not have welcomed Him because He was going to Jerusalem and wouldn't accept Mt. Gerizim as being a viable place for a temple
 - E. James and John wanted to punish them like Elijah had: Luke 9:54
 - 1. possibly referring to what happened in 2 Kings 1:9-12
 - a. which also happened in Samaria!
 - F. Jesus rebuked them for not having a right spirit or attitude: Luke 9:55
 - G. Jesus' mission was to save lives, not to destroy them: Luke 9:56
 - 1. "for the Son of Man has come to seek and to save that which was lost." -- Luke 19:10
 - 2. "For God did not send His Son into the world to condemn the world, but that the world through Him might be saved." -- John 3:17
 - 3. compare what Jesus was reading in Luke 4:18-19 with what Isaiah 61:1-2 says
 - a. Jesus stopped before He got to the judgment part
 - 4. judgment will come later

VII. Examples Of Excuses: Luke 9:57-62

- A. Jesus presents three examples of making excuses
 - 1. "I didn't think it would be like this."
 - 2. "I have other, 'more important' things to do first."
 - 3. "I want to wait until it's more convenient, when I have more free time."
 - 4. "It's not convenient at this time."
 - 5. "I want to wait until I'm ready."
 - 6. "I'll do it some other time."
- B. someone was enthusiastic, but naive: Luke 9:57-58
 - 1. this was a scribe: Matthew 8:19
 - 2. he didn't fully understand what it all meant
 - 3. Jesus tells him the cost
 - 4. there are no "earthly" guarantees
 - 5. He will take us out of our "comfort zone"
- C. a disciple wants to first "bury my father": Luke 9:59-60
 - 1. probably means to wait until his father is dead and he gets his inheritance
 - 2. Jesus says to let the world take care of its own: Luke 9:60a
 - 3. preaching is more important: Luke 9:60b
- D. "I will follow You, but let me first...": Luke 9:61-62
 - 1. this person had other priorities and distractions
 - 2. we're to love Jesus more than our own family: Luke 14:26
 - 3. "And Jesus said to him, 'No one, having put his hand to the plow and looking back, is fit for the kingdom of God.' " -- Luke 9:62
 - a. to plow a straight line one must constantly look forward
 - b. this is a lifelong commitment
 - c. this is not a hobby or a game

"Seek the LORD while He may be found, call upon Him while He is near." -- Isaiah 55:6

"Behold, now is the accepted time; behold, now is the day of salvation." -- 2 Corinthians 6:2

"how shall we escape if we neglect so great a salvation" -- Hebrews 2:3

Lesson 14: Luke 10

- I. Jesus Sends Out Seventy On A Missions Trip: Luke 10:1-16
 - A. only Luke records this trip
 - B. similar instructions to when Jesus had sent out the 12
 - 1. Matthew 10
 - 2. Mark 6:7-13
 - 3. Luke 9:1-6
 - C. Jesus sent them out in teams of two: Luke 10:1
 - 1. just like the 12 had been sent: Mark 6:7
 - D. these are sent everywhere He was about to go: Luke 10:1
 - 1. they weren't restricted to just the Jewish areas as before
 - a. "Do not go into the way of the Gentiles, and do not enter a city of the Samaritans. But go rather to the lost sheep of the house of Israel." -- Matthew 10:5-6
 - E. why 70?
 - 1. 70 nations on the earth: Genesis 10-11
 - 2. 70 descendants of Jacob entered Egypt: Genesis 46:26-27; Exodus 1:5; Deuteronomy 10:22
 - 3. Moses appointed 70 elders: Exodus 24:1, 9; Numbers 11:16, 24-26
 - 4. if the 12 were sent just to the Jews, maybe the 70 represent the Gospel going to the rest of the world
 - F. the harvest is great, but the laborers are few: Luke 10:2
 - 1. we should pray that the Lord will send workers, and then be ready to go ourselves
 - G. the mission was dangerous: Luke 10:3
 - 1. it was to be dangerous physically, emotionally, and spiritually
 - 2. "Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravenous wolves." -- Matthew 7:15
 - 3. "For I know this, that after my departure savage wolves will come in among you, not sparing the flock." -- Acts 20:29
 - H. they were to carry nothing extra with them: Luke 10:4a
 - 1. no extra baggage to slow them down
 - I. there was an urgency: Luke 10:4b
 - 1. in that culture greetings could be long drawn-out affairs
 - J. they were to settle in wherever they were welcomed: Luke 10:5-8
 - 1. they're not to go from house-to-house: Luke 10:7
 - a. don't waste time trying to find the best place in town to stay
 - b. economy of effort?
 - 2. just go into the city and see if they and their message are welcomed: Luke 10:8
 - K. they went out to preach and heal: Luke 10:9
 - 1. their powers are given to them just for this occasion
 - a. it's presumptuous and wrong to think that these are general abilities for all Christians for all time
 - L. if they were not welcomed they were to warn them and move on: Luke 10:10-12
 - 1. knocking the dust off their feet is what the Jews did when leaving Gentile areas
 - a. some of the apostles did this: Acts 13:51
 - 2. warn them that they're going to be held accountable anyway: Luke 10:11
 - 3. it wasn't their job to make them believe, just preach
 - 4. because they rejected such obvious truths and demonstrations, by comparison Sodom will be better off: Luke 10:12
 - a. does "more tolerable" refer to degrees of punishment, or even different degrees of punishment in hell?!
 - M. Jesus rebukes certain cities: Luke 10:13-15
 - 1. these cities were in northern Galilee
 - 2. these cities witnessed a lot of Jesus' works and preaching
 - a. therefore they're going to be held highly accountable because of it
 - b. "For everyone to whom much is given, from him much will be required..." -- Luke 12:48
 - 3. Capernaum was "exalted to heaven": Luke 10:15
 - a. because Jesus was there so much doing so many works
 - N. their acceptance or rejection is really acceptance or rejection of Jesus and God: Luke 10:16

- II. The Seventy Return From Their Missions Trip: Luke 10:17-24
 - A. they returned joyfully: Luke 10:17
 1. demons were subject to them because of Jesus' name
 - a. and only because of Jesus' name!
 - B. Jesus saw Satan fall from heaven: Luke 10:18
 1. probably refers to when Satan and his followers sinned and were kicked out of heaven
 - a. this may have occurred between Genesis 1:1 and Genesis 1:2
 - b. Isaiah 14:12-21
 - c. Ezekiel 28:11-19
 - d. Revelation 12:3-4
 2. because Satan's sin was pride, Jesus may be warning them about pride
 3. Jesus is also stating that He was in existence before coming to the earth
 - a. "He was in the beginning with God." -- John 1:2
 - b. some cults deny the eternal existence of Jesus, that He was just some created being
 4. Jesus is saying that they had His powers and authority over demons, just like He has always had
 - C. they were given authority and power over the forces of Satan: Luke 10:19
 1. we're not to presume it's for all time
 2. we're not to presume everyone gets the same special powers
 3. we're not to tempt the power of God by deliberately engaging in dangerous practices
 - a. Matthew 4:5-7
 - D. what was special was not their powers, talents, or abilities: Luke 10:20
 1. they should instead rejoice in their salvation
 2. we should not consider our abilities, talents, or spiritual gifts too highly
 3. we should not be distracted by spiritual gifts
 - E. worldly position, possessions, and status can be a hindrance to Spiritual growth: Luke 10:21a
 1. this emphasizes that we can't earn eternal life; we can't do anything to deserve it
 2. "Woe to those who are wise in their own eyes, and prudent in their own sight!" -- Isaiah 5:21
 3. "...the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hidden." -- Isaiah 29:13-14
 4. the "foolishness of God": 1 Corinthians 1:18-29; 3:18-20
 5. we're to come as little children
 - a. Matthew 18:3-4
 - b. Mark 10:14-15
 - c. Luke 18:16-17
 - F. God knows what He is doing: Luke 10:21b
 - G. Jesus reveals God the Father to us: Luke 10:22
 1. Jesus said, "I am the way, the truth, and the life. No one comes to the Father except through Me." -- John 14:6
 - H. the things Jesus was introducing and teaching were hidden mysteries: Luke 10:23-24
 1. "He made known to me the mystery... which in other ages was not made known to the sons of men, as it has now been revealed by the Spirit to His holy apostles and prophets..." -- Ephesians 3:3-11
 2. "...the hidden wisdom which God ordained before the ages for our glory" -- 1 Corinthians 2:7
 3. we too often take for granted this wonderful privilege we have!
- III. A Lawyer Asks Jesus About Earning Eternal Life: Luke 10:25-29
 - A. "lawyer" = one learned in the law; an interpreter and teacher of the Mosaic law
 - B. a lawyer wants to know what he has to do to get eternal life: Luke 10:25
 1. this was not an honest or sincere question: he was "testing" Jesus
 2. he will also attempt to justify himself: Luke 10:29
 - C. this type of question has been asked a number of times
 1. Matthew 19:16-22
 2. Mark 10:12-22
 3. Luke 18:18-23
 4. John 3:1-12
 - D. Jesus asks this "expert" what does the Law say: Luke 10:26
 1. Jesus now "tests" the lawyer!

- E. this lawyer responds with the same answer that Jesus had previously responded with: Luke 10:27
 - 1. Matthew 22:37-40
 - 2. Mark 12:30-31
 - 3. Deuteronomy 6:5
 - 4. Leviticus 19:18
 - F. Jesus says that if this lawyer does that he'll have eternal life: Luke 10:28
 - 1. but it's impossible to do it perfectly!
 - 2. Jesus is not interested in those who are just a "hearer" of the Word, but a "doer"
 - a. "He answered and said to them, 'My mother and My brothers are these who hear the word of God and do it.' " -- Luke 8:21
 - b. "...blessed are those who hear the word of God and keep it" -- Luke 11:28
 - c. "Therefore whoever hears these sayings of Mine, and does them, I will liken him to a wise man who built his house on the rock... But everyone who hears these sayings of Mine, and does not do them, will be like a foolish man who built his house on the sand" -- Matthew 7:24-26
 - d. Luke 6:47-49
 - e. "But the ones that fell on the good ground are those who, having heard the word with a noble and good heart, keep it and bear fruit with patience." -- Luke 8:15
 - f. "But be doers of the word, and not hearers only, deceiving yourselves." -- James 1:22
 - G. due to his own self-righteousness the lawyer wants to know the definition of "neighbor": Luke 10:29
 - 1. he tried to turn the attention off of himself
 - 2. the parable that follows is Jesus' answer as to what it means to be a "neighbor"
- IV. Parable Of The Good Samaritan: Luke 10:30-37
- A. only Luke records this parable
 - B. Jesus is going to use a well-known road that goes from Jerusalem to Jericho
 - 1. it descends more than 3000 feet in about 17 miles
 - 2. it was, and still is a dangerous road to travel because robbers can hide along its steep, winding way
 - C. someone was mugged and beaten along this road: Luke 10:30
 - D. a priest came upon the victim: Luke 10:31
 - 1. but he deliberately walked on the other side of the road to avoid him
 - E. a Levite came upon the victim: Luke 10:32
 - 1. he also deliberately avoided him by walking on the other side of the road
 - 2. Levites assisted the priests
 - F. a Samaritan came upon the victim: Luke 10:33-35
 - 1. he had compassion on him, and got involved
 - 2. the Samaritan gave the victim first aid, transported him to a safe location, and set up lodging for him
 - a. it was all at the Samaritan's own expense
 - 3. he was willing to spend even more, if necessary: Luke 10:35
 - a. this was a blank check!
 - 4. there was a lot of animosity between Samaritans and Jews
 - a. so Jesus wasn't going to make any friends by telling this story to Jews!
 - G. Jesus now asked the lawyer who behaved like a neighbor to the victim: Luke 10:36
 - 1. that's a totally different direction than what the lawyer started with
 - a. the lawyer wanted to know who could be considered a neighbor
 - (i) certainly not sinners or those not worthy in his eyes
 - b. Jesus taught him how to be a neighbor to others
 - H. the lawyer's answer was that it was the person who had compassion: Luke 10:37a
 - 1. "mercy" = compassion; kindness or good will towards those in need, joined with a desire to help them
 - 2. the lawyer wouldn't admit that the Samaritan was the hero
 - I. Jesus tells the lawyer to be as good as that Samaritan: Luke 10:37b
 - 1. a slap in the face since Jews despised Samaritans!

- V. Jesus Visits Mary And Martha: Luke 10:38-42
 - A. they lived in Bethany: John 11:1
 - B. they were sisters: Luke 10:39a
 - C. Mary listened to Jesus' words while sitting at His feet: Luke 10:39b
 - D. Martha was distracted, being busy with serving: Luke 10:40a
 - 1. Martha probably wanted things to be very perfect for Jesus
 - E. Martha asked Jesus if he cared: Luke 10:40b
 - F. Martha even gave Him a commandment: Luke 10:40c
 - 1. she said this right in front of Mary
 - 2. she should have told Mary herself
 - 3. she could have had a better attitude
 - G. Jesus told Martha that she was worried about "many things": Luke 10:41
 - H. Jesus said that Mary chose the good, "one thing": Luke 10:42
 - I. "many things" (Luke 10:41) versus "one thing" (Luke 10:42)
 - 1. many things
 - a. clean house
 - b. good food
 - 2. one thing
 - a. listening to Jesus at His feet
 - J. the "one thing" is "needed": Luke 10:42
 - 1. we need to be at Jesus' feet
 - 2. we need to build a good relationship with Him
 - 3. we need to learn to listen to Him
 - a. He often speaks in a "still small voice" (1 Kings 19:11-12)
 - b. He won't speak to us any louder than our TV sets
 - 4. we need to prepare ourselves, seek Him daily, become more mature
 - 5. we need to sit at Jesus' feet before we can stand before men
 - 6. don't pedal our bicycles just on the uphill
 - a. we need to get good momentum going when it's easy so we can make the next uphill more easily
 - K. this is an example of being so busy with the King's business that there is no time for the King
 - 1. "I know your works, your labor, your patience... and have labored for My name's sake and have not become weary. Nevertheless I have this against you, that you have left your first love."
-- Revelation 2:2-4
 - 2. works versus relationships
 - 3. the organization versus the organism
 - L. we need both Marthas and Marys
 - 1. but there needs to be a balance
 - 2. it's not that we should be unconcerned about household chores, or work, but it must not be allowed to take away time with the Lord
 - 3. we must not allow the urgent things to interfere with the important things

Lesson 15: Luke 11:1-13

- I. Jesus' Example Of Prayer: Luke 11:1-4
 - A. this is probably not the same example as given in Matthew 6:9-13
 - 1. it's similar, but has some differences
 - 2. "in this manner" -- Matthew 6:9
 - a. this is just an example!
 - b. Jesus did not institute a ritual
 - c. no where is it recorded that they took this literally, that it was something to be continually recited
 - (i) "And when you pray, do not use vain repetitions as the heathen do. For they think that they will be heard for their many words." -- Matthew 6:7
 - (ii) God wants our prayers fresh from the heart
 - B. should not be called "The Lord's Prayer"
 - 1. Jesus could not pray, "forgive us our sins" (Luke 11:4)
 - 2. the real Lord's Prayer would be John 17
 - C. one of the disciples wanted Jesus to teach them to pray: Luke 11:1
 - 1. John the Baptist also taught his followers how to pray
 - 2. God will always honor the willingness to learn
 - D. "Our Father": Luke 11:2
 - 1. this is a prayer of the saved because the unsaved cannot call God, "Father"
 - a. Jesus said to the Pharisees, "You are of your father the devil, and the desires of your father you want to do." -- John 8:44
 - b. "...the children of God... the children of the devil..." -- 1 John 3:10
 - 2. Jesus told Nicodemus, "Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God." -- John 3:3
 - 3. "But as many as received Him, to them He gave the right to become children of God, to those who believe in His name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." -- John 1:12-13
 - 4. "You, O LORD, are our Father; our Redeemer from everlasting is Your name." -- Isaiah 63:16b
 - E. "in heaven": Luke 11:2
 - 1. not in the rocks; not in animals; not in the earth; not in outer space
 - 2. God is not limited by our physical universe and its laws
 - a. God created it
 - 3. "The LORD is in His holy temple, the LORD's throne is in heaven" -- Psalm 11:4
 - 4. Ecclesiastes 5:2
 - 5. Daniel 2:28
 - 6. Matthew 5:16; 10:32
 - 7. "'For My thoughts are not your thoughts, nor are your ways My ways,' says the LORD. 'For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.'" -- Isaiah 55:8-9
 - F. "Hallowed be Your name": Luke 11:2
 - 1. "hallowed" = to make holy; to venerate, to acknowledge
 - 2. do we really acknowledge who God really is?!
 - 3. do we respect Him as much as we should?!
 - 4. "You shall not take the name of the Lord your God in vain, for the Lord will not hold him guiltless who takes His name in vain." -- Exodus 20:7; Deuteronomy 5:11
 - a. includes swears and oaths involving His name
 - b. includes calling ourselves a "Christian" but not being a good representative of Jesus
 - 5. "...holy and awesome is His name" -- Psalm 111:9
 - 6. "And I will sanctify My great name, which was profaned among the nations, which you have profaned in their midst." -- Ezekiel 36:23
 - 7. there is only one thing that God puts above His name, and that's His Word: Psalm 138:2

- G. "Your kingdom come": Luke 11:2
1. "kingdom" = reign, rule, dominion
 2. refers to the 2nd coming of Jesus when He comes for judgment and redemption of the world
 3. this is another reference to His earthly kingdom
 - a. many churches and denominations deny that Jesus is coming back and will set up His kingdom
 - b. Jesus will literally sit upon the throne of David
 4. "For unto us a Child is born, unto us a Son is given; and the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of His government and peace there will be no end, upon the throne of David and over His kingdom, to order it and establish it with judgment and justice from that time forward, even forever. The zeal of the Lord of hosts will perform this." -- Isaiah 9:6-7
 5. this is the 2nd part of Jesus' mission statement of Isaiah 61:2, "...the day of vengeance of our God"
 - a. the 1st part was quoted by Jesus in Luke 4:18-19
- H. "Your will be done...": Luke 11:2
1. God's will instead of Satan's will
 - a. there are multiple wills in the universe
 - b. speaking of Lucifer, "For you have said in your heart, 'I will... I will... I will... I will... I will...' " -- Isaiah 14:13-14
 - (i) sin comes from the heart
 - c. sin is not just doing naughty things, but anything not done in the will of God
 - (i) "Therefore, to him who knows to do good and does not do it, to him it is sin." -- James 4:17
 2. we should always agree with His agenda
 3. do we acknowledge, support, and welcome what He is, and will be doing here on the earth?
- I. "Give us day by day our daily bread": Luke 11:3
1. "daily bread" = what is necessary for each day
 - a. the Greek word for "daily" may have been invented for this passage (and Matthew 6:11)
 2. we are to continually ask for God's provision
 - a. praying for it is to acknowledge God as its source
 - b. at one point the nation of Israel believed Baal provided for them, so the Lord removed His provision for them
 - (i) "For she did not know that I gave her grain, new wine, and oil, and multiplied her silver and gold--which they prepared for Baal. Therefore I will return and take away My grain in its time and My new wine in its season, and will take back My wool and My linen, given to cover her nakedness." -- Hosea 2:8-9
 - c. "You ask and do not receive, because you ask amiss, that you may spend it on your pleasures." -- James 4:3
 - d. we should always be careful to use the things that the Lord provides for us (that's everything) for right purposes
 3. do we acknowledge that God provides for us?
 4. are we grateful for all he gives us?
- J. "forgive us our sins": Luke 11:4
1. speaks of daily cleansing, not salvation
 2. we need to confess our sins to restore fellowship and keep the lines of communication open
 - a. sin separates us from God
 - b. "The LORD is far from the wicked, but He hears the prayer of the righteous." -- Proverbs 15:29
 - c. "But your iniquities have separated you from your God; and your sins have hidden His face from you, so that He will not hear." -- Isaiah 59:2
 3. "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His word is not in us." -- 1 John 1:8-10
- K. "we also forgive everyone who is indebted to us": Luke 11:4
1. we demonstrate our forgiveness by forgiving others
 2. because we're forgiven we're expected to forgive
 - a. "...forgiving one another, even as God in Christ forgave you" -- Ephesians 4:32
 - b. "bearing with one another, and forgiving one another, if anyone has a complaint against another; even as Christ forgave you, so you also must do" -- Colossians 3:13

- L. "do not lead us into temptation": Luke 11:4
 - 1. God isn't the one tempting us: James 1:13
 - 2. we are to ask Him to guide us so that we don't make the wrong choices and enter into temptations
 - 3. He will allow us to be tested by Satan
 - a. Job
 - b. Luke 22:31-33
 - 4. "the Lord knows how to deliver the godly out of temptation" -- 2 Peter 2:9
 - 5. "No temptation has overtaken you except such as is common to man; but God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it." -- 1 Corinthians 10:13
 - a. everything is "Father-filtered"
 - M. "deliver us from the evil one": Luke 11:4
 - 1. the "evil one" is the cause of all trials, troubles, and everything wrong in the world
 - 2. praying this is to acknowledge God's protection over us and our acceptance of His power over sin
 - 3. "But the Lord is faithful, who will establish you and guard you from the evil one."
 - 2 Thessalonians 3:3
- II. Parable Of The Persistent Friend: Luke 11:5-13
- A. this is a parable of contrast: it's about how God is not
 - 1. many think that this parable is teaching us that we need to pester God until He gives us what we need
 - 2. this parable does not teach that God grudgingly gives us the things we need
 - B. late one night a person asks his friend to help him out with some food for his guests: Luke 11:5-6
 - C. his friend doesn't want to help him out because it's so late: Luke 11:7
 - D. the friend gives in just to keep their friend quiet: Luke 11:8
 - 1. God is not like that!
 - E. our prayerful activity: Luke 11:9-10
 - 1. "ask... seek... knock...": Luke 11:9
 - a. these are imperatives; these are commandments to us
 - b. this has to do with "needs" not "greeds"
 - c. we're to be praying constantly; we are to have the communication channel with God open and clear at all times
 - (i) "Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God..." -- Philippians 4:6-7
 - (ii) "pray without ceasing, in everything give thanks..." -- 1 Thessalonians 5:17-18
 - 2. "ask" = to ask, beg, call for, crave, desire, require
 - a. "If you abide in Me, and My words abide in you, you will *ask* what you desire, and it shall be done for you." -- John 15:7
 - b. "If any of you lacks wisdom, let him *ask* of God, who gives to all liberally and without reproach, and it will be given to him. But let him *ask* in faith..." -- James 1:5-6
 - c. "Yet you do not have because you do not *ask*. You *ask* and do not receive, because you *ask* amiss, that you may spend it on your pleasures." -- James 4:2-3
 - d. "Now to Him who is able to do exceedingly abundantly above all that we *ask* or think, according to the power that works in us" -- Ephesians 3:20
 - 3. "seek" = to seek in order to find; to seek [in order to find out] by thinking, meditating, reasoning, to enquire into; to seek after, seek for, aim at, strive after
 - a. "But *seek* the kingdom of God..." -- Luke 12:31
 - b. "*seek* first the kingdom of God and His righteousness..." -- Matthew 6:33
 - c. we are to be seeking things of the Lord first and foremost
 - d. "I love those who love me, and those who seek me diligently will find me." -- Proverbs 8:17
 - e. "...by my spirit within me I will seek You early..." -- Isaiah 26:9
 - (i) "seek You early" = to seek, seek early or earnestly, look early or diligently for
 - f. "The hand of our God is upon all those for good who seek Him, but His power and His wrath are against all those who forsake Him." -- Ezra 8:22
 - g. "Seek the Lord while He may be found, call upon Him while He is near." -- Isaiah 55:6
 - (i) does this mean that there can be a time when He cannot be found, and that He will not be near?!
 - Yes!

- h. "And all Judah rejoiced at the oath, for they had sworn with all their heart and sought Him with all their soul; and He was found by them, and the LORD gave them rest all around."
-- 2 Chronicles 15:15
- i. "I have not spoken in secret, in a dark place of the earth; I did not say to the seed of Jacob, 'Seek Me in vain'; I, the LORD, speak righteousness, I declare things that are right." -- Isaiah 45:19
- 4. we are to be constantly active
 - a. God wants active participants, not passive spectators
 - b. our Father already knows what we need
 - (i) He's omniscient
 - (ii) He already knows because He's outside of time
 - "...the high and lofty One who inhabits eternity..." -- Isaiah 57:15
 - c. but we are to pray for it anyway
 - (i) He wants to hear from us!
 - d. we should always be looking to determine the Lord's will
 - (i) "Thus says the Lord: 'Stand in the ways and see, and ask for the old paths, where the good way is, and walk in it; then you will find rest for your souls...' " -- Jeremiah 6:16
 - e. "exercise yourself toward godliness" -- 1 Timothy 4:7-8
 - (i) the word for "exercise" is where we get the word "gymnasium"
 - (ii) we should be devoted to godliness as an athlete is to their chosen sport
 - (iii) we're to exercise godliness; practice and train for it
 - (iv) we're not to be "pew potatoes": we need exercise!
 - (v) is Bible Study our hobby?!
- F. it pleases the Father to respond to our prayers: Luke 11:11-13
 - 1. in contrast to the persistent friend, God wants us to pray to Him and He won't grudgingly give us what we need
 - 2. He wants to bless us; He has our best interests in mind
 - 3. He doesn't trick us, or give us something harmful or useless
 - 4. the reference to the Holy Spirit (Luke 11:13) represents salvation that He is so eager to give those who accept Jesus Christ as Savior
 - a. "On the last day, that great day of the feast, Jesus stood and cried out, saying, 'If anyone thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water.' But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified."
-- John 7:37-39
 - b. "I have come that they may have life, and that they may have it more abundantly." -- John 10:10
 - 5. "For the eyes of the LORD run to and fro throughout the whole earth, to show Himself strong on behalf of those whose heart is loyal to Him." -- 2 Chronicles 16:9
 - 6. "It shall come to pass that before they call, I will answer; and while they are still speaking, I will hear."
-- Isaiah 65:24
 - 7. "And my God shall supply all your need according to His riches in glory by Christ Jesus."
-- Philippians 4:19
 - 8. "If any of you lacks wisdom, let him ask of God, who gives to all liberally and without reproach, and it will be given to him. But let him ask in faith..." -- James 1:5-6

Lesson 16: Luke 11:14-54

- I. Jesus Casts Out A Demon: Luke 11:14-28
 - A. parallel passage is Matthew 12:22-37; Mark 3:20-30
 - B. this demon caused the person to be mute: Luke 11:14
 - C. something like this has happened before: Matthew 9:32-34
 - 1. this will be the second time the Jewish leaders will witness this strange but very significant event
 - 2. this will be their second and final strike against them (that's recorded)
 - a. "Whoever is deserving of death shall be put to death on the testimony of two or three witnesses" -- Deuteronomy 17:6
 - b. Deuteronomy 19:15
 - c. Hebrews 10:28
 - 3. "Therefore you are witnesses against yourselves..." -- Matthew 23:31
 - D. Rabbis could perform true exorcisms: Matthew 12:27; Acts 19:13
 - 1. according to some traditions, they had to ask the demon's name first
 - a. see Mark 5:9; Luke 8:30
 - b. if the demon(s) were able to render the person mute they were safe
 - (i) they believed that only the Messiah would be able to cast the demon out
 - 2. Jesus casting demons out from mute people proved He was God
 - 3. the people had never seen something like this before: Matthew 9:33
 - a. because no one was ever able to cast out a demon from a mute person before
 - b. they recognized this as being very unique
 - c. this proved that Jesus was God
 - E. something will radically change in Jesus' ministry after this
 - F. after Jesus cast the demon out, the person was able to speak: Luke 11:14
 - 1. the people marveled at this
 - a. "And all the multitudes were amazed and said, 'Could this be the Son of David?' " -- Matthew 12:23
 - G. the Pharisees attribute Jesus' power to Baal-zebul: Luke 11:15
 - 1. Baal-zebul = "lord of the flies"
 - a. a god of the Ekronites: 2 Kings 1:2
 - 2. the word used in the original is Baal-zebul = "lord of the dungpile"; the dung god
 - 3. the Jews hated idols and held idolatry chiefly wicked and abominable
 - a. they gave them horrible names
 - (i) a common name was Zebul, meaning dung, dunghill, or filth
 - 4. they considered Satan to be the worst and the foulest prince of the idols
 - a. they correctly believed that heathen miracles were by Satan's power
 - 5. Baal-zebul was their name for the lord of idolatry
 - a. this was a title of utmost contempt
 - b. they called Jesus the prince of wickedness, that Jesus was the worst devil
 - c. they're saying that He's the worst and most vile thing
 - d. they're associating Jesus with filth and dung
 - 6. out of desperation the Pharisees thought extreme action was necessary to respond to the crowd
 - a. they had to combat this obvious proof that Jesus was the Messiah
 - 7. I believe that this is the climax of Jesus' ministry, this is their official rejection of Him as their Messiah
 - H. they still want a sign: Luke 11:16
 - 1. obviously the raising of the dead, healing of the sick, and the casting out of demons wasn't good enough!
 - 2. they weren't sincere because they were "testing" Jesus
 - 3. they may have wanted a significantly larger sign
 - 4. Jesus didn't come in the way that they wanted, as a conquering hero
 - I. Jesus shows that their case is illogical: Luke 11:17-23
 - 1. "But He, knowing their thoughts...": Luke 11:17
 - a. only God knows the heart
 - (i) this is stating that Jesus is God!
 - (ii) "You understand my thought afar off." -- Psalm 139:2

- (iii) "I, the Lord, search the heart, I test the mind..." -- Jeremiah 17:10
- (iv) 1 Samuel 16:7
- (v) Jeremiah 11:20; 20:12
- (vi) 1 Corinthians 4:5
- (vii) 1 Chronicles 28:9
- (viii) Matthew 7:1-5
- 2. Jesus starts with basic common sense: Luke 11:17-19
 - a. Satan certainly wouldn't cast himself out: Luke 11:17-18
 - (i) therefore Jesus obviously wasn't doing this though the power of Satan
 - b. they were able to cast out demons: Luke 11:19
 - (i) an example is seen in Acts 19:13-16
 - they knew to use the name of Jesus
 - but they did not have the appropriate Spiritual armor
 - (ii) they knew they were casting out demons through the power of God
 - (iii) therefore Jesus was obviously doing it by the power of God
- 3. Jesus points out that they clearly need to make a decision: Luke 11:20
 - a. since Jesus was doing this by the power of God, they better pay attention and come to the right conclusion
- 4. Jesus is in Satan's house: Luke 11:21-22
 - a. the earth is Satan's
 - (i) John 12:31; 14:30; 16:11
 - (ii) Ephesians 2:2
 - b. Jesus is here to overcome Satan's house and take his goods
 - (i) we are the prize, we are the center of attention in all of the universe
 - "Now the king of Sodom said to Abram, 'Give me the persons, and take the goods for yourself.' " -- Genesis 14:21
 - c. the workings of Jesus cannot be stopped by Satan
 - (i) "...I will build My church, and the gates of Hades shall not prevail against it." -- Matthew 16:18
- 5. there are only two choices: Luke 11:23
 - a. Jesus said, "No one can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other." -- Matthew 6:24
 - b. there is no middle ground; it's either one or the other
 - c. there is no sitting on the fence
 - (i) no "mug-wumping": sitting on the fence with your face on one side and your wump on the other
 - d. "I know your works, that you are neither cold nor hot. I could wish you were cold or hot. So then, because you are lukewarm, and neither cold nor hot, I will vomit you out of My mouth." -- Revelation 3:15-16
 - e. Joshua said, "...choose for yourselves this day whom you will serve... but as for me and my house, we will serve the LORD." -- Joshua 24:15
- 6. the lesson of casting demons out: Luke 11:24-26
 - a. the immediate practical lesson is that when a demon is cast out something good (Jesus) must immediately replace the vacancy
 - b. the lesson to them was that He came to clean house, to redeem them, and to set up His Kingdom
 - c. but they've chosen to leave a vacancy, and they're going to be punished for it
- 7. a spiritual relationship is more important than a physical relationship: Luke 11:27-28
- II. They Want A Sign: Luke 11:29-32
 - A. parallel passage is Matthew 12:29-42
 - B. the only sign Jesus will give them is the prophet Jonah: Luke 11:29-30, 32
 - 1. just as Jonah was a sign to the Ninevites, Jesus will be a sign to them: Luke 11:30
 - a. Nineveh was the capital of the Assyrian empire, their (former) enemies
 - b. Jesus is saying that their enemies, pagan Gentiles did a better job responding to prophet Jonah's call to repentance than what they're doing
 - c. and a prophet greater than Jonah was conveniently right there in their midst!: Luke 11:32

2. the "sign of Jonah" might be his death, burial, and resurrection
 - a. Jesus used this opportunity to foretell His death, burial, and resurrection: Matthew 12:40
 - (i) He will be in the grave for 3 days and 3 nights
 - and only for that long!
 - (ii) I believe that this is literally 3 days and 3 nights
 - 3 complete 24-hour cycles
 - no fractional parts thereof
3. Jesus tells us that the story about Jonah really happened
 - a. there really was a prophet Jonah
 - b. he really was in a fish for 3 days and 3 nights
- C. the example of the Queen of South: Luke 11:31
 1. the "Queen of the South" is the "Queen of Sheba"
 - a. Sheba might have been in country in southern Arabia
 - (i) present-day Yemen
 - (ii) might have been in Ethiopia
 - b. she may have ruled over the entire area
 2. she came a great distance just to visit Solomon and listen to his wisdom
 - a. 1 Kings 10
 - b. 2 Chronicles 9
 3. according to secular history (or legend?) she and King Solomon were equally impressed with each other, and as a result a son was born, Menelik I
 4. Jesus is saying that that about 1000 years earlier a black, Gentile woman did a better job of listening and seeking wisdom than what they're doing
 5. and someone greater and wiser than Solomon was conveniently right there in their midst!

III. The Parable Of The Lamp: Luke 11:33-36

- A. similar to Luke 8:16-18
- B. a lamp is lit to give light: Luke 11:33
 1. no one would hide it
- C. we're to make sure we have real light within ourselves: Luke 11:34-36
 1. most of what we experience is visual
 2. true light is important so we can clearly see the differences between right and wrong
 - a. there is such thing as the concept of absolute right and wrong
 - (i) the world today teaches that everything is "relative", that it doesn't matter what we believe
 - b. "the path of the just is like the shining sun, that shines ever brighter unto the perfect day. The way of the wicked is like darkness; they do not know what makes them stumble." -- Proverbs 4:18-19
 - c. we're to be the light of the world: Matthew 5:14-16
 3. we're to be careful what we allow into our lives and what we fill our lives up with
 - a. "All things are lawful for me, but all things are not helpful." -- 1 Corinthians 6:12
 - b. just because it's legal doesn't make it right
 4. "Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world--the lust of the flesh, the lust of the eyes, and the pride of life--is not of the Father but is of the world." -- 1 John 2:15-16
 5. "Why do you spend money for what is not bread, and your wages for what does not satisfy? Listen carefully to Me, and eat what is good, and let your soul delight itself in abundance." -- Isaiah 55:2

IV. Woes On The Pharisees: Luke 11:37-44

- A. another passage where Jesus is very vocal against the Pharisees is Matthew 23:1-36
- B. a passage where Jesus compares their man-made religious traditions to the genuine Commandments of God is Matthew 15:1-20 and Mark 7:1-23
- C. a Pharisee invites Jesus over for dinner: Luke 11:37
- D. the Pharisee was surprised that Jesus did not perform a ceremonial washing: Luke 11:38
 1. this was a purely man-made ritual
 2. this had absolutely no spiritual value

- E. Jesus points out that while they're concerned with outward appearances, they've neglected their inward condition: Luke 11:39-41
 - 1. true giving should come from the heart: Luke 11:41
 - a. a better translation may be "give alms from what is within you"
- F. woe #1: Luke 11:42
 - 1. they were so concerned about following rituals involving little garden plants that they neglected justice and the love of God
 - 2. How can we apply this to what we see happening today?!
- G. woe #2: Luke 11:43
 - 1. they loved to be the center of attention
 - 2. they were proud, lovers of themselves
 - 3. How can we apply this to what we see happening today?!
- H. woe #3: Luke 11:44
 - 1. coming into contact with a tomb caused a person to be ceremonially unclean: Numbers 19:16
 - a. because of this, during the special feasts and festivals they would paint or whitewash the tombs so visitors would know what to avoid
 - 2. the Pharisees feared contamination, but Jesus pointed out that they were contaminating the nation!
 - a. even if they don't know it, they're still guilty of leading people astray
 - b. "Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which indeed appear beautiful outwardly, but inside are full of dead men's bones and all uncleanness. Even so you also outwardly appear righteous to men, but inside you are full of hypocrisy and lawlessness." -- Matthew 23:27-28
 - 3. How can we apply this to what we see happening today?!
- V. Woes On The Lawyers: Luke 11:45-54
 - A. the word for "lawyers" refer to the teachers of the Law
 - B. hearing what Jesus said to the Pharisees made the lawyers uncomfortable: Luke 11:45
 - 1. it resembled them, too!
 - C. woe #1: Luke 11:46
 - 1. they put unnecessary burdens onto people
 - a. they weren't willing to bear those burdens themselves
 - 2. Jesus said that His burden was light: Matthew 11:28-30
 - 3. "why do you test God by putting a yoke on the neck of the disciples which neither our fathers nor we had strength to bear?" -- Acts 15:10
 - 4. "For it seemed good to the Holy Spirit and to us to put not one greater burden on you than these necessary things..." -- Acts 15:28
 - D. woe #2: Luke 11:47-51
 - 1. they're guilty of killing and persecuting the prophets that God sent them
 - 2. they think they're honoring the prophets by having statues to them, but they've approved of their fathers' actions against them
 - 3. they're no different than their fathers
 - 4. judgment will come upon that very generation: Luke 11:51
 - a. God's mercy does not last forever
 - E. woe #3: Luke 11:52
 - 1. they don't know the truth, and they were preventing other people from learning the truth
 - 2. all their man-made rituals and rules caused them to stray from the simple truths of Scripture
 - F. their response was hostile, defensive, and retaliatory: Luke 11:53-54
 - 1. they tried to catch Jesus saying something wrong
 - 2. "catch" = to hunt (an animal); to go hunting
 - a. this is the only time this word is used in the New Testament

Lesson 17: Luke 12:1-34

- I. Jesus Warns About Hypocrisy: Luke 12:1-12
 - A. they're to beware of the doctrine of the religious leaders: Luke 12:1
 - 1. leaven speaks of pollution and corruption
 - a. leaven is an idiom of sin
 - b. 1 Corinthians 5:6-8
 - B. Jesus calls the religious leaders hypocrites
 - 1. this isn't the first time, and it won't be the last!
 - a. Matthew 23:1-36
 - b. Luke 11:44; 12:56
 - 2. "hypocrite" = the acting of a stage player
 - a. hypocrisy is pretending we're someone we're not
 - b. once we start to "pretend," the worse it gets
 - C. the truth is going to come out: Luke 12:2-3
 - 1. God sees and knows everything
 - 2. Luke 8:17
 - 3. "For God will bring every work into judgment, including every secret thing, whether good, or evil." -- Ecclesiastes 12:14
 - 4. "For there is nothing covered that will not be revealed, and hidden that will not be known" -- Matthew 10:26
 - 5. "...God will judge the secrets of men..." -- Romans 2:16
 - 6. "...the Lord... will both bring to light the hidden things of darkness and reveal the counsels of the hearts..." -- 1 Corinthians 4:5
 - 7. "For we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad." -- 2 Corinthians 5:10
 - D. we need to fear God, not man: Luke 12:4-7
 - 1. we should fear God: Luke 12:4-5
 - a. because man can only kill the body, but God can send a person to hell
 - b. we need not concern ourselves with what man says or does
 - c. these verses also teach that nothing we can do can reach a dead person
 - 2. the knowledge of God comes from the study of His word
 - 3. the fear of God comes from one's devotional life: prayer, meditation
 - 4. the reason for hypocrisy is the fear of man
 - a. we're more concerned what people think about us, than what God thinks about us
 - b. "The fear of man brings a snare, but whoever trusts in the LORD shall be safe." -- Proverbs 29:25
 - 5. we are much more valuable than animals: Luke 12:6-7
 - a. "...Of how much more value are you than the birds?" -- Luke 12:24
 - E. the confession of Jesus, or the denial of Jesus: Luke 12:8-9
 - 1. confession is more than just something vocal: confession is also done by an obedient life
 - 2. a disobedient life is a demonstration of an ungodly, unredeemed life
 - F. blasphemy of the Holy Spirit: Luke 12:10
 - 1. blasphemy = slander, detraction, speech injurious to another's good name; to hurt, or blast the reputation
 - 2. Saul spoke against (blasphemed) Jesus out of ignorance and unbelief: 1 Timothy 1:13
 - a. "...but I obtained mercy"
 - 3. Jesus' own brothers didn't believe in Him: John 7:5
 - a. but they later came to faith: Acts 1:14
 - 4. it was by the power of the Holy Spirit that Jesus did his miracles: Matthew 12:28
 - a. but they had attributed the works of the Holy Spirit to Satan: Luke 11:15
 - b. "...they said, 'He has an unclean spirit.' " -- Mark 3:30
 - c. this sin was inexcusable
 - 5. the Holy Spirit calls us and convicts us of sins
 - a. "The Spirit Himself bears witness with our spirit that we are children of God" -- Romans 8:16
 - b. Acts 13:2
 - c. John 15:26; 16:14-15

- d. Romans 1:1, 7
- e. Ephesians 4:4
- f. 1 Peter 1:15; 2:9
- g. "Of how much worse punishment, do you suppose, will he be thought worthy who has... insulted the Spirit of grace?" -- Hebrews 10:29
- 6. a person cannot accept the gift of salvation and the forgiveness of sins if they deny and reject the calling of the Holy Spirit
- 7. if a person, nation, or church constantly rejects the Holy Spirit's calling, He will eventually leave them alone
- 8. if anyone is worried about whether they've ever committed this sin, they haven't!
- 9. since the Holy Spirit is living within a Christian, they can't commit this sin!
- 10. it's been suggested that this sin is only regarding the nation of Israel
- G. the Holy Spirit will lead their teaching in certain situations: Luke 12:11-12
 - 1. this can also apply to us to a certain extent
 - 2. don't let this mislead us into not doing our homework, studying, and preparing
 - 3. the Holy Spirit will teach us things, give us prophecies
 - 4. some examples of this might be Peter (Acts 4:8-14; 5:29-33) and Stephen (Acts 7)
 - 5. "But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you." -- John 14:26
 - a. God cannot remind us of things we haven't heard or learned
 - b. we must constantly allow ourselves to hear His Word and be taught
 - 6. Jesus told them earlier not to fear what man can do to them: Luke 12:4
- II. Jesus Warns About Materialism: Luke 12:13-21
 - A. someone wanted Jesus to help with a legal dispute between them and their brother: Luke 12:13
 - 1. Jesus was a Rabbi, and Rabbis were to help with legal issues
 - B. Jesus didn't want to get involved: Luke 12:14
 - C. but He identified their problem as being covetousness: Luke 12:15a
 - 1. covetousness = greedy desire to have more
 - 2. this particular Greek word can also hint at fraud and extortion
 - 3. "By *covetousness* they will exploit you with deceptive words..." -- 2 Peter 2:3
 - a. "...make merchandise of you..." (KJV)
 - 4. covetousness is idolatry: Ephesians 5:5; Colossians 3:5
 - 5. "For the love of money is a root of all kinds of evils..." -- 1 Timothy 6:10
 - 6. "Now godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and clothing, with these we shall be content." -- 1 Timothy 6:6-8
 - 7. "He who loves silver will not be satisfied with silver; nor he who loves abundance, with increase... As he came from his mother's womb, naked shall he return... he shall take nothing from his labor... Just exactly as he came, so shall he go..." -- Ecclesiastes 5:10-16
 - D. the real parts of our lives do not consist of the material things we possess: Luke 12:15b
 - 1. earthly treasures are not to be our priority: Matthew 6:19-20
 - 2. Solomon taught us the futility of making wealth a priority in our lives: Ecclesiastes 5:10-6:12
 - 3. nothing wrong with being wealthy or making money; what's important is who it is for and why
 - 4. earthly treasures are temporary; heavenly treasures are permanent
 - 5. we're to have our goals set on heavenly treasures
 - a. the shrewd, but dishonest steward of Luke 16:1-9 provided for his future
 - b. we're to be using our God-given talents and opportunities to provide for our future in heaven
 - 6. James 5:1-6
 - E. the parable of the rich fool: Luke 12:16-21
 - 1. the good success of a farmer caused him to concentrate on his wealth: Luke 12:16-18
 - 2. he became very complacent: Luke 12:19
 - a. wealth and comfort can give us a false sense of security
 - 3. he did not realize that he will die and meet God that night: Luke 12:20a
 - a. we do not know when we will die
 - b. earthly treasures will be worthless
 - 4. what he left behind will go to someone else: Luke 12:20b

5. anyone storing up earthly treasures instead of heavenly treasures is also a fool: Luke 12:21
6. the tragedy of the farmer is not what he left behind, but what he now faces in eternity

III. Seek The Kingdom Of God: Luke 12:22-34

- A. "therefore...": Luke 12:22
 1. links it to the previous discussion
 2. assumes we're serving the Lord and not looking for praise by men
 3. assumes we're not being distracted with the chasing of earthly wealth
 4. assumes we're working to earn rewards in heaven
 5. assumes we have the good light in us
 6. assumes we're being careful about what we're letting into our lives
 7. assumes we're not double-minded, that we've made the decision to wholeheartedly follow the Lord
- B. "do not worry...": Luke 12:22
 1. we are not to be anxious or worry about food and clothing
 2. He is saying, "Don't worry about the simple necessities of life."
 3. "take no thought" (KJV) is not the best translation
 - a. may have misled many
 - b. we're not to lazily sit back and expect God to provide for us
 - (i) that was a problem in Thessalonica: 1 Thessalonians 4:11-12; 2 Thessalonians 3:10-12
 - c. this Greek word really refers to worry and anxiety
 - d. a related word is used in 1 Peter 5:7, "casting all your care (anxiety) upon Him, for He cares for you."
- C. life does not consist of just food and clothing: Luke 12:23
- D. the example of birds: Luke 12:24
 1. birds aren't idle: they're always active, searching for food, building a nest, raising babies
 - a. we're not to be idle, either
 2. we're still to plan and work to make a living
 - a. God will bless us but we're still to be obedient
 - b. the example of planning to build a tower: Luke 14:28-30
 - c. the example of planning before going to war: Luke 14:31-32
 - d. we're to plan, be frugal, be responsible, use our talents
 3. issue is that we're not to be anxious or worrisome
- E. worry is useless: Luke 12:25-26
 1. it accomplishes nothing
 2. it's been suggested that this could possibly refer to the lengthening of one's life
- F. the example of flowers: Luke 12:27-28
 1. don't be anxious about clothing
 - a. what we wear is not very important
 - b. and we shouldn't care what other people are wearing
 - c. the idea of fashion should not be a priority in our lives
 2. today we may have anxiety about what kind of car we drive, or what kind of house we live in
 - a. and we shouldn't care what other people are driving or what they're living in
 3. again, this is addressing our attitudes and questioning our priorities
 4. the quality of our earthly possessions is not important and should not be a priority in our lives
 5. a lack of faith results in worry: Luke 12:28
- G. we should not worry about our everyday necessities: Luke 12:29-30
 1. Jesus really gets their attention by suggesting that they're behaving like the Gentiles: Luke 12:30a
 - a. Gentiles were hated by the Jews
 - b. "seek" = to enquire for, seek for, search for, seek diligently; to wish for, crave; to demand, clamour for
 - (i) might hint at covetousness
 2. unbelievers are constantly worried about and seeking material possessions
 3. we're not to be like the world
- H. God is the ultimate provider: Luke 12:30b
 1. He already knows our needs before we do: Matthew 6:8
 2. therefore we don't need to worry

- I. "But seek the kingdom of God...": Luke 12:31
 - 1. "...and His righteousness..." -- Matthew 6:33
 - 2. an issue of priorities
 - 3. "seek" = to seek in order to find; to seek [in order to find out] by thinking, meditating, reasoning, to enquire into; to seek after, seek for, aim at, strive after
 - a. a gentler word than what was used to describe the Gentiles in Luke 12:30
 - 4. our concerns should not be about being wealthy or getting wealthy
 - a. it should be about what kind of treasures, where we collect them, for whom, and why
 - b. the kingdom of God may not include our stuff
 - 5. our righteousness isn't good enough, so we need someone else's
 - a. "be perfect, just as your Father in heaven is perfect" -- Matthew 5:48
 - b. Deuteronomy 18:13
 - c. "but as He who called you is holy, you also be holy in all your conduct, because it is written, 'Be holy, for I am holy.' " -- 1 Peter 1:15-16 (Leviticus 19:2)
 - d. "not by works of righteousness which we have done, but according to His mercy He saved us" -- Titus 3:5
 - e. "But we are all like an unclean thing, and all our righteousnesses are like filthy rags; we all fade as a leaf, and our iniquities, like the wind, have taken us away." -- Isaiah 64:6
 - 6. applies to our choice in elected officials
 - a. "Unless the LORD guards the city, the watchman stays awake in vain." -- Psalm 127:1b
- J. God is delighted to provide for us: Luke 12:32
 - 1. He is even preparing a kingdom for us!
 - 2. Luke 11:11-13
- K. we are to prepare eternal riches for ourselves: Luke 12:33-34
 - 1. since we can't take it with us, we are to send it on ahead
 - 2. our heart is with our treasure: Luke 12:34
 - a. what do we have our hearts set on?!
 - b. where and what is our treasure?!
 - c. we become like the gods we worship: Psalm 115:8; 135:18

IV. Thoughts About Wealth

- A. Wealth...
 - 1. can lead to selfishness
 - a. the story of the rich man and Lazarus: Luke 16:19-31
 - 2. can be a spiritual handicap
 - a. "Then Jesus said to His disciples, 'Assuredly, I say to you that it is hard for a rich man to enter the kingdom of heaven...' " -- Matthew 19:23-24 (Mark 10:23-25)
 - b. from the parable of the Sower: "...the deceit of riches... choke the Word...": Mark 4:18-19; Matthew 13:22; Luke 8:14
 - 3. can cause our focus to be on the world
 - a. the parable of the Rich Fool: Luke 12:16-21
 - 4. can be a distraction
 - a. Deuteronomy 8:11-20
 - b. "But those who desire to be rich fall into temptation and a snare, and into many foolish and harmful lusts which drown men in destruction and perdition. For the love of money is a root of all kinds of evil, for which some have strayed from the faith in their greediness, and pierced themselves through with many sorrows." -- 1 Timothy 6:9-10
 - 5. can lead to covetousness, and covetousness is idolatry
 - a. Ephesians 5:5
 - b. Colossians 3:5
 - 6. is left behind: Ecclesiastes 2:18-23
 - a. Solomon will have to leave all his wealth behind: Ecclesiastes 2:18-19
 - (i) working all your life and having to leave it behind is one thing, but leaving it to someone who may not honor it, be faithful with it, or to someone who might even waste it is even worse
 - b. Solomon's joy turned to bitterness: Ecclesiastes 2:20
 - (i) he previously enjoyed his labor: Ecclesiastes 2:10
 - (ii) thinking of leaving it behind to someone who isn't as wise turned his joy into despair

- c. it's frustrating to leave it to someone who hasn't worked for it: Ecclesiastes 2:21
 - (i) he calls this an "evil"
 - (ii) "2nd generation money" is often wasted
 - d. things done "under the sun" have no lasting value: Ecclesiastes 2:22
 - e. concentrating on material things and worrying about money can rob the joy of it and keep you awake at night: Ecclesiastes 2:23
- B. don't be greedy or concentrate on being rich; don't sacrifice yourself for worldly goods
 - 1. "So are the ways of everyone who is greedy for gain; it takes away the life of its owners." -- Proverbs 1:19
 - 2. "Do not overwork to be rich." -- Proverbs 23:4
 - 3. "A faithful man will abound with blessings, but he who hastens to be rich will not go unpunished." -- Proverbs 28:20
 - 4. "There is a severe evil which I have seen under the sun: riches kept for their owner to his hurt. But those riches perish through misfortune..." -- Ecclesiastes 5:13-14
 - 5. "A good name is to be chosen rather than great riches, loving favor rather than silver and gold." -- Proverbs 22:1
- C. we're to be generous
 - 1. "He who has pity on the poor lends to the LORD, and He will pay back what he has given." -- Proverbs 19:17
 - 2. "He who has a generous eye will be blessed, for he gives of his bread to the poor." -- Proverbs 22:9
- D. realize what really counts
 - 1. "Do not labor for the food that perishes, but for that food which endures to everlasting life, which the Son of Man will give you." -- John 6:27
 - 2. "And He said to them, 'Take heed and beware of covetousness, for one's life does not consist in the abundance of the things he possesses.' " -- Luke 12:15
- E. be content
 - 1. "Now godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and clothing, with these we shall be content." -- 1 Timothy 6:6-8
 - 2. "Let your conduct be without covetousness; be content with such things as you have. For He Himself has said, 'I will never leave you nor forsake you.' " -- Hebrews 13:5
 - 3. much of our anxiety comes from having and wanting more stuff

Lesson 18: Luke 12:35-59

- I. Parable Of The Expectant Servant: Luke 12:35-40
 - A. we're to expect Jesus' return imminently, at any time
 - 1. Mark 13:32-37
 - 2. Matthew 24:43-44
 - 3. the Parable of the Ten Virgins: Matthew 25:1-13
 - a. some people are prepared and ready to go, and the Lord will take them
 - b. some people are not prepared, not ready, not paying attention, and will be left behind
 - B. we're to be prepared and ready: Luke 12:35
 - 1. "waist be girded... lamps burning" means to be ready for travel
 - C. we're to expect our Master: Luke 12:36
 - 1. "wait" = expect; look for; admit, accept, receive
 - a. "*looking* for the blessed hope and glorious appearing of our great God and Savior Jesus Christ" -- Titus 2:13
 - 2. we're to be vigilant and expect His return
 - 3. we're to be ready and prepared to immediately receive Him
 - D. those who are found watching will be blessed: Luke 12:37
 - 1. "watching" = to keep awake; keep watch; be vigilant; pay attention
 - a. "*Watch*, stand fast in the faith, be brave, be strong." -- 1 Corinthians 16:13
 - b. "Continue earnestly in prayer, being *vigilant* in it with thanksgiving" -- Colossians 4:2
 - c. "Therefore let us not sleep, as others do, but let us *watch* and be sober." -- 1 Thessalonians 5:6
 - d. "Be sober, be *vigilant*; because your adversary the devil walks about like a roaring lion, seeking whom he may devour." -- 1 Peter 5:8
 - e. "Therefore *watch*, and remember that for three years I did not cease to warn everyone night and day with tears." -- Acts 20:31
 - f. "Be *watchful*, and strengthen the things which remain, that are ready to die... hold fast and repent. Therefore if you will not *watch*, I will come upon you as a thief, and you will not know what hour I will come upon you." -- Revelation 3:2-3
 - g. "Behold, I am coming as a thief. Blessed is he who *watches*..." -- Revelation 16:15
 - h. "the end of all things is at hand; therefore be serious and watchful in your prayers" -- 1 Peter 4:7
 - (i) "watchful" = to be sober, of sound mind; sensible; circumspect; collected in spirit
 - (ii) we're to treat our prayer life very seriously
 - 2. the Master will serve the watchful servants: Luke 12:37b
 - a. Jesus washed His disciples' feet: John 13:4-5
 - E. we're to be ready and prepared no matter what: Luke 12:38
 - 1. 2nd watch = 9 PM to midnight
 - 2. 3rd watch = midnight to 3 AM
 - 3. we will be blessed if we're ready even if it's inconvenient
 - F. an example of not being watchful: Luke 12:39
 - 1. the "master of the house" might be referring to Satan
 - a. today, Satan is the "god of this world" (2 Corinthians 4:4) and the "prince and power of the air" (Ephesians 2:2)
 - b. even Satan doesn't know when all this will be happening
 - 2. the "thief" might be referring to Jesus
 - a. Jesus is coming as a "thief in the night"
 - (i) 1 Thessalonians 5:2-3
 - (ii) 2 Peter 3:10
 - (iii) Revelation 3:3; 16:15
 - b. Jesus of coming as a "thief in the night" to those of the night
 - (i) 1 Thessalonians 5:4-9
 - (ii) Christians are of the light, not of the night

- G. we're to expect Jesus' return imminently, at any time, with no warning: Luke 12:40
 - 1. further indicates that the Church will be removed before the judgment upon the world
 - a. if the Church will be removed sometime during or after the 7-year Tribulation period then there are some very specific signs that the Church could be looking for and expecting
 - (i) Jesus' return would be delayed
 - (ii) we could then say, "Sad day, sad day: Jesus can't come back today!"
 - 2. only the "pre-tribulation" (Jesus removes the Church before judgment) viewpoint involves imminence
 - 3. only God knows the exact number that will make the Church complete
 - a. "...blindness in part has happened to Israel, until the fullness of the Gentiles has come in" -- Romans 11:25
- II. The Parable Of The Two Stewards: Luke 12:41-48
 - A. we're to be ready because He may come sooner than anticipated
 - B. Peter interrupts Jesus: Luke 12:41
 - 1. Peter was rather impulsive
 - C. Jesus answers Peter with a parable to compare those who are faithful and those who are not
 - D. "steward" = manager or overseer; a fiscal agent; the manager of a household or of household affairs
 - 1. "...it is required in *stewards* that one be found faithful." -- 1 Corinthians 4:1-2
 - E. one steward is ready and is acting like it: Luke 12:42-46
 - 1. he's a faithful and wise steward: Luke 12:42
 - 2. "...whom his master will make...": Luke 12:42
 - (i) the Lord wants to work in our lives
 - (ii) are we called? is the work we're doing what the Lord has called us to be doing?
 - 3. "...ruler over his household...": Luke 12:42
 - a. is our attention to others? are we faithful to others?
 - b. are we being good examples to others? are we being good leaders?
 - (i) we are all examples; are we being good examples or bad examples?
 - 4. "...to give them...": Luke 12:42
 - a. are we acting like servants?
 - 5. "...their portion of food...": Luke 12:42
 - a. are we feeding others?
 - 6. "...in due season": Luke 12:42
 - a. are we doing things when we're called to do them?
 - b. are we wasting time?
 - c. are we available to be used?!
 - 7. "Blessed is that servant whom his master will find so doing when he comes.": Luke 12:43
 - a. are we persistent and steadfast?
 - 8. "Truly, I say to you that he will make him ruler over all that he has.": Luke 12:44
 - a. the faithful will be rewarded
 - b. if we're not being faithful with what He gives us here on the earth, how can He trust us to take care of things in His kingdom?
 - F. the other servant isn't expecting that his master will return anytime soon: Luke 12:45-46
 - 1. he isn't committed to be working for his master
 - 2. he's assuming that his master won't be returning too soon: Luke 12:45
 - a. does this tell us that we must be careful never to say that the Lord can't come back today?
 - 3. because of his sense of a lack of accountability, he behaves inappropriately: Luke 12:45
 - a. if a believer does not believe that his Master will come anytime soon, his life will deteriorate
 - 4. he will be punished: Luke 12:46
 - a. this unfaithful servant will be surprised by his Master's return
 - (i) he's surprised because he wasn't watching or making himself prepared
 - b. his reward will be with the unbelievers
 - (i) "But the cowardly, *unbelieving*, abominable, murderers, sexually immoral, sorcerers, idolaters, and all liars shall have their part in the lake which burns with fire and brimstone, which is the second death." -- Revelation 21:8
 - c. "...appoint him his portion with the hypocrites. There shall be weeping and gnashing of teeth." -- Matthew 24:51
 - (i) he's a "hypocrite" because he claimed to be a servant but didn't respect his absent master

- G. accountability: Luke 12:47-48
 - 1. those who know what they should do, but don't do it, will be punished more: Luke 12:47
 - 2. those who don't know what to do, will be punished less: Luke 12:48a
 - a. "...they are without excuse..." -- Romans 1:18-20; 2:12-16
 - (i) ignorance is no excuse: God's Law is written in our hearts
 - 3. there are degrees of punishment
 - a. God is just, but fair
 - 4. to those who much has been given, much will be required from them: Luke 12:48b
 - a. what do we do with the blessings God gives us?
 - 5. "My brethren, let not many of you become teachers, knowing that we shall receive a stricter judgment." -- James 3:1
- III. Cost Of Following Jesus: Luke 12:49-53
 - A. Jesus has come to bring fire onto the earth: Luke 12:49a
 - 1. fire is an idiom of judgment
 - a. Malachi 3:2-3; 4:1
 - b. Matthew 3:10-12
 - 2. judgment is given to Jesus: John 5:22, 27
 - 3. "fire" does not refer to the Holy Spirit
 - a. some feel they're connected because of Matthew 3:11 and Acts 2:3
 - b. but the connection is definitely not made in Acts 1:5; 11:16
 - B. Jesus wishes that the work of redemption was already complete: Luke 12:49b
 - C. Jesus was sent into the world with a very specific mission: Luke 12:50a
 - 1. Matthew 20:22
 - 2. Mark 10:38
 - D. Jesus wishes that the mission was already finished: Luke 12:50b
 - 1. "baptism" = to be fully wet; to be immersed; to be overwhelmed
 - a. Jesus was immersed in His work and mission
 - 2. "distressed" = to hold together; figuratively to compel, preoccupy, closely occupied with a business
 - a. "For the love of Christ *compels* us..." -- 2 Corinthians 5:14
 - b. "...Paul was *compelled* by the Spirit, and testified to the Jews that Jesus is the Christ." -- Acts 18:5
 - c. Jesus was compelled to finish His work and mission
 - (i) He was preoccupied with one, and only one mission
 - E. the Gospel will be very divisive: Luke 12:51-53
 - 1. Jesus said He's bringing a sword: Matthew 10:34-39
 - 2. a person's reaction to the Word of God can be very hostile
 - 3. the Word of God will split families apart
 - 4. the Gospel of Jesus Christ is very politically incorrect in the world's eyes
 - 5. "If you were of the world, the world would love its own. Yet because you are not of the world, but I chose you out of the world, therefore the world hates you." -- John 15:19
- IV. They Should Recognize The Signs Of The Times: Luke 12:54-59
 - A. they can predict the weather: Luke 12:54-55
 - 1. if we knew a storm was coming, we would prepare for it
 - B. they should have recognized what was going on in front of them: Luke 12:56
 - 1. they can't tell what time it is on God's clock
 - 2. they should have understood Daniel 9:24-27
 - 3. they should have recognized Jesus as the Messiah from everything He said and did
 - 4. "If you had known, even you, especially in this your day, the things that make for your peace! ...you did not know the time of your visitation." -- Luke 19:41-44
 - C. they cannot even judge what is right and just between themselves: Luke 12:57
 - D. in the earthly realm it makes sense to be reconciled with an opponent: Luke 12:58-59
 - 1. how much more important it is to be reconciled when the opponent is God
 - 2. all will be held accountable
 - E. "Behold, now is the accepted time; behold, now is the day of salvation." -- 2 Corinthians 6:2

Lesson 19: Luke 13

- I. Calamity Can Come On Anyone: Luke 13:1-5
 - A. it's common to think that material wealth, physical safety, or other blessings are a sign of God's favor
 - B. it's common to think that troubles and hardship is always a result of sin
 - C. it's also common to think that sin should be punished immediately... for others!
 - D. Jesus discusses 2 examples of calamity
 - E. Pilate killed some Galileans: Luke 13:1-3
 - 1. Pilate did not get along with the Jews
 - 2. Pilate killed some Galileans, apparently during one of their sacrifices: Luke 13:1
 - 3. Jesus challenges them to think as to whether their deaths indicated that they were worse sinners than those that weren't killed: Luke 13:2
 - 4. Jesus says that they weren't: Luke 13:3a
 - a. what happened to them had nothing to do with their sin
 - 5. Jesus warns everyone to pay attention to themselves, that they repent: Luke 13:3b
 - a. otherwise they'll perish, too
 - F. a tower falls and kills 18 people: Luke 13:4-5
 - 1. Jesus challenges them to think as to whether the 18 killed by a falling tower was due to the degree of their sin: Luke 13:4
 - 2. Jesus said that the degree of their sin had nothing to do with it: Luke 13:5a
 - 3. Jesus warns everyone to pay attention to themselves, that they repent: Luke 13:5b
 - a. otherwise they'll perish, too
- II. Parable Of The Fig Tree: Luke 13:6-9
 - A. the fig tree is often thought to be an idiom of the nation of Israel
 - 1. some say that it more specifically refers to Judah
 - 2. Jeremiah 8:13; 24; 29:17
 - 3. Hosea 9:10
 - 4. Joel 1:7, 12
 - 5. Nahum 3:12
 - 6. Matthew 24:32-33
 - a. a parable of a fig tree in a famous prophetic passage
 - 7. Luke 13:6-9
 - 8. parable of the vineyard: Isaiah 5:1-7
 - a. "For the vineyard of Lord of Hosts is the house of Israel, and the men of Judah His pleasant plant"
-- Isaiah 5:7
 - B. there is a fig tree planted in a vineyard: Luke 13:6
 - 1. the owner is expecting fruit, but there hasn't been any
 - C. fruit has been expected for 3 years: Luke 13:7
 - 1. it was proposed that it be cut down
 - 2. a person was not allowed to eat the fruit from a newly planted tree for the first three years, and the fruit of the fourth year belonged to the Lord: Leviticus 19:23-25
 - a. this means that this farmer had waited seven years
 - b. so no wonder he wanted to cut it down!
 - D. the keeper tells the owner that he would like to tend it more and see how well it does: Luke 13:8-9
 - E. Jesus' ministry was 3 years
 - 1. He had been looking for fruit from the nation of Israel for all that time
 - F. God is very gracious and merciful
- III. Jesus Heals A Crippled Woman: Luke 13:10-17
 - A. Jesus was teaching in a synagogue on a Sabbath: Luke 13:10
 - B. a woman crippled for 18 years was there: Luke 13:11
 - 1. it was a "spirit of infirmity"
 - 2. she couldn't stand up straight
 - C. Jesus healed her: Luke 13:12-13
 - 1. she glorified God because of it
 - D. the ruler of the synagogue was upset because Jesus healed her on the Sabbath: Luke 13:14

- E. Jesus called them hypocrites because they take care of their animals on the Sabbath: Luke 13:15
 - F. they should be happy that her bondage from Satan was loosed: Luke 13:16
 - 1. they wouldn't treat an animal like that!
 - 2. Jesus attributed her crippling to be from Satan
 - G. Jesus' adversaries were put to shame: Luke 13:17
 - 1. God was glorified from this
- IV. Parable Of The Mustard Seed: Luke 13:18-19
- A. Jesus wanted to describe the Kingdom of God: Luke 13:18
 - B. a man planted some mustard seeds: Luke 13:19
 - 1. but it grew to be a tree
 - 2. birds nested in its branches
 - C. "mustard" = "sinapi"
 - 1. "sinapis" is a common bush that grows as high as 4 feet
 - 2. there are some cultivated or hybrid varieties of mustard that can grow much taller and become small trees
 - D. Jesus used birds in 2 of His parables
 - 1. the Parable of the 4 Soils
 - a. Matthew 13:1-23
 - b. Mark 4:1-20
 - c. Luke 8:4-15
 - 2. the Parable of the Mustard Seed
 - a. Matthew 13:31-32
 - b. Mark 4:30-32
 - c. Luke 13:18-19
 - E. use the same idiom regarding the birds as used in the Parable of the 4 Soils and apply it here
 - 1. the birds represent Satan and/or his ministers
 - 2. Matthew 13:4, 19
 - 3. Mark 4:4, 14
 - 4. Luke 8:5, 12
 - F. we also see elsewhere that when birds are referred to in a general way they're often used to represent something evil
 - 1. "As a cage is full of birds, so their houses are full of deceit." -- Jeremiah 5:27
 - 2. "Babylon... has become a dwelling-place of demons, and a prison of every foul spirit, and a cage for every unclean and hated bird!" -- Revelation 18:2
 - 3. Ezekiel 31:6
 - G. when specific birds are referred to they can represent something for a specific purpose
 - 1. sparrows
 - 2. doves
 - 3. eagles
 - H. Satan cultivates the mustard plant so it becomes perverted, a hybrid such that it has branches
 - I. Satan and his ministers are very comfortable in its branches and feel safe to roost and live there
 - J. speaks of the perversion of the Church
 - 1. it will be so compromised that it will not be able to identify Satan in their midst
- V. Parable Of The Leaven In Three Measures Of Meal: Luke 13:20-21
- A. Matthew 13:33
 - B. the Jewish and Arab cultures considered "3 measures of meal" to be the "fellowship offering"
 - 1. from what Abraham had Sarah do for their 3 guests: Genesis 18:6
 - C. leaven is an idiom of sin
 - 1. it perverts or alters a substance into something else
 - 2. "Take heed, beware of the leaven of the Pharisees and the leaven of Herod." -- Mark 8:15
 - 3. "...a little leaven leavens the whole lump" -- 1 Corinthians 5:6; Galatians 5:9
 - 4. "Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened." -- 1 Corinthians 5:7

- D. Jesus is saying that the Church will not be perfect, it will be perverted and polluted
 - 1. until He comes back, of course
 - a. then He will separate the true believers from the false believers
 - b. Parable of the Wheat and the Tares: Matthew 13:24-30, 36-43
 - 2. Satan will actively try to contaminate it with false teachings and doctrines
 - a. man-made traditions instead of the Commandments of God: Matthew 15:1-20; Mark 7:1-23
 - b. the Apostle Paul said to the Ephesian elders, "...savage wolves will come in among you... Also from among yourselves men will rise up, speaking perverse things..." -- Acts 20:29-30
 - c. "there will be false teachers among you, who will secretly bring in destructive heresies..." -- 2 Peter 2:1
 - d. "their message will spread like cancer..." -- 2 Timothy 2:17
 - e. "this sort are those who creep into households..." -- 2 Timothy 3:6
 - f. "certain men have crept in unnoticed..." -- Jude 1:4
 - g. "false brethren... came in by stealth..." -- Galatians 2:4
 - h. "...deceitful workers, transforming themselves into apostles..." -- 2 Corinthians 11:13-15
 - i. "Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravenous wolves... Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven..." -- Matthew 7:15-23
 - j. a demon-possessed girl tried to infiltrate Paul and Silas' team in Philippi: Acts 16:16-19

VI. Jesus' Journey Towards Jerusalem: Luke 13:22

- A. it's generally believed that John 9-10 comes before Luke 13:23
- B. Jesus crossed to the east side of the Jordan River: John 10:40-42
- C. Jesus is on the east side of the Jordan River for Luke 13:22-17:10
- D. Jesus is on a very deliberate course to Jerusalem
- E. the plan of salvation and redemption was all fully planned out before the universe began
 - 1. "He chose us in Him before the foundation of the world..." -- Ephesians 1:4
 - 2. "He indeed was foreordained before the foundation of the world, but was manifest in these last times for you" -- 1 Peter 1:20
 - 3. "according to the eternal purpose which He accomplished in Christ Jesus our Lord" -- Ephesians 3:11
 - 4. "[God] has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was given to us in Christ Jesus before time began" -- 2 Timothy 1:9
 - 5. "...eternal life which God, who cannot lie, promised before time began" -- Titus 1:2
 - 6. "...the Lamb slain from the foundation of the world" -- Revelation 13:8
 - 7. Ephesians 3:9
 - 8. Colossians 1:26
 - 9. some teach that Jesus came to start a rebellion or a new religion, but He failed and was crucified

VII. The Narrow Gate: Luke 13:23-30

- A. someone asks Jesus about the number of people that will be saved: Luke 13:23
- B. we are to make sure we're entering through the narrow gate: Luke 13:24a
 - 1. "strive" = struggle, contend with adversaries; compete for a prize
 - a. "*Fight* the good fight of faith, lay hold on eternal life..." -- 1 Timothy 6:12
 - b. "I have *fought* the good fight, I have finished the race, I have kept the faith." -- 2 Timothy 4:7
 - c. "Epaphras... always *laboring* fervently for you in prayers..." -- Colossians 4:12
 - d. this has nothing to do with salvation by works
 - (i) salvation by works is false teaching
 - (ii) salvation is only by the grace of God: Ephesians 2:8-9
 - 2. the narrow gate is the way of God; the wide gate is the way of the world
 - a. "Enter by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it. Because narrow is the gate and difficult is the way which leads to life, and there are few who find it." -- Matthew 7:13-14
 - 3. Satan will throw up many distractions, deceptions, and difficulties to try and herd people to the wide gate
- C. many people will find out when it's too late that they've chosen the wrong gate: Luke 13:24b-27
 - 1. Matthew 7:21-23
 - 2. there will come a time when it's too late: Luke 13:25

3. they thought that just because Jesus was there that it was all they needed: Luke 13:26
 - a. going to church doesn't make anyone a Christian, just as living in a garage doesn't make anyone a car
 - b. they were only "playing church"
 - c. they were a "Christian" by name only
 - d. they thought they were doing the right things
 - e. they did not have a relationship with the Lord
4. those who are not saved are "workers of iniquity": Luke 13:27
- D. those that miss out will suffer greatly: Luke 13:28
 1. there will be eternal consciousness and awareness
 2. the term "weeping and gnashing of teeth" appears to refer to the lake of fire, the final, ultimate, and eternal place of punishment
 - a. the term is found 7 times in the New Testament
 - (i) Matthew 8:12; 13:42, 50; 22:13; 24:51; 25:30
 - (ii) Luke 13:28
- E. salvation is available to the entire world: Luke 13:29-30
 1. the Jews were bad witnesses, not preaching to the Gentiles
 2. the Jews were called first, but they'll get in after the Gentiles
 - a. because they rejected Jesus as their Messiah
 - b. "For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek." -- Romans 1:16
 - (i) the term "Greek" referred to anyone who was not Jewish

VIII. Jesus Is Warned About Herod: Luke 13:31-33

- A. this is Herod Antipas
 1. son of Herod the Great
 2. he murdered John the Baptist: Luke 9:7-9
 3. at one point Herod thought that maybe Jesus was John the Baptist who had risen from the dead
 - a. Mark 6:14
 - b. Luke 9:7
 4. when Jesus is brought before Herod before His crucifixion, Herod was hoping to be entertained by Jesus doing some miracles for him: Luke 23:8
- B. some Pharisees warn Jesus that Herod wants to kill Him: Luke 13:31
- C. Herod cannot affect Jesus' schedule: Luke 13:32-33
 1. Jesus calls Herod a "fox": Luke 13:32
 - a. describes his cunning and cowardice
 2. Jesus will be done in that area in just 3 days: Luke 13:32
 - a. "perfected" = finished, accomplished
 3. Jesus was not afraid of Herod because He was appointed to die in Jerusalem: Luke 13:33

IX. Jesus Mourns Over Jerusalem: Luke 13:34-35

- A. Matthew 23:37-39
- B. Jesus laments over Jerusalem: Luke 13:34
 1. He is deeply troubled that they did not accept Him
 2. prophets were sent to them a number of times, and they killed them too
- C. the purpose, tragedy, and triumph of all history
 1. the purpose of history: "I wanted to gather your children together...": Luke 13:34
 2. the tragedy of history: "...but you were not willing": Luke 13:34
 3. the triumph of history: "you shall not see Me until...": Luke 13:35
- D. their house will be left desolate: Luke 13:35a
 1. probably refers to what will happen in 38 years, when Jerusalem is destroyed and the Jews scattered
- E. when He leaves, they will not see Him again until they accept Him as their Messiah: Luke 13:35b
 1. quotes Psalm 118:26
 2. Israel will eventually come to the saving knowledge of Jesus Christ
 - a. Ezekiel 20:40-44; 36:25-27
 - b. Romans 11:25-29

Lesson 20: Luke 14

- I. Jesus Heals A Man On The Sabbath: Luke 14:1-6
 - A. Jesus is invited to a meal on the Sabbath: Luke 14:1
 - 1. it was the house of a ruler of the Pharisees
 - 2. they were watching Him closely
 - 3. Jesus had severely denounced the Pharisees and experts of the Law in Luke 11:37-54
 - B. a man with the dropsy was there: Luke 14:2
 - 1. dropsy was the general term related to water build-up in certain parts of the body
 - a. it was debilitating and usually incurable
 - b. today it's known as edema or oedema
 - 2. this person was probably deliberately brought there to see if Jesus would heal him on the Sabbath
 - 3. they did not approve of healing on the Sabbath
 - a. it was their man-made law
 - 4. they were trying to entrap Jesus
 - C. Jesus challenges them to think about the significance of healing on the Sabbath: Luke 14:3
 - D. the Pharisees could not answer Jesus: Luke 14:4a
 - 1. if they responded they might have been embarrassed or proven to be a hypocrite
 - E. Jesus healed the man: Luke 14:4b
 - F. Jesus criticizes their lack of care and compassion: Luke 14:5
 - 1. they take care of their animals on the Sabbath
 - 2. people are more important than animals!
 - 3. very similar to Luke 13:10-17
 - G. they were not able to answer Jesus' challenge: Luke 14:6
- II. The Parable Of The Seating Arrangements: Luke 14:7-14
 - A. Jesus noticed how those at the meal vied for the best seats: Luke 14:7
 - 1. the seats closest to the host were considered to be of more value
 - 2. this is still true in today's culture
 - B. Jesus said not to presume upon the best placements for ourselves: Luke 14:8-9
 - 1. we may be embarrassed if we have to give our seat up for someone more deserving
 - 2. we're not to think that we "deserve" anything
 - C. we are to let others promote and praise us: Luke 14:10
 - 1. "Do not exalt yourself in the presence of the king, and do not stand in the place of the great; for it is better that he say to you, 'Come up here,' than that you should be put lower in the presence of the prince" -- Proverbs 25:6-7
 - 2. "Let another man praise you, and not your own mouth; a stranger, and not your own lips." -- Proverbs 27:2
 - 3. "The fear of the LORD is the instruction of wisdom, and before honor is humility." -- Proverbs 15:33
 - 4. "Before destruction the heart of a man is haughty, and before honor is humility." -- Proverbs 18:12
 - 5. "A man's pride will bring him low, but the humble in spirit will retain honor." -- Proverbs 29:23
 - D. those who exalt themselves will be humbled: Luke 14:11
 - 1. "humbled" = to make low, to depress; to humiliate
 - 2. pride was the first sin: Isaiah 14:12-15
 - 3. Jesus will say this again in Luke 18:10-14
 - E. it's better to give to those who can't pay you back: Luke 14:12-14
 - 1. we're to give without expecting to get paid back
 - 2. we should fellowship beyond our immediate family and friends
 - a. this is not teaching us that we should not fellowship with our friends and relatives
 - 3. we're to be very aware of those around us who are less fortunate than we are
 - 4. "The generous soul will be made rich, and he who waters will also be watered himself." -- Proverbs 11:25
 - 5. "He who has pity on the poor lends to the LORD, and He will pay back what he has given." -- Proverbs 19:17
 - 6. Deuteronomy 15:7-14
 - 7. Isaiah 58:7-11

III. The Parable Of The Great Supper: Luke 14:15-24

- A. someone acknowledges that feasting with the Lord will be a wonderful time: Luke 14:15
 - 1. this may have been done out of arrogance or some sort of piety
 - 2. he may have automatically assumed that he was going to be there
- B. this parable will speak of the great number of people who had rejected God's invitation
- C. God prepared everything and sent for those who had been invited: Luke 14:16-17
 - 1. the people had already been invited and had accepted the invitation
 - 2. the servant was now telling them that everything was ready, and time for them to arrive
- D. everyone started making feeble excuses: Luke 14:18-20
 - 1. an "excuse is the skin of a reason stuffed with a lie" -- Billy Sunday
 - 2. they probably expected to get another invitation later
 - 3. this speaks of the prophets telling the Jews that the Messiah was coming
 - a. John the Baptist, the last Old Testament prophet said that the Messiah was there!
 - 4. "excuse" = deprecate, decline, shun, avoid, make excuse, entreat, beg, refuse, reject
 - 5. the excuse of possessions: Luke 14:18
 - a. no one would buy property without seeing it first!
 - (i) and it was nighttime!
 - b. there was no urgency to see it
 - 6. the excuse of business: Luke 14:19
 - a. no one would buy all those oxen without first inspecting and testing them out
 - 7. the excuse of relationships: Luke 14:20
 - a. he could, and should have brought her!
- E. because they refused the invitation the host invited others: Luke 14:21-22
 - 1. the host was angry!
 - a. we don't want God angry at us!
 - 2. those that replaced the original guests were those who were commonly considered less fortunate individuals of society
 - a. speaks of the Jews other than the leadership that rejected Him
 - 3. there was still plenty of room: Luke 14:22
- F. the host wanted even more to join him at the feast: Luke 14:23-24
 - 1. this speaks of the rest of the Gentile nations
 - 2. we see this expanding outreach in Acts 1:8
 - 3. the master told the servant to "compel" others to come to the feast: Luke 14:23
 - a. "compel" = to necessitate, compel, drive to, constrain
 - b. this verse has been grossly misused as an excuse to force people, even with the threat of death to adopt a Christian religion
 - c. it's the servant doing the compelling, not the other guests
 - (i) the servant speaks of the Holy Spirit
 - (ii) it's not our job to force or argue someone into the Kingdom
 - (iii) everyone must respond to the Holy Spirit's calling, urging, and leading
 - d. the master wanted his house full!
 - (i) this is His "goodwill" towards us
 - Luke 2:14b
 - God's heart is that He wishes good on all; God was and is reaching out with Salvation
 - (ii) "The Lord... is longsuffering toward us, not willing that any should perish but that all should come to repentance." -- 2 Peter 3:9
 - 4. there can come a point when it's too late: Luke 14:24
 - a. Luke 13:25
 - b. Isaiah 55:6
 - c. Proverbs 1:24-33
 - d. Numbers 14:22-24
 - e. "they refused to heed, shrugged their shoulders, and stopped their ears so that they could not hear... Therefore it happened... they called out and I would not listen" -- Zechariah 7:11-13
 - f. Romans 1:18-32
 - g. 2 Thessalonians 2:10-12
 - h. "Behold, now is the accepted time; behold, now is the day of salvation." -- 2 Corinthians 6:2

IV. The Cost Of Being A Disciple: Luke 14:25-35

- A. Jesus says that anyone who wants to follow Him must love Him more than anyone else: Luke 14:26
 - 1. God is calling us to a commitment that far exceeds all other relationships
 - 2. He isn't saying that we need to "hate" others, just love them less
 - 3. loyalty to God is more important than loyalty to family
 - 4. "He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me." -- Matthew 10:37
 - 5. He wants people to want Him for more than just "fire insurance"
- B. He wants us to commit all, even our lives: Luke 14:27
 - 1. Jesus said something like this earlier: Luke 9:23b
 - 2. He wants us to give up our right to our own lives
 - 3. someone carrying their cross is devoted to death
 - a. crucifixion victims were often made to carry their crosses
 - b. Jesus wants the same daily, public display of Jesus on our lives in the way we surrender to Him
 - 4. the Apostle Paul said, "I die daily": 1 Corinthians 15:31
 - 5. "He who loves his life will lose it, and he who hates his life in this world will keep it for eternal life." -- John 12:25
 - 6. obedience is the test of devotion: are we devoted enough to be obedient?!
 - 7. "I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." -- Romans 12:1
- C. following Jesus should not be a rash decision: Luke 14:28-30
 - 1. we must carefully consider all it costs: Luke 14:28
 - a. we must be willing to go through with it
 - b. there is no looking back
 - c. Jesus spoke earlier of excuses in Luke 9:57-62
 - (i) "But Jesus said to him, 'No one, having put his hand to the plow, and looking back, is fit for the kingdom of God.' " -- Luke 9:62
 - 2. we must be careful not to fail: Luke 14:29-30
 - a. others will be affected
 - b. it will be embarrassing to Jesus
- D. following Jesus must be treated as if it's warfare: Luke 14:31-32
 - 1. we must be ready and able to meet the enemy
 - 2. "...wage the good warfare" -- 1 Timothy 1:18
 - 3. "Fight the good fight of faith..." -- 1 Timothy 6:12
 - 4. "Put on the whole armor of God..." -- Ephesians 6:11-18
- E. following Jesus must involve total commitment: Luke 14:33
- F. following Jesus must be treated like a very important responsibility to the world: Luke 14:34-35
 - 1. "You are the salt of the earth..." -- Matthew 5:13
 - 2. "Salt is good... Have salt in yourselves, and have peace with one another." -- Mark 9:50
 - 3. salt was very valuable
 - a. are we serving a valuable role in God's Kingdom?!
 - 4. salt is a preservative
 - a. are we a cohesive, edifying force in our spheres of influence?!
 - 5. salt creates thirst
 - a. are we causing others to be thirsty for righteousness?!
 - b. do our lives make Christianity attractive?!
 - 6. salt gives flavor
 - a. are we making God, Jesus, and Christianity delicious to the lost world?!
 - 7. salt is a poison, irritant, corrosive
 - a. are we dragging the name of Jesus through the mud?!
 - (i) 1 Corinthians 6:6
 - b. are people being turned off from Christianity because of our behavior?!
 - c. are we false teachers?! are the churches we go to accurate with the Word of God?!
 - (i) Matthew 5:19; 13:31-33
 - (ii) 2 Peter 2:2
 - 8. "He who has ears to hear, let him hear!" (Luke 14:35b) is a common statement to the Church

Lesson 21: Luke 15

I. Introduction

- A. the subject of the religious leaders' rejection of Jesus and His salvation is continued here, illustrated by 3 parables
 - 1. the perversion of God's original laws and intentions caused them to miss the Messiah and His salvation
 - a. "Then Paul and Barnabas grew bold and said, 'It was necessary that the word of God should be spoken to you first; but since you reject it, and judge yourselves unworthy of everlasting life, behold, we turn to the Gentiles.'" -- Acts 13:46
 - b. "Did not Moses give you the law, yet none of you keeps the law?" -- John 7:19
 - c. "You who make your boast in the law, do you dishonor God through breaking the law? For 'the name of God is blasphemed among the Gentiles because of you...' " -- Romans 2:23-25
 - 2. a previous parable about a Great Supper (Luke 14:15-24) illustrated how some people rejected the Supper because they had some other, worthless things to do, and then how other people were called in to fill the house for the Supper
 - 3. the same thing is happening today in the Church: many are going astray because of their "religion"
- B. these parables are clear illustrations of God's heart
 - 1. "for the Son of Man has come to seek and to save that which was lost." -- Luke 19:10
 - 2. "The Lord is... longsuffering toward us, not willing that any should perish but that all should come to repentance." -- 2 Peter 3:9
- C. the emphasis here will be on how the lost are being searched for, and great rejoicing when they're found
 - 1. in each of these parables it will be "lost... found... rejoice..."

II. Parable Of The Lost Sheep: Luke 15:1-7

- A. sinners approached Jesus to listen to Him: Luke 15:1
 - 1. God's heart of love, grace, and mercy attracts people, not judgment and punishment
- B. the Pharisees criticized Jesus because He associated with sinners: Luke 15:2
 - 1. they've criticized Jesus about this before
 - a. Matthew 9:10-13
 - b. Mark 2:15-17
 - c. Luke 5:29-32
 - (i) "Jesus answered and said to them, 'Those who are well have no need of a physician, but those who are sick. I have not come to call the righteous, but sinners, to repentance.' " -- Luke 5:31-32
 - 2. those religious leaders were blind to the fact that they were among the lost
 - a. "...Assuredly, I say to you that tax collectors and harlots enter the kingdom of God before you." -- Matthew 21:28-32
- C. Jesus is going to use sheep and shepherds in this parable, frequent idioms in Scripture
 - 1. we are often compared to sheep because of their wandering nature
 - a. "All we like sheep have gone astray; we have turned, every one, to his own way; and the LORD has laid on Him the iniquity of us all." -- Isaiah 53:6
 - b. "For you were like sheep going astray, but have now returned to the Shepherd and Overseer of your souls." -- 1 Peter 2:25
 - c. "My people have been lost sheep. Their shepherds have led them astray..." -- Jeremiah 50:6
 - d. "I have gone astray like a lost sheep; seek Your servant, for I do not forget Your commandments." -- Psalm 119:176
 - 2. God and Jesus are often described as Shepherds
 - a. Psalm 23
 - b. Psalm 78:52
 - c. "He will feed His flock like a shepherd; He will gather the lambs with His arm, and carry them in His bosom, and gently lead those who are with young." -- Isaiah 40:11
 - d. Ezekiel 34:11-24
 - e. John 10:1-16
 - (i) "I am the good shepherd. The good shepherd gives His life for the sheep." -- John 10:11
 - (ii) "I am the good shepherd; and I know My sheep, and am known by My own." -- John 10:14
 - f. 1 Peter 2:25; 5:4
 - g. Hebrews 13:20

- D. the shepherd searched for the one lost sheep until he found it: Luke 15:4
 - 1. the shepherd is Jesus
 - a. "for the Son of Man has come to seek and to save that which was lost." -- Luke 19:10
 - b. Jesus is the one doing all the work
 - 2. the one sheep not in the fold corresponds to the sinners with whom Jesus was eating
 - 3. speaks of the thoroughness of the search
 - 4. the 99 are those who did not repent, or thought they didn't need to repent
 - a. what happened to these other 99?!
 - (i) they were left out in the wilderness: Luke 15:4
 - E. there is joy in heaven when someone becomes saved: Luke 15:5-7
 - 1. the idea of repentance is emphasized
 - 2. "There is a generation that is pure in its own eyes, yet is not washed from its filthiness." -- Proverbs 30:12
 - F. God actually searches for lost sinners!
- III. Parable Of The Lost Coin: Luke 15:8-10
- A. the woman that lost a coin searched "carefully" for it: Luke 15:8
 - 1. "coin" = "drachma," a silver coin worth about a day's wages
 - 2. "carefully" = diligently
 - 3. and she searched until she found it
 - a. speaks of the thoroughness of the search
 - B. there is joy in heaven when someone becomes saved: Luke 15:9-10
 - 1. the idea of repentance is emphasized
 - C. God actually searches for lost sinners!
- IV. Parable Of The Lost Son: Luke 15:11-32
- A. a man had 2 sons: Luke 15:11
 - 1. this parable is about 3 people
 - B. the younger son rebelled and wanted his share of the inheritance: Luke 15:12
 - 1. since the firstborn gets 2/3, the younger son would have gotten 1/3 of the estate
 - 2. portions of the business or estate may have had to be liquidated, affecting the father and older son
 - C. the younger son then left home and squandered everything he had: Luke 15:13
 - 1. "prodigal" = wasteful, without restraint, debauchery
 - 2. he involved prostitutes?: Luke 15:30
 - 3. this son willfully chose to leave home and waste his life
 - D. after he wasted all his money life suddenly got much harder: Luke 15:14-16
 - 1. he had to take a job feeding swine: Luke 15:15
 - a. a job that would have been detestable to a Jew
 - 2. the swine ate better than he did: Luke 15:16
 - a. the "pods" probably refer to carob pods
 - b. does this hint at the modern ideas of considering animal rights higher or better than people?!
 - E. the son decided to repent: Luke 15:17-19
 - 1. arriving at such a low point in his life enabled him to think more clearly: Luke 15:17
 - a. he regretted what he had done
 - 2. he was going to do something about it: Luke 15:18-19
 - a. true repentance results in action and commitment
 - (i) "I will arise and go..."
 - b. confession is important
 - (i) "I have sinned..."
 - c. humility is important
 - (i) "I am no longer worthy..."
 - F. the son returned home: Luke 15:20-24
 - 1. the father saw him from a great distance: Luke 15:20
 - a. the father was watching and waiting for his son to return
 - b. the father ran to the son and greeted him!
 - c. he had compassion on him
 - 2. the son confessed that he had sinned: Luke 15:21

3. the father was more interested in rejoicing and celebrating his son's return than in what his son had done in the past: Luke 15:22-24
 - a. joy is emphasized again
 - b. the son did not have to earn the father's forgiveness
 - c. the repentant son is rewarded with a banquet
 - (i) Jesus uses the idiom of a feast or banquet again
 - (ii) may speak of the Marriage Supper of the Lamb that's been prepared for Christians
 - Revelation 19:7-9
 - d. this shows us God's heart: He prefers repentance instead of judgment and punishment
 - (i) God prefers not to bring judgment
 - (ii) He's not standing there in heaven eager to punish us
 - (iii) "The Lord is... longsuffering toward us, not willing that any should perish but that all should come to repentance." -- 2 Peter 3:9
 - (iv) "For I desire mercy and not sacrifice, and the knowledge of God more than burnt offerings." -- Hosea 6:6
 - (v) "So Samuel said: 'Has the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to heed than the fat of rams.'" -- 1 Samuel 15:22
 - (vi) "To do righteousness and justice is more acceptable to the LORD than sacrifice." -- Proverbs 21:3
 - (vii) "Seek the LORD while He may be found, call upon Him while He is near. Let the wicked forsake his way, and the unrighteous man his thoughts; let him return to the LORD, and He will have mercy on him; and to our God, for He will abundantly pardon." -- Isaiah 55:6-7
 - e. God doesn't remember our sin: He takes sin to vague, indeterminate locations
 - (i) "As far as the east is from the west, so far has He removed our transgressions from us." -- Psalm 103:12
 - (ii) "You have cast all my sins behind Your back." -- Isaiah 38:17
 - (iii) "Who is a God like You, pardoning iniquity... He does not retain His anger forever, because He delights in mercy... You will cast all our sins into the depths of the sea." -- Micah 7:18-19
4. the penalty under the Mosaic Law for a rebellious son was death: Deuteronomy 21:18-21
- G. the older son's reaction: Luke 15:25-32
 1. the older son represents the scribes and Pharisees, the religious leaders of that time
 2. he is told that the rejoicing is because his brother has returned: Luke 15:25-27
 3. the older son did not share his father's joy about his brother: Luke 15:28
 - a. the scribes and Pharisees did not accept Jesus' message
 4. the older son claimed to have always followed his father's commandments: Luke 15:29
 - a. this was certainly not true
 - b. he thought he deserved something better
 - c. the scribes and Pharisees would have claimed the same thing
 - d. the older son was basing his relationship with his father on works
 5. he accused his brother of wasting his inheritance on prostitutes: Luke 15:30
 - a. the inheritance came from his father's business
 6. the older son should have wanted to share his father's joy: Acts 15:31-32
 - a. the Jews had the Word of God for millennia
 - b. the Jews should have wanted to share in God's joy
 - c. we should have God's heart as well
 - d. are we guilty of complacency because we've known about God and His Word for so very long?!
 7. the Jews were violently against the Gentiles
 - a. this was from centuries of bigotry and irrational pride
 - b. the early Christians (who were mostly Jewish) had trouble accepting the idea of salvation to the Gentiles: Acts 11:1-28
 - c. a Jewish mob listened to the Apostle Paul just until he said that he was sent by God to the Gentiles: Acts 22:21-23
 - (i) their response was to try and kill Paul
 - d. the Jewish leaders in Rome listened to Paul just until he spoke about salvation to the Gentiles: Acts 28:25-29

Lesson 22: Luke 16

- I. Parable Of The Unjust Steward: Luke 16:1-13
 - A. this is a very strange parable
 - 1. at first glance it appears that Jesus is condoning dishonesty, but of course He isn't
 - 2. we must not take parables too far: they're only to illustrate a point
 - B. Jesus has used the illustration of stewards before
 - 1. "steward" = manager or overseer; a fiscal agent; the manager of a household or of household affairs
 - 2. Parable of the Faithful and Foolish Stewards: Luke 12:41-48
 - 3. we are to be good stewards of what He gives us
 - a. "...it is required in *stewards* that one be found faithful." -- 1 Corinthians 4:1-2
 - b. we are to remember who is the one providing for us
 - (i) Deuteronomy 18:10-20
 - C. a steward got caught squandering his master's money: Luke 16:1
 - D. the master wanted an accounting of his money before the steward was fired: Luke 16:2
 - E. the steward had a plan to befriend his master's debtors: Luke 16:3-7
 - 1. he lowered the debt that everyone owed his master
 - a. this was cheating his master even further
 - 2. this might help this steward get a job after he got fired
 - 3. he was using his present position to provide for his future
 - F. the master commended the steward's shrewdness or prudence: Luke 16:8a
 - 1. was the master just as much of a cheater, that he commended or applauded the cheating steward?
 - G. we are to use the present opportunities to do things for the eternal: Luke 16:9
 - 1. we are to be using our God-given talents, resources, and opportunities to provide for our future in heaven
 - 2. our life is an investment and we are to invest it wisely
 - 3. charitable donations should be chosen such that they reap eternal rewards
 - H. Jesus says that the people of the world are more capable of living in this world than Christians are living a godly life: Luke 16:8b
 - 1. people of this world are more wise and knowledgeable about the things of this world than Christians are about the things of God
 - 2. we should be shrewd and wise (not dishonest) in our everyday lives
 - I. how faithful and trustworthy we are with physical resources is an indication on how we can be trusted with eternal matters: Luke 16:10-12
 - 1. we are to use our wealth, not hoard it or be a slave to it
 - a. also applies to our God-given abilities, talents, position, and opportunities
 - J. we cannot serve two masters -- double-mindedness: Luke 16:13
 - 1. Matthew 6:24
 - 2. we all serve a master, but which one is it?!
 - a. "Do you not know that to whom you present yourselves slaves to obey, you are that one's slaves whom you obey, whether of sin leading to death, or of obedience leading to righteousness?" -- Romans 6:16
 - b. God doesn't want to be the first on a list of ten: He wants to be first on a list of one!
 - 3. "mammon" = treasure, wealth, money, riches, material goods
 - a. of Chaldean origin meaning "confidence"
 - b. might also speak of our self-worth, self-confidence, self-sufficiency
 - 4. we can't trust God and ourselves at the same time
 - 5. we cannot walk in two different directions at the same time
 - 6. "For the love of money is a root of all kinds of evil, for which some have strayed from the faith in their greediness, and pierced themselves through with many sorrows." -- 1 Timothy 6:10
 - 7. "Command those who are rich in this present age not to be haughty, nor to trust in uncertain riches but in the living God, who gives us richly all things to enjoy." -- 1 Timothy 6:17
 - 8. "And Elijah came to all the people, and said, 'How long will you falter between two opinions?' " -- 1 Kings 18:21
 - 9. "...choose for yourselves this day whom you will serve... as for me and my house, we will serve the LORD." -- Joshua 24:14-15

10. "Their heart is divided; now they are held guilty." -- Hosea 10:2
 - a. they were worshiping God and Baal side-by-side
 - (i) are we any better?!
 11. Jesus said, "...let him not turn back. Remember Lot's wife." -- Luke 17:31b-32
 - a. Lot's wife looked back with favorable regard: Genesis 19:26
 - (i) not only was fire and brimstone used in the judgment, but also salt: Deuteronomy 29:23
 - b. "But Jesus said to him, 'No one, having put his hand to the plow, and looking back, is fit for the kingdom of God.'" -- Luke 9:62
 12. "double-minded" -- James 1:8; 4:8
 13. worse than unbelief?
 - a. unbelief can be cured by a miraculous work of God (the Holy Spirit) reaching out
 - b. "fence sitting" or "mug-wumping" avoids the issues and won't allow any kind of correction or guidance
 - c. "I know your works, that you are neither cold nor hot. I could wish you were cold or hot. So then, because you are lukewarm, and neither cold nor hot, I will vomit you out of My mouth." -- Revelation 3:15-16
 14. hypocrisy
 - a. Isaiah 29:13
 - b. Matthew 15:7-9
 - c. Mark 7:6-9
- II. Jesus Warns The Pharisees: Luke 16:14-18
- A. Jesus is warning today's religious leaders!
 - B. Jesus is also warning us
 - C. because the Pharisees were lovers of money they rejected Jesus' message: Luke 16:14
 1. "deride" = to sneer at, to scoff at, turn up the nose at
 - D. they were righteous in their own eyes: Luke 16:15
 1. but God saw the real condition of their hearts
 - a. "But the LORD said to Samuel, 'Do not look at his appearance or at his physical stature, because I have refused him. For the LORD does not see as man sees; for man looks at the outward appearance, but the LORD looks at the heart.'" -- 1 Samuel 16:7
 2. God does not approve of what they considered important: looking righteous in front of people, getting their approval
 - a. "Then the Lord said to him, 'Now you Pharisees make the outside of the cup and dish clean, but your inward part is full of greed and wickedness.'" -- Luke 11:39
 - b. "Therefore, when you do a charitable deed, do not sound a trumpet before you as the hypocrites do in the synagogues and in the streets, that they may have glory from men. Assuredly, I say to you, they have their reward." -- Matthew 6:2
 - c. "And when you pray, you shall not be like the hypocrites. For they love to pray standing in the synagogues and on the corners of the streets, that they may be seen by men. Assuredly, I say to you, they have their reward." -- Matthew 6:5
 - d. "Moreover, when you fast, do not be like the hypocrites, with a sad countenance. For they disfigure their faces that they may appear to men to be fasting. Assuredly, I say to you, they have their reward." -- Matthew 6:16
 - E. John the Baptist closed the Old Testament: Luke 16:16a
 1. Matthew 11:13
 2. John was the end of an era: he was the last Old Testament prophet
 3. Jesus opened the New Testament
 - F. the Kingdom of Heaven presses on, it can't be stopped: Luke 16:16b
 1. "pressing" = to force or press into; to crowd oneself into; to use or apply force; to be seized
 - a. same Greek word is used in the parallel verse, Matthew 11:12: "...the kingdom of heaven suffers *violence*, and the *violent* take it by force."
 - (i) why did the English translators translate it so differently?!
 2. this verse is saying that the Kingdom of God is *pressing* on, and only the *forceful* are *pressing* themselves into it, or are *claiming it for themselves*
 3. this may indicate the zeal with which sinners are becoming saved
 - a. many more sinners are entering the Kingdom of God, and not the religious leaders

- G. everything will be fulfilled: Luke 16:17
 - 1. Matthew 5:18
 - 2. a tittle is the little bend or point which serves to distinguish certain Hebrew letters of similar appearance
 - a. what we would call a serif
 - (i) a serif font versus a sans-serif font
 - 3. nothing in Scripture can fail or be broken
 - 4. every prophecy in Scripture will be fulfilled
- H. Jesus comments about divorce: Luke 16:18
 - 1. the Pharisees did not hold marriage in as high position as they should have
 - a. "The Pharisees also came to Him, testing Him, and saying to Him, 'Is it lawful for a man to divorce his wife for just any reason?' " -- Matthew 19:3
 - (i) the real issue here is divorce "for just any reason"
 - 2. the priests did not respect the marriage covenant: Malachi 2:10-16
 - a. the priests did not condemn their reckless practice of divorce and remarriage
 - b. a key word is "treacherously" or "breaking faith": Malachi 2:10-11, 14-16
 - (i) it is mentioned 5 times in these few verses, so this may be very significant
 - c. the men were divorcing their wives and replacing them with idolatrous and heathen ones
 - (i) marrying foreign wives was an abomination: Malachi 2:11
 - d. those guilty of this still brought offerings to the Lord as if nothing was wrong!: Malachi 2:12
 - e. God rejected their offerings because of this: Malachi 2:13
 - (i) "tears... weeping... crying" is probably from the wives that they divorced in order to marry the foreign wives
 - f. they act as if they don't know why their offerings are rejected: Malachi 2:14-15
 - g. God reminds them that marriage is a covenant: Malachi 2:14
 - (i) Proverbs 2:17
 - (ii) Ezekiel 16:8
 - h. "He hates divorce" -- Malachi 2:16
 - (i) but God allowed it in the case of adultery
 - Deuteronomy 24:1-4
 - Matthew 19:3-12
 - 1 Corinthians 7:10-16

III. The Rich Man And Lazarus: Luke 16:19-31

- A. this may not be a parable
 - 1. this may not be just some illustration, but the account of an actual event
- B. there was a certain rich man that lived in luxury: Luke 16:19
- C. there was a sickly, destitute beggar present at the rich man's gate: Luke 16:20-21
 - 1. his name was Lazarus
 - 2. he may have been crippled
 - 3. he hoped to feed from the rich man's scraps
 - 4. he was clearly within the rich man's sphere of influence
- D. they both died: Luke 16:22-23
 - 1. Lazarus was carried to "Abraham's bosom"
 - 2. the rich man went to the torments of Hades
- E. the rich man begged for Lazarus to be allowed to come and comfort him: Luke 16:24
- F. Abraham said that it was not possible: Luke 16:25-26
 - 1. there is a "great gulf" between locations: Luke 16:26
 - a. literally a "mega-chasm"
- G. the rich man had concern for his family that they don't wind up there, too: Luke 16:27-28
- H. Abraham said that Scripture is all that is required to reach his family: Luke 16:29-31
 - 1. the rich man insisted that they'd listen to someone who came back from the dead: Luke 16:30
 - a. even if someone were to come back from the dead, there's no guarantee that it would be convincing enough
 - b. Jesus raised Lazarus from the dead (John 11:1-45) but the Jews plotted to kill him (John 12:9-11)
 - c. not everyone believed on Jesus after He rose from the dead
 - d. God wants genuine faith in Him, not faith based on tangible, physical proofs or demonstrations

- I. lessons this passage teaches us
 - 1. when we die we remain conscious
 - a. we are not annihilated or subject to "soul sleep"
 - 2. the righteous and wicked are separated
 - 3. torment of the unrighteous is a reality
 - a. the word is used 4 times in this passage
 - 4. we go to our destination immediately
 - 5. our destination is permanent
 - a. there are no more chances
 - 6. no one can affect our destination, or benefit us in any way once we get there
 - 7. we cannot affect any one else once we get there
 - a. neither in the physical world nor in the eternal realm
 - 8. Scripture is sufficient to convict and convince anyone
 - a. "For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes..." -- Romans 1:16

Lesson 23: Luke 17

- I. Jesus Warns About Causing Others To Sin: Luke 17:1-3a
 - A. "offense" = (Greek, "skandalon") a trap stick; a trap or snare; any impediment placed in the way and causing one to stumble or fall; a stumbling block
 - 1. where we get the word "scandal" from
 - B. this warning is similar to Matthew 18:6-9
 - C. stumbling blocks and temptations to sin are commonplace: Luke 17:1a
 - 1. we can't avoid them living in this world
 - D. but woe to the person who is the source of those stumbling blocks and temptations: Luke 17:1b-2
 - 1. it would be better if they weren't alive
 - 2. the word for "millstone" refers to a large millstone that would be turned by a donkey
 - 3. hanging a stone around a person's neck and throwing them into the sea was a Roman form of execution
 - 4. "little ones" might refer to the "sinners" that the Pharisees were criticizing Jesus about (Luke 15:1-2)
 - a. the Pharisees were not being good examples
 - b. the Pharisees were misleading and preventing others from entering the Kingdom
 - (i) Matthew 23:13
 - (ii) Luke 11:52
 - E. we better make sure that we pay attention to our behavior!: Luke 17:3a
 - 1. "Therefore let him who thinks he stands take heed lest he fall." -- 1 Corinthians 10:12
 - 2. Peter said that he would stand with Jesus and not stumble: Matthew 26:33-34
 - a. Jesus told him that he would deny Him three times that night
 - F. we must be careful not to cause children to stumble, sin, or fall away: Matthew 18:6
 - 1. they're our future
 - 2. teachers have a tremendous responsibility
 - 3. there are plenty of examples of how children are the targets
 - a. in schools
 - (i) the teaching of evolution
 - (ii) "there is no such thing as right and wrong"
 - (iii) "there are no absolutes; everything is relative"
 - (iv) lack of a moral values system causes them to be involved in sexual immorality
 - (v) the "Rainbow Curriculum"
 - b. television
 - c. games
- II. We Are To Confront The Person That Sins Against Us: Luke 17:3b-4
 - A. we are to forgive the person that repents and asks for our forgiveness
 - B. we are to do whatever keeps the fellowship
 - C. we are to counteract sin by forgiving others
 - D. Matthew 18:21-22
 - E. "Therefore let us pursue the things which make for peace and the things by which one may edify another." -- Romans 14:19
- III. Faith Can Be Powerful: Luke 17:5-6
 - A. this was hard teaching for Jesus' disciples and they asked for more faith: Luke 17:5
 - 1. they realized that they needed help to fulfill Jesus' teachings
 - 2. if we need more faith we should ask for it!
 - 3. "the father of the child cried out and said with tears, 'Lord, I believe; help my unbelief!' " -- Mark 9:24
 - B. God can do anything if we have faith in Him: Luke 17:6
 - 1. but it must be according to God's will
 - a. "Now this is the confidence that we have in Him, that if we ask anything according to His will, He hears us." -- 1 John 5:14
 - b. "You ask and do not receive, because you ask amiss, that you may spend it on your pleasures." -- James 4:3
 - 2. God is not a genie in a magic lamp willing to grant our every wish!
 - 3. the issue is the quality of our faith, not the quantity
 - 4. plucking up trees (or moving mountains) may be an ancient saying said of a powerful prophet

- IV. We Are Not To Expect Special Treatment For Obedience: Luke 17:7-10
 - A. it's the servant's job to work for the master, not the other way around
 - B. we are not to seek recognition for doing what is required
 - C. we are not to think too highly of ourselves
 - D. the servant who does only what he is commanded to do has gained no special merit or extra credit
 - E. the Pharisees may have thought they deserved extra credit for being so legalistic
 - F. "If you love Me, keep My commandments." -- John 14:15
 - G. "Jesus answered and said to him, 'If anyone loves Me, he will keep My word...' " -- John 14:23
- V. Jesus Heals Ten Lepers: Luke 17:11-19
 - A. leprosy is known today as Hansen's Disease
 - B. even today it's not fully understood as to how it's contracted
 - C. ten lepers met Jesus as He was entering a village: Luke 17:12
 - 1. they "stood afar off" because that was the Law
 - a. Leviticus 13:45-46
 - b. Numbers 5:2-3
 - D. they knew that Jesus could heal them: Luke 17:13
 - 1. Jesus' reputation had preceded Him
 - 2. they knew it had to be done by a supernatural act and not by natural means
 - E. Jesus told them to go and show themselves to the priests: Luke 17:14
 - 1. if a leper becomes healed they are to show themselves to the priest
 - a. Leviticus 14:1-32
 - 2. Jesus also wanted this to be an announcement to the priests that God was at work
 - a. leprosy was incurable
 - b. only God could cure it
 - 3. apparently they were not immediately healed, but gradually as they went their way
 - a. the leper of Matthew 8:1-4; Mark 1:40-45; Luke 5:12-14 was healed immediately
 - b. sometimes God answers prayer in progressive steps
 - c. Naaman the leper had to dip 7 times in the Jordan River: 2 Kings 5:1-14
 - d. a blind man was healed in 2 steps: Mark 8:22-25
 - F. one of the lepers returned to give thanks: Luke 17:15-16
 - 1. God was glorified by this healing
 - 2. this leper was a Samaritan
 - 3. what is today's ratio of truly thankful people, maybe the same 10%?!
 - G. Jesus brings up the point that only one returned to give thanks: Luke 17:17-19
 - 1. Jesus makes the point that it was a "foreigner" that gave glory to God
 - a. this was an offensive point to the arrogant, unbelieving, self-righteous Jewish leaders
 - b. hints at the Gentiles coming to faith while the Jews rejected it?
 - 2. Jesus says that it was his faith that "saved" him: Luke 17:19
 - a. the word used for "well" really means "saved"
 - b. they were all "cleansed" but only one was "saved"
- VI. Jesus Teaches About The Coming Kingdom Of God: Luke 17:20-37
 - A. the Pharisees asked Jesus about when the Kingdom of God would come: Luke 17:20a
 - 1. they wanted something immediate
 - 2. they wanted freedom from the Roman rule
 - B. Jesus said that it does not come visibly, or such that it can be noticed: Luke 17:20b-21a
 - 1. it was not going to come suddenly like the invading army that they wanted
 - 2. no one could point to the Kingdom
 - C. the Kingdom was developing all around them: Luke 17:21b
 - 1. it was happening right in front of their eyes!
 - 2. the King was right there!
 - 3. all believers are part of the Kingdom of God
 - D. someday they will look back and wish for those days when Jesus was there with them: Luke 17:22
 - E. there will be many claims of false kingdoms: Luke 17:23
 - 1. and there will be many false Messiahs

- F. Jesus will be very visible and sudden when He comes again: Luke 17:24
 - 1. the results of Jesus' return will be sudden and very obvious
 - 2. "Behold, He is coming with clouds, and every eye will see Him, even they who pierced Him. And all the tribes of the earth will mourn because of Him. Even so, Amen." -- Revelation 1:7
- G. but first, Jesus must be rejected: Luke 17:25
 - 1. it was not Jesus' purpose to set up His kingdom yet
 - 2. it was the purpose of God to first offer Jesus as the sacrifice for sin
- H. the days of Noah: Luke 17:26-27
 - 1. Jesus has used this example before: Matthew 24:37-39
 - 2. Peter will use it, too: 1 Peter 3:19-20; 2 Peter 2:5-7
 - a. God was being very patient before bringing the flood: 1 Peter 3:20
 - (i) God is being very patient today
 - b. Noah was a preacher: 2 Peter 2:5
 - (i) the Word is being preached everywhere today
 - 3. before the flood came life was going on as usual: Luke 17:27a
 - 4. God's judgment will come suddenly: Luke 17:27b
 - a. and the people of today's world will be just as unprepared
 - 5. there were three types of people in the days of Noah
 - a. those killed in the flood
 - b. those preserved through the flood
 - (i) a picture of the believing remnant of the nation of Israel?
 - c. those removed before the flood
 - (i) one person, Enoch: Genesis 5:24
 - (ii) "By faith Enoch was taken away ("translated") so that he did not see death... for before he was taken he had this testimony, that he pleased God." -- Hebrews 11:5
 - (iii) this is a picture of the Church being removed before God's judgment on the earth!
 - (iv) the Church is one person: the bride of Christ
 - 6. regarding whether Christians will go through the coming judgment, just part of it, or none of it, was Noah "pre-flood," "mid-flood," or "post-flood"?!
 - 7. could "as in the days of Noah" also include the Nephilim coming back?!
 - a. "There were giants ("Nephilim") on the earth in those days, and also afterward, when the sons of God came in to the daughters of men and they bore children to them. Those were the mighty men who were of old, men of renown." -- Genesis 6:4
 - b. their existence in the Promised Land really spooked the Israelites, and caused the people to refuse to enter: Numbers 13:28, 33
- I. the days of Lot: Luke 17:28-30
 - 1. before judgment came upon Sodom life was going on as usual: Luke 17:28
 - 2. God's judgment came suddenly upon them: Luke 17:29
 - 3. God's judgment will come just as suddenly upon the earth: Luke 17:30
 - a. and the people of today's world will be just as unprepared
 - 4. judgment couldn't come until Lot and his family were safely removed: Genesis 19:22
 - a. the righteous won't be punished with the wicked: Genesis 18:23-33
 - b. this indicates that the Church will be removed before judgment comes!
- J. when judgment comes it will be so quick that everyone should flee without taking the time to gather any of their belongings: Luke 17:31
 - 1. Matthew 24:17-21
- K. "Remember Lot's wife.": Luke 17:32
 - 1. Lot's wife looked back onto Sodom and Gomorrah with favorable regard: Genesis 19:26
 - a. not only was fire and brimstone used in the judgment, but also salt: Deuteronomy 29:23
 - 2. we are never to favorably look back onto the world
 - a. during the Exodus the Israelites wanted to go back to Egypt because they had better food there
 - 3. "But Jesus said to him, 'No one, having put his hand to the plow, and looking back, is fit for the kingdom of God.'" -- Luke 9:62
 - 4. "Now these things became our examples, to the intent that we should not lust after evil things as they also lusted... Now all these things happened to them as examples, and they were written for our admonition... Therefore let him who thinks he stands take heed lest he fall." -- 1 Corinthians 10:6-12

- L. He wants us to commit our lives to Him: Luke 17:33
 - 1. we can't save ourselves from eternal death
 - 2. if we try to save ourselves, such as doing good works, we will be eternally lost
 - 3. "For whoever desires to save his life will lose it, but whoever loses his life for My sake will find it." -- Matthew 16:25
 - 4. "For whoever desires to save his life will lose it, but whoever loses his life for My sake and the gospel's will save it. For what will it profit a man if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his soul?" -- Mark 8:35-37
 - 5. "Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain. He who loves his life will lose it, and he who hates his life in this world will keep it for eternal life." -- John 12:24-25
 - 6. obedience is the test of devotion
 - 7. are we devoted enough to be disciplined?
 - 8. He wants us totally devoted
- M. the secret coming of Jesus Christ for specific people: Luke 17:34-37
 - 1. Matthew 24:40-42
 - 2. there are three sets of people mentioned
 - 3. describes night, morning, and daytime activities
 - a. this tells us that the world is round!
 - 4. life is going on as usual and then something very specific and obvious happens
 - 5. "Watch therefore, for you do not know what hour your Lord is coming." -- Matthew 24:42
 - a. "your Lord" implies that Jesus is talking to believers
 - b. may indicate that this is the Rapture of the Church, not judgment
 - (i) "looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ" -- Titus 2:13
 - 6. the disciples want to know where they're taken: Luke 17:37
 - a. we may not be exactly sure what Jesus' answer means
 - b. being consistent with the context, those that are taken would be the ones spared the judgment
 - c. however, Jesus uses an idiom that speaks of judgment
 - d. the question, "Where" might refer to where they're left or where this is going to happen, not where they're taken
 - e. the "body" may speak of the nation of Israel that will be judged because of their unbelief
 - f. the eagles may represent birds of prey in general, whether or not they're scavengers
 - (i) "For wherever the carcass is, there the eagles will be gathered together." -- Matthew 24:28
 - (ii) similar idioms in Job 9:26; 39:27-30; Hosea 8:1; Habakkuk 1:8
 - g. this may refer to the birds feasting upon the enemies of God during the time of judgment
 - (i) Revelation 19:17-18

Lesson 24: Luke 18:1-30

- I. Parable Of The Woman And The Judge: Luke 18:1-8
 - A. this is a parable about perseverance in prayer
 - B. this is a parable of contrasts, of what God is not like
 - C. this is similar to the Parable of the Persistent Friend: Luke 11:5-13
 - D. Jesus said that we should pray without becoming weary with it: Luke 18:1
 - 1. we're to have a strong, continual habit of prayer
 - 2. "continuing steadfastly in prayer" -- Romans 12:12
 - 3. "Continue earnestly in prayer, being vigilant in it with thanksgiving" -- Colossians 4:2
 - 4. "pray without ceasing" -- 1 Thessalonians 5:17
 - 5. Nehemiah was instantly ready to say a prayer: Nehemiah 2:4
 - E. a widow went to a judge for justice: Luke 18:2-3
 - 1. this judge was ungodly and did not respect people: Luke 18:2
 - 2. widows were often at a disadvantage, not able to care for themselves
 - 3. widows were often vulnerable, helpless members of society
 - 4. widows were to be taken care of
 - a. Exodus 22:22-24
 - b. Deuteronomy 14:28-29
 - c. Psalm 146:9
 - d. Isaiah 1:17, 23
 - e. Jeremiah 7:6
 - f. Acts 6:1
 - g. 1 Timothy 5:3-10
 - h. James 1:27
 - F. the judge eventually gave the widow what she wanted just to shut her up: Luke 18:4-5
 - G. if this judge grudgingly vindicated the widow, how much more will God meet the needs of His believers?!: Luke 18:6-8a
 - 1. it pleases the Father to respond to our prayers: Luke 11:11-13
 - H. will Jesus find this type of faith on the earth when He comes back?!: Luke 18:8b
 - 1. this rhetorical question is to encourage believers to have a good quality prayer life
 - 2. "But know this, that in the last days perilous times will come: for men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, unloving, unforgiving, slanderers, without self-control, brutal, despisers of good, traitors, headstrong, haughty, lovers of pleasure rather than lovers of God, having a form of godliness but denying its power. And from such people turn away!" -- 2 Timothy 3:1-5
- II. Parable Of The Pharisee And Tax Collector: Luke 18:9-14
 - A. this was directed at those who were self-righteous: Luke 18:9
 - B. Jesus is going to compare a Pharisee with a tax collector: Luke 18:10
 - 1. this is a very extreme contrast
 - 2. the Pharisees were ultra-orthodox in their religion
 - 3. the tax collectors were viewed as traitors and hated members of society
 - C. the Pharisee: Luke 18:11-12
 - 1. prayed with himself: Luke 18:11a
 - a. God didn't hear him because his heart wasn't right
 - 2. he compared himself to other people: Luke 18:11b
 - a. he was proud that he wasn't like other people
 - b. he tried to justify himself, make excuses
 - c. we can always find people that are worse than us, but we don't look for people better than us
 - 3. he was proud that he fasted and tithed more than he had to: Luke 18:12
 - a. he did it all for outward appearances
 - b. with that attitude they weren't offerings pleasing to God
 - c. he expected to be accepted based on his works
 - d. he was proud of his religious works

- D. the tax collector: Luke 18:13
 - 1. wouldn't even approach because of humility
 - 2. wouldn't raise his eyes because of contrition
 - a. contrition is sincere and complete remorse for wrongdoing
 - 3. he asked for God's mercy
 - a. because he knew he needed it
 - 4. he confessed to being a sinner
 - 5. this is an example of true confession
 - E. the tax collector was justified before God: Luke 18:14a
 - F. those who exalt themselves will be humbled: Luke 18:14b
 - 1. Jesus said this before in Luke 14:11
 - 2. "humbled" = to make low, to depress; to humiliate
 - 3. pride was the first sin: Isaiah 14:12-15
 - G. people become more humble the closer they are to God
 - 1. "I saw the Lord sitting on a throne, high and lifted up... So I said: 'Woe is me, for I am undone! Because I am a man of unclean lips... for my eyes have seen the King, The LORD of hosts.' "
 - Isaiah 6:1-5
 - 2. "Simon Peter... fell down at Jesus' knees, saying, 'Depart from me, for I am a sinful man, O Lord!' "
 - Luke 5:8
 - H. "The Lord resists the proud; but he gives grace to the humble." -- Proverbs 3:34 (LXX)
 - I. "But He gives more grace. Therefore He says: 'God resists the proud, but gives grace to the humble.' "
 - James 4:6
 - J. "Humble yourselves in the sight of the Lord, and He will lift you up." -- James 4:10
- III. Little Children Brought to Jesus: Luke 18:15-17
- A. children were brought to Jesus so "He might touch them": Luke 18:15a
 - 1. it was a common practice, and even today to pray over children
 - B. the disciples tried to prevent it: Luke 18:15b
 - 1. Jesus was "greatly displeased" at the disciples: Mark 10:14
 - C. Jesus wanted the children to come to Him: Luke 18:16
 - 1. "do not forbid them"
 - 2. children have a special place in Jesus' heart
 - D. we're to come to Jesus like little children: Luke 18:17
 - 1. teachable
 - 2. weak and helpless
 - 3. humble
 - 4. trusting
 - E. nothing is here to indicate infant baptism
 - 1. there is nothing being taught here that something special needs to be done
 - 2. otherwise it would have been explicitly stated
 - 3. otherwise the disciples would not have tried to prevent the children from coming to Jesus
 - 4. Jesus didn't even baptize adults: John 4:1-2
- IV. The Rich Young Ruler: Luke 18:18-23
- A. he was rich: Matthew 19:22; Mark 10:22; Luke 18:23
 - B. young: Matthew 19:20
 - C. ruler: Luke 18:18
 - D. Mark's account says that "Jesus... loved him": Mark 10:21
 - 1. how did Mark know? none of the other Gospels make this point
 - 2. was Mark this rich, young ruler?!
 - E. he wants to know what he has to do to "inherit eternal life": Luke 18:18
 - 1. the ever-common viewpoint that "works" is necessary
 - F. So Jesus said to him, "Why do you call Me good? No one is good but One, that is, God.": Luke 18:19
 - 1. God is good: Psalm 25:8; 34:8; 86:5; 106:1; 119:68
 - 2. Jesus challenges him to think about Him and who he thinks He is
 - 3. we must all consider and answer this
 - 4. Jesus was either a liar, lunatic, or Lord

- G. Jesus suggests a few "commandments" from the Law to see his response: Luke 18:20
 - 1. maybe He chose some that the young man did well with
 - 2. Jesus quoted those that had to do with a person's relationship with others
 - 3. Jesus quotes more than just from the 10 Commandments
 - a. He adds, "You shall love your neighbor as yourself": Matthew 19:19
 - (i) Leviticus 19:18
 - (ii) Matthew 22:39
 - (iii) Romans 13:9
 - (iv) Galatians 5:14
 - (v) James 2:8
 - b. He adds, "Do not defraud": Mark 10:19
 - (i) Leviticus 19:13
 - 4. the Law points to the perfection that's required, but humanly unobtainable
 - 5. the purpose of the Law was to demonstrate that we can't work or earn our way to eternal life
- H. the young man said that he kept those: Luke 18:21
 - 1. he knew that there was still something lacking
 - 2. he's being very honest about all of this
- I. Jesus goes right to his problem: Luke 18:22
 - 1. worldly possessions
 - 2. this may be pointing at the 10th Commandment, about coveting
 - 3. does not teach that we're to give up everything we have
 - 4. wealth can be a distraction
 - 5. from the Parable of the 4 soils, the thorny soil: Matthew 13:22; Mark 4:18-19; Luke 8:14
 - a. the thorns represent cares of this world, the deceitfulness of riches, pleasures of life, and the desires for other things
 - b. the thorns choked the Word and prevented maturity: Luke 8:14
 - c. the people that this represents became distracted, ineffective, and unfruitful
 - d. materialism and worldly distractions cause us to be unfruitful
 - 6. we should be setting up "treasure in heaven"
 - a. Matthew 6:20
 - b. Mark 10:21
 - c. Luke 12:33
 - d. 1 Peter 1:4
 - e. Hebrews 10:34
 - f. Isaiah 55:2
 - g. since we can't take it with us, we are to send it on ahead
 - h. our heart is with our treasure
 - (i) "For where your treasure is, there your heart will be also." -- Matthew 6:21; Luke 12:34
 - (ii) where and what is our treasure?!
 - (iii) what do we have our hearts set on?!
 - (iv) we become like the gods we worship: Psalm 115:8; 135:18
 - 7. "Command those who are rich in this present age not to be haughty, nor to trust in uncertain riches but in the living God..." -- 1 Timothy 6:17-19
- J. the young man "became very sorrowful": Luke 18:23
 - 1. because he was very rich
- V. Wealth, Comfort, And Ease Of Life Keeps A Lot Of People From Being Saved: Luke 18:24-27
 - A. nothing physical can get a person into heaven: Luke 18:24
 - 1. wealth was thought to be proof of God's blessing
 - a. even today, the "health and wealth gospel"
 - B. it's easier for a camel to go through the "eye of a needle": Luke 18:25
 - 1. a common expression or metaphor of that time referring to something impossible
 - a. some Jewish expressions used an elephant instead of a camel
 - 2. probably refers to the bizarre attempt to put a camel through the eye of a sewing needle
 - 3. some say that the "eye of a needle" refers to a small door in the city gate
 - a. a camel would have to kneel down to try and enter
 - b. a camel loaded down with its burden of possessions could not enter, so it needs to be removed

- C. mankind cannot do it on their own: Luke 18:26-27
 - 1. they may still have had a problem thinking that they had to do something to be saved: Luke 18:26
 - 2. salvation only can come from God: Luke 18:27
 - D. "Take heed and beware of covetousness, for one's life does not consist in the abundance of the things he possesses." -- Luke 12:15
 - E. "But those who desire to be rich fall into temptation and a snare, and into many foolish and harmful lusts which drown men in destruction and perdition." -- 1 Timothy 6:9
 - F. "For the love of money is a root of all kinds of evil, for which some have strayed from the faith in their greediness, and pierced themselves through with many sorrows." -- 1 Timothy 6:10
 - G. "Do not love the world, nor the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world--the lust of the flesh, the lust of the eyes, and the pride of life--is not of the Father but is of the world. And the world is passing away, and the lust of it; but he who does the will of God abides forever." -- 1 John 2:15-17
 - H. Matthew 6:24; 16:26
 - I. Ephesians 5:5
 - J. Colossians 3:5
 - K. James 4:4
- VI. Future Rewards: Luke 18:28-30
- A. they're wondering what they're going to be getting out of all this: Luke 18:28
 - 1. they left everything
 - 2. were they starting to feel sorry for themselves? were they getting nervous?
 - 3. we have to remember that they were only human
 - B. all of Jesus' believers will be rewarded: Luke 18:29-30
 - C. "I also count all things loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ" -- Philippians 3:8

Lesson 25: Luke 18:31-19:27

- I. Jesus Foretells His Death, Again: Luke 18:31-34
 - A. He has told them about His death before
 - 1. Luke 9:22
 - B. nothing was a surprise to Jesus
 - C. the exact time for Jesus' sacrifice was well-planned in advance
 - 1. Daniel 9:24-26
 - 2. "For when we were still without strength, in due time Christ died for the ungodly." -- Romans 5:6
 - a. "due time" = set or proper time
 - D. it was prophesied: Luke 18:31
 - 1. "Then He said to them, 'These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me.' " -- Luke 24:44
 - E. "took the twelve disciples aside": Luke 18:31
 - 1. this was a private briefing
 - 2. Jesus said that He would be betrayed: Mark 10:33
 - a. Judas Iscariot was there hearing all this
 - (i) was he already planning?
 - F. they were heading to Jerusalem: Luke 18:31
 - 1. "up to Jerusalem" because it was situated in the highest part of Israel
 - G. Jesus said that he will be handed over to the Gentiles, beaten, and killed: Luke 18:32-33a
 - 1. this clearly states that the Gentiles were involved in Jesus' death
 - 2. it's incorrect to accuse the Jews of killing Jesus
 - 3. the whole world killed Jesus: He was sacrificed for the sins of the whole world
 - H. "And the third day He will rise again.": Luke 18:33b
 - 1. the all-important resurrection!
 - I. they still didn't understand: Luke 18:34
 - 1. it was hidden from them
 - a. because of their denial? unbelief? unwillingness?
 - b. because they didn't know the prophecies, but should have?
 - c. sometimes people don't want to know the truth
 - (i) "Who say to the seers, 'Do not see,' and to the prophets, 'Do not prophesy to us right things; speak to us smooth things, prophesy deceits.' " -- Isaiah 30:10
 - 2. they apparently understood earlier, because they had "grieved exceedingly": Matthew 17:23
 - 3. the Jews commonly thought that there would be 2 Messiahs: a Suffering Servant and a Ruling King
 - a. they didn't suspect that there would be 1 Messiah but 2 comings
 - b. they were only willing to accept the Ruling King to throw off the rule of Rome
 - c. perhaps Judas Iscariot was expecting Jesus to be the ruling king at this time, and was disillusioned when it became apparent that he was not going to be setting up the Kingdom right then
 - d. the Disciples asked Jesus about Him setting up the Kingdom: Acts 1:6-7
 - 4. let's not be too hard on them
 - a. let's be careful of 20-20 hindsight!
 - b. are we any better?!
 - c. how often do we miss what the Lord is doing?!
- II. Jesus Heals A Blind Man: Luke 18:35-43
 - A. slight differences with the other Gospel writers
 - 1. Matthew 20:29-34
 - 2. Mark 10:46-52
 - 3. this helps prove that the authors wrote independently: they did not write the accounts together
 - B. Matthew and Mark say that they had left Jericho (Matthew 20:29; Mark 10:46); Luke says they were "near" Jericho (Luke 18:35)
 - 1. they had left Jericho but were still near it
 - 2. there were 2 Jerichos: one old, one new
 - 3. certainly not a contradiction

- C. Matthew says that there were 2 blind men, but Mark and Luke only mention one blind man
 - 1. Mark and Luke don't say that there was only one blind man
 - 2. they may have focused on only the vocal one
 - 3. certainly not a contradiction
 - D. the blind man's name was Bartimaeus: Mark 10:46
 - 1. he's named because he was well-known? so people could go and verify the account?
 - E. Bartimaeus was sitting at the side of the road begging: Luke 18:35
 - F. he hears a crowd going by and asks what is going on: Luke 18:36
 - G. he's told it was Jesus: Luke 18:37
 - H. Bartimaeus calls Jesus the "Son of David": Luke 18:38
 - 1. this is a Messianic title
 - 2. he knew who Jesus was
 - I. the people wanted him to keep quiet: Luke 18:39
 - 1. the people had no respect for Bartimaeus
 - 2. but Bartimaeus became even more persistent
 - 3. and in his persistence he kept announcing that Jesus was the Messiah
 - 4. we're to be persistent!
 - J. although Jesus knew exactly what he wanted, He still asked him: Luke 18:40-41
 - 1. "For your Father knows the things you have need of before you ask Him." -- Matthew 6:8
 - 2. he had to ask
 - 3. "you do not have because you do not ask" -- James 4:2
 - K. Bartimaeus was healed: Luke 18:42
 - 1. his faith "saved" him
 - 2. the word used for "well" really means "saved"
 - a. same as in Luke 17:19
 - L. everyone gave praise and glory to God: Luke 18:43
- III. Jesus And Zacchaeus: Luke 19:1-10
- A. Zacchaeus was a chief tax collector: Luke 19:2
 - 1. he may have had others working for him
 - 2. he was rich
 - B. he was short: Luke 19:3
 - 1. he wanted to see Jesus but got crowded out
 - C. he ran ahead and climbed a tree just to see Jesus: Luke 19:4
 - 1. running and climbing a tree was probably not a very dignified thing for a prominent rich man to do
 - a. he was being "child-like"
 - (i) Matthew 19:13-15
 - (ii) Mark 10:13-16
 - (iii) Luke 18:15-17
 - 2. how far would we go to see Jesus?
 - 3. how far do we go to hear Jesus?
 - D. Jesus sees him and says he wants to stay at his house: Luke 19:5
 - 1. Zacchaeus must have been really surprised
 - 2. Jesus wanted him to do it in a hurry
 - 3. Jesus' reaction to this tax collector was just the opposite of what the Pharisee's was in the Parable of the Pharisee and Tax Collector: Luke 18:9-14
 - 4. this is the only recorded time that Jesus invited Himself to a person's house
 - E. Zacchaeus was delighted: Luke 19:6
 - 1. he quickly complied
 - 2. there is a sense of urgency
 - F. Jesus' critics didn't approve: Luke 19:7
 - 1. they were critical about who Jesus was visiting with
 - 2. same sort of criticism as before
 - a. Matthew 9:10-13 = Mark 2:15-17 = Luke 5:29-30
 - b. Luke 15:1-2
 - 3. they, of course, hated Zacchaeus
 - 4. they were looking down on others

- G. Zacchaeus makes restitution: Luke 19:8
 - 1. he gives half of his property to the poor
 - 2. he pays back a significant amount to those that were cheated
 - a. a thief had to pay back 4 to 5 times what he stole if the goods couldn't be recovered: Exodus 22:1
 - (i) Zacchaeus considered himself a thief?
 - b. if the thief is caught with the stolen goods he had to pay back double: Exodus 22:4
 - c. at an absolute minimum a person had to make restitution in full plus 20%: Numbers 5:6-7; Leviticus 6:1-7
 - (i) plus he had to make a trespass offering to the Lord
 - 3. Zacchaeus actions are proof of his conversion
 - a. James 2:14-26
 - (i) "...I will show you my faith by my works." -- James 2:18
 - 4. Zacchaeus' response is the opposite of what the rich young ruler's was: Luke 18:18-23
 - 5. Jesus proves His statement (Luke 18:24-27) that all things are possible with Him
 - a. Jesus was saying how it is very hard for wealthy people to be saved
 - b. although he abused his own people, Zacchaeus was still a precious lost sinner in Jesus' eyes
 - H. Jesus commends him: Luke 19:9
 - 1. Zacchaeus was Jewish
 - 2. Matthew (also known as Levi), the Disciple and Gospel writer was a tax collector
 - a. he threw a feast in Jesus' honor: Luke 5:29
 - (i) there were a lot of other tax collectors there
 - (ii) was Zacchaeus there?!
 - b. was Matthew praying for Zacchaeus?!
 - c. was Matthew being a good witness to the other tax collectors and attracting them to Jesus?
 - I. Jesus states His mission: Luke 19:10
 - 1. He is actively seeking those who are lost
 - a. God is doing all the work
 - b. it is out of His grace and mercy, not our own merit or worth
 - 2. "For the Son of Man has come to save that which was lost." -- Matthew 18:11
 - 3. "Jesus answered and said to them, 'Those who are well have no need of a physician, but those who are sick. I have not come to call the righteous, but sinners, to repentance.' " -- Luke 5:31-32
 - 4. Parable of the Lost Sheep: Matthew 18:12-14; Luke 15:1-7
 - 5. Parable of the Lost Coin: Luke 15:8-10
- IV. Parable Of The Ten Minas: Luke 19:11-27
- A. Jesus was approaching Jerusalem: Luke 19:11
 - 1. this was approaching His final week
 - 2. he came to Bethany 6 days before Passover: John 12:1
 - B. Jesus had to teach that His Kingdom wasn't going to appear just yet: Luke 19:11
 - 1. the Passover season was approaching
 - a. their thoughts may have been on their deliverance from the bondage of Egypt
 - b. they may have been yearning for a deliverer
 - 2. they were hoping for the overthrow of the Roman occupation
 - 3. they wanted something immediate
 - 4. the Pharisees had asked Jesus about the coming Kingdom of God before: Luke 17:20-37
 - C. Jesus will also be teaching that He will be leaving for awhile and returning later
 - D. this Parable is similar to the Parable of the Talents: Matthew 25:14-30
 - E. with this Parable Jesus may be recalling to their memory what happened about 30 years earlier
 - 1. when Herod the Great died he left a third part of his kingdom (Judea, Samaria, and Idumea) to his son Archelaus
 - 2. Archelaus had to go to Rome to have his inheritance approved
 - 3. the Jews sent 50 men to argue their case before Augustus Caesar because they did not want Archelaus as their ruler
 - 4. Caesar did ratify the inheritance, but did not give Archelaus the title of "king"
 - F. a nobleman, or person of high rank, went to a far country to receive his kingdom: Luke 19:12
 - 1. represents Jesus Christ

- G. before he left, this nobleman gave some of his wealth to his servants to carry out his business: Luke 19:13
 - 1. a mina was 1/60 of a talent, about 3 months of wages
 - 2. the servants represent His believers
- H. the citizens did not want this nobleman to reign over them: Luke 19:14
 - 1. this represents those that reject Jesus
 - 2. this may more specifically represent the rejecting nation of Israel
- I. when the nobleman returned he checked in on how well his servants used the minas they were given: Luke 19:15
 - 1. he was expecting a return-on-investment (ROI)
- J. one servant earned a factor of 10: Luke 19:16-17
 - 1. he was given authority over 10 cities: Luke 19:17
- K. another servant earned a factor of 5: Luke 19:18-19
 - 1. he was given authority over 5 cities: Luke 19:19
- L. but one servant didn't do anything with his mina: Luke 19:20-23
 - 1. he hid it away because he didn't want to loose or waste it: Luke 19:20-21
 - a. he feared the nobleman because he was "austere": Luke 19:21
 - (i) "austere" = rough, harsh, rigid
 - 2. knowing the nobleman's character should have prompted the servant to at least deposit the mina in the bank for some interest: Luke 19:22-23
- M. the unused mina was then given to the person who was the most fruitful: Luke 19:24-25
 - 1. the nobleman knew it had the most potential there
- N. if we are faithful with what we have, He will give us more: Luke 19:26
 - 1. "Therefore take heed how you hear. For whoever has, to him more will be given; and whoever does not have, even what he seems to have will be taken from him." -- Luke 8:18
 - 2. "Take heed what you hear... For whoever has, to him more will be given; but whoever does not have, even what he has will be taken away from him." -- Mark 4:24-25
- O. there was severe punishment to those that rejected the nobleman: Luke 19:27
 - 1. "But they cried out, 'Away with Him, away with Him! Crucify Him!' Pilate said to them, 'Shall I crucify your King?' The chief priests answered, 'We have no king but Caesar!' " -- John 19:15
 - a. 38 years later the nation was wiped out by Caesar's army
 - 2. "He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him." -- John 3:36
 - 3. "...anyone not found written in the Book of Life was cast into the lake of fire." -- Revelation 20:11-15
- P. we are now living between verses 14 and 15: we are waiting for our "nobleman" to return
 - 1. we will then have to give an account for what we've done for Him, and will receive rewards accordingly
 - a. Romans 14:10
 - b. 2 Corinthians 5:10
- Q. God is expecting a return on His investment
 - 1. we are His investment
 - 2. those that earned factors of 5 and 10 were fruitful with what they were given
 - a. they reacted faithfully to what they were given and were rewarded
 - 3. but there was the one who didn't do anything with what he was given, and yielded nothing
 - a. he didn't react faithfully to what he was given and was punished
 - 4. we are to be faithful with all the opportunities and assets He gives us
 - a. otherwise He will get someone else to do our work
 - b. we will loose out on earning crowns and rewards
 - c. we are going to be held accountable
 - d. He may even take away from us our abilities, light, and witness
 - (i) "Remember... repent... do... or else I will come to you quickly and remove your lampstand" -- Revelation 2:5
 - 5. will God say to us, "Well done, good and faithful servant!" (Matthew 25:21)?
- R. review...
 - 1. the Parable of the Expectant Servant: Luke 12:35-40
 - 2. the Parable of the Two Stewards: Luke 12:41-48
 - 3. the Parable of the Talents: Matthew 25:14-30

Lesson 26: Luke 19:28-20:19

- I. Triumphal Entry: Luke 19:28-40
 - A. covered in all of the Gospels
 - 1. Matthew 21:1-11
 - 2. Mark 11:1-11
 - 3. Luke 19:28-40
 - 4. John 12:12-19
 - B. this is Jesus presenting Himself as the Messiah the King
 - 1. all the other times that the people wanted to make Him a king He refused because it wasn't His time yet
 - a. "Therefore when Jesus perceived that they were about to come and take Him by force to make Him king, He departed again to the mountain by Himself alone." -- John 6:15
 - b. "...My hour has not yet come." -- John 2:4
 - c. "My time has not yet come..." -- John 7:6
 - d. "...My time has not yet fully come." -- John 7:8
 - e. "...no one laid a hand on Him, because His hour had not yet come." -- John 7:30
 - f. "...no one laid hands on Him, for His hour had not yet come." -- John 8:20
 - 2. this is the exact day that was determined before the universe was created!
 - a. "The hour has come that the Son of Man should be glorified." -- John 12:23
 - b. "Now before the Feast of the Passover, when Jesus knew that His hour had come that He should depart from this world to the Father..." -- John 13:1
 - c. "Father, the hour has come..." -- John 17:1
 - C. it could be said that up until this point, this was the climax, the most important event of human history
 - D. fulfills the prophecy of Daniel 9:25
 - 1. the period of time from Artaxerxes' edict to rebuild the walls of Jerusalem (Nehemiah 2:1-8) to "Messiah the King" (Jesus' Triumphal Entry) was exactly 69 weeks of years
 - a. $69 \times 7 \times 360 = 173,880$ days
 - b. from March 14, 445 B.C. to April 6, 32 A.D.
 - 2. the 10th of Nisan was the day to choose the Passover Lamb: Exodus 12:3-5
 - a. Sunday, April 6, 32 A.D.
 - b. today what we commonly call "Palm Sunday"
 - 3. the 14th of Nisan was Passover: Exodus 12:6; Leviticus 23:5; Numbers 9:3; 28:16; Deuteronomy 16:1
 - 4. therefore the Triumphal Entry was 4 days before Passover
 - E. Jesus sent two disciples to get a colt: Luke 19:29-31
 - 1. there was a donkey and a colt: Matthew 21:2, 7
 - a. the mother donkey and her young
 - 2. "on which no one has ever sat": Luke 19:30
 - a. an animal devoted to a sacred task was to be one that had not been put to ordinary use
 - (i) Numbers 19:2
 - (ii) Deuteronomy 21:3
 - (iii) 1 Samuel 6:7
 - 3. this was to fulfill prophecy: Matthew 21:4-5; John 12:15
 - a. Zechariah 9:9
 - b. Mark and Luke were writing primarily to Gentiles so the prophecy wasn't mentioned
 - 4. was all this prearranged by Jesus?: Luke 19:31
 - a. sounds as if there was a prearranged phrase to allow its owner to let the disciples take his animals
 - F. the disciples get the colt: Luke 19:32-34
 - 1. the owner did challenge them
 - G. Jesus got on the colt: Luke 19:35
 - 1. riding this unbroken colt was a miracle in itself!
 - a. He was the God of creation!
 - H. the crowd spread their clothes out on the road: Luke 19:36
 - 1. the spreading of garments out before a king was an ancient and very general custom
 - 2. 2 Kings 9:13

- I. the crowd cut branches and put them on the road: Matthew 21:8; Mark 11:8b
 - 1. "...took branches of palm trees" -- John 12:13
 - a. this is why today it's commonly called "Palm Sunday"
 - 2. Leviticus 23:40
 - 3. Revelation 7:9
 - J. the crowd sings Psalm 118:25-26: Luke 19:38
 - 1. this is a Messianic Psalm that includes, "This is the day the LORD has made; we will rejoice and be glad in it." (Psalm 118:24)
 - a. this is the exact day that was determined before the universe was created!
 - 2. Jesus will later (Luke 20:17) bring up Psalm 118:22 that He is the "chief cornerstone" that they rejected
 - K. the Pharisees thought this was blasphemy: Luke 19:39
 - L. Jesus said that if the people didn't praise Him, the stones would have!: Luke 19:40
 - 1. was this just a metaphor, or was He being very literal?!
 - 2. there are many Scriptures that mention nature praising God
 - a. "The pastures are clothed with flocks; the valleys also are covered with grain; they shout for joy, they also sing." -- Psalm 65:13
 - b. "Let heaven and earth praise Him, the seas and everything that moves in them." -- Psalm 69:34
 - c. "Let the field be joyful, and all that is in it. Then all the trees of the woods will rejoice before the LORD." -- Psalm 96:11-12
 - d. "Let the rivers clap their hands; let the hills be joyful together before the LORD" -- Psalm 98:8
 - e. "Praise Him, sun and moon; praise Him, all you stars of light!" -- Psalm 148:3
 - f. "Break forth into singing, you mountains, O forest, and every tree in it!" -- Isaiah 44:23
 - g. "The mountains and the hills shall break forth into singing before you, and all the trees of the field shall clap their hands." -- Isaiah 55:12
- II. Jesus Cried Over Jerusalem: Luke 19:41-44
- A. they were expected to know this exact day: Luke 19:42, 44
 - 1. "if you had known... in this your day... you did not know the time of your visitation"
 - B. Jesus predicts that they'll be attacked because they did not recognize the significance of this day and what was going on: Luke 19:43-44
 - 1. 38 years later, in 70 A.D. the Roman army destroyed Jerusalem
 - a. the city was leveled and 1.6 million people were killed
 - C. church and religious leaders are called to be watchful, alerting the people of what is going on around them, good or bad
 - 1. "I have made you a watchman..." -- Ezekiel 3:17-21; 33:1-11
 - D. we are expected to be alert, pay attention, and understand the times
 - 1. "But the end of all things is at hand; therefore be serious and watchful in your prayers." -- 1 Peter 4:7
 - 2. "Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour." -- 1 Peter 5:8
- III. Jesus Clears The Temple: Luke 19:45-48
- A. He had done this before, 3 years earlier: John 2:14-16
 - B. Jesus kicks out the retailers: Luke 19:45
 - 1. Jesus also kicks out the money changers: Matthew 21:12; Mark 11:15
 - a. because people had come from all over the world an exchange in currency was necessary
 - 2. they were allowed to buy their sacrifices: Deuteronomy 14:24-26
 - a. but they shouldn't be cheated!
 - b. and don't do it in the Temple!
 - c. the high priests took a cut
 - 3. what is today's application of this regarding the churches?!
 - 4. what is today's application of this regarding our own lives?!
 - a. "...your body is the temple of the Holy Spirit..." -- 1 Corinthians 6:19
 - C. the Temple should be treated with respect, it's for "prayer" not "thieves": Luke 19:46
 - 1. it should be a "house of prayer"
 - a. "For My house shall be called a house of prayer for all nations." -- Isaiah 56:7

2. they had made it into a "den of thieves"
 - a. Jeremiah 7:11
 3. what is today's application of this regarding the churches?!
 4. what is today's application of this regarding our own lives?!
 - a. "...your body is the temple of the Holy Spirit..." -- 1 Corinthians 6:19
 - D. Jesus prevented extraneous traffic through the Temple: Mark 11:16
 1. the Court of the Gentiles had become a convenient shortcut to the Mount of Olives
 2. what is today's application of this regarding the churches?!
 3. what is today's application of this regarding our own lives?!
 - a. "...your body is the temple of the Holy Spirit..." -- 1 Corinthians 6:19
 - E. Jesus taught daily in the temple: Luke 19:47a
 - F. the religious leaders wanted to destroy Jesus: Luke 19:47b-48
 1. because He exposed their hypocrisy and interfered with their religious organization
 2. but they couldn't because He was so popular, and the people were listening very attentively to Him
 - a. "attentive" = to hang upon
 - (i) "they hung onto every word He said"
 - b. do we have that kind of eagerness for the truth?!
 - c. "Never did any man speak as does this Man." -- John 7:46
 - d. "And the common people heard Him gladly." -- Mark 12:37
 - e. "Then early in the morning all the people came to Him in the temple to hear Him." -- Luke 21:38
 - f. "So when the Samaritans had come to Him, they urged Him to stay with them; and He stayed there two days." -- John 4:40
 - g. "But Simon Peter answered Him, 'Lord, to whom shall we go? You have the words of eternal life.' " -- John 6:68
 - h. "Now therefore, we are all present before God, to hear all the things commanded you by God." -- Acts 10:33
 - i. "...the Gentiles begged that these words might be preached to them the next Sabbath." -- Acts 13:42
 - j. "...they received the word with all readiness, and searched the Scriptures daily to find out whether these things were so." -- Acts 17:11
 - k. Nehemiah 8:1-13
 - (i) the people wanted to hear God's Word, and they listened to it: Nehemiah 8:1-3
 - (ii) Ezra, et. al. made sure the people understood: Nehemiah 8:8
 - "they read distinctly from the book, in the Law of God"
 - "they gave the sense"
 - "helped them to understand the reading"
 - (iii) the people were very happy because they heard and understood God's Word: Nehemiah 8:12
 - (iv) one day wasn't enough: they wanted or needed more!: Nehemiah 8:13
- IV. Jesus' Authority Challenged: Luke 20:1-8
- A. Jesus was in the temple: Luke 20:1a
 1. He was teaching the people
 2. He was preaching the Gospel
 - B. the religious leaders ask Him where He got this authority from and who gave it to Him: Luke 20:1b-2
 - C. He doesn't answer them directly
 1. Jesus has been using this same tactic ever since the events of Matthew 12, when they rejected Him
 2. because of their rejection of Him, He has withdrawn His presentation as the Messiah to them
 - D. Jesus publicly asks them an embarrassing, no-win question: Luke 20:3-4
 1. they're forced to publicly come to a conclusion
 - E. they discuss it together: Luke 20:5-6
 1. no matter what their answer is, it will be considered wrong or unpopular
 2. they're afraid of the people
 3. they're faced with something that is showing them that their actions and beliefs are inexcusable
 - F. they have no answer to give Him: Luke 20:7
 - G. because they were unbelieving and inexcusable, Jesus won't give them the obvious answer: Luke 20:8
 1. Jesus knew it wouldn't make any difference to them
 2. they are without excuse for not knowing the answer

- V. Parable Of The Wicked Vinedressers: Luke 20:9-19
 - A. the vineyard is a common idiom of the nation of Israel
 - 1. Psalm 80:8-16
 - 2. Isaiah 5:1-7
 - B. this parable is very similar to Isaiah 5:1-7
 - 1. they may have recognized Jesus' parable from this
 - 2. the vineyard produced something similar to what was expected, not something completely different
 - C. the landowner did all the work for the vineyard: Luke 20:9
 - 1. he then went away for a long time
 - D. the tenants kept abusing and killing those the landowner sent: Luke 20:10-12
 - 1. Stephen said to the Sanhedrin, "Which of the prophets did your fathers not persecute? And they killed those who foretold the coming of the Just One, of whom you now have become the betrayers and murderers" -- Acts 7:52
 - E. the landowner finally sent his "beloved son": Luke 20:13
 - 1. "And suddenly a voice came from heaven, saying, 'This is My beloved Son, in whom I am well pleased.'" -- Matthew 3:17
 - 2. "Then a voice came from heaven, 'You are My beloved Son, in whom I am well pleased.'" -- Mark 1:11
 - 3. "a voice came out of the cloud, saying, 'This is My beloved Son. Hear Him!' " -- Mark 9:7
 - 4. "And a voice came out of the cloud, saying, 'This is My beloved Son. Hear Him!' " -- Luke 9:35
 - F. the vinedressers realized that this was the heir, so they killed the son: Luke 20:14-15a
 - 1. in that society unclaimed property could be claimed by squatters
 - 2. Satan wants to claim this world and claim the lives of all the people
 - a. only Jesus Christ can prevent this
 - (i) He will return to claim the earth
 - (ii) He indwells the Christians through the Holy Spirit
 - G. Jesus poses to them what the landowner's reaction should be: Luke 20:15b
 - H. Jesus said that the owner will destroy the workers and give the vineyard to someone else: Luke 20:16a
 - 1. "Therefore I say to you, the kingdom of God will be taken from you and given to a nation bearing the fruits of it." -- Matthew 21:43
 - I. they didn't approve of His answer: Luke 20:16b
 - J. Jesus tells them that He's the Rock, that they're rejecting the Foundation, the "chief cornerstone": Luke 20:17-18
 - 1. Jesus quotes Psalm 118:22
 - 2. Isaiah 28:16
 - 3. "...Jesus Christ Himself being the chief cornerstone" -- Ephesians 2:20
 - K. they wanted to seize Him, but feared the crowd: Luke 20:19
 - 1. they knew that He was talking about them
 - 2. they were concerned with the popular opinion

Much is said in Scripture about false shepherds and the importance of good spiritual (and secular) leadership

- God holds the leadership accountable
- Jesus always had compassion on the people, but treated the poor spiritual leadership harshly
- "Hear this... priests... king... yours is the judgment... because you have been a snare... a net... deeply involved in slaughter" -- Hosea 5:1-2
- Israel had lying prophets: Micah 2:6-11
- Israel had wicked rulers: Micah 3:1-4
- Israel's false prophets misled them: Micah 3:5-12
- "...your rulers cause you to go astray and destroy the way of your paths" -- Isaiah 3:12
- "Woe to the shepherds who destroy and scatter the sheep of My pasture..." -- Jeremiah 23:1-2
- "Many shepherds have destroyed My vineyard; they have trampled My portion under foot; they have made My pleasant portion a desolate wilderness." -- Jeremiah 12:10
- "...rulers in her midst are like wolves tearing the prey... to destroy souls..." -- Ezekiel 22:26-31
- unfaithful shepherds: Ezekiel 34
 - "Behold, I am against the shepherds, and I will require My flock at their hand... I will deliver My flock from their mouths, that they may no longer be food for them." -- Ezekiel 34:10
- "My anger is kindled against the shepherds... I will punish the goats" -- Zechariah 10:3a
 - "goats" could refer to evil leaders
 - Isaiah 14:9
 - Ezekiel 34:17
 - an idiom of sheep versus goats seen in Matthew 25:32-33
- "For the time has come for judgment to begin at the house of God" -- 1 Peter 4:17

The responsibility of a prophet or spiritual leader is very serious

- "My brethren, let not many of you become teachers, knowing that we shall receive a stricter judgment." -- James 3:1
- "But when they opposed him and blasphemed, he shook his garments and said to them, 'Your blood be upon your own heads; I am clean. From now on I will go to the Gentiles.' " -- Acts 18:6
- "...I kept back nothing that was helpful, but proclaimed it to you, and taught you publicly and from house to house, testifying to Jews, and also to Greeks, repentance toward God and faith toward our Lord Jesus Christ." -- Acts 20:17-21
- "Therefore I testify to you this day that I am innocent of the blood of all men." -- Acts 20:26
- "...for they watch out for your souls, as those who must give account..." -- Hebrews 13:17
- "So he shepherded them according to the integrity of his heart, and guided them by the skillfulness of his hands." -- Psalm 78:72
- "For if the trumpet makes an uncertain sound, who will prepare for battle?" -- 1 Corinthians 14:8

The leadership is to set a good example

- "I have made you a watchman..." -- Ezekiel 3:17-21; 33:1-11
- "elders... shepherd the flock of God which is among you, serving... willingly... eagerly; nor as being lords over... but being examples to the flock" -- 1 Peter 5:1-3
- "take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood" -- Acts 20:28
- "So he shepherded them according to the integrity of his heart, and guided them by the skillfulness of his hands." -- Psalm 78:72
- "The people of Israel and the priests and the Levites have not separated themselves from the peoples of the lands... indeed, the hand of the leaders and rulers has been foremost in this trespass." -- Ezra 9:1-2
- "For the lips of a priest should keep knowledge, and people should seek the law from his mouth; for he is the messenger of the Lord of hosts." -- Malachi 2:7
- "whoever causes one of these little ones who believe in Me to stumble, it would be better for him if a millstone were hung around his neck, and he were thrown into the sea... offenses must come, but woe to that man by whom the offense comes!" -- Matthew 18:6; Mark 9:42; Luke 17:1-2

Lesson 27: Luke 20:20-21:4

- I. They Try To Trick Jesus: Luke 20:20-26
 - A. these were the Pharisees and the Herodians: Mark 12:13
 - 1. Herodians were Jews who compromised and supported Rome
 - a. they tried to unite their ancient faith with the new pagan beliefs and rule of Rome
 - b. an example of religious people joining with political forces to try and get their way
 - c. we're not to let the political landscape compromise our beliefs
 - (i) God doesn't change
 - (ii) God's Word doesn't change
 - 2. Jesus said, "beware of the leaven of the Pharisees and the leaven of Herod." -- Mark 8:15
 - a. "...and of the Sadducees" -- Matthew 16:6
 - b. leaven is a common idiom of sin in Scripture
 - 3. the Pharisees and the Herodians had teamed up together against Jesus before: Mark 3:6
 - B. they were spying on Jesus to try and find fault in His words: Luke 20:20
 - 1. they would then have gotten the legal system involved
 - C. they open up with insincere flattery: Luke 20:21
 - 1. it's ironic that what they're saying is actually true
 - 2. this will be held against them for all eternity
 - D. they try to trick Him with a clever question: Luke 20:22
 - 1. as far as they knew any answer was wrong
 - a. if Jesus said "Yes" then He's saying it's OK to be in bondage or in subjection to foreign powers
 - (i) the Jews felt it violated the Law to pay tribute to Rome
 - (ii) Deuteronomy 17:15
 - b. if Jesus said "No" then He'll be accused of treason, of supporting a revolt against Rome
 - 2. they will lie about this later: Luke 23:2
 - E. "He perceived their craftiness": Luke 20:23
 - 1. "But Jesus perceived their wickedness..." -- Matthew 22:18
 - 2. "But He, knowing their hypocrisy..." -- Mark 12:15
 - 3. they're hypocrites because they really weren't looking for the truth
 - 4. Jesus knew it was nothing more than an attempt to trap Him
 - F. Jesus asked for a denarius: Luke 20:24a
 - 1. a denarius was a Roman silver coin, different than the Jewish or Temple money
 - a. typically a day's wages
 - 2. "Show Me the tax money." -- Matthew 22:19
 - G. Jesus asks, "Whose image... does it have?": Luke 20:24b
 - H. "Render therefore to Caesar the things that are Caesar's": Luke 20:25a
 - 1. "render" = pay, repay; give back, pay back, restore
 - 2. the Caesar at this time was Tiberius
 - a. noted for his gross vices and debased sensuality
 - b. on the coin was Caesar's title, PONTIFEX MAXIMUS
 - (i) "Chief Priest"
 - (ii) today the Catholic Pope uses the same title
 - 3. the subject of supporting the government, and even the paying of an unjust tax was brought up before: Matthew 17:24-27
 - 4. we're instructed to support the government
 - a. Romans 13:1
 - b. 1 Peter 2:13-14
 - c. unless the government would want us to violate His laws
 - (i) "But Peter and John answered and said to them, 'Whether it is right in the sight of God to listen to you more than to God, you judge.' " -- Acts 4:19
 - (ii) "But Peter and the other apostles answered and said: 'We ought to obey God rather than men.' " -- Acts 5:29

- I. "Render... to God the things that are God's": Luke 20:25b
 1. we bear God's image
 - a. "Then God said, 'Let Us make man in Our image, according to Our likeness...' So God created man in His own image; in the image of God He created him; male and female He created them." -- Genesis 1:26-27
 - b. Genesis 5:1; 9:6
 - c. James 3:9
 2. we're obligated to give ourselves to God
 3. we were bought with a price
 - a. Matthew 13:46
 - b. 1 Corinthians 6:20; 7:23
 4. "And do not present your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God." -- Romans 6:13
 5. "I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." -- Romans 12:1
- J. they couldn't catch Jesus saying anything wrong: Luke 20:26
 1. although they marveled at what Jesus said, they kept silent
- II. The Sadducees Try To Trick Jesus: Luke 20:27-40
 - A. the Sadducees did not believe in the supernatural, resurrection, angels, life after death, eternal existence
 1. that's why they were "sad, you see"
 2. they objected to the preaching of the resurrection: Acts 4:1-2
 3. today we would call them the "liberals"
 - a. there is no record that any Sadducee became a believer
 - B. they've concocted a fictitious situation just to raise issues and contention: Luke 20:28-33
 1. it's ironic that they're asking about something they didn't even believe in!
 2. they're poking fun at the concept of resurrection
 3. they're referring to Deuteronomy 25:5-10
 - C. Jesus will not directly address their contentious story but will directly correct the errors of their beliefs
 1. they chose to extrapolate a point from the Law given by God through Moses
 2. Jesus will respond by using an event from the life of Moses
 - D. Jesus tells them that they've made a mistake for two reasons: Matthew 22:29; Mark 12:24
 1. because they didn't know the Scriptures
 - a. we must know the Scripture
 - (i) "Your Word I have hidden in my heart, that I might not sin against You." -- Psalm 119:11
 - (ii) "Let the Word of Christ dwell in you richly in all wisdom, teaching, and admonishing one another..." -- Colossians 3:16
 - (iii) "Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth." -- 2 Timothy 2:15
 2. because they didn't know the power of God
 - a. we must believe in the power of God
 - (i) "For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes" -- Romans 1:16
 - (ii) "that I may know Him and the power of His resurrection..." -- Philippians 3:10
 - (iii) 1 Peter 1:3-5
 - E. the concept of reproduction is not needed in heaven: Luke 20:34-36
 1. Jesus is contradicting their disbelief of angels, resurrection, and the afterlife
 2. people of "this age" marry: Luke 20:34
 - a. "this age" refers to our present physical universe
 3. people of "that age" don't marry: Luke 20:35
 - a. "that age" refers to the eternal state
 4. reproduction is only needed for our present physical universe

5. when we reach the eternal state our bodies will be like His
 - a. "For our citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord Jesus Christ, who will transform our lowly body that it may be conformed to His glorious body..." -- Philippians 3:20-21
 - b. "Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is." -- 1 John 3:2
 - c. "For in this we groan, earnestly desiring to be clothed with our habitation (Greek, "oiketerion") which is from heaven" -- 2 Corinthians 5:2
 - (i) some of the fallen angels left their "domain" ("oiketerion"): Jude 1:6
 - for some strange diabolical reason they left the "oiketerion" that we're eagerly looking forward to
 - Genesis 6:1-4
 6. death does not exist in "that age": Luke 20:36
 - a. emphasizes the concept of eternal existence: everyone will exist somewhere for all eternity
 - F. Jesus brings up the "burning bush passage": Luke 20:37-38
 1. God spoke to Moses from a burning bush: Exodus 3:2-6
 2. Jesus is bringing out the point that God said, "I am the God of...", not "I was..."
 3. Abraham, Isaac, and Jacob are still in existence; He is still their God
 4. "nor can they die anymore..." -- Luke 20:36
 5. Jesus is telling them very plainly that their beliefs are wrong
 - G. the scribes agreed with Jesus' response to the Sadducees: Luke 20:39
 1. there was strife between the different religious camps, just like today
 - H. no one dared ask Jesus any more questions: Luke 20:40
 1. the more they asked the more it was made apparent that they didn't know as much as they should have
- III. Jesus Now Tests Them: Luke 20:41-44
- A. a scribe also had tried to trick Jesus: Mark 12:28-34
 - B. after their "three strikes" Jesus now "comes to bat"
 - C. He challenges their thinking of who Christ is
 1. He tests their knowledge about Christ
 - D. He asks them how can the Christ be the Son of David: Luke 20:41
 - E. Jesus quotes Psalm 110:1: Luke 20:42-43
 1. Jesus causes them to face the fact that they did not fully understand this passage
 2. this passage from Psalms is quoted in other places in the New Testament
 - a. Acts 2:34-35
 - b. Hebrews 1:13; 10:12-13
 3. "Sit at my right hand till..."
 - a. Psalm 2
 - b. there will come a day when Jesus will get up, and what a day that will be!
 4. Jesus makes the point that David (the writer of this particular Psalm) was speaking through the Holy Spirit: Matthew 22:43; Mark 12:36
 - F. more than just the physical son of David: Luke 20:44
 1. David would not normally call his offspring "Lord"
 2. there had to be a supernatural element to this
 - a. the Christ was not just David's physical offspring
 - b. the Messiah had to be both God and man
 3. David's words prove the deity of the Messiah
 4. "...His Son Jesus Christ our Lord... was born of the seed of David..." -- Romans 1:1-4
 5. Jesus pre-existed His earthly birth
 - a. Micah 5:2
 - b. John 1:1-3
 - c. Colossians 1:17
 - d. some cults teach that Jesus came into existence when He was born
 - G. "the common people heard Him gladly" -- Mark 12:37b
 1. the Greek words for "common people" could also mean "great multitude"
 2. the religious leaders are trying to disparage Jesus and steer people away from Him, but the people knew better

- IV. Warning About The Scribes: Luke 20:45-47
 - A. because of their hypocrisy and false teaching, the scribes were dangerous
 - B. they're looking for titles and recognition by man, doing it for a show: Luke 20:46
 - 1. we see the exact same thing today
 - C. they're taking advantage of and abusing widows: Luke 20:47a
 - 1. specifically warned against
 - a. Exodus 22:22-24
 - b. Isaiah 10:1-2
 - 2. widows were vulnerable, helpless members of their society
 - a. they were at a disadvantage, couldn't care for themselves
 - b. can often be true in today's society, too
 - D. there appears to be a special place in God's heart for widows, the fatherless, and strangers
 - 1. they're often grouped together
 - 2. Exodus 22:22-24
 - 3. Deuteronomy 10:18; 14:28-29; 16:11-14; 24:17, 19; 26:12; 27:19
 - 4. Job 22:9; 24:3; 29:12-13; 31:15-20
 - 5. Psalm 68:5; 94:6
 - 6. Isaiah 1:16-17, 23; 10:1-2
 - 7. Jeremiah 7:6-7; 22:3
 - 8. Ezekiel 22:7
 - 9. Zechariah 7:10
 - 10. Malachi 3:5
 - 11. Matthew 25:34-46
 - 12. James 1:27
 - E. "for a pretense make long prayers": Luke 20:47b
 - 1. pretending to be pious, holy, and extra knowledgeable
 - 2. some prayed for 9 hours a day: 3 hours 3 times a day
 - 3. "One who turns away his ear from hearing the law, even his prayer is an abomination."
-- Proverbs 28:9
 - 4. "...those who worship Him must worship in... truth." -- John 4:24
 - F. their punishment will be greater: Luke 20:47c
 - 1. because they've led people astray
- I. The Widow's Mites: Luke 21:1-4
 - A. a mite was a small copper coin
 - B. the widow exemplified true giving: she gave out of what she didn't have
 - C. there were two mites, and she could have easily kept one of them for herself
 - D. it was proportion, not portions
 - 1. the rich people did not sacrifice
 - E. Jesus may have included this as a contrast to the hypocritical scribes that He was just criticizing

Lesson 28: Luke 21:5-38

I. Introduction

- A. this prophetic passage is covered in three of the four Gospels
 - 1. Matthew 24
 - 2. Mark 13
 - 3. Luke 21
 - 4. there are some subtle, but significant differences, so we need to look at all of them to get the whole story
- B. this is Jesus' last great teaching before His crucifixion
- C. four disciples ask Him three questions
 - 1. Matthew and Mark records the answer to the last two questions
 - 2. Luke records the answer to the first question
- D. although very familiar, this chapter is often very misunderstood
- E. this passage is very Jewish
 - 1. a Jewish Rabbi is instructing His Jewish followers
 - 2. opens up with comments about the Temple
 - 3. talks about Judea, Jerusalem, the Sabbath
- F. the Church is not seen here
 - 1. the Church hasn't been revealed to them yet!
 - 2. Jesus is not talking about what will happen to the Church
 - 3. we must always be careful not to introduce preconceived ideas into Scripture
 - a. therefore, do not introduce the idea of the Church into this passage
 - 4. Jesus is talking about what will lead up to, and include the Day of the Lord
 - a. the Day of the Lord refers to the wrath of God
 - (i) but Christians are not called to wrath: 1 Thessalonians 1:10; 5:9
 - (ii) not all judgment is God's wrath
 - (iii) "the time of Jacob's trouble": Jeremiah 30:7
 - (iv) "the wrath of the Lamb": Revelation 6:12-17
 - (v) Isaiah 13:6-13
 - (vi) Joel 1:15; 2:1-3, 10-11, 15-16
 - (vii) Amos 5:18-20
 - (viii) Zechariah 14:1-15
 - (ix) Malachi 4:1
 - b. "the day of the Lord so comes as a thief in the night... You are... sons of the day. We are not of the night..." -- 1 Thessalonians 5:1-5
 - (i) therefore, the Day of the Lord has nothing to do with the Church!
 - c. the events in the book of the Revelation happen to those who "dwell on the earth"
 - (i) Revelation 3:10; 6:10; 11:10; 13:8, 12, 14; 14:6; 17:8
 - (ii) but "our citizenship is in heaven": Philippians 3:20
 - (iii) "The great day of the LORD is near... That day is a day of wrath... because they have sinned against the LORD... those who dwell in the land." -- Zephaniah 1:14-18
 - (iv) "...that Day... will come as a snare on all those who dwell on the face of the whole earth."
-- Luke 21:34-35

II. Jesus Predicts The Destruction Of The Temple: Luke 21:5-6

- A. Herod rebuilt and embellished the Temple to try and win favor with the Jews
 - 1. it was worked on for 46 years: John 2:20
- B. the Temple is easily seen from the Mount of Olives
- C. during His Triumphal Entry Jesus also predicted this, and gave the reason for Jerusalem's destruction: Luke 19:41-44
 - 1. "...because you did not know the time of your visitation" -- Luke 19:44
 - a. this was very specifically predicted in Daniel 9:25
 - b. God expected them to understand the prophecy and will hold them accountable
- D. literally came true in 70 A.D.
 - 1. had to dismantle the Temple stone-by-stone to get all the gold that melted because of a fire

- III. They Ask Jesus Questions About the Temple's Destruction and His Future Coming: Luke 21:7-24
- A. it is Peter, Andrew, James, and John who are asking: Mark 13:3
 - 1. this is two sets of brothers
 - 2. this is His "inner circle"
 - a. Peter, James, and John were with Jesus for the raising of Jairus' daughter (Luke 8:51), His Transfiguration (Luke 9:28), and will be with Him at Gethsemane (Matthew 26:37; Mark 14:33)
 - B. they ask Him privately: Matthew 24:3; Mark 13:3
 - C. they ask Him three questions: Matthew 24:3 + Mark 13:4 + Luke 21:7
 - 1. when will this happen?
 - a. the destruction of the Temple which He was just talking about
 - b. answered only here in Luke's account: Luke 21:20-24
 - c. to us this is now merely a historical event that happened in 70 A.D.
 - 2. what are the signs of Your coming?
 - a. have they finally figured it out, that He's leaving and will be coming back?!
 - 3. what are the signs for the "end of the age"? (Matthew 24:3)
 - a. not the "end of the world"
 - b. the world doesn't end there, but there will be many major changes
 - D. "Take heed that you not be deceived": Luke 21:8a
 - 1. this is how all three Gospel accounts of this passage begins
 - 2. the Apostle Paul also warned about being deceived regarding future events: 2 Thessalonians 2:3
 - 3. Satan's primary strategy is deception
 - a. he deals in counterfeits and enticing doctrines
 - b. "But evil men and impostors will grow worse and worse, deceiving and being deceived." -- 2 Timothy 3:13
 - c. "the devil... there is no truth in him... he is a liar and the father of it." -- John 8:44
 - d. "...that serpent of old, called the Devil and Satan, who deceives the whole world..." -- Revelation 12:9
 - e. "For Satan himself transforms himself into an angel of light." -- 2 Corinthians 11:14
 - f. 2 Corinthians 11:3
 - g. 2 Thessalonians 2:9-10
 - h. Revelation 20:3
 - 4. our primary tool to keep us from being deceived is His Word
 - a. "the whole counsel of God" -- Acts 20:27
 - (i) we need a balanced diet
 - (ii) from "c-2-c" (cover-to-cover), not just our favorite passages
 - (iii) we need to accept the entire collection of 66 books
 - we must not add to them
 - we must not take any away
 - b. "they received the word with all readiness, and searched the Scriptures daily to find out whether these things were so." -- Acts 17:11
 - (i) the written Word is the only authority
 - c. we need to have the proper viewpoint of it
 - d. we need to be careful how literally and precisely we take it
 - e. we need to concern ourselves with how well we acknowledge, believe, and act on it
 - f. we need to ask ourselves how important and precious it is to us
 - (i) Psalm 119
 - E. "many will come in My name": Luke 21:8b
 - 1. has happened all through history and will always be with us
 - 2. it'll get worse: 2 Timothy 3:13
 - F. "wars and commotions": Luke 21:9a
 - 1. "commotions" = instability, confusion
 - a. "For where envy and self-seeking exist, *confusion* and every evil thing are there." -- James 3:16
 - b. "For God is not the author of *confusion* but of peace..." -- 1 Corinthians 14:33
 - 2. has happened all through history and will always be with us
 - a. this world is becoming more and more unstable and confused
 - 3. it's going to keep happening so it's not really a sign

- G. "do not be terrified": Luke 21:9b
 - 1. if we are trusting in the Lord then we should not be overly stressed about the world situation
 - 2. "God is our refuge and strength, a very present help in trouble. Therefore we will not fear, even though the earth be removed, and though the mountains be carried into the midst of the sea" -- Psalm 46:1-2
 - 3. "He will not be afraid of evil tidings; his heart is steadfast, trusting in the LORD." -- Psalm 112:7
 - 4. "Do not be afraid of sudden terror, nor of trouble from the wicked when it comes; for the LORD will be your confidence, and will keep your foot from being caught." -- Proverbs 3:25-26
 - 5. Habakkuk's hymn of faith: Habakkuk 3:17-19
 - a. even if everything collapses around him, Habakkuk will still rejoice in the Lord: Habakkuk 3:17-18
 - (i) "rejoice" = to jump for joy
 - (ii) "joy" = to spin around
 - (iii) "in everything give thanks" -- 1 Thessalonians 5:18
 - not "for" everything
 - looking beyond the present, and to the eternal makes all the difference
 - b. he acknowledges that the Lord is his strength: Habakkuk 3:19
 - (i) "It is God who arms me with strength, and makes my way perfect. He makes my feet like the feet of deer, and sets me on my high places." -- Psalm 18:32-33
 - c. What would OUR reaction be?
- H. "nation will rise against nation, and kingdom against kingdom": Luke 21:10
 - 1. has happened all through history and will always be with us
 - 2. a kingdom is a group of nations
 - a. examples of this are the World Wars
- I. "earthquakes... famines and pestilences": Luke 21:11a
 - 1. has happened all through history and will always be with us
 - 2. earthquakes are increasing in frequency
 - 3. famine is often politically engineered
- J. "fearful sights and great signs from heaven": Luke 21:11b
 - 1. could refer to deceptive miracles and events affecting objects in outer space during the time after the Rapture, when the Christians have been removed from the earth
 - a. Revelation 6:12-14; 8:10-13; 16:8
- K. "they will lay their hands on you... persecute you...": Luke 21:12-13
 - 1. could literally refer to the disciples
 - a. they'll be hated, face tribulations, and be killed
 - b. the initial persecution came from the Jewish leadership
 - 2. could refer to the nation of Israel
 - a. they've always been hated and abused throughout all history
 - b. they will eventually become some sort of an effective witness: Revelation 7, 14; Romans 11
 - 3. they will be used as a witness for Jesus: Luke 21:13
- L. the Lord will guide their responses: Luke 21:14-15
 - 1. it's the Holy Spirit that will lead their words: Matthew 10:20; Mark 13:11
 - 2. this can also apply to us to a certain extent
 - a. don't let this mislead us into not doing our homework, studying, and preparing
 - (i) "But sanctify the Lord God in your hearts, and always be ready to give a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear" -- 1 Peter 3:15
 - (ii) "Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth." -- 2 Timothy 2:15
 - b. the Holy Spirit will teach us things, may give us prophecies
 - 3. some examples of this might be Peter (Acts 4:8-14; 5:29-33) and Stephen (Acts 7)
 - 4. "But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you." -- John 14:26
 - a. God cannot remind us of things we haven't heard or learned
 - b. we must constantly allow ourselves to hear His Word and be taught from it

- M. people will betray each other: Luke 21:16
 - 1. "...the love of many will grow cold." -- Matthew 24:12
 - 2. Micah 7:5-6
 - 3. the Gospel can be very divisive
 - 4. Matthew 10:21-36
 - a. "Do not think that I came to bring peace on earth. I did not come to bring peace but a sword." -- Matthew 10:34
- N. "you will be hated by all for My name's sake": Luke 21:17
 - 1. He will say the same thing to us
 - a. John 15:18-19; 17:14
 - b. 1 John 3:13
 - 2. Matthew 10:22-25
- O. they need not fear those that hate or kill them, there will be no eternal loss: Luke 21:18
 - 1. "do not be afraid of those who kill the body... Are not five sparrows sold for two copper coins? And not one of them is forgotten before God. But the very hairs of your head are all numbered. Do not fear therefore; you are of more value than many sparrows." -- Luke 12:4-7
 - 2. Matthew 10:28-31
 - 3. hair not falling to the ground as an idiom of being kept safe is seen elsewhere
 - a. 1 Samuel 14:45
 - b. 2 Samuel 14:11
 - c. Acts 27:34
- P. if they endure they will survive the Tribulation period that is coming upon the world and the nation of Israel: Luke 21:19
 - 1. "patience" = cheerful (or hopeful) endurance, constancy; enduring, patience, patient continuance (waiting)
 - 2. "possess" = to get, acquire, purchase
 - 3. "But he who endures to the end shall be saved." -- Matthew 24:13
 - 4. "But he who endures to the end shall be saved." -- Mark 13:13
 - 5. "But he who endures to the end will be saved." -- Matthew 10:22
 - 6. those that survive will enter the eternal kingdom
- Q. the coming destruction of Jerusalem: Luke 21:20-24
 - 1. this passage is only in Luke's account
 - a. the similar wording in the parallel accounts of Matthew 24:15-21 and Mark 13:14-19 is describing the events that happen at the exact middle of the 7-year Tribulation period
 - (i) this is yet future to us
 - (ii) in the rebuilt Jewish Temple the "antichrist" will erect a "detestable thing that causes desecration"
 - (iii) Daniel 9:27; 12:11
 - 2. armies will surround Jerusalem: Luke 21:20
 - a. during His Triumphal Entry Jesus predicted that armies will surround Jerusalem: Luke 19:43-44
 - (i) "...because you did not know the time of your visitation" -- Luke 19:44
 - 3. when the armies come the best thing to do is get out of Jerusalem and don't come back: Luke 21:21
 - 4. this is punishment: Luke 21:22
 - a. this has to do with the phrase that Jesus did not quote from Isaiah 61:1-2 when He announced His ministry in Luke 4:16-19, "...the day of vengeance of our God."
 - 5. those who are pregnant or with small children will be at a disadvantage: Luke 21:23a
 - a. fleeing with children will be an extra hardship
 - b. pregnant women and children will be susceptible to atrocities
 - 6. this is punishment: Luke 21:23b
 - 7. many will die or be taken captive: Luke 21:24a
 - a. Josephus records that over a million people were killed and over 100,000 taken captive
 - 8. the Gentile nations will continue to occupy Jerusalem until Jesus returns the second time: Luke 21:24b
 - a. the Jews won't have the land to themselves until Jesus returns
 - b. the "times of the Gentiles" began with Babylonian captivity under Nebuchadnezzar
 - c. "blindness in part has happened to Israel until the fullness of the Gentiles has come in." -- Romans 11:25

IV. Jesus Second Coming--The Day Of The Lord: Luke 21:25-28

- A. "sun... moon... stars...": Luke 21:25a
 - 1. by the end of the 7-year Tribulation period there will apparently be some very major changes to the universe
 - 2. same descriptions as in the Old Testament
 - a. "And I will show wonders in the heavens and in the earth: blood and fire and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the coming of the great and awesome day of the LORD." -- Joel 2:30-31
 - b. Isaiah 13:10-13; 34:4
 - c. Ezekiel 32:7-8
 - d. Joel 2:10; 3:15-16
- B. there will be great distress over the earth: Luke 21:25b-26
 - 1. people will be so stressed over what is happening on the earth that it will affect their health
- C. Jesus will be "coming in a cloud": Luke 21:27
 - 1. just as He left: Acts 1:9-11
 - 2. there were clouds during His Transfiguration: Luke 9:34-35
 - 3. "Behold, He is coming with clouds, and every eye will see Him, even they who pierced Him. And all the tribes of the earth will mourn because of Him." -- Revelation 1:7
 - 4. Daniel 7:13
 - 5. He's coming on a white horse: Revelation 19:11-16
 - 6. Jesus will say this again during His illegal trial
 - a. Matthew 26:64
 - b. Mark 14:62
- D. when they see these things happening their redemption is near: Luke 21:28

V. Parable Of The Fig Tree: Luke 21:29-33

- A. "...the fig tree and all the trees": Luke 21:29
 - 1. this idiom of the fig tree was seen before in Luke 13:6-9
 - 2. the fig tree may be an idiom of the nation of Israel, or perhaps more specifically of Judah
 - 3. this idiom being used in this prophetic passage may further emphasize that this involves the nation of Israel and not the Church
- B. this could mean that when the nation of Israel is resurrected it will be a sign that the kingdom of God is approaching: Luke 21:30-31
 - 1. the state of Israel was formed on May 14, 1948
 - 2. they took control of Jerusalem on June 6, 1967
 - 3. the nation of Israel is becoming more and more prominent right in front of our faces!
- C. alternate interpretation of Luke 21:29-31
 - 1. the previous interpretation is the most common
 - 2. but Luke includes "...and all the trees": Luke 21:29
 - a. this may mean that just as they know summer is approaching by the budding of the trees, when these signs happen they'll know that the kingdom of God is near
- D. "this generation will by no means pass away till all things take place.": Luke 21:32
 - 1. obviously did not refer to that generation
 - 2. probably just refers to the fact that once these events begin it will be finished within one lifetime
 - 3. the trigger to start counting off the "generation" would be the Rapture of the Church
 - a. "...the times of the Gentiles are fulfilled." -- Luke 21:24
 - b. "...the fullness of the Gentiles has come in." -- Romans 11:25
- E. "Heaven and earth will pass away, but My words will by no means pass away.": Luke 21:33
 - 1. He has said things like this before
 - a. Luke 16:17
 - b. Matthew 5:18
 - 2. God takes His word very seriously and very precisely
 - a. do we?!
 - 3. everything will take place exactly as predicted in Scripture
 - 4. nothing in Scripture can fail or be broken

VI. We Are To Watch For His Coming: Luke 21:34-36

- A. we are to "take heed to ourselves": Luke 21:34
 - 1. "take heed" = pay attention to, be cautious
 - 2. we are to pay attention to how we're living
 - 3. we are to be careful that we are not embarrassed by how we're living when Jesus comes
 - 4. we should live expecting that it could come at any moment
 - 5. understanding prophecy should result in changed lives
 - 6. "...when He is revealed, we shall be like Him, for we shall see Him as He is. And everyone who has this hope in Him purifies himself, just as He is pure." -- 1 John 3:2-3
 - 7. we aren't to be looking for the "antichrist," or signs, or anything other than Jesus returning for us
 - a. "For the grace of God that brings salvation has appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age, looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ" -- Titus 2:11-13
 - b. there are no specific signs that predict the Rapture, the time when Jesus returns for His Church
- B. those that are part of this worldly system will be in a lot of trouble: Luke 21:35
 - 1. these are those that dwell on the earth
 - 2. what is coming upon the world will be like a snare to the people: it will surprise them and catch them completely unprepared
 - 3. "For our citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord Jesus Christ, who will transform our lowly body that it may be conformed to His glorious body, according to the working by which He is able even to subdue all things to Himself." -- Philippians 3:20-21
- C. "watch... and pray": Luke 21:36a
 - 1. "watch" = keep awake; be attentive
 - 2. "the end of all things is at hand; therefore be serious and watchful in your prayers" -- 1 Peter 4:7
 - 3. Luke 12:36-40
 - 4. Acts 20:31
 - 5. 1 Corinthians 16:13
 - 6. Colossians 4:2
 - 7. 1 Thessalonians 5:6
 - 8. 1 Peter 5:8
 - 9. Revelation 3:2; 16:15
- D. we should pray that we'll escape the judgment: Luke 21:36b
 - 1. in other words, we need to pray for salvation
 - 2. only those who are not saved will enter the Tribulation period
 - 3. those able to "stand before the Son of Man" are only those who have been forgiven of their sins
 - a. "Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous." -- Psalm 1:5
 - b. "If You, LORD, should mark iniquities, O Lord, who could stand?" -- Psalm 130:3
 - c. "For the great day of His wrath has come, and who is able to stand?" -- Revelation 6:17

VII. Jesus Camped On The Mount Of Olives: Luke 21:37-38

- A. the Passover season was approaching so the entire area was filled with people from all over the world
 - 1. perhaps all the places to stay, including private homes were filled
- B. during the day Jesus preached in the Temple
 - 1. they came to hear Jesus early in the morning: Luke 21:38

Lesson 29: Luke 22:1-46

- I. Judas Agrees to Betray Jesus: Luke 22:1-6
 - A. Passover was approaching: Luke 22:1
 - 1. the Passover was followed by a 7-day festival called The Feast of Unleavened Bread
 - 2. all 8 days was to be kept unleavened: nothing to do with yeast of any kind
 - 3. the whole season was commonly called Passover or The Days of Unleavened Bread
 - a. just like today, "the Christmas season" refers to more than just the one day of Christmas
 - b. Acts 12:4
 - B. the religious leaders wanted to kill Jesus: Luke 22:2
 - 1. but they were afraid of the people because Jesus was so popular and well-liked
 - 2. it was going to have to be done with deception: Matthew 26:4; Mark 14:1
 - a. because Jesus was perfect this was the only possible way
 - 3. they didn't want it on a feast day: Matthew 26:5; Mark 14:2
 - a. because there were so many people there they didn't want an uproar
 - (i) it's one of the mandatory feasts: Exodus 23:14-17; Deuteronomy 16:16
 - (ii) many came from all over: John 11:55
 - b. Jesus was in control and was going to have it happen on Passover
 - c. Jesus even told His disciples the exact day it was going to be: Matthew 26:2
 - C. Satan entered Judas Iscariot: Luke 22:3
 - 1. this was the first time
 - a. the second time will be at the Last Supper: John 13:27
 - 2. we may not really know what is going on here
 - a. Satan has a body, and an angel is never seen entering a person
 - 3. "Iscariot" = "man of Kerioth"
 - a. Kerioth was a city in the tribe of Judah: Joshua 15:25
 - b. as far as we know Judas was the only Disciple from Judea; all the other Disciples were from Galilee
 - 4. "And supper being ended, the devil having already put it into the heart of Judas Iscariot, Simon's son, to betray Him" -- John 13:2
 - D. Judas agrees to betray Jesus: Luke 22:4-6
 - 1. they agreed to give Judas money to do it: Luke 22:5
 - a. Judas did it for "thirty pieces of silver": Matthew 26:15
 - (i) the price of a servant: Exodus 21:32
 - (ii) Zechariah prophesied the 30 pieces of silver and who would eventually wind up with it
 - Zechariah 11:12-13
 - Matthew 27:3-10
 - 2. Judas agreed to try and find a way to betray Jesus: Luke 22:6a
 - a. Judas knew the place that Jesus often went with His disciples: Luke 22:39; John 18:1-2
 - 3. "...in the absence of the multitude.": Luke 22:6b
 - a. it had to be when there weren't too many people around
 - b. a reason why it couldn't be done during any of the Feasts or Festivals: Jerusalem was filled with people from all over the world
 - c. maybe why it was done at night
- II. They Prepare For The Passover Meal: Luke 22:7-13
 - A. Passover was approaching so Jesus sent Peter and John to go make arrangements: Luke 22:7-9
 - 1. there is a significant mistranslation in Matthew 26:17 and Mark 14:12
 - a. "on the first day of Unleavened Bread" is literally "before the unleavened"
 - b. there is no day clearly specified
 - (i) the words for "on," "day," and "feast" are not in the original
 - (ii) the meaning is just that it happened sometime before Passover
 - B. Jesus apparently prearranged it well in advance: Luke 22:10-13
 - 1. to keep Judas from knowing ahead of time?
 - 2. preparations for the Passover would obviously be made well before Passover
 - 3. they were to look for the sign of a man carrying a pitcher of water: Luke 22:10
 - a. it's women that usually carried pitchers; men usually carried skins of water

4. they will meet in the "upper room": Luke 22:12
 - a. some conjecture that this may be the house of John Mark
 - C. for a more complete description of what went on in the upper room at this time see John 13-17
- III. The Passover Is Celebrated: Luke 22:14-18
- A. Jesus "sat down" with His 12 Apostles: Luke 22:14
 1. "sat down" = to fall back; to lie back, lie down; to recline at a table, to sit back
 - a. it was customary in that culture to recline during a meal
 - B. Jesus had a very strong desire to eat the Passover with them: Luke 22:15
 1. because it meant the end of His ministry, and the completion of His work of redemption?
 - C. Jesus won't eat the Passover with them again until "it is fulfilled in the Kingdom of God": Luke 22:16
 1. there were no more Passovers on God's calendar
 2. Jesus was the final Passover lamb
 - D. Jesus won't drink with them until the Kingdom of God comes: Luke 22:18
 - E. "fruit of the vine" (Luke 22:18) does not mean alcoholic wine
 1. it was too early in the year for fresh grape juice so it was just juice preserved from a previous season
 - a. there were a number of very common and effective techniques used to preserve grape juice
 - (i) concentration
 - which resulted in what we today call Pasteurization
 - (ii) filtration
 - b. if it was reconstituted grape juice (mixing the concentrate with water) then it would be an idiom of the blood and water coming out of Jesus after He died
 - (i) "But one of the soldiers pierced His side with a spear, and immediately blood and water came out." -- John 19:34
 2. alcoholic wine was definitely not used because it's a leavened product!
 - a. all leaven had to be removed from the house for the Passover and Feast of Unleavened Bread
- IV. Jesus Introduces The "Lord's Supper": Luke 22:19-20
- A. today what we would call the "Communion Service" or "The Lord's Table"
 - B. Judas may have left by this time: John 13:27-30
 - C. the bread is the symbol of His body: Luke 22:19
 1. "I am the bread of life" -- John 6:35, 48
 2. "I am the living bread" -- John 6:51
 3. "Bethlehem" = "house of bread"
 - D. the cup is the symbol of His blood: Luke 22:20
 - E. 1 Corinthians 10:16; 11:23-26
 - F. the Lord's Supper links Jesus' two comings
 1. "For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes." -- 1 Corinthians 11:26
 - G. was this meal unfinished?!
 1. some feel that only 3 out of the 4 cups were used from the "seder"
 2. will it be completed at the Marriage Supper of the Lamb (Revelation 19:7-9)?
- V. Jesus Predicts The He Will Be Betrayed: Luke 22:21-23
- A. Jesus says that one of them will betray Him: Luke 22:21
 - B. everything is being done according to prophecy and His predetermined will: Luke 22:22
 1. this does not excuse Judas' actions: Luke 22:22b
 - a. Judas acted with his own will
 2. Jesus knew that Judas would betray Him
 - a. "Jesus answered them, 'Did I not choose you, the twelve, and one of you is a devil?' " -- John 6:70
 - b. "Jesus said to him, '...you are clean, but not all of you.' For He knew who would betray Him..." -- John 13:10-11
 - C. they're shaken up about it, wondering who it is: Luke 22:23
 - D. Jesus actually identifies the betrayer: Mark 14:20; John 13:26-30
 1. Jesus forces Judas to act
 2. Judas wasn't ready to do it at that time because it was during a very major festival season
 3. Jesus is in control!

VI. The Disciples Argue Over Who Is The Greatest: Luke 22:24-30

- A. this may have prompted Jesus to wash His Disciples' feet: John 13:1-20
 - 1. Judas was still there, so Jesus washed his feet
- B. there was a dispute about who was the greatest disciple: Luke 22:24
 - 1. this has happened before: Luke 9:46-48
 - 2. when this happened in the past it caused strife among them: Matthew 20:20-24
- C. Christians are not to exercise spiritual authority over other Christians: Luke 22:25-26a
 - 1. secular rulers call themselves "benefactors" or "benevolent dictators" whether or not they are
 - 2. a Church should not follow the world's pattern
 - a. there should be a shepherd(s) and a manageable-sized group
 - b. it should not be run like a competitive business
 - 3. this is something Jesus hated
 - a. "But this you have, that you hate the deeds of the Nicolaitans, which I also hate." -- Revelation 2:6
 - b. "Thus you also have those who hold the doctrine of the Nicolaitans, which thing I hate." -- Revelation 2:15
 - c. the "deeds" became "doctrine"
 - d. "Nicolai" = "conqueror of the people" or "victory over the people"
 - e. from where we get the extreme concept of the "laity"
 - (i) there is no "laity" in God's eyes: we are all on equal levels, but each with different gifts and abilities
 - f. some think that the Nicolaitans refers to the followers of Nicolas, apostates who taught that Christians now had a new freedom regarding sexual immorality
 - (i) I don't agree with this viewpoint because that is the "doctrine of Balaam" mentioned in that same passage (Revelation 2:14)
- D. we should lead by serving: Luke 22:26b
 - 1. the word for "great" can also refer to age
- E. Jesus was demonstrating that principle by serving them: Luke 22:27
 - 1. hence the idea that this is when Jesus washed their feet (John 13:1-20)
 - a. by doing so, Jesus, the creator of the universe demonstrated God's organizational chart
 - b. "For I have given you an example, that you should do as I have done to you." -- John 13:15
 - c. "Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself. Let each of you look out not only for his own interests, but also for the interests of others." -- Philippians 2:3-4
 - 2. Peter told the elders in a church that they should not be "lords over those entrusted to you, but being examples to the flock" -- 1 Peter 5:3
- F. there will be future blessings in His kingdom: Luke 22:28-30
 - 1. we are not to be concentrating on what is around us: that's not what we are to be looking forward to
 - 2. they will judge the 12 tribes of Israel: Luke 22:30
 - a. refers to the future, probably to the Millennial Kingdom

VII. Jesus Predicts Peter's Denial: Luke 22:31-34

- A. Jesus told Simon Peter that Satan wanted him: Luke 22:31
 - 1. "you" is actually plural in the original language
 - a. Satan wants to destroy all of us!
 - 2. Simon is Peter's old name
 - a. Jesus had changed it to Peter: Luke 6:14; John 1:42
 - b. Jesus may be using it to indicate that Peter was going back to his old ways
- B. Jesus prayed for Peter: Luke 22:32
 - 1. Jesus didn't want his faith to fail
 - 2. Jesus hinted that Peter was going to fail, but when he returned to the faith he should encourage others
 - 3. Jesus is still praying for us!
 - a. "It is Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us." -- Romans 8:34
 - b. "Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them." -- Hebrews 7:25
 - c. "My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous." -- 1 John 2:1

- C. Peter claimed that he would not fail Jesus: Luke 22:33
- D. Jesus told him that he would deny knowing Him 3 times before morning: Luke 22:34
 - 1. we usually fail in our strong points
 - a. Satan gets greater satisfaction out of that

VIII. Jesus Tells Them To Be Prepared: Luke 22:35-38

- A. He recalls to mind the times when they were sent out on mission trips: Luke 22:35
 - 1. Luke 9:3; 10:4
 - 2. they were taken care of during those times
- B. they are now going to have to take care of themselves: Luke 22:36
 - 1. things are going to get rough
 - 2. "Then Jesus said to them, 'All of you will be made to stumble because of Me this night, for it is written: "I will strike the shepherd, and the sheep of the flock will be scattered." ' " -- Matthew 26:31 (Mark 14:27)
 - a. quotes Zechariah 13:7
 - 3. "sword" = large knife; more of a utility tool than to do significant fighting with
 - 4. it was very common for people to be armed and capable of protecting themselves from the criminal element and wild animals
 - a. as it should be today!
- C. there was still a significant prophecy that still had to be fulfilled: Luke 22:37
 - 1. He was going to be "numbered with the transgressors"
 - 2. quotes Isaiah 53:12
- D. they produced 2 knives: Luke 22:38a
 - 1. they may not have understood what Jesus really meant
- E. "enough": Luke 22:38b
 - 1. He perhaps meant, "enough of this talk, we have things to do"

IX. Jesus Goes To The Mount Of Olives: Luke 22:39-46

- A. they go to the Garden Of Gethsemane: Matthew 26:36; Mark 14:32; John 18:1
 - 1. Gethsemane means "oil press"
 - a. when Jesus is broken or crushed, oil (the Holy Spirit) will come
 - (i) John 14:16, 18, 26; 15:26; 16:7-15
- B. Jesus often met here with His Disciples: Luke 22:39
 - 1. John 18:2
 - 2. that's how Judas knew where to find Him
- C. Jesus warned them to pray so they don't fall: Luke 22:40
- D. Jesus prays to His Father, verifying that there is no other way: Luke 22:41-42
 - 1. if there was then they would have taken it
 - 2. this emphasizes to us that there only one way to salvation and eternal life
 - 3. "Jesus said to him, 'I am the way, the truth, and the life. No one comes to the Father except through Me.' " -- John 14:6
 - 4. "Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved." -- Acts 4:12
 - 5. He chooses to do the will of the Father
 - 6. the cup of God's indignation against sin is going to be poured out on Jesus instead of us
 - 7. "cup" or "bowl" often refers to God's judgment or wrath
 - a. Isaiah 51:17, 22
 - b. Jeremiah 25:15-28; 49:12; 51:7
 - c. Lamentations 4:21
 - d. Ezekiel 23:31-33
 - e. Habakkuk 2:16
 - f. Zechariah 12:2-3
 - g. Revelation 14:10; 15:7-16:21

- E. an angel strengthened Jesus: Luke 22:43
 - 1. He knows what is about to happen
 - 2. what probably troubles Him the most is His separation from His Father as He becomes sin for us
 - a. "For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him." -- 2 Corinthians 5:21
 - b. Hebrews 9:28
 - c. we can't comprehend His concern and the significance of all this
- F. His sweat was like great drops of blood: Luke 22:44
 - 1. this could be literal: great stress can cause the capillaries in the skin to burst, thereby sweating a mixture of blood and sweat
- G. His Disciples were sleeping: Luke 22:45
 - 1. if Peter was praying he might not have fallen later
- H. Jesus warns them again to keep in prayer so they don't fall: Luke 22:46
- I. He prayed a total of 3 times: Matthew 26:42-44; Mark 14:39-41a

Major Discrepancy?! (of course there isn't!)

There is a well-known apparent discrepancy between John's account and the other three Gospels regarding the chronology of these last few days of Jesus' life. Since there can never be any discrepancies in the Bible, whenever we find an apparent discrepancy then we're about to learn something!

It would be an informative study for everyone to prove for themselves that a discrepancy doesn't exist here. The final destination isn't as important as the journey. It doesn't matter which day you conclude that Jesus was crucified on; what's important is proving that there is no discrepancy through your own personal study.

Here are some thoughts that came out of my studies which may help prompt you to further study this topic:

- The agenda of many commentators and teachers seem to be the irrational, dogmatic defense of a Friday crucifixion
 - it's really only a tradition!
- The first 3 Gospels (the "Synoptic Gospels") seem to imply a crucifixion after Passover, namely Friday. John's account clearly implies that the crucifixion was before Passover
- Most commentators apparently assume John's account needs to be interpreted in light of the other three. I did just the opposite: I started by accepting John's account and then digging into the other three.
- We may be victims of our English translations
 - Matthew 26:17 and Mark 14:12 contain a significant mistranslation
- the Sabbath is not synonymous with Saturday
- Exodus 12
- There was a lax adherence to the exact day and time of day that the Passover was observed
 - it was not celebrated by everyone at the same time
 - the logistics of 250,000 lambs might have had something to do with it
 - Galilee observed it at a different day than Judea
 - out of spite the Pharisees and Sadducees observed it on different days
 - the killing of the lamb was often delayed until the end of the day so that the observation overlapped into the following day, the Feast of Unleavened Bread
- Was the Lord's Supper part of the Passover Feast?
 - was this referring to the Passover meal or another one (the "Last Supper")?
 - there is some doubt as to whether there is clear indication of this being the Passover Feast
 - (it probably was the Passover Feast)
 - should the meal have been observed in such a leisurely fashion (reclining)? (John 13:12, 23, 28)
 - or should it have been observed as the original? (Exodus 12:11)

What day of the week was Jesus crucified, and how long was He in the tomb?

All the standard disclaimers apply here:

- Acts 17:11
- "Your mileage may vary."
- "Objects in your mirror may appear closer than in my mirror."
- "Do not use hammer to hit anything."
- "Gun Control means hitting your target."

I firmly believe that Jesus was in the tomb for 3 literal 24-hour night-and-day periods.

- Jesus said, "For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth." -- Matthew 12:40
- See also Esther 4:16; 5:1

So, I believe that this happened in 32 A.D.:

- Sunday, 6 April: Triumphal Entry, Jesus rode in on a donkey (10 Nisan: Exodus 12:3-5)
- Wednesday, 9 April: Jesus crucified 9 AM, died 3 PM
- Thursday, 10 April: Passover, a Sabbath (14 Nisan: Exodus 12:6-11)
- Friday, 11 April: first day of the Feast of Unleavened Bread, a Sabbath (the second Sabbath in a row)
- Saturday, 12 April: the normal Saturday Sabbath (the third Sabbath in a row!)
- Sunday, 13 April: the Feast of the Firstfruits, Jesus' resurrection (17 Nisan. Note also Genesis 8:4!)

Jesus rested from His work for 3 Sabbaths.

- He rested after the first creation: Genesis 2:1-3
- He rested after securing for us the second creation
 - if we are "in Christ" we are a "new creation": 2 Corinthians 5:17; Galatians 6:15
- Jesus rose from the dead "after the Sabbaths": Matthew 28:1

The Seven Feasts of Moses:

Passover	1 st month, 14 th day	Leviticus 23:5
Unleavened Bread *	1 st month, 15 th to 21 st day	Leviticus 23:6-8
Firstfruits (Barley Harvest)	1 st month, day after the Sabbath after Passover	Leviticus 23:9-14
Pentecost (Weeks, Harvest) *	50 days after Firstfruits	Leviticus 23:15-21
Trumpets	7 th month, 1 st day	Leviticus 23:23-25
Atonement (Yom Kippur)	7 th month, 10 th day	Leviticus 23:26-32
Tabernacles or Booths *	7 th month, 15 th to 22 nd day	Leviticus 23:33-43

* a mandatory feast: all able-bodied males had to be there (Exodus 23:14-17; Deuteronomy 16:16)

Lesson 30: Luke 22:47-23:25

- I. Jesus' Betrayal: Luke 22:47-53
 - A. recorded in all four Gospels
 - 1. Matthew 26:47-56
 - 2. Mark 14:43-52
 - 3. Luke 22:47-53
 - 4. John 18:2-12
 - B. Judas came with a large crowd: Luke 22:47a
 - 1. it was an armed crowd: Matthew 26:47; Mark 14:43; John 18:3
 - 2. for just one guy?!
 - 3. Jesus went out in front of His Disciples and confronted Judas and the mob: John 18:4-8
 - a. Jesus took control of the situation
 - b. they fell backwards when Jesus identified Himself as the "I AM": John 18:6
 - (i) "Jesus said to them, 'Most assuredly, I say to you, before Abraham was, I AM.' " -- John 8:58
 - (ii) "I AM" was a name God gave Himself in the Old Testament
 - "And God said to Moses, 'I AM WHO I AM.' And He said, 'Thus you shall say to the children of Israel, 'I AM has sent me to you.' " -- Exodus 3:14
 - (iii) Jesus was identifying Himself as the voice in the burning bush?
 - (iv) His Word caused them to prostrate themselves
 - (v) "that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth" -- Philippians 2:10
 - C. Judas went up to Jesus and kissed Him: Luke 22:47b-48
 - 1. a kiss was the pre-arranged sign to identify who they came after: Matthew 26:48; Mark 14:44
 - 2. the Greek word for "kiss" is "phileo"
 - a. "Greet one another with a holy kiss." -- Romans 16:16; 1 Corinthians 16:20; 2 Corinthians 13:12; 1 Thessalonians 5:26; 1 Peter 5:14
 - 3. the cultural sign of a kind greeting was used to betray Jesus
 - D. a disciple draws his sword and cuts the ear off the servant of the high priest: Luke 22:49-51
 - 1. this was Peter: John 18:10
 - 2. the victim was Malcus: John 18:10
 - a. a member of his family will confront Peter later: John 18:26
 - 3. Jesus told His disciples not to interfere: Luke 22:51a
 - 4. Jesus healed the ear: Luke 22:51b
 - a. by doing this, Jesus may have saved Peter's life
 - b. it further proved Jesus' power
 - E. Jesus call the religious leaders cowards: Luke 22:52-53
 - 1. they did not have the courage to confront Him in front of people during the day: Luke 22:52-53a
 - 2. they were doing this with the "power of darkness": Luke 22:53b
 - a. they were ashamed to do this during the day?
 - b. further emphasizing the error of what they were doing
 - 3. everything was being done according to plan
 - a. this wasn't accidental
 - b. this wasn't a tragedy
 - c. things hadn't gotten out of hand
 - d. Jesus was in control at all times
 - e. everything was being done according to an exact timeline
 - f. Jesus was offering Himself
- II. Peter's Denial Of Jesus: Luke 22:54-62
 - A. Jesus is arrested: Luke 22:54a
 - 1. "He was oppressed and He was afflicted, yet He opened not His mouth; He was led as a lamb to the slaughter, and as a sheep before its shearers is silent, so He opened not His mouth." -- Isaiah 53:7
 - 2. this begins Jesus' illegal trials
 - B. Jesus is taken to the high priest: Luke 22:54b
 - 1. this is Caiaphas: Matthew 26:57

2. Jesus had first been taken to Annas: John 18:13
 - a. Annas was Caiaphas' father-in-law
 - b. Annas had been a high priest for a long time
 - c. he had at least five sons that had obtained the office of high priest
 - d. perhaps they wanted his counsel regarding Jesus
 - C. Peter followed at a distance: Luke 22:54b
 1. should he have fled with the other disciples? (Mark 14:50)
 2. another Disciple was with him: John 18:15
 - a. commonly believed to be John
 - D. a servant girl confronts Peter as being a disciple of Jesus: Luke 22:55-57
 1. Peter denied Jesus for the 1st time
 - E. another person confronts Peter: Luke 22:58
 1. Peter denied Jesus for the 2nd time
 - F. about an hour later someone else confronts Peter: Luke 22:59-60a
 1. this third charge was made by a kin of Malchus: John 18:26
 - a. Peter cut the ear off Malchus in the Garden of Gethsemane: John 18:10
 - (i) but Jesus healed the ear: Luke 22:51
 - b. he saw Peter in the garden with Jesus
 - c. Peter now had even another reason to make a denial!
 2. they said Peter was from Galilee
 - a. because of his accent or dialect: Matthew 26:73
 - b. dialects are also referred to in Judges 12:6
 3. Peter denied Jesus for the 3rd time
 - G. the rooster crowed just as Jesus said it would: Luke 22:60b
 - H. Jesus turned and looked at Peter: Luke 22:61
 1. Peter remembered what Jesus said about denying Him three times
 - I. Peter "wept bitterly": Luke 22:62
- III. Jesus Is Beaten: Luke 22:63-65
- A. Jesus is beaten: Luke 22:63
 1. "beat" = to flay or scourge; smite, beat
 - B. they ridiculed His abilities of being a prophet: Luke 22:64
 - C. they spoke blasphemously against Jesus: Luke 22:65
 1. "blasphemously" = to speak evil of, to revile, to speak impiously; to slander; to vilify
- IV. Jesus Is Taken To The Sanhedrin: Luke 22:66-71
- A. this was when it became day: Luke 22:66
 1. Jesus was before the high priest before, but it was during the night: Luke 22:54
 - a. trials were not allowed to be held at night
 - B. they ask Jesus if He is the Son of God: Luke 22:67a
 - C. Jesus says that they would not believe Him no matter what His answer was: Luke 22:67b-68
 - D. Jesus said that He will be at "the right hand of God": Luke 22:69
 1. "looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God." -- Hebrews 12:2
 2. Romans 8:34
 3. Ephesians 1:20-23
 4. Colossians 3:1
 5. Hebrews 1:3; 8:1
 6. 1 Peter 3:22
 - E. Jesus claims to be the Son of God: Luke 22:70
 - F. in their eyes Jesus just indicted Himself, that He admitted being the Son of God: Luke 22:71
 - G. critics of Jesus say that He never claimed to be God
 1. He was executed because He did!

- V. Jesus Is Taken To Pilate: Luke 23:1-7
 - A. Jesus is now taken from a Jewish court to a Roman court
 - 1. the Jews did not have the authority to execute anyone (John 18:31)
 - a. that right was taken away from them by Rome in about 7 A.D.
 - b. they committed murder when they stoned Stephen: Acts 7:54-60
 - B. Pilate is the Roman governor of the area: Matthew 27:2
 - C. Jesus' accusers lie about Him: Luke 23:2
 - 1. they have to because He did nothing wrong
 - D. Pilate asks Jesus if He is the king of the Jews: Luke 23:3
 - 1. was Pilate serious or sarcastic?
 - 2. Jesus agrees with his statement
 - 3. this is a very condensed version of what went on as recorded in John 18:33-37
 - E. Pilate declares Jesus innocent: Luke 23:4
 - 1. Pilate was now obligated to protect Jesus because he found Him innocent
 - F. Jesus' accusers lie about Him, again: Luke 23:5
 - 1. they became more insistent with their accusations
 - G. hearing about Galilee, Pilate sends Jesus to Herod: Luke 23:6-7
 - 1. this was Pilate's opportunity to "pass the buck" because he figured Jesus was under Herod's jurisdiction because Jesus was from Galilee
- VI. Jesus Is Sent To Herod: Luke 23:8-12
 - A. this is Herod Antipas, tetrarch of Galilee
 - 1. a tetrarch was a Roman governor of the fourth part of a province; later used to denote a ruler over any portion of a kingdom
 - 2. son of Herod the Great
 - a. Herod the Great is the one who murdered the boys 2 years and younger (Matthew 2:16)
 - 3. lived in an openly adulterous relationship with his half-brother's wife, Herodias
 - 4. ruled over Galilee from 4 B.C. to 39 A.D.
 - 5. he was the one who had imprisoned and murdered John the Baptist
 - B. Herod was delighted to see Jesus: Luke 23:8
 - 1. he wanted to be entertained by some miracles
 - 2. he had been wanting to see Jesus earlier: Luke 9:7-9
 - 3. Jesus had been warned about Herod, and might have been avoiding him: Luke 13:31-33
 - C. Jesus didn't answer any of Herod's questions: Luke 23:9
 - 1. "...as a sheep before its shearers is silent, so He opened not His mouth." -- Isaiah 53:7
 - D. Jesus' accusers were very insistent with their accusations: Luke 23:10
 - E. Herod's men mistreated and mocked Jesus: Luke 23:11
 - 1. Jesus is sent back to Pilate
 - F. Herod and Pilate became friends over this: Luke 23:12
 - 1. they had a common enemy or object of contempt
- VII. Jesus Is Sent Back To Pilate: Luke 23:13-25
 - A. Pilate gathers Jesus' accusers: Luke 23:13
 - B. Pilate again says that he finds Jesus innocent of their charges: Luke 23:14-15
 - 1. he even states that Herod found Jesus innocent, too
 - C. Pilate offers to rough Jesus up some more and release Him just to appease Jesus' accusers: Luke 23:16
 - D. Pilate wanted to release Him as part of their ancient culture of releasing a criminal during the Passover season: Luke 23:17-19
 - 1. Matthew 27:15-16
 - 2. Mark 15:6-7
 - 3. John 18:39-40
 - 4. they wanted a notorious criminal released instead: Luke 23:18-19
 - a. "Barabbas" = "son of a father"
 - b. Barabbas was a violent robber, murderer, and involved in an insurrection
 - 5. Pilate probably thought that they'd never want a dangerous criminal such as Barabbas released
 - 6. their choice to release Barabbas is mentioned in Acts 3:14-15, "But you denied the Holy One and the Just, and asked for a murderer to be granted to you, and killed the Prince of Life..."

- E. Pilate tries to reason with them but they continue to call for Jesus' crucifixion: Luke 23:20-21
 1. why crucifixion?! it's very Roman
 2. execution for religious reasons was always stoning
- F. Pilate declares Him innocent for the 3rd time: Luke 23:22
- G. Jesus' accusers continue to insist that Jesus is to be crucified: Luke 23:23
- H. Pilate caves into their request just to avoid an uprising: Luke 23:24-25
 1. he releases Barabbas and sends Jesus off to be crucified
 - a. Jesus and Barabbas trade places
 - b. Jesus took our place, too
 2. Pilate commits murder for willfully sending an innocent man to his death
 - a. Pilate was obligated to protect Jesus because he found Him innocent (3 times!)
 3. Pilate washes his hands, stating that he doesn't take any responsibility for Jesus' death: Matthew 27:24
 - a. this washing was more of a Jewish procedure to proclaim themselves innocent of a death
 - (i) Deuteronomy 21:6-7
 - (ii) "I will wash my hands in innocence" -- Psalm 26:6
 4. "And all the people answered and said, 'His blood be on us and on our children.' " -- Matthew 27:25
 - a. and so it was 38 years later: in 70 A.D. the Roman army destroyed Jerusalem
 - (i) the city was leveled and 1.6 million people were killed

On the illegal trial of Jesus...

- It was illegal for judges to participate in the arrest of the accused. (John 18:3)
- The arrest was effected through the agency of an informer and traitor. (John 18:5; Exodus 23:6-8)
- The binding of a prisoner before he was condemned was unlawful unless resistance was offered or expected. Jesus offered none. (John 18:12, 24)
- The trial under Caiaphas took place in his home rather than the council chamber where it should have been held. (John 18:13-16)
- Preliminary hearings before a magistrate were completely foreign to the Jewish legal system. (John 18:13)
- It was the duty of a judge to see that the interest of the accused was fully protected. (John 18:14)
- The use of violence during the trial was apparently unopposed by the judges. (John 18:22-23)
- No legal transactions, including a trial, could be conducted at night. (John 18:28)
- The judges sought false witnesses against Jesus. (Matthew 26:59; Mark 14:56)
- No prisoner could be convicted on his own evidence. (Matthew 26:63-65)
 - it's what we in the U.S. call the "5th Amendment"
- While an acquittal could be pronounced the same day, any other verdict required a majority of two and had to come on a subsequent day. (Matthew 26:65-66)
- The high priest rends his garment. (Matthew 26:65)
- In a Jewish court the accused was to be assumed innocent until proved guilty by two or more witnesses.
- The Jews failed to find two witnesses agreeing against Jesus. (Mark 14:59)
- When the witnesses first disagreed, the prisoner should have been released. (Mark 14:56-59)
- No witness was ever called for the defense.
- The sentence is finally passed in the palace of the high priest, but the law demanded it be pronounced in the temple, in the hall of hewn stone. (John 18:28)
- A guilty verdict was rendered without evidence. (John 18:30)
- The Court lacked the civil authority to condemn a man to death. (John 18:31)
- The balloting was illegal. It should have been by roll with the youngest voting first. Here it is simultaneously. (Matthew 26:66)
- When Pilate said Jesus was innocent he was obligated to protect Him. (Matthew 27:23-24; Luke 23:4, 14-15; John 18:38; 19:4, 6)

IF this was on a feast day (Passover)...

- It was illegal to carry weapons (or anything) on a feast day. (John 18:3)
 - then Jesus allowed His disciples to do something illegal?! (Matthew 26:51; Mark 14:47; John 18:10)
- It was illegal to conduct a session of the court on a feast day. (John 18:28)

Lesson 31: Luke 23:26-56

- I. Jesus' Crucifixion And Death: Luke 23:26-49
 - A. recorded in all four Gospels
 - 1. Matthew 27:32-56
 - 2. Mark 15:21-41
 - 3. Luke 23:26-49
 - 4. John 19:17-37
 - B. they mockingly treated Him like royalty: Matthew 27:28-29; Mark 15:17-18
 - 1. might have been a normal game for the soldiers
 - 2. on His head was put a "crown of thorns": Matthew 27:29; Mark 15:17; John 19:2
 - a. the burning bush that Moses saw was a thorn bush: Exodus 3:2-16
 - (i) "cnah" = Hebrew, "bramble"
 - (ii) "in a flame of fire in a bush" -- Acts 7:30
 - "batos" = Greek, "briar shrub" or "bramble"
 - b. thorns were a symbol of the curse on the earth: Genesis 3:17-18
 - (i) and now it's symbolically placed on Jesus' head
 - c. Jesus was the voice in the burning bush: Exodus 3:14; John 8:58
 - (i) maybe Satan is mocking Jesus through the use of a crown of thorns
 - C. they make Simon of Cyrene help Jesus: Luke 23:26
 - 1. Jesus needed help to carry His cross
 - a. it was common for the condemned to be forced to carry their own cross
 - 2. Simon's two sons, Alexander and Rufus were with him: Mark 15:21
 - a. an Alexander is mentioned in Acts 19:33
 - b. a Rufus is mentioned in Romans 16:13
 - 3. Cyrene was in Libya, Africa
 - a. modern day Tripoli
 - b. there were many Jews there
 - c. there were Jews from Cyrene at Pentecost: Acts 2:10
 - d. they were part of synagogues in Israel: Acts 6:9
 - e. they were scattered from Israel during the persecution: Acts 11:19-20
 - f. they were among the prophets and teachers at the church in Antioch: Acts 13:1
 - 4. Simon might have been black
 - 5. he made the 1000-mile journey to be there for Passover
 - D. Jesus said not to mourn Him: Luke 23:27-31
 - 1. a lot of people were following Jesus: Luke 23:27
 - 2. Jesus turned to the mourning women and said that they shouldn't mourn for Him: Luke 23:28-29
 - a. what was going to happen to them, their children, and the nation was going to be more tragic
 - 3. things will be so bad that they will seek death: Luke 23:30
 - a. Jesus quotes Hosea 10:8
 - b. similar to Revelation 6:16-17; 9:6
 - 4. if they're willing to do this to something living, they will do worse to something dead and dry: Luke 23:31
 - a. the Romans will do a lot worse to the spiritually dead Jews
 - E. there were also two criminals led with Jesus: Luke 23:32
 - 1. these were robbers, bandits, or brigands: Matthew 27:38; Mark 15:27
 - 2. since they don't usually execute thieves, they may have been Barabbas' violent partners in crime
 - F. "Calvary": Luke 23:33
 - 1. all the other Gospels use the word Golgotha
 - a. Matthew 27:33
 - b. Mark 15:22
 - c. John 19:17
 - 2. Calvary is Latin; Golgotha is Hebrew
 - 3. literally means "place of a skull": Matthew 27:33; Mark 15:22; John 19:17
 - 4. this is not the Temple Mount, or where the Dome of the Rock is

5. this is Mount Moriah, the same spot where Abraham was to offer Isaac: Genesis 22:1-19
 - a. "Abraham called the name of the place, The-LORD-Will-Provide; as it is said to this day, 'In the Mount of the LORD it shall be provided.'" -- Genesis 22:14
 - (i) "The Lord Will Provide" = "Jehovah-jireh"
 - b. "Abraham returned to his young men, and they rose up and went..." -- Genesis 22:19
 - (i) Isaac isn't explicitly mentioned
 - (ii) next time Isaac is mentioned is when Abraham's unnamed servant presents Isaac with a Gentile bride: Genesis 24:63-67
 - Abraham's servant's name was Eliezer (Genesis 15:2) which means "God is help"
 - Isaac goes out to meet them: Genesis 24:65
 - c. it's a picture of Jesus not being seen until the Holy Spirit (the unnamed servant of God, the helper) presents Him with His Bride, the Church
- G. Jesus is crucified: Luke 23:33
 1. He is crucified between the two criminals
 2. crucifixion was very public, shameful, and demeaning
 - a. one of the most painful ways to be executed
 - b. could take days to die
- H. Jesus forgives them for what they're doing to Him: Luke 23:34a
 1. only Luke records this
 2. Jesus may have been referring to the Roman soldiers that were only following orders
 3. "He bore the sin of many, and made intercession for the transgressors." -- Isaiah 53:12
- I. the soldiers cast lots for His garments: Luke 23:34b
 1. they cast lots because His tunic/shirt/coat was a seamless garment and they didn't want to damage it: John 19:23-24
- J. Jesus is mocked: Luke 23:35
 1. they wanted Jesus to fit into their religion, their desires, their ideas, their model, their thinking
- K. the soldiers mock Jesus, and offer Him "sour wine": Luke 23:36-37
 1. the "sour wine" was an anesthetic or narcotic; a numbing and stupefying drink
 - a. perhaps something with a high alcohol content
 - b. a common drink among Roman soldiers
 2. it was mixed with gall: Matthew 27:34
 - a. "gall" = a general term indicating a bitter substance
 - b. it was specifically myrrh that was the bitter agent: Mark 15:23
 - (i) myrrh was one of the gifts presented by the Magi: Matthew 2:11
 3. one reference said that the women would be merciful and supply the victims with this "wine" to ease their suffering, but out of cruelty the Roman soldiers would mix it with something very bitter
 4. "...He would not drink" -- Matthew 27:34
 - a. He would not blunt the pains of death
 - b. He needed to be alert to lead one of the thieves to salvation (Luke 23:39-43)
 - c. He chose to drink the cup that His Father had for Him instead
 - d. "The cup which My Father has given Me, shall I not drink it?" -- John 18:11
 5. "They also gave me gall for my food, and for my thirst they gave me vinegar to drink." -- Psalm 69:21
- L. they put a sign over Jesus' head: Luke 23:38
 1. it was written in Greek, Latin, and Hebrew
 2. Pilate wrote it: John 19:19-22
 - a. the chief priests got upset over what Pilate wrote; why?!
 - (i) perhaps because the first letter of each word (as recoded in John 19:19) spells YHWH (Jehovah)
 - b. Pilate may have been trying to offend the Jewish leadership
 - c. or did he know or suspect who Jesus really was?!
- M. one of the thieves started mocking Jesus, too: Luke 23:39-43
 1. they both had been mocking Jesus at first: Matthew 27:44; Mark 15:32
 2. but one decided to believe
 3. the believing thief admitted to doing something wrong: Luke 23:41a
 4. even the thief testified to Jesus' innocence: Luke 23:41b

5. the believing thief asked Jesus to remember him when He came into His kingdom: Luke 23:42
 - a. he knew that there was an afterlife!
6. Jesus said that the believing thief will be with Him in Paradise that day: Luke 23:43
 - a. Paradise probably refers to heaven
 - b. this same word is used in the Septuagint (abbreviated LXX) in Genesis 2:8 for the garden of Eden
 - c. in Jewish theology it refers to the "good" side of Hades where the souls of believers went when they died
 - (i) this might be what was referred to as "Abraham's bosom" in Luke 16:22-23
- N. there was darkness over the land from the 6th to the 9th hour: Luke 23:44-45a
 1. this was 12 noon to 3 PM
 2. "the sun was darkened"
- O. the veil in the temple was torn: Luke 23:45b
 1. this refers to the veil that separated the Holy Place from the Holy of Holies: Exodus 26:31-33
 - a. a thick woven tapestry perhaps 18" thick
 2. torn from "top to bottom": Matthew 27:51; Mark 15:38
 - a. a very specific and deliberate direction!
 3. the way to the "Holy of Holies" was now opened to all, for all time, at any time
 - a. before this only the priest was allowed to enter, and only once a year, and only after a lot of ceremony
 - b. Jesus' work was complete, it was accomplished
 4. "Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need." -- Hebrews 4:16
 5. "...having boldness to enter into the Holiest by the blood of Jesus, by a new and living way which He consecrated for us, through the veil, that is, His flesh..." -- Hebrews 10:19-22
- P. Jesus dies: Luke 23:46
 1. "It is finished" -- John 19:30
 - a. "finished" = "paid in full" as in paying off a debt
 - b. same word as used in Luke 12:50, "I am constrained until it is *accomplished*"
 2. "Jesus... yielded up His spirit" -- Matthew 27:50
 - a. "yielded" = dismissed, sent away, let go
 - b. Jesus terminated His life
 - c. He voluntarily yielded His life for you and me
 - d. Jesus didn't die before the others because He was weaker than they were
- Q. there was an earthquake and "the rocks were split": Matthew 27:51
 1. as a result of the death of their creator!
 2. did they "cry out"?! (Luke 19:40)
- R. a centurion glorified God: Luke 23:47
 1. there was more than just this one soldier that was impressed with what happened: Matthew 27:54
 2. the Roman soldier realized something that the Jews didn't!
 3. he realized that something very much out of the ordinary was going on
 4. Jesus did not present Himself to them but yet it was obvious to them
- S. Jews wanted Jesus' and the thieves' legs broken: John 19:31-37
 1. it would hasten their deaths
 2. they wanted the crosses down because a "high" Sabbath was coming: John 19:31
 - a. the "high" Sabbath was Passover
 3. Jesus was already dead so they didn't break His legs: John 19:33-37
 - a. a soldier speared Jesus: John 19:34
 - b. all this fulfilled prophecy: John 19:36-37
 - (i) Exodus 12:46
 - (ii) Numbers 9:12
 - (iii) Psalm 34:20
 - (iv) Zechariah 12:10
- T. the whole situation was very stressful and upsetting to those who saw it: Luke 23:48-49
 1. Jesus' acquaintances and the women that came from Galilee watched from a distance: Luke 23:49
 2. the list of the women are given in Matthew 27:55-56 and Mark 15:40-41
 - a. why were names of only the women given? because they were the most faithful?

- II. Jesus' Burial: Luke 23:50-56
 - A. recorded in all four Gospels
 - 1. Matthew 27:57-61
 - 2. Mark 15:42-47
 - 3. Luke 23:50-56
 - 4. John 19:38-42
 - B. Joseph of Arimathea asked Pilate for the body of Jesus: Luke 23:50-53
 - 1. Joseph of Arimathea
 - a. a rich man: Matthew 27:57
 - b. "a good man and just man" -- Luke 23:50
 - c. a council member: Luke 23:50
 - (i) "a prominent council member" -- Mark 15:43
 - (ii) a member of the Sanhedrin
 - (iii) he did not agree with the rest of the Sanhedrin: Luke 23:50-51
 - d. he was "waiting for the kingdom of God" -- Luke 23:51
 - e. a disciple of Jesus: Matthew 27:57; John 19:38
 - (i) "...but secretly, for fear of the Jews" -- John 19:38
 - "secretly" = concealed or hiding
 - f. Arimathea may be Ramah, birthplace of Samuel
 - (i) "Arimathea" literally means "heights"
 - (ii) 1 Samuel 1:1, 19; 7:17
 - "mountains of Ephraim" -- 1 Samuel 1:1
 - notice spelling in the Septuagint (LXX)
 - (iii) five miles north of Jerusalem
 - 2. he "begged" for the body of Jesus: Mark 15:43
 - a. "ask" = ask, beg, call for, crave, desire, require
 - b. he went boldly to Pilate
 - (i) he was obviously well-known and respected, and had access to Pilate
 - 3. Pilate had to check with the centurion first to verify that Jesus was already dead: Mark 15:44-45
 - C. Jesus is buried: Luke 23:53-56
 - 1. Nicodemus was also there: John 19:39
 - a. he brought about 100 pounds of burial spices with him
 - b. Nicodemus was the Pharisee, a member of the Sanhedrin who came to Jesus at night to ask Him some questions: John 3:1-21
 - 2. Jesus was put into a new tomb: Luke 23:53
 - a. it was a new tomb for Joseph: Matthew 27:60
 - b. Joseph may have understood that it was only going to be used for a short time!
 - 3. this happened on the day of Preparation: Luke 23:54
 - a. "Preparation Day" refers to the day before Passover: John 19:14
 - b. "the Sabbath" referred to the Passover, a "high Sabbath" (John 19:31)
 - 4. the women from Galilee took notice of where Jesus was laid: Luke 23:55
 - 5. the women prepared their own burial spices and oils, but waited until the Sabbaths were over before going to the tomb: Luke 23:56
 - a. "Now after the Sabbaths..." -- Matthew 28:1
 - (i) most translations do not accurately translate this verse, showing that the word for Sabbath is actually plural

Lesson 32: Luke 24

- I. Jesus' Resurrection: Luke 24:1-12
 - A. recorded in all four Gospels
 - 1. Matthew 28:1-8
 - 2. Mark 16:1-8
 - 3. Luke 24:1-12
 - 4. John 20:1-10
 - B. His resurrection is very important
 - 1. a dead savior can't save anyone
 - 2. this separates Christianity from all other faiths
 - 3. "who was delivered up because of our offenses, and was raised because of our justification."
-- Romans 4:25
 - 4. "For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection" -- Romans 6:5
 - 5. "that I may know Him and the power of His resurrection... I may attain to the resurrection from the dead." -- Philippians 3:10-11
 - 6. "But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you." -- Romans 8:11
 - 7. "Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead" -- 1 Peter 1:3
 - C. the women went to the tomb: Luke 24:1
 - 1. where are the guys?!
 - 2. they brought the burial spices they had prepared (Luke 23:56)
 - 3. it was early on the first day of the week
 - 4. "Now after the Sabbaths..." -- Matthew 28:1
 - a. the word for Sabbath here is plural
 - (i) Analytical-Literal Translation, by Gary F. Zeolla
 - (ii) Literal Translation of the Holy Bible, by Jay P. Green, Sr.
 - (iii) Treasury of Scriptural Knowledge by Canne, Browne, Blayney, Scott, and others
 - (iv) Supplemental Notes: The Gospel of Matthew, Chuck Missler, Koinonia House Inc.
 - b. this happened on Sunday after three Sabbaths in a row
 - (i) Thursday was Passover, a Sabbath
 - (ii) Friday was the first day of the Feast of Unleavened Bread, a Sabbath
 - (iii) Saturday was the normal Saturday Sabbath
 - c. could this also be referring to the ending of the Sabbath observation?
 - (i) the Sabbath was made for man
 - Mark 2:27
 - Exodus 23:12
 - Deuteronomy 5:14
 - (ii) our rest is now in Jesus Christ
 - Hebrews 4:11
 - 5. the morning after the Sabbath after the Passover was the Feast of Firstfruits: Leviticus 23:9-14
 - a. in that year it was Sunday
 - b. seven weeks later was Pentecost: Leviticus 23:15-17
 - c. 1 Corinthians 15:20-23
 - (i) "But now Christ is risen from the dead, and has become the firstfruits of those who have fallen asleep." -- 1 Corinthians 15:20
 - d. "And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence." -- Colossians 1:18
 - 6. the seven Feasts of Moses were prophetic
 - a. the first three prophetically spoke of Jesus' 1st coming
 - b. the last three prophetically spoke of Jesus' 2nd coming

- c. the one in the middle, Pentecost prophetically spoke of the Church
 - (i) the only feast where leaven was to be a part of it
 - (ii) leaven is an idiom of sin
 - (iii) remember the Parable of the Leaven in Three Measures of Meal: Matthew 13:33
 - D. the stone was already rolled away: Luke 24:2
 - 1. it was an angel that rolled the stone away: Matthew 28:2
 - a. and he sat on it!
 - (i) perhaps to make a point?!
 - b. not to let Jesus out but to let everyone see that the tomb was empty!
 - (i) Jesus may have risen much earlier
 - E. they went in, but didn't find the body of Jesus in the tomb: Luke 24:3
 - F. two angels appear to the women: Luke 24:4-8
 - 1. the women were very afraid: Luke 24:5a
 - 2. they reminded the women that Jesus said He would rise from the dead, and that it would be on the 3rd day: Luke 24:5b-7
 - 3. they then remembered what He said: Luke 24:8
 - 4. referring to Jesus the angel calls Him, "the Lord": Matthew 28:6
 - a. they don't say "your Lord" or "this Jesus of yours"
 - b. Jesus is Lord of the angels, too
 - 5. the angel tells them that Jesus will meet them in Galilee: Matthew 28:7; Mark 16:7
 - a. Jesus told them this earlier: Matthew 26:32; Mark 14:28
 - b. the meeting place, a mountain was prearranged: Matthew 28:16
 - (i) perhaps the Mount of Transfiguration (Luke 9:27-36)
 - Jesus told them not to tell anyone about what just happened on the Mount of Transfiguration until He rose from the dead: Matthew 17:9; Mark 9:9-10
 - they were puzzled about what He meant about "rising from the dead": Mark 9:10
 - G. the women went and told others: Luke 24:9-11
 - 1. some of the women are identified: Luke 24:10
 - 2. what they said sounded like nonsense to the people they told: Luke 24:11
 - H. Peter went to the tomb to see for himself: Luke 24:12
 - 1. another disciple (John) went with him: John 20:3-10
 - I. who raised Jesus from the dead?
 - 1. the Father did: Hebrews 13:20; Ephesians 1:20; 1 Peter 1:3
 - 2. Jesus did: John 2:19-21; 10:17-18
 - 3. the Holy Spirit did: Romans 8:11
- II. Jesus Appears To Two Disciples On The Road To Emmaus: Luke 24:13-32
 - A. that day 2 disciples were walking to Emmaus: Luke 24:13
 - 1. Emmaus was 7 miles from Jerusalem
 - 2. it is not known where this exactly was
 - B. they were discussing all the things that had just happened: Luke 24:14
 - C. Jesus came and walked with them: Luke 24:15-16
 - 1. their eyes were "restrained" so that they could not recognize Jesus: Luke 24:16
 - a. "...He appeared in another form" -- Mark 16:12
 - b. was this something physical or supernatural?
 - (i) they were somewhat unbelieving, or didn't remember that Jesus said He would rise from the dead, so maybe that caused God to temporarily blind their understanding and recognition of Jesus
 - c. no beard?
 - (i) His beard was ripped out?: Isaiah 50:6
 - d. scarred face?
 - (i) Jesus was beaten beyond recognition?: Isaiah 52:14
 - e. at first Mary thought He was the gardener: John 20:14-15
 - f. He wasn't recognized at the Sea of Galilee: John 21:12
 - D. Jesus asked them about what they were talking about and why they were sad: Luke 24:17-24
 - 1. they were surprised that it seemed as if He didn't know anything about what just happened in Jerusalem to Jesus: Luke 24:18

2. He wanted them to come out and say it: Luke 24:19a
3. they summarized what they thought about Jesus and what happened to Him: Luke 24:19b-24
 - a. they kept on speaking of Jesus in the past tense
- E. Jesus explained about the Christ from Scriptures (the Old Testament): Luke 24:25-27
 1. it was prophesied
 2. He expected them to know and understand all about it
 - a. because it was all written down
 - b. He expects the same from us
 - (i) "Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth." -- 2 Timothy 2:15
- F. they invite Jesus to stay with them: Luke 24:28-32
 1. Jesus was acting as if He was going to keep going: Luke 24:28
 2. since it was getting late they invited Him to stay with them: Luke 24:29
 - a. He responded to their invitation
 - b. if people don't give Him an invitation He will keep going
 - (i) "Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with Me." -- Revelation 3:20
 3. Jesus joins them for a meal: Luke 24:30
 4. when they suddenly recognize Him he disappears: Luke 24:31
 5. they admit that their hearts were burning within them as Jesus was teaching them: Luke 24:32
 - a. their hearts came alive as everything was being explained to them
 - b. Jesus built a fire under them, and in them
- III. Jesus Appears To His Disciples: Luke 24:33-43
 - A. everyone who saw Jesus after He rose from the dead were "chosen before by God": Acts 10:40-41
 - B. 10 different occasions are listed in 1 Corinthians 15:5-8
 - C. those that Jesus were with on the way to Emmaus went back to Jerusalem to tell others: Luke 24:33-35
 1. they gave all the details to the remaining 11 Disciples and those who were gathered with them
 - D. as they were speaking Jesus stood in their midst: Luke 24:36-37
 1. the doors were closed and locked: John 20:19
 - E. to prove who He was, He showed them His hands and feet: Luke 24:38-40
 1. and let them touch Him to prove that He wasn't just a spirit of some sort
 2. He apparently still bears the scars
 - a. Zechariah 12:10
 - b. Revelation 5:6, 9, 12
 - F. to further prove He had risen from the dead Jesus ate with them: Luke 24:41-43
 1. might also prove that He wasn't just a spirit or some sort of visual projection
- IV. Jesus Commissions His Disciples: Luke 24:44-48
 - A. Mark 16:15-18
 - B. Jesus reminded them that everything was prophesied about what had to happen: Luke 24:44
 1. Law of Moses
 2. the Psalms
 3. the Prophets
 - C. "In the scroll of the book it is written of me." -- Psalm 40:7
 - D. "You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me." -- John 5:39
 - E. Jesus opened their understanding: Luke 24:45
 1. He wants everyone to understand
 - F. just as it was prophesied, the Christ had to go through the suffering, death, and resurrection: Luke 24:46
 - G. repentance and remission of sins must be preached to everyone: Luke 24:47
 1. repentance is turning around
 2. remission is freedom, pardon, deliverance, forgiveness
 3. forgiveness of sins can only come through Jesus Christ
 - H. they are witnesses to all of this: Luke 24:48
 1. they now have a responsibility!

- V. The Ascension: Luke 24:49-53
 - A. only Mark and Luke record His ascension
 - 1. Mark's Gospel presents Jesus as a servant
 - a. His role as a servant was now over
 - 2. Luke's Gospel presents Jesus as the Son of Man, a human
 - a. His role as a mortal, flesh and blood human was now over
 - B. it is not mentioned in Matthew or John
 - 1. Matthew's Gospel presents Jesus as the Messiah
 - a. because of the Jews' rejection this role hasn't been accomplished yet
 - b. the mission to the Jews is not finished
 - 2. John's Gospel presents Jesus as the Son of God
 - a. His role is still continuing today
 - (i) the Church
 - b. He has a future role
 - (i) coming in judgment
 - (ii) redemption of creation
 - C. Jesus tells them to stay in Jerusalem until they get the Promise of the Father: Luke 24:49
 - 1. Luke will describe this again in Acts 1:4-5
 - 2. refers to the Holy Spirit
 - a. John 14:16-17, 26; 15:26; 16:7-16
 - 3. this will happen at Pentecost: Acts 2
 - D. Jesus led them as far as Bethany: Luke 24:50
 - 1. on the eastern slope of the mount of Olives
 - E. after He blessed them He was taken up into heaven: Luke 24:51
 - 1. they actually saw Him go
 - 2. Luke will describe this again in Acts 1:9
 - 3. He left from the Mount of Olives: Acts 1:12
 - F. Jesus sat down at the "right hand of God"
 - 1. Mark 16:19
 - 2. Acts 7:55
 - 3. Romans 8:34
 - 4. Ephesians 1:20
 - 5. Colossians 3:1
 - 6. Hebrews 1:3; 8:1; 10:12; 12:2
 - 7. 1 Peter 3:22
 - 8. Revelation 3:21
 - G. the right hand represents strength and power: Exodus 15:6, 12; Psalms 16:8; 17:7; 18:35; 20:6; 44:3; 60:5; 91:7; 110:5; 118:15-16; 138:7
 - H. the right hand is the position of honor: 1 Kings 2:19
 - I. Jesus is not yet on His throne, the Throne of David: that is yet future