

Supplemental Notes:

The Gospel of Luke

*compiled by
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Audio Listing

Luke Chapter 1

Introduction. The Story of Tarore. Birth of John the Baptist. Annunciation of Messiah.

Luke Chapter 2

The Child and the Mosaic Law. The Years of Growth.

Luke Chapter 3

Ministry of John the Baptist. Baptism of Jesus. Genealogy of Christ.

Luke Chapter 4

The Temptation of Christ. Presenting His Mandate. The Demoniac.

Luke Chapter 5

Jesus' Mandate. Jesus' Fame Spreads.

Luke Chapter 6

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Luke Chapter 7

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Luke Chapter 8

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Luke Chapter 11

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The Gospel of Luke

Tarore

In 1835, The Bible Society published 100 copies of the Gospel of Luke in Maori. In 1836, missionaries gave one to a young Maori girl, Tarore, at a mission school near Matamata. She read it to her father, the chief of the Waikato tribe. She kept her treasured copy under her pillow when she slept.

Under threat of a neighboring warring Rotorua tribe, the mission school was in the process of relocating to Tauranga. On October 19, 1836, at the Wairere Falls, a raiding party killed the 12-year old girl, and took the treasured object under her pillow.

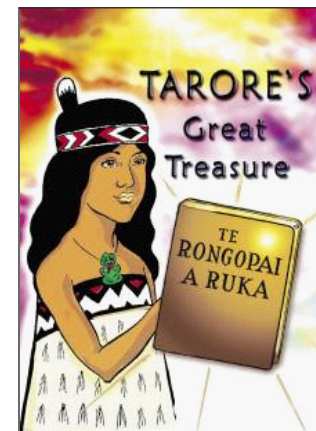
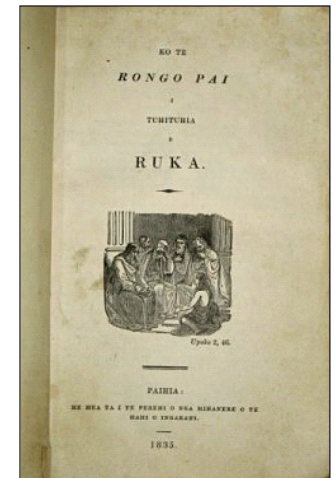
Later, unable to read, the Rotorua chief discarded it until a slave boy who had learned to read, revealed its contents to the fascinated listeners. The chief was convicted by its contents and resolved to become a Christian. The Rotorua chief resolved to seek out the father of the murdered girl and beg for his forgiveness.

When finally confronting the father, the chief of the Waikato tribe—and risking the customary tribal response of revenge—the father of the murdered girl forgave him, and thus began a peaceful relationship between the two previously warring tribes!

(This true story is distributed to school children as part of their Maori heritage.)

A young girl murdered... A devastated father refusing to seek revenge... A murderer transformed through the Gospel he stole from his victim... Then forgiveness given and peace achieved!

The story of this young Maori girl and her copy of the Gospel of Luke became the key



to the conversion of many Maori tribes. When missionaries visited both the North and South Islands, they discovered that many of the Maori tribes had already been converted to Christ due to the story of Tarore and her copy of the Gospel of Luke making its rounds...

The Treaty of Waitangi

On February 6, 1840, the nation of New Zealand was born by the signing of the Treaty of Waitangi with the Maori tribes.

While primarily dealing with land rights and other issues, this foundational document obligates the Crown of the United Kingdom to safeguard and protect the Maori's rights of worship.

Since a significant portion of the Maori tribes had previously been converted to Christianity, the government is legally committed to protect Christianity in New Zealand.

There are Bibles in schools, home schooling is encouraged, and many Christian schools receive significant government support.

It seemed appropriate to record this exposition of the Gospel of Luke here in New Zealand where it has had such a unique and special impact.

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Luke 1

Outline of Luke Chapter 1

Prologue	vv. 1-4
General Background	
Design Structure	
Announcement to Zechariah	5-25
Annunciation of Jesus	26-56
Magnificat	46-56
Birth of John the Baptist	57-80
Benedictus	67-79
Addenda:	
Legend of Elijah's Mantle?	
Jesus' Birthday?	

General Background

Who was Luke? He was a Gentile (Cf. Col 4:11 and 14). He is named only three times in the NT. According to his own statement (Lk 1:2) he was not an "eye-witness and minister of the word from the beginning."

He was the "beloved physician" of Col 4:14; he used more medical terms than Hippocrates, the father of medicine. He was probably a physician in Troas. He accompanied Paul to Philippi, but did not accompany him after his release in his missionary journey (at that time, cf. Acts 17:1).

We meet Luke again on Paul's third visit to Philippi (Acts 20:5,6). Luke had probably had spent the intervening time there, a period of seven or eight years. He was on the ship with Paul during the Shipwreck, maybe posing as his slave (Acts 27). He reappears on Paul's trip to Rome (Acts 27:1) where he accompanies him (Acts 28:2,12-16), and Luke remains with him until the end of his first imprisonment (Phile 1:24 Col 4:14).

Luke is last mentioned as the "beloved physician" in 2 Tim 4:11. There are many passages in Paul's epistles, as well as in the writings of Luke, that show the extent and accuracy of his medical knowledge.

Luke was chosen by the Holy Spirit to write. Luke's Greek is the highest form of Greek; the best of any New Testament writer. His writings are regarded as one of the finest pieces of historical writing in ancient literature.

Sir William Ramsay, a skeptical archaeologist, went into Asia Minor to disprove Luke as an historian. After careful investigation he concluded that Luke had not made one historical inaccuracy. Sir William Ramsay became a believer.

Luke's gospel is the most complete historical narrative.

“Quadrasonic” Design of the Gospels

Matthew: Jesus as Messiah
 Mark: Jesus as the Suffering Servant
 Luke: Jesus as the Son of Man
 John: Jesus as the Son of God

Every detail of the four Gospels supports their design objective.

Design Structure of Four Gospels				
	Matthew	Mark	Luke	John
Jesus as:	Messiah	Servant	Son of Man	Son of God
Genealogy:	Abraham	—	Adam	Eternity
	Legal (Joseph)		Bloodline (Mary)	Preexistence
What Jesus:	Said	Did	Felt	Was
First Miracle:	Leper Cleansed	Demon expelled	Demon expelled	Water into wine
Ends With:	Resurrection	Ascension	Promise: Spirit	Promise: Return
Sequel:			(Acts)	(Revelation)
Style:	Groupings	Snapshots	Narrative	Supernatural

Matthew, Mark, and Luke are “Synoptic Gospels” because the three books detail many of the same experiences, often in the same sequence. The Synoptics highlight Jesus’ Galilean ministry while John’s gospel highlights Jesus’ Judean ministry.

Luke gives us many features omitted by Matthew and Mark:

- An obstetrical account of the virgin birth;
- 20 miracles, six of which are in no other Gospel;

- 23 parables, 18 of which are nowhere else;
- The Emmaus Road and other details of the resurrection.

The religion of Israel could only produce a Pharisee; The power of Rome could only produce a Caesar; The philosophy of Greece could only produce an Alexander; an infant at heart; It was to this Greek mind that Luke wrote: he presents Jesus Christ as the perfect Man, the Universal Man, the very person the Greeks were looking for.

—H.A. Ironside

Prologue

The first four verses of Luke are considered the most elegantly styled sentence in the Greek New Testament.

- 1] Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

Theophilus is a believer. Other gospels are in circulation. Luke’s gospel is early. Luke identifies himself as a believer. He apparently joined Paul in Acts (“we” passages).

- 2] Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word;

“...they”: They were eyewitnesses, in contrast to Luke.

“...eyewitnesses”: αὐτόπτης *autoptes*, “to see for yourself”; a medical term, “to make an autopsy.”

“...ministers”: ὑπηρέτης *hyperates*, “Under-rower”; also a term for clerical assistant who knew shorthand.

- 3] It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,

Luke is writing as an investigator, not an eyewitness. He demonstrates diligence and thoroughness throughout his writings. Luke is a skilled historian.

Who Is Theophilus?

“Theophilus” = “lover of God,” was a common name during the first century. He was probably the direct recipient of Luke’s gospel who then gave it wide circulation in the early church.

“...most excellent”: an official of some kind (Cf. Acts 23:26; 24:3; 26:25, which use the same term κράτιστος – *kratistos*.)

- 4] That thou mightest know the certainty of those things, wherein thou hast been instructed.

Trial Documents?

Luke and Acts (“Luke Volume 2”) may have been trial documentation. Roman law required historical background of a case to precede appeal to Caesar. Such an undertaking was expensive and Theophilus may have been Paul’s sponsor.

Two observations about Luke’s writings: 1) Uprisings were the fault of Paul’s Jewish adversaries and 2) Centurions are always portrayed as good guys.

Birth of John the Baptist

Luke compares John’s birth and maturation with Jesus’ birth and maturation. In both cases:

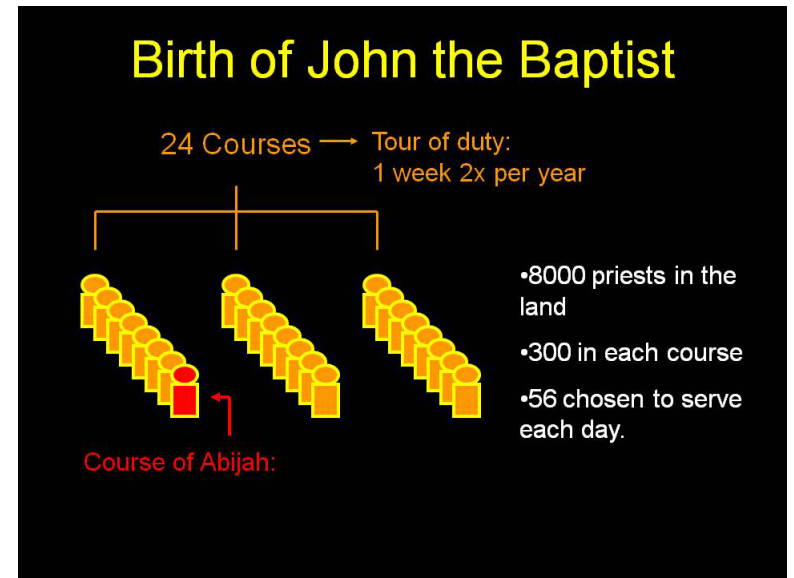
- Parents were introduced vv. 5-7, 26-27
 - An angel appeared vv. 8-23, 28-30
 - A sign was given vv. 18-20, 34-38
 - A woman who had no children became pregnant vv. 24-25, 42
- 5] There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abijah: and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth.

John by lineage, was one who was to become a priest. His parents lived when Herod the Great ruled as king of Judea (from 37 to 4 B.C.).

“...course of Abijah”: Zacharias was of the 8th of 24 “courses” (divisions) of priests, drawn up in David’s time (1 Chr 24:7-18). See chart on the next page.

- 6] And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

Zacharias = “God Remembers.” Elisabeth = “His oath.” The two are one flesh: “God remembers His oath.”



The nation of Israel had no prophetic word for 400 years; Malachi closes with the promise of the coming of Elijah (Mal 4:5-6). John the Baptist came in the spirit and power of Elijah (Lk 1:17). The OT period closed with John (Mt 11:13; Lk 16:16).

- 7] And they had no child, because that Elisabeth was barren, and they both were *now* well stricken in years.

Barrenness was a shame in that culture. That it was an embarrassment to Elisabeth is evident in v. 25. God allowed several Old Testament women to experience barrenness; the mothers of Isaac, Samson, and Samuel.

- 8] And it came to pass, that while he executed the priest’s office before God in the order of his course,
9] According to the custom of the priest’s office, his lot was to burn incense when he went into the temple of the Lord.

Zacharias was chosen by lot *elache* to be the priest who offered incense. God is sovereign over the lot (Esther 3:7, Prov 16:33).

- 10] And the whole multitude of the people were praying without at the time of incense.

Zacharias was tending the Golden Altar (the Altar of Incense), which is associated with the Ark of the Covenant in the Holy of Holies. Only the

High Priest went into the Holy of Holies, one time a year, on the Day of Atonement. The Golden Altar was just outside the veil that separated the Holy of Holies from the Holy Place.

The Altar of Incense represents the prayers of the nation: Outside, the people were praying while inside Zacharias offered incense at the altar. The Ark was not in the Temple in those days, but the altar Zacharias tended is believed to be the original Golden Altar.

At that particular moment Zacharias was the focal point of the entire Jewish nation.

- 11] And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.

Luke mentions angels 24 times in his Gospel.

- 12] And when Zacharias saw *him*, he was troubled, and fear fell upon him.

Zacharias was gripped with fear. This is a normal response—fear or awe (*phobos*) when confronted with mighty acts of God (cf. Lk 1:30,65; 2:9-10; 5:10,26; 7:16; 8:25,37,50; 9:34,45; 12:4-5,32; 21:26; 23:40).

- 13] But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

“Fear not” occurs seven times in this Gospel. The angel implies that Zacharias asked for a son along with his prayers for the nation: the angel told Zacharias what to name his son. This will also be the case with Mary (Lk 1:31), too.

“...thou shalt call his name John”: = “YHWH is gracious.”

The angel not only gave the name of the son, but also detailed **seven aspects** of John’s character.

- 14] And thou shalt have joy and gladness; and many shall rejoice at his birth.

Seven Aspects of John’s Character

- 1) He will be a joy and a delight. In Luke, “joy” is often closely linked with salvation (three times in ch. 15). His ministry brought joy to Israelites who believed his message of repentance for the forgiveness of sins (Lk 3:3).

- 15] For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother’s womb.

- 2) He will be great in the sight of the Lord. How great? Jesus will say that no man born of woman is greater than John (Mt 11:11; Lk 7:28). He is above all OT heroes. The expression “in the sight of” appears 35 times in Luke and Acts. Used just one other time (Jn 20:30).

- 3) He is never to take wine or other fermented drink. Appears to take a lifetime Nazarite vow (Num 6:1-21).

- 4) He will be filled with the Spirit from the womb (v. 41).

- 16] And many of the children of Israel shall he turn to the Lord their God.

- 5) Many of the people of Israel would he bring back to God: Crowds of Israelites did turn to the Lord through John’s ministry (Mt 3:5-6; Mk 1:4-5).

- 17] And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

- 6) He would adopt the manner and dress of Elijah: Another way he emphasized the urgency of his message was to dress, act, and eat like Elijah the prophet (Mt 3:4; 2 Kgs 1:8).

- 7) He would be the Messiah’s Forerunner (Isa 40:3, Mt 3:3; Lk 3:4; Jn 1:23). How was Jesus different than any other religious leader? For one, he had an advance man to prepare the way for him.

- 18] And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

Zachariah was not an atheist, but a priest and a righteous man; he was offering prayer in the Temple and fully aware the messenger was supernatural. His doubt results in a confirming sign...

- 19] And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.

Two named angels - Gabriel and Michael. Gabriel is always on a Messianic announcement mission: Gabriel appeared twice to Daniel (Dan 8:16; 9:21). Both times he also gave Daniel instruction and understanding. We infer he did the same here with Zacharias (Lk 1:67-79).

- 20] And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

A sign: Zacharias struck dumb. Zacharias' inability to speak (and hear, cf. v. 62) was partially a punishment for his unbelief, but it was also a sign.

One without faith should be silent.

—Elizabeth Barrett Browning

- 21] And the people waited for Zacharias, and marvelled that he tarried so long in the temple.
22] And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.
23] And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

Elisabeth's Pregnancy

- 24] And after those days his wife Elisabeth conceived, and hid herself five months, saying,
25] Thus hath the Lord dealt with me in the days wherein he looked on *me*, to take away my reproach among men.

Elisabeth remained in seclusion. Mary, her cousin, may have been the first person to know the news which the angel had delivered (v. 36).

Luke doesn't say, but Zacharias may have told her in writing about their son's destiny; she knew before Zacharias could speak that his name was to be John.

Annunciation of the Messiah

- 26] And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

"...city of Galilee": Galilee was a Gentile area.

"...named Nazareth": Nazareth was a town with an undesirable reputation (Jn 1:46). Nazareth was not considered "kosher." Matthew makes the note that Jesus' subsequent association with Nazareth was also prophetic: "He shall be called a Nazarene" (Mt 2:23; Isa 11:1).

- 27] To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name *was* Mary.

Mary is a nobody in a nothing town in the middle of nowhere...But, both Mary and Joseph were of the House of David; the Book of Ruth links them with Bethlehem...

The Virgin Birth

Dr. Luke gives us the most extensive account of the Virgin Birth: Luke calls her a virgin *παρθένον parthenon*; she had not yet had sexual contact with a man (Lk 1:34).

He notes she was pledged to Joseph (Lk 2:5). In the prophecy in Isaiah 7:14, the Greek translation three centuries earlier also uses *παρθένος*, an unambiguous term. She was a virgin.

Jewish Betrothal

A pledge: A man and woman pledged to each other for a period of time before actual consummation of marriage.

Binding: Much stronger than an engagement today. The two were considered married, but did not live together until after the wedding. It required a divorce to break the pledge. We must understand this ancient Jewish ritual to fully appreciate the relationship between the Bridegroom and His Bride, the Marriage Supper, et al.

Joseph the Carpenter: Nazareth was near Sephoris, a new capital being built. Joseph may have been a "builder" or architect (Mk 6:3).

Tekton: a worker in wood, a carpenter, joiner, builder; any craftsman, or workman; a planner. The term can also include a developer or builder in our modern sense. Even so, in a Greek-dominated culture, non-Greeks would obtain only modest roles.

- 28] And the angel came in unto her, and said, Hail, *thou that art* highly favoured, the Lord *is* with thee: blessed *art* thou among women.

Note: "among women" not "above women."

"...highly favored": *κεχαριτωμένη kecharitomene*, a participle related to the noun *χάρις charis* "grace"; she was certainly a special recipient of His grace.

- 29] And when she saw *him*, she was troubled at his saying, and cast in her mind what manner of salutation this should be.
- 30] And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

Gabriel's admonition was the same as to Zacharias: "Do not be afraid, for you will have a Son" (v. 13). And again, the angel gives the name for the baby.

- 31] And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

Jesus is the Hellenized form of the Hebrew name *Yeshua*, which means "YHWH is salvation."

- 32] He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

- 33] And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

Jesus will reign on the throne of David *forever*. No end.

Five Key Predictions

1. He will be great.

2. He will be called the Son of the Most High. The Septuagint often used the term "Most High" (ὑψιστος *hupsistos*) to translate the Hebrew עֶלְיוֹן *'elyown* (Gen 14:18-22, et al). Mary could not have missed the significance of that terminology. The fact that her Baby was to be called the "Son of the Most High" pointed to His equality with YHWH.

In Semitic thought a son was a "carbon copy" of his father, and the phrase "son of" was often used to refer to one who possessed his "father's" qualities (e.g. the "son of wickedness" in Ps 89:22 means a wicked person).

3. He will be given the throne of His father David. Jesus, as David's descendant, will sit on David's throne when He reigns in the Millennium (2 Sam 7:16; Ps 89:3-4, 28-29; Isa 9:1-7; 11-12; 61; 66; Jer 33). This is profoundly significant: the Throne of David did not exist during His earthly ministry and has yet to be fulfilled literally. Today He is on His Father's throne in heaven (Acts 2:29-36), not on David's throne. Many churches attempt to dodge the implications of this—and the myriad

of Old Testament prophecies regarding a literal earthly rule—a view known as "Amillennialism."

4. He will reign over the house of Jacob forever. Jesus' reign over the nation Israel as her King will begin in the Millennium and continue on into the eternal state.

5. His kingdom will never end. These promises must have immediately reminded Mary of the promise of YHWH to David (2 Sam 7:13-16). David understood the prophecy as referring not only to his immediate son (Solomon) who would build the temple, but also to the future Son who would rule forever. David stated that YHWH had spoken of the distant future (2 Sam 7:19).

The Virgin Birth

The Virgin birth was literal; David's throne will be literal. The resurrection of Jesus Christ proves the Virgin Birth. Once you can prove the resurrection of Christ, then everything else comes together.

His taking David's Throne will usher in a new reality. Mary would have understood that the angel was speaking to her of the Messiah. All five predictions deal with the greatness of the son, not the greatness of the mother...

- 34] Then said Mary unto the angel, How shall this be, seeing I know not a man?

Her question was not an indication of doubt, but an inquiry into *how* such a thing would be accomplished (Cf. Lk 1:18).

- 35] And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

The word "overshadowed" here is the same word for "overshadowed" in the Holy of Holies (Ex 40:35). Mary's womb would become a holy of holies for the Son of God. The Holy Spirit would bring out the miraculous conception and virgin birth of Christ.

The Virgin Birth was necessary:

- Because of Christ's deity and preexistence (Isa 7:14; 9:6; Micah 5:2; Jn 1:1-3; Col 1:15-17).
- It avoids the blood curse pronounced on Jehoichin's line (more in Chapter 3).

Jesus would be legally identified as the son of Joseph (Lk 3:23; 4:22; Jn 1:45; 6:42). But He would be accused of being illegitimate (Jn 8:41; Ps 69:7-12).

Messianic Genealogy

- The most distinguished Family Tree in history:
- Encrypted in Torah (Gen 38);
- Prophesied in Judges (Ruth 4);
- Evades the blood curse on Jeconiah (Jer 22:30);
- Virgin Birth (Gen 3:15; Isa 7:14; Ps 69, 110).

36] And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.

Mary is also given a confirming sign: her cousin's barrenness being relieved.

37] For with God nothing shall be impossible.

Dostoyevsky noted, "Without God nothing is impossible" (referring to the depravity of humanity). If only we could really grasp this verse! If we simply embrace Genesis 1:1, all the rest easily follows.

38] And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

Mary affirmed her part in her Son's subsequent birth by assenting to the plan of God, calling herself a δούλη *doule*, a female bonds slave (Cf. Lk 1:48).

39] And Mary arose in those days, and went into the hill country with haste, into a city of Judea;

After learning of the sign, Mary hurried to see Elisabeth. The hill country in Judea may have been near Jerusalem, about 20 miles from Nazareth.

40] And entered into the house of Zacharias, and saluted Elisabeth.

41] And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:

"...the babe leaped in her womb": The baby received the Holy Spirit first.

As a fetus of six months, John the Baptist:

- was about nine inches long and weighed about 1½ pounds;
- had translucent skin with fingerprints and footprints;
- could open his eyes for brief periods and gaze into the liquid darkness of the womb;
- was capable of emotion, of recognizing the presence of the Lord;
- had capacity to be filled with the Holy Spirit.

Believers are filled with the Holy Spirit for specific tasks. Elisabeth's baby leaped in the womb for joy; Elisabeth was filled with the Holy Spirit. Zacharias was later filled with the Holy Spirit (v. 67).

42] And she spake out with a loud voice, and said, Blessed *art* thou among women, and blessed *is* the fruit of thy womb.

Mary is the most honored of all women. A balanced view of Mary: She is highly honored, yet angel says "among" not "above" women.

43] And whence *is* this to me, that the mother of my Lord should come to me?

Elisabeth called her "the mother of my Lord," who was only a few days old as a zygote in Mary's womb.

In Luke the term "Lord" *kyrios* often describes Jesus. "Lord" would be more important for a Greek reader than would the term "Christ" (meaning "Messiah"), for the Gentiles had not been anxiously awaiting the Messiah. On the other hand, the Septuagint often used the word "Lord" *kyrios* to translate YHWH (cf. v. 45).

44] For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

45] And blessed *is* she that believed: for there shall be a performance of those things which were told her from the Lord.

Elisabeth said Mary was blessed, *makaria*, "happy" because she believed what God had told her. Mary visited joyously to confirm the Lord's word.

The Magnificat

46] And Mary said, My soul doth magnify the Lord...

From the Latin Vulgate for Luke 1:34: *Et ait Maria magnificat anima mea Dominum.*

“...magnify”: μεγαλύνω *megaluno*: to make great, magnify; to deem or declare great; to esteem highly; to extol, laud, celebrate; to declare glory and praise.

“The Magnificat” consists almost entirely of Old Testament allusions and quotations. The same is true of the songs of Zacharias and Simeon (1:68-79; 2:29-32).

Mary’s recital has similarities to Hannah’s song (1 Sam 2:1-10). First, Mary praised God for His special favor on her (Lk 1:46-50). Mary saw herself as part of the godly remnant that had served Yahweh.

47] And my spirit hath rejoiced in God my Saviour.

She called God “my Savior,” showing an intimate acquaintance with Him.

48] For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.

“...he hath”: The Magnificat contains eight *He haths* which describe God’s faithfulness (v. 48); power (v. 49); holiness (v. 49); and mercy (v. 50).

49] For he that is mighty hath done to me great things; and holy *is* his name.

50] And his mercy *is* on them that fear him from generation to generation.

51] He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts.

Second, Mary praised God for His special favor on Israel (v. 51-55). Through the Child that she was to bear, God was being merciful to Abraham and his descendants. (All of our blessings and opportunities as Gentiles derive from the Abrahamic Covenant—through our relationship with the Son of David.)

Links to Abraham

The Title (Gen 14) used by Gabriel (v. 32) was from an episode before Abraham was promised the land of Israel (Gen 15) and was circumcised (Gen 17).

52] He hath put down the mighty from *their* seats, and exalted them of low degree.

53] He hath filled the hungry with good things; and the rich he hath sent empty away.

54] He hath holpen his servant Israel, in remembrance of *his* mercy;

55] As he spake to our fathers, to Abraham, and to his seed for ever.

56] And Mary abode with her about three months, and returned to her own house.

Mary stayed with Elisabeth until John was born (v. 36). The Greek words for “her own home” indicate that she was still a virgin and was not yet married to Joseph.

But by now, the tongues would have begun to wag... But by now God had given the good news to Joseph and instructed him what to do (Mt 1:18-25).

The Birth of John the Baptist

57] Now Elisabeth’s full time came that she should be delivered; and she brought forth a son.

The record of John’s birth is given in a single verse, with friends sharing in the joy. The birth of Jesus will occupy an entire chapter (Luke 2).

58] And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.

59] And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.

Several verses focus on and emphasize *the obedience of Zacharias and Elisabeth*. The old couple was careful to follow the Law in circumcision of the boy.

60] And his mother answered and said, Not *so*; but he shall be called John.

61] And they said unto her, There is none of thy kindred that is called by this name.

62] And they made signs to his father, how he would have him called.

Zacharias was, apparently, deaf as well as dumb.

63] And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all.

64] And his mouth was opened immediately, and his tongue *loosed*, and he spake, and praised God.

The fact that Zacharias immediately was able to speak amazed the crowd. Zacharias—and everybody else—praised God.

- 65] And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judaea.
- 66] And all they that heard *them* laid *them* up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.

Word then spread through the whole hill country (probably including the Jerusalem area) that this was an unusual child. The people continued to note that the Lord's hand was with him.

Thirty years later, when John began his preaching ministry, many went out from this district who no doubt remembered the amazing events surrounding his birth (Mt 3.5).

Priests served from ages 30-50. John and Jesus both began their ministries at 30.

The Benedictus

This psalm by Zacharias is filled with Old Testament quotations and allusions.

- 67] And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,
- 68] Blessed *be* the Lord God of Israel; for he hath visited and redeemed his people,
- 69] And hath raised up an horn of salvation for us in the house of his servant David;

Old Testament Allusions:

- | | |
|----------------------------|---------------------|
| – He would be a Jew | Gen 12:1-30 |
| – From the tribe of Judah | Gen 49:10 |
| – From the family of David | 2 Sam 7:12-16 |
| – Born in Bethlehem | Micah 5:2; cf. Ruth |

- 70] As he spake by the mouth of his holy prophets, which have been since the world began:
- 71] That we should be saved from our enemies, and from the hand of all that hate us;
- 72] To perform the mercy *promised* to our fathers, and to remember his holy covenant;
- 73] The oath which he swore to our father Abraham,
- 74] That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear,
- 75] In holiness and righteousness before him, all the days of our life.
- 76] And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;
- 77] To give knowledge of salvation unto his people by the remission of their sins,
- 78] Through the tender mercy of our God; whereby the dayspring from on high hath visited us,

- 79] To give light to them that sit in darkness and *in* the shadow of death, to guide our feet into the way of peace.

Zacharias' "Benedictus" expounded four ideas:

- 1) An exhortation to praise God (v. 68a).
- 2) The reason God should be praised—He has come and redeemed His people (v. 68b).
- 3) Deliverance for Israel through the Messiah (v. 69-75). The Messiah was to be Israel's horn of salvation (v. 69). The horn of an animal is an idiom for power and is a common symbol in ancient literature. Thus the Messiah would be strong and would deliver the nations from her enemies (v. 74).

Again, the mention of God's holy covenant, *the oath God swore to Abraham* (v. 72-73; Cf. Gen 22:16-18 *on the very site of the crucifixion*).

The title "Son of the Most High" is not uniquely Jewish. Melchizedek used the title, prior to the institution of circumcision. Not Levitical. Nebuchadnezzar calls Daniel's God the "Most High."

- 4) Describes John's ministry. John would prepare the way for the Messiah (Isa 40:3; Mal 3:1). (Verse 77 may refer to the Lord rather than to John. However, John did preach the same message of forgiveness of sins; Lk 3:3).

John the Baptist

- 80] And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

Because of the special mission which John knew from an early age he would perform, he chose to follow the role of Elijah by living in a desolate area. As the son of a priest he would begin his ministry at age 30 (Num 4).

Legend of Elijah's Mantle

There is a *legend* that when Elisha died, his mantle was placed inside the Golden Altar (the Altar of Incense). And when Zacharias received the visit of the angel, he was told to take the mantle with him (cf. Lk 1:17) and that this may have been the very mantle that John the Baptist was wearing 30 years later (cf. Mk 9:13).

[There seems to be evidence that this original Golden Altar was in the second Temple.]

John was preaching at Beth Bara. People would travel 20 miles of windy desert road from Jerusalem to hear John preach. The Scripture tells us he was preaching in the spirit and power of Elijah. The *conjecture* is that he was actually wearing the mantle of Elijah.

Jesus' Birthday

The records of the announcements and births of John and Jesus were arranged by Luke in parallel fashion. However, the emphasis is on the birth of Jesus, which will be described in greater detail than the birth of John (Col 1:18).

A strong case can be made that Jesus was born on September 29, 2 B.C. (Feast of Trumpets): Flocks were in the fields. The Roman registration would not have occurred in winter. More likely summer or fall. John the Baptist was possibly born April 19-20 (Passover).

Review of Luke 1

Prologue	vv. 1-4
General Background	
Design Structure	
Announcement to Zechariah	5-25
Annunciation of Jesus	26-56
Magnificat	46-56
Birth of John the Baptist	57-80
Benedictus	67-79
Addenda:	
Legend of Elijah's Mantle?	
Jesus' Birthday?	

Next Session

In addition to Luke Chapter 2, read the book of Ruth.

Luke 2

Outline of Luke 2

Historical Background (Ruth Addendum)	vv. 1-4
Birth of Jesus	5-38
Child & Mosaic Law	21-24
Simeon	25-35
Anna the prophetess	36-38
Early Years (Psalm 69)	39-52

Historical Background

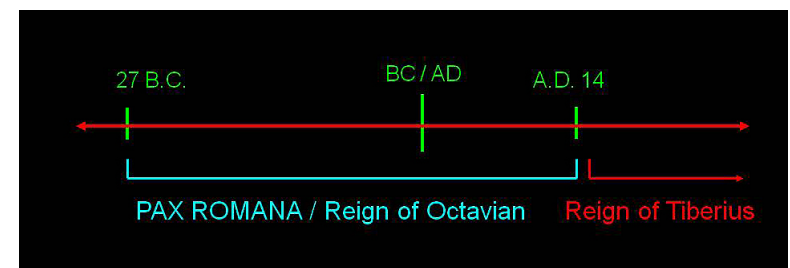
- And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed.

Octavian = Caesar Augustus: The great nephew of Julius Caesar; named chief heir and ruled in a triumvirate with Mark Antony and Lepidus.

Lepidus fell from power in 36 B.C., and Antony's involvement with Cleopatra of Egypt brought him into conflict with Octavian. In 31 B.C., Octavian beat Antony at Actium. He was finally acknowledged as Augustus Caesar by the Senate in 27 B.C. They gave him the Greek name Sebastos (Latin, Augustus).

Pax Romana for 40 years: Octavian's reign was known for its peaceful character as his accession ended a long period of civil strife. The gates of the Temple of Janus stayed closed. Octavian died in 14 A.D. and was succeeded by Tiberius, the ruler of Rome during Jesus' ministry.

Caesar was ruling but God was in charge: He used Caesar's edict to get Mary and Joseph to move 80 miles to fulfill the prophetic plan of God.



“Be it unto me according to Thy word” (Lk 1:38). From then on Mary’s life would be a fulfillment of divine prophecy. The Messiah would be:

- human, not an angel Gen 3:15; Heb 2:16
- a Jew not a Gentile Gen 12:1-2; Num 24:17
- of the tribe of Judah Gen 49:10
- of the family of David 2 Sam 7:1-17
- born of a virgin Isa 7:14
- in Bethlehem Micah 5:2

I am watching over My word to perform it...

Jeremiah 1:2 (NASB)

All of history is His Story. God is very precise. There are many specific prophecies in which God says what He means and means what He says.

2] (*And this taxing was first made when Cyrenius was governor of Syria.*)

“...Cyrenius” = the Greek form of Quirinus. His full name was Publius Sulpicius Quirinus: he had a noteworthy career as an able administrator and soldier; he was appointed counsel in 12 B.C. and was victorious in south Galatia.

Recent historical investigation has proved that Quirinus was governor of Cilicia as early as 4 B.C., which was annexed to Syria at the time of our Lord’s birth. Cilicia, which he ruled, being a province of Syria, resulted in his being called the governor, which he was *de jure*, of Syria. A decade later he was appointed as legate over Syria for a *second* time in 6-9 A.D. after Herod’s son Archelaus was deposed.

During his initial tenure of office, at the time of our Lord’s birth, a “taxing” (a registration or census for taxing) of the people was “first made”; i.e., it was made for the first time under his administration. Books who attack Luke over this issue haven’t dug deeply enough.

3] And all went to be taxed, every one into his own city.

Rome took a census every 14 years for military and tax purposes. No Roman administrator would require this in winter when much of the empire was impassable (Mt 24:20).

Prophetic Background

4] And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)

Questions: How did Bethlehem become the city of David? Why not Ophel at the base of Mt. Moriah? Isn’t Jerusalem the City of David?

Some ostensible paradoxes: Judah was the Royal Tribe (Gen 49:10). How could Samuel anoint Saul from the tribe of Benjamin? (1 Sam 15:1). Because David wasn’t ready yet! Prophesied in the days of Judges: Ruth 4:12.

Ruth (Summary)

How could Boaz marry a Moabitess? The Law legally forbade intermarriage (Deut 7:2,3)—especially to a Moabite (Deut 23:3).

Boaz’s mother was Rahab the harlot (Mt 1:5)! Law shut Ruth out; grace took her in (Rom 8:3,4).

• Prophetic Points:

- Boaz is a type of a kinsman redeemer;
- Naomi is a type of Israel;
- Ruth, the gentile, is taken as a wife;
- Naomi meets Boaz through Ruth;
- Ruth learns the ways from Naomi;
- Ruth is at the feet of Boaz in threshing floor scene.

• Prophetic Blessing / Marriage Toast (Ruth 4:11):

- Famous in Bethlehem (Micah 5:2; Ruth 4:12)
- House like Perez? (Gen 38:6-29)
- Bastard ineligible for inheritance until 10th generation (Deut 23:2). *The genealogy at the end of the book of Ruth shows David at the 10th generation.*

Now these are the generations of Pharez: Pharez begat Hezron, And Hezron begat Ram, and Ram begat Amminadab, And Amminadab begat Nahshon, and Nahshon begat Salmon, And Salmon begat Boaz, and Boaz begat Obed, And Obed begat Jesse, and Jesse begat David.

Ruth 4:18-22

What About the “Bible Codes?”

Specifically, the *Equidistant Letter Sequences* (“ELS”)? Much fanciful and contrived “codes” have been popularized in recent books—many are too bizarre to be accepted; yet too impressive to be ignored. Professional competence in cryptology is essential to adequately evaluate them.

Genesis begins the story of Joseph in Genesis 37, which continues to the end in Genesis 50. But in Genesis 38 we encounter a sordid episode where Judah is tricked into having sex with his daughter-in-law Tamar which gives birth to two sons out of wedlock. (Why is this recorded here?)

Messianic Genealogy

- The most distinguished Family Tree in history.
- Encrypted in Torah (Gen 38): See chart on the next page.
- Prophesied in Judges (Ruth 4).
- Evades the blood curse on Jeconiah (Jer 22:30).
- Virgin Birth (Gen 3:15; Isa 7:14; Ps 69, 110).

The Birth of Jesus

- 5] To be taxed with Mary his espoused wife, being great with child.
 6] And so it was, that, while they were there, the days were accomplished that she should be delivered.
 7] And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

“...firstborn son”: The fact that Jesus was called Mary’s firstborn implies that later she had other children (Cf. Mt 13:55-56; Lk 8:19-21; Jn 7:1-10). “Firstborn” is also a title of position.

Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

Matthew 13:35

Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

Mark 6:3

Apparently a family of at least seven children. Jesus, also, was apparently viewed as having taken up Joseph’s trade as a “carpenter.”

Genesis 38

1 ויהי בעת ההוא ויהי יהודה נאח אהיו ויש עד אש עדלקו וטעו חיה:
 2 ויראשם יהודה בחראש כנעני וטעו טיש ונקחה ונבא אליה:
 3 ותהר ותלד בן ויקרא אתשמו ער:
 4 ותהר ער ותלד בן ונקרא אתשמו אוץ:
 5 ומסר ער ותלד בן ונקרא אתשמו שלה ויהי כנעני בלדחה אהיו:
 6 ונקח יהודה אשה לשר בכורו וטענה תמר:
 7 ויהי ער בכור יהודה רב בשני יהנה וימתה יהנה:
 8 ויאמר יהודה לאונן בא אליאשת אהיו ונקם ונקם ונקם לאהיו:
 9 ויהי אונן כי לא לו יהיה ויהי אסר בא אליאשת אהיו וטענה ארצה
 10 לבלתי נמרו ובע לאהיו:
 11 ויהי ויהי יהנה אשר שטה ויהי נבא אהיו:
 12 ויהי ויהי יהנה אשר שטה ויהי נבא אהיו:
 13 ויהי ויהי יהנה אשר שטה ויהי נבא אהיו:
 14 ויהי ויהי יהנה אשר שטה ויהי נבא אהיו:
 15 ויהי ויהי יהנה אשר שטה ויהי נבא אהיו:
 16 ויהי ויהי יהנה אשר שטה ויהי נבא אהיו:
 17 ויהי ויהי יהנה אשר שטה ויהי נבא אהיו:
 18 ויהי ויהי יהנה אשר שטה ויהי נבא אהיו:
 19 ויהי ויהי יהנה אשר שטה ויהי נבא אהיו:
 20 ויהי ויהי יהנה אשר שטה ויהי נבא אהיו:
 21 ויהי ויהי יהנה אשר שטה ויהי נבא אהיו:
 22 ויהי ויהי יהנה אשר שטה ויהי נבא אהיו:
 23 ויהי ויהי יהנה אשר שטה ויהי נבא אהיו:
 24 ויהי ויהי יהנה אשר שטה ויהי נבא אהיו:
 25 ויהי ויהי יהנה אשר שטה ויהי נבא אהיו:
 26 ויהי ויהי יהנה אשר שטה ויהי נבא אהיו:
 27 ויהי ויהי יהנה אשר שטה ויהי נבא אהיו:
 28 ויהי ויהי יהנה אשר שטה ויהי נבא אהיו:
 29 ויהי ויהי יהנה אשר שטה ויהי נבא אהיו:
 30 ויהי ויהי יהנה אשר שטה ויהי נבא אהיו:

Boaz
Ruth
Obed
Jesse
David

All in 49-letter intervals; &
 All in chronological order!

Source: Daniel Michelson, “Codes in the Torah,” *B’Or Ha’Torah*, Number 6, SHAMIR, Association of Religious Professionals from the Soviet Union and Eastern Europe in Israel, Jerusalem Israel, 1987.

“...swaddling clothes”: Infants were often wrapped in strips of cloth to keep their limbs straight and unharmed. This was also the way the shepherds would recognize the infant.

“...laid him in a manger”: The King of the Universe born in a stable.

“Manger” - φάτινη - *phatne*:

This is translated “stall” in Luke 13:15, and can mean crib, stall, or feeding trough. The traditional stone feeding trough in a cave is supported by common practice in the region.

He was born of a woman so that we could be “born again.” He that is born once, dies twice; he that is born twice dies but once (Cf. 2 Cor 8:9).

- 8] And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

“...shepherds abiding in the field”: The flocks were in open fields: thus, probably no later than October.

Why shepherds? They were the outcasts in Israel; their work made them ceremonially unclean; they were kept away from the temple weeks at a time (1 Cor 1:26-29; Lk 1:51-53).

The fields of Ruth and Boaz?

- 9] And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

The Greek φόβον μέγαν, “they feared a great fear,” stresses the intensity of this fear.

- 10] And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

“All people” - Luke, a gentile, emphasizes that the Savior would be for all mankind.

- 11] For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

Christ is a title, Χριστός - *Christos*, the Greek equivalent of the Hebrew word משיח - *Meshiach* – Messiah, which means “the anointed one.” (Anointed as King); cf. 1 Sam 16:1-13; 24:6; 2 Sam 19:21; 1 Kgs 19:15. (*In the ISV, “Christ” does not appear: “Messiah” instead.*)

- 12] And this *shall be* a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.
13] And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,
14] Glory to God in the highest, and on earth peace, good will toward men.

The whole purpose of the plan of salvation is “glory to God.” (Eph 1:6, 12, 14). (The irony is that all that Satan is doing will ultimately glorify God.)

God’s glory had dwelt in the Tabernacle (Ex 40:34), and in the Temple (2 Chr 7:1-3), but had departed because of the nation’s sin (1 Sam 4:21; Ezek 8:4; 9:3; 10:4,18; 11:22-23).

The traditional translation of Luke 2:14 is not accurate:

Better: “...and on earth peace to men of good will” or “...on earth peace to men on whom His favor rests.”

God’s peace is not given to those who have good will, but to those who are recipients of God’s good will or favor.

Pax Romana had been in effect since 27 B.C., but the absence of war doesn’t guarantee the presence of peace. The Stoic philosopher Epicetus said,

While the emperor may give peace from war on land and sea, he is unable to give peace from passion, grief, and envy. He cannot give peace of heart for which man yearns more than even for outward peace.

- 15] And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

The shepherds’ attitude contrasts sharply with that of the religious leaders: both knew where the Baby was to be born, but only the shepherds went to confirm it for themselves (Mt 2:5).

- 16] And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

“...found” - ἀνευρίσκω - *aneurisko*, “found after a search.” (The “Wise men” came later.)

The theme of amazement at the proclamation of the Messiah runs throughout the Book of Luke. The verb θαυμάζω - *thaumazo* – “to be amazed, to wonder, to be astonished” occurs in Luke 1:21,63; 2:18,33; 4:22; 8:25; 9:43; 11:14, 38; 20:26; 24:12, 41.

- 17] And when they had seen *it*, they made known abroad the saying which was told them concerning this child.
- 18] And all they that heard *it* wondered at those things which were told them by the shepherds.
- 19] But Mary kept all these things, and pondered *them* in her heart.
- 20] And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

Jesus will be confronted by three different people:

- 1) Moses, through the Law. The Law is used five times in vv. 21-40; Gal 4:1-7;
- 2) Simeon;
- 3) Anna the prophetess.

The Child and Mosaic Law

- 21] And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

“...his name was called JESUS”: Both Joseph and Mary had been told separately to name the child “Jesus (Mt 1:21; Lk 1:31). “Jesus” is the Greek form of the Hebrew name *Yeshua* (Joshua) - “Yahweh is salvation” (Mt 1:21).

“...circumcising of the child”: Circumcision was required by the Law (Lev 12:3).

Circumcision of Infants

“...eight days”: Vitamin K, the clotting element, is not formed until the 5th to the 7th day. Prothrombin, also necessary, on the 3rd day: 30% of normal and by the 8th day: peaks at 110%, then levels off at 100% of normal [S.I. McMillen, MD, *None of These Diseases*, Fleming H. Revell Co., Old Tappan NJ, 1958.] How did Moses know? Trial and error? (Gen. 17:12).

Circumcision removes excess of foreskin, facilitating proper cleansing: virulent bacteria, including the cancer-producing *Smegma bacillus*. The bacteria, when deposited in the cervix or the uterus, if the mucous membrane is not intact (lacerations, as after childbirth) can cause irritations and susceptibility to cancer.

It is unfortunate that circumcision became an empty ritual, for it proclaimed an important spiritual truth (Deut 10:15-20; Rom 2:28-29).

- 22] And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present *him* to the Lord;
- 23] (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;)

They were required by the Law to present their firstborn to God 33 days later (Ex 13:2,12) and to bring an offering for Mary’s purification after childbirth (Lev 12:1-8).

- 24] And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.

The offering which they presented for her purification showed that they were a poor couple. They could not afford a lamb, so they bought a pair of doves or pigeons, which were all they could afford (Lev 12:8). Yet, *Jesus* was the lamb!

The Blessing of Simeon

- 25] And, behold, there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

Like Anna, Zechariah, and Elisabeth, Simeon was part of the faithful Jewish remnant. Unlike the religious leaders, he was waiting for the Messiah, the One who would bring consolation to the nation.

- 26] And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord’s Christ.
- 27] And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,
- 28] Then took he him up in his arms, and blessed God, and said,

The Fifth of the “Christmas Songs” in Luke

- 1) Elisabeth 1:42-45
- 2) Mary 1:46-56

- 3) Zacharias 1:67-79
- 4) Angels 2:13-14
- 5) Simeon 2:29-32

Nunc Dimitis

29] Lord, now lettest thou thy servant depart in peace, according to thy word:

“Now dismiss [*nunc dimitis*, in the Latin...]

“...depart”: ἀπολύω – *apoluo*:

- To release a prisoner;
- To discharge a debtor;
- To untie a ship and set sail;
- To take down a tent (cf. 2 Cor 5:1-8);
- To unyoke a beast of burden (Mt 11:28-30).

30] For mine eyes have seen thy salvation,

31] Which thou hast prepared before the face of all people;

In all three of the hymns of thanksgiving and praise recorded by Luke in these first two chapters (1:46-55, 68-79; 2:29-32) lie the deep significance of the births of John and Jesus for the salvation of Israel and the world.

32] A light to lighten the Gentiles, and the glory of thy people Israel.

Simeon noted that *the Messiah was to be for the Gentiles as well as for Israel*. The idea of salvation for the Gentiles is set forth many times in the Gospel of Luke.

33] And Joseph and his mother marvelled at those things which were spoken of him.

34] And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;

35] (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

A Stone, A Sign, And a Sword:

I am one that bear witness of myself, and the Father that sent me beareth witness of me. Then said they unto him, Where is thy Father?

Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

John 8:18,19

But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God. Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. Why do ye not understand my speech? even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

John 8:40-44

Your father Abraham rejoiced to see my day: and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

John 8:56-58

He is declaring that He is the voice of the burning bush!

Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

John 8:59

A Stone, A Sign, And a Sword

- **A Sign:** Yet Slandered:
 - The sign of His birth Jn 8:41ff
 - Miracles attributed to Satan Mt 12:22-24
 - His resurrection Mt 27:62-66
 - His death slandered Ps 22:6-8; Mt 27:39-44
 - And today, His return 2 Pet 3
- **A Sword:**
 - Suffering for Mary alone Jn 19:25-27
 - Joseph was probably dead when Jesus was crucified.

Anna the Prophetess

36] And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity;

37] And she *was* a widow of about fourscore and four years, which departed not from the temple, but served *God* with fastings and prayers night and day.

Other prophetesses in Scripture:

- | | |
|----------------------------|-------------|
| – Miriam | Ex 15:20 |
| – Deborah | Jdg 4:4 |
| – The wife of Isaiah | Isa 8:3 |
| – Huldah | 2 Kgs 22:14 |
| – Noadiah | Neh 6:14 |
| – Four daughters of Philip | Acts 21:8-9 |

“...widow of about fourscore and four years”: Some scholars believe she was 103-105 years old, depending on what age she was when married.

38] And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

There was a believing remnant in Israel looking for the Messiah. Anna authenticates that this child is The One.

The Early Years

39] And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

Jesus would be known as the Nazarene (Acts 2:22; Mt 21:11). It would even be on His cross.

Psalms 69: *The Silent Years in the Life of Christ*

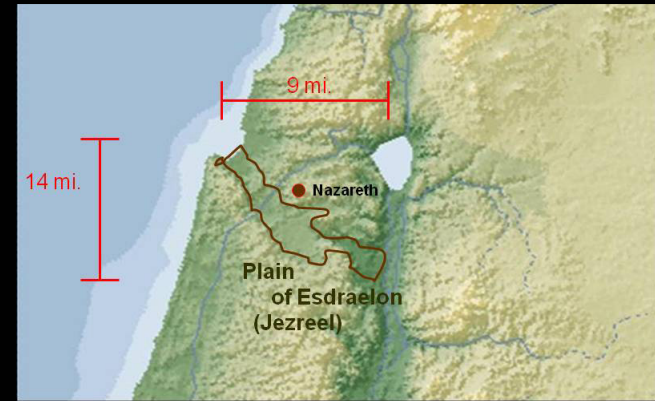
I am become a stranger unto my brethren, and an alien unto my mother's children...When I wept, and chastened my soul with fasting, that was to my reproach. I made sackcloth also my garment; and I became a proverb to them. They that sit in the gate speak against me; and I was the song of the drunkards.

Psalm 69:8, 10-12

The drunkards at the local bar made up dirty little ditties about Him and His mother.

Why did He endure all of this? He was raised in a town where He was called illegitimate in order that I might be a legitimate son of God. The Son of God bore that for me on the cross; He paid the penalty for my sins. We have no idea what He endured for 30 years in order that we might have a clear title as a legitimate son of God.

The Early Years



The Plain of Esdraelon (Jezreel)

The “Battlefield of Palestine”:

- It has been a chosen place for every contest carried on in this country, from the days of Nebuchadnezzar, until the disastrous march of Napoleon Bonaparte from Egypt into Syria.
- Jews, Gentiles, Saracens, Crusaders, Frenchmen, Egyptians, Persians, Druses, Turks, and Arabs, warriors out of every nation which is under heaven, have pitched their tents on this plain.
- Here Gideon gained his great victory over the Midianites (Judges 7:1-25); Barak defeated Sisera; Saul's army was defeated by the Philistines; King Josiah was slain while fighting in disguise against Pharaoh Necho, king of Egypt (2 Chr 35:20-27; 2 Kgs 23-29).

40] And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

The wisdom and favor from God were evident before He reached the age of 12. There were no “childhood miracles”—the Wedding at Cana was the first miracle (Jn 2:11).

41] Now his parents went to Jerusalem every year at the Feast of the Passover.

There were three obligatory feasts for all males 13 years and older: Feast of Unleavened Bread (thus, including Passover); Pentecost; and Tabernacles (Ex 23:14-17; 34:23; Deut 16:16).

The one-day Passover was followed by the seven-day Feast of Unleavened Bread (Ex 23:15; Lev 23:4-8; Deut 16:1-8) and the Feast of Firstfruits (Lev 23:5, 6, 10, 12). The entire eight-day festival was sometimes called the Passover (Lk 22:1,7; Jn 19:14; Acts 12:3-4).

42] And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

This would be precedent to, as a 13-year-old, officially becoming a “son of the commandment,” a full member of the synagogue, (*Mishna*, Niddah 5:6); similar to the modern custom of the *bar mitzvah*.

43] And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not *of it*.

44] But they, supposing him to have been in the company, went a day’s journey; and they sought him among *their* kinsfolk and acquaintance.

45] And when they found him not, they turned back again to Jerusalem, seeking him.

46] And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47] And all that heard him were astonished at his understanding and answers.

“...astonished”: ἐξίστημι *existemi*: to throw out of position, displace; thus, to amaze, to astonish, throw into wonderment; to be amazed, astounded; to be out of one’s mind, besides one’s self.

48] And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

“...amazed”: ἐκπλήσσω *ekplesso*: expel by a blow, drive out or away; commonly, to strike with panic, shock, astonish; to be struck with amazement, astonished, amazed.

49] And he said unto them, How is it that ye sought me? Wist ye not that I must be about my Father’s business?

Jesus’ very first recorded words in all of Scripture.

“...my Father”: God as Father—a radical concept! In the 39 Old Testament books, God is referred to as “Father” only 14 times, and never as “my Father.” Jesus never used *any other* term, except as He hung in our place on the cross: “My God, My God, why hast thou forsaken me?” (Ps 22:1; Mt 27:46; Mk 15:34.)

By the time Jesus was 12 years old, He understood His mission on earth.

50] And they understood not the saying which he spake unto them.

51] And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

52] And Jesus increased in wisdom and stature, and in favour with God and man.

How much did Jesus fully know? Some believe more knowledge was given him upon his baptism, but *Jesus did not have the same knowledge as the Father* (Mk 13:32). God the Father gave the “unveiling” to Jesus Christ in Revelation 1:1

Review

- **Chapter 1:** Prologue & Design Structure; Annunciation to Zechariah; Annunciation to Mary; Birth of John the Baptist.
- **Chapter 2:** Historic Background (Ruth Addendum); Birth of Jesus; Early Years—Simeon, Anna the prophetess, Psalm 69

Next Session

- Study Luke Chapter 3.
- Explore the differences between Luke’s and Matthew’s genealogies.
- Why the Virgin Birth?

Luke 3

Review

- **Chapter 1**
 - Prologue & Design Structure
 - Annunciation to Zechariah
 - Annunciation to Mary
 - Birth of John the Baptist

- **Chapter 2**
 - Historic Background
 - (Ruth Addendum)
 - Birth of Jesus
 - Early Years
- Simeon
- Anna the prophetess
- Psalm 69

Outline of Luke 3

- | | |
|------------------------------------|-------|
| | vv. |
| • Historical Background | 1-2 |
| • Ministry of John the Baptist | 3-20 |
| • Baptism of Jesus | 21,22 |
| – (Psalm 2) | |
| • Genealogy of Jesus | 23-35 |
| – Why the Virgin Birth? | |
| • The Blood Curse on Jeconiah | |
| – Contrasts with Matthew's Listing | |

Subsequent Sessions

- | | |
|-------------------------------------|-------|
| | ch. |
| • Galilean Ministry | 4-9 |
| • Towards Jerusalem | 10-19 |
| • Final offer, Rejection, Sacrifice | 19-23 |
| • Resurrection & Ascension | 24 |

Chapter 3 focuses on the preparation for the main message of Luke's Gospel: Jesus' ministry in Galilee and His ministry on the way to Jerusalem. With the exception of the brief glimpse of Jesus' visit to the Temple at the age of 12, we know relatively little about the first 30 years of the lives of both Jesus and John.

We do know that John the Baptist's prophetic ministry began three months before his birth when he leaped at the sound of the virgin's voice while still in the womb! We can assume that the Holy Spirit began to guide and grow John through the next 30 years.

Luke 3

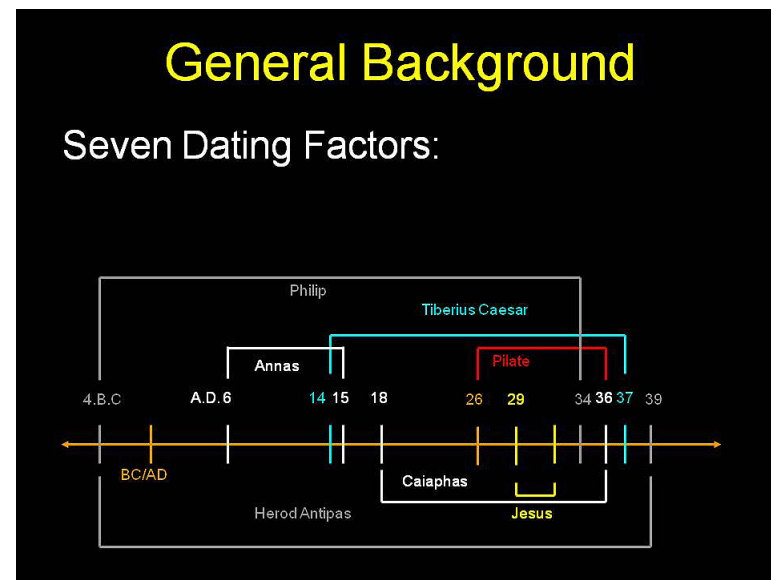
- 1] Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

General Background

Seven people are mentioned, which all help us to precisely date the beginning of Jesus' ministry.

Seven Dating Factors

1. Tiberius ruled over the Roman Empire from A.D. 14 - A.D. 37. He was a clever but cruel, licentious, evil man. The first year of Jesus' ministry was the 15th year of the reign of Tiberius, A.D. 29.
2. Pontius Pilate was appointed governor of Judea in A.D. 26 and ruled to A.D. 36. His name has been found on a plaque in Caesarea.
3. Herod Antipas ruled over Galilee from the city of Tiberius from 4 B.C. - A.D. 39. He was the one who would imprison John the Baptist.
4. Herod's brother Philip ruled to the east of the Jordan from 4 B.C. - A.D. 34. His capital was at Caesarea Philippi.
5. Little is known about Lysanias who ruled in Abilene, northwest of Damascus.
- 2] Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.
6. [Two High Priests?] Annas was the high priest from A.D. 6 - A.D. 15, but was deposed by the Roman authorities.
7. Caiaphas served from A.D. 18 - 36 as a political appointee of Rome.



John was born into a priestly family, but had no use for the Temple. He spent about 12 years in the wilderness rather than in the Temple.

Ministry of John the Baptist

“...the word of God came unto John”: “Unto” is the Greek word *επι*, “upon.” There are three distinct prepositions regarding the Holy Spirit:

- 1) “With” *παρά, para* (Jn 14:17), convicting of sin;
 - 2) “In” *εν en* (Jn 14:17; 20:22), for indwelling, regeneration once and for all;
 - 3) “Upon” *επι, epi* (Acts 1:8), for infilling, repeated empowerment.
- 3] And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;

Luke noted that John’s baptizing work was “in the country around the Jordan.” This region of the lower Jordan has several implications:

- Elijah spent his last days here (2 Kgs 2:1-13). There are many allusions to Elijah in John’s ministry
- Bethabara, the “house of passage”; Joshua crossed the Jordan here.

Since John’s function was to be Christ’s forerunner, so also his baptism prefigured a different baptism (Lk 3:16). John’s baptism was associated with repentance. It outwardly pictured an inner change of heart.

The word “for” (*εις eis*: unto, to, towards, for) refers back to the phrase “baptism of repentance.” Repentance was “unto” (a better rendering of); a prelude to sins being forgiven. The baptism itself did not save anyone, as is clear from what follows (vv.7-14). Neither can any amount of repentance alone ever merit forgiveness in the sight of God; it is only by His grace and mercy.

- 4] As it is written in the book of the words of Isaiah the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

All three Synoptic Gospels (Matthew, Mark, and Luke) quote Isaiah 40:3-5.

This is an example of “meta context”: Isaiah was writing of God’s smoothing the way for the return of the exiles from Babylon to Judah. But all three Synoptic Gospel writers applied Isaiah 40:3-5 to John the Baptist.

“...In the Desert...”: Isaiah wrote, “A voice of one calling: In the desert, prepare the way for the Lord.”

But Matthew, Mark, and Luke each wrote, “A voice of one calling in the desert...” Why did they put “in the desert” with the “voice” rather than with “prepare the way”?

Because *they quoted from the Septuagint*. Both were true: the voice (of John the Baptist) was in the desert, and the desert was to be smoothed.

- 5] Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways *shall be* made smooth;

When a king traveled in the desert, workmen preceded him to clear debris and smooth out the roads to make his trip easier.

Smoothing The Way: The leveling of the land was a figurative expression denoting that the way of the Messiah would be made smooth because through John a large number of people were ready to receive Jesus’ message (Lk 1:17).

- 6] And all flesh shall see the salvation of God.

“...all flesh”: Not just Israel...

- 7] Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?

Tact and diplomacy were not John’s focus. His message was strictly eschatological! So many people took the long trip from Jerusalem to Jericho that the Temple authorities sent an investigative team. And he upbraids them.

- 8] Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to *our* father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

Which were these stones? He was at Bethabara, the “House of Passage,” where Joshua crossed the Jordan (Jn 1:28). He may have been pointing to the very 12 stones that Joshua set up to commemorate the 12 tribes’ crossing (Josh 4).

John 8:31-41

Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free. They answered him, We be Abraham’s seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Whosoever commiteth sin is the servant of sin. And the servant abideth not in the house for ever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed. Jesus saith unto them, If ye were Abraham’s children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. Ye do the deeds of your father. Then said they to him, we be not born of fornication; we have one Father, even God.

John 8:31-36...39b-41

The Ultimate Slander

“...we be not born of fornication”: The cloud of illegitimacy hung over Jesus (and Mary) since His birth (Ps 69:7-12). In spite of his possessing the most distinguished credentials of all history, He endured this slander and libel so that *we* could become “sons of God” (Jn 1:11,12).

Lineage Does Not Save

John was clear that being a member of the nation of Israel would not save anyone (Jn 8:33-39; Rom 2:28-29). We cannot depend upon our lineage or national heritage or church membership to save us. Anybody who relies on anything other than a relationship with Jesus Christ is destined for a very huge disappointment.

Ministry of John the Baptist

- 9] And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

One must face the fact that wrath is coming.

- 10] And the people asked him, saying, What shall we do then?

The crowd, tax collectors, and soldiers all asked, “What should we do to give evidence of genuine repentance?” (vv. 10, 12, 14 Cf. 10:25; 18:18).

In response, John told the people to be:

- | | |
|-------------|-------|
| a) generous | v. 11 |
| b) honest | v. 13 |
| c) content | v. 14 |

Luke recorded the message of John in ethical terms. John’s teaching was that one’s life proves whether or not he has truly repented (cf. the Book of James). Are you bringing forth good fruit? (Cf. Mt 7:16-21)

Repentance brings forth *character*; and character produces the fruit of *action*.

- 11] He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

“...coats”: A tunic (*chitoin*) was a shirt like garment. Often people wore two if they had them.

- 12] Then came also publicans to be baptized, and said unto him, Master, what shall we do?
13] And he said unto them, Exact no more than that which is appointed you.

Tax collectors, notorious for their dishonesty in collecting more than required and pocketing it for themselves exemplified the need for honesty (Lk 5:27-32).

I know that ye are Abraham’s seed; but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father: and ye do that which ye have seen with your father. They answered and said unto him, Abraham is our father.

John 8:37-39a

- 14] And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse *any* falsely; and be content with your wages.

Soldiers were known and hated for always trying to get more money (by extorting it and blaming others for it). They needed to be content and non-violent in their personal conduct.

- 15] And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not;

The temple authorities sent an inquiry team (cf. Jn 1:19-28). Are you the Christ? Elijah? “That” Prophet?

He came in the spirit of Elijah; it was possible he wore Elijah’s mantle, but he was not Elijah. The crowd sensed the special anointing on John (Lk 7:28; Mt 11:11).

- 16] John answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

John himself distinguished between his own baptism and the Messiah’s baptism:

- John’s baptism was with water; The Messiah would baptize with the Holy Spirit and with fire.
- John the Baptist used ritual immersion in water as a formal commitment of repentance. Jesus: the baptizing “with fire” may refer to the purifying aspect of the baptism of the Spirit (Acts 2:1-4) and the purifying work of judgment that the Messiah will accomplish (Mal 3:2-3).

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner’s fire, and like fullers’ soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them like gold and silver...Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

Malachi 3:1-6

The latter seems more probable in view of the work of judgment described in v. 9 and v. 17.

- 17] Whose fan *is* in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

Work of the Holy Spirit

- 1) Conviction; of sin.
 - 2) Regeneration; must be born again (Jn 3:3-6).
 - 3) Indwelling; (Jn 14:16-17).
 - 4) Sealing; (Eph 1:13-14; 4:30).
 - 5) Interceding; on our behalf (Rom 8:26-27).
 - 6) Enlightening; (Rom 10:9-10; Jn 1:12; Phil 1:6).
 - 7) Putting to death the deeds of the flesh; (Rom 8:13).
- 16] John answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

Shoes

- **Moses:** Removing shoes was a prelude to Moses’ meeting God at the burning bush
 - **Joshua:** The Captain of the LORD’s hosts told Joshua to remove his shoes
 - **The Exodus:** The Israelites’ shoes remained durable in the wilderness wanderings
 - **Ruth:** Boaz’s marriage license involved a shoe...
- 17] Whose fan *is* in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

The Threshing Process: The wheat husk was unpalatable. It was crushed to remove the husk and then separated by wind or fan. They would toss grain into the air and end up with two piles. The husks—the chaff—would be burned.

“...unquenchable”: ἄσβεστος - *asbestos*. Hell is everlasting.

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the LORD; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water; that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. The ungodly are not so: but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.

Psalms 1:1-6

- Ruth is full of types:
 - Naomi Israel, dispossessed of her land;
 - Boaz The Kinsman Redeemer;
 - Ruth The gentile Bride.

Where was Ruth during the threshing floor scene? At the feet of Boaz.

18] And many other things in his exhortation preached he unto the people.

John's Imprisonment

- 19] But Herod the tetrarch, being reprov'd by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,
- 20] Added yet this above all, that he shut up John in prison.

John spoke against Herod. Jesus: "No man born of woman is greater than John." John wasn't part of the Church. He ends the Old Testament (Lk 16:16).

John spoke against Herod publicly. (Herod was not even Jewish.)

Scholars debate the dates of John the Baptist's imprisonment and death. It is *likely* that:

- John began his ministry about A.D. 29
- He was imprisoned the following year;
- He was beheaded no later than A.D. 32
- His entire ministry lasted no more than three years—about one year out of prison and two years in prison (Mt 14:1-12; Mk 6:14-29; Lk 9:7-9, 19:20).

The Baptism of Jesus

All four Gospels record this momentous occasion in the life of Jesus, which signaled the beginning of His public ministry (Mt 3:13-17; Mk 1:9-11; Jn 1:29-34). Luke condensed his account more than the other Gospel writers. Yet, he includes one fact the others miss.

- 21] Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

Luke leaves out many details; John's refusal, his introduction of Jesus et al. Luke summarizes. Only in Luke does it mention that Jesus was

praying. Luke presented Jesus as praying in or before many occasions in His life (Lk 5:16; 6:12; 9:18,29; 22:32,40-44; 23:46). Three things occur:

- 1) Heaven was opened; The "Third Heaven."
 - "First Heaven" - sky
 - "Second Heaven" - stars
 - "Third Heaven" - the dwelling of God

The multitudes were likely aware and were stunned; John the Baptist saw everything (Jn 1:29-34; Cf. Ezek 1:1; Jn 1:51; Acts 7:56; 10:11). "The heavens opened"—it was visual, dramatic, and unique.

- 22] And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

- 2) The Spirit descended; This was a visible, palpable descent;

The dove was a symbol of peace or freedom from judgment (Gen 8:8-12). The Holy Spirit's presence "like a dove" signified that Jesus would bring salvation to those who turn to him.

The *Talmud* says that in Genesis 1 the Spirit of God "moved," "brooded," over the face of the water.

- 3) God spoke audibly.

Three Times God "Spoke" – always of His pleasure: At Jesus' baptism (here); At the transfiguration (Mt 17); and the Voice from heaven (Jn 12:27-33). His voice is often related to a thunderclap (Ps 18:13; Isa 30:30-31; Lk 9:35). Each time God refers to Jesus' death. The voice of God authenticated Jesus by alluding to Psalm 2:7.

Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion. I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for

thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the LORD with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

Psalm 2:1-12

Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.

Isaiah 42:1

Who is visible in here in Luke? *All three persons of the Trinity* are evident:

- The SON is baptized.
- The HOLY SPIRIT descends on Him.
- The FATHER speaks from heaven approvingly of Jesus.

In his baptism Jesus identified Himself with sinners, even though He was not a sinner.

The Genealogy of Christ

23] And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was *the son* of Heli,

Age of Ministry: In the Old Testament, 30 was the age of ministry: Priests began ministry at age 30 (Num 4:3); Joseph stood before Pharaoh at age 30 (Gen 41:46); David's reign began at age 30 (2 Sam 5:4); Ezekiel first saw visions of God (Ezek 1:1).

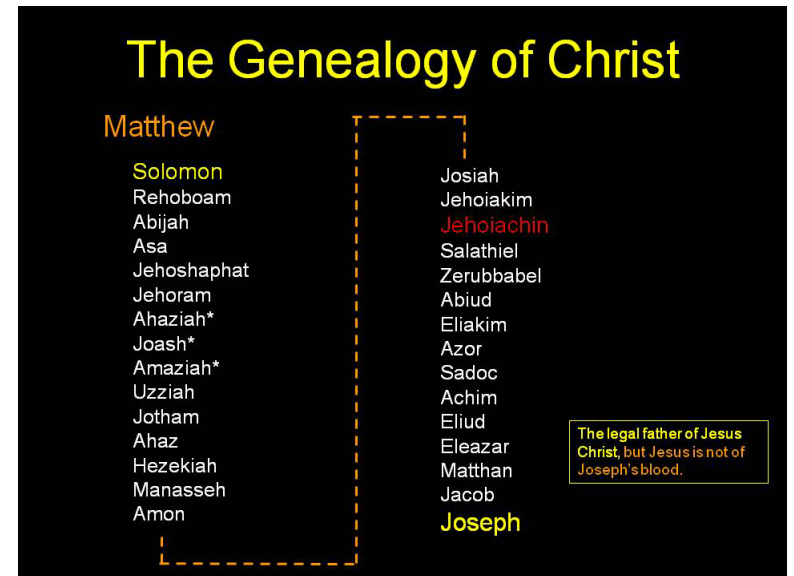
“...the son of Heli”: νομίζω, *nomizo*, “reckoned as by law.” Joseph was the *son-in-law* of Heli, having married his only daughter Mary. [According to Lachmann, Tischendorf, Tregelles, Alford, Westcott and Hort: *Jerusalem Talmud*, Ch. 77,4. Cf. E.W. Bullinger, *Number in Scripture*, Kregel, Grand Rapids, MI, from 1894 reproduction, p. 160 note.]

Luke's s. Matthew's Genealogy

Matthew goes through the royal line down to Joseph, the *legal* father of Jesus Christ. In the first 17 verses of Matthew, he makes the case that Jesus had *legal* title to the Throne of David.



The Problem: The Messiah, the royal line, would be from the tribe of Judah (Gen 49:10). The Messiah would be from the line of David (Ruth 4:22; 2 Sam 7:11-16). The succession of the kings of Judah proved to be, with only a few exceptions, a dismal chain. We eventually encounter Jeconiah (aka Johoiachin) who is so bad, God finally pronounced a “blood curse” on him (Jer 22:30).



Thus saith the LORD, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.

Jeremiah 22:30

How could the Messiah come from the royal line if there's a blood curse on the royal line? *Luke reveals God's solution in his genealogy.*

Matthew's genealogy goes from the top down. Luke's (slightly different) genealogy goes in reverse order. Luke lays out his genealogy in climatic order (Cf. 1 Cor 15:22, 45; Rom 5:17). Adam (as were the angels) was a direct creation of God. We are the sons of a fallen Adam (cf. Jn 1:11,12).

- 23] And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was *the son* of Heli,
- 24] Which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph,
- 25] Which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Esli, which was the son of Nagge,
- 26] Which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Juda,
- 27] Which was the son of Joanna, which was the son of Rhesa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri,
- 28] Which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er,
- 29] Which was the son of Jose, which was the son of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the son of Levi,
- 30] Which was the son of Simeon, which was the son of Juda, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim,
- 31] Which was the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of Nathan, which was the son of David,
- 32] Which was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson,
- 33] Which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Judah,
- 34] Which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor,
- 35] Which was the son of Saruch, which was the son of Ragau, which was the son of Phalec, which was the son of Heber, which was the son of Sala,
- 36] Which was the son of Cainan, which was the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of Lamech,
- 37] Which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan,
- 38] Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.

The Genealogy of Christ

A Hidden Message in Noah's genealogy:

Adam	Man (is)
Seth	Appointed
Enosh	Mortal
Kenan	Sorrow (but)
Mahalalel	The Blessed God
Jared	Shall come down
Enoch	Teaching
Methuselah	His Death Shall Bring
Lamech	The Despairing
Noah	Comfort, Rest

The Genealogy of Christ

Luke



Why the Virgin Birth?

There are many theological reasons, but one simple reason is to provide a way around the blood curse on Jeconiah. Mary, having married within tribe, carries the inheritance: Heli would have adopted Joseph as his son-in-law. As per the *Torah* exception provided for the daughters of Zelophehad.

The Genealogy of Christ

Luke

Abraham	Nathan	Er	Maath
Isaac	Mattatha	Elmodam	Nagge
Jacob	Menan	Cosam	Esli
Judah	Melea	Addi	Naum
Pharez	Eliakim	Melchi	Amos
Hezron	Jonan	Neri	Mattathias
Ram	Joseph	Salathiel	Joseph
Amminadab	Juda	Zerubbabel	Janna
Nahshon	Simeon	Rhesa	Melchi
Salmon	Levi	Joanna	Levi
Boaz	Matthat	Juda	Matthat
Obed	Jorim	Joseph	Heli
Jesse	Eliezer	Semei	(Mary)
David	Jose	Mattathias	

The Torah provides for inheritance through the daughter, if no sons were available and she married within her tribe (Num 26:33; 27:1-11; 36:2-12; Josh 17:3-6; 1 Chr 7:15). By tradition, the father would legally adopt his son-in-law in such cases (Ezra 2:61; Neh 7:63; 32:41; cf. 1 Chr 2:21-23, 34-35; Num 27:3-8).

We discover that every detail in Scripture proves to be deliberate and relevant and ultimately points to Jesus Christ!

The Genealogy of Christ

Pharez: Pharez was the illegitimate son of Judah and Tamar (Gen 38:6-29); an illegitimate son cannot inherit for 10 generations (Deut 23:2). The 10th generation from Pharez was David! (Ruth 4:12).

Matthew's "Fourteen Generations"? Ahaziah, Joash, and Amaziah all died violent deaths; God thus dealing with idolatry literally "to the third and fourth generations" (Ex 20:4-5): their names are therefore "blotted out" according to the Law (Deut 29:20).

Jehoiakim and Jechoniah likewise, since the kingdom ended as an independent kingdom with Josiah's death at Megiddo. Thus these were "blotted out" of the groups of "14 generations" in Matthew's account.

The House of David

Why are Salathiel and Zerubbabel mentioned in *both* genealogies?

Option 1: Two different sets of men with the same names due to tradition.

Option 2: If the same two, Neri, the Son of Nathan, might have been deeded the throne of David because of the death of Jeconiah, and his blood curse. (Salathiel would have been Neri's blood son and Jeconiah's legal son for inheritance purposes).

38] Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.

"...son of God": Christ the Son of God became a son of Adam so that we, sons of Adam, could become the sons of God (Jn 1:11-12). Those that are born once die twice. Those that are born twice die once.

Review

- Chapter 1: Design Structure; Annunciations; Birth of John the Baptist.
- Chapter 2: Birth of Jesus; Early Years.
- Chapter 3: Ministry of John the Baptist; Baptism of Jesus; Genealogy of Jesus

Major Sections

- Galilean Ministry Ch. 4-9
- Towards Jerusalem Ch. 10-19
- Final offer, Rejection, Sacrifice Ch. 20-23
- Resurrection & Ascension Ch. 24

Next Session

Study Luke Chapter 4.

Read: Isaiah 14:12-17; Satan's origin and ambition; Ephesians 6:10-18; Spiritual Warfare.

Luke 4

“Quadraphonic” Design of the Gospels

- Matthew: Jesus as the Messiah
- Mark: Jesus as the Suffering Servant
- Luke: Jesus as the Son of Man
- John: Jesus as the Son of God

Every detail of each of the four Gospels supports their specific design objective.

Design Structure of Four Gospels				
	Matthew	Mark	Luke	John
Jesus as:	Messiah	Servant	Son of Man	Son of God
Genealogy:	Abraham	—	Adam	Eternity
	Legal (Joseph)		Bloodline (Mary)	Preexistence
What Jesus:	Said	Did	Felt	Was
First Miracle:	Leper Cleansed	Demon expelled	Demon expelled	Water into wine
Ends With:	Resurrection	Ascension	Promise: Spirit	Promise: Return
Sequel:			(Acts)	(Revelation)
Style:	Groupings	Snapshots	Narrative	Supernatural

Only in Luke

- The visits of the angel Gabriel to Zacharias and to Mary.
- The song of Mary, and the prophecy of Zacharias.
- The birth of Christ in a stable.
- The angel’s announcement to the shepherds.
- The presentation of the Child Jesus in the temple at Jerusalem.
- The welcome given by Anna and Simeon.
- The first meeting in Nazareth (Luke 4).
- The great draught of fishes.

- The interview with the woman of the city in the house of Simon the Pharisee (Luke 7).
- The beautiful incident of Mary at the feet of Jesus.
- The mission of the seventy (Luke 10).
- Much of the material of Luke 11-18 inclusive is told only by Luke, as also the story of Zaccheus.

It is Luke alone who mentions the coming of the angel to our Saviour to strengthen Him in His Gethsemane agony. And had it not been for Luke, we would never have known of the penitent thief, nor of the visit of our risen Lord with the two disciples on the way to and in their home at Emmaus.

Unique Parables

- The story of the Good Samaritan
- The rich fool
- The barren fig-tree
- The great supper (not to be confounded with the marriage of the king’s son as given in Matthew)
- The lost coin
- The prodigal son
- The unjust steward
- The story of Lazarus
- The unjust judge and the widow
- The Pharisee and the publican
- The parable of the pounds...

...are all given by Luke. (The last-mentioned, while similar to the parable of the talents, is, nevertheless, quite a different story.)

Review

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Luke Chapter 4

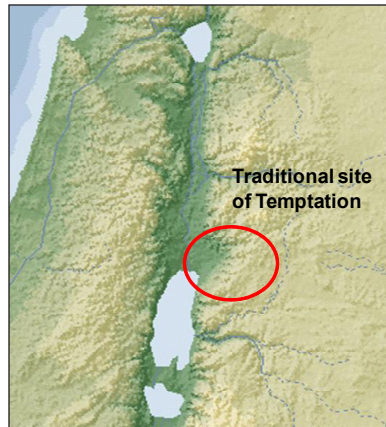
- vv.
- Temptations by Satan 1-13
- Physical needs 1-4
- Glory & Dominion 5-8
- Diversion of Mission 9-13
- Galilean Ministry 14-44
 - Presenting His Mandate 14-24
 - Unpopular Sermon 25-30
 - Demoniac 31-37
 - Peter's Mother-in-law 38-39

The Temptation of Christ

The Temptation of Christ is found in three Gospels (Lk 4:1-13; Mt 4:1-11; Mk 1:12-13). It is an epic conflict, specifically arranged by the Holy Spirit.

- 1] And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,

The traditional site of Jesus' temptation is a barren area northwest of the Dead Sea.



- 2] Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.

Fasting is not just for Old Testament (Mt 6:16, 9:15):

- One day fast: relatively easy.
- Three day fast: requires some education.
- Extended fasts: Be very careful! Educate yourself and make preparations for both fasting and coming off the fast.

“...forty days”: Six weeks without food. Parallelism? Some commentaries note that Jesus' temptation in the wilderness continued for 40 days, just as Israel's wanderings and temptation continued for 40 years in the wilderness. Quail and manna for 40 years (cf. Ex 16, Deut 8). A “40

days” interval is prominent in the Old Testament (Gen 7:4; Ex 24:18; 1 Kgs 19:8; Jonah 3:4).

The first Adam was tempted in a beautiful garden and failed. The Last Adam was tempted in a dangerous wilderness and succeeded.

#1: Physical Needs

- 3] And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

Greek is the most explicit language ever devised. (*Perhaps that is why God chose it for the New Testament.*)

“If” in the Greek: Conditional Classes:

- 1) “if” and “it's so”; thus, “since, indeed,”
- 2) “if” and “it's not so”;
- 3) “if”: maybe it's so and maybe it's not;
- 4) “if”: I wished it was so but it's probably not.

This is a Class 1: “*Since, indeed*, you are the Son of God...” Not a supposition but an affirmation! His deity was the *basis* for this first temptation. (If he wasn't the son of God, it's meaningless.)

Satan was also slandering the nature of humanity: the physical is an incomplete description of the needs of humanity.

Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.

Philippians 3:19

- 4] And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

He is quoting Deut 8:3. Jesus quotes from Deuteronomy all three times during these temptations. (Jesus quotes from all five books of the Moses and attributes each of them to Moses.)

In Deut 8, Moses had reminded the people of the manna which God had given them. Though the manna was on the ground, it was still a test of faith for the people. They had to believe that God's Word was trustworthy for their existence.

(Jesus quoted more from Deuteronomy than any other book.)

Power vs. Authority

- Jesus had the *power* to do anything, but the *authority* to do only that which the Father had willed (cf. Jn 5:17, 30; 8:28; 10:17-18; 15:10, 15).
- Jesus did not use His divine attributes for selfish purposes (Phil 2:5-8).
- (Some suggest he used the power of the Holy Spirit because he was walking in our shoes.)

Whenever we label different spheres of our lives as “physical,” “material,” “financial,” et al., we are bound to exclude God out of areas where He rightfully belongs: “There is nothing secular before the throne of God.” God wants to be involved in everything in your life. God does not want to be first on a list of ten, *He wants to be first on a list of One.*

What digestion is to the body, meditation is to the soul. Jesus spent 40 days in meditation.

Luke reversed the second and third temptations. Perhaps to parallel a moral order? (1 Jn 2:16). Matthew’s order is probably the actual chronological order (Mt 4:5).

#2: Glory and Dominion

- 5] And the devil, taking him up into an high mountain, shewed unto him all the **kingdoms** of the world in a moment of time.
- 6] And the devil said unto him, All this **power** will I give thee, and the **glory** of them: for that is delivered unto me; and to whomsoever I will I give it.

A profound insight into Satan’s abilities. A vision? Hyperspace? Satan’s claim is clearly valid or the temptation is has no meaning (Jn 12:21; 14:30). Notice that Satan is claiming, “Mine is the kingdom, the power, and the glory.”

Satan claimed the earth as his possession: This is a challenge by Satan of the right of Christ to enter into the principality which Satan, from the day he was first created, had held in fief, and over which he now claimed suzerainty by right of possession. Whatever else he had lost in his fall, Satan’s kingdom had not (yet) been taken from him.

[Some attribute this as a reference to a Great Rebellion in the ostensible interval between Gen 1:1 and Gen 1:2.]

In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

Genesis 1:1,2

When did Satan fall?

For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else.

Isaiah 45:18

This would seem to contradict the translation of Gen 1:2 (cf. G. H. Pember, *Earth’s Earliest Ages*, 1814).

In the beginning God created the heaven and the earth. But the earth became without form, and void; and darkness was upon the face of the deep.

Genesis 1:1,2

There is an exegetical issue in the translation:

“But”: is an adversative conjunction (LXX); “became” is a transitive verb indicating action (ISV). In this view, there is an interval between verses 1 and 2 during which Satan fell and the earth was judged (and verse 2 onward is a reconstruction).

Who is the “god of this world?” Satan (2 Cor 4:4).

- 7] If thou therefore wilt worship me, all shall be thine.

Satan’s offer was valid but the terms were unacceptable. The Father had already promised to give the Son all the kingdoms of the world (Ps 2:7-8). But first the Son had to suffer and die (Jn 12:23-33; Rev 5:8-10). Satan was offering a shortcut (cf. Mt 16:21-23).

- 8] And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

Jesus is quoting Deuteronomy 6:13: Moses warned the people about their attitude when they finally were to get into the land and achieve some glory and dominion. *When we are prosperous, that’s when we’re in real danger.* The temptation for them would be to praise themselves and forget to worship God. Jesus, by quoting the verse, showed that He would not make that mistake: He would give **Godhead** the credit and not take it for Himself—He would not fail as Israel had failed.

Satan has always sought worship (Isa 14:12-17). Whatever we worship, we will serve. We become like the gods we worship (2 Kgs 17:15; Ps 115:8; 135:1). That's why we need to worship Christ! Man's greatest problem today is how to push aside every other allegiance but the eternal one.

In the Matthew account (Mt 6:9-13), Jesus subsequently gathers His disciples on the mount and teaches them to pray (in what should be called "the Disciples' Prayer"—the real "Lord's Prayer" is found in John 17).

The Disciple's Prayer teaches us:

- 1) to approach God as Father;
- 2) to recognize His holiness (in contrast to the ruler of this world);
- 3) to desire His kingdom and doing His will;
- 4) to pray for their daily bread;
- 5) and the forgiveness of their sins;
- 6) to ask to be kept from testing;
- 7) to be delivered from the Evil One.

The Matthew account echoes the words that Satan had used in his posterous claim. The disciples are taught to ascribe *The Kingdom, the Power, and the Glory* to God alone.

[Cf. *The Kingdom, Power, and Glory*,
by Chuck and Nancy Missler, 2009.]

[The Roman Catholic Church uses the shorter form of the prayer as found in Luke, which *excludes*, "For thine is the kingdom, and the power and the glory."]

The world cannot solve any of its own problems because it is subject to the one who is the god of this age (2 Cor 4:4).

#3: Altering His Mission

- 9] And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:
- 10] For it is written, He shall give his angels charge over thee, to keep thee:
- 11] And in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

Quoting Scripture isn't enough. Satan can do it. Satan misquoted Psalm 91:11-12; he omitted "in all thy ways." Satan's first step: *to create doubt in God's Word*.

- 12] And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.

In Mt 4:7: "On the other hand..." (NASB). Jesus quotes Deut. 6:16, balancing Scripture with Scripture. The ultimate context is the "whole counsel of God" (Acts 20:27).

The pinnacle was probably the high point in the southeast corner of the Temple, far above the Kidron Valley. Satan attempts to get Jesus to seek acceptance of the people without going to the cross; *testing whether God's plan is really the only way*.

That was exactly the situation Moses wrote about, which Jesus quoted (Deut 6:16). Moses referred back to a time when the people wondered whether God was really with them (Ex 17:7).

Jesus was confident of the fact that God was with Him and that the Father's plan and timing were perfect. *Trust never employs tricks to find out whether the one trusted is trustworthy*.

When a child of God is in the will of God, he can claim the Father's protection and provision; But if he willfully gets into trouble and expects God to rescue him, then he is tempting God.

... for whatsoever is not of faith is sin.

Romans 14:23b

In Jesus' three temptations, Satan questioned:

- First: The Father's *love*;
- Second: Jesus' *hope*;
- Third: The Father's *faithfulness*.

The Pinnacle of the Temple: In the 70-Week Prophecy of Daniel (Dan 9:27) the term כנף *kanaph* is translated "overspreading" in the King James Version, but it is also an architectural term for a pinnacle. Perhaps there will be yet another who will *accept* Satan's offer...

- 13] And when the devil had ended all the temptation, he departed from him for a season.

Only for a season. He'll be back.

Let us be as watchful after the victory as before the battle.

Andrew Bonar

All human governments have been built up on one of three (false) foundations (re. Matthew's order):

- 1) The Bread Basis: relying only on the physical;
- 2) The False Religion Basis: emphasizing the spectacular (experience). Build your faith on the Word of God.
- 3) The Compromise Basis.

We have at our disposal the same spiritual resources that Jesus used:

- 1) Prayer (Lk 3:21)
- 2) The Father's love (Lk 3:22)
- 3) The power of the Spirit (Lk 4:1)
- 4) The Word of God: "It is written. . ." Memorize the Scripture.
- 5) *Plus*, we may come to Him as our sympathetic high priest to overcome the Tempter (Heb 2:16-18; 4:14-16).

The Galilean Ministry

An entire year appears to have elapsed between the Temptation and the continuing narrative (cf. John 1-4). Herod had silenced the voice of John the Baptist by putting him in prison.

Jesus moved into Galilee, *into Herod's tetrarchy*, and made it His base of operations for the coming months.

- 14] And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.
- 15] And he taught in their synagogues, being glorified of all.

It was His custom to attend public worship (Heb 10:24-25).

Presenting His Mandate

- 16] And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.
- 17] And there was delivered unto him the book of the prophet Isaiah. And when he had opened the book, he found the place where it was written,
- 18] The Spirit of the Lord is upon [*epi*] me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,
- 19] To preach the acceptable year of the Lord.

Note the period! The Jewish rabbis viewed this passage as Messianic. Compare this with Isaiah 61:1, 2 (the NT quote is from the LXX):

The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the LORD, and the day of vengeance of our God.

Isaiah 61:1,2

Sometimes what is missing is the most important point of all. *Jesus ceased reading at the "comma."* (Luke was quoting the LXX.)

- 20] And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

In the Synagogue, a man would stand to read, but sit to preach. Sitting down was assuming the position of the preacher.

- 21] And he began to say unto them, This day is this scripture fulfilled in your ears.

You can imagine how shocked they were when He declared that they were witnessing the specific fulfillment of this prophecy. (The remainder of the verse, "the Day of Vengeance of our God," will occur at His *Second Coming*.)

The "acceptable year of the Lord" may be a reference to the Jubilee Year (Lev 25): slaves were set free; leased property reverted back to the owners; debts were cancelled.

Peter calls the Second Coming, "the time of restitution of all things." (Acts 3:21). Peter was often "Mr. Foot-in-Mouth" in his own power. When filled with the Holy Spirit, however, Peter spoke with great skill (Acts 2 & 3).

- 22] And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?
- 23] And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.
- 24] And he said, Verily I say unto you, No prophet is accepted in his own country.

The Unpopular Sermon

- 25] But I tell you of a truth, many widows were in Israel in the days of Elijah, when the heaven was shut up three years and six months, when great famine was throughout all the land;

- 26] But unto none of them was Elijah sent, save unto Sarepta, *a city* of Sidon, unto a woman *that was* a widow.

Recorded in 1 Kings 17:7-16.

- 27] And many lepers were in Israel in the time of Elisha the prophet; and none of them was cleansed, saving Naaman the Syrian.

Naaman the Syrian

Naaman was the commander of the armies of Benhadad II in the time of Joram, king of Israel. He was afflicted with leprosy, and when the little Hebrew slave-girl that waited on his wife told her of a prophet in Samaria who could cure her master, he obtained a letter from Benhadad and proceeded with it to Joram. The king of Israel suspected in this some evil design against him—probably a pretext for war—and rent his clothes.

Elisha the prophet hearing of this, sent for Naaman, and the strange interview which took place is recorded in 2 Kgs 5:1-19. He was cured of his leprosy by dipping himself seven times in the Jordan, according to the instructions from Elisha.

- 28] And all they in the synagogue, when they heard these things, were filled with wrath,

Why? What offended them so? Whenever we, as Gentiles, might miss something, the Jewish leadership comes to our rescue! We need to understand *why* they are so upset. *Each* of the examples were *Gentiles*! Jesus is alluding to the Doctrine of Election. . .

- 29] And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

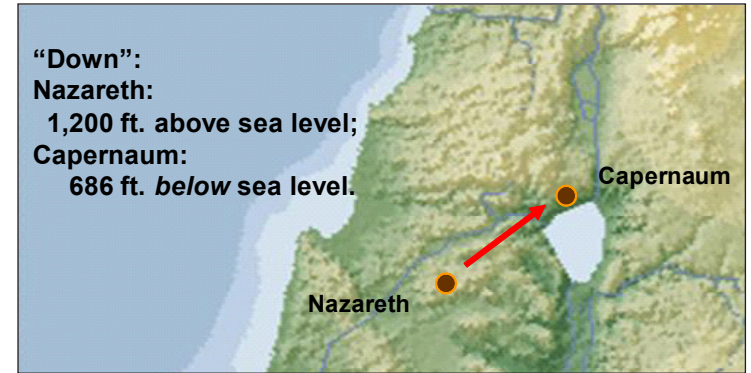
(On the Sabbath Day...) Some wanted to kill him, but He was not killed until the proper time, when He chose to die (Jn 10:15, 17-18).

- 30] But he passing through the midst of them went his way,

When (not if!) you visit Nazareth, you will understand this better: it is built on a hillside overlooking the Jezreel Valley.

Capernaum

- 31] And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.



“...came down to Capernaum”: According to Josephus, there were at least 240 towns and villages in this area, and Capernaum was the center of activity. Three primary highways joined there: to Tyre and Sidon; to Damascus; and to Jerusalem.

Jesus established His headquarters here (Mt 4:13-16); i.e., “His own city” (Mt 9:1). The synagogue here was built by a Gentile, *a centurion* (Lk 7:5). One of its rulers was Jairus (Lk 8:41). The home of fishermen Peter and Andrew.

- 32] And they were astonished at his doctrine: for his word was with power.

“...astonished” - ἐκπλήσσω - *ekplesso*, “to strike with panic or shock,” “struck with amazement.”

The Demoniac

- 33] And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,

- 34] Saying, Let *us* alone; what have we to do with thee, *thou* Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.

“...what do we to do with thee”: They recognize who he is! Note the plural! Demons believe in God, and tremble (James 2:19).

- 35] And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

“Hold thy peace” - Literally, “Be muzzled!”

- 36] And they were all amazed, and spake among themselves, saying, What a word *is* this! for with authority and power he commandeth the unclean spirits, and they come out.

“...they were all amazed” = dumbfounded.

37] And the fame of him went out into every place of the country round about.

Peter's Mother-in-Law

38] And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.

Dr. Luke notes that it was a “great” fever: life threatening.

39] And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

Jesus had rebuked a demon, he rebuked a fever, and later would rebuke a storm (Lk 8:24).

Spiritual Warfare

40] Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

Shabbat was over. People could feel freer to come be healed.

41] And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking *them* suffered them not to speak: for they knew that he was Christ.

Jesus did not want his attestation to come from demons. Again, the demons acknowledge who He is. These are not “psychiatric” cases. They were knowledgeable, malevolent spirit beings.

All these things have their root in career of Satan (cf. Isaiah 14; Ezekiel 28). *These refer to knowledgeable, resourceful beings who are out to destroy you, deceive you, confuse you, and get you to doubt God. Deceit is Satan's primary weapon.*

Our Imperative

Finally, my brethren, be strong in the Lord, and in the power of his might.

Ephesians 6:10

- Imperative Mood: *This is a command*
- Present Tense: *Be continually strong*
- Passive Voice: *You receive the action*

“...power...”: κράτει *kratei*, “power that overcomes resistance,” (as used in Christ's miracles)

“...might”: ισχύος *ischyos* of God's inherent strength:

Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

Ephesians 6:11

The form of the Greek imperative *put on* indicates that believers are responsible for putting on God's (not their) full armor πανοπλίαν *panoplian*. Be *completely* armed (also in v.13) *before* the battle begins...*you are already on enemy turf!*

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Ephesians 6:12

Against ranks of (fallen) angels and demons...

“...rulers”=κοσμοκράτωρ - *kosmokrator*; or “Cosmocrats,” high ranking angels. However, Christ's authority is comprehensive:

Your armor is essential and from God. Do a careful study of Ephesians 6:10-18...and review it periodically!

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

Matthew 28:18

Greater is he who is in you than he who is in the world.

42] And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them.

43] And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

44] And he preached in the synagogues of Galilee.

Galilean Ministry

- Chapter 5: Jesus' fame spreads; Peter, James, John & Levi chosen
- Chapter 6: Challenging the Sabbath; choosing the 12 Apostles
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- Chapter 8: Parable: The Sower; The Deviled Ham; Jairus' daughter
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Next Session

Study Luke Chapter 5. Should a Christian fast? What does “discipleship” entail?

Luke 5

In this chapter, Jesus will demonstrate the authority He declared in reading His mandate from Isaiah to the synagogue in Nazareth in Luke 4.

Jesus has gone through Galilee ministering for some time; His fame has begun to spread.

Background: Meeting the Disciples

The incident recorded here in the opening is not the first time Jesus had been in contact with the men whom He called to be His disciples. Luke already had indicated that Jesus had healed Simon’s mother-in-law, which denotes previous contact with Simon and Andrew.

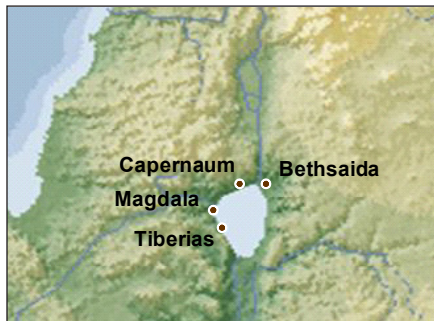
This seems to be at least the third time Jesus had contact with these men. In John 1:41 Andrew told Peter that he had found the Messiah (and John apparently told James).

In Mark 1:16-20 (also Mt 4:18-22) Jesus called Simon, Andrew, James and John. Mark recorded that that call was before Jesus entered the synagogue in Capernaum and healed a man who was demon-possessed.

Now, some time later, Peter and the others were still apparently partners in a fishing business with at least two ships. Jesus, having established His authority (Lk 4:31-44), called these men into *full-time discipleship*.

- 1] And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret,

“...lake of Gennesaret”: from כִּנּוֹר *kinnowr*, it is a harp-shaped lake. We call it the “Sea” of Galilee. It’s also known as the “Sea” of Tiberias.



- 2] And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing *their* nets.

This should not be confused with another later incident when they were mending their nets. They had finished an all-night vigil with little to show for it. (Fishing includes carp, sardine, mullet, catfish, and combfish.)

Piscare ergo sum. “I fish, therefore I am.”

The Ancient Boat Discovery

In 1986, a 2000-year-old boat was discovered preserved in mud during a record low. It was radiocarbon dated: 85 B.C. - 15 A.D. and thus appears typical of the Gospel period. It appears to be the kind of fishing boat they would have used in Jesus’ day. It is approximately 27 ft long, 7 ½ ft wide.



After careful chemical treatments, it has been placed on display in a specially built facility, Yigal Allon Museum, next to Kibbutz Nof Ginosar, since 1995.

- 3] And he entered into one of the ships, which was Simon’s, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

He used the boat as an improvised pulpit to address the pressing crowd.

Jesus’ Fame Spreads

- 4] Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

Jesus assumed command. He's always in command.

- 5] And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

As a professional fisherman, he knew that during the day the fish would be too deep.

“...Master” = ἐπιστάτης - *epistates*, overseer; Captain.

“...nevertheless”: in respect...reluctant obedience. Miracles are always preceded by obedience. If Peter had not obeyed, he would not have witnessed the miracle. . .

- 6] And when they had this done, they inclosed a great multitude of fishes: and their net brake.

At another early morning, later, after the resurrection, this would again be a means of recognition (Jn 21:1-13). Peter then went fishing—a reprise of the incident here.

- 7] And they beckoned unto *their* partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.
- 8] When Simon Peter saw *it*, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

“...I am a sinful man, O Lord”: This is always the response in the Bible when people are confronted with deity: Peter recognizes that Jesus is not mere mortal man. He saw himself in perspective. Much like the reactions of Job (Job 42:5, 6), Isaiah (Isa 6:1-5), and John (Rev 1:17).

When confronted with God, the experience is overwhelming. We're presented with both the majesty of the Deity, and an awareness of our own unworthiness.

- 9] For he was astonished, and all that were with him, at the draught of the fishes which they had taken:

“...astonished”: *Thambos*: “amazement seized him and all those with him.” This was the reaction of the *experienced professionals*...

- 10] And so *was* also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.

We know very little of Andrew, and James was martyred very early (Acts 12:1, 2), but Peter and John were granted many years of devoted service and their written ministry has edified untold millions.

“...thou shalt catch men”: Greek verb ζωγρέω - *zogreo* = *catch men alive*. A call to full-time discipleship. A second call. There was also a third (Jn 21). [Are *you* in a full-time ministry?]

- 11] And when they had brought their ships to land, they forsook all, and followed him.

Forsook all: *they left everything*. They turned their backs on their investment, livelihood, families, etc.

The next two healings brought about a confrontation with the religious establishment - the first such conflict recorded in Luke. Both healings authenticated Jesus' claim to be the Messiah (Lk 4:18-21)

- 12] And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

“...full of leprosy”: an advanced state; serious.

Leprosy: A “Type” of Sin (Isa 1:4-6)

- It is constitutional
- It is loathsome
- It is infectious
- It (was) incurable

Lepers and the Law

It was the task of the Jewish priest to examine people to determine whether they were lepers (Lev 13).

The Law commanded strict segregation of a person who had leprosy, for it was a graphic picture of uncleanness. A leprous person could not worship at the central sanctuary; he was ceremonially unclean and therefore cut off completely from the community.

Sin controls by two lies: 1) Nothing is wrong with us. 2) Nothing can be done for us; we are beyond help. Our misconceptions about Satan are the same way: He doesn't exist; He is too powerful to conquer.

- 13] And he put forth *his* hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.

The leper had broken the law to get to Jesus. He was supposed to avoid people, ringing bells and yelling, “Unclean!”

Did Jesus break the Law? A leper was not to be touched.

- I believe He touched a cleansed man (Lk 5:12).
- He became sin for us (2 Cor 5:21).
- He never “healed” a leper. He *cleansed* them.
- He is *willing* to save (1 Tim 2:4; 2 Pet 3:9).
- He is *able* to save (Heb 7:25).
- He can do it *now* (2 Cor 6:2).

When someone clean touched something unclean, the clean became unclean. Luke showed that Jesus was the Source of ceremonial cleansing: If He was the Source of cleansing for that leper; He would also be the Source of cleansing for the nation.

- 14] And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

Healing from leprosy was rare: the OT records only Miriam and Naaman as having been cleansed of leprosy (Num 12; 2 Kgs 5). Thus it may have been extremely unusual for a person to present himself before the priest and offer the sacrifices for cleansing.

Instructions for an offering for cleansing from leprosy are given in Lev 14:1-32: to fulfill the Law. Luke emphasized the phrase “for a testimony to them.”

The fact that a man would go to the priest claiming healing from leprosy would alert the leadership in Israel that the Messianic Age had come.

Why did Jesus command him not to tell anyone? Two possible reasons:

- 1) The man was to go immediately to the priest to be a testimony; it was required by the law.
- 2) As the news of Jesus’ healing power spread, He was constantly besieged by people, which caused Him to have to withdraw.

- 15] But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.

Jesus told him to be quiet; he told everyone. Jesus told us to tell everyone; and yet we keep quiet.

- 16] And he withdrew himself into the wilderness, and prayed.

If *He* thought it was necessary, what about *us*! Prayer is the best antidote for stress and pressure.

- 17] And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judaea, and Jerusalem: and the power of the Lord was *present* to heal them.

Luke noted that a number of religious officials were present at the occasion, including some from Jerusalem who were probably the most influential.

Luke did not portray this healing as happening immediately after the preceding event he had recorded. It seems evident that he placed the two accounts side by side as a development in his argument.

The Pharisees

This is the first mention of Pharisees in Luke. “Pharisee” from a Hebrew root word פָּרַשׁ *parash* meaning “to divide, to separate.”

They probably developed out of the ministry of Ezra, the priest, who emphasized the people were to obey the law and be separate from the heathen nations around them (Ezra 9-10; Neh 8-9). They became very legalistic and ultimately hypocritical, not practicing what they preached (cf. Mt 15:1-20; 23:1-36).

“...come out of every town”: The Decapolis region (“10 cities”) was over 15,000 in population.

“...the power of the Lord” = δύνάμις - *dunamis*, “spiritual ability” is unique to Luke; he used *dunamis* on several occasions to describe Jesus’ healing (Lk 4:36; 6:19; 8:46).

Healing a Man with Palsy

- 18] And, behold, men brought in a bed a man which was taken with a palsy: and they sought *means* to bring him in, and to lay *him* before him.

- 19] And when they could not find by what *way* they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with *his* couch into the midst before Jesus.

- 20] And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

Jesus was setting them up. Surprisingly Jesus did not immediately heal the man's body; instead, *He first forgave his sins*. That is the real issue here.

Vital argument: Luke's point was that Jesus had the authority to call disciples, including people (such as Levi) who were not thought of as being righteous (v. 27-39).

He's baiting them. The religious authorities know that only God can forgive sins, and so are upset at what they are hearing.

- 21] And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?

The religious leaders correctly saw these terms as terms only to be used by God (Lk 7:49) only God can forgive sin. Such an assault on the name of God was punishable by death (cf. Lev 24:10-11, 14-16, 23). Jesus pointed out that the religious leaders were absolutely right;

His subsequent healing of the man was incontrovertible proof that He did have the authority to forgive sins and therefore *should be accepted as God*.

- 22] But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?
23] Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?
24] But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house.

"...Son of man": This is the first use of "Son of Man" in Luke (23 times in Luke; 82 times in the Gospels). He didn't finish His sentence to the leaders; He turned to the sick man and finished the idea.

- 25] And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.
26] And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

"...strange things": Greek παράδοξος - *paradoxos*, paradoxes: *para*, against; *doxa*, opinion, view.

Jesus' authority is the issue here; evident from:

- His *sinless life* Jn 8:29, 46
- His *atonement* 2 Cor 5:21; Gal 3:10-13
- His *eternal priesthood* Heb 7:25, 26

- 27] And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me.

The call of Levi was the culmination of the previous two miracles. Jesus had shown that He had the authority to make a person ceremonially clean and to forgive sins; Now those two authorities were brought to bear on one who was to become His disciple.

Luke did not mention Levi's duties as a tax collector. He was sitting at the place of toll, the customs house (Mt 9:9). The Romans collected taxes through a system called "tax farming": they assessed a fixed tax figure and then sold the right to collect them to the highest bidder. The buyer then had to hand over the assessed figure at the end of the year and could keep any excess. This invited extortion.

There were additional taxes as well. Duties and tolls were collected from using roads, docking in harbors, and other import and export duties. (There was even a cart tax, by the wheel!)

Levi as a Tax Collector: He was probably collecting tolls from the boats on the seashore; an employee of Herod, a vassal of Rome. His position alienated him from the religious community of his day. He would have been excommunicated from the synagogue and could not serve as a witness in court. He was regarded as a "low life."

Jesus gave him a new name: Matthew, "Gift of God" (Lk 6:15; Mt 9:9). Matthew knew shorthand—*Tachygráphos*: shorthand writer in Graeco-Roman World. Matthew would have thus been able to transcribe the Sermon on the Mount *verbatim*!

In Psalm 45:1, סופר מוהיר - the "ready writer (KJV)," or "skillful writer (NIV)." It's translated in the Greek Septuagint, ὀξύγράφος - *oxygráphos*, a synonym for *tachygráphos*, or "shorthand writer." Since the technical term was in the Septuagint translation, it was a common term among the people three centuries before the time of Jesus' ministry.

- 28] And he left all, rose up, and followed him.

"...left all": (aorist participle). He made a definitive break from his old life.

“...followed him”: (imperfect indicative). A continuous pattern of life. The break was a once and for all thing, the following was a continuing thing.

- 29] And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them.

“...Levi made him a great feast”: His first act was to throw a party!

“...publicans”: That was probably the only fellowship he had; “Birds of a feather flock together.”

- 30] But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?

Eating and drinking with others denotes a fellowship or camaraderie with them. Later Jesus would feast with Zacchaeus, the chief tax collector (Lk 19).

- 31] And Jesus answering said unto them, They that are whole need not a physician; but they that are sick.
32] I came not to call the righteous, but sinners to repentance.

Here Jesus was not concerned about discussing who were “the righteous.” His point was simply that His mission was to those in need of “repentance”—a change of heart and a change of life (cf. Lk 3:7-14).

The Pharisees did not sense their need to change. They had no concern for the sinners and actually distanced themselves from God. They should have read their own Scriptures.

He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

Micah 6:8

In the parallel account of Matthew’s calling there is an additional line recorded...

But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

Matthew 9:13

This is a quote from Hosea, where, like Micah, Hosea is condemning Israel for attention to ceremony rather than caring for others.

For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.

Hosea 6:6

The ceremonial laws had an instructional place. The real issues, though, are far above ceremonial law. These are verses that show the heart of God. Jesus will reference this again in His Sermon on the Mount,

Blessed are the merciful for they will receive mercy.

Matthew 5:7

- 33] And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise *the disciples* of the Pharisees; but thine eat and drink?

External, ceremonial stuff. John the Baptist was still Old Testament. The Pharisees said godly people should fast 2x a week (Mondays and Thursdays).

- 34] And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them?
35] But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

“...taken away” = ἀπαίρω - *apairo*, taken away by force, violently! Daniel, and David in Psalms, both told about the violent death of the Messiah.

Celebrate! The Messiah is among them for now.

Fasting?

Should we fast? (Cf. Book: *God’s Chosen Fast*, by Arthur Wallis). There are different ways to fast: 1) Absolute fast – don’t eat anything. 2) Partial – fast only certain things.

- 36] And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was *taken* out of the new agreeth not with the old.
37] And no man putteth new wine into old bottles [skins]; else the new wine will burst the bottles [skins], and be spilled, and the bottles shall perish.
38] But new wine must be put into new bottles; and both are preserved.

New wine would not burst old skins without fermenting. It wasn’t grape juice. At the wedding in Cana, he made the “best wine.” He was showing them that he was Lord even of the Temple. It was ceremonial water that was set aside for purification purposes. If you take the plain

meaning of the text, the new wine has to ferment to become old wine. “The old is better.” Grapes are harvested in the fall (there was no refrigeration in Israel)

Jesus’ response was that the new way (His way) and the old way (the way of John and the Pharisees) simply do not mix. He gave three examples:

- 1) A bridegroom’s guests do not fast while he is with them because it is a joyous occasion. They fast after he is gone (Jn 3:29).
- 2) A new unshrunk patch of cloth is not put on an old garment because it will shrink and the tear will be worse.
- 3) New wine is not put into old wineskins for as it ferments it will break the old skins, which have lost their elasticity, and both the wine and the skins will be ruined.

In each case two things do not mix:

- a time of feasting and a time of fasting (vv.34-35);
- a new patch and an old garment (v.36);
- new wine and old wineskins (vv.37-38).

Wine or Grape Juice?

- 39] No man also having drunk old *wine* straightway desireth new: for he saith, The old is better.

They did not have refrigeration. Grapes are harvested in the fall (Passover is in the Spring). There is a natural preservation process in fermentation. Intemperate use of wine is folly. But, wine is used positively throughout Scripture.

Grape juice for communion? (So that others don’t stumble, cf. Rom 14:13). There’s a distinctive experience of having Jewish sacramental wine and unleavened bread.

New Wine Always Needs New Skins:

- Church revivals vs. old traditions.
- Wesley in churchyards vs. ossified churches.
- The Jesus revolution happened in the streets. The counterculture of the ’70s saw Jesus as anti-establishment and embraced Jesus with a passion that baffled the staid Christian community.

It is easier to get into ruts than out. “The only difference between a rut and grave is the length and depth.”

Challenges to Our Faith

- Negatives: Dilution away from the Word of God; True Christianity becoming increasingly “politically incorrect.”
- Positives: The availability of advanced information appliances (MP3 CD-ROMs, DVDs, Blue Letter Bible, Computer Software, PDAs, iPod “Podcasts,” etc.).
- Global Internet and the emergence of Small Study Groups.

New Wine in New Skins: A Unique Resource

The Lord appears to be putting “new wine into new skins.” There is now a voluntary “think tank” to serve the interests of those Christians who are serious about their personal Ambassadorship for the Coming King...*and you can be a part of it:*

Koinonia Institute, “*Turning Believers into Bereans.*” A worldwide fellowship for a lifetime, with members in over 64 countries. A *supplement*—not a replacement—for your local church assembly. “Distant learning” on the Internet, on your own clock, in your own place, preparing for your own unique calling (with academic credit available, all the way to the Ph.D....)

How Can You Get Involved?

- Undertake a life-long learning program;
- Volunteer to serve as an Area Representative (in over 64 countries); Teaching Assistant; Research Assistant; or IDB Folio Specialist
- Sponsor special programs to support: Student prizes and incentives; Practicums and Internships; Endowments for course development.

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Next Session

Study Luke Chapter 6. What should a Christian do about observing the Sabbath?

Luke 6

Review

- Chapter 1: Design Structure; Annunciations; Birth of John the Baptist.
- Chapter 2: Birth of Jesus; Early Years.
- Chapter 3: Ministry of John the Baptist; Baptism of Jesus; Genealogy of Jesus.
- Chapter 4: Temptations by Satan; Galilean Ministry.

Major Sections

- | | |
|-------------------------------------|-----------|
| • Galilean Ministry | Ch. 4-9 |
| • Towards Jerusalem | Ch. 10-19 |
| • Final offer, Rejection, Sacrifice | Ch. 20-23 |
| • Resurrection & Ascension | Ch. 24 |

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Luke 6

Continuing to demonstrate His authority declared in Nazareth in Chapter 4. He read from Isaiah 6:1-2, which was his mandate. Luke continues to demonstrate Jesus' authority proclaimed there. The Pharisees' attempts to guard the Sabbath further demonstrated how morally impoverished they were.

Jesus has already alluded to OT Prophets: Micah 6:8—What does the Lord require of thee? To love mercy and walk humbly with God. And Hosea 6:6—I desired mercy, and not sacrifice...

Authority over the Sabbath

- 1] And it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands.

God allowed people to pick grain from a neighbor's field as they passed through (Deut 23:24, 25).

- 2] And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days?

The *Mishnah* defined 39 categories of work (*M. Shabbath*, 7.2). Three of them are involved here. The Pharisaical sect started in the days of Ezra to promote holiness. It had become legalistic and excessively burdensome. Three of the 39 categories of work were being done here; "reaping, threshing, and winnowing."

Picking the corn: "reaping"

Rubbing the corn: "threshing"

Cleaning the corn off: "winnowing"

- 3] And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungred, and they which were with him;

Jesus responded to the Pharisees' objection by referring to 1 Samuel 21:1-9. David had approached the priests at Nob and asked for bread. He was in flight and he and his men were starving.

- 4] How he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone?

It was a survival situation.

In the House of God was Shewbread—laid out in the Holy Place, where only priests could go. Twelve loaves, one for each tribe. Arranged in two rows of six each (Lev 24:5, 6; Josephus, *Antiquities* 3.6.6). The loaves were replaced each Sabbath. The priests would eat the retired bread.

It was illegal for anybody but the priests to eat the bread (Ex 25:23-30; Lev 24:5-9). Jesus is saying that nobody in Israel would criticize David. He was God's anointed. So is Jesus God's anointed. He's claiming to be greater or equal to David.

- 5] And he said unto them, That the Son of man is Lord also of the sabbath.

A bombshell: *He's claiming to be God*. Christ and His companions were also above the man-made law, which the Pharisees proclaimed.

There is another parallel implicit in the allusion Jesus is using: David, as God's anointed, was being hounded by the forces of a dying dynasty—the

dynasty of Saul. Jesus, God's new Anointed One, was being hounded by the forces of a dying dynasty (Lk 5:39).

The Sabbath was made for man, and not man for the Sabbath.

Mark 2:27

The Seventh Day

The Sabbath was ordained in Genesis at the Creation. It was instituted in Genesis 2: Adam, Enoch, Noah kept the Sabbath. The Law codified the Sabbath but it was observed *before* the Law was given (Exodus 16). Through the Ten Commandments, the Sabbath became a Jewish distinctive, but even the Babylonians had a seven-day week.

The Sabbath will be observed in the Millennium (Isa 66:22, 23). The Temple will be closed except on New Moons and Sabbaths (Ezek 46:1ff).

The Gospels record six instances in which Jesus confronts the Pharisees over the Sabbath (Lk 6:1-4; Mt 12:5; Jn 7:22-23; Lk 6:5; Mk 3:1-5; Lk 13:10-17). To make the case that: the Sabbath is for man; and, He is the Lord of the Sabbath.

Jesus relegates the Sabbath to the position of ceremonial and not moral law. Jesus has fulfilled these on our behalf. *We're not under the Law* (Rom 14:5; Col 2:16-17).

Yet the Seventh Day Sabbath remains a blessing for man to enjoy. One can honor the day—celebrating the Creation—without taking on the Jewish legal burdens that have characterized this tradition. (Anyone who thinks this is an easy area to research hasn't studied it and its dire history.)

Nan and I have adopted three Sabbath rules: 1) Whatever we do, we do deliberately; 2) Whatever we do, we do together; 3) There are no other rules.

- 6] And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.
- 7] And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him.

“...withered”: His hand was shriveled. This second contention about the Sabbath seems to have been brought about purposely by the Pharisees and the teachers of the Law. The religious leaders were observing Jesus because they were looking for a reason to accuse Him. The Gospels

make it clear, *they were seeking cause to kill him* (Mt 12:4; Mk 3:6; Jn 5:16, 18; cf. Ps 22; Dan 9:26).

- 8] But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.
- 9] Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it?

By this question, he showed that refusing to do good on the Sabbath was tantamount to doing evil.

- 10] And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

This is not a subjective ailment. It is visible: a shriveled hand. Jesus performed no “work” on the Sabbath—He simply spoke a few words and the hand was restored. *He had breathed the entire universe into being!*

- 11] And they were filled with madness; and communed one with another what they might do to Jesus.

He humiliated the religious leaders and healed the man all at the same time without even breaking the Pharisees' law.

Choosing the Twelve

- 12] And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

“...continued all night in prayer”: Do we spend all night in prayer? Jesus did, and *he was the Son of God*. Jesus was not omniscient (Mk 13:32).

- 13] And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles;

They would minister to the 12 Tribes and would have their names imprinted on the very architecture of heaven (Rev 21:13, 14).

“...apostles”: These were specifically called “apostles” (*apostolous*) as opposed to the term “disciples” (*matheitas*). Disciples were followers, but apostles were delegated authority (Lk 9:10; 17:5; 22:14; 24:10).

- 14] Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,

In Luke's list of the Twelve (as well as Matthew's and Mark's lists) Peter is listed first and Judas Iscariot is last. Some had two names: Bartholomew must be Nathanael (Jn 1:45).

- 15] Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes, Levi and Matthew are the same man.

- 16] And Judas the brother of James, and Judas Iscariot, which also was the traitor.

Thaddaeus is Judas, *son of James* (Mk 3:18). They were now willing to be sent out as apostles, being with Jesus on a full-time basis.

Jesus' Sermon

- 17] And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;

The Sermon on the Plain: The sermon recorded in verses 17-49 is a shorter version of the Sermon on the Mount recorded in Matthew 5-7.

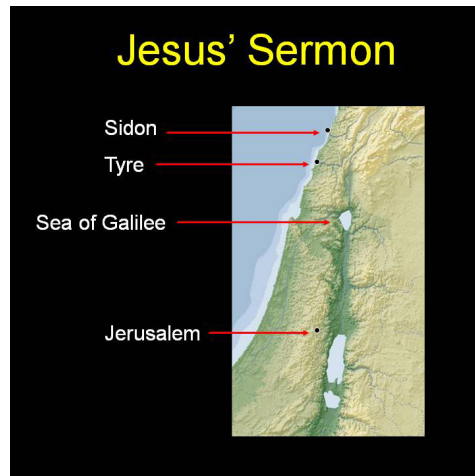
Some Differences: Matthew's is three chapters long; Luke's is one. Matthew records nine beatitudes; Luke, four. Luke includes woes which follow them; they have no parallel in Matthew.

Both sermons: are addressed to disciples; begin with beatitudes; conclude with the same parables; and, have generally the same content.

"Plain" v. "Mount"—Two Different Views:

- 1) Same basic talk, preached on two different occasions.
- 2) Same occasion, recorded from two different perspectives.

In Luke the "Jewish parts" of the sermon (the interpretation of the Law) are omitted. This fits well with Luke's purpose.



Matthew knew shorthand, and took it down verbatim. Luke put it together from his investigations.

The sequence of events could solve the problem easily:

1. Jesus went up in "the hills" near Capernaum to pray all night (v.12).
2. He called 12 disciples to be His apostles.
3. He then went down on a level place to talk and to heal diseases.
4. Following that, He went up higher to get away from the crowds and to teach His disciples (Mt 5:1).
5. The multitudes Matt. 7:28; Luke 7:1 climbed the mountain and heard His sermon, which explains Jesus' words at the end (Mt 7:24; Lk 6:46-47).

- 18] And they that were vexed with unclean spirits: and they were healed.
 19] And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.

Nobody ever dies in Christ's presence. After his resurrection, he was only seen by loving eyes and touched by loving hands.

Jesus began His sermon with a series of blessings and woes on His listeners. The items are placed in two sets of four—four blessings and four woes which parallel each other.

- Jesus focused on *attitudes*:
 - *toward circumstances* vv.20-26
 - *toward people* vv. 27-38
 - *toward ourselves* vv.39-45
 - *toward God* vv.46-49
- He emphasized four essentials for happiness:
 - *Faith in God*
 - *Honesty with ourselves*
 - *Love toward others*
 - *Obedience toward God*

- 20] And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God.

Note: He spoke to "His disciples"; His personal followers. The general public may have been free to listen, but he was teaching his disciples.

"...Blessed": The term "blessed," *makarioi*, was common in the Gospels; it occurs more than 30 times. All but two of the occurrences are in Mat-

thew and Luke. Originally in Greek usage, the word *makarioi* described the happy estate of the gods above earthly sufferings and labors. Later it came to mean any positive condition a person experienced.

A formal beatitude was an acknowledgment of a fortunate state before God and man (Ps 1:1; Prov 14:21; 16:20; 29:18).

Poverty a Blessing?

Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me: Lest I be full, and deny thee, and say, Who is the LORD? or lest I be poor, and steal, and take the name of my God in vain.

Proverbs 30:8-9

Poverty a blessing? Also, “Preach the good news to the poor” (Isa 61:1, 2; Lk 4:18a). They were following the One who was proclaiming His ability to bring in the kingdom.

They were staking *everything* they had on the fact that Jesus was telling the truth. They had burned their bridges.

A Challenge To the Rich

- We rich are constantly assaulted with the temptation to rely on riches. *Can we have them and yet not rely upon them?*
- We rich are dulled to our need by our plenty. *Can we have plenty and still feel our need?*
- We rich tend to be proud of what we have done, to take credit for our comforts. *Can we lead a humble life?*

21] Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh.

Cf. Psalm 42:1,2; 63:1. Thirsting is a common theme for Christ (Jn 4:13, 14; 6:35; 7:37,38).

22] Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man’s sake.

Luke already mentioned twice that those who followed Jesus left everything (Lk 5:11, 28).

23] Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.

The Woes

24] But woe unto you that are rich! for ye have received your consolation.

In contrast with the disciples who had given up everything to follow Jesus (Lk 18:18-30).

These were the rich, the well fed, the ones who laugh, who were popular; They did not understand the gravity of the situation which confronted them. They refused to follow the One who could bring them into the kingdom, and therefore Jesus pronounced woes on them.

These woes were the exact reversal of their temporal benefits and they are the exact opposites of the blessings and rewards of Jesus’ followers cited in (Lk 6:20-23).

We need to take God seriously. Consider Moses:

- He struck the rock at Meribah instead of speaking to it as God told him.
- Moses misrepresented God to the Israelites. God wasn’t angry at them.
- God did not let Moses enter the land because of his error at Meribah. *He did not inherit.*
- (It was to be a type of Christ; struck the first time, but not the second; cf. 1 Cor 10:4).

25] Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.

26] Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

True Righteousness

27] But I say unto you which hear, Love your enemies, do good to them which hate you,

28] Bless them that curse you, and pray for them which despitefully use you.

This is still radical today. Don’t tune it out because of its familiarity.

Jesus demonstrated this: After washing the disciples’ feet, He lovingly reached out to Judas, who was set on murderous betrayal (Jn 13:18-30) by quoting Psalm 41:9:

Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.

Psalms 41:9

Most recognize this as a prophecy of Judas. He was quoting a reference to Ahithophel, who betrayed David and then committed suicide (cf. Ps 55:12; 2 Sam 15:31-37; 17:1-23). Ahithophel was Bathsheba's grandfather (cf. 2 Sam 11:3; 23:34; 1 Chr 27:34).

Who are God's enemies? We are. (Before we're saved. The flesh is at enmity with God.) How does God treat us? (Romans 5:6, 8, 10).

But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

Romans 5:8-10

God asks us to do *what He has already done*. Love our enemies? God is the ultimate example.

- 29] And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloke forbid not to take thy coat also.
- 30] Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again.
- 31] And as ye would that men should do to you, do ye also to them likewise.
- 32] For if ye love them which love you, what thank have ye? for sinners also love those that love them.
- 33] And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

Agape Love is always a choice, not a reflex emotion. The Greek is more precise than the English. *Agapeo* = to be totally given over to something. Unconditional love. Love is a faith choice often contrary to our emotions, and God aligns our emotions with our choices. [Cf. *The Way of Agape* materials.]

- 34] And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.
- 35] But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.

This kind of love marks one off as distinctive (vv. 32-34), unique and descriptive of the heavenly Father (v. 35).

- 36] Be ye therefore merciful, as your Father also is merciful.

Jesus then taught His followers a fundamental principle of the universe—what one sows he will reap (vv. 36-38; Cf. Gal 6:7).

“...merciful”: Magnanimous” = Latin: *magnus* (“great”) and *animus* (“spirit”): *greatspirited*; a lofty spirit that is generous, giving, and forgiving...

- 37] Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

Probably the most misapplied verse in the Scripture. We are called to condemn sin (cf. 1 Cor 6:2; 5:9-13) and we are called to inspect fruit (vv. 43-45).

Jesus is disallowing a judgmental, condemning disposition; what Frederick Godet calls “...the tendency to place our faculty of moral appreciation at the service of natural malignity...” or more simply still, “...judging for the pleasure of judging.”

Judgmentalism is merciless: it attaches motives to actions that have never been there; it always sees in the worst light; and, it is a sign of spiritual cancer and will itself be judged. A merciful Father has merciful children.

- 38] Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

God will not be our debtor. Remember the “dare” of God:

*Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and **prove me now herewith**, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.*

Malachi 3:8-10

True Righteousness

Jesus outlined five areas which were proof of the sowing and reaping theme:

- 1) Mercy will lead to mercy (Lk 6:36). The disciples were exhorted to have the same merciful attitude God displayed toward them.

- 2) Judgment will lead to judgment (v. 37a)
- 3) Condemnation will lead to condemnation (v. 37b)
- 4) Pardon will lead to pardon (v. 37c)
- 5) Giving will lead to giving (v. 38)

- 39] And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?
- 40] The disciple is not above his master: but every one that is perfect shall be as his master.

We become like the gods we worship (Ps 115:8; 135:18).

- **Ancient Egypt:** Egyptians worshiped the scarab – the dung beetle. This country that once ruled the world is now living on a garbage pile.
- **The World:** Is the world is hard, materialistic, unforgiving? If you worship the World, you'll become hard, materialistic, and unforgiving.
- **Jesus:** If you worship Christ, you will become like him.

- 41] And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

Judgmentalism is intrinsically hypocritical (cf. Rom 2:21-24). It assumes the judger isn't guilty, but behind the presumption is often a shield to his own guilt.

- 42] Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.
- 43] For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.
- 44] For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.
- 45] A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

It is vital that we take "every thought captive" (2 Cor 10:5; cf. *Be Ye Transformed*).

In this case, fruit stands for what is said, not what is done: out of the overflow of his heart his mouth speaks.

How Should One "Judge"?

Five ways:

- 1) Humbly.
- 2) Prayerfully.
- 3) Biblically.
- 4) Lovingly.
- 5) Mercifully.

How should one offer judgment?

- 1) Exemplarily.
- 2) Privately.
- 3) Gently and constructively.

- 46] And why call ye me, Lord, Lord, and do not the things which I say?

Outward expression is not nearly so important as obedience. It is not enough to call Jesus Lord, Lord. A believer must do what He says.

Thus speaketh Christ our Lord to us:

*Ye call Me Master and obey Me not.
Ye call Me Light and see Me not.
Ye call Me the Way and walk Me not.
Ye call Me Life and choose Me not.
Ye call Me Wise and follow Me not.
Ye call Me Fair and love Me not.*

*Ye call Me Rich and ask Me not.
Ye call Me Eternal and seek Me not.
Ye call Me Noble and serve Me not.
Ye call Me Gracious and trust Me not.
Ye call Me Might and honor Me not.
Ye call Me Just and fear Me not.
If I condemn you, blame Me not.*

An inscription on a cathedral in Lubeck, Germany

- 47] Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:

...coming...hearing...doing. Don't just read or memorize: learn by *doing*. Whether biking, flying, or using your Bible.

- 48] He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

49] But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

A Chain of Gold

[Pastor Joe Focht shared this piece of research:]

Edward Kimball had a burden for one of his Sunday school students to know Jesus as Lord and Savior. On April 21, 1855, Edward Kimball had a conversation about the love of God with an employee of Holton's shoe store in Mt. Vernon, Massachusetts. His name? **Dwight L. Moody.**

That young man, Dwight L. Moody, went on to become an evangelist whose ministry rocked two continents. While preaching in the British Isles, Moody spoke in a small chapel pastored by **Federick Brotherton Meyer.** In his sermon Moody told an emotionally charged story of a Sunday School teacher he knew who personally went to every student in his class and won them to Christ. The message changed Pastor Meyer's entire ministry, inspiring him to become an evangelist.

Over the years, Meyer came to America several times to preach. Once in Northfield, Massachusetts a confused young preacher sitting in the back row heard Meyer say, "If you are not willing to give everything to God, are you willing to be *made* willing?" That remark led **J. Wilbur Chapman** to accept the call of God on his life.

Chapman went on to become one of the most effective evangelists of his time. A volunteer helped set up Chapman's crusades and learned to preach by watching him. His name: **Billy Sunday.**

Sunday eventually took over Chapman's ministry, becoming one of the most effective evangelists of the 20th century. In the great arenas of the nation, Billy Sunday's preaching turned thousands to Christ.

Inspired by a 1924 Billy Sunday crusade in Charlotte, NC, a committee of Christians committed themselves to reaching that city for Christ. They invite **Mordecai Ham**... to hold a series of evangelistic meetings in 1932. A lanky 16 year old sat in the huge crowd one evening. Spellbound by the message of the white haired preacher who seemed to be shouting and waving his long finger directly at him. Night after night the youth attended and finally went forward and gave his life to Christ. That teenager's name: **Billy Graham.**

Billy Graham has doubtlessly communicated the gospel of Jesus Christ to more people than anyone else in the history of the world.

Remember how this sequence of events started: a nobody name Kimball, concerned for one of his students visited him at his shoe store. In doing that ***Kimball changed the world!*** Millions upon millions have been affected by his decision to go to that shoe store and millions more will continue to feel the impact. ***Can anything like that happen today?***

Without Him we can't. Without us, He won't.

So What Can You Do?

"Raise the Bar" on your personal walk. Start a Small Group—invite some friends over to review and discuss a DVD (with coffee & cookies). You don't have to be a "teacher," only a facilitator. Workbooks are available and in some cases, university course credit is available.

Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

Matthew 24:44

Next Session

Study Luke Chapter 7. Contrast the responses of four people:

- To Faith
- To Despair
- To Doubt
- To Love

Luke 7

Galilean Ministry

- Chapter 5: Jesus' fame spreads; Peter, James, John & Levi chosen
- Chapter 6: Challenging the Sabbath; choosing the 12 Apostles
- **Chapter 7: Four responses in Capernaum**
- Chapter 8: Parable: The Sower; The Deviled Ham; Jairus' daughter
- Chapter 9: Feeding the 5,000; The Transfiguration

Jesus' Ministry in Capernaum

In chapters 7-8, there is a confluence between the ministry of Jesus in miraculous signs, which again *authenticated* that He is the Messiah (Lk

7:1-17, 36-50; 8:22-56), and His teaching, which has *authority* based on the message He was proclaiming in Luke 4. He used Isaiah 61:1-2 as his mandate (Lk 7:18-35; 8:1-21).

In this chapter, we encounter four hurting people: 1) a dying servant; 2) a grieving widow; 3) a perplexed prophet; and 4) a repentant sinner.

- 1] Now when he had ended all his sayings in the audience of the people, he entered into Capernaum.

Leaving the countryside, Jesus entered His adopted “hometown”: Caper Naum = “Village of Nahum.”

Response to Faith

- 2] And a certain centurion’s servant, who was dear unto him, was sick, and ready to die.

“...a certain centurion”: a Roman officer in command of a hundred men, comparable to a modern-day captain.

In Luke’s writings—both the Gospel and Acts—centurions are always presented as quality men of good character: Cornelius: the first Gentile convert, was a centurion (Acts 10:1,22); a centurion watched the crucifixion of our Lord: When he saw the wonders attending it, he exclaimed, “Truly this man was the Son of God.” (Mt 27:54 Lk 23:47).

- 3] And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

Jewish leaders had little love for Romans in general and soldiers in particular. And synagogue leaders are not given to running errands for anyone, let alone a Gentile officer.

This centurion loved the Jewish people and even built them their synagogue! (v. 5). Matthew 8:5-13 records the same event, but doesn’t highlight the use of intermediates, messengers.

- 4] And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this:

They presented the centurion as “deserving” and “worthy.” They were judging from “externals.”

- 5] For he loveth our nation, and he hath built us a synagogue.

- 6] Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof:

That’s a switch. That’s how the Jews usually felt about Gentiles.

Roman soldiers were not characterized by humility, especially in front of their Jewish subjects. A Roman officer told a poor Jewish rabbi that he was *unworthy* to receive Him into his house?

- 7] Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.

His faith is, indeed, remarkable:

- 8] For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

The KJV omits this in Mt 8:9; the NIV includes it in both places. The centurion understood:

- Authority, that Christ had authority like he had;
- Action at a distance.
- The parallel between him and Jesus: he commanded soldiers, and Jesus commanded diseases!

- 9] When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

Twice in the Gospels we are told that Jesus “marvelled”: 1) In Capernaum, He marvelled at the centurion’s faith, and 2) In Nazareth, He marvelled at the Jews’ unbelief (Mk 6:6. cf. Lk 4:14-30).

This centurion had faith Jesus had not found in all of Israel.

Why did Jesus “marvel”?

- 1) The man’s background: uncircumcised Gentile, raised outside the Covenant, without the tutoring of the Scriptures.
- 2) The man’s occupation: He was a soldier; an instrument of the oppressive pagan establishment. As an officer, he wielded considerable power.
- 3) The man’s wealth: an unusually rich soldier; he’d built a synagogue. Riches are not a spiritual advantage; they foster this-world attachments (cf. Lk 18:24, 25).

- 4) The man's confidence: His certitude was expressed in stark simplicity: "Say the word and my servant will be healed."

Somehow he had embraced Jesus with far more perception than the Jews. The only other person Jesus commended for having "great faith" was a Gentile woman whose daughter was delivered from a demon (Mt 15:28). In both of these instances, Jesus healed *at a distance*.

He sent his word, and healed them, and delivered them from their destructions.

Psalm 107:20

Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

Ephesians 2:11-13

- 10] And they that were sent, returning to the house, found the servant whole that had been sick.

Indeed. Would that we, with our greater available revelation of God, might have such faith. "Lord, increase our faith!" (Lk 17:5).

Response to Despair

- 11] And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.

Nain was about 25 miles southwest of Capernaum—a full day's journey. (He went even though He was not requested to go.)

- 12] Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

She has lost not only her son, but her only male provider and faces being destitute.

The death of a child is most unnatural and hardest to bear. Death is a cruel thief when it strikes down the young. Carl Jung calls it, "*a period placed before the end of the sentence.*"

The woman was not only grieving, she was now completely alone and seemingly unprotected, without a close male relative. Help for widows is a major theme in both the Old and the New Testaments, especially under the Covenant as related in Deuteronomy, the saga of Naomi with Ruth, etc.

Warren Wiersbe suggests that there were four special meetings at the city gate that day:

- 1) Two contrasting crowds met: One group was rejoicing in the blessings of the Lord; the other was lamenting the death of an only son.

Jesus had not been summoned, but He had an appointment.

- 2) Two only sons met: one alive but destined to die; the other dead but destined to live.
- 3) Two sufferers met: The "Man of Sorrows" could easily identify with the widow's heartache.
- 4) Two enemies met: The Way, the Truth and the Life met "the last enemy," death (1 Cor 15:26, 51-58).

Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage.

Hebrews 2:14,15

- 13] And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

The verb "had compassion" translates the noun *splanchna*, "inner parts of the body"—the viscera; the bowels ("heart went out," NIV).

The inner organs were considered to be the seat of the emotions. (We use "the heart.") This noun *splanchna* is used 10 times (Lk 1:78; 2 Cor 6:12; 7:15; Phil 1:8; 2:1; Col 3:12; Phile. 7, 12, 20; 1 Jn 3:17).

"...Weep not": Literally, "Do not go on crying," as a prelude for what He was about to do:

- 14] And he came and touched the bier: and they that bare *him* stood still. And he said, Young man, I say unto thee, Arise.

Touching a coffin or bier violated the ceremonial laws (Num 19:11, 16). Yet, mercy above sacrifice (Hos 6:6). A word, from the *Logos* Himself.

He always is precise about whom he is raising; Maybe more people would rise from the dead otherwise? Cf. “Lazarus, come forth.” He was the only one who was supposed to come forth!

- 15] And he that was dead sat up, and began to speak. And he delivered him to his mother.

The boy heard Him! (He was fully “alive” somewhere!) The young man heard the voice of Christ and obeyed—as must every deceased human in its own time.

And as it is appointed unto men once to die, but after this the judgment:

Hebrews 9:27

Hebrews 9:27 is often used to support the view that the 2 witnesses in Rev 11 are Enoch and Elijah. (I believe they are Moses and Elijah.)

Not everybody dies just once. Some people have died twice: Lazarus; Jairus’ daughter; the son of the widow of Zarephath (by Elijah) in 1 Kings 17:19-24. Hebrews 9:27 refers to the general pattern, and is simply a rebuttal to reincarnation, etc.

- 16] And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

Imagine the situation; a grieving widow, a dead son. They were getting used to the idea of his death. It shook them up to have him back.

Scientists have been shaken up lately: The speed of light is not a constant; DNA is a *digital* code; the universe is finite and digital. These are staggering shocks. The same kind of fear and awe is seen here.

No doubt the people thought of the ministries of Elijah and Elisha; Elijah and Elisha were also sent to deal with the unbelief and decay in the Northern Kingdom on its path to ruin...The inference is that there was another prophet risen up to arrest their decay and unbelief before they were wiped out as a nation. (Jerusalem fell 40 years later.)

- 17] And this rumour of him went forth throughout all Judaea, and throughout all the region round about.

Luke may have recorded this raising of the widow’s son from the dead here to set the stage for the interchange between John the Baptist’s disciples and Jesus. There is a deliberate parallel between John and Elijah.

Response to Doubt

- 18] And the disciples of John shewed him of all these things.

This event happened while John was in prison (Mt 11:2).

John’s moral courage to condemn Herod’s marriage to Herodias, Herod’s one-time sister-in-law caused his incarceration in the dungeon of Machaerus, the desert fortress-palace perched on a desolate high ridge of the Dead Sea (cf. Lk 3:19, 20). The remains of the castle’s dungeons can still be seen, complete with iron hooks. It must have been difficult for one accustomed to the *al fresco* freedom of the wilderness to be confined.

John expected that the Messiah would set up the kingdom as he had been announcing. But suddenly John found himself in prison and in danger of being put to death, and still the kingdom had not come.

Thus John was anxious concerning the Messiah. He knew the Old Testament well and knew of the works of the Messiah—but apparently now was confused.

It is not unusual for religious leaders to have their days of doubt and uncertainty.

- Moses was ready to quit Num 11:10-15
- Elijah as well 1 Kings 19
- Paul knew the meaning of despair 2 Cor 1:8-9
- Jeremiah had despair: he is known as the “weeping prophet” Jer 20:7-9, 14-18

There is a difference between doubt and unbelief: **Doubt** is a matter of the mind: we cannot understand what God is doing or why. **Unbelief** is a matter of the will: we refuse to believe God’s Word and obey what He tells us to do.

Doubt is not always a sign that a man is wrong; it may be a sign that he is thinking.

Oswald Chambers

- 19] And John calling *unto him* two of his disciples sent *them* to Jesus, saying, Art thou he that should come? or look we for another?

John had promised that “the kingdom was at hand,” but there was no evidence of it so far.

- 20] When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?
- 21] And in that same hour he cured many of *their* infirmities and plagues, and of evil spirits; and unto many *that were* blind he gave sight.
- 22] Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

He gave them deeds, not discourse. He gave them *empirical* as well as *Scriptural* evidence. He’s reminding them of his mandate from Isaiah 61:1-2. (At least four separate Isaiah texts were alluded to in Jesus’ answer: Isa 26:19; 29:18ff; 35:5ff; as well as 61:1, 2).

- 23] And blessed is *he*, whosoever shall not be offended in me.

Jesus’ response is derived from Isaiah 8:14-15. Much of the time, Jesus’ words come directly from the Old Testament. (“In the volume of the book it is written of me,” Psalm 40:7.)

“...offended”:

- a metaphor: to offend; to entice to sin; to cause a person to begin to distrust and desert one whom he ought to trust and obey; to cause to fall away;
- to cause one to judge unfavorably or unjustly of another; since one who stumbles or whose foot gets entangled feels annoyed;
- to cause one displeasure at a thing; to make indignant; to be displeased, indignant.

- 24] And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?

John was not a compromiser; not seeking the praise of the crowd.

- 25] But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings’ courts.

John was not a celebrity.

- 26] But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.
- 27] This is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

Not only a prophet, but one whose ministry was prophesied! (Isa 40:3; Mal 3:1, 2). (Gabriel had referred to the Malachi passage in his announcement to John’s father, Zechariah.)

In Malachi 3:1-2 two messengers are spoken of: 1) the Forerunner, revealed here as John the Baptist, and 2) “the Messenger of the Covenant” who will purify His people. That is, the Messiah Himself.

- 28] For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.

“The law and the prophets *were* until John: since that time the kingdom of God is preached, and every man presseth into it.” (Lk 16:16; Mt 11:13). John the Baptist ends the Old Testament period. He’s saved, but he’s part of the Old Testament and not part of “the Church.”

- 29] And all the people that heard *him*, and the publicans, justified God, being baptized with the baptism of John.
- 30] But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

Verses 29 and 30 are the words of Jesus, not an explanation from Luke (cf. Mt 21:32).

The common people accepted John’s message and were baptized by him as proof of their repentance. They “justified God” in that they agreed what God had said about them (Ps 51:4).

But the religious leaders justified themselves, not God, and rejected John and his message (Lk 16:15).

- 31] And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?

Luke highlighted the deep division in the thinking of the people who listened to Jesus’ words:

Those who had been baptized by John had repented of their sins and had been baptized to show their sincerity and agreed with Jesus and acknowledged that God’s way was right.

In contrast, the Pharisees and experts in the Law rejected God’s purpose for themselves. By refusing to be baptized by John they showed that they did not accept his message of repentance or accept the kingdom. Thus they rejected God’s plan of salvation for them.

- 32] They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

Childish, not childlike!

- 33] For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.
34] The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!

They wanted neither the funeral nor the wedding.

- 35] But wisdom is justified of all her children.

God's wisdom is not frustrated by the sophistry of the "wise and the prudent."

Response to Love

- 36] And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

Simon's invitation may have been insincere, however, since common courtesies were omitted:

- the greeting of a kiss;
- the anointing with a touch of olive oil;
- the washing of sandaled feet.

Because most roads were unpaved and the normal foot attire was sandals, it was common for people's feet to be dusty or muddy. Simon did not provide for Jesus' feet to be cleaned at the beginning of the dinner party (v.44).

For special dinner parties low-lying recliners or couches were provided for the guests to recline on their left elbow, while eating with the right hand, feet extending away from the table.

- 37] And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment,

Some *chutzpah!* Women were not invited to banquets in those days. Jewish rabbis did not speak to women in public. A woman of this (apparent) type would not have been welcomed in the house of Simon the Pharisee.

Her life was known enough for the Pharisee to characterize her as a sinner (v. 39). She was not an invited guest at the dinner gathering, but went in anyway with a jar of perfume.

- 38] And stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment.

This should not be confused with a similar event involving Mary of Bethany (Jn 12:1-8), nor with Mary Magdalene (Lk 8:2; Mk 16:9).

- 39] Now when the Pharisee which had bidden him saw *it*, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him: for she is a sinner.

She was apparently known to Simon. Simon was embarrassed and judgmental: where was the spiritual discernment expected of a prophet?... revealing an arctic heart and a permafrost soul.

- 40] And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

Jesus was about to deal with *Simon's* blindness: he was blind to the woman, to Jesus, and blind to *himself*.

- 41] There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

These were huge debts: for one pence (denarius coin) was worth a day's wages.

- 42] And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?
43] Simon answered and said, I suppose that *he*, to whom he forgave most. And he said unto him, Thou hast rightly judged.
44] And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head.
45] Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.
46] My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.
47] Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little.

The most penetrating point was that they were *both* sinners. Both were equally *insolvent*. The woman was guilty of sins of commission, but

Simon was guilty of sins of omission (cf. Abraham at the oaks of Mamre in Genesis 18:1-8. Abraham received the three visitors, one of whom was the Lord. Abraham was sensitive as to who his visitors were).

48] And he said unto her, Thy sins are forgiven.

49] And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?

This is either blasphemy, or they are in the presence of God himself. Jesus clearly claimed to be God. Repeatedly. He was either a lunatic, liar, or Lord.

50] And he said to the woman, Thy faith hath saved thee; go in peace.

She was not saved by her tears or her gift: Jesus made it clear that it was *her faith alone* that saved her. No amount of works can pay for salvation (Titus 3:4-7).

Jesus accepted her tears and her gift because her works were the *evidence of faith* (James 2:14-26).

How did she know her sins were forgiven? Jesus told her. How do we know our sins are forgiven? God tells us in His Word (cf. Isa 1:18; 43:25-26; 55:6, 7; Acts 13:38-39; Rom 4:7-8; Eph 4:32; Heb 8:12).

Jesus healed the centurion's servant: a great miracle. Jesus raised the widow's son from the dead: a greater miracle. But here was the greatest miracle of all: saving this woman from her sins and making her a new person.

Next Session

Study Luke Chapter 8. Review the four soils in Matthew 13. What strange insights emerge from the "case of the deviled ham"? What significance might exist between Jairus' daughter *and* the woman with the issue of blood?

Luke 8

Galilean Ministry

- Chapter 5: Jesus' fame spreads; Peter, James, John & Levi chosen
- Chapter 6: Challenging the Sabbath; choosing the 12 Apostles
- Chapter 7: Four responses in Capernaum

- **Chapter 8: Parable: The Sower; The Deviled Ham; Jairus' daughter**
- Chapter 9: Feeding the 5,000; The Transfiguration

Review of Luke

A great historian, Luke writes the best Greek of all New Testament writers. He was a *Gentile* physician; his Gospel is well organized; the only one who gives an obstetrical account of the nativity and the birth of John the Baptist. He also records the reading of Jesus' Mandate from Isaiah 61.

Chapter 8 continues with Jesus' establishing His authority.

Luke 8

- 1] And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve *were* with him,
- 2] And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,
- 3] And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.
- 4] And when much people were gathered together, and were come to him out of every city, he spake by a parable:

Parable of the Sower

He's already drawing crowds. Why did he teach in parables? Matthew 13 and Mark 4 amplify this passage.

In Matthew 13, Jesus gives a group of seven parables to the disciples. The first one is the Parable of the Sower, the same one as here in Luke 8. In Matthew, however, Jesus elaborates an answer to the question, "Why do you speak in parables?"

And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand;

and seeing ye shall see, and shall not perceive: For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

Matthew 13:10-17

That's surprising. He's giving them parables so that only those by the Holy Spirit will understand.

If you need help understanding an obscure parable, it's a spiritual—not an intellectual issue. Pray it through.

In Luke 8:5 Jesus gives the first parable in Matthew 13. Matthew gives seven parables, the first two are explained in private. From Matthew 13 onward, Jesus speaks only publicly in parables. In public he gives the parable, and in private he explains it to the disciples.

- 5] A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.

Who are “the fowls of the air”? (Cf. v.12!)

- 6] And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.
 7] And some fell among thorns; and the thorns sprang up with it, and choked it.
 8] And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

This is the famous parable of the sower and the four soils.

The seed is the Word of God. The four soils equal four heart conditions of the hearers:

- 1) Hard soil Satan can steal the seed away;
- 2) Rocky soil shallow;
- 3) Thorny soil the cares of the world choke it out;
- 4) Good soil takes root, bears fruit, endures.

For Jesus' elaboration, see Matthew 13.

“*He that hath ears to hear, let him hear*”: This phrase appears seven times (Mt 11:15; 13:9, 43; Mk 4:9, 23; Lk 8:8; 14:35).

It is possibly a code phrase to alert us to relate the subsequent saying to the Church. It is a key structural phrase in Jesus' Letters to Seven Churches (Rev 2 & 3). It ties the 7 Kingdom Parables and Jesus' Letters to the Seven Churches together (along with Paul's letters to 7 different churches).

- 9] And his disciples asked him, saying, What might this parable be?
 10] And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

He's quoting Isaiah 6:9.

And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.

Isaiah 6:9

This is analogous to the remark that Paul makes in 1 Cor 2:14:

But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

1 Corinthians 2:14

This is not an intellectual exercise. It is the Holy Spirit that makes it clear to you.

Jesus' speaking in parables was not a denial to others, but actually an act of grace to those listening to Him: If they refused to acknowledge Him as Messiah, their judgment would be less severe than if they had understood more (cf. Lk 10:13-15).

- 11] Now the parable is this: The seed is the word of God.

This is consistent throughout the 7 Kingdom Parables of Matthew 13. The “Principle of Expositional Constancy”: The Holy Spirit tends to use the same idioms through the Scriptures; e.g. Jesus as a Rock.

- Seed = the Word of God.
- Soils = conditions of the heart...

- 12] Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

Here the “fowls of the air” of verse 5 are identified: they are ministers of Satan.

Misunderstood Idioms

- **Mustard Tree:** So large that the birds of the air lodge it its branches. “Birds” are ministers of Satan.
 - **Leaven:** Leaven in three measures of meal (Lk 13:21) refers to the fellowship offering (Gen 18:6), which was to be unleavened bread. Leaven is always a type of sin. Sin puffs up.
- 13] They on the rock *are they*, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.
- Typical of the area—thin soil on top of limestone. No depth to the soil.
- 14] And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection.
- 15] But that on the good ground are they, which in an honest and good heart, having heard the word, keep *it*, and bring forth fruit with patience.

Parable of the Sower

These four groups are seen in the Gospel:

Hard Ground (Hard hearts)	Rocky Soil (Shallow Faith)	Thorny Soil (Worldly Cares)	Good Soil (Open hearts)
Pharisees and religious leaders refused to believe.	The crowds wanted his miracles but did not stay when things got difficult; John 6:66	The rich young ruler: interested in Jesus but conquered by materialism; Luke 18:18-30	Followed Jesus regardless of the cost; Luke 8:1-3

- 16] No man, when he hath lighted a candle, covereth it with a vessel, or putteth *it* under a bed; but setteth *it* on a candlestick, that they which enter in may see the light.
- 17] For nothing is secret, that shall not be made manifest; neither *any thing* hid, that shall not be known and come abroad.
- 18] Take heed therefore how ye hear: for whosoever hath, to him shall be given;

and whosoever hath not, from him shall be taken even that which he seemeth to have.

- 19] Then came to him *his* mother and his brethren, and could not come at him for the press.
- 20] And it was told him *by certain* which said, Thy mother and thy brethren stand without, desiring to see thee.

Jesus *did* have physical brothers: He was eldest in a family of at least seven: (four brothers, at least two sisters; cf. Mt 13:55; Mk 6:3). At least two are saved after the resurrection. The epistles of James and Jude were written by them.

- 21] And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

Luke had previously recorded events that authenticated Jesus’ authority (Lk 4:31-6:16). Here again an authentication was necessary. Jesus had been teaching that one must listen carefully to His words and carry them out. Now Jesus authenticated His words in ways that only the Messiah could do.

He showed His power over three aspects of the created world:

- the natural realm vv.22-25
- the demonic realm vv.26-39
- sickness and death vv.40-56

The Storm

- 22] Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

Storms measure the skill of the sailor. At least seven of the disciples were fishermen. They were experienced seamen familiar with these waters. “Let us...”

- 23] But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled *with water*, and were in jeopardy.

“...came down”: The writer had been there, because storms do “come down”—The Sea of Galilee is 600 feet below sea level.

This storm surprised these *experienced* professionals familiar with these waters. This *may* have been more than a *natural* storm. I think Satan

was at work; a strange encounter with the demonic world immediately followed....

- 24] And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.

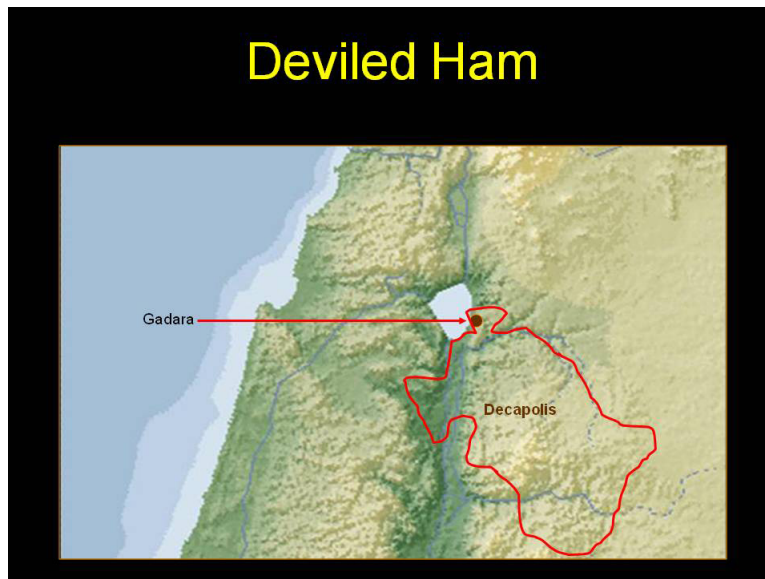
This should shake them up as much as the storm. Storms do not just cease instantly. He “rebuked” the wind, and there was immediate calm.

- 25] And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

Cf. Psalm 107:24-30; 65:7; 89:9; 104:7; 106:9. This demonstrates to his disciples Jesus’ power over nature. He claimed to be the Creator of the Universe, and this proved that He was.

Deviled Ham

- 26] And they arrived at the country of the Gadarenes, which is over against Galilee.



- 27] And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in *any* house, but in the tombs.

Whereas Matthew wrote that Jesus met two demon-possessed men (Mt 8:28-34), Luke wrote about only the more dominant of the two.

- 28] When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, *thou* Son of God most high? I beseech thee, torment me not.

Some pastors believe demon possession is simply a psychiatric illness. That is not Biblical. Demons are real. They recognized things about Jesus that had not been acknowledged yet in the Gospel account: that Jesus is the Son of God Most High and that Jesus has authority over them.

Demons “believe and tremble” (James 2:19):

- They recognized—and acknowledged – his deity;
- They believed in a future judgment (Mt 8:29) and in a place of future torment (v.31) in the *abousso*;
- They also believed in prayer: they beg Jesus to not send them into the *abousso*; but rather into the pigs. (Demons can’t enter animals without permission?)

- 29] (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)
- 30] And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.

Hebrew exorcism: First step—have the demon identify himself. (Exorcising a “dumb” demon was especially difficult, and, thus, evidence of Messianic authority; Lk 11:14).

“Legion”: A Roman legion was almost 6000 men.

- 31] And they besought him that he would not command them to go out into the deep.

It seems the demons have knowledge of their destiny for punishment in the *abousso*. They also readily acknowledged his authority over them.

- 32] And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

Questions

- Why did they want to go into pigs? To avoid being sent to the *abousso*.

- Why did He yield to their request? So that we would know that they were real?
- How many pigs were there? Mark 5:13 tells us that there were 2,000 pigs.
- What is a herd of swine doing in Jewish country? They were near the Decapolis, a *Gentile* region.

Angels and Demons

This also highlights an apparent distinction between fallen angels and demons.

Angels can:

- materialize in human form and dine with people (Abraham and Sarah; cf. Gen 18);
- take people by the hand (Lot; cf. Gen 19);
- even be “entertained unawares” (Heb 13:2);
- indulge in combat (the angel of the LORD killed 185,000 Assyrians in one night; 2 Kgs 19:35).

Demons, however:

- appear to be powerless except as they seek *embodiment*; once the demons are cast out, the possessed people are freed.
- Angels have ranks; there are apparently also hosts of these demons (Eph 6:12).
 - Demons may be the disembodied *spirits* of *Nephilim* (hybrids deriving from fallen angels with human women). That appears to be the reason for the Flood (Gen 6).
 - They are later called *Rephaim* and are not eligible for resurrection (because Jesus did not die for them; cf. Isa 26:14, in the Hebrew).
 - The *Nephilim* were destroyed in the Flood, but their disembodied spirits apparently are still around.
 - Two Mistakes Made about Satan & Demons: 1) to not believe they exist; 2) to be afraid of them. (Greater is he that is in you, than he that is in the world, cf. 1 Jn 4:4.)
 - There exist, apparently, “Rules of Engagement”: From Job we know Satan can do nothing without God’s permission.
- 33] Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

It is interesting that after the pigs drowned, they ended up in the *abouso* after all. [See *The Return of the Nephilim*, or *Alien Encounters*, by Chuck Missler and Dr. Mark Eastman.]

- 34] When they that fed *them* saw what was done, they fled, and went and told *it* in the city and in the country.
- 35] Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.
- 36] They also which saw *it* told them by what means he that was possessed of the devils was healed.
- 37] Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again.

In that region subsequently dwelled a people called *Troglodites*, “dwellers among tombs.”

Demons apparently are territorial. (When you occupy a new piece of property, claim it for God—all four corners. You don’t know the spiritual history of a piece of real estate.)

It is interesting that the *Rephaim* were not conquered in the areas of Gaza, Hebron and Golan Heights—and *those remain strongholds of the PLO to this day!*

- 38] Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying,
- 39] Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

He was a Gentile in a Gentile region. (Jesus didn’t instruct him to reveal all this to the priest, which was required of Jews by the Law.)

- 40] And it came to pass, that, when Jesus was returned, the people *gladly* received him: for they were all waiting for him.

Two Episodes...#1 Jairus’ Daughter

- 41] And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus’ feet, and besought him that he would come into his house:

If they are in Capernaum, then this was likely the synagogue the centurion had built. The fact that a ruler of a synagogue would come to Jesus

showed that *people were beginning to acknowledge that Jesus is indeed the Messiah*. A synagogue ruler was in charge of the synagogue services and was responsible for maintaining and cleaning the building.

Other synagogue rulers in the New Testament were Crispus (Acts 18:8) and Sosthenes (Acts 18:17).

- 42] For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.

“Throng” is συμπνίγω—*sumpnigo*—“to strangle” or “to choke”; it was a tight pressing crowd.

#2 Woman with Issue

- 43] And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,
44] Came behind *him*, and touched the border of his garment: and immediately her issue of blood stanchd.

Hems

In ancient Mesopotamia, “to cut off the hem” was to strip one of his personality, authority. A husband could divorce his wife by cutting off the hem of her robe. A nobleman would authenticate his name on a clay tablet by pressing the hem on the clay. Fringes on Levitical garments were a symbol of authority or rank in ancient Israel (Num 15:38,39; Deut 22:12; Ex 28:33,34).

In the wilderness of En Gedi, David cut off the skirt *shuwl* of Saul’s robe. The genealogy was woven into the threads of the hem. David later repents because he had personally interrupted the lineage to the throne and symbolically taken away the authority from the Lord’s anointed. Saul understood (1 Sam 24:20).

- God’s Covenant with Israel: “I spread my *shuwl* over thee...” (Ezek 16:8; Ex 39:25,26). Representing authority and protection.
- Ruth’s Petition to Boaz (Ruth 3:9): Asking him to undertake a levirate marriage.
- Joseph’s Coat: כִּתְּיֹנֶת צִבְצִיבִים. “Variegated”? many colors? ...or seamless? (Gen 37:3-4).
- Jesus’ Seamless Coat = “continuance”?
- Temple was veil torn, signifying end of man as high priest;
- Jesus’ hem is *not* torn, because He is high priest forever....

Woman with Issue

- 45] And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press *thee*, and sayest thou, Who touched me?
46] And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.
47] And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.

The description is by Dr. Luke. Luke’s writings use more medical terms than Hypocrites.

- 48] And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

She apparently was a *Gentile*. A woman of Israel with an issue of blood would have had to remain “outside the camp,” ceremonially unclean (Lev 15:25-30).

Jairus’ Daughter

- 49] While he yet spake, there cometh one from the ruler of the synagogue’s *house*, saying to him, Thy daughter is dead; trouble not the Master.
50] But when Jesus heard *it*, he answered him, saying, Fear not: believe only, and she shall be made whole.

“Whole” = same word as in v.48: וְשָׁלֵם – *sozo*:

- 51] And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

In spite of the fact that Jairus was informed that his daughter had died, he had faith that she would be resurrected (v.50). That faith was partly expressed in the fact that he allowed Jesus to come into his house after He had touched an unclean woman.

- 52] And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth.
53] And they laughed him to scorn, knowing that she was dead.
54] And he put them all out, and took her by the hand, and called, saying, Maid, arise.

In Mark 5:41 you get Peter’s eyewitness account. Mark is writing a shooting script. He writes: “*Talitha cumi*”; which is, being interpreted, *Damsel, I say unto thee, arise*.

- 55] And her spirit came again, and she arose straightway: and he commanded to give her meat.
- 56] And her parents were astonished: but he charged them that they should tell no man what was done.

Jesus didn't want to be formally declared the Messiah until the time was right (Luke 19). Gabriel had revealed the exact time to Daniel over four centuries earlier. The very day.

Final Observations

- How old was Jairus' daughter? 12 years.
- How long had the woman had an issue of blood? 12 years.
- The connection? Jairus' daughter was Jewish: The woman was likely a Gentile (a Jewish woman would have been outside the camp according to the Law.)
- Through The Storm: If you are where Jesus has called you to be, there's no safer place to be. If you're not where Jesus has called you to be, you are in jeopardy.

Next Session

Study Luke Chapter 9. Read Matthew 17. How does the Transfiguration relate to Revelation 11?

Luke 9

Review: Galilean Ministry

- Chapter 5: Jesus' fame spreads; Peter, James, John & Levi chosen
- Chapter 6: Challenging the Sabbath; choosing the 12 Apostles
- Chapter 7: Four responses in Capernaum
- Chapter 8: Parable: The Sower; The Deviled Ham; Jairus' daughter
- **Chapter 9: Feeding the 5,000; The Transfiguration**

In this chapter, Luke's section on the Galilean ministry closes and the ministry shifts to Jerusalem.

Jesus' journey toward Jerusalem is the highlight of Luke's Gospel: The events recorded in this chapter form a climax to this portion of Jesus' ministry (Lk 4:14-9:50) and a bridge from the Galilean ministry and his journey to Jerusalem, which begins in Lk 9:51.

The 12 Disciples Sent

When Disciples are sent, they become an "apostle"; a "sent one." A disciple is an apprentice (cf. Mt 10:5-15; Mk 6:7-13).

- 1] Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

They were able to carry out His mission because Jesus gave them:

- **power** - *dunamis*, "spiritual ability"; cf. 4:14, 36; 5:17; 6:19; 8:46;
- **authority** - *exousian*, "the right to exercise the power," over the demonic realm and over the physical realm of diseases.

Jesus had just shown His power over both of these realms (Lk 8:26-56).

Their healing ministry was to authenticate their preaching ministry. The fact that his disciples exercised that power showed that He was the Messiah who could bring in the Kingdom. Therefore it was necessary that people believe the Twelve.

- 2] And he sent them to preach the kingdom of God, and to heal the sick.

Two assignments. Their "solo flight." On-the-job training in preparation for "their own" ministry. Matthew 10:5,6 indicates that they were sent primarily to the people of Israel; Luke, as a Gentile, doesn't emphasize this.

- 3] And he said unto them, Take nothing for *your* journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.

Jesus is emphasizing urgency and simplicity. This would be a self-validating ministry.

- 4] And whatsoever house ye enter into, there abide, and thence depart.
5] And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.

Shaking the dust off their feet: This was a familiar practice of orthodox Jews whenever they visited Gentile territory (Acts 13:51; Lk 10:10-11).

Healing "Gifts"?

These specific signs for authentication, given *before* Jesus died on the cross. Even near the end of Paul's ministry we note that he didn't seem

to avail himself of these. He told Timothy to take a little wine for his stomach's sake but did not heal him (1 Tim 5:23); Paul himself had a "thorn in the flesh," and though he asked God to remove it, God did not (2 Cor 12:7); Paul wrote to Timothy, "...Trophimus have I left at Miletum sick." (2 Tim 4:20)—Why did not Paul heal his friend Trophimus?

- 6] And they departed, and went through the towns, preaching the gospel, and healing every where.

They caused such a commotion that it reached Herod (cf. Mt 14:2; Mk 6:14-29).

Herod's Queries

- 7] Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead;

Herod Antipas was the son of Herod the Great and the man who had John the Baptist killed (Lk 3:19-20; Mt 14:1-12).

- 8] And of some, that Elias had appeared; and of others, that one of the old prophets was risen again.

The Jews were expecting three people:

- Elijah Mal 4:5; Lk 1:17; Mt 11:10-14; 17:11-13
- The Messiah Dan 9:25
- The Prophet of Moses Deut 18:15, 18

- 9] And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see him.

Who is this Miracle Worker? John the Baptist did no miracles (Jn 10:41). Unlike some Christian "celebrities," Jesus did not court the high and mighty, and was not intimidated by worldly power.

When Herod and Jesus did finally meet, the king had hoped to see a miracle, but the Son of God did nothing and said nothing to him. The evil king had silenced God's voice to him (Lk 23:6-12).

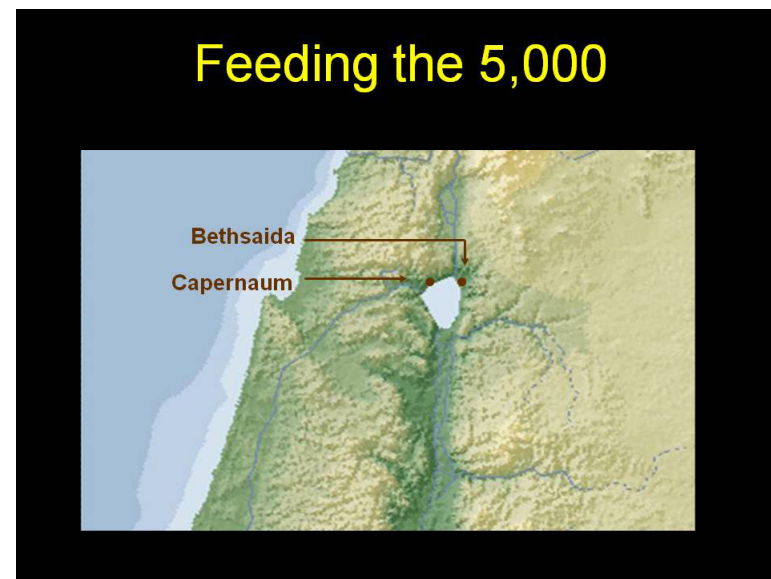
Feeding the 5,000

The feeding of the 5,000 is the only miracle of Jesus which is recorded in *all four* Gospels (cf. Mt 14:13-31; Mk 6:30-44; Jn 6:1-14). In many

ways it is the climax of Jesus' ministry of miracles. It was designed to produce faith in His disciples.

- 10] And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida.

Now they are called *apostoloi*, apostles, "sent ones" (as opposed to "disciples" or "apprentices").



After receiving their progress report, they took off for a rest (Mk 6:30-32).

- 11] And the people, when they knew *it*, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.
- 12] And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.
- 13] But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

In the comparative versions, we learn they got the food from a boy. There were 5000 *men*, but may have included 10,000 people or more. He was simply getting them to acknowledge the impossibility of provision by human means alone.

It is good to remember when the crisis is great and your resources are low, God has already solved the problem.

- 14] For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company.

The 5,000 men (*andres*, “males”) is no doubt a round figure, *not* counting the women and children who were present; thus, 10-15,000 people (Mt 14:21).

- 15] And they did so, and made them all sit down.
 16] Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.
 17] And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

The word used for baskets (*kophinai*) was considered typical of Jewish commerce. The seven baskets from the feeding of the 4,000 were a different kind of basket (Mk 8:8). Why *twelve*?

Jesus, by this act of provision, had shown Himself sufficient for the nation Israel. He is the One who could provide prosperity if the people would believe His message. This miracle is reminiscent of Elisha when he spoke the Word of the Lord and a small amount of food fed many people, with some left over (2 Kgs 4:42-44).

Twelve baskets left over. One for each Apostle. The feeding of the 5,000 clinched the truth for the disciples that Jesus truly is the Messiah.

In John’s account, the next day Jesus preached a sermon on “the bread of life” and they received Him as they had the bread (Jn 6:22-59). They desired to make Him king so that He would give them bread the rest of their lives (Jn 6:14-15). However, he slips away and does not let them make him king. His “hour had not yet come.” He would present Himself as king on the specific day that Gabriel had explained to Daniel (Dan 9:25).

His Identity and Mission

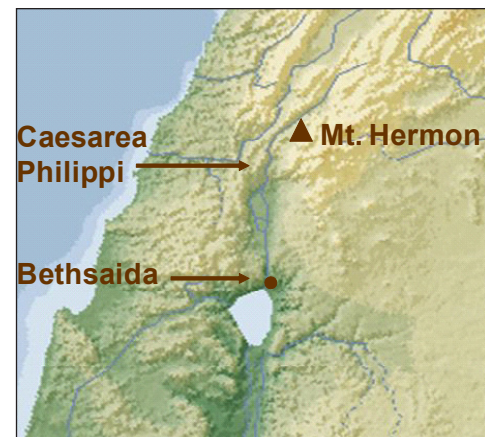
Cf. Mt 16:13-28; Mk 8:27-9:1. The feeding of the 5,000 marks the end of what some call “the Great Galilean Ministry” (Lk 4:14-9:17). There is a parallel between His journey from Nazareth to Jerusalem, and Paul’s journey from Jerusalem to Rome. First, we have some lessons about His person, His sacrifice, and His kingdom.

- 18] And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

Mark indicates that it was at Caesarea Philippi (Mk 8:27).

Herod had raised the issue as to who Jesus is (Lk 9:7-9). Jesus will now raise the same issue (vv.18-20).

- 19] They answering said, John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again.



The same expectations were encountered in John 1:21 when John the Baptist was preaching by Bethabara. There was an expectation of Moses, or Elijah, or the Messiah (cf. Mt 16).

- 20] He said unto them, But whom say ye that I am? Peter answering said, The Christ of God.

One of Peter’s shining moments. This was Peter’s second time confessing Jesus publicly (Jn 6:68-69).

- 21] And he straitly charged them, and commanded *them* to tell no man that thing;

Luke is triggering this from the feeding of the 5,000, and the disciples believed he was the Messiah. But if his popularity is based on miracles, it could trigger a popular uprising against Rome. His Messiahship has to be linked to his death. The disciples know he is the Messiah, but he teaches them early he will be killed.

The Messiah’s Destiny

- 22] Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

For the first time, in v. 22 Jesus taught His disciples about His ultimate mission—the fact that He had to die (cf. Dan 9:26, Ps 22). John the Baptist had first introduced Him publicly as “The Lamb of God that taketh away the sin of the world” (Jn 1:29). What “Lamb”? The Pass-over Lamb...

Jesus also predicted the “destruction of the temple” (of His body) in John 2:19. This would be the basis of the accusations in His trial before the Sanhedrin.

Jesus compared Himself to the Brazen Serpent in the wilderness (Jn 3:14), which gave rise to the most famous quote of all: John 3:16.

Jesus also pointed out that the Jewish leaders would play a prominent part in His death (v. 22). *That* also must have shocked the disciples.

Jesus gave His first express indication that He would be resurrected (v. 22); Jesus compared Himself to Jonah (Mt 12:38-40).

His Identity and Mission

- 23] And he said to *them* all, If any *man* will come after me, let him deny himself, and take up his cross daily, and follow me.

It is easier to die for Jesus than to live for him. Jesus is talking about *discipleship*, not *sonship*. Sonship was won on the Cross. But, we should become disciples after we become sons.

- 24] For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.
- 25] For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?
- 26] For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and *in his* Father's, and of the holy angels.

In the Roman world, crucifixion was a symbol of shame, guilt, suffering and ultimate rejection. There was no more despicable way to die. Crucifixion was not mentioned in polite society. People would no more think of wearing crosses as we would think of wearing electric chairs!

The Transfiguration (cf. Mt 17:1-8; Mk 9:2-8)

- 27] But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

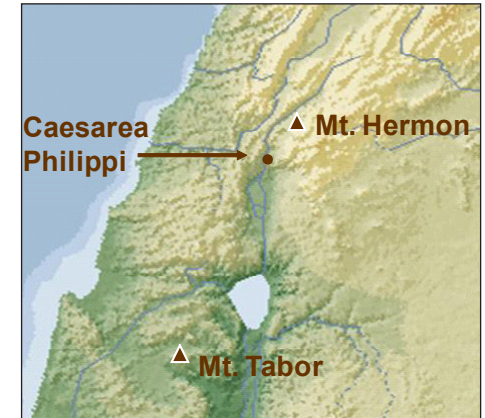
What is this referring to? The Transfiguration: The greatest “Bible Conference” on the greatest topic: Jesus’ “Departure” from Jerusalem.

- 28] And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray.

“...eight days”: Mark wrote that the event occurred after *six* days (Mk 9:2). A contradiction...?

Six or Eight Intervening Days? Mark is speaking of the intervening days; Luke is including the days of Jesus’ teaching as well as the day on which the transfiguration took place; Jewish reckoning vs. Greek reckoning.

Location? Mount Hermon (near Caesarea Philippi; Mk 8:27). Some suggest Mount Tabor.



- 29] And as he prayed, the fashion of his countenance was altered, and his raiment *was* white and glistening.

Matthew 17:2 and Mark 9:2 use the word μεταμορφώω - *metamorphoo*, which means “to change from within,” from which we get “metamorphosis.”

- 30] And, behold, there talked with him two men, which were Moses and Elias:
- 31] Who appeared in glory, and spake of his decease [departure] which he should accomplish at Jerusalem.

“Decease” is the word *exodon* - exodus, which should be translated “departure.” (Peter will reference this event that way; 2 Pet 1:16-18).

At the transfiguration four events occurred:

- 1) **Jesus’ face and clothes became as bright as a flash of lightning.** This would have immediately reminded those present of Moses’ face shining with a bright light when he received the tablets of the Law (Ex 34:29-35).
- 2) **Moses and Elijah appeared and spoke with Jesus.** God buried Moses’ body (Deut 34:5-6 ; Michael and Satan fought over the body of Moses; Jude 9); Elijah did not die but was taken up to heaven (2 Kgs 2:11-12, 15-18).
- 3) **Moses and Elijah spoke about His departure (*exodon*),** “going out or away”), which He was about to bring to fulfillment at Jerusalem. (Peter will reference this event that way; 2 Pet 1:12-21). “Departure” referred to Jesus’ leaving the world through which He would bring

salvation—much as God had brought deliverance to Israel in its Exodus (departure) from Egypt.

- Moses had led Israel out of the bondage of Egypt;
- Elijah had delivered them from the bondage of false gods;
- Jesus would die to deliver a sinful world free from bondage to sin and death (Gal 1:4; Col 1:13; Heb 2:14-15).

This departure was to be fulfilled in Jerusalem. From this point on, Jesus indicated several times that He was headed toward Jerusalem (Lk 9:51, 53; 13:33; 17:11; 18:31).

Moses and Elijah represent the beginning and the end of Israel, for Moses, as the Lawgiver, founded the nation, and Elijah is to come back before the great and terrible day of the Lord (Mal 4:5-6).

The Two Witnesses

The two witnesses will have four unique powers (Rev 11:5, 6):

- 1) To call fire from heaven (1 Kgs 18:37; 2 Kgs 1:10, 12; Jer 5:14)—**Elijah**.
- 2) To shut heaven, that it rain not in the days of their prophecy (1 Kgs 17:1; 3 1/2 years! cf. Lk 4:25; James 5:17)—**Elijah**.
- 3) Have power over waters to turn them to blood (Ex 7:19)—**Moses**.
- 4) To smite the earth with all plagues, as often as they will (Ex 8-12)—**Moses**.

At the transfiguration four events occurred:

- 4) **The Father spoke out of a cloud** (v.35). Jesus did not want His miracles widely publicized at that time, for the fulfillment had to be at Jerusalem. This was confirmed by Elijah's and Moses' words.
- 32] But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.
- 33] And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.

“...let us make three tabernacles”: Some believe that this suggests a proximity to the Feast of Tabernacles on the 15th of Tishri. Peter may have been thinking of the Feast of Tabernacles, when the Jews would build and sleep in booths to remind them of the wilderness wanderings.

The Feast of Tabernacles is associated with the coming kingdom (Lev 23:33-44; Zech 14:16-21).

- 34] While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.
- 35] And there came a voice out of the cloud, saying, This is my beloved Son: hear him.

A cloud was often a symbol of God's divine presence (Ex 13:21-22; 40:35, 38).

Peter gets interrupted by the Trinity:

- The Father interrupts Peter here;
- The Son interrupted Peter (Mt 17:24-27);
- The Spirit also (Acts 10:44).

Major events are done by all Three, e.g. the Creation, Incarnation, and Resurrection.

“...This is my beloved Son: hear him”: He said this at Jesus' baptism, “This is My Son, whom I have chosen; listen to Him” (Lk 3:22).

Those familiar with the Old Testament, as the disciples were, doubtless immediately recognized the reference (in the words “listen to Him”) to Deuteronomy 18:15 with its messianic prediction of a prophet greater than Moses.

The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;

Deuteronomy 18:15

“This is my beloved Son...”: This is an authentication from the Father. The people were to listen to (obey) the Prophet. The Father would speak a third time in the Final Week (Jn 12:23-28; cf. Ps 2:7; Isa 42:1).

The Transfiguration

- 36] And when the voice was past, Jesus was found alone. And they kept *it* close, and told no man in those days any of those things which they had seen.

Three of the disciples did see a manifestation of the Kingdom of God before they died; Peter alludes to it in his second epistle (2 Pet 1:12-21).

The rest of the chapter: “How long shall I put up with you?” (Lk 9:37-62). The frustration of our Lord:

- The disciples saw 5,000 people fed;
- They saw people raised from the dead;
- Three saw Elijah and Moses on Mt. Hermon;
- Yet... they *still* have little faith.

Healing the Demonic Boy

This is not epilepsy. The child is demon possessed (Mt 17:14-18; Mk 9:14-27).

- 37] And it came to pass, that on the next day, when they were come down from the hill, much people met him.
- 38] And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child.
- 39] And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him.
- 40] And I besought thy disciples to cast him out; and they could not.
- 41] And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

When you compare the three accounts (Mt 17:14-18; Mk 9:14-27; Lk 9:37-41), you discover what was lacking in their lives: faith (Mt 17:19-20) and prayer and fasting (Mk 9:29). The exercise of spiritual gifts is *not* automatic; it requires spiritual discipline.

- 42] And as he was yet a coming, the devil threw him down, and tare *him*. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

“Threw”: ῥήγνυμι *rhegnumi*, a wrestling term.

- 43] And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples,
- 44] Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.

The crowd was amazed ἐκπλήσσω - *ekplesso*, “struck out of their senses” (Lk 2:48; 4:32) at the greatness of God.

Jesus taught the disciples a second time that He would die by being betrayed into the hands of men. He will be gone. They will have to carry on the message.

- 45] But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

The disciples were still confused as to how Jesus, with His glorious power, could experience a humiliating death. Nor could they put together the crowd’s reaction to His miracles and His prediction that the nation would turn against Him and kill Him.

The Greatest in the Kingdom

- 46] Then there arose a reasoning among them, which of them should be greatest.
- 47] And Jesus, perceiving the thought of their heart, took a child, and set him by him,
- 48] And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great.
- 49] And John answered and said, Master, we saw one casting out devils in thy name; and we forbid him, because he followeth not with us.
- 50] And Jesus said unto him, Forbid *him* not: for he that is not against us is for us.

“Who is the greatest” is linked to “Whose ministry is better?” Some people think their ministry will be diminished because somebody else does it differently. They should have rejoiced that the power of God was being manifested on earth by others as well.

Shift Toward Jerusalem

The previous section dealt with Jesus’ authentication in His Galilean ministry (Luke 4 - 9:50). In this next section (Luke 10 - 19) authentication will no longer be the issue—the issue is now acceptance:

Jesus will not be accepted by most of the nation. Therefore He has to teach His followers how they should live in the face of opposition.

This next segment of this Gospel extends from Lk 9:51 - 19:27, and is comprised of two parts:

1. The rejection of Jesus by most on His journey toward Jerusalem (Lk 9:51-11:54), and
2. Jesus’ teaching His followers in view of that rejection (Lk 12:1-19:27).

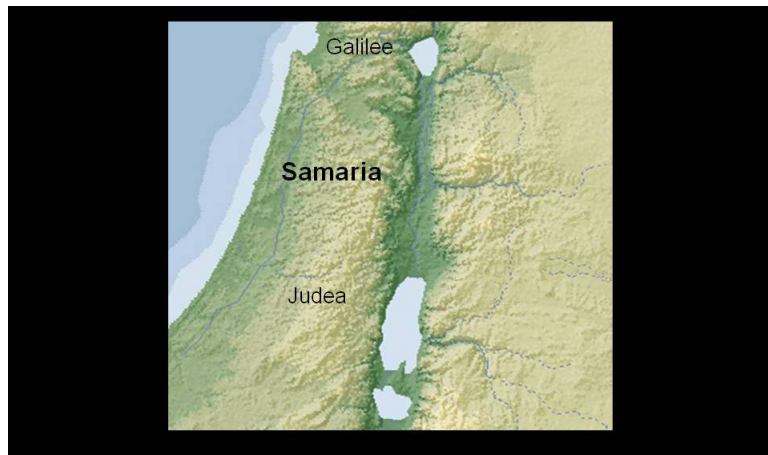
The rejection will get more and more visible, and he will instruct the disciples how to deal with the fact that they will also be rejected.

- 51] And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem,
- 52] And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.

Samaritans

- 53] And they did not receive him, because his face was as though he would go to Jerusalem.

Conflict between Jews and Samaritans had been going on for several hundred years (see charts on pages 130-131).



This general rejection climaxed when Jesus was accused of having demonic power (Lk 11:14-54). The rejection that starts in Samaria gets worse and worse. At one point he is accused of healing by the power of Satan. That is the "straw that breaks the camel's back" (Lk 11:14-54; Mt 12:25-13:34). From that point on, he only speaks in public in parables.

54] And when his disciples James and John saw *this*, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?

Cf. Elijah (2 Kgs 1:9-12). Jesus told us to pray for those who persecute us.

55] But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

56] For the Son of man is not come to destroy men's lives, but to save *them*. And they went to another village.

There *will* come a time when the ministers of God will call fire down on God's enemies (Rev 11:5). Not now...

Jesus introduced three men who wanted to come along. Something more complicated than being rejected is dealing with three who want to help.

Three Candidates

57] And it came to pass, that, as they went in the way, a certain *man* said unto him, Lord, I will follow thee whithersoever thou goest.

58] And Jesus said unto him, Foxes have holes, and birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

Jesus' response was that a person desiring to follow Him must give up what others consider necessities. Jesus had no home of His own nor did His followers. They were on their way to Jerusalem where Jesus would be put to death!

59] And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

Jesus called the next man with the same words with which He had called His disciples in Luke 5:27.

The man's reply that he first wanted to go and bury his father has been interpreted several ways:

- Some maintain that the man's father was dead already. It would seem strange if that was the case for he would certainly have been engaged in the burial procedure already.
- It is more likely that the man's father was ready to die. His request was to let him wait just a little while before following Jesus.

60] Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

Luke does not tell us what any of these three men decided to do in the end. He leaves them hanging.

61] And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.

Elijah had allowed Elisha to do this very thing when Elisha was plowing (1 Kgs 19:19-20).

Jesus' words underscore the fact that His message of the kingdom of God was more important than anything else—even family members. There is an urgency. Do it now. The message and the Messiah cannot wait. Jesus' message was more important than Elijah's message.

62] And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

Major Sections

- | | |
|-------------------------------------|------------------|
| • Galilean Ministry | Ch. 4-9 |
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Next Session

Study Luke Chapter 10.

Luke 10

Luke 10 Outline

- | | |
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| • Sending out Disciples | vv. 1 – 24 |
| • What Shall I do? | vv. 25 – 29 |
| • The Good Samaritan | vv. 30 – 37 |
| • Visit to Bethany | vv. 38 – 42 |

Review

Luke is a Greek physician. As a physician, he is interested in Jesus' humanity. Luke is also a Gentile, and as such he focuses on the real-

ity that the Gospel is for all nations. The Old Testament makes clear that the Messiah would bring blessings to all nations. There are many prophecies that the Gentiles will be beneficiaries of God's kingdom. Luke helps us see through Matthew's Jewish veil and presents a broader perspective.

General Background

This section contains instructions similar to those given to the Twelve in Luke 9:1-6. He sends out 70 (or 72) disciples on a special errand with a high degree of urgency. Now Jesus is focusing on Jerusalem and he teaches his disciples openly about the Cross.

Chapter 10 opens with an incident that is only recorded in Luke.

Sending out Disciples

- 1] After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

"...the Lord appointed other seventy": Did he send 70 or 72? Some Greek manuscripts in verses 1 and 17 have "70" and others have "72."

It is not easy to resolve. Both readings have strong manuscript support. Is there significance in either 70 or 72?

Potential Symbolic Significance of 70

- Moses' seventy elders (Ex 24:1, 9; Num 11:16-17, 24-25) to whom he delegated lesser work;
- 70 nations on the earth (Gen 10-11). (However, the LXX lists 72!);
- 70 members of Jacob's family when they went down to Egypt during the famine (Gen 46:27);
- Sanhedrin's 70 members (when high priest is not counted);
- Moses' commandments heard in 70 languages (according to Rabbinic tradition).

Potential Symbolic Significance of 72

- The Jews had local counsels of 72 [*m. Zebah*. 1.3; *m. Yad*. 3.5; 4.2].
- 72 translators of Septuagint [*Letter of Aristeas* 46-50] in 270 B.C.

- The Old Testament was translated into Greek by the 72 best Hebrew scholars in Alexandria;
- Septuagint tradition of 72 nations in Gen 10-11.

The 70/72 were people other than the Twelve, who apparently remained with Jesus on His journey. They were to give the Gospel a jump start.

- 2] Therefore said he unto them, The harvest truly *is* great, but the labourers *are* few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.
- 3] Go your ways: behold, I send you forth as lambs among wolves.
- 4] Carry neither purse, nor scrip, nor shoes: and salute no man by the way.

Their mission was dangerous (v.3) and required haste (v.4).

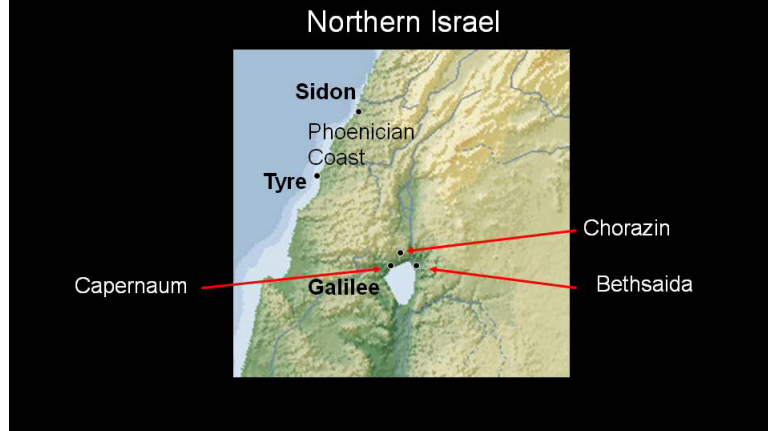
- 5] And into whatsoever house ye enter, first say, Peace *be* to this house.
 - 6] And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.
 - 7] And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.
- The 72 were supported by those who accepted their message.
- 8] And into whatsoever city ye enter, and they receive you, eat such things as are set before you:
 - 9] And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.
 - 10] But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,
 - 11] Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.

They were to declare the kingdom of God. Through hospitality people would show whether or not they believed the message of the kingdom. To the believing cities the message was to be, "The kingdom of God is near you. The Messiah was coming, and He could bring in the kingdom."

Even the cities that rejected the message were to be told that the kingdom was near. It wasn't their job to make the people believe.

- 12] But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.
- 13] Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.
- 14] But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

Sending out Disciples



- 15] And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.

Jesus warned the surrounding towns against rejecting the 70 because that meant rejecting Jesus and the Father (v.16). He also singled out His adopted hometown, Capernaum, which also had been a site of His miraculous works.

- 16] He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.
 17] And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.
 18] And he said unto them, I beheld Satan as lightning fall from heaven.

When did Satan fall from heaven?

- At the Cross? The cross hadn't happened yet.
- Between Genesis 1:1 and 1:2, when God recreated the world after a judgment? (A highly controversial idea.)

Satan's power *is* broken; Jesus has authority over it.

- 19] Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

Another debate: Permanent power for all Christians? or a power unique for their particular ministry?

- 20] Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

I never met a demon I liked.

—Walter Martin

- 21] In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

The people who were following Jesus were not the important people of the nation; they were not considered the wise and learned. (Paul and Luke came later.)

They had become like little children to enter into the kingdom, and thus they knew the Son and the Father.

- 22] All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*.
 23] And he turned him unto *his* disciples, and said privately, Blessed *are* the eyes which see the things that ye see:
 24] For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen *them*; and to hear those things which ye hear, and have not heard *them*.

The One they reject is the only one who can open the portal to the Father. They rejected Him and were blinded. Though, not forever (Rom 11:25).

What Shall I Do?

Genesis 3:7 once again. Adam and Eve had sinned. They tried to cover themselves with leaves. God gave them skins to cover them.

- 25] And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

“What shall I do?” That’s a good question (Mt 19:16-22; Lk 18:18-23; Jn 3:1-15).

Three Critical Matters

- There is a life that is eternal.
- It is an inheritance (which can be forfeited!).
- By what means can one qualify for this inheritance?

The question in this case was not sincere, as can be seen from two points in the text:

- 1) The lawyer wanted to test Jesus. (He called Jesus “Teacher,” *didaskale*, Luke’s equivalent of a Jewish Rabbi.)
- 2) After Jesus answered the man’s question, Luke recorded that the man wished to justify himself (v.29).

Jesus answered his question with two other questions, driving the Law expert back to the Old Testament Law (v.26).

- 26] He said unto him, What is written in the law? how readest thou?

The expert answered correctly by quoting from Deuteronomy 6:5 and Leviticus 19:18. One must love God and one’s fellowman in order to keep the Law properly.

- 27] And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

He quotes the *Sh’ma* (Deut 6:4-5). He correctly connects “the law” with “love.”

- 28] And he said unto him, Thou hast answered right: this do, and thou shalt live.

... for by the works of the law shall no flesh be justified.

Galatians 2:16

The law is our schoolmaster. The law is to show us our need for the perfections that are available only by the grace of God through Jesus.

For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

Romans 8:3-4

By walking after the Spirit, we have imputed to us the righteousness of Christ, when he paid our entrance fee to Heaven on the Cross. We can’t add to it; it’s insulting (blasphemous) for us to try.

- 29] But he, willing to justify himself, said unto Jesus, And who is my neighbour?

The Good Samaritan

- 30] And Jesus answering said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead.

The road from Jerusalem to Jericho descends approximately 3,000 feet in about 17 miles. It was a dangerous road to travel for robbers hid along its steep, winding way.

- 31] And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

A priest, one expected to love others, avoided the wounded man (probably a fellow Jew).

- 32] And likewise a Levite, when he was at the place, came and looked *on him*, and passed by on the other side.

Levites were descendants of Levi but not of Aaron; they were members of the tribe of Levi who were not priests. They assisted the priests (Aaron’s descendants) in the temple.

- 33] But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion *on him*,

Origin of Samaritans

The roots of their scorn went back centuries to 722 B.C., when Assyria conquered the Northern Kingdom.

After Solomon’s death, Israel split into two kingdoms, North and South. Jeroboam led the North into idolatry. They prospered for two centuries, but then God wiped them out for their idolatry and social injustice.

The Southern Kingdom also fell into idolatry, but lasted more than a century longer.

God used the Assyrians to wipe out the Northern Kingdom. It was not like the fall of the Southern Kingdom, which returned from captivity after 70 years.

The Assyrians had a policy of transporting captives and commingling them to break down tribal and family loyalties. The Israelites in the

Northern Kingdom lost their identities. The residents of the Northern Kingdom became mixed. They are considered half-Jewish.

Samaritans *did* embrace the Torah and aspects of Judaism, and Samaritans interpreted certain passages more correctly than the Jews; e.g., the Feast of Firstfruits in Leviticus 23:19.

Jews viewed non-Jews as lower than low.

- 33] But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion *on him*,
- 34] And went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.
- 35] And on the morrow when he departed, he took out two pence, and gave *them* to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.
- 36] Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

The ultimate Neighbor was Jesus, whose compassion contrasted with the Jewish religious leaders who had no compassion on those who were perishing.

- 37] And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

The Good Samaritan

- This parable stands on its own two feet.
- Some suggest an allegorical application:

The Man:

Mankind had fallen among thieves and was left half dead.

(Satan was a murderer from the beginning John 8:44...)

The Priest:

Ritualism and ceremonialism.

None of these can save.
Only the Parable Giver can save...

The Levite:

Legalism.

The Visit in Bethany

- 38] Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.

Cf. John 11:1-12:8.

Jesus had to be in Jerusalem for the three mandatory Jewish feasts: Passover Time (Passover, Feast of Unleavened Bread, Feast of Firstfruits); Feast of Pentecost; and the Feast of Tabernacles. He would stay in Bethany at the home of Lazarus, Mary, and Martha. They were close friends.



- 39] And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

A sharp contrast was portrayed between the two sisters. Martha made preparations for a meal while Mary sat and listened to Jesus.

- 40] But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.
- 41] And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:

"...careful" = μεριμνάω – *merimnao*, full of concern, anxious.

- 42] But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

The phrase "only one thing is needful" refers to listening to His words, which Mary had chosen to do. The same theme is seen in Lk 8:1-21.

The focus of this passage is not that people should be unconcerned with household chores, but that the proper attitude toward Jesus is to listen to Him and obey His words. This concept is picked up in Jesus' letter to the Ephesians in Revelation 2:1-7.

(Revelation is the only book in the Bible that says, “Read me, I’m special.” If you want a certain blessing, read Revelation. God promises to give you one.)

Revelation 2 and 3 are what we need to focus on as Christians. They are seven letters for the Church, seven letters with a code phrase, “He that hath ears, let him hear.”

The first letter is to Ephesus: The Ephesians were terrific at keeping out false doctrine. But, it was at a cost. They were very orthodox, but they were dead. They’d lost their first love. They were so busy in the service of the King that they didn’t have time for the King! They needed to be like Mary, sitting at the feet of Jesus.

Next Session

Study Luke Chapter 11. Analyze each of the seven petitions of the “Lord’s Prayer.”

Luke 11

The Gospel of Luke is orderly, straight forward, and complete. It speaks to us Gentiles from a great, well-authenticated author.

Major Sections

- Galilean Ministry Ch. 4-9
- **Towards Jerusalem Ch. 10-19**
- Final offer, Rejection, Sacrifice Ch. 20-23
- Resurrection & Ascension Ch. 24

Towards Jerusalem

- Chapter 10: Sending out Disciples; The Good Samaritan; Visit to Bethany.
- **Chapter 11: Model Prayer; Major Rejection.**
- Chapter 12: Various Teachings.

Luke 11 Outline

- Model Prayer vv. 1 – 4
- Persistence in Prayer vv. 5 – 13
- Major Rejection vv. 14 – 26

- Call to Obedience vv. 27 – 41
- Woe to the Pharisees vv. 42 - 54

Chapter 11 includes a prayer meeting, a miracle, and an invitation to dinner, which result in instruction on four topics: 1) Prayer; 2) Satan; 3) Spiritual opportunity; and 4) Hypocrisy.

Model Prayer

- 1] And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

In the context as they had been taught by John the Baptist (cf. Mt 6:9-15). This is an unexpected glimpse into the life of John the Baptist (a farewell look at him because this is the last we’ll see him).

John the Baptist: filled with the Spirit before birth; called to introduce the Messiah to Israel; Jesus testified that he was “greatest” of the prophets; and yet, John had to *depend* upon prayer....

Our most compelling example of prayer: Jesus. He prayed at every major crisis point in His life:

- often alone praying Lk 5:16; 9:18
- with others around Lk 9:28-29
- at the time of His baptism Lk 3:21
- when choosing His disciples Lk 6:12
- when the crowds increased Lk 5:16
- before He asked for their confession Lk 9:18
- at His transfiguration Lk 9:29
- for Simon Lk 22:32
- in the garden before His betrayal Lk 22:40-44
- He even prayed on the Cross Lk 23:46

The Son of God prayed all the time. We learn about God in His Word. We gain the *fear of God* in our devotional lives.

The Model Prayer that Jesus gives his disciples is not really the “Lord’s” Prayer—He’s teaching *us* how to pray (He never had to ask the Father for forgiveness!) The true Lord’s Prayer is in John 17, a glimpse of the intimacy between the Son and the Father.)

- 2] And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

“...Our Father”: The only time he didn’t call Him Father was when he *couldn’t*. “My God, My God, why hast thou forsaken me?” (Ps 22:1). He couldn’t because he was in *our* shoes, dying in our place. Now we’re in his place, so we can now call Him “Father.” Before you go to God in prayer, make sure He is really your Father.

But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.

John 1:12

Seven Petitions

1. Hallowed Be Thy Name:

“Hallowed = “to set apart or sanctify” or, as here, “to treat as holy.” Thus the request was for God’s reputation to be revered by men.

2. Thy Kingdom Come:

John the Baptist, Jesus, the Twelve, and the 72 had been preaching about the coming of God’s kingdom. Now Jesus says to *pray*, “Thy kingdom come.” When Daniel read from Jeremiah that the 70 Years of Captivity were about over, he didn’t lay back and wait: he *prayed* for it! (Dan 9:1-20).

3. Thy Will Be Done:

Prayer is God’s way of enlisting *us* in what *He* wants to do. He wants to get us in a place where He can trust us with His answer. Prayer is not overcoming God’s reluctance; it is laying hold of His highest willingness.

3] Give us day by day our daily bread.

4. Give Us Our Daily Bread:

Provisions for the day. One day at a time. Every good thing comes from His hand day by day.

4] And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

5. Forgive Us Our Sins:

This concerns man’s relationship with God. Luke had already linked forgiveness with faith (Lk 7:36-50).

In asking for forgiveness of sins, a person expresses his faith that God will forgive. The Christian’s bar of soap:

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

1 John 1:9

6. Lead Us Not Into Temptation:

Jesus’ followers are to pray that they be delivered from *situations* that would cause them to sin. Sin usually has a preamble that could have been avoided.

His disciples, contrary to the Law experts, realized that they were easily drawn into sin (Lk 10:25-29). Sin need not reign in your life: “It ain’t gonna reign no more” (Romans 6).

7. Deliver Us From The Evil One:

Don’t give Satan credit he does not need. We do have a malevolent, knowledgeable, resourceful, powerful adversary. Satan is the god of this world.

Persistence in Prayer

It is common in Luke for good lessons to be taught from bad examples (Lk 16:1-9; 18:1-8). God is not through with the subject of prayer in this chapter. Only Luke records this next parable, and it sheds a different light upon the subject of prayer. It is a parable of contrast.

- 5] And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;
- 6] For a friend of mine in his journey is come to me, and I have nothing to set before him?
- 7] And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.
- 8] I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

In contrast with the man who did not want to be bothered, God wants His people to pray to Him (Lk 11:9-10) God is always looking to answer prayer.

And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.

Isaiah 65:24

- 9] And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.
- 10] For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.
- 11] If a son shall ask bread of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent?
- 12] Or if he shall ask an egg, will he offer him a scorpion?
- 13] If ye then, being evil, know how to give good gifts unto your children: how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

Some argue that believers do not need to ask for the Holy Spirit because this prayer was answered for the disciples in Acts 2. The Holy Spirit is given today when you trust Christ (Rom 8:9).

For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

1 Corinthians 12:13

All believers have been baptized into the body of Christ.

The Major Rejection

The Turning Point: Here an incident occurs that alters the pattern of His ministry (cf. Mt 12:22-30; Mk 3:20-27).

- 14] And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.

Demons in Luke

In Luke the terms “demon” and “demons” occur 16x and “evil spirit(s)” occurs 8x; Jesus always had authority over the demons—it was a sign of His Messianic power (Lk 7:21; 13:32).

The demons themselves recognized that authority (Lk 4:31-41; 8:28-31), as did Jesus’ enemies (Lk 11:14-26). Jesus gave others power over demons (Lk 9:1) and His authority over demons amazed the crowds (Lk 4:36; 9:42-43).

This incident is unique and had a major impact. According to the Jewish procedure, the priests would command the demon to identify himself. If the demon had struck the person dumb, he could not identify himself, which eluded the priest’s ability to cast him out. Casting out a demon that was dumb was, apparently, a Messianic sign.

- 15] But some of them said, He casteth out devils through Beelzebub the chief of the devils.

“...Beelzebub”: This was the name given to *the prince of demons*—Satan. It originally meant “Lord of the Princes,” but had been corrupted by a pun into “Lord of the Flies” (2 Kgs 1:1-3). It was one of the names for the Philistine god Baal. (“Beelzebub” means “Lord of the Dwelling,” and ties in with Christ’s subsequent illustrations.) The charge was that Jesus was possessed by Satan himself.

- 16] And others, tempting *him*, sought of him a sign from heaven.
- 17] But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house *divided* against a house falleth.

Jesus gave two rebuttals: **First**, it was illogical—He said it would be ridiculous for Satan to drive out his own demons, for then he would be weakening his position and kingdom.

- 18] If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.

An authentication by Jesus himself that Satan is a real personage with a kingdom that is strong and united (cf. Eph 2:1-3; 6:10ff).

- 19] And if I by Beelzebub cast out devils, by whom do your sons cast *them* out? therefore shall they be your judges.
- 20] But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.
- 21] When a strong man armed keepeth his palace, his goods are in peace:
- 22] But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

Second, they used a double standard: Jesus pointed out the self-incriminating double standard of those who were accusing Him. If their followers drove out demons, they claimed it was done by the power of God.

Jesus is speaking parabolically, but definitively. Jesus had invaded Satan’s domain, destroyed his armor and weapons, and claimed his spoils (Col 2:15; Jn 12:31-33; 1 Jn 3:8). The point of the parable is that Jesus is the stronger One. Christ and Satan are not equals.

Christ	Satan
Creator of all things.	A Created Being
Preexisted	Finite
Stronger	Weaker

He led “captivity captive” (Eph 4:8) and set the prisoners free (Lk 4:18).

23] He that is not with me is against me: and he that gathereth not with me scattereth.

It is impossible to find neutral ground in this cosmic war (cf. Lk 9:50).

24] When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.

25] And when he cometh, he findeth *it* swept and garnished.

26] Then goeth he, and taketh *to him* seven other spirits more wicked than himself; and they enter in, and dwell there: and the last *state* of that man is worse than the first.

The Call to Obedience

27] And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed *is* the womb that bare thee, and the paps which thou hast sucked.

28] But he said, Yea rather, blessed *are* they that hear the word of God, and keep it.

This teaching is similar to that in Lk 8:19-21: family relationships are not the most important things in life. A woman cried out that it must have been wonderful to have been Jesus’ mother. The nation took pride in the fact that they descended from Abraham (Jn 8:33-39). Jesus pointed out that a physical relationship was unimportant compared with hearing and obeying the Word of God.

As Luke continues to emphasize, the Gospel is not limited to Israel; it’s for all who trust in Christ.

29] And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonah the prophet.

A sign was a confirming miracle, which showed that the spoken message was true.

30] For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

This sign has been interpreted in at least two ways:

1) Many say it was the physical appearance of Jonah; perhaps his skin was bleached white by the sea monster’s inner juices.

2) The real “sign of Jonah” was his death, burial, and resurrection. Some people believe that Jonah actually died and was brought back to life. The people of Nineveh believed what Jonah preached, even if they had no physical evidence.

This “sign of Jonah” is what Peter preached at Pentecost Acts 2:22ff; and the early church centered on Christ’s resurrection (Acts 1:22; 3:15; 5:30-32; 13:32-33).

31] The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.

The Queen of Sheba visited Solomon (1 Kgs 10). She acted on what she heard, without any external confirmation.

32] The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here.

These were both *Gentile* examples—the men of Nineveh and the Queen of Sheba were from Gentile countries.

33] No man, when he hath lighted a candle, putteth *it* in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

34] The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when *thine eye* is evil, thy body also *is* full of darkness.

35] Take heed therefore that the light which is in thee be not darkness.

36] If thy whole body therefore *be* full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

Three men in the Bible illustrate this truth: they began in the light and ended up in darkness—they were double-minded:

1) Samson ended up as a blind slave in a dark dungeon because he yielded to the “lust of the flesh” (Jdg 16).

2) Lot began as a pilgrim with his uncle Abraham, but ended as a drunk in a cave committing incest.

3) King Saul began as a humble leader but pride led him into a witch’s cave (1 Sam 28) and suicide on the field of battle (1 Sam 31).

We live in a culture that denies any distinctiveness between light and dark, right from wrong. The quest of Western Civilization is Truth. Yet today’s culture denies the existence of Truth.

Jesus often taught His disciples through parables. Because they had been listening to Him they had light shining on them. Thus, they should share that light (v. 33).

The shortcut to Truth is to go to the fountain of Truth, Jesus Christ. Who could declare by his life as well as by words,

I am the Way the Truth the Life. No man cometh unto the Father but by me.

John 14:6

- 37] And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.
- 38] And when the Pharisee saw *it*, he marvelled that he had not first washed before dinner.
- 39] And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.

Jews and Dead Things

As a Jew, if you touched a dead thing that would make you ceremonially defiled, and so you couldn't observe Passover, etc. They whitewashed tombs near holy days so that people would not accidentally stumble on the tomb and then be defiled and unable to celebrate the festivities. To call a Jew a "whitewashed tomb" was the strongest language to use against a formal Jew.

- 40] *Ye* fools, did not he that made that which is without make that which is within also?
- 41] But rather give alms of such things as ye have; and, behold, all things are clean unto you.

One way to demonstrate that they were clean on the inside would be their willingness to give material things to the poor. Not that the alms would accomplish it, but the alms gives evidence to their faith (cf. James).

Woes on the Pharisees

- 42] But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

It's an accusation of hypocrisy—focusing on externals and avoiding internals (Lk 12:1).

- 43] Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.

- 44] Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over *them* are not aware of *them*.

Tragedy: Not just that they are defiled, but they're causing others to stumble. Just as unmarked graves, which, when walked on, would defile a Jew without his knowing (Num 19:16).

Woes on the Lawyers

- 45] Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also.
- 46] And he said, Woe unto you also, *ye* lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.
- 47] Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.
- 48] Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

They built tombs for the prophets, thus identifying with their forefathers who killed the prophets. Outwardly they seemed to honor the prophets, but God knew that inwardly they were rejecting the prophets.

- 49] Therefore also said the wisdom of God, I will send them prophets and apostles, and *some* of them they shall slay and persecute:
- 50] That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;
- 51] From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.

Abel was the first innocent victim (Gen 4:8). He was killed because he was giving an offering of faith. A lamb, a sacrificial lamb pointing to the Cross.

Zechariah the priest (not the writing prophet), cf. Mt 23:35, was the last martyr in the Old Testament (2 Chr 24:20-21). Remember, Chronicles was last in the Hebrew Bible.

- 52] Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.
- 53] And as he said these things unto them, the scribes and the Pharisees began to urge *him* vehemently, and to provoke him to speak of many things:
- 54] Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

From this point on, Jesus only speaks in parables in public, so that they can only discern the meaning by the Holy Spirit...

- He points toward Jerusalem;
- He teaches his disciples how to prepare for rejection; the world rejected Christ...and they continue to do so.

The rest of the New Testament deals with a world that is a Christ rejecting world.

Next Session

Study Luke Chapter 12. Since this will be the final session of Luke Unit 1, if you are taking this as a KI Course, you may want to review your notes for the Final Exam for this unit.

Luke 12

Major Sections

- | | |
|-------------------------------------|------------------|
| • Galilean Ministry | Ch. 4-9 |
| • Towards Jerusalem | Ch. 10-19 |
| • Final offer, Rejection, Sacrifice | Ch. 20-23 |
| • Resurrection & Ascension | Ch. 24 |

Towards Jerusalem

- Chapter 10: Sending out Disciples; The Good Samaritan; Visit to Bethany.
- Chapter 11: Model Prayer; Major Rejection.
- **Chapter 12: Various Teachings.**

Luke 12 Outline

- | | |
|-----------------------|-------------|
| • Beware Hypocrisy | vv. 1 – 12 |
| • Beware Covetousness | vv. 13 – 21 |
| • Beware Worry | vv. 22 – 34 |
| • Stay Diligent | vv. 35 – 59 |

In this section (Lk 12:1-19:27), Jesus is teaching His disciples how to operate under conditions of rejection.

The disciples are in great danger. They've left everything to follow this leader, only to find their national leadership rejecting him.

This chapter is unusually relevant to each of us today. In Luke 12, Luke recorded at least five warnings; four for believers like us today; a fifth for a lost world...

Beware Hypocrisy

- 1] In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

“...beware ye the leaven”: Leaven is a common idiom in the Bible: It is always used negatively. It is a Jewish idiom for sin; the origin of sin is pride, *and leaven corrupts by puffing up* (cf. 1 Cor 4:6, 18-19; 5:2).

In the Old Testament: at Passover the children search for the leaven (sin) to get it out. In the New Testament: Jesus and Paul both use the term “leaven” several times, *always negatively*.

“...hypocrisy”: “Hypocrite” comes from a Greek word that means “an actor; one who plays a part.”

How do we keep hypocrisy out of *our* lives?

- 1) Understand what hypocrisy really is. Jesus compared it with leaven, something that every Jew associated with evil (Ex 12:15-20). Paul likewise (1 Cor 5:6-8; Gal 5:9). Hypocrisy soon infects the whole person.

O what a tangled web we weave, when first we practice to deceive.
—Sir Walter Scott

- 2) Recognize that hypocrisy is foolish/futile (vv. 2, 3). Nothing can really be hidden; it's going to come out. God's truth is a light which cannot be diffracted.
- 3) Understand what *causes* hypocrisy (vv. 4-7). Hypocrisy = the fear of man. More concern for reputation than character.

The fear of man bringeth a snare: but whoso putteth his trust in the LORD shall be safe.

Proverbs 29:25

Beware Hypocrisy

- **Knowledge of God** comes from our being in the Word.
 - **Fear of God** comes from our devotional life.
- 2] For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.
- 3] Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.
- 4] And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.
- 5] But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.
- 6] Are not five sparrows sold for two farthings, and not one of them is forgotten before God?

“...farthing”: The word for “farthing” is *assarion*, a Roman copper coin worth about 1/16 of a denarius (a day’s wage), and used only here and in Matthew 10:29.

- 7] But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.
- 8] Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:
- 9] But he that denieth me before men shall be denied before the angels of God.
- 10] And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.

Finally, we must depend upon the Holy Spirit (vv.10-12). In contrast to that, a number of Jesus’ own brothers who initially rejected Him (Jn 7:5) later came to faith (Acts 1:14) and were forgiven even though they had spoken against the Son of Man.

- 11] And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:
- 12] For the Holy Ghost shall teach you in the same hour what ye ought to say.

We still need to prepare ourselves (2 Tim 2:15).

God did not judge the nation immediately. In fact, Jesus prayed for them as He hung on the cross (Lk 23:34; cf. Acts 3:17). The ministry of the apostles and other believers was the last opportunity for the nation, and they failed by rejecting the witness of the Spirit (Acts 7:51). This was fulfilled during the first chapters of Acts when the message went out “to the Jew first...” (Rom 1:16; Acts 3:26; 13:46).

Beware Covetousness

- 13] And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.
- 14] And he said unto him, Man, who made me a judge or a divider over you?
- 15] And he said unto them, Take heed, and beware of covetousness: for a man’s life consisteth not in the abundance of the things which he possesseth.

Civilization: “A limitless multiplication of unnecessary necessities.”
(Mark Twain)

- 16] And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:
- 17] And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?
- 18] And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.
- 19] And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, *and* be merry.

There are perils to prosperity (Prov 30:7-9).

Wealth can:

- choke the Word of God (Mt 13:22);
- create snares and temptations not available to you otherwise (1 Tim 6:6-10, 17-19);
- and, perhaps worst of all, give you a false sense of security.

People who are satisfied only with the things that money can buy are in great danger of losing the things that money *cannot* buy.

- 20] But God said unto him, *Thou* fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

The problem with the farmer is that he had a false view of both life and death. Death is not the end; that’s when the curtain goes up on the real reality...

That man is richest whose pleasures are cheapest.

—Henry David Thoreau
March 11, 1856

A man is rich in proportion to the number of things which he can afford to let alone.

—Henry David Thoreau

Beware Covetousness

So teach us to number our days, that we may apply our hearts unto wisdom.

Psalm 90:12

How many weekends do *you* have left?

- 21] So *is* he that layeth up treasure for himself, and is not rich toward God.

The tragedy of the farmer is not what he left behind, but what he now faces in eternity... (cf. Mt 6:19-34). What does it mean to be “rich toward God” ?

Beware Worry

- 22] And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

“Take no thought...” = “be not anxious”, literally, “be not torn apart.”

The Tyranny of Worry: The rich farmer worried because he had too much; the disciples were probably tempted to worry because they had too little. They were living by faith—and faith is always tested. Every day God finds a new way to ask, “Do you trust Me?”

The English word “worry” comes from an old Anglo-Saxon word that means “to strangle.” *Worry is a trickle of fear running through the mind, which eventually cuts a crevice so deep it will drain all other thoughts away.*

Worry does not empty tomorrow of its sorrow; but it empties today of its strength.

—Corrie Ten Boom

Worry is assuming a responsibility God did not intend for you to have. Worry is like paying interest on a debt that never comes due.

- 23] The life is more than meat, and the body *is more* than raiment.
24] Consider the ravens: for they neither sow nor reap; which neither have store-house nor barn; and God feedeth them: how much more are ye better than the fowls?
25] And which of you with taking thought can add to his stature one cubit?

“...cubit”: a standard of measure from fingertips to elbow, between 16-22 inches; 18 inches is a common standard.

- 26] If ye then be not able to do that thing which is least, why take ye thought for the rest?

Behold, thou hast made my days as an handbreadth; and mine age is as nothing before thee: verily every man at his best state is altogether vanity. Selah.

Psalm 39:5

Worry is also *deceptive*: it gives us a false view of life, of itself, and of God.

Worry convinces us that life is made up of what we’re worried about; food and clothes... We get so concerned about the *means* that we forget about the *end*, which is to glorify God.

- 27] Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.
28] If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more *will he clothe* you, O ye of little faith?

Worry blinds us to the world around us and the way God cares for His creation. God makes the flowers beautiful and feeds the (unclean) ravens who neither sow nor reap.

- 29] And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

“...doubtful mind” = “to be held in suspense”; as of a ship being tossed in a storm.

- 30] For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

Worry is also *deformative*: it can keep us from growing and makes us like the unsaved world. It is unchristian, a poor witness, and a sin:

...for whatsoever is not of faith is sin.

Romans 14:23

Jesus is not suggesting that we sit around and let God feed us; the birds themselves work hard to stay alive.

He encourages us to trust Him and cooperate with Him in using the abilities and opportunities that He gives us (2 Thess 3:6-15).

- 31] But rather seek ye the kingdom of God; and all these things shall be added unto you.

- 32] Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.
- 33] Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

(Luke later comes back to this subject in Chapters 16 and 19.) This is also what the early church did (Acts 2:44-45; 4:32-37).

- 34] For where your treasure is, there will your heart be also.

How Do We Win Over Worry?

- 1) Realize that *God knows our needs*. He knows better than we do. We can trust Him to meet them (cf. Rom 8:32).
- 2) Strive for the *Divine viewpoint*. His pleasures and our treasures must go together. If our hearts are fixed on the things of earth, we will always worry.
- 3) "Hang loose" *of the world's goods*. It is not wrong to own things so long as the things don't own us (Phil 4:6-9; Acts 2:44-45; 4:34-35).

The Call To Diligence: And yet, we are also called to diligence. While we are not to be worried about the present, we need to be watchful about the future. The best way to conquer hypocrisy, covetousness, and worry: *Focus on the Lord's return. That should be the overwhelming priority!*

Stay Diligent

- 35] Let your loins be girded about, and *your* lights burning;
- 36] And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

Jewish wedding analogy: The bridegroom's servants need to be in readiness. The bridegroom would make a contract with the bride's father. Then, he would go away to his father's house to build additions for his new bride. He would come back in at a surprise time, to take the bride to the new house.

- 37] Blessed *are* those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.
- 38] And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants.

"...second watch": The second watch was from 9 P.M. to midnight, and the third watch was from midnight to 3 A.M.

Night Watches

Before the Captivity the Jews divided the night into three watches:

- 1) "the beginning of the watches" (from sunset to midnight); Lam 2:19;
- 2) "the middle watch" (from midnight till the cock-crowing); Judg 7:19;
- 3) "the morning watch" from the cock-crowing till sunrise (Ex 14:24; 1Sam 11:11).

But in the New Testament we read of four watches, a division probably introduced by the Romans (Mt 14:25; Mk 6:48; 13:35 Lk 12:38).

This is a rebuttal to both the Post-Tribulation and Mid-Tribulation viewpoints—The Doctrine of Imminence. We are to expect him at *any* moment.

- 39] And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

The attitude we must have toward His Return is to be alert—not to be caught by surprise (1 Thess 5:2; Mt 24:43; Rev 16:15).

- 40] Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

These passages imply imminency: The Tribulation is a well-documented 3 1/2-year period in the Bible. There's no imminency if we know exactly when he's returning after the Tribulation.

- 41] Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

In this section Jesus told two parables (vv. 35-40 and 42-48), which are connected by this question by Peter (v. 41). The second parable expands and explains the first.

- 42] And the Lord said, Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them* *their* portion of meat in due season?

- 43] Blessed *is* that servant, whom his lord when he cometh shall find so doing.
 44] Of a truth I say unto you, that he will make him ruler over all that he hath.
 45] But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;
 46] The lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers [“unfaithful”].
 47] And that servant, which knew his lord’s will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*.
 48] But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

God will be fair. However, we are called to know His will (Rom 12:1, 2; Col 1:9) and to *grow* in our knowledge of Him (2 Pet 3:18).

Stay Diligent

- 49] I am come to send fire on the earth; and what will I, if it be already kindled?

Just as Joshua in the conquest of Canaan, we also are facing opposition and conflict. To the Jews, fire was a symbol of judgment and our Lord’s coming into this world will bring judgment (Jn 9:39-41).

- 50] But I have a baptism to be baptized with; and how am I straitened till it be accomplished!

The Lord’s “baptism” refers to His suffering and death (Ps 42:7, Jonah 2:3; cf. Lk 11:29-30).

- 51] Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:

Think not that I come to send peace on earth: I come not to send peace but a sword.

Matthew 10:34

Does this contradict what the angel sang over the shepherd fields in Luke 2:14?

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.

Luke 2:14

The traditional translation of Luke 2:14 is not accurate: Better: “and on earth peace to men of good will” or “on earth peace to men on whom His favor rests.”

God’s peace is not given to those who have good will, but to those who are recipients of God’s good will or favor.

- 52] For from henceforth there shall be five in one house divided, three against two, and two against three.
 53] The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

There will be division (Jn 7:12, 43; 9:16; 10:19).

Have Discernment

- 54] And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.
 55] And when *ye see* the south wind blow, ye say, There will be heat; and it cometh to pass.
 56] *Ye* hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?

In Matthew He quotes the sailor’s proverb, “Red sky at morning, sailor take warning; Red sky at night, sailor’s delight.”

- 57] Yea, and why even of yourselves judge ye not what is right?

Have Diligence

- 58] When thou goest with thine adversary to the magistrate, *as thou art* in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.
 59] I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

The word for “mite” (or penny) is *leptos*, used only here and in Mark 12:42; Luke 21:2. It was a Jewish copper coin worth about 1/8 of a cent. All will be held accountable. We all have a day of reckoning.

...behold, now is the accepted time; behold, now is the day of salvation.

2 Corinthians 6:2

End of Unit 1

Prepare for your final exam if you’re taking this as a course for credit.

Next Session

Continue to Unit II by studying Luke Chapter 13.

Luke 13

As Jesus continues on His journey toward Jerusalem, He encountered four questions...

To question a wise man is the beginning of wisdom.

German proverb

In Luke 13, we find four occasions when Jesus is asked questions meant to entrap him.

Luke 13

- 1] There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices.

In answer, Jesus cited two common instances about destruction.

- 1) Galileans killed by Pontius Pilate. Pilate appropriated Temple funds to finance an aqueduct. A large crowd of Jews protested. Using concealed weapons, the soldiers killed a number of innocent and unarmed Jews.

The raising of this issue was a form of entrapment. If he spoke against Pilate, he'd give the Jewish leaders an excuse to accuse him; if he ignored the issue, the people would accuse him of being pro-Roman and disloyal to the people.

The Paradox

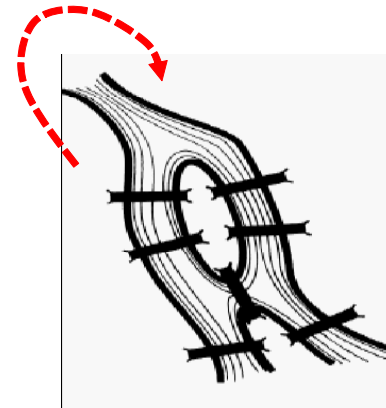
- 2] And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?

The classic paradox in theology of predestination vs. free will still divides Christians: we're predestinated; prophecy foretells the future. Does that mean there's no free will?

Euler's Seven Bridges

Dilemma: How could a pilgrim cross each bridge once and only once?

Step up a level: Assume a broader horizon. Solution: *Go around the source of the river.*



Paradox Resolution

Jesus' approach is to step up one level morally. Instead of discussing *Pilate's* sins, He dealt with the sins of the people questioning Him.

The Material Relevance

- 3] I tell you, Nay: but, except ye repent, ye shall all likewise perish.

Incorrect Premise: that when evil falls on somebody, it is in payment

for sin. Example: Job—his friends assumed it was his fault. Galileans—the same implication.

Why Do Christians Have Trials?

- | | |
|---|--|
| 1. To glorify God | Dan 3:16-18, 24-25 |
| 2. Discipline for known sin | Heb 12:5-11; James 4:17
Rom 14:23; 1 John 1:9 |
| 3. To prevent us from falling into sin | 1 Pet 4:1-2 |
| 4. To keep us from Pride | |
| 5. To build faith | 1 Pet 1:6-7 |
| 6. To cause growth | Rom 5:3-5 |
| 7. To teach obedience and discipline | Acts 9:15-16; Phil 4:11-13 |
| 8. To equip us to comfort others | 2 Cor 1:3-4 |
| 9. To prove the reality of Christ in us | 2 Cor 4:7-11 |
| 10. For testimony to the angels | Job 1:8; Eph 3:8-11; 1 Pet 1:12
—Hal Lindsey, <i>Combat Faith</i> |

The Point (verses 3 and 5)

Unless you and I repent, we too will perish; death is the common denominator for everyone; only repentance can bring life as people prepare to enter the Kingdom. It's a mistake to assume that troubles are necessarily a response to sin.

- 4] Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?
- 5] I tell you, Nay: but, except ye repent, ye shall all likewise perish.

The Quest for Fruitfulness

- 6] He spake also this parable; A certain *man* had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.
- 7] Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?

It had been without fruit for seven years (Lev 19:23-25): Fruit from a newly planted tree was not to be eaten for the first three years, and the fruit of the fourth year belonged to the Lord.

This farmer had waited *seven years*. It's no wonder he wanted to cut it down!

- 8] And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung *it*:
- 9] And if it bear fruit, *well*: and if not, *then* after that thou shalt cut it down.

God is gracious and long-suffering toward people (2 Pet 3:9) and does more than enough to encourage us to repent and bear fruit (Mt 3:7-10; 7:15-21; Lk 8:15). God has every right to cut us down, but in His mercy He has spared us.

Yet we must not presume upon the kindness and longsuffering of the Lord, for the day of reckoning will finally come. If there is no visible change in the life of one who claims to trust the Messiah, like the fig-less fig tree, it is judged.

However, the tree also suggests God's special goodness to Israel (Isa 5:1-7; Rom 9:1-5).

Isaiah 5

- 1] Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill:
- 2] And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.
- 3] And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard.
- 4] What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?
- 5] And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down:

- 6] And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it.
- 7] For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry.

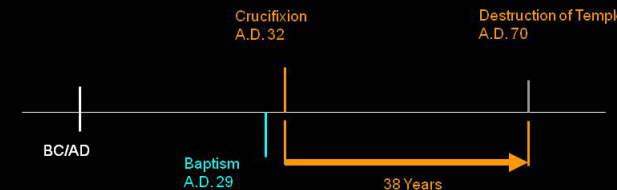
Six Woes of Isaiah 5

- 8] Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth!
- 11] Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!
- 18] Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope:
- 20] Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!
- 21] Woe unto them that are wise in their own eyes, and prudent in their own sight!
- 22] Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink:
- 23] Which justify the wicked for reward, and take away the righteousness of the righteous from him!

The Quest for Fruitfulness

- God waited three years during the Lord's earthly ministry, but the nation did not bear fruit.
- It was also 38 years that Israel wandered in the wilderness after their failure at Kadesh-Barnea

Num 13 & 14; Deut 2:14



Luke 13

- 8] And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung *it*:
- 9] And if it bear fruit, *well*: and if not, *then* after that thou shalt cut it down.

Healing the Infirm Woman

10] And he was teaching in one of the synagogues on the sabbath.

This episode is the last time in the Gospel of Luke Jesus taught in a synagogue.

- 11] And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself*.
12] And when Jesus saw her, he called *her to him*, and said unto her, Woman, thou art loosed from thine infirmity.
13] And he laid *his* hands on her: and immediately she was made straight, and glorified God.

“...glorified God”: This act of praising God was the proper response to the work of Jesus (Lk 2:20; 5:25-26; 7:16; 17:15; 18:43; 23:47). It showed that people were understanding His mission.

- Satan bows people down; this was a demonic problem.
- Sin can bow you down (Ps 38:6);
- Sorrow can bow you down (Ps 42:5);
- Suffering can bow you down (Ps 44:25).

Jesus is the only one who can set the prisoner free.

There is symbolic value of this miracle: Jesus’ mission was to loose the nation from crippling influences and bring them to uprightness. A Pun? Scripture is full of puns (e.g. the laver and the Word of God; cf. Eph 5:26, Rev 4:6).

- 14] And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

The bondage of the ruler of the synagogue was worse than that of the woman: her bondage was limited to her body; his had shackled his mind and heart by his commitment to traditions. He was upset because Jesus had not followed his interpretation of the Law.

This attitude supports what Jesus had already said about religious leaders keeping others from entering the kingdom (Lk 11:52).

- 15] The Lord then answered him, and said, *Thou* hypocrite, doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering?

“...thou hypocrite”: Jesus had called the crowds and the leaders of the people “hypocrites” (Lk 12:56). At the end of this section (Lk 12:54-13:21), he again calls them “hypocrites” (Lk 13:15).

Jesus’ point: Despite their public posture, these people are not focused on God Himself.

- 16] And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

A person is far more important than an animal. His enemies saw nothing wrong in helping their animals on the Sabbath (Lk 14:5).

Luke described the woman as one who had been crippled by a spirit for 18 years and “bound” by “Satan.” Note the repetition of the word “loose” (vv.12, 1-16).

Jesus addresses the woman as “a daughter of Abraham,” referring to her spiritual condition and not her physical birth (Lk 16:22; 19:9; Gal 3:7).

- Can a Christian be demon possessed? No.
- Can a Christian be hassled by Satan? Yes!

- 17] And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

The Kingdom of God

- 18] Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?

Cf. Matthew 13: 7 Kingdom Parables: God’s kingdom vs. Satan’s kingdom.

- 19] It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

Fowls of the air represent ministers of the evil one (Mt 13:19). A tree represents a great kingdom (cf. Dan. 4:20-22; Ezek 17:22-24; 31:3-9).

- 20] And again he said, Whereunto shall I liken the kingdom of God?
21] It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

Leaven = Sin. Three measures of meal = fellowship offering No leaven (Gen 18:6). Leaven had already been identified as evil (Lk 12:1; cf. Ex 12:14-20).

- 22] And he went through the cities and villages, teaching, and journeying toward Jerusalem.

The events recorded in John 9 and 10 fit between Luke 13:21 and 22. In John 10:40-42, Jesus left Judea and went east of the Jordan into Perea. The events in Luke 13:22 - 17:10 took place in Perea, as the Lord gradually moves toward Jerusalem.

The Narrow Way

- 23] Then said one unto him, Lord, are there few that be saved? And he said unto them,
24] Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

“Strive”: αγωνίζομαι – *agonizomai*, the word from which we get “agony.”

- 25] When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:
26] Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.
27] But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.
28] There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.

Many who were invited waited too long to respond (Cf. Lk 14:15-24; Mt 22:1-14).

Why Did They Wait So Long?

1) Salvation is not easy: “Work out your own salvation with fear and trembling.” Jesus: narrow gate; narrow way vs. broad gate and broad way (v. 24; cf. 9:23ff). The world’s crown is on the easy way that leads to destruction (Mt 7:13-14).

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

Matthew 7:13-14

2) False sense of security: They enjoyed His fellowship, but they never had placed their trust in Him. They enjoyed His fellowship, but they never had placed their trust in Him. God had given the nation many opportunities and privileges, but they wasted them (Lk 10:13-16). Many who think they are saved, aren’t (Mt 7:21-24).

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

Matthew 7:21-23

3) Pride: They would not humble themselves before God (v. 30).

- 29] And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God.
30] And, behold, there are last which shall be first, and there are first which shall be last.

Dependence on a reverence for tradition cannot save. Jesus saw them as “workers of iniquity,” not doers of righteousness (Isa 64:4; Titus 1:16). Gentiles would come and take their place (Mt 21:43).

- 31] The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee.

Throughout Luke, the Pharisees are painted in a negative light. Thus, we can fail to appreciate the positives about the Pharisees: they were very committed; they fasted twice a week; and, they gave alms to the poor;

- 32] And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third *day* I shall be perfected.

In response to the warning from some Pharisees, Jesus said that He had to reach Jerusalem because He was appointed to die there (1 Pet 1:20; Rev 13:8). He was on a divine timetable (Jn 2:4; 7:30; 8:20; 13:1; 17:1).

Even His enemies would help fulfill the will of God (Acts 2:23; 3:13-18). He’ll be in charge, even in his death (they didn’t want to take him on a feast day, but Jesus forced the issue; cf. Mt 26:5; Jn 13:27).

“...tell that fox”: Foxes were not held in high regard by Jews (Neh 4:3). Foxes hunt at night; Jesus walked in the light (Jn 11:9-10; 9:4).

The Coming Climax

- 33] Nevertheless I must walk to day, and to tomorrow, and the *day* following: for it cannot be that a prophet perish out of Jerusalem.

This parallels what He said to them in Luke 11:47-51. They not only rejected God’s loving invitation, they even killed the servants who brought it!

- 34] O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen *doth gather* her brood under *her* wings, and ye would not!

A sob of anguish, not anger (cf. Mt 23:37-39).

The Purpose and Tragedy of All History

- God’s Purpose—to gather His children together;
- The Tragedy—they wouldn’t;
- The Triumph—(see next verse).

“...hen...wings”: The hen gathers her chicks when she sees danger is coming. Some believe that the “wings” also suggest the wings of the cherubim in the Holy of Holies of the Tabernacle (Ex 25:20; Ruth 2:12; Ps 36:7-8; 61:4).

- 35] Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until *the time* come when ye shall say, Blessed *is* he that cometh in the name of the Lord.

His ministry up to this point had been to offer the kingdom to the nation. But since the nation, which had even killed the prophets, had rejected His words, He would now reject them. Jesus stated, “Your house is left to you desolate.”

“...left” = ἀφίεται - *aphietai* = “abandoned.”

“...house” refers both to the family of Jacob (Israel) and to the Temple (“the house of God”). Both would be destroyed and scattered (cf. Dan 9:26; Lk 19).

Jesus noted that the people of the city would not see Him again until they said that He was the Messiah (quoting Ps 118:26). The crowd did

quote this verse when Jesus entered the city in His Triumphal Entry, but their religious leaders disapproved (Lk 19:38).

The nation has, indeed, been left desolate. The nation has no king nor priest, no temple nor sacrifice (Hosea 3:4, 5). Out of this dilemma, the Fall of Jerusalem in A.D. 70, Judaism gets redefined. They rejected their Messiah; there’s no shedding of blood and therefore no remission of sins; it becomes a works-based religion.

But the nation has *not* been forsaken (Rom. 11:1ff). Its blindness will be lifted when “the fulness of the Gentiles” has come in (Rom 11:45). Ultimately this truth will be proclaimed when Jesus comes again and enters the city as the millennial Ruler.

He came the first time humbly as a servant. He’s coming back to fulfill the second part of the Isaiah 61:1-2 passage, “the day of vengeance of our God.”

Next Session

Study Luke Chapter 14.

Luke 14

Introduction

- Luke 13:22-35: Those excluded from the Kingdom.
- Luke 14:1-17: Those included in the Kingdom.

• Different groups of Saints:

Old Testament Saints

-Distinctive from New Testament saints.
-John the Baptist closed the O.T. period **Luke 16:16**

Body of Christ

-Has privileges and opportunities that were not available to the Old Testament saints.

Post-Rapture Saints

-“Tribulation Saints”

Salvation vs. Reigning

- Salvation—available to anyone, and is simply by receiving Jesus Christ.
- Reigning with Him—only if you *participate* with Him. There are *rewards*.

Contrary to His hearers' expectations, Jewish outcasts and Gentiles will be included in the Kingdom.

A Pharisee Meal

- 1] And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him.

Sabbath Day hospitality was an important part of Jewish life and it was not unusual to receive an invitation to a home for a meal after the weekly synagogue service. But this was an attempt to trap Him. But Jesus was never caught off guard.

[“They” are always watching. *You* are always on parade, too. We should begin each day with prayer that the day's opportunities—seen and unseen—glorify Him.]

Jesus' severe denunciation of the Pharisees and scribes (11:39-52) only provoked them to retaliation and they continually plotted against Him.

- 2] And, behold, there was a certain man before him which had the dropsy.

Dropsy is a condition of excess fluid in the tissues of the body, caused perhaps by a type of cancer or possibly liver, kidney, or heart problems.

The man was probably invited to the Pharisee's house as bait in a set up. If Jesus ignored the afflicted man, He was without compassion. If He healed him, He was openly violating the Sabbath and they could accuse Him. Remember, He had already “violated” their Sabbath traditions on (at least) six prior occasions:

Prior Sabbath Violations

- Demoniac, in Capernaum (Mark 1:21-27);
- Peter's mother-in-law, in Capernaum (Mark 1:29-31);
- Impotent man, in Jerusalem (John 5:1-9);

- Man with withered hand (Mark 3:1-6);
 - Woman bowed together (Luke 13:10-17);
 - Man born blind (John 9:1-14);
- ...as well as this man with dropsy here.

In all of these instances, Jesus showed that He placed human need above mere external ceremonial observance of the Sabbath. He never did or said anything to suggest that He intended to take away from man the privileges afforded by such a day of rest.

The Challenge

- 3] And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day?
- 4] And they held their peace. And he took *him*, and healed him, and let him go;

In any case, they couldn't heal anybody on any day and everybody knew it.

- 5] And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?
- 6] And they could not answer him again to these things.

Jesus was setting the stage for the discussion to follow concerning those who were considered ceremonially unclean and therefore unable to enter the kingdom.

False Popularity

- 7] And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,
- 8] When thou art bidden of any *man* to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him;
- 9] And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.
- 10] But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.
- 11] For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

The first will be last and the last will be first (Lk 13:30). Looking around, Jesus noticed how the guests picked the places of honor. The closer a person was to the host, the greater was that guest's position of honor. As people entered the room in the Pharisee's house where the table was spread, they must have scrambled for seats at the head of the table. The

parable Jesus then told was designed to get them to think about spiritual realities in relation to the kingdom message He had been preaching.

Try not to become a man of success, but try to become a man of value.

—Albert Einstein

Put not forth thyself in the presence of the king, and stand not in the place of great men: For better it is that it be said unto thee, Come up hither; than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen.

Proverbs 25:6,7

False Hospitality

- 12] Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbours; lest they also bid thee again, and a recompence be made thee.

Jesus warns us against entertaining *only* family and friends exclusively.

- 13] But when thou makest a feast, call the poor, the maimed, the lame, the blind:

Minister to them for the Lord's sake (Mt 6:1-18; James 1:26-27). Inviting the outcasts would not *make* a man righteous, but it would testify that he *is* righteous (cf. James).

Proper Hospitality

- 14] And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

Responding

- 15] And when one of them that sat at meat with him heard these things, he said unto him, Blessed *is* he that shall eat bread in the kingdom of God.

Jewish people pictured their future kingdom as a great feast with Abraham, Isaac, Jacob and the prophets as honored guests (Lk 13:38; Isa 25:6; Cf. Mt 22:1-10).

- 16] Then said he unto him, A certain man made a great supper, and bade many:

This person was assuming that he and the other people present would all be present in the kingdom. Jesus took the opportunity to use the feast motif to explain that many of the people there would *not* be present in a feast in God's kingdom.

- 17] And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

The host sent his servants to each of the invited guests to tell them that the banquet was ready (cf. Esther 5:8; 6:14). They insulted the host with feeble excuses...

- 18] And they all with one *consent* began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.
19] And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.
20] And another said, I have married a wife, and therefore I cannot come.

Having a new wife could have kept the man from the battlefield but not from a banquet (Deut 24:5).

- 21] So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

Jesus was referring to those members of the Jewish community who were considered inferior and *ceremonially unclean* as was the man with dropsy he had just healed (vv. 2-4).

- 22] And the servant said, Lord, it is done as thou hast commanded, and yet there is room.
23] And the lord said unto the servant, Go out into the highways and hedges, and compel *them* to come in, that my house may be filled.

These people outside the city were probably Gentiles, those outside the covenant community. Jesus had instructed them,

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

Acts 1:8

That's the pattern in Acts:

- They start in Jerusalem;
- Move throughout the region of Judea;
- In Acts 8, the door was opened to Samaritans;
- In Acts 10, to the Gentiles.
- It spreads out, like concentric circles.

False Security

- 24] For I say unto you, That none of those men which were bidden shall taste of my supper.

This parable at a banquet about another banquet reinforced His previous teaching that He would abandon Jerusalem (Lk 13:34-35). The people who originally had been offered a share of the kingdom had rejected it. So, now the message was going out to others including Gentiles.

Nothing is so important as accepting His offer of the kingdom, for one's entire destiny rests on his response to that offer.

Seek ye the LORD while he may be found, call ye upon him while he is near:

Isaiah 55:6

Proverbs 1:24-33

- 24) Because I have called, and ye refused; I have stretched out my hand, and no man regarded;
25) But ye have set at nought all my counsel, and would none of my reproof:
26) I also will laugh at your calamity; I will mock when your fear cometh;
27) When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you.
28) Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me:
29) For that they hated knowledge, and did not choose the fear of the LORD:
30) They would none of my counsel: they despised all my reproof.
31) Therefore shall they eat of the fruit of their own way, and be filled with their own devices.
32) For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them.
33) But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.

These give a solemn warning that we should not treat His calls lightly. People today make the same mistake: they delay in responding and settle for the second best. The excuse makers were viewed as successful people in the eyes of their friends—but they failed to deal with their eternity. Our host's door is still open:

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

Revelation 22:17

Discipleship

This next section highlights the distinction between salvation and discipleship: Salvation is available to all who will come by faith. It is based on what He has done. Discipleship is for believers willing to pay the price.

“Disciple”: A learner, an apprentice, one who attaches himself to a teacher. This word is used 264 times in the Gospels and Acts (24 x 11).

Each of us may face a “Jerusalem,” a “Gethsemane,” or a “Golgotha,” appointed for us in the will of God. Like our Savior, we must set *our* face “like a flint.”

And they did not receive him, because his face was as though he would go to Jerusalem.

Luke 9:53

For the Lord GOD will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed.

Isaiah 50:7

- 25] And there went great multitudes with him: and he turned, and said unto them,

The setting has now changed: large crowds were traveling with Jesus. Jesus intended to impress on the people their need to examine their resolve to follow Him. He deliberately thinned out the ranks.

It is one thing to “fill the house.” It is another to find those who are really willing to pay the price of discipleship (cf. Gideon: 32,000 to 300!).

He was on His way to die on the cross. Ultimately everyone did desert Him when He was alone in the garden and then arrested and put on trial.

- 26] If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

The word “hate” does not suggest positive antagonism but rather to “love less” (cf. Gen 29:30-31; Mal 1:2-3; Mt 10:37).

- 27] And whosoever doth not bear his cross, and come after me, cannot be my disciple.

Strange to allude to the cross already...! What does it mean “to carry the cross”? It means daily *identification* with Christ in shame, suffering, and surrender to God’s will. It means death to self, to our own plans and ambitions, and a willingness to serve Him as He directs (Jn 12:23-28).

And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.
Romans 8:17

And our hope of you is stedfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation.
2 Corinthians 1:7

“...partakers” = κοινωνός - *koinonos*: partakers, partners, intimate companions.

Jesus then used three illustrations to dramatize that discipleship must include planning and sacrifice.

For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end;
Hebrews 3:14

“...partakers”: μέτοχοι *metochoi*; one who shares in, companion, comrade; partner (in a work, office, or dignity).

What must we hold “steadfast unto the end”? How do become a *Metachoi*? All Christians will be in the kingdom, but not all will be co-heirs there.

Discipleship

- 28] For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish it?

Planning is not an “unchristian” activity. Many people misunderstand Jesus in Mt 6:34.

Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.
Matthew 6:34

We are to be *anxious for nothing*... (Phil 4:6). But planning is simply “the futurity of today’s decisions.” Competent stewardship requires planning.

- 29] Lest haply, after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him,
30] Saying, This man began to build, and was not able to finish.

Finishing well is the essential thing. Like Paul, we would like to declare,

But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

Acts 20:24

I have fought a good fight, I have finished my course, I have kept the faith:

2 Timothy 4:7

- 31] Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?
32] Or else, while the other is yet a great way off, he sendeth an ambassador, and desireth conditions of peace.

The king should be willing to sacrifice a desired victory if he senses he is unable to win.

- 33] So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

This principle of sacrifice is also important in the realm of discipleship: *one must be willing to give up everything for Jesus.*

G. Campbell Morgan sees the tower builder and the king as Jesus: He is the One who must “count the cost” and determine whether we are the kind of material He can use to build the church and battle the enemy. He cannot get the job done with half-hearted followers who will not pay the price.

Salt

- 34] Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned?

Jesus had already told His disciples that they were “the salt of the earth” (Mt 5:13):

- Salt was a preservative.
- Salt was a purifying agent.

- Salt adds flavor to things.
- Salt makes people thirsty.

So are we to be! Each of these qualities, for the kingdom.

- 35] It is neither fit for the land, nor yet for the dunghill; *but* men cast it out. He that hath ears to hear, let him hear.

Climax of Jesus' Teaching here: Salt is good only as long as it contains the characteristics of saltiness. If it loses its saltiness, it has no value at all and is thrown out into the streets and walked on. The same is true of disciples. They must contain the characteristics of discipleship—planning and willing sacrifice—or they are of no value at all. Discipleship is serious business: unqualified devotion and commitment.

Next Session

Study Luke Chapter 15.

Luke 15

In this chapter we encounter three of the best known of Jesus' parables: The Lost Sheep; The Lost Coin; and, The Prodigal Son.

Three words summarize this chapter: 1) Lost; 2) Found; and, 3) Rejoice!

Introduction

- 1] Then drew near unto him all the publicans and sinners for to hear him.
 2] And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

Jesus spoke these parables to answer the scribes and Pharisees:

- He not only welcomed these outcasts, He was *eating* with them.
- The Son of Man had “come to seek and to save that which was lost” (Lk 19:10).
- They were blind to the fact that *they themselves were among the lost!*

The Lost Sheep

- 3] And he spake this parable unto them, saying,

- 4] What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

Sheep have a tendency to go astray (Isa 53:6; 1 Pet 2:25). A shepherd had to pay for any lost unless he could prove it was killed by a predator (cf. Gen 31:38-39; Ex 22:10-13; Amos 3:12).

- 5] And when he hath found *it*, he layeth *it* on his shoulders, rejoicing.
 6] And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.
 7] I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

The Lost Coin

- 8] Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it*?

“...piece of silver”: A *drachma* - a Greek silver coin that equaled about a day's wage.

Jesus' Point: A single sinner is extremely valuable to God (cf. similar wording in vv.6, 9.)

- 9] And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.
 10] Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

They had forgotten that God had sought out Adam and Eve when they had sinned and attempted to hide from God (Gen 3:8-9). God is portrayed as a father who pities His wayward children (Ps 103:8-14).

The Prodigal Son

- 11] And he said, A certain man had two sons:
 12] And the younger of them said to *his* father, Father, give me the portion of goods that falleth *to me*. And he divided unto them *his* living.

Normally an estate was not divided and given to the heirs until the father could no longer manage it well. This father acquiesced to his son's demand and gave him his share of the inheritance.

The younger son's portion would approximate 1/3; the eldest son got a double portion (Deut 21:17).

- 13] And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

The younger son took that wealth, went far away, and squandered it in wild living, involving himself presumably, as his older brother said, with prostitutes (v.30).

A man's worst difficulties begin when he is able to do as he likes.

Thomas Huxley

Liberty is not the freedom to do as one likes; it is the empowerment to do what one ought.

Dr. William Welty

We are always heading for trouble when we value...

- things more than people;
- pleasure more than duty;
- distant scenes more than the blessings of home.

- The sheep was lost through foolishness;
- The coin through carelessness;
- The son was lost because of willfulness.

The hearers would have understood the point of the story. Jesus had been criticized for associating with sinners. The sinners were considered people who were far away from God, squandering their lives in riotous living.

In contrast with the younger son, the older son continued to remain with the father and did not engage in such practices.

- 14] And when he had spent all, there arose a mighty famine in that land; and he began to be in want.
- 15] And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

Commentators presume the far country was east of the Sea of Galilee where Gentiles tended pigs (Lk 8:26-37). In his hunger he longed for the pods—the food he fed the pigs.

- 16] And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

What a piece of work is a man! How noble in reason! How infinite in faculties! In form and moving, how express and admirable! In action, how like an angel! In apprehension, how like a god!

Hamlet, Act II, Scene 2

When he is best, he is a little worse than a man; and when he is worst, he is little better than a beast.

The Merchant of Venice,
Act I, Scene 2

- 17] And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

In this low condition, he came to his senses. He decided to go back to his father and work for him. Surely he would be better off to work for his father than for a foreigner.

- 18] I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

True repentance requires *action*.

- 19] And am no more worthy to be called thy son: make me as one of thy hired servants.

He fully expected to be hired by his father as a servant, not to be taken back as his son.

- 20] And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

The father had been waiting for his son to return... The father *ran to him*, and hugged and kissed him.

- 21] And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

The son had brought disgrace to his family and village *and was eligible to have been stoned to death!* (Deut 21:18-21).

- 22] But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

Instead, the Father prepared a banquet to celebrate the son's return, gave the son a new position, and gave him a robe, a ring (emblem of his *sonship*), and sandals. In comparison:

- Genesis 41:42: Pharaoh established Joseph as prime minister of all Egypt; gave him a robe and a signet;
- Isaiah 61:10: God has clothed us with garments of salvation (2 Cor 5:21).

Servants don't wear rings or expensive garments. He *had not lost his sonship* (cf. Ps 103:10-14).

- Banquet = coming kingdom (Lk 13:29; 14:15-24).
- Significance To Jesus' Hearers: Sinners were entering into the kingdom because they were coming to God. They believed they needed to return to Him and be forgiven by Him.

23] And bring hither the fatted calf, and kill *it*; and let us eat, and be merry:

The father did not ask him to "earn" his forgiveness. No amount of good works can save us from our sins (Eph 2:8, 9; Titus 3:3-7).

For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his grace, we should be made heirs according to the hope of eternal life.

Titus 3:3-7

24] For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

"...my son was dead": A figure of speech: the son was "dead" to him. In our case, it is not figurative. We are dead in our sins. Dead, and now alive again.

Jewish Idiom: Abraham and Isaac

When Abraham was instructed in Genesis 22 to take his promised son Isaac and offer him on a mountain (Gal 3, Rom 4, Heb 11), as far as Abraham is concerned, *Isaac was dead when the command came*.

Abraham had no problem with offering up Isaac. God had promised him that Isaac would have children. From Abraham's point of view, it was God's problem. God would simply have to raise him back from the dead (Heb 11:19).

When Paul defines the Gospel in 1 Corinthians 15:1-4 he did *not* mention Christ's teachings, Christ's example, or Christ's miracles.

For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures:

1 Corinthians 15:3,4

And Abraham called the name of that place Jehovahjireh: as it is said to this day, In the mount of the LORD it shall be seen.

Genesis 22:14

24] For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

The Prodigal Son

The Prodigal Son	Jesus said: John 14:6
He was lost;	"I am the way"
He was ignorant v.17	"I am the truth"
He was dead v.24	"I am the life"

- 25] Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.
- 26] And he called one of the servants, and asked what these things meant.
- 27] And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.
- 28] And he was angry, and would not go in: therefore came his father out, and intreated him.

Similarly the scribes and Pharisees were angry with the message Jesus was preaching. They did not like the idea that people from outside their nation as well as outcasts and sinners in the nation were to be a part of the kingdom. The fact that Gentiles would be reached was part of the mission of Israel.

Jesus had previously warned the two disputing brothers, "Take heed and beware of covetousness" (Lk 12:15).

Like the older son who refused to go to the feast, the Pharisees refused to enter the kingdom Jesus offered to the nation.

The same loving father that ran to meet the prodigal son came out of the house of feasting to entreat the older brother!

- 29] And he answering said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:

The Prodigal Son

Older Son

- relationship based on works;
- served father - not out of love - but out of desire for reward;
- saw himself in bondage to father.

Pharisees

- religion of good works;
- focused on externals; they hoped to earn God's blessings;
- knew very little of the grace of God.

The Prodigal Son

Older Son

- lacked concern for his missing brother;
- resented his brother's coming home.

Pharisees

- had no burden for the lost.

- 30] But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

The Prodigal Son

Older Son

-Broke both of these:

- He did not love God (the Father);
- He did not love his younger brother.

Jesus Taught

The two great commandments:

Love God

Love Others

- 31] And he said unto him, Son, thou art ever with me, and all that I have is thine.

The religious leaders had a privileged position as members of God's Chosen People. The scribes and the Pharisees were the recipients and guardians of the covenants and the Law (Rom 3:1-2; 9:4).

- 32] It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

The father had the last word. Yet, we don't know how it ended (much like Jonah 4).

Conclusion

Everybody in this chapter had a good time: the shepherd; the woman who found the coin; and the younger son, the father, the guests.

All except one—the older brother.

There are two aspects to salvation:

- 1) God's part: the shepherd seeks the lost sheep; the woman searches for the coin; the father receives the son.
- 2) Man's part: the wayward son willingly repented and went home.

The Sovereignty of God vs. The Sovereignty of Man: Jn 6:37; 2 Thess 2:13-14

(See our briefing pack, *The Sovereignty of Man*.)

Personal Responsibility

- **Judas:** Judas' betrayal was predicted, yet he was personally responsible (Ps 41:9; Jn 13:18,17:9-12; Cf. Mt 18:7; 26:21; Mk 14:21; Lk 17:1; 22:22).
- **Moses:** Failure at Meribah (Num 20:7-13). [The entire history of Israel in the Old Testament: courtship, rejection, and yet with ultimate restoration.]
- **Joshua:** A warrior whose days were not long enough for some of his battles. His "Long Day" was prayed for and yet prepared eons before (Josh 10—some marksmanship!)
- **Hezekiah:** Prays for his life to be extended; the sun dial set back to certify God's response (2 Kgs 20:6; 2 Chr 32:24; Isa 38).

"Ironside's Door"

From our side: "Whosoever will may enter." Your free choice.

From inside: A banquet, with your name on a place! "Foreordained before the foundation of the world!"

Ultimately:

- *It is we ourselves* who choose whether God will judge us.
- *It is we ourselves* who decide either to accept or refuse His grace, love, and forgiveness.
- *It is we ourselves* who choose everlasting life—or everlasting separation from God.

Addendum: An Aged Prodigal

Solomon failed at his hour of greatest need and the hour of his greatest opportunity. Solomon:

- inherited great position;
- was not only the choice of David, but the choice of God as well;
- He had the ability to fill that lofty position.
- was enriched by having a consecrated father. David with all his faults was still a good example—"A man after God's own heart."

David had greatly sinned, he had greatly repented, and had been greatly forgiven.

- **Solomon – Positives:**
 - had at least two personal experiences of God himself.
 - an able ruler;
 - a magnificent monarch;
 - a shrewd and successful merchant;
 - a man of peace;
 - a great builder.
- **Solomon - Negatives:**
 - foolishly fond of display;
 - garnered a pampered court and lived extravagantly;
 - accumulated wives: 700, plus 300 concubines!
 - Solomon had become so powerful that he felt himself above the moral law. (Cf. "CEO fever"...)

Solomon's self-indulgent blindness wrecked his son, and his kingdom. Finishing well is the *real* challenge.

I have fought a good fight, I have finished my course, I have kept the faith:

2 Timothy 4:7

Next Session

- Study Luke Chapter 16.
- The Unrighteous Steward (Who is commended!?)
- The Afterlife (Most of what we know about what happens after death appears in this chapter.)

Luke 16

Lessons Enroute to Jerusalem: Chapters 14 – 18

- **Chapter 14:** Pharisee's dinner; Man with dropsy; False popularity; False hospitality; False security; Discipleship: Counting the cost.
- **Chapter 15:** God cares and seeks: Lost Coin; Lost Sheep; Prodigal Son.
- **Chapter 16:** Stewardship; Unrighteous Steward; Rich Man and Lazarus.
- **Chapter 17:** Role, Position of a Servant; Ten Lepers; The (Later) Return...
- **Chapter 18:** Persistence in Prayer.

- **Chapter 19:** Triumphal Entry.
- **Chapters 19 – 24:** Final Week.

Introduction

Are you ready to die? What happens when you die? Much of what we understand comes from this very chapter.

This chapter includes two “parables” about wealth and the right and wrong of riches.

Two Parables

- 1) The “unrighteous” steward (vv.1-13); spoken primarily to the disciples.
- 2) The Rich Man and Lazarus (vv.19-31), addressed to the Pharisees because of their response to the first parable (vv.14-18). Technically, not a “parable”: an actual happening!

The Unrighteous Steward

- 1] And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.

“...steward” = a financial manager; responsible for managing a large estate. He must serve his master faithfully (1 Cor 4:2).

Stewardship

In common law, there are two kinds of relationships:

- 1) The arms-length relationship: buyer and seller; most commercial relationships
 - 2) A fiduciary relationship: doctor and patient, attorney and client, etc. The professional *puts the other person's interests ahead of his own*.
- Laborers = an arms-length relationship.
 - Managers = a fiduciary relationship.

Christians are called to be fiduciaries (Eph 6:5-9). We should thank God for *all* that we have and use it as He directs (Deut 8:11-18).

- The thief says, “What’s yours is mine—I’ll take it.”
- The selfish person says, “What’s mine is mine—I’ll keep it.”

- The Christian *should* say, “What’s mine is a gift from God—I’ll share it.”

- 2] And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.
- *Each of us* will face an audit of our stewardship (Rom 14:10-12; 2 Cor 5:10ff).
 - If we have been faithful, our Lord will give us His commendation and reward (Mt 25:21; 1 Cor 4:5).
 - If we have not been faithful, we will lose those blessings, but will still be saved (1 Cor 3:13-15).
 - Seven Letters to Seven Churches: Revelation 2,3: Jesus sent each church a report card. Each one is also addressed to each of us personally... Each one also highlights a reward to “the Over-comer”...
- 3] Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.
 - 4] I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.
 - 5] So he called every one of his lord’s debtors *unto him*, and said unto the first, How much owest thou unto my lord?
 - 6] And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.
 - 7] Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.
 - 8] And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.
 - 9] And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

How are you going to apply this in *your* life?

You *can* “take it with you”... send it up ahead!

Jesus was not teaching that His disciples should be dishonest. He was teaching that they should use their present material opportunities for their future spiritual benefit.

This was a good lesson from a bad example.

- 10] He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.
- 11] If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches*?

The concept of a fiduciary (*koinonos*). Paul was very careful that everything was honest “not only in the sight of the Lord, but also in the sight of men” (2 Cor 8:21; Acts 24:16).

- 12] And if ye have not been faithful in that which is another man’s, who shall give you that which is your own?

It is tragic to see how God’s wealth is being wasted by Christians who live as though Jesus never died and judgment is never coming.

- 13] No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

There are at least three lessons here regarding living among nonbelievers in a non-believing world.

Lesson One

We should use our resources to win people into the kingdom. Jesus said, “The people of this world are more shrewd in dealing with their own kind than are the people of the light.”

Dishonest Manager	Disciples:
“People of this World”	“People of Light”
•Sought to make his life more comfortable	•Should act shrewdly (wisely not dishonestly)
•Did so cleverly	•Should exploit worldly wealth
	v.9

Jesus also used the word “wealth” (mammon, riches) v.13 when He affirmed that one cannot serve both God and the love of wealth for its own sake. In verse 9 Jesus said that one is to *use* wealth, not store it up or be a servant of it. Wealth should be a disciple’s servant, not vice

versa. Wealth should be used to gain friends. The disciples would then be welcomed into eternal dwellings.

Lesson Two

If we are faithful in our use of money, then we can be trusted with greater things (vv. 10-12). There is nothing secular before the throne of God. We cannot divorce the spiritual from the material.

Lesson Three

We are to be single-minded (v.13; cf. Mt 6:19-24). You can’t have two masters any more than you can walk in two directions at once.

An Unsavory Response

- 14] And the Pharisees also, who were covetous, heard all these things: and they derided him.

“...derided”: ἐκμυκτηρίζω - *ekmukterizo*, to deride by turning up the nose, to sneer at, to scoff at.

- 15] And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

Though the Pharisees justified themselves (vv.7, 15; 15:7), God, who judges the inward man, will be the ultimate Judge.

Old Testament Closes

- 16] The law and the prophets *were* until John: since that time the kingdom of God is preached, and every man presseth into it.

The *dispensation* of the law and the prophets were *until* John the Baptist (Cf. Mt 11:7-15).

The Pharisees misunderstood the blessings of God’s covenant. They apparently assumed that a person’s wealth was God’s blessing in return for righteous conduct. They completely neglected the fact that many righteous people in the Old Testament lacked material things, while many unrighteous people had plenty.

Luke 16:16-18 illustrates that the Pharisees justified themselves but were judged by God.

- 17] And it is easier for heaven and earth to pass, than one tittle of the law to fail.

A tittle: the tiny decorative “hook” on some of the Hebrew letters.

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

Matthew 5:17,18

A jot (“yot”): smallest of the 22 Hebrew letters; appears like an apostrophe. The message: Take the Bible *literally*.

- 18] Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from *her* husband committeth adultery.

The Pharisees justified themselves but were not living according to the Law. One Example—Divorce: Divorce and remarriage = adultery. (Jesus gave one exception to this: Mt 5:32; 19:1-12; 1 Cor 7). An example of justifying themselves in the eyes of men, but not being justified before God.

The Rich Man & Lazarus

- 19] There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:
20] And there was a certain beggar named Lazarus, which was laid at his gate, full of sores...

Lazarus = Greek form of the Hebrew name *Eleazar*: “God is my help.”) Lazarus was sick, and possibly crippled: he “was laid” at the rich man’s gate.

There’s only one who has returned from the grave: He alone “has the floor.” This is one of the few reliable passages on this subject. Notice that this is *not* a parable: this is an actual incident; these are real historical characters with names.

Two reasons to emphasize his name:

- 1) To demonstrate it really happened; it wasn’t merely a rhetorical device.
- 2) The rich man likely did not know the man’s name. Jesus knew his name.

- 21] And desiring to be fed with the crumbs which fell from the rich man’s table: moreover the dogs came and licked his sores.

...Abject poverty with hunger and poor health.

- 22] And it came to pass, that the beggar died, and was carried by the angels into Abraham’s bosom: the rich man also died, and was buried;

Death is not the end. It is the beginning of a whole new existence in another world.

Lazarus was righteous not because he was poor but because he depended on God. The rich man was not condemned because he was rich, but because he didn’t use his resources properly. Abraham was among the wealthiest in the world of his day, yet he was not in torment in Hades. He’s an idiom for the “good place.”

- 23] And in hell [*Hades*] he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

“...hell” = *Hades*. “Abraham’s bosom” becomes an idiom for a place of paradise for Old Testament believers at the time of death (Lk 23:43; 2 Cor 12:4).

Theologians believe Abraham’s bosom was evacuated after the cross and resurrection (Eph 4:8-10). Christ was the first fruits of them that slept (1 Cor 15:20).

For the Christian, death means to be present with the Lord (2 Cor 5:1-8; Phil 1:21). For the unbeliever, death means to be separated from God’s presence; it results in a tormented state.

Hell

English word derived from the Saxon *helan*, “to cover”; hence the covered or the invisible place. In Scripture there are four words rendered “Hell”:

- *Sheol* • *Hades* • *Gehenna* • *Tartarus*.

Sheol

Sheol: שְׁאוֹל - *sheol*, occurs in the Old Testament 65 times; derived from a root word meaning “to ask,” “demand”; hence, insatiableness (Prov 30:15,16). It is rendered “grave” 31 times (Gen 37:35; 42:38; 44:29,31; 1Sam 2:6; etc.) and rendered “hell” 31 times in the AV—the place of disembodied spirits.

The inhabitants of *sheol* are “the congregation of the dead” (Prov 21:16). It is the abode of the souls of the wicked dead (Num 16:33; Job 24:19; Ps. 9:17; 31:17 etc.). It is also of the good (Ps 16:10; 30:3; 49:15; 86:13 etc.).

Sheol is described as “deep” (Job 11:8); “dark” (Job 10:21,22), “with bars” (Job 17:16). The dead “go down” to it (Num 16:30,33; Ezek 31:15,16,17).

Sheol is not to be confused with a grave, *qeburah* (sometimes *Sheol* is used connotatively). A grave is physical, and receives the bodies. It can be used in the plural, and one can have title to a grave. *Sheol* is singular, never used in the plural.

Hades

ᾗδης, the Greek word for that which is out of sight, to denote the place of the dead; translated “hell” 11 times in the NT.

The Septuagint uses *hades* to translate the Hebrew שְׁאוֹל - *sheol*, (the place of the dead) on 61 occasions (Gen 42:38; Ps 139:8; Hos 13:14; Isa 14:9, et al.).

In Greek it is associated with Orcus, the infernal regions, a dark and dismal place in the very depths of the earth, the common receptacle of disembodied spirits. In the Greek conceptions, it had two subterranean divisions: *Elysium* and *Tartarus*.

Hades refers to the abode of the unsaved dead prior to the great white throne judgment (Rev. 20:11-15).

- It is a prison (1 Pet 3:19);
- with gates and bars and locks (Mt 16:18; Rev 1:18);
- is downward (Mt 11:23; Lk 10:15);
- and the righteous and the wicked are separated.

Some view the blessed dead as in a part of Hades called *Paradise* (Lk 23:43) in “Abraham’s bosom” (Lk 16:22). However, the rich man lifted *up* his eyes v.23 the “bosom of Abraham” was “afar off.” Abraham’s bosom is in heaven (Mt 8:11).

Most of the early church fathers viewed Paradise as a part of Heaven, not Hades. The “two compartment” view is an accommodation to the Greek conception.

Gehenna

Gehenna (originally *Ge bene Hinnom*; i.e., “the valley of the sons of Hinnom”) was a deep, narrow ravine to the south of Jerusalem, separating Mount Zion from the so-called “Hill of Evil Counsel.” Here the idolatrous Jews offered their children in sacrifice to Molech (2 Chr 28:3, 33:6; Jer 7:31,19:2-6).

This valley afterwards became the city dump. A fire was continually burning there. It became an idiom to speak of a place of everlasting fire and burning. In this sense it is used by our Lord 11 times (Mt 5:22,29,30; 10:28 18:9; 23:15,33; Mk 9:43,45,47; Lk 12:5); “the lake which burneth with fire and brimstone.”

Tartarus

Another word translated “hell” but only one use in the New Testament (2 Pet 2:4). The deepest abyss of Hades.

“...As far below Hades as the earth is below Heaven...”

Homer’s *Iliad*

Tartarus is the specific place of incarceration of the angels that sinned in Genesis 6

Aboussos

Another related term is the “bottomless pit,” or the *abyss*, or ἄβυσσος - *aboussos*. This is what the Beast of Revelation comes out of (Rev 11:7; 17:8) and where Satan will be bound for 1,000 years (Rev 20:1, 3). It is also the place from which the demon locusts emerge in Revelation 9.

Some Insights

- The man in Hades was fully conscious (memory; speaking; pain; desires).
- His eternal destiny was irrevocably fixed.
- He knew that what he was experiencing was fair and just—he also knew what his brothers needed to do to avoid his own fate: *repent*.
- (He was not yet in Hell, but only Hades)

24] And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

All hope abandon ye who enter here.

Dante's *Divine Comedy*

The punishment of lost sinners is not remedial: it does not improve them. *Hades* and *Gehenna* are not hospitals for the sick; they are prisons for the condemned.

- 25] But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.
- 26] And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence.

“...a great gulf”: χάσμα – *chasma*: a gaping opening, a chasm, a gulf (from a form of *chao*; to “gape” or “yawn”).

(Some conjecture that the *Aboussou* is involved in this geocentric topology. The only place topologically one can have a “bottomless” pit would be at the *center* of the earth.)

- 27] Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:
- 28] For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

People in Hades (apparently) have a concern for the lost, but can't do anything about it.

- 29] Abraham saith unto him, They have Moses and the prophets; let them hear them.
- 30] And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.
- 31] And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

“...rose from the dead”: One did. It is interesting that his name was also Lazarus (John 11). The response of the chief priests was to plot to kill him (Jn 11:46-50; 12:10). Faith that is based *solely* on miracles is not a saving faith (Jn 2:23-25).

Conclusion

Jesus spoke more of Hell than of Heaven. They both are real. This should preempt all of our other priorities!

The safest road to hell is the gradual one – the gentle slope, soft underfoot, without sudden turnings, without milestones, without signposts.

C. S. Lewis

Many ask, “How can a loving God even permit such a place as Hell to exist, let alone send people there?”

In asking that question, they reveal that they do not understand: *the love of God* or *the wickedness of sin*.

God's love is a *holy* love, not a shallow sentiment. Sin is rebellion against a holy and loving God. God's mercy is unobligated and sovereign.

I will have mercy on whom I will have mercy...

Romans 9:15

The incarnate God, who has vicariously suffered more for man's sin than any man will personally, surely has the right to determine the method and extent of his own self-immolating compassion.

God does not “send people to Hell.” They send themselves there by refusing to heed His call and believe on His Son (cf. Rev 21:8; Jn 3:18-21, 36). Nobody will be in Hell for their sin. They will be in Hell for rejecting the provision God has made for their sin.

To escape danger, one must believe in that danger. Salvation presupposes a prior damnation. Denial prevents penitence for sin, and this prevents pardon.

No error, consequently, is more fatal than that of Universalism, which:

- blots out the attribute of retributive justice;
- transmutes sin into misfortune, instead of guilt;
- turns all suffering into chastisement;
- converts the redemptive work of Christ into mere moral influence;
- makes salvation a debt due to man instead of an unmerited boon from God.

No error, consequently, is more fatal than that of Universalism: No doctrine throws its solemn shadows upon even the most careless human life. The fall and eternal ruin of the human spirit is the most dreadful event imaginable.

Addendum: Lazarus

And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

John 11:15

Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

John 11:23-27

When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, And said, Where have ye laid him? They said unto him, Lord, come and see. Jesus wept.

John 11:33-35

Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.

And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

John 11:39-44

In John 11 Lazarus was in three states: 1) Dead 2) Defeated (raised, but trammled by his grave clothes, cf. Jn 11:44) 3) Dangerous—his enemies had to kill him.

The Real You Is Eternal!

Next Session

Study Luke Chapter 17.

Luke 17

Lessons Enroute to Jerusalem: Chapters 14 – 18

- **Chapter 14:** Pharisee's dinner; Man with dropsy; False popularity; False hospitality; False security; Discipleship: Counting the cost.
- **Chapter 15:** God cares and seeks: Lost Coin; Lost Sheep; Prodigal Son.
- **Chapter 16:** Stewardship; Unrighteous Steward; Rich Man and Lazarus.
- **Chapter 17:** Role, Position of a Servant; Ten Lepers; The (Later) Return...
- **Chapter 18:** Persistence in Prayer.

- 1] Then said he unto the disciples, It is impossible but that offences will come: but woe *unto him*, through whom they come!

Predestination vs. Free Will

Pharaoh's heart being hardened (10 times, Exodus 8 - 10; same as the number of the plagues).

Saul not killing Agag: Amalekites were the traditional enemy of Israel. Amalek fought with Israel at Rephidim (Ex 17: 8-16). "YHWH will have war with Amalek from generation to generation" (Ex 17:14-18). In 1 Sam 15:1-3, Samuel commissioned Saul to "go and smite Amalek, and utterly destroy all that they have, and spare them not." But Saul failed to carry it out. He spared Agag, and so God took the kingdom from Saul. Cf. 1 Sam 15:7-28—Haman was a descendant of Agag. Had Saul been obedient, Haman could never have appeared on the scene. David had refused to take vengeance upon Shimei; Mordecai was one of his descendants! (2 Sam 16:5-13; 19:16-23; 1 Kgs 2:36-46).

Herod's killing the babes of Bethlehem: prophesied in Jer 31:15 (Cf. Matt 2:18).

Judas was without excuse. Psalm 41:9.

Esau/Jacob: *It was said unto her, The elder shall serve the younger.* [cf. Gen 25:23.] *As it is written, Jacob have I loved, but Esau have I hated* (Romans 9:12-13).

Paradox Resolution: [Cf. Euler's "Seven Bridges of Koenigsberg" (see diagram on page 163).]

“In the town of Koenigsberg is an island called Kneiphof, with two branches of the River Pregel flowing around it. There are seven bridges crossing the two branches. The question is whether a person can plan a walk in such a way that he will cross each of the bridges once but not more than once.”

The resolution is to look beyond self-imposed boundaries. The path can include going around the source of the river.

The paradox dissolves when one recognizes that God is outside this *physical* dimension called time: “*God alone knows the end from the beginning.*” (Isa 46:10). Time is not uniform—it varies with mass, acceleration and gravity.

The Nature of God

- Is God subject to the restrictions of Mass? Acceleration? Gravity?
- He is not simply One with “lots of time,” He is *outside* of the restrictions of time altogether. This uniqueness is His Personal Imprint...

We have free choice—God just knows what it’s going to be. It’s not a restriction on your choice; it’s the foreknowledge of God. [See also *The Sovereignty of Man*, and our discussion in our *Expositional Commentary on Romans*, on Chapter 9].

Offenses

- 1] Then said he unto the disciples, It is impossible but that offences will come: but woe *unto him*, through whom they come!

Pragmatic application: Don’t lead others astray.

- 2] It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

Jesus had already noted that the Pharisees were not only refusing to enter the kingdom but were also keeping others from entering (Lk 11:52).

- 3] Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

Not only are Jesus’ followers not to cause others to sin; they are also to counteract sin by forgiving others.

- 4] And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

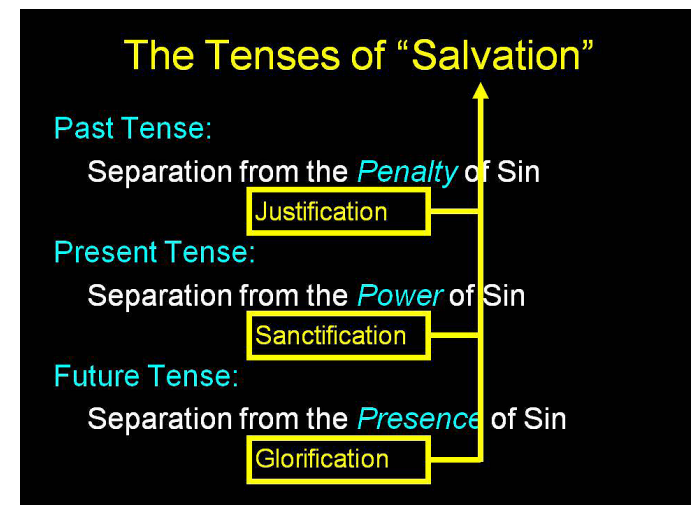
Matthew quotes a similar, more precise remark. Jesus says we must forgive “70 x 7” times (Mt 18:22).

“Seventy Times Seven”				
1)	Abraham to the Exodus			
	Promise	Gen 12:4	75 years	
		Ex 12:40	+430	505
	Ishmael,	Gen 16:16; 21:5		-15
				490 years
2)	Exodus to the Temple			
	Begun:	1 Ki. 6 - 8	594	
	Completed:	1 Ki 6:38	+ 7	601
	Servitudes:	Judges 3 - 13		-111
				490 years
3)	The Temple to the Edict of Artaxerxes			
		1 Ki 8:1-66	1005 B.C.	
		Neh. 2:1	445 B.C.	560
	Babylonian Captivity			-70
				490 years
4)	Artaxerxes to the Second Coming			
	Artaxerxes to the 1st Advent (69 x 7)			483
	[Church interval]			[?]
	“The Seventieth Week”			+ 7
				490 years

Faith

- 5] And the apostles said unto the Lord, Increase our faith.

It takes a divine capacity. Our walk must be by the Holy Spirit. What starts by faith does not get perfected in the flesh (cf. Galatians). Sin “ain’t gonna reign no more” (Romans 6).



- 6] And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

Quality, not quantity, is the key issue.

- 7] But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?
 8] And [But] will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?
 9] Doth he thank that servant because he did the things that were commanded him? I trow not.

“Let your loins be girded about and lights burning” (Cf. Lk 12:35f); i.e., be *readied to work*; “rolling up your sleeves.”

- 1) A call to diligence.
- 2) Don’t seek special recognition.

- 10] So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.
 11] And it came to pass, as he went to Jerusalem, that he passed through the midst [borders] of Samaria and Galilee.
 12] And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

Ten Lepers

“Leprosy”: Hansen’s disease. A fatal, incurable, deadly disease. Transmission was a mystery.

Lepers were isolated; stayed together; had to warn people to stay away “unclean!”; and, had to stay 150 feet away from people, downwind.

- 13] And they lifted up *their* voices, and said, Jesus, Master, have mercy on us.

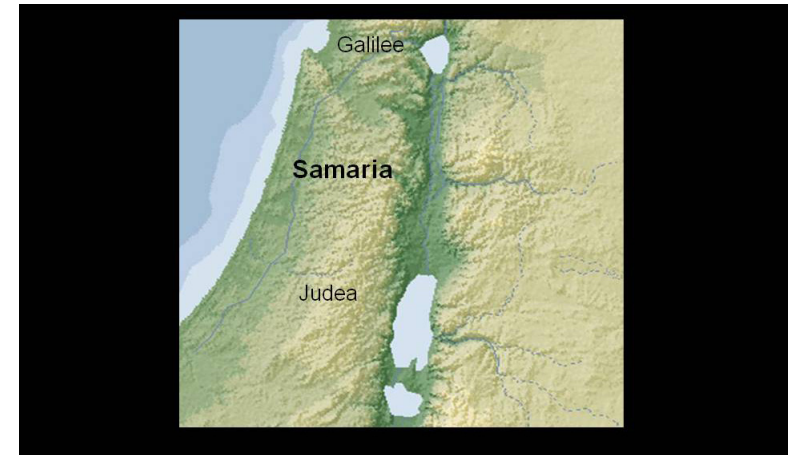
Word travels fast in a world of hopelessness... There isn’t a single case in the Scripture where Jesus was called for help and He didn’t respond!

- 14] And when he saw *them*, he said unto them, Go show yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

The “Law of the Leper” (Lev 14:2).

- 15] And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,
 16] And fell down on *his* face at his feet, giving him thanks: and he was a Samaritan.

(Considered a stranger to the covenants, etc. See pages 130-131 or this commentary.)



- 17] And Jesus answering said, Were there not ten cleansed? but where *are* the nine?
 18] There are not found that returned to give glory to God, save this stranger.
 19] And he said unto him, Arise, go thy way: thy faith hath made thee whole.

“Your faith has saved you” is the literal translation.

Kingdom of God

- 20] And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:

They were looking for the earthly kingdom (cf. Ps 2:8). The Pharisees assumed he would throw off Roman rule.

“Observation” or spying. παρατήρησις – *parateresis*: noun form; and παρατηρούμενοι: verb form—always used in sense of hostile watching. In Luke 14:1, the Pharisees were hoping to entrap Him; in Luke 20:20, they also sought to entrap him regarding taxes/tribute to Caesar.

- 21] Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within [*among*] you.

“...within you”: ἐντός *entos*—better, “among” you; its use with the plural always means *in the midst*: not within an individual, but in the midst of the group.

He’s the King! If you have surrendered your life to Jesus you are in the Kingdom of God.

- 22] And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see *it*.
23] And they shall say to you, See here; or, see there: go not after *them*, nor follow *them*.
24] For as the lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son of man be in his day.
25] But first must He suffer many things, and be rejected of this generation.

The prevalent “Two Messiah” anticipation:

- *Meshiach ben Joseph*: The Suffering Servant
- *Meshiach ben David*: The Reigning King

- 26] And as it was in the days of Noah, so shall it be also in the days of the Son of man.

Cf. Genesis 6... The primary issue: “business as usual” until the consummation...

- 27] They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all.

[All but *nine*: one had been removed first.]

- 28] Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;
29] But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all.

All except those that were removed before (cf. Gen 18, and 19:22!).

- 30] Even thus shall it be in the day when the Son of man is revealed.
31] In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

Cf. Luke 21, Matthew 24, and Mark 15.

- 32] Remember Lot’s wife.

Cf. Josephus, Ireneaus; apparently that pillar was something everybody knew about.

Genesis 18 Recap

- 17] And the LORD said, Shall I hide from Abraham that thing which I do;
18] Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?
19] For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.

Amos 3:7, “Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets.”

- 20] And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous;
21] I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.
22] And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD.
23] And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked?
24] Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that *are* therein?

A very important principle is laid down here. [Abraham intercedes for the righteous—including Lot.]

- 25] That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?
26] And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.
27] And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which *am but* dust and ashes:
28] Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for *lack of five*? And he said, If I find there forty and five, I will not destroy *it*.
29] And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do *it* for forty’s sake.
30] And he said *unto him*, Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do *it*, if I find thirty there.

- 31] And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy *it* for twenty's sake.
- 32] And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy *it* for ten's sake.

A very important principle: *The two angels will spend an entire chapter (19) getting Lot out of there before they can accomplish their assigned mission!* [What does this imply regarding the church and the Tribulation?]

- 33] And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

...Haste thee, escape thither; for I cannot do any thing till thou be come thither...

Genesis 19:22

*And delivered just Lot, vexed with the filthy conversation of the wicked:
(For that righteous man dwelling among them, in seeing and hearing,
vexed his righteous soul from day to day with their unlawful deeds;)
The Lord knoweth how to deliver the godly out of temptations, and to
reserve the unjust unto the day of judgment to be punished:*

2 Peter 2:7-9

Luke 17

- 33] Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.
- 34] I tell you, in that night there shall be two *men* in one bed; the one shall be taken, and the other shall be left.
- 35] Two *women* shall be grinding together; the one shall be taken, and the other left.
- 36] Two *men* shall be in the field; the one shall be taken, and the other left.

What time of day?

- Two men sleeping: at night.
- Two women grinding: first thing in the morning, before break-fast.
- Two men in the field: during the day.

This recognizes that the world is round. The speaker recognized that you can have night, morning and noon *simultaneously*.

- 37] And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body *is*, thither will the eagles be gathered together.

“...eagles”: ἀετός *aetos* an eagle (since eagles do not usually go in quest of carrion, this may refer to a vulture that resembles an eagle); the vultures are attracted by the carcass.

This proverb is quoted also in Mt 24:28. cf. Job 39:27–30; Heb 1:8; Hos. 8:1. There are two major *opposite* views:

- 1) Taken = blessed ones. Many assume that this refers to the Rapture, or *Harpazo*. Eagles (denotatively) do *not* seek out dead meat as vultures do. Some (Watchman Nee, et al.) see the eagles as the saints, being gathered around our Lord.
- 2) Taken = to judgment. Most, however, hold the view that the text is dealing here with world conditions at the Second Coming, not the *Harpazo*. The term *aitos* may be being used as a synecdoche (specific for the general, or vice versa), for birds of prey.

Most conservative experts see these verses as referring to the judgment at the Second Coming.

In Contrast

In the two previous allegories the ones who “were taken” (Noah and Lot) were those that were *spared!*

In Rabbinical Tradition: Enoch was born on the day they celebrate as *Hag Shavuot*, the Feast of Pentecost; Enoch was raptured on his birthday (Pentecost). Lot at Sodom: Lot's removal was a *prerequisite condition* for the judgment to proceed (Gen 19:22).

Next Session

Study Luke Chapter 18.

Luke 18

Lessons Enroute to Jerusalem: Chapters 14 – 18

- **Chapter 14:** Pharisee's dinner; Man with dropsy; False popularity; False hospitality; False security; Discipleship: Counting the cost.
- **Chapter 15:** God cares and seeks: Lost Coin; Lost Sheep; Prodigal Son.
- **Chapter 16:** Stewardship; Unrighteous Steward; Rich Man and Lazarus.

- **Chapter 17:** Role, Position of a Servant; Ten Lepers; The (Later) Return...
- **Chapter 18:** Persistence in Prayer.

This chapter, concluding the journey, includes two of Jesus' parables about prayer: One was addressed to the disciples (vv. 1-8), and the other (vv. 9-14) to "some who were confident of their own righteousness."

Persistence in Prayer

- 1] And he spake a parable unto them *to this end*, that men ought always to pray, and not to faint;
- 2] Saying, There was in a city a judge, which feared not God, neither regarded man:
- 3] And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

Luke mentions widows more than the other three Gospel writers combined. He focuses on compassion; on Jesus' humanity, his caring, his passion.

Widows—Old Testament Care: Ex 22:22-24; Deut 14:28-29; Ps 146:9; Isa 1:17, 23; Jer 7:6. **New Testament Care:** Acts 6:1; 1 Tim 5:3-10; James 1:27.

- 4] And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;
- 5] Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

She had three obstacles:

- 1) She was a woman. A woman had no standing before the law.
- 2) She was a widow. She had no husband to stand with her in court.
- 3) She was poor. She could not pay a bribe if she wanted to.

She continued to plead for justice in her case. He continually refused to hear her case. Finally, he agreed to yield to her complaining.

- 6] And the Lord said, Hear what the unjust judge saith.

Persistence pays. (Not vain repetitions: Mt 6:7-8.)

- 7] And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

Persistence in Prayer

The woman was a stranger.	We are God's children.	John 1:12
The widow had no access to the judge.	We have open access to His presence.	Eph. 2:18, 3:12; Heb. 4:14-16; 10:19-22.
The woman had no friend at court.	We have an advocate.	1John 2:1; Heb. 2:17-18.
The woman came to a court of law.	We come to the Throne of Grace.	Heb. 4:14-16.
She pled out of her poverty;	We have all of God's riches available.	Phil. 4:19

Our Father vs. The Unjust Judge

A critical contrast is between the judge and our Father. God does not need to be "argued" or "bribed" into answering prayer! He is a loving father who is attentive to our every cry, generous in His gifts, and concerned with our every need, ready to answer when we call (1 John 5:14-15).

What about *delays*? (Romans 8:28).

- 8] I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find [that kind of] faith on the earth?

"...shall he find faith on the earth?": Jesus' question was not spoken out of ignorance. Nor was He questioning whether all believers would be gone when He returns. It's a rhetorical device to spur the disciples on to faithfulness in prayer. 1 Tim 4 and 2 Tim 3 paint a dark picture of the last days (cf. Isa 63:1-3).

Dangers in Self Esteem

- 9] And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:
- 10] Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

The Lord continually exposed the self-righteousness and unbelief of the Pharisees (cf. Lk 11:38-54) as bankrupt debtors (Lk 7:40-50); as guests fighting for the best seats (Lk 14:7-14), and as sons unconcerned about others (Lk 15:25-32).

- 11] The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican.
- 12] I fast twice in the week, I give tithes of all that I possess.

Why? Jews were required to fast only once a year, on Yom Kippur (Lev 16:29). He tithed everything, even the tiny herbs from his garden (Mt 23:23).

- 13] And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

The tax collector used *God* as his standard for measuring righteousness.

- 14] I tell you, this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

Jesus' application of the parable echoed His teaching in Luke 13:30. It is necessary for people to humble themselves before God in order to gain forgiveness, and those who are proud (everyone who exalts himself) will be brought low (humbled) by God.

The Pharisee's pride condemned him; the publican's humble attitude saved him (Lk 14:11; Isa 57:15).

- 15] And they brought unto him also infants, that he would touch them: but when *his* disciples saw *it*, they rebuked them.
- 16] But Jesus called them *unto him*, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.
- 17] Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

Jesus was stating that a person must come to Him in humility in order to enter the kingdom (childlike, not childish!). Children come with expectation and excitement; they come realizing that they are not sufficient in themselves. They depend totally on others.

If these same attitudes are not present in adults, they can never enter into the kingdom.

Hindrance of Wealth

- 18] And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?
- 19] And Jesus said unto him, Why callest thou me good? none *is* good, save one, *that is*, God.

Cf. Mt 19:16-30; Mk 10:17-31

The ruler's three misconceptions:

- 1) **He had an inadequate view of Christ.** The Jews reserved the word "good" for God (Ps 25:8; 34:8; 86:5; 106:1). Jesus was testing the young man's view of Himself.
- 20] Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.
- Jesus responded to the man's question by instructing him to keep the 7th, 6th, 8th, 9th, and 5th commandments, each of which pertains to man's relationship with *man* (Ex 20:12-16).
- 21] And he said, All these have I kept from my youth up.
- 2) **He had an inadequate view of himself:** And of his own sin. Jesus had not mentioned "Thou shalt not covet."
- 22] Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

Hindrance of Wealth

• Jesus' reasoning is evident:

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1. One must keep the Law perfectly in order to inherit eternal life
James 2:10

2. Only God is good.
(Nobody else can keep the law perfectly.)

3. Therefore, nobody can obtain eternal life by the Law
Rom 3:20; Gal. 2:21; 3:21.

Jesus is not presenting the Law as a means to salvation, only as a mirror of our own need. The only avenue available to the individual is to follow Jesus in order to obtain eternal life.

23] And when he heard this, he was very sorrowful: for he was very rich.

3) **He had an inadequate view of salvation.** The ruler was more attached to his wealth than to the idea of obtaining “eternal life” which he had so nobly asked about at the beginning v.18.

The ruler’s three misconceptions:

- 1) He had an inadequate view of Christ.
- 2) He had an inadequate view of himself.
- 3) He had an inadequate view of salvation.

24] And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God!

Riches are a hindrance to obtaining eternal life: they cause us to focus on material things and too often cloud a person’s thinking about what is truly important in life.

25] For it is easier for a camel to go through a needle’s eye, than for a rich man to enter into the kingdom of God.

“..needle”: βελόνης, noun, feminine singular: a sewing needle; *not* a small door in a city gate.

For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence.

1 Corinthians 1:26-29

Queen Elisabeth: “Saved by an ‘M’...”

“The Foolish Things of God”

- Saving Noah’s family and all the animals by a barge...”
- The jawbone of an ass...
- Circumcision as an emblem of national identity...
- The Brass serpent on a hill...

- And the ultimate “foolishness”: A wooden cross on a hill in Judea...

The rich ruler is a warning to people who want a Christian faith that does not change their values or upset their lifestyle!

Jesus does not command every seeking sinner to sell everything and give to the poor; but He does put His finger of conviction on any area in our lives about which we are dishonest.

26] And they that heard *it* said, Who then can be saved?

27] And he said, The things which are impossible with men are possible with God.

28] Then Peter said, Lo, we have left all, and followed thee.

29] And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God’s sake,

“You” is plural: the promise was to all of them.

30] Who shall not receive manifold more in this present time, and in the world to come life everlasting.

There’s a remarkable declaration!

The Coming Climax

31] Then he took *unto him* the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

32] For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on:

33] And they shall scourge *him*, and put him to death: and the third day he shall rise again.

Each time Jesus told His followers about what would happen to Him in Jerusalem, He got more explicit.

At this point He laid out the events which would come to pass. *He clearly stated the involvement of Gentiles in His trial and death.* This was important because Luke did not want his readers to think that the Gentiles were guiltless in Jesus’ death. Much tragedy has resulted from those who attempt to put the blame on the Jews alone. The whole world was guilty of the death of the Savior. [If you want to blame someone, blame me: it was *my* sins that put Him on that tree!]

Prophetic Scriptures

- 8,362 predictive verses
 - 1,817 predictions
 - 737 separate matters
- J. Barton Payne, *Encyclopedia of Biblical Prophecy*

The Old Testament (The *Tenach*)

- These Hebrew Scriptures were translated into Greek by 270 B.C.
- They contain over 300 prophecies detailing the Coming Messiah. I am indebted to Peter Stoner’s, *Science Speaks* (which I’ve modified). Can we measure our confidence that Jesus really was who He said He was?

Old Testament Prophecies *Quoted* in the Gospels

- He was to be of David’s family (2 Sam 7:12-16; Ps 89:3- 4; 110:1; 132:11; Isa 9:6, 7; 11:1).
- He would be born of a virgin (Gen 3:15; Isa 7:14).
- He would be born in Bethlehem (Micah 5:2).
- He would sojourn in Egypt (Hos 11:1).
- He would live in Galilee (Isa 9:1, 2) ...in Nazareth (Isa 11:1).
- To be announced by an Elijah-like herald (Isa 40:3-5; Mal 3:1; 4:5).

Old Testament Prophecies *Quoted* in the Gospels

- Would occasion massacre of Bethlehem’s children (Gen 35:19-20; Jer 31:15).
- Would proclaim a Jubilee to the world (Isa 58:6; 61:1).
- His mission would include the Gentiles (Isa 42:1-4).
- Ministry would be one of healing (Isa 53:4).
- He would teach through parables (Isa 6:9-10; Ps 78:2).
- He would be disbelieved, rejected by Rulers (Ps 69:4; 118:22; Isa 6:10; 29:13; 53:1).

OT Prophecies *Quoted* in the Gospels (Final Week)

- Would make a triumphal entry into Jerusalem (Zech 9:9; Ps 118:26).
- Betrayed by friend for 30 pieces of silver (Zech 11:1-13; Ps 41:9).
- Would be like a smitten shepherd (Zech 13:7).

- Would be given vinegar and gall (Ps 69:21).
- They would cast lots for His garments (Ps 22:18).
- His side would be pierced (Zech 12:10; Ps 22:16).
- Not a bone would be broken (Ex 12:46; Num 9:12; Ps 34:20).
- Would die among malefactors (Isa 53:9, 12).
- His dying words foretold (Ps 22:1; 31:5).
- Would be buried by a rich man (Isa 53:9).
- Rise from dead on 3rd day (Gen 22:4; Ps 16:10-11; Jonah 1:17).
- Resurrection followed by destruction of Jerusalem (Dan 9:26; 11:31; 12:1,11).

There are more physical descriptions of the abuse on the Messiah in the Old Testament than in the New Testament (cf. Psalm 22; Isaiah 53).

The Coming Climax

34] And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

A Determined Blind Man

In this passage and the next are two examples of how the nation *should* have responded to the Messiah (Lk 19:1-10).

In each case the person who did respond was an outcast from the main-stream of Judaism (cf. Mt 20:29-34; Mk 10:46-52).

A Determined Blind Man

•Parallel passages have some differences:

Matthew 20:	Mark 10:	Luke 18:
Two blind beggars met Jesus as He left Jericho	One, named Bartimaeus, as Jesus left Jericho	One called out as Jesus approached Jericho
Matt 20:29-30	Mark 10:46	Luke 18:35

There are two Jerichos: 1) The old ruined city; 2) The new one built by Herod the Great. They were about one mile apart.

35] And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging:

Great symbolic value is here in Luke's account. The man was a beggar sitting by the side of the road, waiting for something to happen. He was blind and could do nothing to improve his condition. (Just as we are!)

36] And hearing the multitude pass by, he asked what it meant.

37] And they told him, that Jesus of Nazareth passeth by.

38] And he cried, saying, Jesus, *thou* Son of David, have mercy on me.

The Messianic title indicates that he knew that Jesus could give sight to the blind (Isa 35:5, Lk 4:18).

39] And they which went before rebuked him, that he should hold his peace: but he cried so much the more, *Thou* Son of David, have mercy on me.

Persistence pays. Those nearby tried to make him keep quiet. (Similarly the religious leaders tried to keep people from believing on Jesus.) But the opposition caused the man to be even more adamant in his faith.

40] And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him,

41] Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

42] And Jesus said unto him, Receive thy sight: thy faith hath saved thee.

The man had faith *in the Messiah*, and it was the Messiah's power that had healed him (cf. Lk 7:50; 17:19). In the same way, if the nation had faith in the Messiah, their faith would have healed them of their spiritual blindness.

43] And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw *it*, gave praise unto God.

There would seem to be a deliberate contrast, by Luke, between the rich young ruler and the blind man: one was rich, but really poor; the other was poor, but eternally rich!

The Value of Determination

- **The widow** was not discouraged by the indifferent attitude of the judge;
- **The publican** was not discouraged by the attitude of the Pharisee;

- **The parents** brought the children despite the rebuff of the disciples;
- **The blind men** came to Jesus despite the attempted obstruction of the crowd.

Next Session

Study Luke Chapter 19: the Triumphal Entry. Review your notes on the 70th Week of Daniel (Daniel 9:24-27).

Luke 19

Chapters 19 – 24: The Final Week
Chapter 19: The Triumphal Entry

Introduction

This account is also a commentary on Jesus' words that with God all things are possible (Luke 18:25-27), for Zacchaeus was a wealthy person who found salvation.

Some contrasts in Jericho:

– Rich ruler	Lk 18:18-23
– Blind man	Lk 18:35-43
– Zacchaeus	Lk 19:1-10

Zacchaeus was the supervisor of the tax collectors. He was wealth...yet knew he was a sinner. Zacchaeus' response was *opposite to* the rich ruler's (Lk 18:18-25). He responded with a greater enthusiasm than Jesus had asked for.

Zacchaeus

1] And *Jesus* entered and passed through Jericho.

Jesus' trip to Jerusalem was six days before Passover (Jn 12:1). It was more than a "Sabbath Day's" journey: thus, the crucifixion couldn't have been on a Friday.

2] And, behold, *there was* a man named Zacchaeus, which was the chief among the publicans, and he was rich.

Zacchaeus = "righteous one." He was a renegade in the eyes of the Jews—disparaged, excluded; but he was a precious lost sinner in the eyes of Jesus.

- 3] And he sought to see Jesus who he was; and could not for the press, because he was little of stature.
- 4] And he ran before, and climbed up into a sycomore tree to see him: for he was to pass that *way*.

He's being childlike (Lk 18:16-17).

- 5] And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for to day I must abide at thy house.

"...I must abide at thy house": This is the only instance *in the four Gospels* of Jesus inviting Himself to someone's home (cf. Rev 3:20).

The seeking man became "found." Jesus was seeking him! When Adam and Eve sinned, they *hid* from God.

There is always a consciousness of one's own lack of worth before the throne:

- Isaiah: "Woe is me! for I am undone; because I am a man of unclean lips..." (Isa 6:5).
- Peter: "Depart from me; for I am a sinful man, O Lord." (Lk 5:8).

- 6] And he made haste, and came down, and received him joyfully.
- 7] And when they saw *it*, they all murmured, saying, That he was gone to be guest with a man that is a sinner.
- 8] And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore *him* fourfold.

"...if I have taken any thing...": Under Mosaic Law, if a thief voluntary confessed his crime, he had to restore what he took, add 1/5 to it, and bring a trespass offering (Lev 6:1-7). If he stole something he could not restore, he had to repay 4X (Ex 22:1). If he was caught with the goods, he had to pay double (Ex 22:4).

Zacchaeus offered to pay the highest price because his heart had truly been changed. He is parting with his wealth, doing voluntarily what the rich young ruler declined to do (Lk 18:22).

- 9] And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham.

"...a son of Abraham": A child of faith (cf. Rom 4:12; Gal 3:7).

He was not saved because he promised to do good works... He was saved because he responded by faith to Christ's gracious word to him.

Having trusted the Savior, he gave evidence of his faith by committing to make restitution to those he had wronged (James 2:14-26).

- 10] For the Son of man is come to seek and to save that which was lost.

The host has become the guest in his own house: Jesus was now his Master.

The Coming Kingdom

This next parable closes Jesus' teaching in response to rejection (Lk 12:1-19:27). It also concludes Jesus' teaching about the coming kingdom and the attitudes of His disciples (Lk 17:11-19:27).

Jesus' disciples should be:

- | | |
|------------------------------|-------------|
| – Like the grateful ex-leper | Lk 17:11-19 |
| – Persistent in prayer | Lk 18:1-14 |
| – Childlike | Lk 18:15-17 |
| – Like the former blind man | Lk 18:35-43 |
| – Like Zacchaeus | Lk 19:1-10 |
| as opposed to the rich ruler | Lk 18:18-25 |

- 11] And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

It was Passover season, and the emotions were high as they celebrated their deliverance from the slavery of Egypt. This annual observance aggravated the misery of their bondage to Rome and made them yearn for a deliverer.

The Zealots used commando tactics against Rome; the Herodian politicians compromised with Rome; but most of the Jews rejected both of these approaches. They simply wanted the O.T. prophecies fulfilled and to receive their promised king.

When Herod the Great died in 4 B.C., he left a third part of his kingdom—Idumea, Judea, and Samaria—to his son Archelaus, who had to go to Rome to have his inheritance approved. Not wanting Archelaus as their ruler, the Jews sent 50 men to argue their case before Augustus Caesar, who did ratify the inheritance, but without giving Archelaus the title of "king."

Rewarding the Faithful

- 12] He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

The Parable of the 10 Pounds: Each disciple had duties given to him by Jesus, and each was to carry out his responsibilities. The nation at large also had responsibilities. If the nation did not turn to Jesus, it would be punished.

- 13] And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

“...pounds” = μνᾶ *mina*.

- 1) in the O.T., a weight of 300 shekels was one pound.
- 2) In the N.T., a weight and sum of money equal to 100 drachmae, one talent was 100 pounds, a pound equalled 10 1/3 oz (300 gm).

Each of the servants received a sum equal to three months’ wages.

“Occupy” means do business, put the funds to work.

- 14] But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us.

“We will have no king but Caesar” (Jn 19:15).

- 15] And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

We only have the reports of three of the servants.

- 16] Then came the first, saying, Lord, thy pound hath gained ten pounds.
17] And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.
18] And the second came, saying, Lord, thy pound hath gained five pounds.
19] And he said likewise to him, Be thou also over five cities.
20] And another came, saying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin:
21] For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.
22] And he saith unto him, Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

The unfaithful servant’s heart was not right toward his master; he had no love for him.

Nothing twists and deforms the soul more than a low or unworthy conception of God.

A. W. Tozer

- 23] Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?
24] And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds.
25] (And they said unto him, Lord, he hath ten pounds.)
26] For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.
27] But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me.

This parable also concerns the nation. Like the citizens, *the nation rejected Him*:

- In Kadesh, the children of Israel rejected God’s command. They wandered for 38 years in the wilderness.
- The Jews rejected Jesus in Jerusalem in 32 A.D., 38 years later the Romans leveled the Temple (vv. 41-44).
- We are living between vv.14 and 15, when our Master will return from His absence for a reckoning... (1 Cor 4:1-2).

Rewarding the Faithful

Parable of 10 Minas

Luke 19:12-27

•servants received the same amount

but

•earned different rewards

Parable of Talents

Matt 25:14-30

•servants received different amounts

but

•earned same reward - the joy of their Lord

Matt 25:21

If “pounds” = opportunities to share the Gospel (1 Thess 2:4; 1 Tim 1:11):

- On Pentecost, 120 believers met and 3000 more were added (Acts 1:15; 2:41).
- And soon, 5000 more (Acts 4:4).
- They soon “filled Jerusalem” with their message (Acts 5:28).
- Wasted opportunity = loss of reward.

The Triumphal Entry

28] And when he had thus spoken, he went before, ascending up to Jerusalem.

Earlier during Jesus’ ministry, they tried to take Him and present Him as king; He refused: “mine hour has not come.” (cf. Jn 6:15). Then, one specific day, He not only permits it—He *arranges it!*

Jesus controlled the *timing*: They had not planned on doing it on a feast day (Mt 26:3-5), but God had ordained that His Son be slain *on* Pass-over as “the Lamb of God, who taketh away the sin of the world” (Jn 1:29; cf. 1 Cor 5:7). “His hour had not yet come” (Jn 7:30; 8:20; cf. Jn 13:1; 17:1).

- 29] And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called *the mount* of Olives, he sent two of his disciples,
- 30] Saying, Go ye into the village over against *you*; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring *him hither*.
- 31] And if any man ask you, Why do ye loose *him*? thus shall ye say unto him, Because the Lord hath need of him.

(Some suspect this was all a pre-arranged password, etc.)

- 32] And they that were sent went their way, and found even as he had said unto them.
- 33] And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?
- 34] And they said, The Lord hath need of him.
- 35] And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.

Jesus was deliberately fulfilling Zechariah 9:9

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

Zechariah 9:9

He was doing it *on the precise day* that Gabriel had prophesied to Daniel (Dan 9:25).

- 36] And as he went, they spread their clothes in the way.
- 37] And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;

As Jesus enters on the donkey they are singing Psalm 118 (cf. Mt 21:9; Ps 118:26), declaring Jesus to be the *Mashiach Nagid*, the Messiah the King (cf. Dan 9:25).

- 38] Saying, Blessed *be* the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

This is the day which the LORD hath made; we will rejoice and be glad in it. Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity. Blessed be he that cometh in the name of the LORD: we have blessed you out of the house of the LORD.

Psalm 118:24-26

- 39] And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

Any time that we, as Gentiles, might miss the full significance of an event, it seems that the Pharisees come to our rescue! When they are especially upset, we need to understand *why!*

This is the very day that Gabriel had specified to Daniel 5 centuries earlier! (cf. Dan 9:14-16).

- 40] And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

The Best Bargain in Israel: When you visit the Mount of Olives, and walk down this very road to reach the garden of Gethsemane, pick up a stone or two. When you get back home, mount it on a suitable base for your den or office. When people ask, “What is that?” you can tell them, “It is one of the stones that didn’t cry out!” You can then take them into Luke 19, Daniel 9, etc. (After all, they brought it up!)

- 41] And when he was come near, he beheld the city, and wept over it,

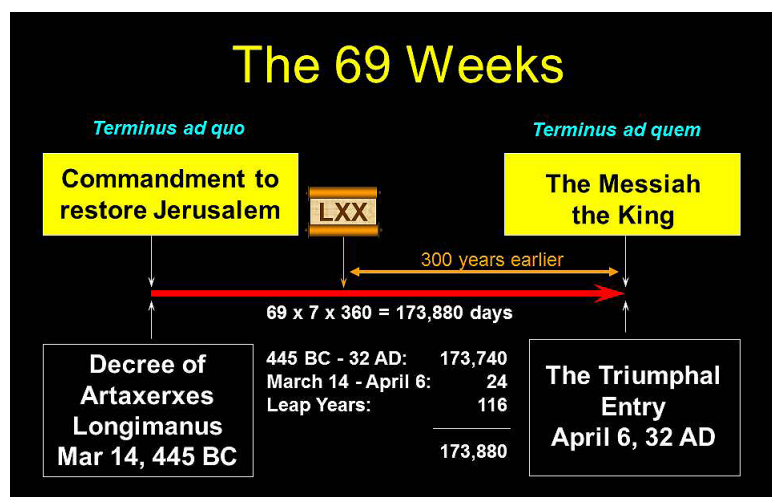
While the crowd rejoiced, He was weeping! (Just as did Jeremiah, cf. Jer 9:1ff.)

- 42] Saying, If thou hadst known, even thou, at least in this thy day, the things *which* belong unto thy peace! but now they are hid from thine eyes.

The Triumphal Entry: Daniel 9:24-27

Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up the vision and prophecy, and to anoint the most Holy Place. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the King shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

Daniel 9:24, 25



Judgment Declared

- 41] And when He was come near, He beheld the city, and wept over it,
 42] Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.
 43] For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,
 44] And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation.

[But not forever: Paul tells us that Israel will be blinded in part *until* the “Fulness of the Gentiles” be come in (Rom 11:25).]

Thirty-eight years later, in 70 A.D., Titus Vespasian had the 5th, 10th, 12th, and 15th Roman Legions laid siege to Jerusalem. In 143 days 600,000 Jews were killed. Historians estimate that over 1.5 million men, women, and children died from that horrible siege and the disease and famine that followed.

Why was Jerusalem destroyed in A.D. 70? “...because thou knewest not the time of thy visitation.” Jesus held them *accountable* to know the prophecy of Daniel 9!

- 45] And he went into the temple, and began to cast out them that sold therein, and them that bought;
 46] Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.

Instead of praying, they were *preying* on the people.

Jesus cleansed the temple twice—once at the beginning of His ministry (Jn 2:13-22), and again at the end of His ministry. Matthew, Mark, and Luke recorded the latter but said nothing of the former.

Because of Jesus’ role as Messiah, His bringing ceremonial cleanliness to the nation was logical at both the beginning and the end of His ministry. In both cases His teaching in the temple was disregarded by the religious leaders.

Jesus quoted from Isaiah 56:7 and Jeremiah 7:11 as He was driving out the people who were selling in the temple. Mark adds that the buyers and money changers were also driven out, as well as people who were apparently taking shortcuts through the temple compound in their business dealings (Mk 11:15-16). Money changing was done because only certain coinage was then accepted in the temple from those who bought animals for sacrifices.

The religious leaders made money off the system of buying and selling animals for sacrifice (thus making the temple a den of robbers). Also they led the people into mere formalism. A pilgrim traveling to Jerusalem could go to the temple, buy an animal, and offer it as a sacrifice without ever having anything to do with the animal. This led to an impersonalization of the sacrificial system. The commercial system was apparently set up in the area of the temple which had been designated for devout Gentiles to pray and so was disrupting Israel’s witness to the surrounding world.

47] And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him,

Not on a feast day (Mt 26:5).

48] And could not find what they might do: for all the people were very attentive to hear him.

The Donkey (by G.K. Chesterton)

*When fishes flew and forests walked
And figs grew upon thorn,
Some moment when the moon was blood
Then surely I was born;*

*With monstrous head and sickening cry
And ears like errant wings,
The devil's walking parody
On all four-footed things.*

*The tattered outlaw of the earth,
Of ancient crooked will;
Starve, scourge, deride me: I am dumb,
I keep my secret still.*

*Fools! For I also had my hour;
One far fierce hour and sweet:
There was a shout about my ears,
And palms before my feet.*

Next Session

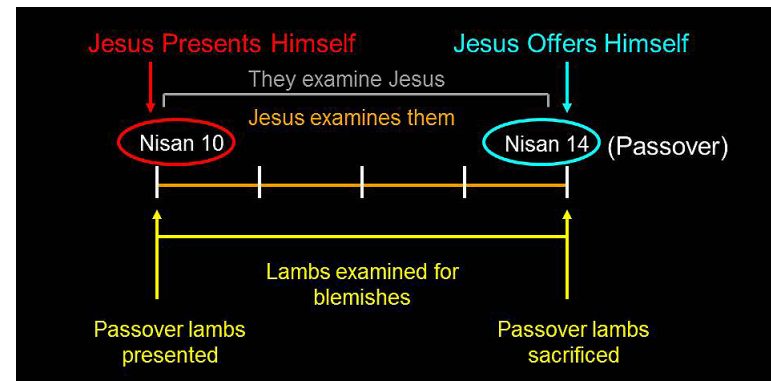
Study Luke Chapter 20. Also, review Isaiah 5:1-7.

Luke 20

Introduction

In this chapter we will meet three groups of religious leaders: Chief priests, scribes, and elders.

The word “rejection” in both Luke 9:22 and 20:17 means “to reject after investigation.” (See graphic on next page.)



However, Jesus was also “examining” them: it was *their* responses to *His* questions that revealed their ignorance, hatred, and unbelief. The Lord’s questions centered on four different men...

Four Different Men

1] And it came to pass, *that* on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon *him* with the elders,

In history, it always seems to be the religious establishment that is the impediment to God’s purposes.

- In Russia: The theoretical physicists are open with the Gospel. (Metaphysics is a subdivision of physics.) The Orthodox Church is the opposition to the Gospel.
- In America: There is spiritual vitality in home Bible studies.

2] And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?

“...by what authority...”: Their question was an attempt at entrapment. He couldn’t excuse His disruption of the Temple unless He claimed authority from God; yet, if He claimed authority was from God, He would invoke the concern of the Romans (cf. Acts 5:34-39; 21:37-39).

3] And he answered and said unto them, I will also ask you one thing; and answer me:

Turning the tables on them, the Lord put them on the defensive, with a question (vv. 3-8), a parable (vv. 9-16), and a prophecy (vv. 17-18).

By what authority:

The chief priests:

- Claimed their authority from Moses;
- The Torah set the tribe of Levi apart to serve in the sanctuary.

The scribes:

- Students of the Torah;
- Claimed their authority from the rabbis, whose interpretations were (excessively) venerated.

The elders:

- The leaders of the families and clans;
- Chosen for their ostensible experience and wisdom.

Fourth Group:

See vv. 27ff;

- 4] The baptism of John, was it from heaven, or of men?

It's a fair question: Jesus highlighted their previous *rejection* of John, who had first introduced Him to the nation (Jn 1:15-34). Their rejection of John was, thus, a rejection of Jesus.

A principle: The rejection of a previously given truth is a barrier to further revelation (cf. Mt 13, Jn 7:14-17, et al.).

- 5] And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?
- 6] But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet.

They were not prepared to receive the truth: they had rejected the message of John (Lk 7:24-30) and they would reject the message of God's Son.

- 7] And they answered, that they could not tell whence *it was*.
- 8] And Jesus said unto them, Neither tell I you by what authority I do these things.

Ultimate Husbandry

- 9] Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

The vineyard is, of course, Israel (Isa 5:1-7; Ps 80:8ff; et al).

Isaiah 5

- 1] Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill:
- 2] And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.
- 3] And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard.
- 4] What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?
- 5] And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down:
- 6] And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it.
- 7] For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry.

Then the six "woes":

- 8] Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth!
- 11] Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!
- 18] Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope:
- 19] That say, Let him make speed, and hasten his work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come, that we may know it!
- 20] Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!
- 21] Woe unto them that are wise in their own eyes, and prudent in their own sight!
- 22] Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink:
- 23] Which justify the wicked for reward, and take away the righteousness of the righteous from him!

Luke 20

- 10] And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent *him* away empty.

The nation, rather than respond with gratitude for their provision and care, proceeded to rob God and reject His messengers (Neh 9:26; Jer 7:25-26; 25:4).

- 11] And again he sent another servant: and they beat him also, and entreated *him* shamefully, and sent *him* away empty.

God sent one servant after another, but they still refused to obey (Mt 23:29-39).

- 12] And again he sent a third: and they wounded him also, and cast *him* out.
13] Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence *him* when they see him.

Finally, God sent His beloved Son Himself (Lk 3:23f).

- 14] But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.

Under Jewish law, any man could lay claim to ownerless property. This is exactly the way the leadership was thinking as they stood there before Jesus! (Cf. Jn 11:47-54.) In this parable, Jesus is giving His own death announcement.

- 15] So they cast him out of the vineyard, and killed *him*. What therefore shall the lord of the vineyard do unto them?
16] He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard *it*, they said, God forbid.

Μὴ γένοιτο. *may genoito*, “May it never be!” Paul uses this intensive expression several times in his letter to the Romans.

- 17] And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?

Psalms 118:22. This Messianic psalm was the same one shouted by the crowd as He presented Himself as the *Mashiach Nagid*, the Messiah the King as He rode the donkey into the city (Cf. Lk 19:38; Ps 118:26).

“The Builders” were, of course, the Jewish religious leaders (Act 4:11).

“The Stone” is the familiar symbol of the promised Messiah (Gen 49:24; Ex 17:6; 33:22; Deut 32:4, 15, 30-31; Isa 8:14; 28:16; 1 Cor 10:4, Dan 2).

- 18] Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

“For other foundation can no man lay than that is laid, which is Jesus Christ” (1 Cor 3:11; Eph 2:20).

Those who stumble over Him in disbelief are judged; e.g., the “smiting stone” (Dan 2:34-35, 44-45). This refers to the Second Coming of Christ and the establishment of his Kingdom.

The ultimate rejection was “the unpardonable sin,” when they attributed the miracles of Christ to Satan (Mt 12:24-37). That terminated God’s witness to the nation, and after that Jesus spoke only in parables.

The *final* ultimate rejection was the stoning of Stephen (Acts 7:51-60). From then the Gospel went from the Jews to the Samaritans (Acts 8) and then to the Gentiles (Acts 10).

Sin always compounds upon itself—the Jewish leaders:

- permitted John the Baptist to be killed;
- requested for Jesus to be crucified; but
- they themselves stoned Stephen.

It is a serious thing to reject the message of God and the messengers of God (cf. Heb 2:1-4; Jn 12:35-43).

- 19] And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

They recognized that He was speaking of the vineyard of Israel (Isa 5:1-7; Ps 80:8ff).

- 20] And they watched *him*, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

Not on a feast day (Mt 26:5).

- 21] And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person *of any*, but teachest the way of God truly:

These hypocrites were spies sent by the Pharisees and the Herodians (Mk 12:13). They were hoping that Jesus would either: offend the Jews (“pay the tax”), or invoke a cause of action by the Romans (“don’t pay the tax”).

Citizenship Obligations

- 22] Is it lawful for us to give tribute unto Caesar, or no?
23] But he perceived their craftiness, and said unto them, Why tempt ye me?

The coinage was emblematic of his administrative authority:

- his provision of law and order,
- his protections;
- maintenance of roads and sea lanes,
- a universal currency system that was an aid to commerce, etc.

- 24] Shew me a penny. Whose image and superscription hath it? They answered and said, Caesar's.
25] And he said unto them, Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's.

Broader Issue: Our citizenship is in heaven (Phil 3:20) and we are strangers and pilgrims on the earth...

Saints:

*A group of displaced persons, uprooted from their natural home,
and on their way to an extraterrestrial destination, not of this planet,
neither in its roots nor in its ideals.*

Donald Grey Barnhouse

But that does not mean we have license to ignore our earthly responsibilities!

Governmental authority is instituted by God and must be respected (Prov 8:15; Dan 2:21, 37-38; Rom 13; 1 Pet 2:11-17).

[Citizens of heaven pay taxes while down here; pilgrims down here can deposit their wealth in heaven by sending it up ahead ! (Luke 16).]

The counsel that Jeremiah gave the Jewish exiles in Babylon is a good one for God's "strangers and pilgrims" to follow today: "Seek the peace of the city" (Jer 29:4-7).

- 26] And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

The religious leaders used this incident against Jesus in His trial, but they totally misrepresented his position (Lk 23:2).

Here Come the "Liberals"

Liberal" is the euphemistic term for spiritually bankrupt degenerates, subversives seeking to separate us from our heritage.

- 27] Then came to *him* certain of the Sadducees, which deny that there is any resurrection; and they asked him,

- Pharisees = the legalists / conservatives. They took the Bible seriously.
- Sadducees = the modernists / liberals. They did not believe in a resurrection.

The Sadducees, a sect which arose about 300 B.C., rejected the supernatural, as typified by their disbelief in the resurrection (Paul takes advantage of this in Acts 23:6-8). That's why they were "sad, you see." [That terrible pun is useful as a mnemonic in distinguishing them from the legalists, the Pharisees.]

They opposed the apostles' preaching of the resurrection (Acts 4:1-2); that's why they had to kill Lazarus after he was raised (Jn 12:10-11).

Most of the priests and temple politicians were Sadducees. They were prominent and rich. "Liberalism" is also a departure from historic Christianity; in fact, it is a masquerade, posing as Christianity.

There was a time that the unregenerates were *outside* the church. An unbeliever = a skeptic, denying the authority of Scripture, the deity of Christ and the supernatural. Today, they've crept *into the church*.

The Sadducees were the greatest enemies which Christ had and were the main instigators of the first persecution of the Church. The Pharisees with the Sadducees were the leaders of the persecution of the Lord Jesus. After the crucifixion, most of the Pharisees dropped the whole affair. In fact, many of them became Christians (Acts 3 & 4); many of the priests were obedient to the faith (Acts 6:7).

There is no account in Scripture of a Sadducee ever coming to Christ for salvation. The acid test of the Sadducees was the resurrection, as it is today among the "liberals." There is only one barrier to Truth: *the presumption that you already have it*. The same is true of science today—the attempt to explain everything only by materialistic means.

The Sadducees were the worst enemies of the Gospel that Christ ever had—whether in the first or 21st centuries.

- 28] Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

Re: **Levirite marriage** (Latin *levir*, which means “a husband's brother”): Gen 38; Deut 25:5-10; best exemplified by the drama of the Book of Ruth.

- 29] There were therefore seven brethren: and the first took a wife, and died without children.
30] And the second took her to wife, and he died childless.
31] And the third took her; and in like manner the seven also: and they left no children, and died.
32] Last of all the woman died also.
33] Therefore in the resurrection whose wife of them is she? for seven had her to wife.
34] And Jesus answering said unto them, The children of this world marry, and are given in marriage:
35] But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:
36] Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.

This is widely misunderstood. Procreation is, of course, restricted to the continuance of mortals. This leads to the *presumption* that angels could not have joined human women to produce the hybrids called *Nephilim* (Genesis 6). There is no basis to impose any technological restriction on Satan's angels bent on mischief. The presumption that angels are sexless fails to appreciate the grizzly aspects of Genesis 19.

The Greek word οἰκητήριον *oiketerion*, the body as a dwelling place for the spirit, appears only twice in the New Testament:

- 2 Cor 5:2, where it refers to the *resurrection* body of the believer; and
- Jude 5, 6, where it refers to the bodies from which the fallen angels *disrobed* to indulge in the mischief of Genesis 6.

Any serious study of demonology should be careful to distinguish between the nature of angels (fallen and unfallen): they can materialize, lead people by the hand, share meals, indulge in physical combat. The demons of the N.T., however, appear to be powerless except through the *embodiment* of a hapless soul who has *allowed* entry through the gate of their volition.

[Some theorize that the “demons”—denotatively so termed—are the disembodied spirits of *Nephilim* who have perished. They are ineligible for resurrection (Isa 26:14)].

- 37] Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

Jesus deals with the writings of Moses, the only part of the Tenach—the Torah—that the Sadducees accepted. He referred to an incident when the Lord told Moses that He is the God of the patriarchs (Ex. 3:6). Jesus appealed to Moses because the Sadducees wrongly taught that Moses' teachings did not reveal a resurrection.

He met His adversaries on their own ground (vs. Job 14:14; 19:25-27; Ps 16:9-10; 17:15; Isa 26:19; Dan 12:2).

- 38] For he is not a God of the dead, but of the living: for all live unto him.

The statement that the Lord is the God of the patriarchs should have shown the Sadducees that the patriarchs were still alive (“He is the God of the living”), even though those words were uttered several hundred years after the last patriarch's death. God was preserving them for future resurrection.

- 39] Then certain of the scribes answering said, Master, thou hast well said.

The Pharisees among them applauded the refutation of the Sadducees' false views. (Their turn is also coming.)

- 40] And after that they durst not ask him any *question at all*.

While the Pharisees were still gathered together, Jesus asks the final question:

One For the Pharisees

- 41] And he said unto them, How say they that Christ is David's son?

Cf. Mt 2:41-42. Every one of us has our eternal destiny determined entirely by what we think about Christ (1 Jn 2:21-25; 4:1-6; 5:1). They, of course, understood that the Messiah (Christ) was to be Son of David (2 Sam 7:13-14; Isa 11:1; Jer 23:5).

- 42] And David himself saith in the book of Psalms, The LORD said unto my Lord, Sit thou on my right hand,
43] Till I make thine enemies thy footstool.

This is from Psalm 110, which is quoted in the New Testament more than any other psalm.

44] David therefore calleth him Lord, how is he then his son?

Good question! Only by being both God and Man.

While the Pharisees were gathered together, Jesus asked them, Saying, What think ye of Christ? whose son is he? They say unto him, The Son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son?

Matthew 22:41-45

Son of David: 2 Sam 7:12,13; Ps 78:68–72; Micah 5:2.

Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell?

Proverbs 30:4



“YHWH said unto Adonai...” The grammar of the possessive hangs on a single yot! (Cf. Mt 5:18.)

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

Matthew 5:17,18

Two points are evident in these words:

1. The Son of David is also David's Lord by the power of the resurrection (Rom 1:3; 9:4-5; Act 2:32-36; 13:22-23). In Acts 2:34-35 Peter used the same verse from Psalm 110 to prove that Jesus' superiority is based on His resurrection.
2. David must have realized that the Son, who was to be the Messiah, would be divine, for David called Him Lord. Jesus is teaching about His own virgin birth.

The Pharisees did not believe on Him because they could not let go of their presuppositions, their hearts were hardened, their eyes were blind (Jn 12:37-50).

Christ's question silenced His enemies and ended their public challenges, but they would not admit defeat...

And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

Matthew 22:46

45] Then in the audience of all the people he said unto his disciples,

Because of their hypocrisy and dishonesty, they were dangerous to have around, so Jesus warned the people about them (cf. Mt 23, esp. vv. 37-39).

- 46] Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;
- 47] Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.

Of all rackets, religious rackets are the worst. Posing in sanctimonious garb, they were defiling and destroying souls. The same tragedy is being reenacted.

The Holy Spirit warns, “Today, if you will hear His voice, do not harden your hearts” (Heb 3:7-8).

“How often I wanted to . . . but you were not willing.” (Mt 23:37). In Matthew 23:37-39 Jesus gives us:

- The Purpose of all history:
- The Tragedy of all history:
- The Triumph of all history:

- The Purpose of all history: For the Lord to gather His own together under His wings.
- The Tragedy of all history: “And ye would not.” After all the preparations, the messengers and prophecies, the Messiah was sent and they rejected him.
- The Triumph of all history: Israel will repent and will see his face.

Next Session

Study (carefully) Luke Chapter 21. Note the *distinctions* between this discourse and the “Olivet Discourse” in Matthew 24. What *fulfilled* prophecy is involved?

Luke 21

- In Chapter 20, Jesus’ adversaries questioned him, and he turned the tables on them by asking *them* questions.
- In Chapter 21, it is the disciples’ turn to ask questions.

Proper Measures

- 1] And he looked up, and saw the rich men casting their gifts into the treasury.
- 2] And he saw also a certain poor widow casting in thither two mites.

“...two mites”: Two *lepta*, each worth about 1/5 cent (Lk 12:59; Mk 12:42). Notice: she didn’t need to give *both* of them!

- 3] And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all:
- 4] For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

She gave more than the others: God sees more than the portion; He sees the *proportion*. Men see what is given; God sees *what is left*. (Cf. Lk 6:38; 2 Cor 8:1-15.)

The Future of the Temple

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

Jesus had already told them that the city would be destroyed (Lk 19:41-44; Cf. Dan 9:26).

Olivet Discourse (Mt 24-25; Mk 13)

Parallel accounts: Mt 24, 25; Mk 13. Matthew gives us the most complete account; Matthew knew shorthand. Mark highlights that there were four disciples present: Peter, James, John, and Peter’s brother Andrew (Mk 13:3).

They will receive a confidential briefing because they came privately. It is commonly assumed that Luke 21 is the same discourse; however, we need to examine this more carefully...

Luke 21 NOT the “Olivet Discourse”?

There can be a danger in “harmonizing” two similar (yet distinct) accounts: *We need to distinguish between these two!*

- Different occasion
- Different audience
- Different focus

The Olivet Discourse: Matthew 24 (Mark 13)

And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple. And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

Matthew 24:1-3

And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here! And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down. And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?

Mark 13:1-4

And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows.

Matthew 24:4-8

“The Beginning of Sorrows”

	<u>Matthew</u>	<u>Luke</u>	<u>Revelation</u>
• False Christs	24:4-5	21:4	6:1-2
• Wars	24:6	21:9,10	6:3-4
• Famines	24:7a	21:11	6:5-6
• Pestilences	24:7b-8	21:12	6:7-8
• Earthquakes	24:9	21:24	6:12

Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

Matthew 24:9-15

Historical Background

Antiochus IV, son of Antiochus the Great, became the successor of his brother, Seleucus IV, who had been murdered by his minister, Heliodorus, as king of Syria (175-164 B.C.) He was a despot; eccentric and unreliable; cruel and tyrannical “Epiphanes” is an abbreviation of Greek: *theos epiphanes*, a designation he gave himself: “the god who appears or reveals himself.”

Antiochus undertook the total eradication of the Jewish religion and the establishment of Greek polytheism in its stead. The observance of all Jewish laws, especially those relating to the Sabbath and to circumcision, were forbidden under pain of death. All Jewish practices were set aside, and in all cities of Judea, sacrifices must be brought to the pagan deities. Representatives of the crown everywhere enforced the edict. Once a month a search was instituted, and whoever had secreted a copy

of the Law or had observed the rite of circumcision was condemned to death. [Josephus, *Antiquities*, XII v 4.]

Antiochus IV (“Epiphanes”)

In Jerusalem on the 15th of Chislew in December 168 B.C., he “broke the league that he had made”; a pagan altar was built on the Great Altar of Burnt Sacrifices. He stripped the Temple of its treasures, pillaged the city of Jerusalem and took 10,000 captives.

On the 25th of Chislew, (His birthday) sacrifice was brought on this altar for the first time (1 Maccabees 1:54,59). He offered a swine in every village [Josephus, *Antiquities*, XII v 4] and erected an idol to Zeus in the Holy of Holies: “a desolating sacrilege” (1 Maccabees 1:54); “Temple of Jupiter Olympius” (2 Maccabees 6:1-7).

Maccabean Revolt

A spontaneous revolt was to turn into a full-scale war with the arrival of officers to carry out Antiochus’ decrees at the village of Modein, where an aged priest named Mattathias lived with his five sons. When Mattathias killed both the first Jew who approached the pagan altar to offer sacrifice and the royal official who presided, he and his sons fled to the hills...

Mattathias and his five sons became the nucleus of a growing band of rebels against Antiochus:

- John “Gaddi,”
- Simon “Thassi,”
- Judas “Maccabeus,” (“Hammer” probably from the Aramaic word *Maqqabah*, meaning ‘hammer’)
- Eleazar “Avaran,”
- Jonathan “Apphus”

Mattathias died soon after, leaving leadership in the hands of Judas, whose surname “Maccabeus” became the source of the popular name given to the family and its followers. Under Judas’s brilliant leadership, what had begun as a guerrilla war turned into full-scale military engagements in which smaller Jewish forces managed to defeat much more powerful Syrian armies. Judas’s most notable achievements:

- The recapture of Jerusalem (except for the Akra fortress, where the Syrian garrison continued to hold out);

- The rededication of the Temple, after the defiled altar had been demolished and rebuilt.
- The rededication, on 25 Kislev of 164 B.C., still celebrated as Hanukkah (John 10:22). Antiochus' death also took place in 164.

Judas continued successfully to press what was now a war for independence. His last great victory was over the forces of Nicanor at Beth-horon, in March of 161 B.C.

When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

Matthew 24:15/Mark 13:14

Authentication of Daniel

- 1) Highlights Daniel 9 ("the 70 Weeks") as the key to end time prophecy.
- 2) Explains precisely what the "Abomination of Desolation" is: stands in the Holy Place. (Thus, (a) Temple is standing).
- 3) This is not just for "Pastors"...

*Then let them which be in Judaea flee into the mountains: Let him which is on the housetop not come down to take any thing out of his house: Neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the sabbath day: For then shall be **great tribulation**, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.*

Matthew 24:16-22

*And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a **time of trouble**, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.*

Daniel 12: 1

*Alas! for that day is great, so that none is like it: it is even **the time of Jacob's trouble**; but he shall be saved out of it.*

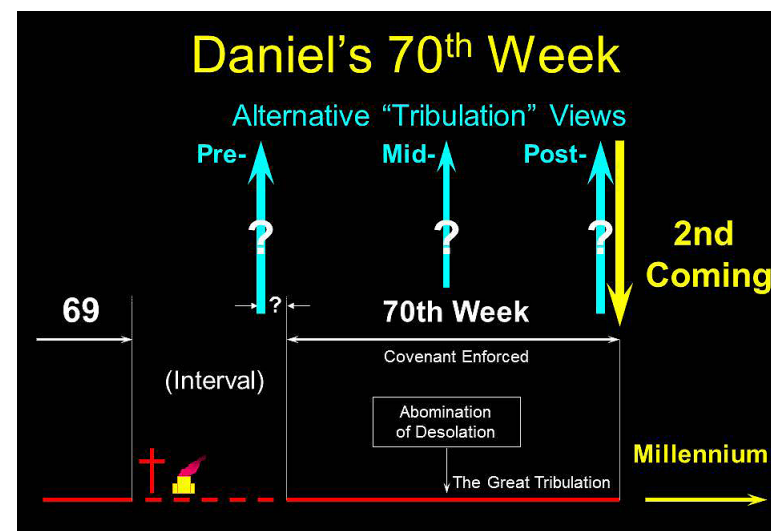
Jeremiah 30:7

Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go

not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For wheresoever the carcase is, there will the eagles be gathered together: Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

Matthew 24:23-30

Daniel's 70th Week



And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

Matthew 24:31-36

But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that

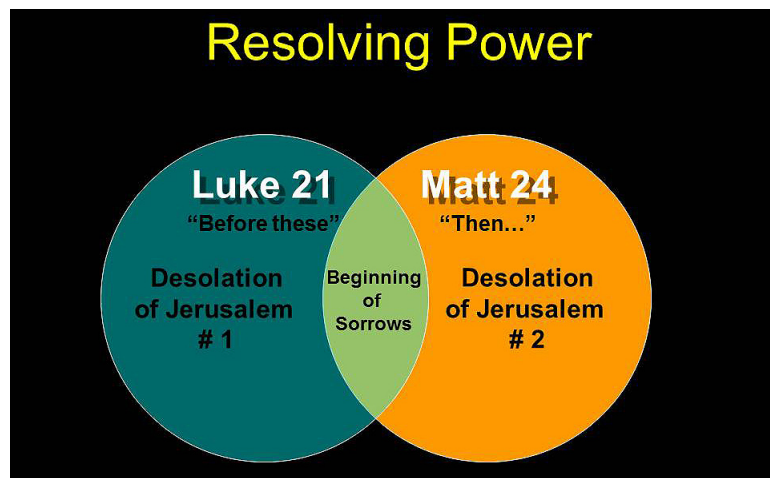
Noah entered into the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

Matthew 24:37-43

“...goodman”: οἰκοδεσπότης master, head of the house.

Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; And shall begin to smite his fellowservants, and to eat and drink with the drunken; The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

Matthew 24:44-51



The Olivet Discourse vs. Luke 21

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

- 7] And they asked him, saying, Master, but when shall these things be? and what sign *will there be* when these things shall come to pass?

Even God’s people will be in danger of being deceived. For centuries, Satan has led people astray and blinding their hearts (2 Cor 11:1-4, 13-15; 4:1-6; 2 Pet 2).

There have been “date setters” in every age, yet nobody knows the time of His return (Mt 24:36-44). Be not deceived; but seek balance and obedience (2 Pet 3:17-18).

- 8] And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am *Christ*; and the time draweth near: go ye not therefore after them.
- 9] But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end *is* not by and by.
- 10] Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:
- 11] And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

“The Beginning of Sorrows”

	<u>Matthew</u>	<u>Luke</u>	<u>Revelation</u>
• False Christs	24:4-5	21:4	6:1-2
• Wars	24:6	21:9,10	6:3-4
• Famines	24:7a	21:11	6:5-6
• Pestilences	24:7b-8	21:12	6:7-8
• Earthquakes	24:9	21:24	6:12

- 12] But before all these, they shall lay their hands on you, and persecute *you*, delivering *you* up to the synagogues, and into prisons, being brought before kings and rulers for my name’s sake.
- 13] And it shall turn to you for a testimony.

Verse 12 = Key verse: Luke focuses on that which will occur *prior* to the “Beginning of Sorrows.”

- 14] Settle *it* therefore in your hearts, not to meditate before what ye shall answer:
- 15] For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.
- 16] And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and *some* of you shall they cause to be put to death.
- 17] And ye shall be hated of all *men* for my name’s sake.
- 18] But there shall not an hair of your head perish.

“Not a hair of your head”? (Cf. Daniel 3!)

- 19] In your patience possess ye your souls.
 20] And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.
 21] Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.
 22] For these be the days of vengeance, that all things which are written may be fulfilled.

The Siege of Jerusalem

- Vespasian was commanded by Nero to attack Jerusalem. Vespasian and his son, Titus, attack cities in the Galilee, et al.
- Nero dies: Galba, Otho, Vitellius vie for throne, but Vespasian succeeds as Emperor
- Titus is left to complete the siege [Josephus: *Wars* VI, vi, 1.]
- Many escaped by following Jesus' instructions. Christians escaped to the mountains in Pella in Perea [Eusebius, Book III, 5.1.]

[“... And now the Romans brought their ensigns to the temple, and set them against its eastern gate; and there did they offer sacrifices to them...” Harper’s Bible Dictionary; Nicene & Post-Nicene Fathers, Vol 1; Eusebius Book III,5.1.]

- 23] But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.
 24] And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

“...times of the Gentiles”: Not to be confused with the “fullness of the Gentiles” of Rom 11:25.

- 25] And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;
 26] Men’s hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.
 27] And then shall they see the Son of man coming in a cloud with power and great glory.
 28] And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

Notice: No mention of “the Great Tribulation”! Luke skips to the Second Coming...

- 29] And he spake to them a parable; Behold the fig tree, and all the trees;
 30] When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.
 31] So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.
 32] Verily I say unto you, This generation shall not pass away, till all be fulfilled.
 33] Heaven and earth shall pass away: but my words shall not pass away.
 34] And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.
 35] For as a snare shall it come on all them that dwell on the face of the whole earth.

Is “this generation” the generation which saw the fall of Jerusalem in 70 A.D.?

- 36] Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

How may they “escape” all these things and “stand before” the Son of Man? Apparently Luke’s “Olivet Discourse” didn’t occur on the Mt. of Olives: these are summaries of teachings in the Temple over several days!! [Contrast Mark’s (Peter’s) rendering which was confined to four insiders.]

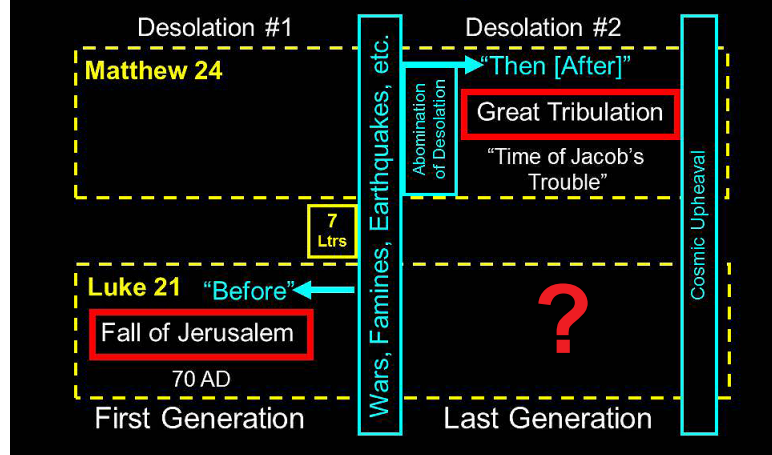
“The Beginning of Sorrows”

	<u>Matthew</u>	<u>Luke</u>	<u>Revelation</u>
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• Earthquakes	24:9	21:24	6:12
• Cosmic Upheaval	24:10-13	21:25	6:12-17

Different Emphasis?

- “But *before* all these...” Luke 21:12
These = False Christs, Wars, Famines, Earthquakes
- “All these are the beginning of sorrows.”
- “*Then* shall they...” Matthew 24:8,9

Different Emphasis?



Description of the Age

- 12] But before all these, they shall lay their hands on you, and persecute *you*, delivering *you* up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.
- 13] And it shall turn to you for a testimony.

The English word *martyr* comes from the Greek word *μάρτυς* - *martus* which means "a witness" (Cf. 1 Pet 3:13-17).

- 14] Settle *it* therefore in your hearts, not to meditate before what ye shall answer:
- 15] For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

God will provide the Holy Spirit in times *en extremis*.

- 16] And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and *some* of you shall they cause to be put to death.

Cf. Matthew 10:34ff.

- 17] And ye shall be hated of all *men* for my name's sake.
- 18] But there shall not an hair of your head perish.

Not a hair on you can perish apart from His sovereign will.

- 19] In your patience possess ye your souls.

"In your patience possess your souls": Believers show that they are members of the believing community in opposition to those who turn away from the faith during times of persecution (Mt 24:10). The ones who are saved are those who are preserved by God's sovereign power (Mt 24:22).

Destruction of the Temple

- 20] And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

Luke's account refers to the destruction of Jerusalem and the Temple by Titus and Roman army in 70 A.D., 38 years after Jesus' prediction (Lk 19:41-44).

- 21] Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.
- 22] For these be the days of vengeance, that all things which are written may be fulfilled.
- 23] But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.
- 24] And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

The Return of the Lord

- 25] And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

The population of the "earth dwellers" will still not repent or turn to God (Rev 9:20-21; 16:9-11).

- 26] Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.
- 27] And then shall they see the Son of man coming in a cloud with power and great glory.

Quoted as His trial in Mark 14:61-62; an allusion from Daniel 7:13-14.

- 28] And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

There are those who ridicule these anticipations. Peter answered these taunts in 2 Peter 3. Every day that the Lord tarries is a day of opportunity.

Our Responsibilities

- 29] And he spake to them a parable; Behold the fig tree, and all the trees;
30] When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.
31] So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

See Luke 12:54-57, and Matthew 16:2, 3 for similar passages.

- 32] Verily I say unto you, This generation shall not pass away, till all be fulfilled.

Three of several possibilities:

- 1) **That Jesus was referring to the apostles.** However, none of these signs Jesus mentioned took place before or during the subsequent period.
- 2) **The Greek word translated “generation” can mean “race” and could refer to Israel.** Jesus used it in Mark 8:12, 38 and 9:19. Satan continues his attempts to destroy the nation but will not succeed Rev. 12:6ff.
- 3) **The Biblical generation can be argued is 40 years.**

The “Trigger”: The formation of the state of Israel (May 14, 1948)? The regaining of Jerusalem (June 6, 1967)? Neither of these have textual support. Or perhaps the *harpazo*, or “the Rapture”?

- 33] Heaven and earth shall pass away: but my words shall not pass away.
34] And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.
35] For as a snare shall it come on all them that dwell on the face of the whole earth.
36] Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

We aren’t looking for “signs.” We are listening for sounds: the sound of a trumpet and the shout of the archangel! (1 Thess 4:16). Even so, Come, Lord Jesus! (Rev 22:30).

- 37] And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives.
38] And all the people came early in the morning to him in the temple, for to hear him.

Apparently Luke’s “Olivet Discourse” didn’t occur on the Mt. of Olives: these are summaries of teachings in the Temple over several days!!

[Contrast Mark’s (Peter’s) rendering which was confined to four insiders.]

Distinctions

- **Matthew**
 - To the Jews of the last days.
 - Private Briefing on the Mt. of Olives (Mt 24:3; Mk 13:3).
- **Luke**
 - To the local believers at the time
 - In the Temple (Lk 21:37,38)

In Conclusion

- Eschatology: Abomination of Desolation: “stand in the holy place.”
- Antiochus Epiphanes.
- Caligula & Petronius: The Hiatus of the Seige in 70 A.D.
- Additional Implications: The Deity of Christ.

Next Session

Read Luke 22: Judas Betrays Jesus. The Final Passover. Jesus’ Plea in the Garden. Legal Irregularities.

Luke 22

The Final Week				
	Matthew	Mark	Luke	John
Triumphal Entry	21	11	19	12
	22	12	20	
	23			
Olivet Discourse	24	13	21	
	25			
Last Seder	26	14	22	13-18
Crucifixion	27	15	23	19
Resurrection	28	16	24	20,21

Introduction

We are at the climax of the Gospel of Luke. This series of events are appointments, not accidents. Every detail is under the direct control of Jesus Christ.

The Gospel definition (1 Cor 15:1-4): "...that Jesus Christ died for our sins according to the Scriptures."

Paul did not mention Jesus' example, teaching, or miracles. Jesus did not just disappear—He died. He died for our sins. And He fulfilled hundreds of detailed specifications from the Scriptures.

We now begin the climactic chronicle of the ultimate offering: "the Passover Lamb that taketh away the sin of the world..."

Passover Season

- 1] Now the feast of unleavened bread drew nigh, which is called the Passover.

Denotatively, these are separate feasts:

- The Feast of Passover is on the 14th of Nisan (Lev 23:5);
- The Feast of Unleavened Bread is on the 15th of Nisan and lasts seven days (Lev 23:6);
- The Feast of First Fruits is on the morning after the Sabbath after Passover (Lev 23:11, 15. It is thus contained within the Feast of Unleavened Bread).

Passover

- The *Akedah* (Gen 22:7): "God will provide Himself a lamb."
 - John's Public Introduction (2X): "Behold the Lamb that taketh away the sin of the world" (Jn 1:29, 36).
 - Anticipatory Symbolisms: Leaven, Not a bone broken, et al...
 - Timing (Gen 8:4: Anniversary of Noah's New Beginning). The movie, *The Passion of the Christ*: The Crucifixion was not a tragedy! It was an achievement planned before the foundation of the world...
- 2] And the chief priests and scribes sought how they might kill him; for they feared the people.
- Not on a feast day, "for they feared the people" (Mt 26:5).

- 3] Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

Judas was motivated and energized by Satan (Jn 13:2, 27). It is sobering to realize how close a person can come to God's kingdom and still be lost (Mt 7:21-29).

Satan's participation in Jesus' death was his own downfall, for through dying Jesus conquered Satan and death (Col 2:15; Heb 2:14).

- 4] And he went his way, and communed with the chief priests and captains, how he might betray him unto them.
- 5] And they were glad, and covenanted to give him money.

Betrayed for 30 pieces of silver:

And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And the LORD said unto me, Cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the LORD.

Zechariah 11:12,13

- 6] And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

Cf. Psalm 41:9; 55:12-14. Also, Psalm 69:25 & 109:8 with Acts 1:15-20. Jesus had predicted this (Mt 17:22; 20:18).

- 7] Then came the day of unleavened bread, when the passover must be killed.

The Passover Lamb is killed "between the evenings" on the 14th of Nisan.

- 8] And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.
- 9] And they said unto him, Where wilt thou that we prepare?
- 10] And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

This seems to be an undercover sign: men rarely carried pitchers of water; this was a woman or servant's task.

- 11] And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples?
- 12] And he shall shew you a large upper room furnished: there make ready.

- 13] And they went, and found as he had said unto them: and they made ready the passover.

This would include: a temple-approved lamb that was roasted; appropriate wine; unleavened bread; and bitter herbs, commemorating their bondage in Egypt (Ex 12:1-28).

- 14] And when the hour was come, he sat down, and the twelve apostles with him.
15] And he said unto them, With desire I have desired to eat this passover with you before I suffer:

“This Passover” = His last Passover.

- 16] For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.
17] And he took the cup, and gave thanks, and said, Take this, and divide *it* among yourselves:

Bread and Wine

- Melchizedek Genesis 14:18
- Joseph’s Prophetic Interpretations
 - Wine Steward Genesis 40:10f
 - Baker Genesis 40:16f
- Bread of Life John 6:35f
- Wine at Cana John 2:6f

Wherefore say unto the children of Israel, I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: And I will take you to me for a people, and I will be to you a God: and ye shall know that I am the LORD your God, which bringeth you out from under the burdens of the Egyptians.

Exodus 6:6,7

Four Cups of Passover: Exodus 6:6,7

- 1) The cup of the Bringing Out
- 2) The cup of the Delivery
- 3) The cup of Redemption or Blessing
- 4) The cup of the Taking Out

It is the third cup, the cup of blessing, (1 Cor 10:16) that Jesus does “The Lord’s Supper” with. The Mishna alludes to the mixing of warm water with the wine (Mishna, Pes. VII 13); cf. John 19:34.

- 18] For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

This Passover is unfinished. Some scholars believe the fourth cup was deferred until we are all gathered with Him at the Marriage Supper of the Lamb.

- 19] And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

Jesus institutes only two sacraments; baptism and communion.

- 20] Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you.

The “Last Supper” was instituted for at least three reasons:

- 1) In Remembrance of me” (1 Cor 11:24-25);
- 2) Proclaiming His death until He returns (1 Cor 11:16);
- 3) A reminder of the unity of the Church (1 Cor 10:17).

- 21] But, behold, the hand of him that betrayeth me *is* with me on the table.
22] And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!

Cf. Psalm 41:9.

- 23] And they began to enquire among themselves, which of them it was that should do this thing.
24] And there was also a strife among them, which of them should be accounted the greatest.

Worldliness, even here. This was not the first time (Lk 9:46-48; Mt 20:20-28; Mk 9:33-37).

- 25] And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.
26] But ye *shall* not *be* so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.
27] For whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? but I am among you as he that serveth.
28] Ye are they which have continued with me in my temptations.
29] And I appoint unto you a kingdom, as my Father hath appointed unto me;
30] That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.
31] And the Lord said, Simon, Simon, behold, Satan hath desired *to have* you, that he may sift *you* as wheat:

“You” in the Greek is in the *plural*!

- 32] But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

“...converted” = “turned around.”

- 33] And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

Be careful: We usually fail in the point of our greatest strength.

- Abraham’s faith: lied about Sarah (Gen 12:10-13:4);
- Moses’ meekness (Num 12:3), yet he lost his temper and thus denied entrance into Canaan (Num 20);
- Peter’s bravery: yet he denied his Lord three times.

- 34] And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

Is there a contradiction with Mark 14:30: “before the cock crow twice, thou shalt deny me thrice”? No. As soon as he denied him three times, the cock crowed—twice.

- 35] And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

- 36] Then said he unto them, But now, he that hath a purse, let him take *it*, and likewise *his* scrip: and he that hath no sword, let him sell his garment, and buy one.

Things are going to get rough. Self-reliance is important. Self-defense is also an issue.

- 37] For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.

- 38] And they said, Lord, behold, here *are* two swords. And he said unto them, It is enough.

“Enough already” (Deut 3:16).

The Garden

- 39] And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

Peter, James, and John were closer in a private place to pray (Mk 14:32-33). This was the third time He shared a special situation with these

three: 1) Jairus’ daughter (Lk 8:41-56); 2) The Transfiguration (Mt 17; Lk 9:31); and here.

Peter, James, and John:

- James was the first to die (Acts 12:1,20);
- John the last to die;
- Peter was crucified upside down.

- 40] And when he was at the place, he said unto them, Pray that ye enter not into temptation.

- 41] And he was withdrawn from them about a stone’s cast, and kneeled down, and prayed,

- 42] Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

We know from other Gospels he did this three times (Mt 26:37-45; Mark 14:32-41)

“...remove this cup from me”: “Cup” is used this way throughout the Scriptures (Ps 73:10; 75:8; Isa 51:17, 22; Jer 25:15-28).

- 43] And there appeared an angel unto him from heaven, strengthening him.

Luke emphasizes angels in his gospel and Acts.

- 44] And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

Hematidrosis: under great emotional stress, tiny blood vessels rupture in the sweat glands and produce a mixture of blood and sweat.

- 45] And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

- 46] And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

- 47] And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.

- 48] But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

- 49] When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

- 50] And one of them smote the servant of the high priest, and cut off his right ear.

(Peter...and it seems he missed: he was probably aiming for the middle of his head!) Perhaps responding to his boast in the Upper Room (22:33). Peter had been sleeping when he should have been praying.

51] And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

Jesus thus saved Peter's life.

52] Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves?

53] When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

54] Then took they him, and led *him*, and brought him into the high priest's house. And Peter followed afar off.

Illegal Trials

Jesus will endure six trials:

Jewish Trials:

- Before Annas John 18:12-14
- Before Caiaphas John 18:19-24
- Before the Sanhedrin Matt. 27:1,2

Roman Trials:

- Before Pilate John 18:28-38
- Before Herod Luke 23:6-11
- Before Pilate John 18:39-19:16

Legal Irregularities

- 1) The binding of a prisoner before he was condemned was unlawful unless resistance was offered or expected. Jesus offered none (John 18:12,24).
- 2) It was illegal for judges to participate in the arrest of the accused (John 18:3).
- 3) No legal transactions, including a trial, could be conducted at night (John 18:28).
- 4) The arrest was effected through the agency of an informer and traitor (John 18:5; Exodus 23:6-8).
- 5) 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).
- 6) No prisoner could be convicted on his own evidence (Matthew 26:63-65).
- 7) It was the duty of a judge to see that the interest of the accused was fully protected (John 18:14).

- 8) Preliminary hearings before a magistrate were completely foreign to the Jewish legal system (John 18:13).
- 9) It was illegal to carry weapons on the feast day (John 18:3).
- 10) The use of violence during the trial was apparently unopposed by the judges (John 18:22,23).
- 11) The judges sought false witnesses against Jesus (Matthew 26:59; Mark 14:56).
- 12) In a Jewish court the accused was to be assumed innocent until proved guilty by two or more witnesses (Matthew 18:63).
- 13) The Jews failed to find two witnesses agreeing against Jesus (Mark 14:59).
- 14) When the witnesses first disagreed, the prisoner should have been released (Mark 14:56-59).
- 15) The trial under Caiaphas took place in his home rather than the council chamber where it should have been held (John 18:13-16).
- 16) The Court lacked the civil authority to condemn a man to death (John 18:31).
- 17) It was illegal to conduct a session of the court on a feast day (John 18:28).
- 18) A guilty verdict was rendered without evidence (John 18:30).
- 19) The balloting was illegal. It should have been by roll with the youngest voting first. Here it is simultaneous (Matthew 26:66).
- 20) 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).
- 21) The high priest rends his garment (Matthew 26:65). Not permitted (cf. Lev 21:10. If he did not have on his priestly robe, he couldn't have put Christ under oath).

The Hall

- 55] And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.
- 56] But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.
- 57] And he denied him, saying, Woman, I know him not.
- 58] And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.
- 59] And about the space of one hour after another confidently affirmed, saying, Of a truth this *fellow* also was with him: for he is a Galilaean.
- 60] And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.
- 61] And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.

62] And Peter went out, and wept bitterly.

Peter’s Lessons

Before we judge Peter too severely, let’s examine *ourselves*. How many times have we denied the Lord and lost opportunities to share the Gospel with others?

- Do we talk when we should listen?
- ...Argue when we should obey?
- ...Sleep when we should pray?
- ...Fight when we should submit?

Peter repented and the Lord, after a private meeting with him (Lk 24:34) forgave him publicly (Jn 21).

- 63] And the men that held Jesus mocked him, and smote *him*.
64] And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee?
65] And many other things blasphemously spake they against him.
66] And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying,
67] Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe:
68] And if I also ask *you*, ye will not answer me, nor let *me* go.
69] Hereafter shall the Son of man sit on the right hand of the power of God.

“...Son of Man”: a Messianic title found in Daniel 7:13-14.

“...right hand of the power of God”: a clear reference to Psalm 110:1, the very psalm that He used to confound them in Luke 20:41-44 (cf. Heb 1:3; 8:1; 10:12; 12:2; 1 Pet 3:22; Act 2:33; 5:31; 7:55-56; Rom 8:34; Eph 1:20; Col 3:1).

- 70] Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.
71] And they said, What need we any further witness? for we ourselves have heard of his own mouth.

The Jewish leaders recognize that Jesus was claiming to be God. Jesus *claimed to be God*—there are three possibilities:

- 1) He wasn’t God and knew He wasn’t God—a Liar.
- 2) He wasn’t God but thought He was—a Lunatic.
- 3) He was who He said He was—LORD!

Parallel accounts in: Matthew 26:57-75; Mark 14:53-72; and John 18:12-27. The religious trial was over. The next step was the criminal trial before the civil authorities.

Summary

Jesus’ death was no accident. His words at the Last Supper make no sense at all if Jesus was not master of His own death. Jesus maintained sovereign, premeditated, precise mastery.

A God who is in control when the foundations of His own earthly existence are crumbling is a God who can be trusted to sustain us when it appears our own life is tumbling in.

Next Session

As we continue our review of the final week, be sure to compare the parallel passages on the Crucifixion:

- Luke Chapter 23
- Matthew Chapter 27
- Mark Chapter 15
- John Chapters 19

Luke 23

The Final Week				
	Matthew	Mark	Luke	John
Triumphal Entry	21	11	19	12
	22			
	23	12	20	
Olivet Discourse	24	13	21	
	25			
Last Seder	26	14	22	13-18
Crucifixion	27	15	23	19
Resurrection	28	16	24	20,21

Levitical Offerings

In each Gospel the crucifixion is linked with a different offering, as found in Leviticus 1 to 5.

- Matthew presents it as the trespass-offering. The trespass-offering sets forth the death of Christ because of the sins actually committed against God and man.
- Mark gives us Christ as the sin-offering. The sin-offering speaks of Christ dying for what we are, not only for what we have done.
- John takes up Christ as the burnt-offering. The burnt-offering speaks of Christ dying to glorify God.
- Luke brings Him before us as our great peace-offering: Christ making peace between God and man by shedding His blood on the cross. The peace-offering speaks of peace made by the shed blood of the Lamb of God.

Luke 23

This is the climax of the contract between the Father and the Son before the foundation of the world was laid. He was born in the manger so that he might go to the Cross on our behalf.

In Luke 22 we followed Jesus and His disciples from the upper room, to the Garden of Gethsemane, through His arrest, and through three Jewish trials.

In Luke 23 we will follow the Roman connection: Pilate, who will try to “get off the hook,” (seven times total in all accounts) before yielding. Six encounters leading to the crucifixion.

Jesus and Pilate

- 1] And the whole multitude of them arose, and led him unto Pilate.

Pontius Pilate served as governor of Judea from A.D. 26 to A.D. 36, after which he was recalled to Rome and then passed out of official history. Pilate was hated by the orthodox Jews; once put up pagan banners in the Jewish Temple; and, sent armed spies into the Temple to silence Jewish protesters (Lk 13:1-3).

- 2] And they began to accuse him, saying, We found this *fellow* perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King.

There were three charges:

- 1) He perverted the nation.
- 2) He opposed paying the tax to Caesar: They accused him falsely; Jesus had said the opposite (Lk 20:25).
- 3) He claimed to be a king: The blasphemy charge was worded to sound as if Jesus was an insurrectionist.

The Roman mentality: Pilate and the Roman forces in Judea are there to assure “peace.” The religious Jews are therefore putting the situation in front of Pilate in terms of the kind of concerns that Rome would have.

- 3] And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest *it*.
- 4] Then said Pilate to the chief priests and *to* the people, I find no fault in this man.

Jesus was pronounced innocent (three times: vv. 4, 14, 22) by the personal representative of the ruler of the known world. Pilate would make seven different moves to find a loophole (Jn 18:29,33,38; 19:1,4,9,13).

Three other witnesses also proclaimed Him not guilty:

- King Herod v.15
- One of the malefactors v.40-43
- The Roman centurion v.47

- 5] And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.
- 6] When Pilate heard of Galilee, he asked whether the man were a Galilaean.
- 7] And as soon as he knew that he belonged unto Herod’s jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.
- 8] And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long *season*, because he had heard many things of him; and he hoped to have seen some miracle done by him.
- 9] Then he questioned with him in many words; but he answered him nothing.

Herod had silenced the voice of God by murdering John the Baptist. (It was not Herod who was judging Jesus; it was Jesus who was judging Herod.)

- 10] And the chief priests and scribes stood and vehemently accused him.

- 11] And Herod with his men of war set him at nought, and mocked *him*, and arrayed him in a gorgeous robe, and sent him again to Pilate.
- 12] And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.
- 13] And Pilate, when he had called together the chief priests and the rulers and the people,

This isn't a random crowd: it represents the enemies of Jesus (Mt 27:15-26; Mk 15:6-15; Jn 18:39-19:16).

- 14] Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined *him* before you, have found no fault in this man touching those things whereof ye accuse him:

Again, Pilate pronounces Jesus innocent.

- 15] No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him.
- 16] I will therefore chastise him, and release *him*.
- 17] (For of necessity he must release one unto them at the feast.)
- 18] And they cried out all at once, saying, Away with this *man*, and release unto us Barabbas:
- 19] (Who for a certain sedition made in the city, and for murder, was cast into prison.)

Barabbas was a robber, a murderer, and an insurrectionist (Jn 18:40). He may have been a leader of the Zealots who were working for the overthrow of Rome.

- 20] Pilate therefore, willing to release Jesus, spake again to them.
- 21] But they cried, saying, Crucify *him*, crucify him.
- 22] And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let *him* go.
- 23] And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.
- 24] And Pilate gave sentence that it should be as they required.

In Matthew's account, Pilate formally washed his hands, affirming his innocence (Mt 27:24-25).

- 25] And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

Barabbas and Jesus changed places: the condemned was set free; the innocent incurred the punishment.

The Crucifixion (Mt 27:32-56; Mk 15:21-41; Jn 19:17-30)

A common execution method adopted by the Roman Empire, crucifixion was probably the cruelest form of execution imaginable. It was a very painful death, sometimes taking nine days for a person to die (cf. *The Agony of Love*). It was reserved for the worst criminals; as part of the ceremony, the criminal would carry his crossbar through town to the crucifixion site—"bearing his guilt."

Jesus and Simon

- 26] And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear *it* after Jesus.

- Simon Peter had promised to go to prison and to death, yet denied Him under pressure.
- Simon of Cyrene had come 800 miles from Africa to celebrate the Passover (Acts 2:5-11). Simon may have been converted in the process of carrying the cross; He was the father of Alexander and Rufus (Mk 15:21—two men Mark assumed his Roman readers would know). A Christian named Rufus was greeted by Paul (Rom 16:13).

Jesus and the Women

- 27] And there followed him a great company of people, and of women, which also bewailed and lamented him.

As far as the Gospel records are concerned, no woman was ever the enemy of Jesus. His teachings and redemption have done much to dignify and elevate women; the news of His birth was shared by women; and, His resurrection was announced first to a woman.

- 28] But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

It is the nation that they should be concerned over... a judgment that was fully justified (Lk 19:41-44).

- 29] For, behold, the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck.

The Lord's intercession postponed God's judgment on the nation for 38 years giving them additional opportunities to be saved (Acts 3:17-19).

- 30] Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.
- 31] For if they do these things in a green tree, what shall be done in the dry?

Israel = “green tree” during the years when Jesus was on the earth; a time of fruitfulness, a time of blessing and opportunity. But now the nation had become like a “dry tree,” fit only for the fire.

The Crucifixion

- 32] And there were also two other, malefactors, led with him to be put to death.

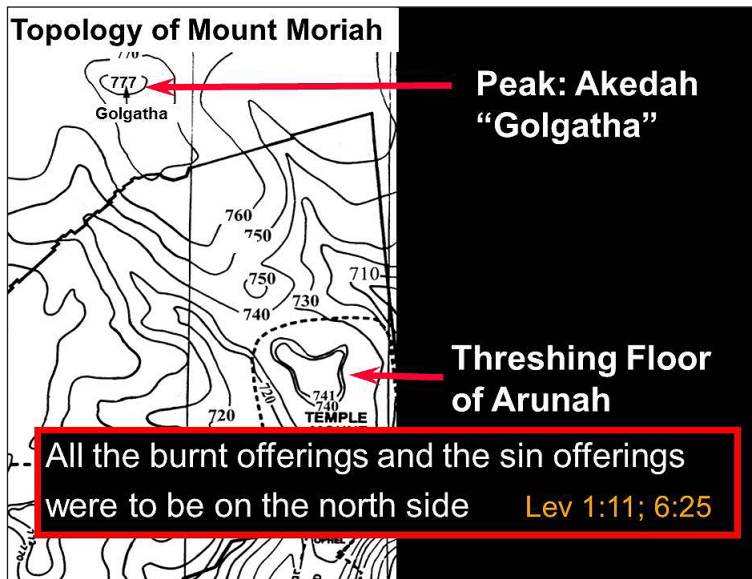
Prophetic fulfillment: Luke 22:37; Isa 53:12.

“...malefactors”: = “robbers” (Mt 27:38): Greek word ληστής *lestes* signifies a brigand, “one who uses violence to rob openly.”

- 33] And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

The Place of the Skull

“...Calvary”: from the Latin, *calvaria*, which means “a skull.” (The Greek κρανίον *kranion*, which gives us the English *cranium*.) The Aramaic word is *Golgotha*.



Levitical Locations

- On the north side
 - Burnt offerings Lev 1:11
 - Sin Offerings Lev 6:25
- Outside the camp Lev 4:12, 21; 16:27
- “Without the gate” Heb 13:12

[Not to be confused with the Red Heifer, which was east, on the Mount of Olives.]

Jesus was crucified about 9 a.m. and remained on the cross until 3 p.m. From noon to 3 p.m. there was darkness over all the land (Mk 15:25, 33).

- 34] Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

Summary of Events

- 1) Jesus arrived at Golgotha (Mt 27:33; Mk 15:22; Lk 23:33; Jn 19:17).
- 2) He refused the offer of wine, vinegar and myrrh (Mt 27:34; Mk 15:23).
- 3) Nailed to the cross between two thieves (Mt 27:35-38; Mk 15:24-28; Lk 23:33-38; Jn 19:18).
- 4) First Cry from the cross: “Father forgive them for they know not what they do” (Lk 23:34).
- 5) Garments allocated (Mt 27:35; Mk 15:24; Lk 23:34; Jn 19:23).
- 6) Jews mocked Jesus (Mt 27:39-43; Mk 15:29-32; Lk 23:35-37).
- 7) Conversated with two thieves (Lk 23:39-43).
- 8) Second Cry: “You will be with me in paradise” (Lk 23:43).
- 9) Third cry: “Woman, behold your son,” “Behold thy mother.” (Jn 19:26-27).
- 10) Darkness from noon to 3 PM (Mt 27:45; Mk 15:33; Lk 23:44).
- 11) Fourth Cry: “My God, My God, Why hast thou forsaken me!” (Mt 27:46,47; Mk 15:34-36).
- 12) Fifth Cry: “I am thirsty” (Jn 19:28).
- 13) He drank wine vinegar (Mt 27:48; Mk 15:36; Jn 19:29).
- 14) Sixth cry: “It is finished” (Jn 19:30).
- 15) Seventh cry: “Father, into your hands I commend my spirit” (Lk 23:46).
- 16) He dismissed His Spirit (Mt 27:50; Mk 15:37; Lk 23:46; Jn 19:30).
- 17) Temple curtain torn in twain (Mt 27:51; Mk 15:38; Lk 23:45).
- 18) Roman soldiers declare, “Surely He was the Son of God” (Mt 27:54; Mk 15:39).

Seven Cries from the Cross

- 1) “Father, forgive them for they know not what they do” (Lk 23:34).
 - 2) “Today shalt thou be with Me in paradise” (Lk 23:43).
 - 3) “Woman, Behold thy Son! Behold thy mother!” (Jn 19:26-27).
 - 4) My God, My God, Why hast Thou forsaken me?” (Ps 22:1).
 - 5) “I thirst” (Jn 19:28. Cf. Ps 69:21).
 - 6) “It is finished” *Tetelestai!* Paid in full (Jn 19:30).
 - 7) “Father, into Thy hands I commit My spirit” (Lk 23:46).
- 35] And the people stood beholding. And the rulers also with them derided *him*, saying, He saved others; let him save himself, if he be Christ, the chosen of God.

Psalm 22

- 1] My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?
- 2] O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent.
- 3] But thou art holy, O thou that inhabitest the praises of Israel.
- 4] Our fathers trusted in thee: they trusted, and thou didst deliver them.
- 5] They cried unto thee, and were delivered: they trusted in thee, and were not confounded.
- 6] But I am a worm, and no man; a reproach of men, and despised of the people.
- 7] All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying,
- 8] He trusted on the LORD that he would deliver him: let him deliver him, seeing he delighted in him.
- 9] But thou art he that took me out of the womb: thou didst make me hope when I was upon my mother’s breasts.
- 10] I was cast upon thee from the womb: thou art my God from my mother’s belly.
- 11] Be not far from me; for trouble is near; for there is none to help.
- 12] Many bulls have compassed me: strong bulls of Bashan have beset me round.
- 13] They gaped upon me with their mouths, as a ravening and a roaring lion.
- 14] I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels.
- 15] My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.
- 16] For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet.
- 17] I may tell all my bones: they look and stare upon me.
- 18] They part my garments among them, and cast lots upon my vesture.

But I am a worm, and no man; a reproach of men, and despised of the people.

Psalm 22:6

“a worm”: תולע *Tolah* also means “scarlet” (“crimson” 38x). Scarlet dye was made from a particular worm, *Cermes vermilio*.

The *Cermes vermilio* pierces the thin bark of twigs to suck the sap, from which it prepares a waxy scale to protect its soft body. The red dye is in this scale. When reproducing, the female climbs a tree (usually the holm oak), where it bears its eggs; the larvae hatch and feed on the body of the worm. It gives its life... *A crimson spot is left on the branch; when the scarlet spot dries out, in three days, it changes to white as it flakes off...*

Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

Isaiah 1:18

- 36] And the soldiers also mocked him, coming to him, and offering him vinegar,

Cf. Psalm 69:21.

- 37] And saying, If thou be the king of the Jews, save thyself.
38] And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

New Testament Acrostic: Pilate’s Epitaph

And Pilate wrote a title, and put it on the cross. And the writing was, “Jesus Of Nazareth The King Of The Jews.” This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.

John 19:19,20

Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. Pilate answered, What I have written I have written.

John 19:21,22

(In the Greek): Pilate answered them in the perfect tense, “What I have written will always remain written.” See graphic on next page.

“If one were translating from Latin or Greek to Hebrew, which the soldier making the sign would need to be doing, there’s a high likelihood that he would translate the Greek definite article as the Hebrew

letter “vav” or add a connective that isn’t in the Latin, intending in that context to make the larger phrase translate into Hebrew/Aramaic as “Jesus of Nazareth, that is, King of the Jews.” If the sign said this in Hebrew or Aramaic, it would generate precisely the objections noted by the Pharisees to amend the sign to read ‘He said that he was King of the Jews.’”

Dr. William Welty, ISV Foundation



Acronym on YHWH! [Remember, Hebrew goes from right to left.] If Pilate had rewritten it in the manner they had requested, it would not have spelled out the Name of God. Did Pilate realize this? Was it deliberate? Did he do it just to upset the Jewish leadership, realizing they had delivered Him up for envy? (Mt 27:18; cf. Mt 27: 65-66!)

When they requested a special guard for the tomb, he also responded with an enigmatic remark, “Make it as sure as you can.” Was he really surprised when Jesus was resurrected after three days? One wonders. Also, acrostics in Esther, etc. See *Beyond Coincidence*, et al.

Jesus and the Thief

- 39] And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.
- 40] But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?
- 41] And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.
- 42] And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

- 43] And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

What hope in this witness!! The man was saved wholly by grace; it was a gift of God (Eph 2:8-9). He did not deserve it and he could not earn it. His salvation was personal and secure, guaranteed by the Word of Jesus Christ (cf. 2 Cor 12:1-4).

Jesus and the Father

- 44] And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.
- 45] And the sun was darkened, and the veil of the temple was rent in the midst.

Three days of darkness preceded the first Passover in Egypt (Ex 10:21 ff); three hours precede this Passover.

- 46] And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

This completed an eternal transaction between Him and the Father (Isa 53:4-6, 10-12). This was actually a Jewish bedtime prayer, and tells us how Jesus died: confidently, willingly, and victoriously (Jn 10:17-18). Those who know Jesus as their Savior may die with the same confidence and assurance (Phil 1:20-23; 2 Cor 5:1-8).

The Temple veil also ripped “from top to bottom” (Mk 15:38). God’s presence was now open for all who would come to Him by faith through Jesus Christ (Heb 9:1-10:25).

- 47] Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

He was impressed by the darkness, the earthquake, and the manner in which Jesus suffered and died (Mt 27:54).

The Burial of Jesus (Mt 27:57-61; Mk 15:42-47; Jn 19:38-42)

- 48] And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.
- 49] And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

OT Prophecies Quoted in the Gospels (Final Week)

- Would make a triumphal entry into Jerusalem (Zech 9:9; Ps 118:26).

- Betrayed by friend for 30 pieces of silver (Zech 11:1-13; Ps 41:9).
- Would be like a smitten shepherd (Zech 13:7).
- Would be given vinegar and gall (Ps 69:21).
- They would cast lots for His garments (Ps 22:18).
- His side would be pierced (Zech 12:10; Ps 22:16).
- Not a bone would be broken (Ex 12:46; Num 9:12; Ps 34:20).
- Would die among malefactors (Isa 53:9, 12).
- His dying words foretold (Ps 22:1; 31:5).
- Would be buried by a rich man (Isa 53:9).
- Rise from dead on 3rd day (Gen 22:4; Ps 16:10-11; Jonah 1:17).
- Resurrection followed by destruction of Jerusalem (Dan 9:26; 11:31; 12:1,11).

He was crucified on a cross of wood; yet He made the hill on which it stood! What held Him to that cross? It wasn't the nails: At any time He could have said, "Enough already; I'm out of here!" It was His love for you and me...

50] And, behold, *there was* a man named Joseph, a counsellor; *and he was* a good man, and a just:

Joseph and Nicodemus were both members of the Jewish council, but were not present at the vote against Jesus.

51] (The same had not consented to the counsel and deed of them;) *he was* of Arimathea, a city of the Jews: who also himself waited for the kingdom of God.

52] This *man* went unto Pilate, and begged the body of Jesus.

Joseph must have been rich and powerful. This fulfills Isaiah 53:9.

Unrecorded Conversation

Joseph of Arimathea begs the body from Pontius Pilate—he had personal access to the Procurator (perhaps he was the next of kin?). Pilate was shocked! "You, as one of the richest men in this region, having a brand new tomb for your family, and you are going to give it to this criminal?" Joseph replied, "Oy Vey! It's just for the weekend!" [Source: Chuck Smith himself.]

The Garden Tomb

General Charles George Gordon, a distinguished British general, was commissioned a second lieutenant in 1852. He discovered this area,

originally called "Gordon's Calvary" (now known as "The Garden Tomb"), in 1883. *Andrew Bonar described this tomb, from only the Torah text, 43 years before its discovery by General Gordon!*

The Garden Tomb Authenticity

- 1) Golgotha is quite likely the suspected location nearby.
 - 2) The garden had a 250,000 gallon cistern, implying the area was under one owner.
 - 3) There are no other graves there; just the grave of the family of the owner.
 - 4) There is evidence the area was at one time a place of worship.
 - 5) It is empty.
- 53] And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.
- 54] And that day was the preparation, and the sabbath drew on.

In the Greek, "When the *Sabbaths* were past..." (Mt 28:1). There were two "Sabbaths": The Saturday Sabbath and The Feast of Unleavened Bread—a high holy day.

- 55] And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.
- 56] And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

When after six days God finished the work of the Creation, He rested (Gen 2:1-3), After six hours, our Lord finished the work of the "New Creation" (2 Cor 5:17), and He rested on the Sabbath in Joseph's tomb.

Addendum: The Cities of Refuge

Every detail in Scripture points to Jesus in some way. What about the Cities of Refuge?

The Cities of the Levites

After the conquest of Joshua was completed, the land of Canaan was divided, by lot, among the Twelve Tribes.¹ The tribe of Levi, however, did not inherit land as "the Lord was their inheritance."² They were, however, awarded 48 cities, six of which were designated "cities of refuge."³ (See map on next page). If someone was killed by an assailant, his slayer would be pursued by the next of kin, the *goel*, the "avenger of blood." In the case where there was no premeditation—what we

would term “manslaughter”—the slayer could seek refuge in the nearest “city of refuge.” Assuming that he could convince the elders at the gate of the city that there was no premeditation, etc., he was secure from the “avenger of blood,” *as long as he remained within the city*. If the slayer left the confines of the “city of refuge,” he was fair game to the “avenger of blood.”⁴

All of this remained in this state until the death of the high priest in Jerusalem. After the death of the high priest the slayer was free to leave the “city of refuge,” free of any further jeopardy from the “avenger of blood.”

In Israel they had no police force, or prisons. Still, it does seem like a strange procedure. The fate of the slayer was dependent upon his ability to access the nearest city of refuge. And what has the death of the high priest, in distant Jerusalem, have to do with any of this? Why should this impact the status of the fugitive refugee?

Quaint Rule or Spiritual Insight?

These peculiar arrangements are expressly specified in the Torah, the most venerated part of the Old Testament. Paul emphasized,

For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

Romans 15:4

“Whatsoever things” means everything. What’s the possible *spiritual* significance behind this unusual procedure involving the cities of refuge? Jesus also declared,

The volume of the book is written of me.

Psalms 40:7 (q.v. Hebrews 10:7)

So, perhaps, the key to any Biblical dilemma is to put Jesus right into the middle of it and see what emerges! (In fact, that can also apply to any of the issues of life!)



First or Second Degree?

Let’s begin by examining the death of Jesus Christ. Was it “first degree” (premeditated) murder or “second degree” (manslaughter)? From God’s point of view, it was “first degree.” It was ordained “being delivered by the determinate counsel and foreknowledge of God,”⁵ and, thus, from the Father’s point of view, it was indeed premeditated. In fact, it was a deal struck with the Son before the foundation of the world!

Our Predicament

But what about *our* position? After all, it *was* our sins which put Him on that cross! Would this be considered “first” or “second” degree murder? Remember the words of Jesus Himself, (who is, after all, our own defense counsel): “Father, forgive them; for they know not what they do.”⁶ I would argue that, for this purpose at least, it could be considered manslaughter, and would qualify us to flee to our city of refuge! And just where *is* our city of refuge? In *Jesus Christ Himself*, of course.

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Galatians 2:20

For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

Romans 8:2

And all this was to obtain until the death of the high priest. Who is *our* High Priest? Jesus Christ.⁷ And it was His death that has freed us from the pursuit of the Avenger of Blood.⁸ However, every check, to be cashed, requires an endorsement of the recipient. Every pardon needs an acceptance. Have *you* laid claim to what He has purchased for *you*? [This Addenda was excerpted from *Hidden Treasures in the Biblical Text*, Koinonia House, 2000, p. 101-104.]

Notes:

1. Joshua 11:23; 18:10.
2. Numbers 18:20.
3. Numbers 35:2-7; Joshua 21:41.
4. Numbers 35:15-34.
5. Acts 2:23.
6. Luke 23:34.
7. Hebrews 2:17; 3:1; 4:14-15; 5:1, 5, 10; 8:1; 9:11, et al.
8. Romans 8:1.

Final Session

The Resurrection: Study Luke Chapter 24; Matthew Chapter 28; Mark Chapter 16; and, John Chapters 20, 21.

Luke 24

The Final Week

	Matthew	Mark	Luke	John
Triumphal Entry	21	11	19	12
	22	12	20	
	23			
Olivet Discourse	24	13	21	
	25			
Last Seder	26	14	22	13-18
Crucifixion	27	15	23	19
Resurrection	28	16	24	20,21

Chapter 24 concludes the Gospel of Luke and sets up the sequel: The Book of Acts. Chapter 24 presents the Resurrection of Jesus Christ—the dominant climactic truth of the Christian Gospel.

Frank J. Tipler, from his study of physics and thermodynamics, determined: 1) There is a God 2) All life is destined for a resurrection. [Source: Frank J. Tipler, *The Physics of Immortality: Modern Cosmology, God and the Resurrection of the Dead.*]

The entire Book of Acts (“Luke, Volume 2”) is on the resurrection of Jesus Christ. Jesus Appeared to:

- Mary Magdalene John 20:11-18
- “Other women” Matthew 28:9-10
- The men on the road to Emmaus Luke 24:13-22

- Peter Luke 24:34
- His brother James 1 Corinthians 15:7
- The Apostles minus Thomas Luke 24:36-43
- The Apostles with Thomas John 20:26:31
- Seven disciples in Galilee John 21

- 1] Now upon the first *day* of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them.

The Feast of Firstfruits was celebrated on the morning after the Sabbath after Passover (Lev 23:15). The Seven Feasts of Moses are prophetic (Col 2:15-16). They are not only predictive, they are fulfilled on the day that they are celebrated.

“...they”: Mary Magdalene, and Joanna, and Mary *the mother* of James (the wife of Cleopas? cf. v.10).

- 2] And they found the stone rolled away from the sepulchre.
- 3] And they entered in, and found not the body of the Lord Jesus.
- 4] And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

(Two angels: Mt 28:2 and Mk 16:5 only mention one of the two, the one who gave the message to the women.)

- 5] And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye the living among the dead?
- 6] He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,
- 7] Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

More than once Jesus had told them that He would suffer, die, and be raised from the dead (Mt 16:21; 17:22-23; 20:17-19; Lk 9:22,44; 18:31-34).

- 8] And they remembered his words,
- 9] And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.
- 10] It was Mary Magdalene, and Joanna, and Mary *the mother* of James, and other *women that were* with them, which told these things unto the apostles.
- 11] And their words seemed to them as idle tales, and they believed them not.

Later Jesus rebuked them for their unbelief (Mk 16:14). Mary Magdalene asked Peter and John to examine the tomb for themselves (Jn 20:1-10).

- 12] Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

Mary lingered, weeping; Jesus Himself appeared to her (Jn 20:11-18). She thought he was the gardener...

The Road To Emmaus

- 13] And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs.

Furlong = a stadium, a Greek measure of distance equal to 606 feet and 9 inches (Lk 24:13; Jn 6:19, 11:18; Rev 14:20, 21:16).

Three score (60) furlongs = 6.89 miles.

- 14] And they talked together of all these things which had happened.
15] And it came to pass, that, while they communed *together* and reasoned, Jesus himself drew near, and went with them.
16] But their eyes were holden that they should not know him.
17] And he said unto them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad?
18] And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

Cleopas (wife was Mary, cf. Jn 19:25); it is possible she was the companion on the road). He also may be the Alphaeus (Mt 10:34), the father (or father-in-law) of James ("James the Less," cf. Mk 15:40), the disciple. If so, James might have been his companion.

- 19] And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:

"...What things?" Here is a touch of humor (as if He didn't know!).

- 20] And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.
21] But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done.
22] Yea, and certain women also of our company made us astonished, which were early at the sepulchre;
23] And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

- 24] And certain of them which were with us went to the sepulchre, and found *it* even so as the women had said: but him they saw not.

This was Luke's summary of their explanation.

- 25] Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:
26] Ought not Christ to have suffered these things, and to enter into his glory?

Jesus remains incognito: He uses the third person pronoun...

- 27] And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself.

"...beginning at Moses..." Jesus confirms that Moses wrote the Torah.

For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

Romans 15:4

The Road to Emmaus

- A seven-mile Bible study covering "*all* the Scriptures."
 - Seed of the woman Gen 3:15
 - Abraham offers Isaac Gen 22
 - Passover
 - Tabernacle
 - Serpent in the Wilderness Isa 53; Ps 22; Ps 69...
 - ...He is on *every page*!

- 28] And they drew nigh unto the village, whither they went: and he made as though he would have gone further.
29] But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.
30] And it came to pass, as he sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them.

Who is in charge? Jesus is always in charge.

- 31] And their eyes were opened, and they knew him; and he vanished out of their sight.

We know Jesus has nail prints: Thomas saw his nail prints (Jn 20:27); Zechariah said, "They shall look upon me whom they have pierced" (Zech 12:10); John: "...a Lamb as it had been slain" (Rev 5:6). The only man-made things in Heaven are scars.

What tipped them off? *His nail prints!* They seem to confirm this view in v.35.

*And they told what things were done in the way, and how **he** was known of them in breaking of bread.*

Luke 24:35

“...he vanished out of their sight”: The resurrected Christ was physical, tangible, and localized. Yet, He was capable of disappearing, walking through walls = hyperdimensional!

- 32] And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?
33] And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

“The Eleven” is a title.

- 34] Saying, The Lord is risen indeed, and hath appeared to Simon.
35] And they told what things *were done* in the way, and how he was known of them in breaking of bread.
36] And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace *be* unto you.
37] But they were terrified and affrighted, and supposed that they had seen a spirit.
38] And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

Why are they “troubled”? Startled, certainly. But there may be something else... [Why didn’t they recognize Him?]

- 39] Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

This is not a spirit. This is tangible person challenging them to be touched, handled, and felt:

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

1 John 1:1

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

1 John 3:2

Hyperdimensions: Spaces of More than 3 Dimensions

A hyperspace refers to a space of more than 3 dimensions. We live in 3 dimensions and usually limit our imaginations to 3-D objects. Mathematicians and engineers work with multiple dimensions.

Beyond Euclid (>3 Dimensions)

- 1854: Georg Riemann’s Metric Tensors
- 1915: Einstein, 4-Dimensional Spacetime
- 1953: Kaluza-Klein: 4+n Dimensions; Light, & Supergravity
- 1963: Yang-Mills Fields; Electromagnetic & Both Nuclear Forces
- 1984: Superstrings, 10-Dimensions

Dimensions of “Reality”

- **Nachmonides (13th Century)**
 - 10 dimensions; only 4 are “knowable” [*Commentary on Genesis*, 1263.]
- **Particle Physicists (20th Century)**
 - 10 dimensions; 4 are directly measurable: (3 spatial + time); 6 are “curled” into less than 10^{-33} cm, and thus inferable only by indirect means.

Mr. and Mrs. Flat

Please be prepared to be compassionate: I want to introduce you to two people, but they suffer from a handicap... Imagine a universe of only two dimensions: a flat plane. This imaginary universe is inhabited only by two-dimensional beings—we’ll call them Mr. and Mrs. Flat. They can only conceive of two dimensions since that is all they are capable of experiencing directly.

Suppose a three-dimensional being comes along and pokes his finger into their two-dimensional space. What would Mr. and Mrs. Flat see? The intersection of the three-dimensional finger into the plane of their existence would appear to them as a circle. That is all that would appear to them in the limitations of their two-dimensional world. The finger would seem to emerge from nowhere and would not be understood. And while intruding into their two-dimensional space, it could interfere with their freedoms and perceptions.

This three-dimensional “super being,” possessing simply an additional dimension beyond Mr. and Mrs. Flat’s, would enjoy remarkable advan-

tages. The being, for instance, could easily enjoy a proximity with them independent of their own geographic placement within their known universe. The being could also remove or relocate either of them beyond the rules of their own geometry. Such a being would have capabilities totally beyond their comprehension. Imagine a sphere of three dimensions passing through their two-dimensional universe. It would also seem to appear out of nowhere and then disappear in the same manner.

Perhaps even more puzzling to Mr. and Mrs. Flat would be a more complex geometrical object passing through their two-dimensional universe. The object would also continually change shape as it entered or withdrew from their universe.

Attempts to communicate the existence of a three-dimensional object to Mr. and Mrs. Flat would prove extremely difficult. One approach would be to “unravel” a template of the cube into a two-dimensional representation: Even this would require visualization on their part beyond any of their experience or conceptual skills.

It is just as difficult for us to visualize a four-dimensional object within our three-dimensional space. An example of such an object is a hypercube, a “cube” in four (mutually orthogonal) dimensions. It takes very special skills to deal with such an object.

However, just as a three-dimensional cube can be rendered into an “unfolded” version on a flat, two-dimensional surface, the four-dimensional hypercube can likewise be represented in three dimensions. These “unraveled” hypercubes are called Hinton cubes, or tesseract. Salvador Dali’s unusual rendering of the crucifixion, “Christus Hypercubus,” employs a tesseract to convey a four-dimensional aspect for this unique event. [Source: Edwin Abbott, *Flatland*, 1900...]

The Resurrection

The resurrection body: οικητηριον - *oikēterion*:

- 1 Cor 5:2: the resurrection body the believer aspires to;
- Jude 5-6: the body that the angels that sinned disrobed from when they “left their habitation.”

39] Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

40] And when he had thus spoken, he shewed them *his* hands and *his* feet.

He still bears the scars... Zech 12:10; Rev 5:6, 9, 12.

41] And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

[He never appears after His resurrection without eating!]

42] And they gave him a piece of a broiled fish, and of an honeycomb.

43] And he took *it*, and did eat before them.

44] And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.

“The Volume of the Book is written of me” (Ps 40:7; Cf. Jn 5:39).

45] Then opened he their understanding, that they might understand the scriptures,

Understanding is critical.

46] And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

47] And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

48] And ye are witnesses of these things.

“Witness” is used 29 times in the Book of Acts... Witnessing is not something we do for the Lord; it is something that He does through us *if* we are filled with the Spirit.

49] And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

The Ascension

50] And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

51] And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

Bethany is on the east side of the Mount of Olives. Parallel passages (Mk 16:19; Acts 1:2-11).

52] And they worshipped him, and returned to Jerusalem with great joy:

Where is Jesus today? In Heaven. Doing what? Praying for us (Heb 7:25) and preparing a home for His people (Jn 14:1-6).

53] And were continually in the temple, praising and blessing God. Amen.

Thus, Luke sets the stage for his “Volume 2”: The Book of Acts.

His Unrecognizable Face

- **Mary** (Jn 20:14-16): She thought He was the gardener until she heard His voice.
- **On the road to Emmaus** (Lk 24:13-32): Did not recognize him until He broke bread.
- **The upper room** (Lk 24:36-40): They did not believe it was Jesus until He showed them His scars.
- **On the seashore** (Jn 21:12): At breakfast, the disciples did not dare ask who He was, “because they knew He was the Lord.”

I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

Isaiah 50:5

As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men:

Isaiah 52:14

*Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, **we shall be like him; for we shall see him as he is.***

1 John 3:2

Next Study

Be sure to continue what the Lord has begun in your life: Pray about which book to explore next...

* * *

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