

Luke

The goal of this Bible Class is to give the students a working knowledge of the whole book of Luke. It is based on an expository approach to teaching the Bible, with an emphasis in preparing the students for the worship of our Savior. The various lessons are to be viewed by the teacher as thematic suggestions to help with preparation. While the lessons are not intended to be read to the class word for word, the main ideas should be the substance of what is taught. The teacher, in preparation for the class, should consider reading through the whole curriculum before beginning the class, as well as the book of Luke several times. This will provide the instructor with a broad and comprehensive understanding of Luke as it is being taught. At the end of the course, the class will be concluded with a Bible Knowledge Evaluation. The instructor should be sure to review the material sufficiently that the students are able to correctly answer the questions on the evaluation at the end of the course.

It is important that the instructor be not only knowledgeable about the material, but also able to teach it with enthusiasm and conviction. Students best learn from teachers that are themselves excited about the scriptures. The use of maps, diagrams, white boards etc. is extremely helpful. Some of these have been provided in the curriculum. It is suggested that the class be conducted in an interactive manner. This can be accomplished by having them read short portions of the scripture texts, asking them questions, and wholeheartedly encouraging them to ask questions. All students should be encouraged to bring a Bible to class.

The inclusion of the Westminster Shorter Catechism as part of the curriculum is designed to help the students acquire a broad understanding of Christian doctrine along with the specific Bible teaching. The Elders of the church will coordinate the specific questions and answers to be used in the class.

It will become evident to the teacher that this course curriculum, while not dealing with every verse and concept in the book of Luke, is comprehensive and deeply theological. It is designed to help the students understand the book of Luke in its wider biblical context, with emphasis on its place in the redemptive history of God's covenant people. The students will be confronted with and asked to understand and remember fairly difficult concepts. It should be remembered that children are able to comprehend much more than we often give them credit for. While this class will be a challenge for both the teacher and the students, the rewards for the efforts of those in the class will be surprising and exciting.

In preparation for these lessons, the following works were used with benefit:
Moessner, David P., *The Lord of the Banquet*, (Minneapolis, MN: Fortress Press, 1989).
Wright, Tom, *Luke for Everyone*, (London, England, SPCK, 2001).

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Week One – Luke: A Theological Introduction

❖ Westminster Shorter Catechism

Welcome to our first week together as a class. We begin our Sunday Bible Classes in December because Jesus Christ is the Lord of history. RCC has chosen to use the historic Church Calendar to tie our progress of time with the advance of the church through history. Consequently, a new schedule for Lord's Day Bible classes will begin on the first Sunday in December, the beginning of the Advent season.

This year we will be studying several books of the Bible (Luke, Daniel, Esther and Ezra-Nehemiah), with the hope and expectation that you will know and understand these books in a way that will help you remember them for the rest of your lives. Bring your Bibles each week to class. You cannot learn the Bible without reading it and using it. We will be giving you handouts occasionally, which I suggest you keep so that you can refer back to them throughout the class. When we finish each book you will be given a student evaluation to fill out and hand in. While it will look like a test/quiz, we use it to judge how well *we* did in teaching the class.

[Teacher: Give the students the two page handout at end of this lesson.]

Author: Luke (also the author of Acts)

Luke was probably a Gentile (Col. 4:10-14) and was a close companion of Paul, joining him in his second missionary journey (Acts 16:10-17; 20:5-21:18; 27:1-28:16). Luke was referred to by Paul as the beloved physician (Co. 4:14).

Theses two books written by Luke it takes up 28% of the New Testament. Understanding the writings of Luke is essential to understand how the goodnews of the gospel will impact the world. The book of Luke was probably written during Paul's imprisonment in Caesarea or Rome at the end of the 50's. Paul was held imprisoned in Caesarea for more than two years (Acts 24:27), and then taken to Rome to be tried before Caesar (Acts 25:10-12; 26:32-28:31).

Turn with me to Luke 1:1-4 [Read].

The Gospel (which means "good news") (and the book of Acts) is addressed to "Theophilus" which means in Greek: "Lover of God," or "Loved of God." We do not know if this was a real person or not. It may have been have been just a name used to describe the Christians that would read the book. It may also have been a real person who was a Roman official (v. 3 "most excellent").

The Gospel of Luke was probably written primarily for a Gentile audience so that they could have a record of what Jesus said and did in way that they would understand and be encouraged by. Luke tells us in this prologue (introduction) why he wrote the book. (By the way, we will use some big words at times to teach what they mean so that you can understand and use them in your lives). In v. 3 he said that he was writing “an orderly account” of the things pertaining to the kingdom of God (Acts 1:3) as established by Jesus and taught by the Apostles. Luke says that he was writing a narrative or story that was based on the eyewitness accounts and writings of those who heard what Jesus said and saw what Jesus did. Luke probably had both Gospel of Matthew and the Gospel of Mark.

Luke is writing to give an accurate understanding of the things that was to be believed and taught about Jesus.

Our goal in this class is to give you an understanding of what Luke intended his original readers to understand about Jesus and the Kingdom of God. The Kingdom began in Palestine, but would impact the whole world. When Luke wrote both the Gospel of Luke and the book of Acts, Paul had been through a great deal of the Roman world preaching the gospel to the Gentiles. The goodnews that Jesus was the King was goodnews not only for the Jews, but for the whole world.

In order to fully understand Luke’s message we have to remember what the coming of Jesus meant to the Jewish people at that time. We need to understand what God had been doing from the beginning.

(N.T. Wright, *The Four Gospels: Four Stories, One Jesus*)

- 1) The Gospels are telling the story of the long drama between the Creator God and the covenant people Israel, and how this drama reached its great climax in the person and work of Jesus and how it would change the way the world is. The expectation of Israel at the time was that when God would do what He promised in the OT, it would have far reaching, even world shaking effects. The Gospels layout how this happened through Jesus.
- 2) The Gospel writers were telling that story deliberately in a biographical and narrative form, focusing on the last days of Jesus.
- 3) The Gospel writers were not just writing a general history (as a tape recording would be), but doing it in a such a way as to speak to their own community at their own time, and also for the benefit for subsequent Christian communities.

God created mankind in Genesis and placed him in the Garden of Eden. But Adam and the rest of mankind were not to stay in the Garden. Man was to take dominion over all of the earth for God. Man was to see the kingdom of God established in the world. But because of sin, man would have difficulty and trouble in doing so. In fact, the kingdom of God would not be established in the world until the New and greater Adam, Jesus, would come to build the Kingdom of God. God made covenants with Noah, and with Abraham that included blessings to the whole world. [Explain to the students the chart on the handout].

Centuries later God made a new covenant with Israel, and established His special covenant people at Mount Sinai. From the time of Adam to David the people of God were **tribes** that were organized around the word of God and the worship of God in the tabernacle. During the time of the kings, from David to the time they were exiled was the period of the formation of Israel as a **nation** or **kingdom**. God made a covenant with David as a promise that the Messiah would sit as a king on David's throne forever. During this time the temple was built to replace the tabernacle. But because of their sin, God split the kingdom and eventually He sent them out into the world **empires** of Assyria, Babylon, the Medes and Persians, Greeks and Romans. The kingdom of God was never intended to be just for the Jews in Palestine. God sent the nation of Israel into the world to be His witnesses. Eventually He brought the Jews back into the land, making a New covenant, promising to give them the Messiah who would be the King over all the earth. During this time the temple was rebuilt. These three periods of Israel's history (tribe, kingdom and empire) are the work of God to build a people that are the foundation of the Kingdom of God in the world.

Luke is a revolutionary Gospel, which challenged the idea that Caesar is the king of the world (cf. 1:5; 2:1). Even in the birth narrative Jesus is upstaging the Emperor, Jesus being the real king of the world. Caesar Augustus was sitting as head of a very uneasy kingdom, when a baby in a remote part of the kingdom is shown to be the true Emperor. Jesus was not only the King of the Jews, but also the Divine ruler of all people throughout the world. He did not come with the power of armies and political authority. Rather, He came to seek and to save that which was lost (Key verse: Luke 19:20). He came as a servant, first to the Jews who rejected Him. He came to the poor, the sick and demon possessed. He came as a friend of sinners and the social outcasts of the Jewish world. He came as a suffering servant to seek and to save that which is lost. Even the Gentiles!

To the first century Jews, this was a very difficult thing to understand. They expected the Messiah to come and rule the world and make the world into a Jewish

world. They expected the Messiah to establish His throne in Jerusalem and to maintain the Jewish worship of God in the temple forever. They expected Him to conquer the Roman Empire by force and to politically reign as the King of the Jews. But Luke paints for us a very different picture. Jesus would indeed be the King and ruler of the world. But he shows us that he would judge the Jews that continually rejected and persecuted Him, just as they had rejected and persecuted the prophets God had sent to them throughout their history. Not only so, Jerusalem and the temple would be destroyed! Through the suffering of the Son of Man, judgment would come upon rebellious Israel and bring salvation to the world.

In order to demonstrate how this would happen, Luke shows us Jesus as a prophet, the greatest prophet, coming to preach and proclaim salvation to everyone. From the very beginning of the book prophecies proclaim his birth (Angels, Zacharias, Mary, Simeon, Anna, shepherds, John the Baptist). Jesus Himself is said to be anointed to preach and does the work of a prophet. Throughout the book of Luke Jesus is portrayed as the greatest prophet that was sent by God to proclaim the judgements of God, and announce and secure the salvation of all that believe and submit to His message. The Gospel of Luke is the book of the prophetic ministry of the Son of Man who was sent by God to seek and to save that which is lost. Indeed, this was good news, not only for the Jews, but also for everyone in the world who will believe in the message of this Great Prophet. The Gospel of Luke shows us how the kingdoms of this world have become the Kingdom of the Son of Man.

Homework assignment: Read Luke 1-2. Notice the work of the Holy Spirit and the many prophecies.

Introduction to the Gospel of Luke

Author: Luke (also the author of Acts)

Luke was probably a Gentile (Col. 4:10-14) and was a close companion of Paul (Acts 16:10-17; 20:5-21:18; 27:1-28:16), who referred to him as the beloved physician (Co. 4:14).

Place of Writing: Caesarea or Rome

Audience: Gentiles (and Jews), addressed to “Theophilus” = “Lover of God,” or “Loved of God.”

Date of Writing: Late 50’s

Key Verse: Luke 19:10

“The Son of Man who came to seek and to save that which was lost!”

Outline of the Gospel of Luke

- I. The Advent of the Son of Man 1:5-4:13 (1-4)
- II. The Galilean Ministry of the Son of Man 4:14-9:50 (4-9)
- III. The Journey of the Son of Man to Jerusalem 9:51-19:27 (9-19)
- IV. The Final Ministry, Passion and Victory of the Son of Man in Jerusalem 19:28-24:53 (19-24)

Homework assignment: Read Luke 1-2. Notice the work of the Holy Spirit and the many prophecies.

New Testament Overview, Structured By the Gospels

Gospel	Matthew	Mark	Luke	John
Focal Decade	30s	40s	50s	60s
Cherubim Face <small>Ezek. 1:8-10; Rev. 4:7</small>	Ox	Lion	Eagle	Man
Distinctives	Moses Life, Sermons, Retelling of Law	“Immediately,” Works of Jesus as the King revealed	Holy Spirit-Prophecy, Gentiles, Travel Narrative	
Office Stressed	Priest (Lev. 4)	King	Prophet/Emperor	
OT Historical Period	Sinaitic	Kingdom	Empire Restoration	
Geographic Focus of Action	Jerusalem	Land	Jerusalem → World	Throne land (Sanctuary, Heaven)
Covenantal Period Connection	Moses (Mosaic Covenant)	David (Davidic Covenant)	Nehemiah (Restoration Covenant)	
Architectural Stress	Tabernacle	Temple	Ezekiel’s Temple	
Epistles Associated /w Gospels	James	1 Peter, 2 Peter	Acts, Paul’s 14 Epistles (Hebrews)	Jude, John’s 3 Epistles, Revelation

Week Two – Jesus: The Greater Samuel

❖ Westminster Shorter Catechism

❖ Review

Last week we learned that the Advent (“coming”) of Jesus was the fulfillment of the prophetic expectations of the coming of the Messiah. He would be the Greater Adam, the Greatest prophet, and the Greater David. He came to establish the kingdom of God, which was the true empire of the world. He came as the suffering servant to seek and to save that which was lost (Key verse: Lk. 19:10). He suffered because Israel rejected Him over and over again. They rejected Him just as they had rejected the prophets God had sent them throughout their history. The Father sent Jesus, the Son of Man, to finally proclaim to Israel the need for them to repent of their sins and to believe in Him, or they would be judged. What we will learn in the Gospel of Luke is that the people of Israel were wicked in large part because the leaders were wicked. Far from leading the people into faith and righteousness, they were teaching and leading them away from Yahweh and into judgment. Jesus came to warn Israel that they were in great danger of being rejected by God. Not only so, Israel had failed to be a blessing to the nations. Jesus came to seek and to save all the lost that would believe in Him.

I. The Samuel Birth Narrative as a background to the Birth of John and Jesus

This morning we will begin our study in 1 Samuel 1-2 in order to fully understand Luke 1-2. By the time of the end of the Judges we learn that the Priests and Levites were not faithful to the Lord. They were not teaching the people properly, and were not maintaining the faithful worship of Yahweh. The people often turned to other gods because the Priest and Levites were not doing their job. 1 Samuel begins with a story of Eli and his sons who were unfaithful Priests in the tabernacle in Shiloh (1 Sam. 1:3; 2:12-17; 22ff). Eli’s sons did not know the Lord, even though they served in the Tabernacle. They stole from the Lord the sacrifices of the people and they had sexual relations with the women who were at the Tabernacle. In short, the priesthood was corrupt and wicked (like the Jewish leaders in Jesus’ day).

A woman named Hannah was barren and had no children (1 Sam. 1:2, 5-18; see also other barren women bearing important sons: Isaac, Gen. 21; Jacob, Gen. 30; 35; Samson, Judges 13). She prayed with great bitterness of soul and God granted that she would have a child. V. 17-18 says, “Go in peace, and the God of Israel grant your petition which you have asked of Him.” And she said, “*Let your maidservant find favor in your sight.*” So the woman went her way and ate, and her face was no longer sad.

V. 18 is so similar to what Luke says in Lk. 1:38 we should begin to connect these two passages in our minds. There are many parallels between the two. [Explain the chart called “Comparison of 1 Samuel 1-2 and Luke 1-2”]. Read Hannah’s song, 1 Sam. 2:1-10. Clearly, Luke not only wants us to think about how the events in these passages parallel one another, but also how the two periods of time parallel one another. Just as Samuel was wonderfully born and served in Israel during a time when the people were being led astray by bad Priests and leaders (Eli and his sons), now Jesus and John were coming to Israel during a time when the people were being led astray by wicked leaders. Jesus and John would not only be prophets like Samuel, but both would be much greater than Samuel because this time the true King of Israel had come to establish the Kingdom of God throughout the world.

II. The Advent of the Son of Man – Doublets in the birth narrative

With the Old Testament background that Luke has alluded to we can now look at Luke 1-2 with a fuller understanding of what Luke is trying to communicate. In addition to connecting the birth narrative in Luke 1-2 to Samuel the prophets, Luke connected the coming of John the Baptist with the advent of Jesus. To draw the connection between the two Luke used a series of **doublets**, or groupings of two things together in a theme. These doublets help us to understand the theology of Luke. In addition to being an “orderly account” of the life of Jesus, Luke is laying out before us “things that are to be believed” (1:1-4) by us concerning Jesus.

This week we will look at the first three of these doublets, and next week we will study the last of the doublets. [Point out the doublets on the handout called, “Doublets in the Birth Narrative.”]

A. Two Announcements by Gabriel

Gabriel means “man of God” or “warrior of God” (only in Dan. 8:15-26; 9:21-27; 1:11-20, 26-38). Gabriel is the angel that God used to send messages of great importance. In the two passages in Daniel (while the people of God were in captivity in Babylon for their sin), Gabriel was sent to make clear/give greater understanding of the visions that Daniel had received from the Lord. Gabriel explained to Daniel (just after Daniel had prayed, 9:20-23) that Israel would be restored after the captivity, but they would be conquered again because of sin. The good news is that the Messiah would come, but would be cut off for the sins of the people (i.e. Jesus would be sacrificed for the sins of the people). The Messiah would confirm the covenant and bring in everlasting righteousness. The bad news was that the Romans would destroy the city of Jerusalem and the temple. Luke

included Gabriel in the birth narrative to show that God was fulfilling the prophecies of Daniel.

1. Gabriel announced the birth of John

Turn to Luke 1:5-25 and we will see the first doublet. Zacharias (both he and his wife Elizabeth were righteous before God, v. 6) was a priest in the temple Herod rebuilt, the temple that God told Daniel would be destroyed. He was given the privilege to burn incense in the Holy Place, which was a symbol of the prayers of the people going before the Lord. While he was offering the incense (during prayers, Dan. 9:20-23) Gabriel appeared to Zacharias and told him that his aged and barren wife (like Hannah, v. 7) would bear a son called John (vv. 13-17). John (which means “Yahweh is a gracious giver”) would be a Nazirite (someone on a holy mission, or take a vow to do something for the Lord, Num. 6:2-21; Like Samson and Samuel). He would be a prophet that would prepare the people of God for the coming of the Messiah, as was prophesied by Malachi (Mal. 4:4-5).

Zacharias and Elizabeth were old and he doubted the word given to him by Gabriel. He wanted a sign to help him to know that this would come to pass. He did not need a sign. He was not asked to do anything. This was merely an announcement to help Zacharias know what God was going to do. Throughout the book of Luke we will see that it is a wicked and perverse generation that seeks a sign. Although a righteous man, Zacharias is a picture of unbelieving Israel at the time. Truly John was needed as a man to prepare the hearts of the people for the coming of the Messiah. Gabriel said in v. 20 that the judgment on Zacharias (being unable to speak) would be the sign to him that all of these things would come to pass. Indeed, vv. 24-25 tells us that Elizabeth conceived and said, “Thus the Lord has dealt with me, in the days when He looked on *me*, to take away my reproach among people.”

2. Gabriel announced the birth of Jesus

The second appearance of Gabriel is to Mary. She was a virgin that was betrothed to be married to Joseph, who was of the House of David (meaning that his son could be the Messiah that would sit on his father David). Notice that Mary, a virgin, was like Hannah and Elizabeth. The births of these children happened by divine intervention. When Gabriel greeted Mary, she was troubled by what he said to her (just as Zacharias was, cf. vv. 11-12 and 28-29). The announcement was that she would bear a son, and that she should call his name Jesus (“Yahweh saves”). This would happen by the Holy Spirit coming upon her. She could not misunderstand what was being said to her: Jesus would be the Son of God, the Messiah. In contrast to Zacharias, Mary did not doubt. She did not ask for a sign. She believed and said words in v. 38 similar to Hannah (1 Sam. 1:18):

“Behold the maidservant of the Lord! Let it be to me according to your word.”

B. The Work of the Holy Spirit

The second set of doublets brings out the work of the Holy Spirit in connection with Jesus. Throughout the book of Luke the work of the Holy Spirit is an important theme. When Mary came to visit Elizabeth, at the sound of Mary’s voice the baby John leaped for joy in his mother’s womb and Elizabeth was filled with the Holy Spirit and prophesied. 1:15 tells us that John was filled with the Holy Spirit from his mother’s womb. Not only so, 1:35 tells us that Mary would conceive by the Holy Spirit, and that Son of God, by the Holy Spirit would be born from her. Clearly, in the time when the nation of Israel was in need of a Savior, God sent His Son by the power of the Holy Spirit.

C. Two Songs of Praise

The final set of doublets we will look at this week is the songs of praise spoken by Zacharias and Mary. Keep in mind that a similar song was sung by Hannah, which points to the fact that both John and Jesus were prophets like Samuel. Samuel was the prophet that anointed David king of Israel. John was the prophet who baptized Jesus, and the Father testified that Jesus was the Son of God in whom he was well pleased.

1. The *Magnificat* by Mary

Read the *Magnificat* in Luke 1:46-55. *Magnificat* in Latin means “to magnify” the Lord. God has taken the initiative to fulfill His promises to Abraham – nations.

2. The *Benedictus* by Zacharias

Read the *Benedictus* in Luke 1:67-79. *Benedictus* in Latin means a “good word,” *bene* = good, *dictus* = word. God is saving the people/world through His Son of David.

Conclusion – By writing the birth narrative the way he did, Luke highlights for us the fulfillment of Old Covenant expectations concerning the coming Messiah. John and Jesus are both prophets like/but greater than Samuel. John is the prophet spoken of by Isaiah and Malachi who is like Elijah to turn the hearts of the people back to the Lord. Jesus is not only a prophet, but also the Messiah spoken of in Daniel who would reign on the throne of David forever. John and Jesus came to bring the people (the wicked and perverse generation) to repentance and faith.

Homework assignment: Read Luke 1-2. Notice the growing response of the people to the births.

Comparison of 1 Samuel 1-2 and Luke 1-2

Samuel	John	Jesus
Barren Mother - 1:2, 5-18	Barren Mother – 1:7, 36	Virgin Mother – 1:27, 34-35
Mother favored by the Lord – 1:18	Mother favored by the Lord – 1:25, 57	Mother favored by the Lord – 1:28, 30
Son born – 1:20	Son born – 1:57-58	Son born – 2:1-7
Hannah’s song – 2:1-10	Zacharias’ song – 1:67-79	Mary’s Song – 1:46-55
Child grew in stature and in favor both with God and men – 2:21, 26; 3:19	Child grew in stature and in favor both with God and men – 1:80	Child grew in stature and in favor both with God and men – 2:40, 52
Child became servant of the Lord – 1:24-28, 2:11, 18-21	Child became servant of the Lord – 1:76-80; 3:1ff	Child became servant of the Lord – 2:41-52; 4:14ff
Samuel the child prophet 3:1-18		Jesus (child) taught the teacher of Israel – 2:41-50

Doublets in the Birth Narratives

Doublet	John	Jesus
2 Announcements by the angel Gabriel	Zacharias – 1:5-22; Elizabeth – 1:23-25	Mary 1:26-38
Presence of the Holy Spirit	Elizabeth – 1:41 John – 1:15	Mary – 1:35 Jesus – 1:35
2 Songs of Praise	<i>Benedictus</i> by Zacharias 1:67-79 (80)	<i>Magnificat</i> by Mary 1:46-55
2 Births and Circumcisions	Birth of John 1:57-66	Birth of Jesus 2:1-21
2 Responses	Response of the people 1:58, 65-66	Response of the shepherds 2:8-20
2 Presentations		Simeon – <i>The Nunc Dimittis</i> 2:25-32 (vv. 33-35) Anna – 2:36-38
2 Maturations/ Preparations	John – 1:80	Jesus – 2:39-40; 41-50; 51-52

Homework assignment: Read Luke 1-2. Notice the growing response of the people to the births.

Week Three – The Birth and Preparation of the Son of Man

- ❖ **Westminster Shorter Catechism**
- ❖ **Review**

II. The Advent of the Son of Man – Doublets in the birth narrative

Last week we looked at 1 Samuel 1-2 in connection with Luke 1-2 and saw that by writing the birth narrative the way he did, Luke highlights for us the fulfillment of Old Covenant expectations concerning the coming Messiah. Samuel was the prophet that anointed the first kings of Israel. Both John and Jesus are prophets like/but greater than Samuel. But John would be the one to announce the coming of the true King to Israel and the world, and would baptize the Lord as a form of anointing. We also saw in the first set of doublets in Luke birth narrative that John is the prophet spoken of by Isaiah and Malachi who is like Elijah to turn the hearts of the people back to the Lord. Jesus is not only a prophet, but also the Messiah spoken of in Daniel who would reign on the throne of David forever.

Today we will continue to look at the doublets used by Luke to help us understand who Jesus is (in connection with John) and His mission as the Son of Man that came to seek and to save that which is lost. [Call attention to the handout called, “Doublets in the Birth Narratives”] The significance of the doublets is that Luke is connecting the birth of Jesus with the birth of John – both of whom are prophets. John was the greatest prophet of the Old Covenant age (Lk. 7:26-28) because he came announcing the coming of the Messiah. Jesus was the greatest prophet ever. As we will see as we go through the book of Luke, all of the prophets from the beginning of time testified and were rejected by the people (ultimately). Jesus, the greatest prophet, will also be rejected (as prophesied) and will be the one to not only bring the ultimate judgment on the people of God – but will also bring salvation to Israel and the nations.

D. 2 Births and Circumcisions

1. The Birth and Circumcision of John Luke 1:57-66

Not much is said by Luke about the birth of John. When the time came, he was born, just as Gabriel had said he would. The righteous but unbelieving Zacharias had a son, despite his unbelief. Although John was to be a prophet of the Most High God, Zacharias would be unable to speak of the birth of John. That is until the day he was to be circumcised. Just as God had commanded all male children to be circumcised on the eighth day as a sign of being included in the covenant of

God, John was circumcised on the eighth day. There was a controversy at this time because some [unnamed] people wanted to name the child after his father Zacharias. Elizabeth said no, “He shall be called John.” After being asked by the people talking to Elizabeth, Zacharias wrote on a tablet, “his name is John.” Immediately his mouth was opened and his tongue was loosed and he spoke praising God. When he could speak in faith, God allowed him to speak as a faithful prophet. The sign of being unable to speak, given as a punishment, became a sign to the people around of the great work God would accomplish through John. It was immediately after this that Zacharias, filled with the Holy Spirit prophesied and gave the *Benedictus* that we looked at last week.

2. The Birth and Circumcision of Jesus Luke 2:1-21

Turn to Luke 2 where Luke describes the historical context of the birth of Jesus. He was born under Caesar Augustus, who had decreed (ordered) that a census be taken throughout the Roman world. Joseph took Mary to Bethlehem (which means “house of bread”) which was known as the city of David. Jesus was a descendent of David – therefore He could be the King that would sit forever on the throne of David, as promised by God in the Davidic covenant. The King of the world was not in Rome, as Caesar Augustus supposed. He was born in Bethlehem and laid in a manger. He would shepherd and feed His people as the Son of God on the throne of David. What Luke is trying to get us to see in this passage is that Jesus the Messiah is not quite what the people of Israel or the world would expect out of the true King of Israel and the world. He would come humbly as a suffering servant. By His humility and service Jesus would become the ruler of the world. What a surprise to a world that would easily miss the importance of this event. Certainly Luke needed to explain to people what God was doing through this miraculous birth.

E. 2 Responses

1. The response of the people to John’s birth Luke 1:5, 65-66

1:58 tells us that the mercy of the Lord at the birth produced joy in the lives of the neighbors and relatives of Elizabeth.

1:65-66 gives us a different response from unnamed people at the circumcision of John: fear. In both the Gospel and the book of Acts, Luke highlights the response of fear by people as they observe the mighty acts of God. Of the 35 uses of the word fear in the New Testament, Luke uses the word 21 times; 14 in Luke and 7 in Acts. It not only represents fear of God (in a positive sense, to have a feeling of respect and to obey Him), but also a sense of surprise and even concern. In some cases it means that the people are fearful to believe. The response that we see here in vv.

65-66 is the kind that stirred up an interest in the people about what God was going to do through John. It was enough of a response in the people that news of John's birth spread throughout the area of Judea. And the people that heard about it kept (remembered-pondered) it in their hearts.

2. The response of the shepherds to Jesus' birth Luke 2:8-20

Three times Luke says that Jesus was born in a manger (a feeding trough for animals). This was given as a sign to the shepherds (2:12, 16). The shepherds, summoned in from the fields (like David, the shepherd, was brought in from the flocks to be anointed king of Israel), are given a picture of Jesus the Messiah who would shepherd Israel as David had as King. The shepherds had a more dramatic announcement of the birth of Jesus than the people at the birth of John (although it was certainly dramatic to see Zacharias begin to speak after 9 months of silence). Initially, just one angel appeared to the shepherd, with the glory of the Lord shining about them. Imagine the brightness of the glory of the Lord appearing to you suddenly while you were taking it easy watching the sheep by night. And then suddenly a multitude/great number of the heavenly host appeared with the angel praising God for the birth of the Savior and the coming of the peace of God to all men. Their response was not only that of fear, but also they began to understand the truth of what the angels had told them. They did not just keep it to themselves, but made the news widely known so that people marveled about what the shepherds told them. The shepherds became prophets.

F. 2 Presentations Luke 2:22-24, 25-35, 36-38

Luke 2:22-24. In keeping the law of Moses, Joseph and Mary took Jesus to Jerusalem to make sacrifices for Mary's purification and to present Jesus to the Lord, because every firstborn child was to be dedicated to the Lord (Lev. 12; Deut. 18:4; Ex. 13:11-15; 22:29; 34:19-20; Num.18:15-16). Jesus would have been about 1 month old when he was presented to the Lord (Num.18:15-16).

1. Simeon – *The Nunc Dimittis* Luke 2:25-32 (33-35)

While in Jerusalem they met a righteous and devout (carefully devoted to God, religious) man named Simeon. He was waiting in hope and faith for the coming of the Messiah. He was a man filled with the Holy Spirit, and it had been revealed to him that he would not die until he had seen the Lord's Christ, Yahweh's Messiah. He was waiting for Yahweh to comfort His people and bring consolation to the suffering in Israel. At just the right time the Spirit led him to the temple when Joseph and Mary brought Jesus for the purification rites. Somehow he knew that

Jesus was the one that he had waited for, and took Jesus in his arms and spoke the words we sing at the end of our worship services called the *Nunc Dimittis* (which means, “Now let [your servant] depart”). What Luke is saying when he placed this in the story is that Jesus is the Lord, the Messiah and King of the world. Caesar is not going to remain the ruler of the world, this child, Jesus is the one to bring salvation to the nations and glory to Israel.

What Luke shows us is that the Messiah, the true ruler, of the world will deal with the suffering of His people by sharing in that suffering. Joseph and Mary did not know that God had revealed anything to Simeon, and were surprised and marveled that he spoke this way about the baby. Simeon himself began to prophecy concerning the Child and Mary. Simeon spoke dark words about opposition to Christ and about a sword of sorrow that would pierce Mary’s heart. He said that it has been determined by God for many in Israel to fall and rise again through Jesus, and as His coming will be a sign of God’s work in the world, so it will reveal the hearts and minds of the people.

2. Anna Luke 2:36-38

V. 38 says that at the instant that Jesus was being presented to Simeon and was the subject of his prophecies, Anna came and saw and heard what was going on. Anna was a woman that was 84 years old, and had been a widow most of her life (having only been married for seven years). She served the Yahweh in the temple faithfully in prayer and fasting most of her life (cf. 1 Tim. 5:5), and when she heard what Simeon said thanked God and prayed to Him concerning the all the people that were looking for salvation in Israel.

G. 2 Maturations/Preparations

Note the connection with Samuel, in 1 Sam. 2:26, “And the child Samuel grew in stature, and in favor both with the LORD and men.”

1. The growth and preparation of John Luke 1:80

A similar thing is spoken of John in Luke 1:80, “So the child grew and became strong in spirit, and was in the deserts till the day of his manifestation to Israel.” John was prepared by God for the great work by making him strong in spirit. His preparation was in the wilderness, which we will see next week is where he did much of his work. He will call people to the wilderness to repent, so that they could go into the promised land of salvation.

2. The growth and preparation of Jesus

Luke 2:39-40, 41-50; 51-52

Look at Luke 2:40 and 52, where we see the same language as both John and Samuel. Clearly, the Father was preparing Jesus for His ministry. Just as Samuel was a prophet from his youth, so too, Jesus was doing the work the Father had called Him to from His youth. You know the story of how Jesus taught the teachers of Israel when He became separated from His parents. From His earliest days, Jesus was the prophet that would be used by the Father to save the world. He is an example to you in that lived in submission to his parents (v. 51).

In all of these doublets and references back to the Old Testament, Luke is showing his readers that there was something special about this Jesus that so many throughout the world were believing in. The birth of Jesus is the climax of all of the expectations of the people of Israel throughout the history of man. He is not only a great prophet, but also the Savior of the whole world. He is the only who will rule the world as announced by all the prophets. May we receive Him with faith, and prepare ourselves to serve Him, our true King, as we grew and became strong in spirit, filled with wisdom; and may the grace of God was upon us.

Homework assignment: Read Luke 3. Note what it means to repent and why John the Baptist was warning the people.

Week Four – John the Baptist **Luke 3:1-20**

❖ Westminster Shorter Catechism

❖ Review

Review briefly (2-5 minutes) the material in the “Introduction to the Gospel of Luke” and the “New Testament Overview, Structured by the Gospels.”

Outline of the Gospel of Luke	
I.	The Advent of the Son of Man 1:5-4:13 (1-4)
II.	The Galilean Ministry of the Son of Man 4:14-9:50 (4-9)
III.	The Journey of the Son of Man to Jerusalem 9:51-19:27 (9-19)
IV.	The Final Ministry, Passion and Victory of the Son of Man in Jerusalem 19:28-24:53 (19-24)

[Authors, order, dates, Apostles associated with each gospel, faces of the cherubim, what period of

biblical history each of the gospels is associated with, the office stressed, and the outline of the book of Luke.]

What we have seen so far in the Gospel of Luke is that Luke is carefully constructing an “orderly account” of the life and ministry of Jesus. This narrative was written so that a largely Gentile audience will be able to understand how they are to live as Christians during a time when they were being persecuted by the Jews (primarily) and the pagan idol worshippers throughout the Roman world.

We have seen that Luke, by the way he constructed the birth narratives, intends for us to view Jesus as the greatest prophet and the fulfillment of all the Messianic prophecies of the Old Covenant. He used the history of Samuel (who was the great prophet that anointed the first kings of Israel) as means of structuring the section on the Advent of the Son of Man. Not only so, Luke highlighted and closely connected the ministries of John the Baptist and of Jesus by bringing together a series of doublets. John is the greatest prophet of the Old Covenant Age, and Jesus is the greatest prophet of all!

Today we will focus our attention on the ministry of John the Baptist. [Teacher: Give the students the handout at the end of this lesson.]

I. The Historical Context of John’s Ministry

Luke begins in chapter 3 with an extended series of names, dates and places. The arrival of John on the scene came at a time Israel desperately needed deliverance and salvation. It was a time – much like Israel in Egypt. It was a time when all those who ruled the people of Israel were wicked: The Roman Emperor, Tiberius

Caesar was terrible and cruel and forcefully ruled Palestine; he placed other wicked men in positions of power in Palestine, which further demonstrated the fact that the people of Israel were servant/slaves to Rome (v.1); and finally, even the high priests of the Jews will be shown in Luke to be unbelieving and unjust men – ready to be judged. Devout Jews had longed-for a word from the Lord, but clearly the rulers were not speaking and ruling for God (v. 2). Everyone knew that things could not go on as they were, and the people were waiting for God to save them. They were waiting for God to renew the covenant with them again. They did not know what this would look like or what God would do, but they waited expectantly. Hoping for a new exodus.

The enemies of God and His true people were ready for the judgment of God to be manifest. It was a time for change. V. 3 says that the Word of God came to John (not the high priests) at this time. God would use John to prepare the people for just this kind of time – the greatest change in all of human history: the coming of the Messiah. Read vv. 4-6. The work of John the Baptist was to prepare the way for the coming of the true ruler of the world (as opposed to Caesar and his helpers and the rulers of the Jews) – Jesus. V. 6 shows that it was not just to the Jews this true King would come, “all flesh shall see the salvation of God.”

When John came, he appeared like one of the prophets of old, particularly Elijah. He came as a Nazirite (one dedicated to God for a particular purpose). Luke 1:17 reads, “He will also go before Him in the spirit and power of Elijah, ‘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.” Matthew 3:4 tells us that John “was clothed in camel’s hair, with a leather belt around his waist; and his food was locusts and wild honey.” Apparently, through the history of Israel, this way of dressing and living became associated with the prophetic office (Zech. 13:4), especially Elijah (2 Kings 1:8). We have to keep in mind that the work of Elijah was one of prophetically announcing the judgments of God against the false religions of the day in Israel and the rulers/kings of Israel that permitted and promoted these false religions. John came as a new and greater Elijah, calling the people back to the Lord and preaching judgment upon all who refused to submit to Yahweh. He came preparing the way for the true King of the world who would lead them out of slavery to sin and death, into life and righteousness.

II. The Ministry of John the Baptist

Luke 1:80 tells us that John “was in the deserts until the day of his manifestation to Israel.” Now, when the time had come (AD 27, when he was 30 years old, which was the age when the priests were to begin to serve, see Number 4), the Word of

the Lord came to John. Luke 3:3 says that “he went into all the region around the Jordan, preaching a baptism of repentance for the remission of sins.” Multitudes/large crowds went out to where John was and heard the Word of God preached to them. He did not preach in a way that made them comfortable in the way they were living. Rather, he called upon them to change their way of thinking and living. Repentance means to change and to turn from your thinking and living to God. It is a repentance from sin and turning to God in righteousness. The message of John was that of warning, for if the people failed to repent, they would experience the judgment of God in terrible ways. Those who believed in his message and repented, he baptized them in the Jordan River as an expression of their faith in God who would save them.

What is significant about the baptism is that it was a reminder to the people of the deliverance of Israel by God when they were brought out of Egypt, through the Red Sea, through the wilderness wanderings, and finally through the Jordan into the promised land. Now they were slaves again – In their own land! Since throughout the Old Covenant the prophets declared that this kind of slavery was the result of Israel’s sin (as in the time of the judges, the kings and the exile), the way of escape and deliverance was to return to God (see Mal. 3:1-7). For the people to be restored required repentance from their sin and turning to God in faith.

Luke 3:7-9 says,

⁷Then he said to the multitudes that came out to be baptized by him, “Brood of vipers! Who warned you to flee from the wrath to come? ⁸“Therefore bear fruits worthy of repentance, and do not begin to say to yourselves, ‘We have Abraham as *our* father.’ For I say to you that God is able to raise up children to Abraham from these stones. ⁹“And even now the ax is laid to the root of the trees. Therefore every tree which does not bear good fruit is cut down and thrown into the fire.”

‘You bunch of baby snakes’ is a way of calling them children of the Devil (Gen. 3). The people thought that being descendents of Abraham made them children of God. But John told them that by acting like the Devil they could only expect judgment; unless they repented and changed their ways of thinking and living. The picture that John uses of a tree that does not bear the fruits of godliness being ready to be cut down is used frequently by Jesus in this book (see 6:43-45; 13:7-9). It was a warning to bear the fruits of righteousness that comes as a result of repentance. This picture shows the urgency that the people needed feel about the time left to them. In vv. 10-14 see specific examples given about how the people could bear such fruits. Interestingly, all of these had to do with the way people handled money. Money is the root of all kinds of evil, and often reveals what is in the hearts of men. He says that if you are rich and have more than you need, give some of it to the poor. If you are a tax collector, collect only what you are told to collect (tax collectors were given the authority/power to collect more than what

was required, which became a burden for the people). If you were a soldier, don't threaten people and make them give you money, rather, be content with your wages. These were simple and clear commands that if they were obeyed, it would show that the people were indeed bearing the fruit of repentance.

John became so popular, and so many people were going out to be baptized by him that some began to wonder if he was the Christ/Messiah (v. 15). Most people at the time thought that the Messiah would be a political man, a warrior that would overthrow the government of Rome and Herod. But John told the people that not only was he not the Messiah, but the Christ would come differently than they expected. He would come baptizing with the Holy Spirit and fire. He would come in judgment, like a farmer that separates the wheat from the chaff; collecting the wheat in the barn, but burning the chaff with fire. He would separate the wicked from righteous, saving the righteous but destroying the wicked. 'Be warned and get ready!' was the message of John.

Just as Elijah preached to the people to repent for their sins of idolatry, so too John preached to the people to repent of their sins (v. 18). Just as Elijah rebuked and preached against the wicked kings of Israel, so to John in v. 19 rebuked Herod for having an affair with and eventually marrying Herodias, his brother's wife, and for all the evils he had done. Herod did not much like this and eventually arrested John and through the scheming of Herodias, had him beheaded.

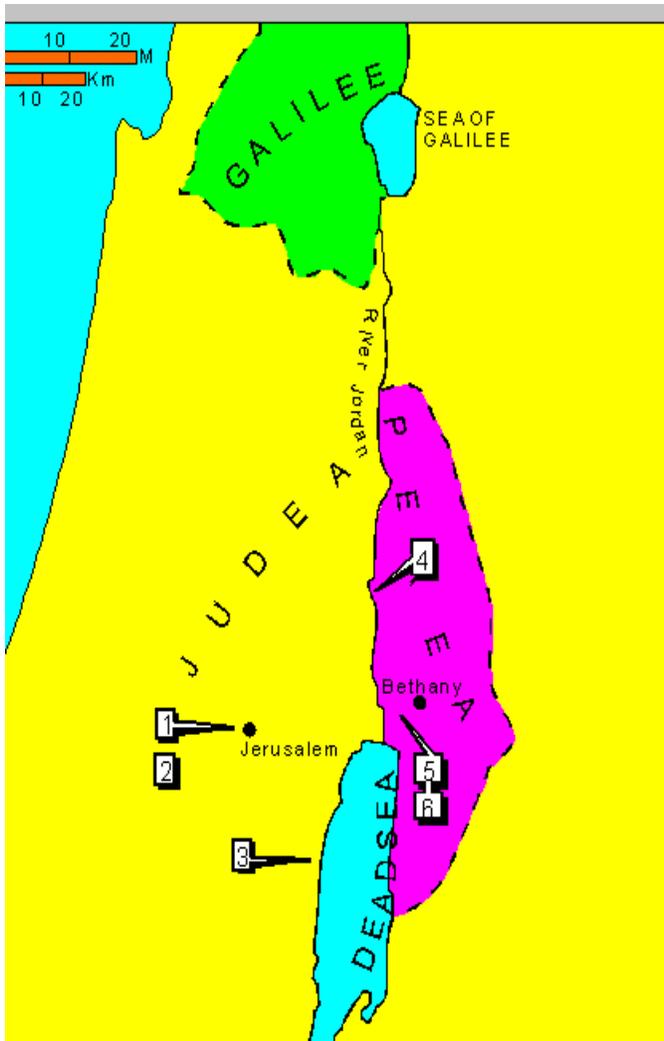
The Christian faith is grounded in history. Christians are not to try to escape history and the stuff of every day life. They are part of the story that God is writing in history. Just as God was arranging for the judgment and salvation of Israel and the establishment of the Kingdom of God, so too He is in control of your history and what He intends to do in and through you. The question for you today is the same as it was 2000 years ago when John came – Are you willing to live for Him? Are you willing to repent of sin and bear the fruits of repentance? If so, your baptism will testify that you are indeed a child of God.

Homework assignment: Read Luke 4 & see how Jesus defeats the Devil as a new Adam.

John The Baptist

I. The Historical Context of John's Ministry

II. The Ministry of John the Baptist



John the Baptizer

- 1 Zechariah the priest had a vision in the temple. His wife Elizabeth will give birth to John, who will be a prophet like Elijah (Luke 1:5-25).
- 2 John is born (Luke 1:57-66).
- 3 He grows up in the Judean desert (Luke 1:80).
- 4 At thirty years old, John is called out of the desert. Begins ministry in the Jordan Valley. He called people to repent, baptizes, and gathers disciples. They are taught about the coming judgment and to share their food and clothes with the poor, and to be content (Luke 3:1-17).
- 5 John was questioned by the Jewish authorities, east of Jordan. He told the people he is not the Messiah, but came before Him (Luke 3:16-17).
- 6 John baptized Jesus (Luke 3:21-22).

Homework assignment: Read Luke 4 & see how Jesus defeats the Devil as a new Adam.

Week Five – The Baptism, Genealogy and Temptation of Jesus **Luke 3:21-4:13**

❖ **Westminster Shorter Catechism**

❖ **Review**

Review briefly (2-5 minutes) the material in the “Introduction to the Gospel of Luke” and the “New Testament Overview, Structured by the Gospels.”

Outline of the Gospel of Luke	
I.	The Advent of the Son of Man 1:5-4:13 (1-4)
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[Authors, order, dates, Apostles associated with each gospel, faces of the cherubim, what period of biblical

history each of the gospels is associated with, the office stressed, and the outline of the book of Luke.]

Last week we saw that John began his ministry of preparing the way for Jesus. This preparation took the form of warning people to repent for their sins, and turn to God in faith. It was a new exodus – where people were baptized in the Jordan to demonstrate that they were willing to live in obedience to God. John’s message was also one of warning to those who did not repent for the time was soon coming when it would be too late, because the Christ/Messiah was coming to baptize with the Holy Spirit and fire.

Today we complete the first section in the outline. Next week we begin the next section: The Galilean Ministry of the Son of Man. [Teacher: Give handout.]

I. The Baptism of Jesus: The Beloved Son of God Luke 3:21-22

Turn to Luke 3:21-22 where we read about the baptism of Jesus. Although the other synoptic Gospels deal with the baptism of Jesus, we will focus on what Luke wanted to communicate to us. Remember that Luke wrote an “orderly account” of the life, death and resurrection of Jesus to teach us what we are to believe concerning Jesus and how we should live. What Luke shows us is that Jesus is the Son of God come to restore to the Father a people who are renewed in the covenant. Last week we saw that John called the people that came to be baptized a bunch of baby snakes, or children of the Devil, even though they thought themselves true sons of Abraham – sons of God through the Abrahamic covenant.

After John baptized Jesus, Luke tells us that while Jesus was praying the heavens were opened and the Holy Spirit descended bodily in the form of a dove upon Jesus and the Father spoke from heaven to Jesus and said, “You are My beloved Son; in You I am well pleased.” There are several things to notice about this.

- 1) The Father praised the Son before men, and testified that He is the Son of God is a way that was unmistakable. Jesus came not only to reveal the Father, but the Father revealed the Son.
- 2) This statement, as we will see, demonstrates that Jesus is the Son of God in a way that all men are being called to. He is the firstborn Son of God of the new human race. By Jesus men all around the world will be enabled to become sons of God.
- 3) This event is like another one that we will study later in the book of Luke: The glorification of the Son on the Mount of Transfiguration. Turn to Luke 9:28 and notice the similarities between the two stories. Jesus was praying (with some of His disciples). Two men appeared in glory, Moses and Elijah, who were two of the greatest prophets of the Old Covenant. Jesus Himself was transformed/transfigured so that the disciples saw His glory as the Son of God. A cloud came (the glory cloud) and the Father spoke again and said, “This is My beloved Son. Hear Him!” This time the Father is calling upon the disciples to hear the words of the greatest prophet, the Son of God.
- 4) Finally, the three persons of the Godhead are revealed at the baptism of Jesus.

II. The Genealogy of Jesus: The Son of Adam, the Son of God Luke 3:23-38

What Luke records next is a genealogy of Jesus. Read Luke 3:23. Jesus began His ministry when He was thirty years old. By stating that He was thirty years old Luke wants us to think of other men who began to be used by God in their work at that age: Joseph began to rule the world under Pharaoh (Gen. 41:46); David began to rule as king in Israel (2 Sam. 5:4); and the priests began their ministry in the tabernacle/temple (Num. 4).

There is much that we could learn by studying the genealogy in detail, but we will focus on two aspects that Luke is communicating to us through it. Unlike the genealogy found in the Gospel of Matthew (Ch. 1), Luke traces the line of Jesus all the way back to Adam through David and Abraham.

- 1) In this account we see that Jesus was in the direct line of King David, which makes it possible for Jesus to sit on the throne of David as promised in the Davidic covenant.
- 2) V. 23 says that Jesus was the son of Joseph, or so it “was supposed” or thought by the people (Luke giving us inside information), meaning that

God was His Father, although Joseph raised Him. V. 38 ends the genealogy by saying that Jesus was the descendant of “the son of Enos, the son of Seth, the son of Adam, the son of God.”

What Luke is trying to communicate is that Jesus is the Son of God, and a new and greater Adam. Luke told us earlier in the chapter that the people were sons of the Devil by calling them a bunch of baby snakes (recalling the serpent in the garden). Now Luke wants us to think back to the garden with Adam again, but this time think of Jesus in his place.

Jesus is the originator of a new creation and a renewed humanity. This theme of Jesus being the new or second Adam is repeated elsewhere in scripture 1 Corinthians 15:45-49.

⁴⁵And so it is written, “The first man Adam became a living being.” The last Adam became a life-giving spirit. ⁴⁶However, the spiritual is not first, but the natural, and afterward the spiritual. ⁴⁷The first man was of the earth, made of dust; the second Man is the Lord from heaven. ⁴⁸As was the man of dust, so also are those who are made of dust; and as is the heavenly Man, so also are those who are heavenly. ⁴⁹And as we have borne the image of the man of dust, we shall also bear the image of the heavenly Man.

Jesus came to secure a new and heavenly humanity, or which we are members if we are born again into Jesus.

III. The Temptation of Jesus, the Son of God Luke 4:1-13

The first Adam sinned in by listening to/gave heed the serpent that invaded the Garden. He did not guard his bride from the Devil, but stood by and watched as the serpent deceived her. Adam then took the forbidden fruit and sinned by disobeying the Father.

Now in Chapter 4 Luke shows us the greater Adam being confronted by the Devil. Romans 5: says,

¹²Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned—¹⁵But the free gift is not like the offense. For if by the one man’s offense many died, much more the grace of God and the gift by the grace of the one Man, Jesus Christ, abounded to many. ¹⁶And the gift is not like that which came through the one who sinned. For the judgment which came from one offense resulted in condemnation, but the free gift which came from many offenses resulted in justification.

Jesus, the new and greater Adam, became the savior of a new humanity. By His righteousness and victory over the Devil, we too will be triumphant over the Devil.

Luke 4:1-13 shows us the temptation of Jesus by the Devil, and the success in dealing with the temptation. V. 1 says that Jesus was filled with the Holy Spirit and was led by the Spirit into the wilderness. The wilderness is often spoken of in scripture as a waste place where life is not easily sustained. It is a place that Yahweh took His people to test them to see if they would be faithful to Him (Deut. 8:1-5, 16). But the people often turned it around and tested God (Num. 14:22; Ps. 106:14).

Jesus, after he eaten nothing for forty days, v. 2 says He was hungry (as we all would be). [This scene reminds of Moses that went up on the mountain and was given the Word of God.] Jesus, was feeling weak and dependant upon the Father, yet remained faithful, just as we should be when we are weak and troubled. When one is tempted and endures trials, a person often wonders if they are really a Son of God. In fact, this is the first line of temptation given to Jesus. In v. 3 the devil said to Him, “**IF** you are the Son of God, command these stone to become bread.” At His baptism and in the genealogy we see that Jesus is said to be the Son of God. Luke wants us to see that indeed Jesus is the true Son of God, the second Adam that will be the founder of a new humanity, and will ruler all things (including the Devil) as the Davidic King forever. But for Jesus to be the universal King, He must be given the Kingdom by His Father in heaven, which would come as a result of His death on the cross (vv. 5-8). If indeed Jesus was Israel’s Messiah, He knew that He did not need to show it by spectacular displays of power (signs and wonders which the people would want to see, as we will learn in the chapters ahead)(vv. 9-12). Jesus is the Son of God, and He was determined to submit to the Father and receive His Messianic Kingdom in a manner that set before Him by the Father, not the Devil. The way of the Devil may have seemed easy, but it was not the way the Father had determined for Him.

In every temptation Jesus answered the Devil by quoting scripture. What we see in this is that Jesus, the second Adam, listened to the Father through the word of God; whereas the first Adam listened to the serpent. If we hold fast to the word of God, we too will be able to resist the Devil and properly flee temptation, thus, showing ourselves to be sons of God.

The Word of the Father, the genealogy and His temptation in the wilderness demonstrated Jesus demonstrated to be the Son of God and the founder of a new humanity.

Homework assignment: Read Luke 4-5. Take note of how Jesus was received in His hometown and by the disciples whom He called.

Comparison Between the Temptation in Genesis 3 and Luke 4

Temptation	Response	Temptation	Response
<p>¹Now the serpent was more cunning than any beast of the field which the LORD God had made. And he said to the woman, “Has God indeed said, ‘You shall not eat of every tree of the garden?’”</p>	<p>²And the woman said to the serpent, “We may eat the fruit of the trees of the garden; ³“but of the fruit of the tree which <i>is</i> in the midst of the garden, God has said, ‘You shall not eat it, nor shall you touch it, lest you die.’”</p>	<p>³And the devil said to Him, “If You are the Son of God, command this stone to become bread.”</p>	<p>⁴But Jesus answered him, saying, “It is written, ‘Man shall not live by bread alone, but by every word of God.’”</p>
<p>⁴Then the serpent said to the woman, “You will not surely die. ⁵“For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil.”</p>	<p>⁶So when the woman saw that the tree <i>was</i> good for food, that it <i>was</i> pleasant to the eyes, and a tree desirable to make <i>one</i> wise, she took of its fruit and ate.</p>	<p>⁵Then the devil, taking Him up on a high mountain, showed Him all the kingdoms of the world in a moment of time. ⁶And the devil said to Him, “All this authority I will give You, and their glory; for <i>this</i> has been delivered to me, and I give it to whomever I wish. ⁷“Therefore, if You will worship before me, all will be Yours.”</p>	<p>⁸And Jesus answered and said to him, “Get behind Me, Satan! For it is written, ‘You shall worship the LORD your God, and Him only you shall serve.’”</p>
	<p>She also gave to her husband with her, and he ate.</p>	<p>⁹Then he brought Him to Jerusalem, set Him on the pinnacle of the temple, and said to Him, “If You are the Son of God, throw Yourself down from here. ¹⁰“For it is written...”</p>	<p>¹²And Jesus answered and said to him, “It has been said, ‘You shall not tempt the LORD your God.’”</p>

Homework assignment: Read Luke 4-5. Take note of how Jesus was received in His hometown and by the disciples whom He called.

Week Six – Beginning the Galilean Ministry
Luke 4:14-5:11, 27-32

❖ **Westminster Shorter Catechism**

❖ **Review**

Review briefly (2-5 minutes) the material in the “Introduction to the Gospel of Luke” and the “New Testament Overview, Structured by the Gospels.”

Outline of the Gospel of Luke	
I.	The Advent of the Son of Man 1:5-4:13 (1-4)
II.	The Galilean Ministry of the Son of Man 4:14-9:50 (4-9)
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IV.	The Final Ministry, Passion and Victory of the Son of Man in Jerusalem 19:28-24:53 (19-24)

[Authors, order, dates, Apostles associated with each gospel, faces of the cherubim, what period of biblical

history each of the gospels is associated with, the office stressed, and the outline of the book of Luke.]

Today we begin to look at the second section of the outline: The Galilean Ministry of the Son of Man (Lk. 4-9). We have seen that Jesus is clearly the Son of God, and that He is the great prophet that will establish a new humanity – that will bring peace on earth and goodwill toward men.

Following His victory over the Devil as the New Adam, Jesus returned to Galilee from the wilderness of the Jordan River and began His ministry in the power of the Spirit. Turn to Luke 4:14-15. [Give the map at the end of this lesson to the students.] Jesus taught in the Jewish synagogues throughout the area of Galilee and His fame began to spread. By studying this and the other Gospel accounts it becomes clear that He had also been doing miracles. At this point, some that would become His disciples had begun to follow Him, but they are not formally called His disciples or begin to follow Him full-time until the next chapter.

I. The Nazareth Manifesto Luke 4:16-29

By writing the narrative the way he did, Luke draws attention to Jesus’ coming as a prophet with a surprising message (v. 24) and the kind of reception He would receive. Jesus went back to his hometown of Nazareth, and there too He was given opportunity to teach in the synagogue on the Sabbath day. What Luke shows us is a summary of the message that Jesus the prophet came to preach. He was given a copy of a scroll and read from Isaiah 61:1-2. [Read Luke 4:18-19.] This text from Isaiah is about the Messiah. Throughout Isaiah we read about one who would be “anointed” or appointed to do the Lord’s will, particularly to bring salvation to the

nations. Isaiah preached against Israel for her sins, yet promised the Messiah who would restore Israel and save the Gentiles (the same thing Luke has already told us would be the work of Jesus). The Messiah has not come to inflict *punishment* on the nations, as the people of Israel at that time were expecting (as they misread Isaiah). He was to come to bring the love and mercy of God to the all of the world.

When He had finished reading and sat down, everyone was anxious to hear what Jesus would say. Jesus said in v. 21, “Today this Scripture is fulfilled in your hearing.” Jesus announced that *He* is the anointed/appointed One in whom was the Spirit of God that would bring the goodnews to the world (see also 4:1, 14 on the work of the Holy Spirit in Jesus). After Jesus said this, v. 22 tells us that those who heard Him were amazed at the way He spoke, preaching about the grace of God. Everyone in Nazareth had heard of the works of Jesus had been doing (4:14-15, 22-23). They knew that He had grown up among them with a perfect reputation (2:51-52), and they were curious to hear Jesus and see Him do magic tricks or miraculous signs for them (4:23). But Jesus knew them and the tendency in men not to receive or believe someone they knew well (vv. 22, 24). He knew that they would say to Him in a proverbial way, “Physician, heal yourself! Whatever we have heard done in Capernaum, do also here in Your country.”

Why would the message that He preached to them something that they would not want to hear? [Have a discussion with the students about the response of the people of Nazareth. You would think that they would be happy to hear that the anointed One had come to preach goodnews, bring salvation to not only Israel but also the nation, bringing freedom and healing to all. But the people of Israel were waiting for God to liberate/free Israel from their pagan enemies. They wanted to see the nations judged by God, pouring out His wrath and destruction. Jesus came preaching something that was different than they expected.]

What Jesus points out is that when the great prophets were alive and doing their work in Israel, they preached *against* Israel, and it was the *Gentiles that benefited* from their work. [Read 4:25-27.] Jesus reminded them that when the great prophet Elijah was a prophet, Israel was judged by God with a drought in the land for 3 ½ years because of their sin of idolatry (1 Kings 17:1). 1 Kings 17:8-16 is the story of Elijah being sent by God to a Gentile widow to miraculously provide food for them. Jesus’ point was that although there were many widows in Israel during Elijah’s ministry, God sent him to a *Gentile*. Jesus continued in the same way to remind the people about how Elisha, the successor to Elijah, was sent by God to cleanse Naaman, the commander of the Syrian Army (2 Kings 5:1-14). There were many in Israel that had leprosy during the time of Elisha, but God healed only

Naaman, and enemy and pagan. The result was that God saved Naaman, but continued to judge Israel. What Jesus was saying this that He had come as a prophet to announce the judgment of God upon Israel for her rejection of the Lord, and would through His work bring salvation to all of the nations, including those in Israel who would respond in faith to Jesus.

Now, having heard this from Jesus, the people of Nazareth became angry. This was too much for them. They thought that Jesus had told them that God was going to rescue *the wrong people!* It was as if Jesus were preaching today and saying that America has sinned and that the terrorist attacks on September 11th was the judgment of God. Not only so, Jesus came to save people like Osama Ben Ladin! Preaching the grace of God for Israel and judgment on the nations would have been what they expected; instead, Jesus preached grace for everyone, including the nations. Unless they could see that this was the time for their God to be gracious, unless they abandoned their unbiblical dreams of military victory over their national enemies, they would suffer defeat themselves at every level – military, political and spiritual.

Now they were not so much tempted to say, ‘We know you, heal yourself.’ They wanted to kill Jesus by throwing Him down over the cliff of the city. Ironically, the Devil invited Jesus to throw Himself down because God would protect Him (v. 9); Jesus having refused, found Himself in a similar predicament. What Luke is showing us is that the people of Nazareth (and as we will see, throughout Israel) are siding with the Devil, rejecting Jesus as the anointed King. They made their choice. But instead of killing Jesus, God protected Him, and He passed through the midst of them and escaped (vv. 28-30). Jesus refused the temptation to test God, as the Devil had wanted Him to do. And indeed, God protected Jesus (escaping in the midst of them), as He was faithful to do the work He was anointed to perform.

II. Calling of the Disciples Luke 5:1-11, 27-31

The text goes on to show that Jesus went back up to Capernaum in Galilee (remember we are studying the Galilean ministry of the Son of Man). There he continued to teach in the synagogues with power and authority. People responded to His message because He was clearly different than the other teachers they had heard. He obviously had the word of God (see 4:31-32, 42-44). Not only so, Jesus healed man people, demonstrating that He was a prophet from God.

Jesus cast out of a man an unclean demon that knew who Jesus was. The demon said, “Let *us* alone! What have we to do with You, Jesus of Nazareth? Did You come to destroy us? I know who You are—the Holy One of God!” Jesus did not want the Word of God

preached by demons, giving them attention. Rather, Jesus silenced the demon and cast it out to that people would listen to Him (4:31-37).

Jesus healed Simon Peter's mother-in-law who was sick with a fever (4:38-39). He also healed many others, including those with possessed by demons (4:40-41). What was the response to the preaching and healing ministry of Jesus in vv. 42-44? Was it the same as the people of Nazareth? The crowds followed Him.

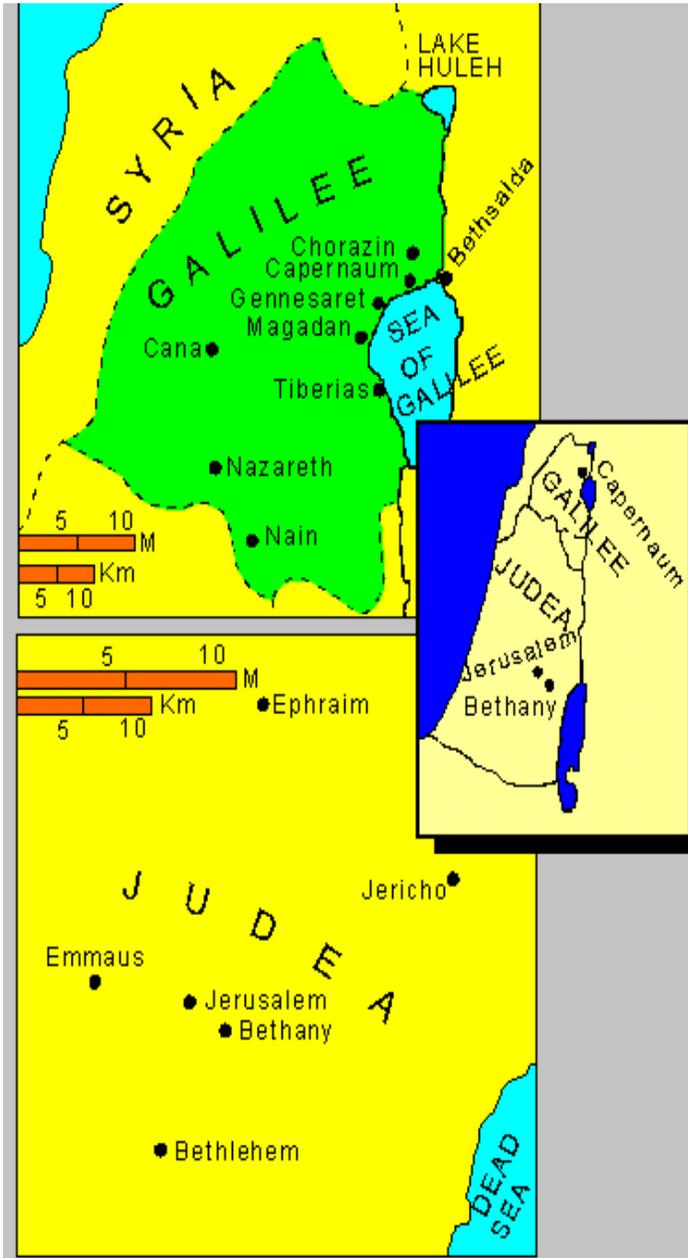
Read 5:1-11. The crowds pressed in on Him on the shore of the sea of Galilee to hear the word of God. So Jesus got into Simon Peter's boat and went out a little ways and preached to them. After awhile Jesus told Simon to go out deeper and cast out his nets to catch fish. Simon told Jesus that they had not caught anything previously, but would do what Jesus said. They caught so many fish that they needed help getting them all in. V. 8 gives us Simon Peter's response, he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord!"⁹For he and all who were with him were astonished at the catch of fish which they had taken; ¹⁰and so also were James and John, the sons of Zebedee, who were partners with Simon. And Jesus said to Simon, "Do not be afraid. ***From now on you will catch men.***"¹¹So when they had brought their boats to land, they forsook all and followed Him." Peter, James and John became the disciples of Jesus on a permanent basis. They would follow Him in a way that the people of Nazareth would not.

It is interesting to note here that the imagery of fishing is used. In the Old Testament, Israel is associated primarily with the land, being shepherds and farmers (David the King being a shepherd.). The nations were associated with the sea and the deep, a dark and fearful watery wilderness. Here we see the imagery of fish being caught to teach that Jesus came to save not only the lost sheep of Israel, but to catch the fish in the nations. Jesus has come to seek and to save that which is lost, even the fish/nations. The disciples would be used to bring in the nations.

Not only so, 5:27-32 is that account of the calling of Matthew the tax collector at a feast given by Matthew with other "sinners." Keep in mind that people thought of tax collectors as the sinful low-life of Israel. The Pharisees criticized Jesus for eating and drinking with such people, which is what we will see over and over again (see 7:29-39; 15:1-2; 18:1-14; 19:1-10). Jesus said, "I have not come to call *the* righteous, but sinners, to repentance." Thank God He saved sinners like us!

Homework assignment: Read Luke 5-6. Observe how there is an increasing division between Jesus and His disciples and the Jewish leaders.

The Galilean Ministry of the Son of Man



The Area of Galilee

Capernaum

Early in his ministry, Jesus made his home in Capernaum, after his rejection in Nazareth (Lk. 4:31). He used the town as his base to travel out into Galilee and probably stayed in the home of Simon and Andrew, where he had healed Simon's mother-in-law (Lk. 4:38-39). He healed many people in the town, which drew large crowds, and gained it a reputation as the place where Jesus worked miracles (Luke 4:23). Jesus later condemned Capernaum for its lack of response to him (Luke 10:15).

Bethany

Jesus was welcomed into the house of the sisters Mary and Martha in Bethany on one of his visits to the south (Luke 10:38). Bethany became his home in the south. On his final visit to Jerusalem, Jesus stayed overnight in Bethany, travelling into the city each day. He was anointed at Bethany just before his death, probably by Mary, the sister of Martha (Lk. 7:36-50; Mark 14:3-9).

Homework assignment: Read Luke 5-6. Observe how there is an increasing division between Jesus and His disciples and the Jewish leaders.

Week Seven – Growth of Ministry and beginning of opposition **Luke 5:12-6:11**

❖ Westminster Shorter Catechism

❖ Review

Review briefly (2-5 minutes) the material in the “Introduction to the Gospel of Luke” and the “New Testament Overview, Structured by the Gospels.”

Outline of the Gospel of Luke

- | | |
|------------|--|
| I. | The Advent of the Son of Man 1:5-4:13 (1-4) |
| II. | The Galilean Ministry of the Son of Man 4:14-9:50 (4-9) |
| III. | The Journey of the Son of Man to Jerusalem 9:51-19:27 (9-19) |
| IV. | The Final Ministry, Passion and Victory of the Son of Man in Jerusalem 19:28-24:53 (19-24) |

[Authors, order, dates, Apostles associated with each gospel, faces of the cherubim, what period of biblical

history each of the gospels is associated with, the office stressed, and the outline of the book of Luke.]

What we have seen throughout the book of Luke so far is that Jesus has come a prophet greater than all of the past prophets because He not only preaches the Word of God, but also is the messianic fulfillment of all prophecy. He has come preaching the coming of the Kingdom of God – A Kingdom different than was expected in Israel. It is a Kingdom that includes the nations as well as Israel. Last week we saw how Nazareth rejected Jesus as the anointed Son of God (thinking Him merely the son of Joseph, 4:22). They rejected the idea that God would give grace and salvation to the Gentile nations as well as Israel. But of course we also saw that the crowds began to follow Jesus, and some of the disciples (Peter, James, John, Levi/Matthew) were chosen and began to go with Him in His ministry.

I. Two Notable Healings Luke 5:12-26

A. The Healing of the Leper 5:12-15, 16

Read Luke 5:12-15. Jesus said (in Lk. 4:27) that there were many lepers in Israel at the time of Elisha the prophet but none were healed except Naaman the Syrian (a *Gentile*). Now in this text Jesus healed a leprous man of *Israel*. By healing this man Jesus was showing that Israel needed to be made “clean” and restored to God (see also Lk. 17:12). Notice in vv. 12-13 that the man is not just healed of the disease, but made “clean.” Someone with leprosy was *ceremonially unclean* and not allowed to go into the temple to worship God and offer sacrifices (Lev. 13:1-14:57; Deut. 24:8). Such a person could only be restored to full participation in the covenant community by presenting oneself to the priest for inspection, being sprinkled with water (baptized) and offering special sacrifices. These people were

not dirty or unclean in the physical sense, but the uncleanness spoken of represented the spiritual pollution of sin. It was as if the sin inside of the person became evident on the skin.

Jesus, by healing the leprous man was saying in effect that Israel needed to be restored to God spiritually through baptism and faith. It is thought that no one ever just got over the disease, and the only people recorded in the Bible of recovering from it were those who were healed by God in a miraculous way. Thus, it is a special work of God to heal people of this disease, which points to the reality that only God can heal anyone spiritually from the corruption of sin. The person healed must present himself to the priests as a demonstration that God had worked in his life, so that he can be restored to the worship of God. All of Israel must come to repentance and be healed by God, and made spiritually clean before Him if they were to be made acceptable to Him. The Lord Jesus came to seek and to save that which was lost (Lk. 19:10), both in Israel and those among the Gentiles. What is interesting here is that Jesus put His hand on the man and healed Him. Although leprosy would make a person unclean (not meaning contagious, but spiritual death symbolically spreads through touching a leper), it did not make Jesus unclean. Jesus, being the Son of God, was not made unclean. Jesus came to cleanse the unclean, Himself being perfectly clean and able to make men clean as only God can do. He associated Himself with the people that needed healing and cleansing from sin, unlike the Pharisees who kept away from the people that needed help (as we will shortly see).

Although Jesus told the man to go to the priests and show himself and make the sacrifices commanded in the law (and not first to go around telling people about his being healed), the report of the healing became widely known. Remember that it was unheard of that someone would just recover from being a leper. Crowds of people came as a result to hear Jesus and be healed by Him.

V. 16 tells us that Jesus often went away from the crowds to pray in the wilderness (as did many of the other prophets in the Old Testament, and John the Baptist). We too must spend time in prayer and Bible study with the Lord if we are to be used by God.

B. The Forgiveness and Healing of the Lame Man Luke 5:17-26

Just as God alone can heal a leper and make him spiritually clean and acceptable to God, Luke then shows us that Jesus came forgiving sin, which only God can do. Read 5:17-20. Pharisees had gathered to Jesus from all around Israel to hear Jesus teach. Remember, 4:18-21 tells us that Jesus was anointed to preach the good news and to heal. 5:17 tells us that “the power of the Lord was present to heal them.” The

teaching and the healing works of Jesus are connected in this passage to show us that the Lord healed the man to teach about the goodnews of the coming Kingdom.

After the paralyzed man was brought to Jesus (through much effort, representing faith), Jesus simply said to the man, “Man, your sins are forgiven you” (v. 20). He didn’t heal Him first, but merely said that by faith he was forgiven. Who can make a person clean from leprosy? [God!] Who can forgive sins? [God!] The Pharisees hearing Jesus say this were surprised and began to quietly discuss this and thought that Jesus was claiming to be God (and they were right!). It would indeed be a foolish blasphemy if you or I were to say, “Your sins are forgiven!” But Jesus was God, and Jesus wanted to communicate that fact. Wanting to make them think, Jesus responded to them (vv. 23-26),

Which is easier, to say, ‘Your sins are forgiven you,’ or to say, ‘Rise up and walk’? But that you may know that the Son of Man has power on earth to forgive sins”—He said to the man who was paralyzed, “I say to you, arise, take up your bed, and go to your house.” Immediately he rose up before them, took up what he had been lying on, and departed to his own house, glorifying God. And they were all amazed, and they glorified God and were filled with fear, saying, “We have seen strange things today!”

Only God can forgive sins, and only God can heal a paralyzed man. By healing the man Jesus showed them that He is the Son of Man that came to seek and to save that which is lost (19:10). He came to forgive sinners and heal the sick.

II. The Eating and Drinking of the Son of Man Luke 5:27-

Last week we briefly saw that Jesus called Levi/Matthew to be one His disciples. In 5:29 we see that Levi gave a great feast in his own house. Many tax collectors (as we have previously seen these were viewed as chief sinners in Israel). Jesus sat and ate and drank with them. He fellowshiped with them – He developed relationships with sinners. It was at this fellowship meal with sinners that we see the first great conflict with the religious leaders of Israel. In the last paragraph with the healing of the paralytic, the Pharisees’ concern is a matter of private conversation. The concern of and conflict with the Pharisees began to rise at the fellowship meal that Jesus had with the sinners. As we will see, table fellowship with the Savior is a major theme throughout the book of Luke.

The Scribes and Pharisees murmured/grumbled against the disciples of Jesus in v. 30. Jesus answered their objections by saying that those who are well do not go to a doctor, only the sick need to be cured. He said in effect that sinners need spiritual healing (forgiveness) just as the healing of leper and paralytic men had demonstrated. He implies by this that if the Pharisees think that they do not need healing/forgiveness, the work of spiritual healing will not be of any use to them. Those who come to Jesus in faith will be healed by being called to repentance and forgiven. Those who do not come will remain in their sin and perish.

The text continues discussing how eating provokes more controversy. In v. 33 the Pharisees ask why John the Baptist's disciples fast and make prayers like the Pharisees, but Jesus' disciples eat and drink. Luke is showing us is that the Pharisees at this time were not worried about John and his disciples (since they were like them), but thought that Jesus and His disciples were doing what they should not, namely, eating and drinking, and fellowshiping with sinners. Jesus asserted that this is the time for eating and drinking – this is the time to call sinners to repentance because the Son of Man is with them.

In 6:1-5 we see the same debate with the Pharisees continue. Jesus and the disciples plucked heads and grain and ate them on the Sabbath day. The Pharisees condemned this because they believed this violated the Sabbath law. Of course there is nothing in the law to condemn picking grain to eat when you are hungry. Jesus and the disciples were doing nothing more than what David had done in the Old Testament when he provided food for his men. Jesus is a greater David that provides food for His men, and is in fact the Son of Man that is also the “Lord of the Sabbath” (v. 5). To oppose the disciples is in fact to oppose Jesus Himself, the one who has come eating and drinking to call sinners to repentance and to proclaim the will of God in the law.

The story of the opposition to Jesus continues on another Sabbath in vv. 5-11 where Jesus healed a man with a withered hand. In this passage Luke draws our attention to the fact that the Pharisees were looking to see if Jesus would heal on the Sabbath so that they could find grounds to bring charges against Him in legal proceedings (v. 7). Jesus does not avoid the controversy, even though he knew their thoughts. In fact, Jesus challenged the Pharisees in v. 9: “Then Jesus said to them, “I will ask you one thing: Is it lawful on the Sabbath to do good or to do evil, to save life or to destroy?” The reaction of the Pharisees is given in v. 11: But they were filled with rage, and discussed with one another what they might do to Jesus. Clearly, now the Pharisees were ready to begin to oppose Jesus in the strongest possible ways. They were rejecting the works of Jesus because in their view He was preaching and teaching in a way that violated their understanding of the law of God. The line of division was clearly drawn: The Pharisees on one side and Jesus and His disciples on the other.

What Luke wants us to see in this section is that although there are a group of people that are beginning to respond to His ministry of calling sinners to repentance (through teaching, healing and eating and drinking), the religious leaders of Israel want no part of the kingdom of God as proclaimed by Jesus. They

want to keep things just the way they are. We are coming to see that the Pharisees considered what Jesus said and did to be evil and sinful (see v. 9), when in fact the way they treated people was evil and sinful. Jesus has come to save sinners, and the Pharisees did not want what He was offering.

This is the way of the gospel. It confronts the sinful and self-righteous thoughts and actions of men. And they do not like it. But the work that Jesus did, and the work that God has called us to is to call sinners to repentance. If God has chosen to save them they will believe. If they continue to refuse the grace of God they will perish in their sin. Make sure that you are receiving Jesus today, and not refusing to believe and live for Him. If you are unwilling to submit yourselves to Him and His word, you too will find yourself opposing Jesus, like the Pharisees. But if you come to His table in faith and submission, He will receive you and eat and drink in fellowship with you. He will feed you with forgiveness and joy.

Homework assignment: Read Luke 6-7. Notice that Jesus similarities and differences between this passage and the Sermon on the Mount in Matthew 5-7.

Week Eight – The Sermon on the Plain by the Great Prophet **Luke 6:12 – 7:17**

❖ Westminster Shorter Catechism

❖ Review

Review briefly (2-5 minutes) the material in the “Introduction to the Gospel of Luke” and the “New Testament Overview, Structured by the Gospels.”

Outline of the Gospel of Luke	
I.	The Advent of the Son of Man 1:5-4:13 (1-4)
II.	The Galilean Ministry of the Son of Man 4:14-9:50 (4-9)
III.	The Journey of the Son of Man to Jerusalem 9:51-19:27 (9-19)
IV.	The Final Ministry, Passion and Victory of the Son of Man in Jerusalem 19:28-24:53 (19-24)

[Authors, order, dates, Apostles associated with each gospel, faces of the cherubim, what period of biblical

history each of the gospels is associated with, the office stressed, and the outline of the book of Luke.]

In Luke 4:23-27 Jesus identified Himself as a prophet at the beginning of His ministry in Nazareth. He went around Galilee (we are in the second section of the outline) preaching and healing as a means of prophetically proclaiming the coming of the Kingdom of God. His prophetic ministry is one of telling people the goodnews (“gospel”) that God is going to save lost sinners, both rich and poor, Jew and Gentile. What we have seen in the last two weeks is the mixed response of the people to His message. On the one hand, great crowds of people began to follow Jesus to hear what He had to say and to be healed by Him. On the other hand, the Pharisees were offended by the fact that He was willing to eat and drink with tax collectors and sinners. While the Pharisees seem interested in the healing works of Jesus, they were alarmed by Jesus’ claim to be able to forgive sins, and angered by His unwillingness to submit to the traditions of the Jews with regard to Sabbath-keeping. In short, at this point in Jesus’ ministry there is growing interest and support for His prophetic work among the crowds, and growing opposition to Jesus’ prophetic work among the Pharisees.

Today we will be looking at Luke 6:12-7:17. The end of this section reads (7:16-17):

Then fear came upon all, and they glorified God, saying, “A great prophet has risen up among us”; and, “God has visited His people.” And this report about Him went throughout all Judea and all the surrounding region.”

Turn to Deuteronomy 18:15-19. Remember that when God met with the people at Mt. Sinai, they were terrified and asked God not to speak to them directly. God agreed to speak through Moses, with the warning that the people should hear and

faithfully obey him because he would speak the very words of God to them (cf. Deut. 5:24-29). In this text God promised to raise up a prophet like Moses from among Israel. This prophet will speak the very words of God to Israel, and anyone that refuses to hear the words of God spoken through Him will be held accountable and judged by God. Jesus is that great prophet like Moses who speaks the very words of God – words that must be believed and obeyed. Many of the people of Israel were beginning to recognize Jesus as the great prophet foretold by Moses.

I. The Twelve Apostles Luke 6:12-16

V. 12, Now it came to pass in those days... What days? [In v. 11 Luke tells us that the Pharisees were enraged by the actions and words of Jesus. It was in *these* days when the Pharisees began to conspire about what they should do about Jesus that He went to a mountain to pray.] He prayed all night, and the next day Jesus called His disciples to Himself. A disciple is literally “a learner” or “student.” Apparently there were many such students of Jesus. At this point Jesus called twelve men out of the group, and made them Apostles. The word Apostle means, to be a “messenger” or “one sent forth with orders.” Jesus here commissions the twelve to be His special messengers that would carry the gospel/goodnews throughout the world. One can hardly mistake the meaning of choosing *twelve*, one representing the twelve tribes Israel. Just as Moses chose twelve men to represent each of the tribes of Israel (Num. 3:3-33; Deut. 1:22-23; and Joshua, cf. Josh. 3:12) to spy out the Promised Land, Jesus chose twelve men to send into the world. Jesus is forming a new/renewed Israel that will go into the entire world, the new Promised Land. As Jesus establishes a new covenant with the new Israel, He chose the twelve Apostles as His representatives.

What Luke does is show us a contrast between the Pharisees and the special disciples, the Apostles of Jesus. Interestingly, there is one among the number of Apostles that would be like the Pharisees, Judas, who would become a traitor.

II. The Sermon on the Plain Luke 6:17-49

The text goes on to say in vv. 17-19 that Jesus went with the disciples down the mountain to a plain (a level place) where a great multitude of people had gathered to hear Jesus speak and to be healed by Him. Luke says in verse 19 that “power went out of Him and healed them all.”

You may have heard of the Sermon on the Mount in Matthew 5-7. Luke records for us in 6:20-49 a different but similar sermon known as the Sermon on the Plain. Here (as with the Sermon on the Mount in Matthew) Jesus speaks as the new Moses, the great prophet like Moses. Jesus began His sermon with the Beatitudes

(the “blessed be the’s”) in vv. 20-23. The word “blessed” means “happy.” This is followed by a section of woes (the “cursed be the’s”). What does this remind us of? The covenant blessings and curses given by Moses in Deuteronomy 28 [teacher: it may be useful to very briefly turn to Deut. 28 and show the students the blessings and curses of the covenant.] These Beatitudes were goodnews to the people in a surprising way: Blessed are the poor, hungry, sad and hated; and sad/woe to/cursed be the rich, full and popular. Jesus spoke words that were a reversal of what was expected. Indeed His gospel was goodnews to some and bad news to others. But of course this was the same message proclaimed by the prophets of the Old Testament.

What follows is a series of instructions about how to live in the Kingdom of God. In verse 27 we see the point that Luke wants to communicate: The words of Jesus are to be heard and responded to in obedience. What is emphasized is that Jesus is the prophet like Moses – hear Him! (Cf. LK. 9:35). Jesus commands people to love, not to judge people without being righteous yourself, and be of good character. Jesus speaks the good words of God out of the abundance of His divine heart (6:45). V. 46-49 says that the people that He spoke to need to hear what He says and do it – Hearing and obedience to the words of Jesus are the key to life in the Kingdom of God.

The Lord in Deuteronomy 29 says:

9 Therefore ***keep the words of this covenant, and do them, that you may prosper in all that you do.*** 14 “I make this covenant and this oath, not with you alone, 15 but with him who stands here with us today before the LORD our God, as well as with him who is not here with us today...18 so that there may not be among you man or woman or family or tribe, ***whose heart turns away today from the LORD our God,*** to go and serve the gods of these nations, and that there may not be among you a root bearing bitterness or wormwood; 19 and so it may not happen, when he hears the words of this curse, that he ***blesses himself in his heart,*** saying, ‘I shall have peace, even though I follow the dictates of my heart’— as though the drunkard could be included with the sober. 20 “***The LORD would not spare him; for then the anger of the LORD and His jealousy would burn against that man, and every curse that is written in this book would settle on him, and the LORD would blot out his name from under heaven.***

The Sermon on the Plain given here in Luke 6 would have reminded the people of these words, and would have been a warning to people. As we will see in the chapters to come, Israel had indeed allowed their hearts to be turned from the Lord their God. The Pharisees had lead the people away from obedience to the Lord, and Jesus here warned them that they would suffer the judgments/curses of the covenant if they do not live like He is commanding them to. The question is, “Will

they have ears to hear the words of the prophet?” “Will faith in the Son of Man be found in Israel?”

III. The Works of the Great Prophet Luke 7:1-17

A. Healing of the Centurion’s Servant Luke 7:1-10

In 7:1 we see again the importance of the message of the prophet by referring to the completion of His “sayings in the hearing of the people.” Have they been hearing Him? He went to Capernaum [point out on map in Galilee], where Jesus healed the servant of a Roman Centurion. What is interesting about this passage is that Jesus is approached by the Gentile Centurion. This Gentile sent some of the elders of the Jews to appeal to Jesus to heal his servant. They testify that the centurion was a man respected by the Jews because he loved the Jewish nation and had built a synagogue for the Jews; he was a God-fearing Gentile. Jesus went and met by friends of the man, who was reluctant to make his request to Jesus because he felt unworthy, but believed what he had heard about the Lord. His friends said that he knew that Jesus had the authority of God, and could heal his beloved servant just by his **WORD!** Jesus responded in v. 9, “I say to you, I have not found such great faith, not even in Israel!” When the friends of the centurion returned to the house, the servant was indeed healed. The faith of this Gentile was greater than any faith Jesus had seen in Israel – Even more than His disciples and John the Baptist (as we will see next week). The message of Jesus was not just for Israel, but for the Gentiles as well. This was indeed goodnews for the people that read this Gospel of Luke. The Kingdom was given to all who believed in the words of Jesus! Will faith be found in Israel?

B. Raising of the Widow’s Son Luke 7:11-15

Next, in vv. 11-15, the next day Jesus raised a man, the son of a widow, from the dead. When Jesus saw that a widow was grieving over the death of her only son, v. 13 says that He had compassion on her and comforted her. Jesus touched the man in the coffin and commanded him to arise. The word of Jesus is not just to teach the people the way to live in the Kingdom of God, but would raise the dead. The man arose and began to speak – probably words of faith. Jesus would raise up people that were spiritually dead so that they could have faith like that of the Gentiles.

C. The Response of the Crowd Luke 7:16-17

Remember how this lesson began – with the faithless and angry Pharisees that were opposing Jesus. Now we see that there are not only disciples and the twelve Apostles that believe in Jesus, but also the Gentiles and even the dead are raised to believe in Him. As we began we read vv. 16-17. Let us look at it again:

Then fear came upon all, and they glorified God, saying, “A great prophet has risen up among us”; and, “God has visited His people.” And this report about Him went throughout all Judea and all the surrounding region.

The question that is being addressed in this part of the Gospel is, “Who is this Jesus?” He is the great prophet that is God Himself, bringing the words of life and of the Kingdom to the whole world, creating a new and restored Israel that will extend to all the world.

Homework assignment: Read Luke 7. Observe the conflict developing between Jesus and the Pharisees. Look and see who the true children of the Kingdom are.

Week Nine – The Mixed Response to the Great Prophet **Luke 7:18-50**

❖ Westminster Shorter Catechism

❖ Review

Review briefly (2-5 minutes) the material in the “Introduction to the Gospel of Luke” and the “New Testament Overview, Structured by the Gospels.”

Outline of the Gospel of Luke	
I.	The Advent of the Son of Man 1:5-4:13 (1-4)
II.	The Galilean Ministry of the Son of Man 4:14-9:50 (4-9)
III.	The Journey of the Son of Man to Jerusalem 9:51-19:27 (9-19)
IV.	The Final Ministry, Passion and Victory of the Son of Man in Jerusalem 19:28-24:53 (19-24)

[Authors, order, dates, Apostles associated with each gospel, faces of the cherubim, what period of biblical

history each of the gospels is associated with, the office stressed, and the outline of the book of Luke.]

Two weeks ago we saw how the crowds that began to follow Jesus were a mixed multitude: many were beginning to believe (disciples/Apostles), and some were beginning to reject Jesus (Pharisees). Jesus not only preached the goodnews of the Kingdom, but did many miracles of healing and casting out of demons. Last week we learned about the Sermon on the Plain (Similar to the Sermon on the Mount in Matthew). In that section we saw an emphasis on the *words* of Jesus, the great prophet promised by God through Moses. Jesus as the greater Moses was to be heard and obeyed. The authority of this great prophet and His words were confirmed and by the healing of the centurion’s servant and the raising of the widow woman’s only son. Last week we did not see any opposition to Jesus. 7:16-17 reads:

Then fear came upon all, and they glorified God, saying, “A great prophet has risen up among us”; and, “God has visited His people.” **And this report about Him went throughout all Judea and all the surrounding region.**

Remember, Jesus was in Galilee. The news about Him went south into all Judea, where Jerusalem and the leaders of the Jews were. Not only so, John the Baptist was in that region. At this point the reader would be led to think that everyone in the Palestine area were hearing about Jesus and were believing. As we will see today, this is far from the truth.

I. The doubt of John Luke 7:18-23

In Luke 3:20 we saw that Herod had shut John the Baptist up in prison because he has preached against the lifestyle of Herod. 7:18 says that the disciples of John the Baptist made a report to John concerning all that Jesus had been saying and doing. But what we see next is quite surprising! John doubts that Jesus is the coming

Messiah. 19-20 says that John sent two of his disciples to ask Jesus if He was the “Coming One” or if they should look for someone else. What other evidence did John need than what had been reported to him? V. 21 says that right then and there Jesus performed miracles of healing so that John’s disciples could see. Jesus answered the question of John by indicating that the OT prophecies of the final salvation in Isaiah are being *fulfilled in the very acts that John is beginning to doubt* (Is. 29:18-19; 32:3-4; 35:5-6; 42:6-7, 16; 61:1-3). Jesus said in v. 22,

“Go and tell John the things you have seen and heard: that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, the poor have the gospel preached to them.

When we understand that John’s disciples had already told John about these things, it becomes clear that Jesus’ instruction to them is a direct slap in the face to John’s questioning. In v. 23 Jesus said,

“Blessed [happy] is he who is not offended [does not stumble] because of Me.”

Happy (which is the meaning of the word “blessed”) is the person that does not stumble (which is the meaning of the word “offended”) because of Jesus. John was stumbling in faith because of Jesus. As we saw in 5:33, John and his disciples were likened by the Pharisees to the Pharisees because they of their frequent fasting and prayers, whereas Jesus and His disciples are not like the Pharisees because they eat and drink (with sinners). It may be that John expected Jesus to be more like the Pharisees and himself, i.e., not eating and drinking with sinners. It is possible that John was stumbling/doubting because the message of Jesus was so different than what he had expected. John being in prison may have begun to doubt that the work he had done was the right thing, and that there was someone other than Jesus that would come to be the new King of Israel. It certainly did not look to John like Jesus was acting like a coming King. He was acting more like a prophet than a King.

It is important for all of us to be careful not to set in our minds things about Jesus that are not really true. Too many people have unbiblical thoughts about the Lord, and become discouraged or doubt their faith when it turns out that things are not the they thought they would be. When you doubt, and you are stumbling in faith, it is a time to stop and look again at the scriptures to see if what you have believed about the Lord and the Christian life is really what He has revealed in the Bible.

What we see in this is that not everyone in the crowds believed in Jesus. Some doubted (even one as great as John the Baptist). Some were also rejecters of Jesus (as we will see next). But *happy is the person that does not stumble in unbelief*.

II. The men of this generation Luke 7:24-50

A. The children of the Kingdom Luke 7:24-35

After the disciples of John left to report to their master what Jesus told them, Jesus turned to the multitude and spoke to them (who were probably hearing all that Jesus had said to the disciples of John). He asked them in v. 24-26, when you went out to be baptized by John, “**What did you go out into the wilderness to see?**” Jesus answered the question, “A prophet? Yes, even more than a prophet.” John was more than a prophet because he came to prepare the way for Jesus.

Luke indicates that John is not judged out of the Kingdom by Jesus, but the important warning not to stumble because of Him was important for everyone, including one that is as great as John the Baptist. To be offended or to stumble because of Jesus is nothing less than **rejection** of Jesus, and excludes a person from the Kingdom. The Kingdom of God will be populated by people that receive Jesus, and even the least in the Kingdom will be great (even greater than John the Baptist). Who are the least in the Kingdom? As we will see in the coming verses, tax collectors (v. 29), children (vv. 32, 35) and sinners (vv. 34, 37) are those who will receive Jesus and declare the righteousness of God through Jesus. These will be great in the Kingdom because of their relationship with the Son of Man. **BUT** the Pharisees and lawyers (experts in the law) reject the plan of God for establishing the Kingdom of God through Jesus.

Just as the people went out to see John, who was the preparer of the way for Jesus, the question that Jesus is pressing upon the people is: ***Just who is Jesus? What does one go out to see in Him?*** This is point of this section. Those who believe the original message of John (repent for the Kingdom of God is coming, and Jesus will bring salvation to the repentant and judgment upon the rejecters of Jesus) will declare the praises of God for His plan to save the lost through Jesus. But those who refused to repent and be baptized by John (Pharisees & Lawyers) are also the ones who reject the plan of God for the salvation of sinners through Jesus.

Read 7:31. What is the generation that Jesus spoke to like? It is interesting that Jesus lumps the crowds and Pharisees together in this question. While it may have seemed that the crowds were largely in support of Jesus (7:16), Jesus goes on to explain that the generation as a whole was rejecting Jesus. The generation was like a group of children that made mockery of the works of John and Jesus. John, they say, had a demon (a criticism Jesus will receive in 11:15) because he came not eating and drinking; while Jesus, they say, was a glutton and drunkard because he came eating and drinking (a criticism already seen in 5:33). Not only so, Jesus was a friend of thieves and worthless sinners. The Pharisees were prominent examples

and leaders of these children. Yet, in the midst of these children there are also children that are wise and receive the work of both John and Jesus. Thus, as we look at the generation as a whole, it is generally to be thought of as doubting and unbelieving (Lk. 9:41, “faithless and perverse”); and yet there are some that do believe and receive Jesus. It is a mixed response.

B. Sinners at the Table of the Lord Luke 7:36-50

Luke goes on in vv. 36-50 to give an illustration of the mixed response of the people and the true nature of the Kingdom. One of the Pharisees, named Simon, (see the response of the Pharisees in v. 30) invited Jesus to eat with him (as Levi had done in 5:27-32). Remember that Luke just showed that Jesus had been criticized for eating and drinking, having fellowship, with sinners. Now one of those who are least in the Kingdom of God, a sinful woman, came weeping and anointed the feet of Jesus with fragrant oil and washed His feet with her tears and hair, and she repeatedly kissed His feet (v. 45). Truly, this woman understood who Jesus is and humbly came to Him for forgiveness of her sins. She knew by faith that Jesus is the Son of Man that came to seek and to save that which was lost (19:10).

When the Pharisee saw this, v. 39 says that he spoke/thought to himself, “This Man, if He were a prophet, would know who and what manner of woman this is who is touching Him, for she is a sinner.” Simon the Pharisee was directly challenging the growing opinion of Jesus, and showing His rejection of the plan of God to call sinners to repentance (v. 30). Jesus responded to the objection of Simon, “Simon, I have something to say to you.” So he said, “Teacher, say it.” Jesus now speaks as a prophet (having known the thing that Simon said to himself); the question is will Simon have the ears to hear what Jesus would say? Jesus told him the parable of a man that had loaned money to two men. One owed 500 and the other 50 denarii (a larger and smaller amount). The creditor forgave the debt of both men. Jesus asked which of them will love the creditor more? The obvious answer was the one who was forgiven more. In vv. 47-48 Jesus applied this parable to the woman, “Therefore I say to you, her sins, which are many, are forgiven, for she loved much. But to whom little is forgiven, the same loves little.” Then He said to her, “Your sins are forgiven.” V. 50, “Your faith has saved you. Go in peace.” The obvious message is that Jesus came “Not to call the righteous, but sinners to repentance” (5:32).

Jesus eats and drinks with sinners to save them. The Pharisees refused to eat and drink with sinners to shame and reject them. Because Jesus associates with these sinners, even claiming to forgive their sins, the Pharisees were rejecting Jesus.

They wanted no part of God's program for salvation of sinners. They believed that the only ones that would be in the Kingdom of God, those who would be saved, are those who had lived righteous lives. But what they had failed to realize is that they were required by God to love their neighbors just as they loved themselves. The Pharisees loved themselves so much that they refused to love others, especially those whom they believed to be sinful, or at least more sinful than themselves.

The lesson to be learned from this passage of scripture is that we are not only to receive Christ as humble children, we are to love sinners. If we want to be in right relationship to God through Christ, we must receive and love all of those whom Christ receives, even if those people are not the kind of people that we are most comfortable with. May God humble us to receive Christ in faith, as the sinful woman did, and to serve Him by loving the unlovely. As we understand our sinfulness and how much Christ has forgiven us, we will love Him all the more.

Homework assignment: Read Luke 8. Why did Jesus speak to people in parables?

Week Ten – The Authority and Parables of the Great Prophet **Luke 8:1-56**

❖ Westminster Shorter Catechism

❖ Review

Review briefly (2-5 minutes) the material in the “Introduction to the Gospel of Luke” and the “New Testament Overview, Structured by the Gospels.”

Outline of the Gospel of Luke	
I.	The Advent of the Son of Man 1:5-4:13 (1-4)
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IV.	The Final Ministry, Passion and Victory of the Son of Man in Jerusalem 19:28-24:53 (19-24)

[Authors, order, dates, Apostles associated with each gospel, faces of the cherubim, what period of biblical

history each of the gospels is associated with, the office stressed, and the outline of the book of Luke.]

What we have seen in the last couple of lessons is that the popularity of Jesus was rising because of His preaching and healing ministry. But what is becoming ever more clear is that among the crowds, last week referred to as “this generation,” there is a mixed response to Jesus. As a whole, Israel was not receiving Jesus, but rejecting Him. There were some that were receiving Jesus in faith, and being healed and forgiven by Him (e.g. the paralyzed man, 5:17-25; the centurion and the healing of his servant, 7:1-9; the sinful woman at Pharisee’s house, 7:36-50). The people of that generation were expecting the Messiah to come, but they were expecting something quite different than what they saw in Jesus. They expected the Kingdom of God to come in a big and obvious way, with the Messiah to come and establish Himself as King in Israel. They expected the Romans to be overthrown and ejected from Israel and judged. But none of this was happening through Jesus, or at least not in the way they expected. Jesus came preaching and displaying the love of God for all men, including tax collectors, sinners and even Gentiles. He said that the poor would be blessed, and preached woe upon the rich. He said that there was more faith in the Roman centurion than in all of Israel. He came eating and drinking in fellowship with people that righteous Jews would not even think of being with. Jesus was preaching and bringing in a Kingdom that was quite unexpected – and this message was received as goodnews to some and bad news to others.

Luke 8:1-3 relates the good work of Christ continuing throughout Galilee along with the twelve apostles. There were several women that also accompanied them:

Mary Magdalene who had been healed by Jesus casting out several demons; Joanna, the wife of Chuza (Herod's servant), Susanna and many others. These women of means (with money) responded to the need of Jesus and the disciples. These women cared for them and met their physical needs from the things that belonged to them (money, food, etc.). Notice that the last story was about the woman that anointed the feet of Jesus with fragrant oil, tears and kisses, and now these other women were devout believers and followers of Jesus. Luke makes special mention of women both in the Gospel and Acts, and shows that the goodnews of the coming of the Kingdom is not only for Jews, not only for the religious leaders, not only men, but also for women and children, Gentiles and Jews. In a time when women were not well treated, women were given a prominent place in the life of Jesus, and should be to us as well.

[Teacher: Give the students the handout at the end of this lesson.]

I. The Parables of the Son of Man – Hearing and Faith

What follows is an extended section that emphasizes the need to **HEAR** (vv. 10, 12-15, 18, 21, 24-25,) and **BELIEVE** (v. 25). This necessity is illustrated by Jesus first in two parables, and then in His interaction with various people.

A. The Parable of the Sower Luke 8:4-15

1. The Parable vv. 4-8

Read 8:4-8. Jesus told the Parable of the sower to a large crowd, but talks privately to His disciples about the meaning of it. The meaning of the parable that Jesus spoke could not be understood without explanation, but Jesus called upon the people to hear. V. 9, "His disciples asked Him, saying, "What does this parable mean?" "What in the world are you talking about? Why did you tell us this story?" The parable appears to simply be a story of a farmer, with no other application to life, no moral point to the story. The key to understanding this section is the last words in v. 8: "*He who has ears to hear, let him hear!*"

2. The Purpose of Parables vv. 9-10

Jesus answered in v. 10, "To you it has been given to know the mysteries of the kingdom of God, but to the rest it is given in parables, that 'Seeing they may not see, And hearing they may not understand.'" This is a quote from Isaiah 6:9 (see also **Matt. 13:10-17**; Ezek. 12:2-3; Acts 28:25-27; Jn. 12:38-40; Mk. 4:12; Rom. 11:8f.). Read Luke 10:21-24. Those who reject the words of Jesus would not be able to comprehend what He was saying, even though they heard (not having ears to hear/understand). They would not appreciate His actions when He did miracles, even though they saw with their eyes (not having eyes to see/perceive). But the ones to whom Jesus chose to

reveal Himself, and who were willing to receive His word in faith, would be given the ability to see and hear. The ones that have ears to hear are not necessarily the wise and knowledgeable (like the religious leaders), but are all those who receive Jesus in faith, as a child does (cf. 9:46-48; 10:21-24). The parables were given to the crowds to show that they did not understand the meaning of the Kingdom and entice them to seek the truth in Jesus, just as the disciples were doing.

3. The Parable Explained vv. 11-15

Jesus explained the parable to the disciples because He wanted to reveal the secret/hidden things about the Kingdom of God to them, leaving the unbelieving crowds in their willful darkness and silence (not seeing or hearing). The parable itself is about **HEARING** the word of God. Jesus was giving His disciples the ability to understand the responses of people in the Kingdom. Many people appear to hear the word, but do not respond as expected (just as seed is sown but some do not grow as expected). They hear but do not understand. This is important because there were many people that would hear the word of God, but not go on to grow in faith and bear fruit as expected. The disciples needed to understand this so that they could respond properly when they saw this happen in their own ministries. Jesus is the sower (and later the disciples) of the seed, which is the word of God.

Parable	Explanation
Sower	Jesus
Seed	Word of God
Wayside/Path	Hear but the devil takes word out of heart
Rocky soil	Hear/receive the word with joy, but fall away when tempted
Thorns	Hear and grow, but are not fruitful because of the world
Good soil	Hear with a good heart, keep the word and bear fruit.

What kind of hearing do you have to the word of God? When the word is sown into your heart and mind, do you hear and understand? Are you one of those who have the word taken away by the Devil so that you struggle to believe? Are you one who hears the word and responds to it, believing for awhile, but then fall away because of temptations? Or are you one who has heard the word and grown, but the issues of the world distract you from producing the fruit of godliness that is expected? Or do you have a good heart that receives the word in such a way that you seek to keep it and bear the fruit of one who is walking with the Lord?

B. The Parable of the Revealed Light Luke 8:16-18

Jesus told another parable about what people do with light, read vv. 16-18. In this parable the light is the word of God. The light/word of God is to be evident in a

person's life. The point that Jesus made in v. 18 is that we must be careful to how we hear. If we hear with faith and keep the word given to us, we will be given more and more understanding. But if we hear the word but do not believe or keep it, we will come to have less and less understanding, being blinded by unbelief.

II. The Mother and Brothers of the Lord Luke 8:19-21

What happens next is that the mother and brothers of Jesus came to see Jesus. Jesus used this opportunity to teach the people that all of those who hear and do the word of God spoken by Him will be in a relationship with Him, just as His mother and brothers were. The implication is that those who do not hear and do what is commanded in the word of God are not in relationship with the Savior.

III. The Wind and Wave Hear and Obey Luke 8:22-25

Next, Luke shows us that even the wind and water hear the voice of Jesus and obey. Jesus got into a boat with His disciples to go across the lake. What lake? [The Sea of Galilee.] Jesus slept while the disciples struggled in a terrible storm that threatened their lives [Like Jonah, cf. Jonah 1:4-6]. They woke Jesus and said, "Master, Master, we are perishing!" Then He arose and rebuked the wind and the raging of the water. And they ceased, and there was a calm. But He said to them, "**Where is your faith?**" And they were afraid, and marveled, saying to one another, "Who can this be? For He commands even the winds and water, and they obey Him!" The word of Jesus calms the storms as the wind and water obey His voice. Once again, the issue is, "Who is Jesus?"

IV. The Demons Hear and Obey – Healing of the Demoniac Luke 8:26-39

Next, Luke relates to us the story of the calming/saving of a human storm, the healing of a man made wild by a great number of demons, called Legion ("many"). This man was demon possessed for a long time, and wore no clothes, lived among the tombs, and was kept under guard with chains (although he often broke his bonds and escaped to the wilderness). In himself, this man was in a hopeless condition. Jesus commanded the demons to come out of Him. The demons within the man cried out in a loud voice saying, "What have I to do with You, Jesus, Son of the Most High God? I beg You, do not torment me!" Even the demons confessed who Jesus was. Their confession was not faith but fear because they knew He came to judge them. Not even the Pharisees were willing to acknowledge Jesus for who He was. Certainly their judgment would be manifest every bit as much as these demons.

This area was probably most populated by Gentiles because the Jews didn't eat pigs or keep them. The demons begged Jesus not to send them into the abyss, the deep place of the dead, a place of judgment. Rather, they asked to be sent into a herd of pigs, which Jesus granted. The demons went out of the man and into the

pigs, and the pigs ran violently down a steep bank and into the Sea of Galilee and drowned. Although the people of the city saw the demon possessed man made well, they wanted Jesus to leave because they were afraid and were probably none too happy about the loss of their pigs. When Jesus was getting ready to leave, the healed man wanted to go with Jesus, but Jesus said to the man in v. 39, "Return to your own house, and tell what great things **God** has done for you." And he went his way and proclaimed throughout the whole city what great things **Jesus** had done for him." With these words, the works of Jesus are said to be the works of God. This troubled man was now not only a believer in Jesus, but also went about telling people what had been done for Him by Jesus. This is what we should do as well. He was made clean and believed.

V. The Healing of Jarius's Daughter and the Woman Luke 8:40-56

Finally, Luke shows us the salvation of Jesus being manifested through the healing of a woman and the daughter of Jarius, a synagogue ruler. In both of these cases, their physical condition was desperate and hopeless, one being terribly ill for twelve years, and the other a twelve year old girl that had died. In both cases, faith in Jesus is the key to the story. It was the faith of the woman that made her well, and Jesus called upon Jarius to believe in Him and He would make his daughter well. What is interesting in both cases is that Jesus touched both the woman and the girl. This is important to the story because in both cases it would make a person ritually unclean, to touch a woman with a flow of blood or a dead person. Just as Jesus touched the man with leprosy in Luke 5:12-13, so too now, Jesus touched these two and made them well. Jesus came to cleanse the unclean, Himself being perfectly clean and able to make people clean as only God can do.

The lesson in all of these texts is that Jesus is not only the great prophet, whose word must be heard and obeyed, He is the Son of God who has come to eat and drink with sinners. He is the one with power not only to save sinners that hear and obey His word, but the authority to calm the wind and wave, cast out demons and heal the unclean and dead. Those who receive the Son in faith, hearing His word in faith will be forgiven and saved. But those who reject the saving work of Jesus, these are rejecting the plan of God to save all sorts of people. Rejection of Jesus is worse than being a sinner, a demon possessed man, an unclean woman or a dead daughter.

Homework assignment: Read Luke 9.

Week Ten – The Authority and Parables of the Great Prophet
Luke 8:1-56

I. The Parables of the Son of Man – Hearing and Faith

A. The Parable of the Sower Luke 8:4-15

1. The Parable vv. 4-8

2. The Purpose of Parables vv. 9-10

Isaiah 6:9 (see also **Matt. 13:10-17**; Ezek. 12:2-3; Acts 28:25-27; Jn. 12:38-40; Mk. 4:12; Rom. 11:8f.)

3. The Parable Explained vv. 11-15

Parable	Explanation
Sower	Jesus
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B. The Parable of the Revealed Light Luke 8:16-18

II. The Mother and Brothers of the Lord Luke 8:19-21

III. The Wind and Wave Hear and Obey Luke 8:22-25

IV. The Demons Hear and Obey – Healing of the Demoniac Luke 8:26-39

V. The Healing of Jarius’s Daughter and the Woman Luke 8:40-56

Homework assignment: Read Luke 9.

Week Eleven – Jesus – The Prophet Like Moses **Luke 9:1-50**

❖ **Westminster Shorter Catechism**

❖ **Review**

Review briefly (2-5 minutes) the material in the “Introduction to the Gospel of Luke” and the “New Testament Overview, Structured by the Gospels.”

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IV.	The Final Ministry, Passion and Victory of the Son of Man in Jerusalem 19:28-24:53 (19-24)

[Authors, order, dates, Apostles associated with each gospel, faces of the cherubim, what period of biblical

history each of the gospels is associated with, the office stressed, and the outline of the book of Luke.]

This is the last week in the second section of the outline. Throughout this section Luke has shown us that Jesus is the great prophet foretold by Moses, Isaiah and Malachi. John came in the spirit and power of Elijah to prepare the way for this prophet, who is also the Messiah, the Christ. Certainly this prophet, the Christ, should be heard and obeyed. From beginning to end of this section (beginning in Nazareth) we have seen that there was a mixed response to Jesus, even among the faithful, like John and the disciples. While Jesus was gaining in popularity, He was clearly not being heard and responded to as He should be. In 7:31 Jesus condemned/warned the whole generation as a group of people who did not understand who Jesus was and what He was doing. This generation was much like the Old Testament people that were a perverse and rebellious generation (cf. Deut. 32:5, 20). In our lesson today in Luke 9:1-50 (the conclusion of the Galilean Ministry of Jesus) we see that even the disciples are far from understanding the message of Jesus. Luke shows us that even though the disciples do not yet respond to message and ministry of Jesus properly, even though they were being prepared to do the work of the ministry, which Christ would send them to do. Not only so, this passage introduces and provides a preview to the next section, The Journey of the Son of Man to Jerusalem (9-19).

The journey of Jesus to Jerusalem not only leads to His death, but also is a journey of rejection because of this generation’s refusal to be gathered as a repentant, obedient people. Along side of the growing rejection of Jesus is a stream of

“children” who hear the voice of Jesus and receive the salvation that Jesus proclaimed. The death of Jesus is what ultimately brings salvation.

Today we will see how Luke draws our attention to the disciples, and shows us that they too were failing to respond to Jesus properly.

Luke 9:1-6 – Sending of the Twelve

Jesus gave the twelve disciples (interesting that Luke does not call them apostles) power and authority to cast out demons and cure diseases, and sent them to preach and heal people. Then He gave them some specific instructions. They were not to take with them provisions for their ministry, but were to rely on the people they go to for provision. If someone received them and brought them into their home, stay there. But if the people of a city did not receive them, they were to shake off the dust from their feet. Receiving the disciples was like receiving the savior. Rejection of the disciples was the same as rejecting Jesus. Jesus so closely associates Himself with us that failure to receive us and our ministry to people is like rejection of Jesus.

Luke 9:7-9 – Herod and Jesus

Herod had put John the Baptist to death. When he heard about all that Jesus was saying and doing, he was confused because some people had said that Jesus was John, having raised from the dead, and others said that Jesus was Elijah, and others that another Old Testament prophet had risen again. Herod wanted to know who Jesus was (not because he wanted to believe in Jesus, but because he was afraid of Him). Once again, Luke raised the question, “Who is this Jesus.”

Luke 9:10-17 – Feeding of the 5,000

The disciples returned to Jesus and told Him what they had done. They went privately to a deserted place near Bethsaida (see on map). The multitudes followed them there and Jesus received them (cf. v. 4-5, where the people were to receive the disciples). He spoke/preached to them about the kingdom of God, and healed all who had need of healing. Jesus miraculously fed 5,000 men (plus women and children).

Luke 9:18-22 – Who do the crowds say that I am?

The feeding of the 5,000 is immediately followed by Jesus asking the disciples about the opinion of the crowds regarding who He is. Herod had heard what the crowds were saying. The crowds were confronted with Jesus’ power and authority. “Who do they say I am?” John, Elijah, another old prophet. ***But who do YOU say that I am.*** Peter answered correctly for the disciples, “The Christ of God.” Upon

this confession, Jesus strictly warned and commanded them to tell this to no one. Don't you think that this was a strange command? This would seem to be the very thing that Jesus would want the disciples to tell people, correcting the misunderstandings of the people. V. 22 gives us the reason that Jesus did not want the disciples to tell the crowds who He is. For the first time (in Luke) Jesus said that He would suffer many things, be rejected by the leaders of the Jews, and be killed and raised again on the third day. Apparently it was not time for them to know that Jesus was to be the suffering servant, and that all who would follow Him would also suffer.

Luke 9:23-27 – Denying Self

Jesus went on to say that those who desired to come after Him must suffer like Him. They too must take up their cross and follow Him. Every day, the followers of Jesus must deny themselves, and suffer for Him. If they were going to gain Jesus, and a place in His kingdom, they would have to be willing to suffer like He would suffer. It would mean being put to shame because of their association with Jesus. At this point, the crowds (and as we will see, the disciples) merely wanted the coming of the kingdom of God in glory. But Jesus told them that the way to the glory of the kingdom was through self-denial. Indeed many of those to whom Jesus spoke would see the kingdom come in this way – the way of suffering with and for Jesus.

Luke 9:29-36 – The Mount of Transfiguration

What follows is the amazing story of the Mount of Transfiguration. The day after Jesus said these things to the disciples, He took Peter, James and John to a mountain to pray. While He prayed, Jesus was transfigured/changed so that He appeared in His glory (face changed – like Moses, cf. Ex. 33:18-34:35). Not only so, Moses and Elijah appeared in glorious form as well, and talked with Jesus about His journey (literally, “exodus”) to Jerusalem. Just as Moses lead the people through the wilderness to the Promised Land, Jesus would lead His disciples to Jerusalem. Exodus 33:12-23 tells us that Moses wanted to be assured of the presence of Yahweh with Him as he lead the people, and that God would reveal Himself to Moses in a special way, showing him His glory and goodness and proclaiming His name to Moses. The result was that the face of Moses shined with the glory of God, and made the people afraid (Ex. 34:29-35). In this same way, the Father revealed the glory of the Son to the three disciples, giving them a further understanding that Jesus was the “Christ of God” (v. 20). Peter (and the other disciples) did not understand what was happening. The glory cloud came upon the mountain around the disciples and they were fearful. Then the voice of the Father

said, “**This is My beloved Son. Hear Him!**” The disciples told no one about what they had seen or heard when they came down from the mountain.

Luke 9:37-42 – Boy healed - Disciple’s failure as faithless and perverse

When Jesus and the disciples came down from the mountain, another multitude/crowd met Him. It is at this point that Luke begins to show us the failures of the disciples, and how little they understood Jesus and the kingdom of God. Suddenly (as if seizing the attention of Jesus and the crowd), a man from the crowd appealed to Jesus to heal his son, because Jesus’ disciples could not. The child was severely demon possessed and had suffered terribly. Jesus responded by condemning the whole generation as represented by the disciples that could not heal the child. V. 41 says, “***O faithless and perverse generation***, how long shall I be with you and bear with you? Bring your son here.” [cf. Deut. 32:5, 20; 1:12] Jesus implies that there is not much time left, and this generation should begin to believe and respond in faith or they will be left without Jesus and suffer under the coming judgment.

Luke 9:43-45 -

While the crowd was amazed at the majesty of God through Jesus, even the disciples clearly did not understand the importance of what was happening. The time was running out. Jesus was about to begin His exodus/journey to Jerusalem. Again Jesus predicted to His disciples that He was about to be delivered into the hands of men (to suffer, die and be raised again). But they did not understand. They were looking for something completely different from Jesus and the coming of the kingdom than what God had planned.

Luke 9:26-48

The complete failure of the disciples to understand the nature of the kingdom is immediately illustrated for us by Luke in the argument that arose among the disciples about which of them would be greatest in the kingdom. Remember back in 7:28 that Jesus had told them that it would be the least in the kingdom of God that would be the great. It is becoming like a child that makes one great in the kingdom. It is those who believe in Jesus, those who receive Jesus in humility, those who die to themselves and serve those who receive Jesus that will be great in the kingdom. The disciples had it all wrong. They were looking to be served by people – but Jesus sent them out to serve others. Vv. 47-48 And Jesus, perceiving the thought of their heart, took a little child and set him by Him, and said to them, “Whoever receives this little child in My name receives Me; and whoever receives Me receives Him who sent Me. For he who is least among you all will be great.”

The job of the disciples was to receive people in humility into the kingdom of God. They were not supposed to reject people. By rejecting people that are part of the kingdom, they were rejecting Jesus.

Luke 9:49-50

And if their argument about being the greatest was not enough, we see in vv. 49-50 that they were rejecting and forbidding a man that was serving Jesus. A man was casting out demons in the name of Jesus, and because he was not part of the little band of disciples, of which they were a part, because he was not associated with them, they rejected and forbade him from serving the Lord. This man was like the child that Jesus took to Himself, but the disciples were rejecting. Jesus said that whoever is not against us (Jesus and the disciples) is for us (cf. 9:4-5).

In all of these things, the disciples looked more like the disciples of the Pharisees than the disciples of Jesus. The Pharisees refused to believe in Jesus, and were characterized as being a faithless and perverse/crooked. The Pharisees thought themselves worthy to receive the best places in the kingdom (being righteous as compared to the sinners that Jesus ate and drank with). The Pharisees insisted on only associating with those that agreed with them or were like them. The disciples of Jesus, instead of denying themselves, taking up their cross and suffering for other people, were rejecting people and trying to position themselves as great in the kingdom of God.

These same warnings given to the disciples are given to us. If we want to be rightly related to Jesus, we must receive Him in the people that He sends to us. We must be willing to receive and humbly love people, just as Jesus did. It is the children of this world, those who humbly believe and receive Jesus that will be great in the kingdom of God. It is these whom we should receive, just as Jesus did. May God grant that we would not be like the Pharisees and the faithless disciples. May God grant that we would be willing to receive all of His children that believe and follow Jesus, even if they are different than us or do not fit with our view of the kingdom of God.

Homework assignment: Read Luke 9-10

Week Twelve – The Journeying Guest – The Lord of the Banquet **Luke 9:51-10:24**

❖ **Westminster Shorter Catechism**

Q. 9. What is the work of creation?

A. The work of creation is, God's making all things of nothing, by the word of his power [a], in the space of six days, and all very good. [b]. [a]. Gen. 1:1; Ps. 33:6, 9; Heb. 11:3. [b]. Gen. 1:31.

Q10: How did God create man?

A10: God created man male and female, after his own image, in knowledge, righteousness, and holiness, with dominion over the creatures.

❖ **Review**

Review briefly (2-5 minutes) the material in the “Introduction to the Gospel of Luke” and the “New Testament Overview, Structured by the Gospels.”

Outline of the Gospel of Luke	
I.	The Advent of the Son of Man 1:5-4:13 (1-4)
II.	The Galilean Ministry of the Son of Man 4:14-9:50 (4-9)
III.	The Journey of the Son of Man to Jerusalem 9:51-19:27 (9-19)
IV.	The Final Ministry, Passion and Victory of the Son of Man in Jerusalem 19:28-24:53 (19-24)

[Authors, order, dates, Apostles associated with each gospel, faces of the cherubim, what period of biblical history each of the

gospels is associated with, the office stressed, and the outline of the book of Luke.]

Introduction to the third section: The Journey of the Son of Man to Jerusalem

This week we begin a new section on the outline. It is the largest section in the book of Luke (chapters 9-19), and is especially linked to the mountain sending (9:28-36). On the Mt. of Transfiguration, the Father sent Jesus the Son on a new “exodus,” a journey to call people to Himself, which would ultimately result in His death and the salvation of the world. In the Galilean ministry (section II of the outline) the *works* of Jesus were presented (i.e. healing, casting out demons, raising the dead etc.). Seventeen times Luke provided accounts of “mighty works.” Now in this third section, during the journey to Jerusalem, the *words* of Jesus are presented by Luke as the prominent theme (in parables, instruction, table talks, individual discussions). There are only six accounts of “mighty works” performed (sometimes just barely mentioned). The emphasis in this third section is clearly on the long teaching sections, where Jesus pressed upon His hearers the need to hear Him and respond to Him in faith and obedience. This becomes especially important following the Mt. of Transfiguration because the Father commissioned the Son to speak as the mouthpiece of God, and directed the disciples to “Hear Him!” (9:35). To reject the preaching and teaching of Jesus would result in judgment and condemnation as the Kingdom came.

It is interesting to note that the disciples share in the ministry of proclamation of the kingdom of God (9:52-53; 59-60; 10:1-12, 13-15), and are sent by Jesus as heralds of the Kingdom “in every town and place in which he was about to go” (10:1). In 10:16 Jesus so connected the preaching of the disciples to Himself, that if people heard them, they would hear Jesus; and if the people rejected them, they rejected Jesus.

In this journey of the Son of Man to Jerusalem, Jesus travels as the great teacher. He is preoccupied with defending His interpretation of the Law with the religious leaders of the Jews, instructing His disciples in this “law” or way of thinking and living, teaching people in their synagogues, streets and homes, and warning the crowds to hear His voice, lest they be shut out of the kingdom of God. Thus, while the second section deals prominently with the mighty works of Jesus, this third section deals with His teaching ministry. You will notice more instruction from the Lord, and will be able to apply the teachings in this section in a way that was more difficult in the second section.

I. The “exodus” to Jerusalem Luke 9:51

Turn to 9:51 where we see a dramatic change in the language of the text. “Now it came to pass, *when the time had come for Him to be received up*, that ***He steadfastly set His face to go to Jerusalem...***” (See also vv. 52-53; 10:1) The appearance of the face of Jesus was changed at the Mt. of Transfiguration to reveal His glory. Now He set His face to go to Jerusalem to fulfill the ministry set before Him by the Father. Just as John had gone before Him to prepare the way for His face (Lk. 1:76; 7:27), and the Father was preparing the face of all people for the salvation that would come through Jesus (Lk. 2:31), so now, Jesus was setting His face to go to Jerusalem to bring salvation to all the world.

A. The rejection of a Samaritan village Luke 9:52-56

The disciples went through a village in Samaria to prepare the people for the coming of Jesus to them. But they did not want to receive Him because He was steadfastly on His way to Jerusalem. The Samaritan expected the Messiah to come, but thought that the Jews were wrong for insisting that true worship should be performed in the temple in Jerusalem (cf. Jn. 4:20-25). They didn’t like that Jesus was just passing through Samaria, and did not receive Him. The disciples were unhappy about the rejection of Jesus and suggested that they should command fire from heaven to consume the Samaritan village (showing the hatred of the Jews for the Samaritans). Jesus said in v. that He did not come to destroy people, but to save them. The disciples did at this point clearly not understand the work of Jesus

anymore than the Samaritans or the Pharisees. They were expecting the Christ judge/destroy/expel the Romans and Samaritans, but in fact the Son of Man came “to seek and to save that which was lost” (19:10).

B. The cost of discipleship Luke 9:57-62

At this point a man wanted to join Jesus on His journey to Jerusalem, and the Lord called upon others to follow Him. But Jesus called upon them to understand the high cost of being a disciple of Jesus. His ministry on the way to Jerusalem would be hard (not having the security of knowing that people would receive and care for them), and required that the ministry should come before all other concerns. The journey to Jerusalem was of such importance at this point in the ministry of Christ and the disciples that they all needed to be as steadfast in their commitment as Jesus was. This passage deals with the urgency of the mission that Jesus and the disciples were on, and is unique to this situation.

III. The sending of the seventy Luke 10:1-16, 17-24

A. The sending of the seventy Luke 10:1-16

Luke 10:1 tells us that Jesus appointed 70 to go out and prepared the way before His face in the places He was about to go. Can you think of anywhere in the Bible that the number seventy is used in a significant way? In Gen. 10 we see list of the nation of the world, known as *The table of (70) Nations*. The number seventy in the Bible often symbolically represents the nations. Also, Yahweh commanded that seventy men of the elders of Israel were to be gathered before the Lord at the tabernacle to help Moses with the leadership of Israel as they journeyed to the Promised Land (Num. 11:16). Jesus, the new and greater Moses (as we have seen repeatedly throughout the Gospel of Luke), is appointing seventy men to prepare His way as He journeys to Jerusalem to bring salvation to the lost nations of the world.

In 10:2 Jesus said that the harvest is great (cf. Jn. 4:34-39; 1 Cor. 3:6-9; Joel 3:12-13). Now is the time for the harvest of the nations to begin. Jesus called upon the disciples to pray that more laborers would be given for the great task of bringing in the harvest of the nations.

Jesus sent the seventy out in pairs. With the manifestation of the kingdom of God drawing near, Jesus went on to say that the mission that He was calling them to would be very difficult (as He said in 9:57-62; cf. Matt. 10:5-42). In v. 3 Jesus that He was sending them as sheep among wolves, going to people that would in some cases treat them badly. The urgency of the journey and mission required that they

go without by way of preparation or supplies. They were to be dependant upon the hospitality of the people they would minister to (as Jesus would be throughout this section). In v. 5 Jesus instructed the disciples to go to a house and say, “Peace to this house” (see 1 Sam. 25:6; Is. 57:19 as common OT greeting and overture of peace; cf. Matt. 10:12-13). If the household is a “son of peace” he would receive them and their message. They were to stay in that house as long as they were in the city to prepare the way for the coming of the Son of Man to that city. While they were there they were to eat and drink whatever they were given as payment for their ministry among them. To eat and drink represented fellowship and mutual acceptance. Thus, as Jews, if they were given food that was not normally eaten by Jews, they were to eat it as a sign that the goodnews of the kingdom of God was being given even to Gentiles. While they were in the city they were to preach the gospel of the coming of the Savior and heal the sick.

If the people of a city did not receive them, it was to be a sign to them that they were not willing to receive the message that they were sent to proclaim. They were to symbolically reject the people of that city by wiping off the dust from their feet (Lk. 9:5; Is. 49:23; Nahum 1:3), and warn them that the kingdom of God has come near to them. Jesus said that those cities that continued to refuse to receive the disciples (and Jesus) would suffer a severe judgment, worse than that of Sodom (Gen. 19:1-29; Lam. 4:6; Ezek. 16:48-50; cf. Matt. 10:15; 11:24). Those cities that had seen the mighty works of Jesus but refused to receive Him would be severely judged. In v. 16 Jesus again connected the work of the disciples to His own ministry, such that the people that heard them would be also hear Him, and those who rejected them would also be at the same time rejecting Him.

B. The return of the seventy Luke 10:17-24

When the seventy returned to Jesus they were filled with joy because of what they were able to do: the demons were subject to them in Jesus’ name. They had power and authority (Lk. 9:1) over the demons and to cure diseases. This would indeed be very exciting and joyful.

Jesus answered their excitement with a confirmation that indeed they had been effective in their work. He said in v. 18, “I saw Satan fall like lightning from heaven.” (See Is. 14:4-23; Ezek. 28:1-19). Jesus came to bring salvation to the lost sinners of the world, but also to destroy the works of the serpent of Old and establish the kingdom of God in the world (Jn. 12:31; 16:11; Heb. 2:14; 1 Jn. 3:8; Rev. 12:7-9; 20:2). This work of judging Satan and destroying his rule on the earth had begun – through the disciples. Jesus went on to say (v. 19) that He had given them authority to “trample on serpents and scorpions, and over all the power of the

enemy” (Ps. 91:13; Is. 11:8; Ezek. 2:6; Deut. 8:15; Acts 28:5; Rom. 16:20). The careful student of the Bible cannot miss the reference here to Genesis 3:15, the promise that the serpent would have his head crushed by the seed of the woman, Jesus. Jesus would crush Satan’s head and destroy his kingdom through the work of His disciples, which continues to this day as we go forth into the world with the Word of God.

Jesus concluded His remarks to the disciples by saying that what is more significant than having authority over the demons is having their names written in heaven. The fact that they are properly related to the Father because of their relationship with the Son gives them a place in the kingdom of God – as opposed to those who are related to Satan by rejecting the Son. In vv. 21-24 Luke records a prayer of Jesus in which the Savior praises the Father for hiding these things to the wise of this world, but revealing them to babes (the disciples who have their names written in heaven, v. 20). The Son came to reveal the Father – only those who know and receive the Son can know and have a relationship with the Father. He turned to the disciples and told them that they were blessed because they have been chosen to see all of these things – things that prophets and kings had longed to see for centuries. The era of messianic joy and peace that was expected in the old covenant has now arrived in the coming of the Son. As they journeyed with Jesus to Jerusalem, the disciples would see and hear what had been hoped for by all of the old covenant saints. But as we shall see, there were many in that day that saw and heard the same things that the disciples did, but respond with rejection rather than faith.

We are not only the recipients of Christ’s salvation, but through Him have been given the ability to know the Father and enjoy the blessings of being in His kingdom. We also have the joy of seeing the works of the Devil destroyed throughout history, and have the continued assurance that all that we do in faith for the Lord will be used to establish His kingdom.

Homework assignment: Read Luke 10-11

Week Thirteen – Rejection/Reception of the Son of Man Exemplified
Luke 10:25-11:13

❖ **Westminster Shorter Catechism**

❖ **Review**

Review briefly (2-5 minutes) the material in the “Introduction to the Gospel of Luke” and the “New Testament Overview, Structured by the Gospels.”

Outline of the Gospel of Luke	
I.	The Advent of the Son of Man 1:5-4:13 (1-4)
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[Authors, order, dates, Apostles associated with each gospel, faces of the cherubim, what period of biblical history each of the gospels is associated

with, the office stressed, and the outline of the book of Luke.]

We have seen that Jesus has transitioned from the “mighty works” phase of His ministry in Galilee, which provoked an interest in His ministry, to the teaching phase of His ministry as He journeyed to Jerusalem. Not only was He coming to bring salvation to the world, but also to destroy the works of the Devil, and crush the head of the serpent under His feet through the work of the disciples. Jesus encouraged the disciples in 10:17-24 not merely to rejoice that they had authority over the demons but to rejoice that their names are written in heaven. The Lord had chosen to reveal the Father to them in a way that was kept hidden to many others. In fact, they were able to see and hear things that the prophets and kings of the old covenant desired to see and hear. They were privileged to be part of the establishment of the kingdom of God through the work of the Messiah. What is more, they were part of the process of bringing this kingdom to the world. The result would be that Satan would continue to fall like lightning, and those who continued to reject the same would fall with him.

So too, we should be ever more rejoicing in the fact that the Father has chosen to reveal Himself to us through His Son and that we are named among His children. But with that assurance, like the disciples we are part of the plan of God to challenge and destroy the kingdom of Satan through the proclamation and application of the Word of God in the world. Will you trust the Lord to use you?

In order to properly understand this gospel, we need to keep in mind that Jesus was pressing people to decide how they will respond to Him and the disciples. Will they receive their message of peace and bring them into their lives and homes? Or would

they reject Him and the disciples and persecute them? Will they show themselves to be the children who hear the word of the Son (9:35, 41, 44-49; 10:21-24) and respond with faith and obedience, or would they reject the teaching of the Son and have the judgments of God pronounced upon them? Today we will look at an example of each case.

I. The Good Samaritan Luke 10:25-37

This morning we come to the story of the Good Samaritan. Usually this text is read as a lesson in being kind to people (which it is). But if we look at it in its wider context we see that it reveals much more. Luke provides this story as a way to show that the leaders of Israel (represented in this story by a priest and Levite) were not willing to do what was required by the law, and were unwilling to accept His applications of the law to them. Jesus was the true interpreter of the law, and to reject Him is to reject eternal life.

Turn to Luke 10:25 where we read that a lawyer (expert in the law) stood up to test Jesus in the law. He posed the all important question, “Teacher, what shall I do to inherit eternal life?” This same question is raised in Lk. 18:18-23 at the end of the journey of Jerusalem by another ruler of the Jews. Jesus answered the man with a question, “What is written in the law? What is your reading of it?” Jesus implied that He is teaching nothing new, but rather, was explaining and applying what the law had always taught. The man responded by quoting a portion of the law often called the Great Shema (Deut. 6:4-5, “Hear, O Israel: The LORD our God, the LORD *is* one! 5 You shall love the LORD your God with all your heart, with all your soul, and with all your strength.”) and part of Lev. 19:18 (“You shall not take vengeance, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself: I *am* the LORD.”). What is interesting the Lev. 19:18 text begins by saying that you should not take vengeance or bear a grudge, but rather you should forgive and love your neighbor. Jesus went on to say that if you did this, you would inherit eternal life. The text says that the man wanted to justify himself and his way of life by defining who his neighbor was as he thought good. But Jesus went on to show that all men are our neighbors, and that we have biblical obligation to love all men according to the law, even those we are no so comfortable with.

You all know the story. A man journeyed from Jerusalem to Jericho (presumably a Jew), and was attacked by robbers, leaving him half-dead. [Remember, Jesus was journeying to Jerusalem. The question that Luke is raising before the reader is, “Who is Jesus, and how will He be received?”] Both a priest and Levite (possibly on their way to minister before the Lord in Jerusalem) passed by the man without helping him. But a certain Samaritan, as he journeyed, had compassion on the man

when he saw him. He not only felt compassion, but took actions to help him (i.e. he bandaged and cared for his wounds, set him on his own animal to carry him, and cared for him in an inn, paying the innkeeper continue to help the man until he was well). Then Jesus asked the lawyer a question, "So which of these three do you think was neighbor to him who fell among the thieves?" And he said, "He who showed mercy on him." Then Jesus said to him, "Go and do likewise." If you want to inherit eternal life, you will love God enough to love the people that God brings before you – your neighbor. The Samaritan proved that by "doing" the law of love, he was a "child" (cf. 10:10-21) who submitted to the authority of God, in contrast to the "wise and prudent" (cf. 10:21) priest and Levite. The Samaritan also represents Jesus, who as He journeys reaches out to seek and save those who are lost and in need of the love and mercy of God. This must have been goodnews indeed to the readers of Luke's Gospel because they were themselves outcasts.

By the use of this story, Jesus showed the lawyer (representing the leaders of Israel) that keeping the law means to love and show mercy to those whom you would not generally like and would in yourself be willing to pass by. By telling this story to the man, Jesus showed that the leaders of the Jews were not keeping the law, and were in effect rejecting the teachings of Jesus concerning the law because they did not love. Jesus was also teaching the disciples that the rejection of the leaders of Israel was more significant than the rejection that they experienced from the Samaritans in 9:52-53. The Samaritans were just keeping to themselves, but the leaders of the Jews were teaching others to reject the proper understanding of the law of God, and to reject the Savior when He came to the people. Their guilt was much greater than the Samaritans, who He says would be more inclined to keep the law because they were not so much influenced by the Jewish leaders.

By way of application, we too must be like the Samaritan man that was willing to love and show mercy upon someone whom he would not normally associate with. We cannot allow ourselves to be so separated from people that we cannot bring ourselves to love them according to the scriptures. Failure to love our neighbors as ourselves is a rejection of the love and mercy of God in our own lives. It demonstrates that we have not understood the work of God's love in our lives, which shows that we do not have biblical faith, leading to eternal life. We must go and do likewise!

II. Mary and Martha Luke 10:38-42

The text goes on to give us an example of properly receiving the Savior. It is the story of Jesus coming to "a certain village" (compare to 9:52-53, where the coming of Jesus was rejected by the Samaritans) and was received by Martha into her house.

Here sister Mary also sat at the feet of Jesus to hear His word (see 9:35, “Hear Him!”). These women have the child like posture of receiving in faith what Jesus was saying as He journeyed to Jerusalem (cf. 10:21), which is in contrast to that of the lawyer in the previous passage that came to test Jesus. These women were disciples of Jesus – giving attention to His words. This passage is a bit startling because in that culture it was not common for women to have this position with a rabbi/teacher. Only men were students of a rabbi. Luke shows us here that Jesus received these women as His beloved disciples because they heard His word. They were His “neighbors” – and loved them.

We know that both Mary and Martha love the Lord and become important friends with Jesus (along with their brother Lazarus; Jn. 11:1-44). In this story Martha became “distracted” (v. 40), and began to criticize her sister Mary for not helping her to serve Jesus. Martha went to Jesus and complained to Him that He should put Mary in her place, and make her serve with Martha. Jesus responded compassionately but instructively. Vv. 41-42 says, “Martha, Martha, you are worried and troubled about many things. But one thing is needed, and Mary has chosen that good part, which will not be taken away from her.” What was the “one thing needed?” [v. 39, to hear the word of Jesus!] To hear the words of Jesus is the most important thing as He traveled to Jerusalem. It is so important that one must not become distracted. Although Martha was distracted, she was not rejecting the Lord, as so many were doing (especially the leaders of Israel).

A final note on this passage: This is the first of four major meal scenes in the central section as Jesus journeyed to Jerusalem (10:38-42; 11:37-54; 14:1-24; 19:1-10). Jesus is a journeying guest, received by people into their homes for a meal for fellowship and to receive the word of Jesus. To receive Jesus at table is to receive Him as the Lord of the Banquet in the kingdom of God. As the Lord of the Banquet, He interprets the scriptures and reveals who He is and what sort of response people should have to Him as the Son of Man. The book of Luke ends with an important meal scene which draws all of these fellowship meals together (Luke 24:13-49), which we will study in detail.

III. Prayer to the Father along the journey Luke 11:1-13

In Luke 11:1-13 Jesus assured the disciples that the Father would care for and meet their needs as they called out to Him in prayer. When Jesus was praying in a certain place, one of the disciples asked Him to teach them to pray. He gave them what is known as the Lord’s Prayer (cf. Matt. 6:6-8). When Jesus sent out the seventy in 10:1-8 He told them not to take provisions for their journey, but to rely upon people in the cities they would go to. Here in 11:1-13 He taught them to **trust God to**

provide for them *through other people*. He spoke to them about a journeying friend that needed provisions, who through persistent requests would be provided for. While God is not stingy with His provisions, He wants us to continually call out to Him to provide what we need. We are to ask (the Father), seek (from Him) and knock (on the door of heaven) in prayer, and the Father will lovingly provide all that we need. If our earthly fathers provide for us what we ask, how much more will our loving heavenly Father provide when we ask?

The message that Luke provides all of us is to hear the word of the Son of Man, and trust the Father that sent Him to provide all that we need as we journey through life. If we do so, we will be used by Him to establish the kingdom (rule) of God on earth as it is in heaven through our loving obedience to Him and love for our neighbors.

Homework assignment: Read Luke 11-12

Week Fourteen – The Growing Rejection of the Son of Man **Luke 11:14-54**

❖ Westminster Shorter Catechism

❖ Review

Review briefly (2-5 minutes) the material in the “Introduction to the Gospel of Luke” and the “New Testament Overview, Structured by the Gospels.”

Outline of the Gospel of Luke	
I.	The Advent of the Son of Man 1:5-4:13 (1-4)
II.	The Galilean Ministry of the Son of Man 4:14-9:50 (4-9)
III.	The Journey of the Son of Man to Jerusalem 9:51-19:27 (9-19)
IV.	The Final Ministry, Passion and Victory of the Son of Man in Jerusalem 19:28-24:53 (19-24)

[Authors, order, dates, Apostles associated with each gospel, faces of the cherubim, what period of biblical history each of the gospels is associated

with, the office stressed, and the outline of the book of Luke.]

Throughout this Gospel Luke has presented Jesus as the Great Prophet to come. He has come seek and to save that which was lost by prophetically calling people to **hear** His words and to **repent** [which means to change their thinking and living]. The greatest prophet of the old covenant age, John the Baptist, had preached the same message to the people of Israel and even to King Herod. What was the response to his message? [Many came and were baptized unto repentance and followed after him, but others rejected His message, cf. Lk. 3:1-20; 7:18-35. John was beheaded by Herod for preaching against his sinful lifestyle, Lk. 9:7, 9]. John had prepared the way for the coming of the Son of Man, and now Jesus was on His way to Jerusalem to finalize the establishment of His kingdom through His death. On the journey to Jerusalem Jesus began to preach in a more clear and pronounced manner not only of salvation to Israel and the world, but also the judgment and destruction of the kingdom of Satan, and especially those who rejected Him in Israel. His prophetic word became, as we shall see, more sharply critical of the religious leaders of Israel for their rejection of Him as the Son of God and the true prophet that reveals the Father. Jerusalem, the center of true worship in the world, had become a place where the worship of God had become perverted, and the word of God rejected. Throughout her history, Israel had rejected the word of God and killed the prophets Yahweh sent to her. Now Jesus began to announce that such stiff-necked rebellion would be judged fully and finally on **this** generation because they rejected Jesus the greatest prophet of all.

I. Woe and Judgment for killing the prophets Lk.11:46-52; 13:34-35; 19:41-44

To understand this great judgment on Israel we will begin today by looking at three texts in this central section that show why God would judge Israel in the not too distant future.

Luke 11:46-52

46 And He said, “Woe to you also, lawyers! For you load men with burdens hard to bear, and you yourselves do not touch the burdens with one of your fingers. 47 Woe to you! For you build the tombs of the prophets, and your fathers killed them. 48 In fact, you bear witness that you approve the deeds of your fathers; for they indeed killed them, and you build their tombs. 49 Therefore the wisdom of God also said, ‘I will send them prophets and apostles, and *some* of them they will kill 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 to the blood of Zechariah who perished between the altar and the temple. **Yes, I say to you, it shall be required of this generation. 52 “Woe to you lawyers! For you have taken away the key of knowledge. You did not enter in yourselves, and those who were entering in you hindered.”**”

Not only were the religious leaders refusing to hear Jesus and respond in faith, they were making it difficult for those who were trying to hear and believe in Jesus. They made hearing and believing hard by loading people with unbiblical laws and requirements. By this, they were demonstrating that they were like (even worse than) all of the evil and rebellious leaders of Israel in the past, and approved of all of the evil and rebellion of their forefathers. This generation would experience the just judgment of God against such wickedness because they represented in its fullest expression all the murderous rebellion of Israel in the past.

Luke 13:34-35

34 “O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen *gathers* her brood under *her* wings, but you were not willing! 35 See! **Your house is left to you desolate;** and assuredly, I say to you, you shall not see Me until *the time* comes when you say, ‘*Blessed is He who comes in the name of the LORD!*’ ”

Jerusalem would be judged with the great destruction and desolation threatened by Yahweh in the old covenant. This desolation happened to Jerusalem during the exile into Babylon, and was predicted of this generation (Le 26:31,32; Ps 69:25; Is. 1:7,8; 5:5,6; 64:10,11; Dan. 9:26,27; Mic 3:12; Zech. 11:1,2; 14:2).

Luke 19:41-44

41 Now as He drew near, He saw **the city** [Jerusalem] and wept over it, 42 saying, “If you had known, even you, especially in this your day, the things *that make* for your peace! But now they are hidden from your eyes. 43 **For days will come upon you when your enemies will build an embankment around you, surround you and close you in on every side, 44 and level you, and your children within you, to the ground; and they**

will not leave in you one stone upon another, because you did not know the time of your visitation.

Because Israel refused to see Jesus as the prophet of God, the Son of Man sent to visit her with both salvation and judgment, Jerusalem would be utterly destroyed. We know that this indeed happened in AD 70.

With this overview of an important part of the central section, we can now go back and look at 11:14-54 with a more clear understanding of what Jesus is talking about.

II. The Divided House of Israel Luke 11:14-36

In Luke 11:14f we have the account of Jesus' casting out a demon that had made a man mute [unable to speak], which caused the multitudes to marvel in amazement when they heard the man speak. But some of the people said in v. 15-16, "He casts out demons by Beelzebub, the ruler of the demons." Others, testing *Him*, sought from Him a sign from heaven."

These critics thought that Jesus was really in league with the Devil (referred to as Beelzebub, meaning "prince of demons." cf. Matt. 9:34; 10:25; 12:24, 27; Mk. 3:22). [This word probably has reference to a pagan god of Ekron from 2 Kings 1:2-16, called Baalzebub, meaning, "lord of the fly," or "lord of dung." In that passage the King of Israel was injured and sent to inquire of Baalzebub, the god of Ekron to see if he would recover. Consider how wicked it was for a leader of Israel to consult an idol rather than Yahweh, attributing to it knowledge and power reserved only for God.] They thought that Jesus was tricking them into thinking that He was from God, when He was really working for Satan. Jesus showed them the foolishness of this by saying that if that were the case, Satan would be destroying his own kingdom/house. Jesus told them in v. 20 that if He was casting out demons by "the finger of God" (cf. Ex. 8:19; 31:18; Deut. 9:10; Dan. 5:5; Jn. 8:6, 8) it was a sign to them that the Kingdom has come upon them. Jesus came to destroy the works of the Devil. Those who gather with Jesus are divided apart from and against Satan's house. Those who do not gather to Jesus have gathered against Him with the Devil, who is falling like lightning (Lk. 10:17-20), which is a sign that the kingdom has come. By opposing Jesus, it was a sign that the Jews were siding with Satan. Clearly, the house of Israel is divided and has gone over to the wrong side [just as they had done in 2 Kings 1.]

Jesus was cleaning up Israel by casting out demons. But if Israel refused to hear His words and repent, their condition would be worse than it was before He came. This generation was in danger of even greater wickedness for their rejection of Jesus (cf. Matt. 12:43-45). As Jesus spoke, a woman in v. 27 called out in admiration of Jesus. But Jesus responded in v. 28 by warning them that when He speaks the word of God, what is required is not admiration but faith and obedience.

Remember, in v. 16 some of the people sought from Him a sign from heaven. Now in vv. 29-36 He responded by saying that it is an evil generation that seeks for a sign when the word of God is preached (cf. Lk. 7:31; 9:41; 17:25; 21:32). He has been giving signs (like demons being cast out), and they did not believe. As we have seen before, as a whole, this generation was one that was refusing to believe in Jesus, and He characterized them as an “evil generation.” Even Gentiles of old repented when they heard the word of God. When Jonah reluctantly went to Nineveh they repented and believed (Jonah 3:5-10). When the Queen of the South heard the wisdom of Solomon responded properly (1 Kings 10:1-10). Jesus, the Son of Man is greater than both Jonah and Solomon, but that generation was refusing to respond to Him. This was a great warning to them because when the light of God’s word was being brought to them by the true prophet of Israel, they were refusing to come into His light and be saved.

III. Prophetic Cursing of the Pharisees and Scribes Luke 11:37-54

How could this happen? Vv. 37-54 tells us that Jesus was again invited to have a meal with a Pharisee. The Pharisee was amazed to see that Jesus did not wash His hand before dinner. Jesus began to show why Israel was having so much trouble believing in Him. The Pharisees were so concerned with their traditions that they were distracting people from keeping people from believing and living properly as the people of God. They kept these traditions flawlessly, but neglected to keep God’s word. They were keeping these traditions outwardly so that people would think well of them, but in their hearts they were wicked and filled with sinful pride. They were hypocrites. So much so, that they were leading the people away from God. It was the religious leaders that were making it hard for the people to believe in Jesus. It was the Lawyers, Scribes and Pharisees, by their example and teaching, that were keeping people from entering into the kingdom of God. Jesus’ words here are the strongest that we have seen in Luke. Thus, we see that the generation of Israel on the whole was an evil generation because of the Pharisees. And because of the evil of this generation, the worst in all of Israel’s history, the judgment of God would come upon them.

As a result of this stinging condemnation, the Scribes and Pharisees, rather than repent, began to oppose Jesus all the more, seeking a way to accuse Him before the courts of the Jews.

We must be careful to think God’s thoughts after Him. Proverbs 21:2 says, “Every way of a man *is* right in his own eyes, But the LORD weighs the hearts.” People have a tendency to drift away from God and His word of without even knowing it, and then

we think that our way is God's way. After doing this, we often begin rejecting other people simply because they do not think and act just the way we do. This is and sinful pharisaical pride. Too many times people reject other Christians because they are not Presbyterians like us, or do not think or act like us. When we reject other Christians in such a way, we are dividing the kingdom of God, and hindering the Church from being a light in the world.

Not only so, hypocrisy is a terrible thing. In your heart you know when you are hiding behind self-righteous acts, but are in reality not honoring God. When you try to make people believe that you are more righteous than you are, you are merely willing to hide the sinfulness that is in your life. How much better it would be if we were all to acknowledge our sinfulness, and strive from righteousness together. When we allow ourselves to be seen for who we are, we are held accountable for being righteous, both inside and out. Not only so, we need to be so filled with the word of God that we are able to see the hypocrisy in others and prophetically call people to repentance, just as Jesus did.

Homework assignment: Read Luke 12-13

Week Fifteen – Warning to the Crowds
Luke 12:1-13:9

❖ **Westminster Shorter Catechism**

❖ **Review**

Review briefly (2-5 minutes) the material in the “Introduction to the Gospel of Luke” and the “New Testament Overview, Structured by the Gospels.”

Outline of the Gospel of Luke	
I.	The Advent of the Son of Man 1:5-4:13 (1-4)
II.	The Galilean Ministry of the Son of Man 4:14-9:50 (4-9)
III.	The Journey of the Son of Man to Jerusalem 9:51-19:27 (9-19)
IV.	The Final Ministry, Passion and Victory of the Son of Man in Jerusalem 19:28-24:53 (19-24)

[Authors, order, dates, Apostles associated with each gospel, faces of the cherubim, what period of biblical history each of the gospels is associated

with, the office stressed, and the outline of the book of Luke.]

Last week we saw that the generation which Jesus and the disciples ministered to was an “evil generation” because they attributed Jesus’ destruction of Satan’s kingdom to “Beelzebub” or Satan (the word meaning the “prince of demons”) and the desire of the people for a sign. Why were the people saying such things? We saw that it was the Pharisees, Scribes and experts in the law of God that were leading the people to view Jesus this way. Jesus gave a strong warning to that generation. What was that warning? [Because the leaders of the people were acting like Israel of old that killed the prophets God sent to them (thereby showing their approval of the actions of the people of old), God would judge them for their rebellion. Jerusalem would be destroyed if the continued to refuse to repent.]

The declaration of the coming judgment came at one of Luke’s descriptions of a meal scene, which we have said is key to understanding this central section. The presence of Jesus required people to respond to His teaching with either receiving His message in faith and obedience, or rejection of His message with unbelief and rebellion. Throughout this section we see that people (especially the leaders of Israel) are not receiving Him, and this is reflected at table. By the time we get to the end of Luke, we see the disciples receiving the journeying guest at their table, where He is revealed to them fully according to what was written about Him in the Old Testament.

I. Warning to the disciples and growing crowds about the Pharisees

Luke 12:1-12

In the previous section (11:37-54) we saw the hypocrisy of the Pharisees while having a meal with a Pharisee. Jesus made it clear that the Pharisees were rejecting His authority, but because of the growing acceptance of Him by the crowds, they still wanted to look like they were still interested in Jesus. By eating with Jesus (making it look like they were having fellowship with Him) they were hiding their true feelings of growing hatred for Him and His message. As we have seen, the greatest sin of the Pharisees is not just denying Jesus (which Peter himself will do in Lk. 22:54-62, but is later forgiven), but is the sin of hindering others from believing in Jesus. The real problem with the Pharisees is that they negatively influenced the crowds (the generation) against Jesus.

Turn to Luke 12:1f where we see that the tension is growing in Luke's presentation of the journey to Jerusalem. An "innumerable multitude of people had gathered together" so that they were trampling each other. The crowds were growing in what seemed like support and acceptance of Jesus. But Jesus goes on to say to His disciples that they should "Beware of the leaven of the Pharisees, which is hypocrisy." When the Bible uses the word "leaven" it is not a symbolic reference to sin; but refers to a permeating influence that goes transforms the whole loaf. The Pharisees were having a dramatic impact on the crowds that would lead to the crowds speaking and acting like them. Eventually, the crowds would agree with the Pharisees and cry out for Jesus to be crucified. He warned the disciples to not be deceived by the Pharisees, like the crowds would be. In v. 3 Jesus said that whatever they had spoken in the dark would be brought to light. What He meant was that the message of peace preached in private homes by the 70 when sent out in Ch. 10 would be proclaimed opening and would not be destroyed, even by the hypocritical Pharisees. Certainly the religious leaders would try to kill many of the disciples (see 11:47-52), but they should not be afraid of them. Rather, they should fear God who has the power to kill not only the body, but also sent a person into hell (the word translated hell is "Gehenna" which refers to a burning garbage dump near Jerusalem that was used as a symbol of the fires of hell). Jesus told the disciples not to fear persecution because the Father will take care of them as they continue to witness and confess/speak openly about Jesus. V. 8 says that if the disciples confess Jesus before men (without fearing men, cf. v. 5) that the Son of Man would confess them before the angelic hosts of God at the judgment. But those who denied the Son of Man before men (because of fear of men, cf. v.4) would be denied by the Son of Man. He went on to say that the Holy Spirit would help them know what to say when they are persecuted – so don't worry. We need to confess the Son and trust Him to send the Spirit to empower and help us to declare Him to the world.

II. Do not strive or worry – The Father is giving the Kingdom Lk. 12:13-34

In vv. 13-21 we have the story of a man that came wanting Jesus to judge between himself and his brother about a problem he was having with the division of inheritance. This was important in Israel because the land was divided among the people, and passed on through inheritance. Jesus told “the parable of the rich fool.” This fool had land that made him very rich and wanted more riches still. He had a discussion with his soul about his wealth, desiring to be secure, take it easy and to eat drink and be merry. He wanted the easy life. But God said to the man, “You fool! “This night your soul will be required of you” (meaning, “you will die”), and then who will take possession of all these things you thought so important. The point is given in v. 21, “So *is* he who lays up treasure for himself, and is not rich toward God.” The person that is too concerned about money and just enjoying the easy life will find it hard to value God and a life of faith and obedience to God. We should be careful not to allow the concerns of everyday life confuse us into thinking that our concerns about money is the most important thing in life. To argue and strive for riches will distract us from loving God and other people. We should not covet money (the 10th commandment). The most important think is to live by faith in God and live for the sake of the Kingdom. Jesus went on in vv. 22-34 to say that we should not worry food or clothing because the Christian life involves more things than that. We should trust God who loves us and promises to take care of us. By worrying we cannot add a single day to our lives to provide what we need. Rather, we should seek the kingdom of God knowing that all of these things will be given to us, just as the Father does with the birds and flowers. Don’t worry about these things because God is giving us the Kingdom. If we do good with what we have (building the Kingdom through good works), we will be rich toward God and be given blessing by God in this life and the life to come.

III. Discern the Coming of the Son of Man Luke 12:34-13:9

Following His warning not to worry, Jesus went on to speak a parable about being ready for the coming of the Son of Man. The master of the house was away as a wedding feast. Faithful servants wait for their master to return by watching for Him. He may come at a time when the servants would not expect, so they need to be ready for him. Just as the rich fool was not ready for the coming day when his soul would be called to account, so now Jesus said that the disciples must be ready for Him. V. 40 says that the Son of Man will come at a time that the disciples will not expect. Jesus is the Son of Man that has come and is coming to Jerusalem as the journeying guest. There is an urgency to His coming. When He returns from the feast, the faithful servants will be alert and ready, and waiting to receive Him and to serve food to the rest of the servants of the household at the proper time. But the unfaithful servants are symbolized by eating and drinking unto drunkenness,

showing their lack of readiness. Food and drink are symbols in this passage of a proper relationship of the disciples to Jesus. To be properly related to Jesus means enjoying his presence at the table (not like the Pharisees, 11:37f; but like Mary and Martha, 10:38f), and then serving others.

In v. 49 Jesus said, “I have come.” Now is the time for Israel to be prepared. Now is the time for the people to whom He has come to make a decision about Him. The coming of Jesus involves bringing division between those who would receive Him in faith and those who would reject Him in unbelief and rebellion. Even members of the same family (the closest human bond) will be divided against one another because of Jesus. Jesus goes on in vv. 54-59 to warn the crowds that the time had come for them to make a decision about Him. The crowds are hypocrites like the Pharisees He said in vv. 54-56. They can see clouds in the sky and know what it means – but are not able (or willing) to see that the time has come to repent because of the coming of the Son of Man. They could see what He had been doing and teaching, but were still refusing to believe. They did not have knowledge to understand the times because they were under the influence of the Pharisees (cf. 11:44, 52; 12:1-3). Vv. 57-59 says that the people accept that idea that a civil judge will make a judgment that will require justice, but are unwilling to see that Jesus has come to accuse them before the Father. They were in real danger of judgment, but were not willing to repent and accept Jesus in faith. Jesus was warning the crowds to decide from themselves and not to trust the Pharisees. They were hypocrites because they saw for themselves what was happening with Jesus but refused to make a decision for Him (hiding behind the Pharisees).

Luke shows us the final warning in 13:1-9. “At that time/season” (the same time that the people should have been able to discern as a time of decision, cf. 12:56) some people came and told Jesus about some Galilleans Pilate had killed (Luke shows us that Pilate is a blood thirsty, murderous man). Jesus said that this was a warning for this generation to repent, or they would perish also. He reminded them about a tower in Siloam that fell and killed 18 people. The people that died at Siloam and by the hand of Pilate did not die because they were terrible sinners, but this generation would likewise perish if it did not repent.

Finally, Jesus spoke a parable about the fig tree that did not bear fruit (like Israel, cf. Mk. 11:13; Hos. 9:10; Joel 1:7). Jesus was saying that it was time for Israel to bear the fruit of repentance or be judged. This time was almost over. The Son of Man was journeying to Jerusalem to die, and after that there would not be much time left to repent. If Israel did not repent, she would be cut down in judgment.

Homework assignment: Read Luke 13-14

Week Sixteen – The Journeying Prophet – The Lord of the Banquet **Luke 13:10-14:35**

❖ **Westminster Shorter Catechism**

❖ **Review**

Review briefly (2-5 minutes) the material in the “Introduction to the Gospel of Luke” and the “New Testament Overview, Structured by the Gospels.”

Outline of the Gospel of Luke	
I.	The Advent of the Son of Man 1:5-4:13 (1-4)
II.	The Galilean Ministry of the Son of Man 4:14-9:50 (4-9)
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IV.	The Final Ministry, Passion and Victory of the Son of Man in Jerusalem 19:28-24:53 (19-24)

[Authors, order, dates, Apostles associated with each gospel, faces of the cherubim, what period of biblical history each of the gospels is associated

with, the office stressed, and the outline of the book of Luke.]

We have seen in the last two weeks that the crowds are being influenced by the Pharisees not to receive the coming Kingdom as Jesus makes it increasingly manifest by His prophetic/preaching ministry. Jesus called the Pharisees hypocrites because, although they hated Jesus, they tried to look like they are at least interested in His ministry because know that the crowds were so taken with Him. They were jealous of the popularity of Jesus, and were seeking to turn people away from Him. Not only so, but the

In our lesson today we have an extended teaching section that highlights again the hypocrisy and rejection of Jesus by the religious leaders, and the need for people to enter the kingdom of God by faith in Jesus.

I. Healing on the Sabbath in the Synagogue Luke 13:10-17

Turn to Luke 13:10f where we see that Jesus was teaching in one of the Synagogues on the Sabbath day. While He was teaching a woman came in that had been crippled (bent over and could not raise herself up) for 18 years and suffered under a spirit of infirmity/sickness. What does it mean to have “a spirit of infirmity?” [She was possessed by or mistreated by an evil spirit.] Keep in mind that Jesus was destroying the works of the Devil by casting out evil spirits (Lk. 7:21; 8:2). V. 12 says that when Jesus saw her he called her over to where He was and said to her that she was loosed from her infirmity, meaning that He had cured/healed her. After he laid His hands on her, immediately she was able to stand up straight and she glorified God. You would think that everyone would rejoice with her and praise God for what Jesus had done for her.

But such was not the case. The ruler of the synagogue was angry because Jesus had healed the woman on the Sabbath day, as if doing so was the sin of working on the Sabbath. What is interesting is that he spoke to the crowd and said that such a work could be done on any of the other six days of the week. Once again we see the leaders of the people trying to turn people away from faith in the Savior, hindering them from entering the Kingdom (cf. 11:52). Jesus responded by calling him a hypocrite! Certainly the man was willing to loose his animals from their stalls and do what was necessary for the wellbeing of on the Sabbath. How much more should he be willing to see a daughter of Abraham, who was bound by Satan for 18 years, be loosed from his bondage and healed on the Sabbath. [What Jesus did for this poor woman is what He is longing to do for Israel, delivering Israel from bondage to Satan. But the Pharisees unbiblical application of the law was preventing the salvation of Israel.] When Jesus had said this, v. 17 tells us that all His adversaries were put to shame and the multitudes rejoiced because of the good works Jesus had done.

II. What is the Kingdom like? Luke 12:18-35

A. A mustard seed

Even though the leaders of the Jews were making it hard for the people to enter the Kingdom by their hypocrisy, the Kingdom of God would be established. What is the kingdom of God like? It is like a mustard seed that grows to become a great tree in which the birds nest in the branches.

B. Leaven

What is the kingdom of God like? It is like leaven/yeast that penetrates and fills the whole lump of dough. Although the leaven of the Pharisees, their negative influence, is something to be concerned about, the Kingdom is like leaven that will fill the earth. Certainly the Kingdom will come and will have an impact on the world, despite the attempts of the Jewish leaders to stop it.

C. A narrow gate

V. 22 tells us that as Jesus continued His journey to Jerusalem He went teaching through the cities and villages. The Kingdom would grow through His teaching as His going to Jerusalem. Someone asked Him, “Lord, are there [only a] few that will be saved.” Certainly this was an important question because there were so many people that were rejecting the Lord. Jesus said that the way into the Kingdom was narrow and must be entered by faith in Him. Although many would want to partake of the benefits of the kingdom, only those who have responded to Jesus in faith true fellowship would be able to enter. This passage should not be read to mean that

most of humanity would not be saved. What Jesus is saying that, of this generation, many will want to be in the Kingdom, but many will not because of unbelief.

He told a parable of a Master of the house that has closed his doors. Many will call out to be allowed entrance, but the Master will refuse them because He did not know them. They will complain to the Master saying, “We ate and drank in Your presence, and you taught us in the streets.” But the Master will command them to depart from Him because they were workers of iniquity. When Jesus will have come into His kingdom, even the religious leaders will recognize him as the Lord of the Kingdom. They had certainly heard His teaching and eaten with Him. But they had no faith or love for Jesus. They will be rejected by Jesus, just as He was rejected by them. These rejecters of Jesus will see the patriarchs and prophets, and men from the four corners of the earth coming into the kingdom, but they will be cast out (vv. 28-29). Those who thought they would be first in the Kingdom would in fact be last, not entering at all because of their unbelief (v. 30). In fact, Jerusalem itself would be left desolate because of her rebellion against the journeying Lord of the banquet (vv. 31-35). Had she received Him in faith, eaten and drank with Him in true fellowship, she would have been saved (like the few of that generation that would enter by the narrow way). By His going to Jerusalem, Jesus, the greatest prophet, would be killed for the salvation of those who would receive Him. But because of His murder, God would judge Jerusalem. By journeying to Jerusalem He will be taking up His kingdom. The people would soon say, “Blessed is He who comes in the name of the Lord” at the Triumphal Entry, on Palm Sunday (cf. 19:28-44). Just days before He was betrayed and killed, Jesus would be heralded as the coming Messiah. But because they would finally reject Him, they would seal their doom.

III. Healing on the Sabbath & Banquet Parables Luke 14:1-24

Once again Jesus went into the house of a Pharisee to eat with him on the Sabbath day (Lk. 14:1). Would the Pharisee eat with Jesus with faith and true friendship? Or would he be one of the workers of iniquity that would later be excluded from the kingdom (see 13:25-27). There was a man there with a disease called dropsy (a skin disease where water collects in various parts of the body). The lawyers and Pharisees, watching Jesus closely to see if He would do something wrong that they could charge Him with, asked Jesus if it was lawful to heal on the Sabbath. This is the same issue that was dealt with earlier in 13:10-17. Jesus answered them clearly and put them to shame. He answered them similarly to what He had before by showing them that they would do what was necessary to provide for the wellbeing of their animals on the Sabbath. The implication is that they should naturally do the same for people. By His answer, the faithless and wicked leaders of the Jews were unable to answer him back.

Jesus, sitting at a banquet, told banquet parables to those who were invited to eat with Him. He has become the master of the feast, controlling what is said and done. He said, when you are invited to a wedding feast, you should not sit in the most honored seat, because you may be asked to get up and let the guest of honor sit there. Rather, you should sit in the most humble seat, so that you may be later exalted to a more important seat. When you give a feast, be sure to invite the poor and needy (those who cannot repay you), for at the resurrection you will be blessed.

After they heard these things, one who heard Him said that it is a blessing to eat bread in the kingdom of God. He told another parable about a man that gave a great feast and invited many. But they made excuses and would not come. The master of the house was angry with them and commanded that the poor and needy be brought to His feast. He wanted His banquet filled with those who truly wanted to be there to rejoice with Him.

Israel had been given invitation to feast with Jesus in the Kingdom of God. But they refused to come. If they were not going to be given the first places in the kingdom, and if they had to submit to Jesus, they did not want to come. Jesus said that they would have no place in the kingdom of God.

The message of this whole section is that Jesus is the Lord/Master of the Kingdom. It is a kingdom that is characterized by love and kindness to the poor and needy. It is like a banquet and people from all over the world will be invited to sit with Him. Those who are willing to receive Jesus as the Lord of the banquet, eating and drinking with Him in faith and fellowship will be welcomed into His kingdom. Those who reject the kingdom message of Jesus, and eat and drink with Him hypocritically, will suffer under His judgment.

Chapter 14 concludes with a call to follow Jesus. Everyone that wants to sit with the Lord around His table in the Kingdom of God must count the cost. Anyone that wanted to build a tower (any building project) will make plans and count the cost of the project before he begins so that he can finish the job. Any king that needed to go to war would certainly make sure that he can win before he starts to fight. So too, those who would come after Jesus and be His disciple will count the cost. It may mean that friends and family may not like you anymore. It may mean that you will suffer persecution, or may have to sacrifice your time and money for the Kingdom. The disciples of Christ must be willing to suffer things for Jesus. We must be willing to bear his own cross for Christ. In so doing, we will be like salt that is useful for the Kingdom (cf. 9:23f).

As children born in Christian homes, you have been invited to sit with Jesus in His kingdom, just as the Jews were. But not everyone that sits with Jesus will do so in faith and true fellowship with Him. Some are only hypocrites. Some look like Christians, but their hearts are far from Him. You need to demonstrate your faith by caring for those who need to love of Christ (in your homes, at church, in your neighborhoods and all those around you). If you humble yourselves before God, He will exalt you in His kingdom. But if you refuse to live for Him, you may find yourself outside wanting in. Now is the time to decide to live for Christ. Now is the time to prepare yourself for Christian living as an adult. Hear the word of Christ that is being taught to you each day, and begin to live the life of faith and love. If you love the Lord, you can expect Him to use you to build His kingdom.

Homework assignment: Read Luke 15

Week Seventeen – The Son of Man Came to Seek and Save the Lost **Luke 15**

❖ Westminster Shorter Catechism

❖ Review

Review briefly (2-5 minutes) the material in the “Introduction to the Gospel of Luke” and the “New Testament Overview, Structured by the Gospels.”

Outline of the Gospel of Luke	
I.	The Advent of the Son of Man 1:5-4:13 (1-4)
II.	The Galilean Ministry of the Son of Man 4:14-9:50 (4-9)
III.	The Journey of the Son of Man to Jerusalem 9:51-19:27 (9-19)
IV.	The Final Ministry, Passion and Victory of the Son of Man in Jerusalem 19:28-24:53 (19-24)

[Authors, order, dates, Apostles associated with each gospel, faces of the cherubim, what period of biblical history each of the gospels is associated

with, the office stressed, and the outline of the book of Luke.]

Our lesson to day continues a long teaching section in which Luke records a number of parables. We have seen that as Jesus journeyed to Jerusalem He was often seen having a meal with people. He used these banquet times as an opportunity to teach the people about the Kingdom of God and the relationship they should have with Him. The Kingdom of God is like a great banquet, which Jesus invites repentant sinners to come and partake in. Jesus said that He came to seek and to save sinners, and to have fellowship with them. From the beginning of His ministry in Galilee Jesus ate with tax collectors and sinners (cf. 5:30; 7:34). The Pharisees criticized him for associating Himself with such people, which led them to reject Jesus. Repeatedly Jesus even ate with the Pharisees (who were themselves also lost and sinful, needing to be saved, even though they did not know it). But they showed themselves to be in rebellion to Jesus at these meal times. They did not want to be a part of a Kingdom that included the likes of tax collectors and sinners. By rejecting the people that Jesus accepted, the Pharisees were rejecting the Kingdom of God, where the great feast of rejoicing would take place [linked to Lk. 14:15-24].

The Key verse that we have used to summarize the book of Luke is what? [Lk. 19:10, “The Son of Man has come to seek and to save that which was lost.”] Today we will look at three parables that use the metaphor of something lost being found: Sheep, Coin and a Son.

I. The Parable to the lost sheep Luke 15:1-7

In Luke 15:1-7 Jesus again responded to the charge that He was improperly receiving and eating with sinners as they drew near to Him (as He said that people

should do in 14:25). Those who would not hear His voice and draw near to Him would be considered worthless and cast out (14:34-35).

In response to their charge against Him, Jesus told them the parable of the lost sheep. In this parable a man had 100 sheep. When one of the sheep became lost, He left the 99 in the wilderness to find the 1. When He found the sheep He laid it on His shoulder and rejoiced. Not so, He gathered His friends to rejoice with Him. Iv. 7 says, "I say to you that likewise there will be more joy in heaven over one sinner who repents than over ninety-nine just persons who need no repentance." This is similar language to what we saw in 5:30-32 where Jesus said that it is the sick that needs a doctor, not the healthy person. Jesus came to save the sinners because they were sick and lost. The Pharisees did not think themselves sick and in need of healing, or lost and in need of being saved. Jesus was saying, in effect, 'If you Pharisees don't think you need to be saved (which they did), fine. I will seek and save those who know themselves to be lost. Heaven will most certainly rejoice, and so should you!'

Jesus was not saying that sinners would be accepted just as they were. All sinners must repent. They must know themselves to be sinful and to change their minds and hearts and begin to follow Christ in righteousness. When any sinner repents, Jesus and all of heaven rejoice!

II. The Parable to the lost coin Luke 15:8-10

He goes on in vv. 8-10 to tell the parable of the lost coin. When a woman loses one of her 10 coins, she would turn on the lights and sweep the house until she finds it. And when she finds the coin, she calls her friends to rejoice with her. Likewise, v. 10 says, there is joy in the presence of the angels of God over one sinner who repents."

Jesus is the one sent by "heaven" (cf. vv. 7, 10, 18b, 21) to Israel to seek the lost sheep of Israel and work for the repentance of those who have ears to hear (14:35). He is seeking out the lost and separated people in the society of Israel and bringing them to the table fellowship of repentant sinners.

We too must be followers of Christ that are willing to receive in fellowship those whom Jesus receives. We must not be like the Pharisees that rejected sinners simply because they did not live the way they did.

III. The Parable to the lost son Luke 15:11-31

Jesus went on in vv. 11-31 to illustrate the sinful responses of the Pharisees by telling the parable of the lost son (also known as the Prodigal/wild and foolish Son).

In this parable Jesus is likened to the father that joyfully receives back his lost son. the Pharisees are likened to the older son.

We all know the story. A man had two sons. The younger son asked his father for his part of his inheritance. The father divided and gave the inheritance to each of the sons. The younger son went to a far country and wasted his possessions in a wasteful and foolish manner. When he had spent all he had, and a famine came into the land, he was very poor and needy. He got a job feeding pigs, and was so hungry that he desired to eat pig food. Eventually, through his poverty and self-imposed difficulty, he came to his senses and wished that he were one of his father's hired servants. He determined to go back to his father and repent, saying in vv. 18-19, "I will arise and go to my father, and will say to him, 'Father, I have sinned against heaven and before you, and I am no longer worthy to be called your son. Make me like one of your hired servants.'"

When the son returned to his father, the father saw him a long way off and ran to hug and kiss him with great love and forgiveness. The son, in true repentance, said in v. 21, 'Father, I have sinned against heaven and in your sight, and am no longer worthy to be called your son.' His father did not receive him back as a hired servant, but as his lost son whom He loved. Because of His great joy, the father gave a feast to celebrate the return of His son [just as heaven rejoices at the repentance of a lost sinner].

Now the older son had remained faithfully at home working for his father. When he heard the party (music and dancing) he asked what was going on. When he heard that his father was giving a feast for his foolish/sinful brother, he was angry and would not go into the party. His father came out and pleaded with him to come and join the feast. But the son refused to come because he was jealous that the father had never given a feast for him. The father responded by saying that it was right to celebrate because his brother was dead to them but now is alive again. He was lost, but now he has been found.

The younger son represents all sinners that would be willing to repent of their sin and come to Jesus. Because the lost son went to a far away country, these sinners may include Gentiles that come to Christ (15:13). Just as the older son said that he had not disobeyed any of the commandments of the father (15:29), the Pharisees

believed that they had kept the law of God perfectly. By being critical of Jesus for eating with tax collectors and sinners they were saying that they were more righteous than the sinners that Jesus ate with (and probably Jesus Himself). They were convinced that they were not sinners, and that sinners should have no place in the Kingdom of God. Of course no one can properly claim to be without sin (1 Jn. 1:7-9), and so they were both filled with pride and hypocrisy. The Pharisees should have been happy to see sinful people repenting of their sin and coming to Jesus. They should have come in and feasted with Jesus and those who were coming into the Kingdom of God. But because they were filled with envy and self righteousness, they were unwilling to come to Jesus and join the Kingdom feast.

The book of Luke was written originally for a primarily Gentile audience, who were becoming an important part of the Church. Both Jews and Jewish Christians often found it difficult to celebrate the inclusion of the Gentiles. These stories of the lost Son, lost coin and lost sheep would have been a tremendous comfort to these new believers. I would also be a correction to those who would act like the older brother and refuse to celebrate the fact that sinners from all around the world were now being found by the Savior.

Homework assignment: Read Luke 16-17

Week Eighteen – Living Wisely In the Kingdom **Luke 16:1-17:10**

❖ Westminster Shorter Catechism

❖ Review

Review briefly (2-5 minutes) the material in the “Introduction to the Gospel of Luke” and the “New Testament Overview, Structured by the Gospels.”

Outline of the Gospel of Luke	
I.	The Advent of the Son of Man 1:5-4:13 (1-4)
II.	The Galilean Ministry of the Son of Man 4:14-9:50 (4-9)
III.	The Journey of the Son of Man to Jerusalem 9:51-19:27 (9-19)
IV.	The Final Ministry, Passion and Victory of the Son of Man in Jerusalem 19:28-24:53 (19-24)

[Authors, order, dates, Apostles associated with each gospel, faces of the cherubim, what period of biblical history each of the gospels is associated

with, the office stressed, and the outline of the book of Luke.]

Jesus has been calling upon His followers to make exclusive choices: Accept the invitation by Jesus to enter the Kingdom and serve Him, or serve yourself outside of the Kingdom. While the Kingdom is like a mustard seed that will grow into a great tree allowing the birds of the air to nest in its branches (13:18-19); and it is like leaven that will spread throughout the world (13:20-21) – it is also a narrow gate through which people must enter (13:22-30). While it may have appeared to the disciples of Christ that there were many who would come into the Kingdom (13:25), most would abandon Jesus as they came to discover the high cost of following Him (14:25-35). But Jesus came to seek and to save that which is lost (like a sheep, coin and son, 15:1-32; cf. 19:10). Those sinners that repent of their sinfulness and turn to the Son of Man will find forgiveness and joy in the Kingdom of God. There will be rejoicing and feasting in the Kingdom of God for all those who come humbly to the Son.

One of the important lessons of the parables of the lost sheep, coin and prodigal son is the issue of being a good steward of money. God wants us to use money wisely and in a godly way for His kingdom. The wise shepherd and woman did what it took to find the lost sheep and coin, and rejoiced when they were found. The prodigal son, on the other hand, foolishly wasted the money he received in the inheritance. How a person uses the money God entrusts to him reveals much about his heart. If a person is generally selfish, he will often desire money more than loving God and his neighbor. He will often use his money only on himself and not use it to help other people. Money is not a bad thing in itself. God gives us money for our good and for

the building of His kingdom. But we must be very careful to use our money wisely and for the Lord.

The Pharisees were lovers of money (16:14). They were to be servants in the household of God. But they used their influence in Israel for their own selfish purposes rather than for the Kingdom of God. Much of our lesson for today deals with the need to be godly in our use of money, unlike the Pharisees.

I. Money and the Kingdom Luke 16:1-31

A. Parable of the Unjust Steward Luke 16:1-13

Turn to Luke 16:1-13 where Jesus spoke directly to the disciples (although the Pharisees are still able to hear what is going on, v. 14) to prepare them to live in the world wisely. This passage is related to the “wise steward” of 12:42-48 who is waiting for the coming of the master of the house and is busy doing the works required of him. It provokes a choice in the minds of the disciples: they could choose between being wise stewards in the household of God (being “sons of light,” v. 8) or unrighteous stewards over the house of mammon (money) in the world (this generation of the “sons of this world,” v. 8).

An unjust/unfaithful/irresponsible steward (like a business manager today) did that which the prodigal son had done, he wasting the goods of the master/father. He had been a bad manager (not administrating household well). He was not a thief, or the master would have had him arrested and charged with a crime. The master determined to fire the steward from his job.

Knowing that he would soon lose his job, the unjust steward did not want to do hard labor or beg. So he went to the people that owed the master money and diminished the debt considerably (improperly and dishonestly), which made the debtors like him so that when he lost his job he would be able to live without doing hard labor or begging. He had been clever and had provided for his future by making friends of the people that previously owed his master money. The master spoke well of the servant because he had been so clever. This is the way men get along in this world. They do what it takes to get along well.

The lesson of this parable is given to us in vv. 9-13. Jesus was not using this parable to say that we should be dishonest with money. Rather, Jesus wanted to teach the lesson that the disciples should be wise in the way of money so that they will have friends in this world to take care of them as they go out to do Kingdom work. We are to use money in such a way that when trouble comes, people will want to help us out. We must understand that the Lord gives us money to use for Him. If we are

faithful in the use of our money, He will give us even greater responsibility in His Kingdom. [Read 16:10-12]

We must be very careful to remember that we are to serve Jesus, and not waste our lives merely pursuing money (v. 13). If we are more concerned with money in our lives than loving and obeying Christ, we will be trying to serve two masters. That will never do in His Kingdom. We all must choose between being servants in the household of God or being servants in the household of mammon/money with the sons of this age. The key to being a good servant in the household of God is to be faithful in the small things of life (with money) so that God will give you even greater blessing and responsibility in the Kingdom of God. Learn the discipline of being a faithful son or daughter in the small things of life now.

B. The Pharisees and Money Luke 16:14-31

1. The Law, the prophets and the Kingdom Luke 16:14-18

V.14 tells us that the Pharisees heard these words of Jesus and did not like what they heard because they were lovers of money. They were men that loved money more than doing what God commanded in the law. They made themselves look good before men, but God knows the hearts of all men. The sons of this world highly esteem success and wealth, even in unrighteous men, but God considers the way of the world an abomination.

The law and the prophets were taught until John. With the coming of Jesus, the coming of the Kingdom of God has been preached (v. 16-17). Those who truly want to a place in the Kingdom have been pressing into it by believing in Jesus and keeping His word. All of the law and prophets spoke of the coming of Jesus. Not one little word of them will fail as Jesus builds the Kingdom. But the way of the Kingdom is hard for those who are more concerned with the ways of this world. Those who do not press into the Kingdom in faith, will find it hard to obey the Lord even in great matters of their lives. They will find it easy to disobey God, all the while disobeying the Lord. Thus, Jesus gave an example of how people disobey God in v. 18 by commanding us not to get a divorce except for adultery. The Pharisees taught that they could get a divorce for any reason, thinking that they were obeying the law. Jesus is saying that we should not be like the world (like the Pharisees), but should keep the law of God completely.

2. The Parable of the Rich Man and Lazarus Luke 16:19-31

Jesus went on in Luke 16:19-31 to illustrate the consequence of being lovers of money that was characteristic of the Pharisees. He likened them to a rich man that wore fine clothes and ate good food everyday. They were eating and drinking

themselves into hell because they valued money more than serving God and men. There was a poor and sick man named Lazarus that was a beggar that desired merely to eat the crumbs from the rich man's table. Lazarus died and was carried to "Abraham's bosom" (which means he went to heaven with the other faithful saints). The rich man also died and went to Hades (a place of torment for the unfaithful dead, like Hell). The rich man called out to Abraham to send Lazarus to give him the comfort of a little water. Abraham responded to the man in vv. 25-26, "Son, remember that in your lifetime you received your good things, and likewise Lazarus evil things; but now he is comforted and you are tormented. And besides all this, between us and you there is a great gulf fixed, so that those who want to pass from here to you cannot, nor can those from there pass to us." It was too late for the rich man. What he had done with his life had determined what would happen in the next life. The rich man then asked that a warning should be sent to his brothers so that they did not have to endure the same sufferings. But Abraham said to him that they had the law and prophets which they should hear in faith.

We have been given the word of God to teach us all that we need for this life in preparation of the next life. If we do not learn from the scriptures now, we will most certainly regret it later. We must all choose how we will spend eternity by how we live our lives today. If we are selfish today, we will suffer the consequence of Hell. If we faithfully love and serve God in our lives today, we will enjoy the rewards of Heaven forever. Choose this day to serve the Lord and those He sends to us.

III. Kingdom Instructions Luke 17:1-10

Our lessons concludes today in Luke 17:1-10 by encouraging us to faithfulness. We need to be careful not to allow the way we live our lives to cause others to stumble. If the way we live causes others to sin or to not believe in Christ, it would be better for us that a millstone (very large stone used for grinding grain) were hung around our neck and be cast into the sea.

If someone sins against us, we should rebuke/correct him and forgive him if he repents. Even if he repents 7 times a day we should forgive him. We should so understand how God has forgiven us that we are willing to forgive any sinner than repents.

These things are hard for us. The disciples knew this and asked Jesus in v. 5 to increase their faith. Jesus responded by saying that even a small amount of faith is sufficient to move mountains. If we merely believe what He has said to us, we can be faithful servants in the Kingdom of God. Even the kingdoms of this world will be brought into the Kingdom of God if we are but faithful everyday to do what He has

commanded us. If we do what we are commanded by the Lord, we will not say that we deserve special blessing from the Lord. Rather, we will understand that we are merely His servants, doing what He calls us to do. Certainly there is the reward of Lazarus, to be with Jesus forever in heaven. But our goal in life should be just to be a faithful servant of Christ.

Which way will you choose in life? Will you be selfish lovers of money or will you use money wisely in service to God and men? Will you be someone that just goes through life doing your own thing (whatever that is), or will you hear God speak to you in His word and obey Him? If you choose to love and obey the Lord, there is the hope of everlasting life and His blessing upon you. If you choose the way of this world you can expect nothing but torment and the condemnation of Him who came to seek and to save those who would hear His voice. Hear His voice this day and live for Him!

Homework assignment: Read Luke 17-18

Week Nineteen – The Universal Coming of the Kingdom
Luke 17:11-18:30

❖ **Westminster Shorter Catechism**

❖ **Review**

Review briefly (2-5 minutes) the material in the “Introduction to the Gospel of Luke” and the “New Testament Overview, Structured by the Gospels.”

Outline of the Gospel of Luke	
I.	The Advent of the Son of Man 1:5-4:13 (1-4)
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IV.	The Final Ministry, Passion and Victory of the Son of Man in Jerusalem 19:28-24:53 (19-24)

[Authors, order, dates, Apostles associated with each gospel, faces of the cherubim, what period of biblical history each of the gospels is associated

with, the office stressed, and the outline of the book of Luke.]

Review the outline. Turn to Luke 17:11 where Luke reminds us that Jesus continued to journey to Jerusalem. Throughout this section we have seen Jesus calling people to come to Him/follow Him. The cost of following Him is to hear His words and repent of your sin. The Pharisees have increasingly refused to hear His prophetic teaching and to receive Him. They have not only shown themselves unwilling to enter into the Kingdom of God through faith in the words of Jesus and repentance, but have made it harder for the crowds to do so. Because they feared losing favor with the crowds and because they loved money, the Pharisees were resisting Christ.

Jesus came to seek and to save that which was lost (tax collectors and sinners). He came to heal and to preach to all that would hear and believe. The question for those all men is whether they will receive Him.

I. The 10 Lepers Cleansed Luke 17:11-19

In Luke 17:11-19 we see that Jesus went through Samaria (and Galilee) on His journey to Jerusalem. [Review with the students where Samaria is on the map and that the Jews generally refused to have any relationship with the Samaritans.] When Jesus entered a certain village, 10 men with the disease of leprosy called out for Jesus to have mercy on them (presumably to heal them). We have already seen that Jesus had healed a leprosy man (Lk. 5:12-15, cf. 4:27). These men stood afar off, in accordance with the Old Testament law of God (Lev. 13:45-46; Num. 5:2-3; 12:14) because they were ceremonially unclean. Jesus told them to show themselves to the priests. Leviticus 13-14 commands anyone with leprosy to show themselves to the priests. After anyone was healed of the disease the priests would then sprinkle them

with water and pronounce them clean. As the ten men went away, they were cleansed/healed. Apparently, the men went to the priests and were declared clean. One of the ten returned to Jesus (v. 15) and with a loud voice glorified God and fell down at the feet of Jesus with thanksgiving. This man was a Samaritan/foreigner (vv. 16, 18). Jesus pointed out that the other nine (who were presumably Jews) did not return and give glory to God nor were thankful. It may have been that the other ten did not want to associate with Jesus because the priests spoke against Him. Whatever the reason, they did not demonstrate faith in Jesus. Jesus told the Samaritan healed of leprosy to arise for his faith had healed Him (v. 19).

The point of this is that the saving work of Jesus would extend beyond Israel, even to the Samaritans. The Jews were not generally receiving and believing in Jesus as they should be. This story reminds us of the story of how the Good Samaritan (Luke 10:25-37) did the works of the Kingdom of God, and how the leaders of the Jews (priests and Levites) were unwilling to do the works God required in the Law. This story of the ten lepers also reminds us of the shepherd that was willing to leave the 99 sheep to find the 1 lost sheep. Jesus will save everyone that has faith in Him.

II. The Coming of the Kingdom – In the midst of them Luke 17:20-37

The Pharisees asked Jesus about **WHEN** the Kingdom of God would come (v. 20). This seems like a very good question to ask, considering the fact that John the Baptist and Jesus had been preaching the coming of the Kingdom. What were the Jews expecting when the Messiah would come to establish His Kingdom? [They were expecting the Messiah to free them from the oppression of the Romans and to rule the whole world from His throne in Jerusalem. It was mostly a political Kingdom. It did not include the idea of going to Jerusalem to die on a cross or to be ascended to heaven and rule the world from the right hand of the Father.]

As Jesus was traveling to Jerusalem, the expectation was growing among the people that He was about ready to take up His Kingdom (see 19:11). There were many that thought that Jesus was about to solve all of their national and political troubles, which is why they were following Him. They were expecting something like Presbyterian/Christian President that would help them make a better government. They were not expecting a Savior from their sins.

In answer to the question about **WHEN** the Kingdom of God would come, Jesus told them that it is not so much a question of timing (“when”), but of **WHERE** the Kingdom would come. Jesus wanted them to understand that the Kingdom had already come because **HE** had come. The Kingdom was in the midst of them. **WHEREVER HE** went and people began to hear His message and respond to Him

in faith and repentance from their sins (like the Samaritan leper or the prodigal son), that is WHERE the Kingdom is.

The days would soon come when the people would greatly desire to see the coming of the Son of Man, but would not see it (vv. 22-24). They would say, ‘Look here!’ or ‘Look there!’ But Jesus warned them not to follow after others that would seem to be the Messiah because when His day comes it will be as obvious to them as lightning in the sky. The “day of the Son of Man” coming refers to the prophecy of Daniel 7 where the Messiah would be brought to heaven and given the Kingdom and would rule over the whole world. In v. 25 Jesus said, “But first He must suffer many things and be rejected by this generation.” Before Jesus would receive the Kingdom in its fullest manifestation, He would suffer death by those who rejected Him. Because it would be Israel that rejected Him (not just the Romans), Israel would experience the judgment of God. A judgment that would be so severe that Jesus likened it in vv. 26-32 to the worldwide flood with Noah and the judgement of Sodom with Lot. The judgment of God against Israel would be total: Jerusalem would be destroyed along with the temple and the whole Jewish system. Jesus, as the King of the whole world, would not only come in judgement against the Gentile rejecters of His Kingdom, but all of those who have opposed Him, including Israel. By rejecting Jesus, the Jews were also rejecting the Kingdom of God, and would be judged for their hard heartedness.

Life will go on as normal until the last moment. God’s Kingdom would continue to be within their grasp. It was in the midst of them and something that they could get hold of. But the people that Jesus was preaching to must enter the Kingdom by faith and obedience to His word. The Kingdom was in their midst, but they must grasp on to it. Jesus’ warnings in this section came true in AD 70 with the destruction of Jerusalem.

III. Kingdom Faith Luke 18:1-30

A. Parables of true faith Luke 18:1-14

1. The persistent widow Luke 18:1-8

Jesus went on to tell them a parable to teach them to always pray and not lose heart or get discouraged. There was a widow that needed justice in court against someone. She persistently appealed to the judge to grant her the justice that she sought, even though he was not a particularly just man. Eventually the unjust judge gave into her desire simply because he did not want her to continue to trouble him. Jesus applied this parable to Israel by saying that God will more certainly (than the unjust judge) provide justice and avenge the wrongs done to His chosen ones who cry out to Him. Jesus was saying to the disciples that they should pray to God day and night that He

should come and bring His just judgments against those who persecute them. It may feel like God is delaying His justice (40 years from the AD 30 to AD 70), but most assuredly God will judge Israel for rejecting Jesus and the disciples. What kind of faith will the Son of Man find when He comes in that judgment?

2. The Pharisee and the Tax Collector Luke 18:9-14

Jesus answered the question about what kind of faith He will find when He comes. There will be two kinds of faith: 1) the kind of faith found in the Pharisees, who in pride, justify themselves before God; and 2) the kind of faith found in those who know themselves to be sinners and trust in God alone for mercy and salvation.

B. Receiving the Kingdom as a Child Luke 18:15-17

In Luke 17:25 Jesus said that He would suffer many things and be rejected by that generation. We have seen before in Luke 10 that Jesus sent the 70 disciples to prepare the way for His coming, but warned them that they would be rejected as well. He said that the Kingdom had largely been hidden from the wise and powerful people of the world, but that the Father had revealed it to babes (10:1-24). Now in 18:15-17 we get another picture of the kind of faith required in the Kingdom of God: receiving the Kingdom as a little child (babe). The occasion for this instruction is parents bringing their little children to be touched/blessed by Jesus. Previously we have seen that it was the Pharisees that were making it hard for people to enter the Kingdom. They were opposing/rejecting Jesus because He was in the habit of associating with tax collectors and sinners, whom Jesus has identified as “babes” to whom the Kingdom has been revealed. In addition to these “babes” now come little children (literally the word in the Greek is “infants”). But this time it is not the Pharisees, but the disciples that rebuked the parents. They thought that bringing children to Jesus was a waste of His time. What was important to them was being able to teach the wise and prudent about the Kingdom (see 10:21-24). But Jesus said that the children should be brought to Him, because “of such is the Kingdom of God.” Children do not resist the Kingdom of God like the Pharisees (and disciples), but receive it. Whoever does not simply receive the words of Jesus just like the infants received His touch and blessing, they will not be able to enter the Kingdom of God. We must not only allow everyone that receives Jesus, we too must be careful to receive the words of Jesus in simple faith and obedience.

C. Rich Young Ruler Luke 18:18-30

This section concludes with the story of another ruler of the Jews coming to Jesus seeking eternal life (see the story of the rich young ruler and the Good Samaritan in Luke 10:25-37). These two stories are very much alike. Jesus told the man to do what God had commanded in the law. The man said that he had always kept the law

(which we know is not possible because all have sinned). But Jesus did not argue with the man, but simply told him to sell what he had and give it to the poor and follow Him. The man became very sorrowful because he was very rich. His riches were more important than obeying Jesus and following Him. As we have seen, riches are more important to many people than loving God and other people. This was especially true of the Pharisees (see Luke 16:14-31). When Jesus saw that the man was sorrowful, He said that it is harder for the rich to enter the Kingdom of God than for a camel to go through the eye of a needle. Those who heard this said, "Who then can be saved?" If it is that hard to enter the Kingdom of God, how are we going to be saved? Jesus said that what seems hard to men is not hard for God. God is able to save babies and all sinners and tax collectors that receive Jesus in faith and obedience. Those who sacrifice themselves for the Kingdom of God will certainly be rewarded in this life, but in the age to come with salvation.

The lesson for us today is to not reject Christ because of riches, or popularity in the world. Rather, we should receive Him just as little children do. They grow up learning about Jesus and how to live for Him. They do not question Him or reject Him. When difficulty comes, we must persistently pray to the Father and He will provide what we need. We can trust God to save us and to provide all that we need in this life and in the life to come.

Homework assignment: Read Luke 18-19

Week Twenty – The Final Approach to Jerusalem
Luke 18:31-19:27

❖ **Westminster Shorter Catechism**

Q.12. What special act of providence did God exercise toward man in the estate wherein he was created?

A. When God had created man, he entered into a covenant of life with him, upon condition of perfect obedience; forbidding him to eat of the tree of the knowledge of good and evil, upon pain of death. [a] Gen. 2:16-17; Jas. 2:10

❖ **Review**

Review briefly (2-5 minutes) the material in the “Introduction to the Gospel of Luke” and the “New Testament Overview, Structured by the Gospels.”

Outline of the Gospel of Luke	
I.	The Advent of the Son of Man 1:5-4:13 (1-4)
II.	The Galilean Ministry of the Son of Man 4:14-9:50 (4-9)
III.	The Journey of the Son of Man to Jerusalem 9:51-19:27 (9-19)
IV.	The Final Ministry, Passion and Victory of the Son of Man in Jerusalem 19:28-24:53 (19-24)

[Authors, order, dates, Apostles associated with each gospel, faces of the cherubim, what period of biblical history each of the gospels is associated

with, the office stressed, and the outline of the book of Luke.]

As Jesus journeyed to Jerusalem, there was a growing belief that when He arrived at Jerusalem that the Kingdom of God would appear (17:20; 19:11). Jesus had explained that the Kingdom of God was already in their midst because He had come (see 17:20-25). The disciples, the crowds and even the Pharisees could enter the Kingdom of God if they were willing to hear the words of Jesus and believe in Him.

I. Prediction of death Luke 18:31-34

Having said that the Kingdom was in the midst of the people following Him to Jerusalem, Jesus said connected with His coming was a rejection of Him by this generation that would lead to His suffering (Luke 17:25). Now in Luke 18:31-34 Jesus clearly tells the twelve disciples privately that when they get to Jerusalem, His mission as written of by the prophets would be fulfilled (see Dan. 7; Ps. 22; Is. 53). But the fulfillment that He told them about was not what they expected. They were expecting Him to take His throne in Jerusalem as the King of Israel and expel the Romans. Instead Jesus told them that He would be delivered (by this generation. 17:25) to the Gentiles (Romans) to be mocked, insulted, spit upon, scourged, put to death and be raised from the dead on the third day. V. 34 tells us that because the disciples had other expectations of their coming to Jerusalem they could not understand any of this. It didn't make any sense to them.

II. In Jericho

Luke, we have seen, described Jesus as the great prophet like Moses whom Israel was called upon to hear (Deut. 18:15-18). Israel has been in a type of wilderness wandering from the time of the exile in Babylon until the coming of Jesus. Now Jesus is finally bringing His people into the Promised Land again, now called the Kingdom of God. This comes through His death in Jerusalem. What was the first city that Israel conquered when they entered the promise land after the Exodus from Egypt? [Jericho] Now, as Jesus concluded His journey to Jerusalem to bring His people into the Kingdom of God, Jesus takes His people to Jericho again. This time He comes not to destroy Jericho, but to seek and to save that which is lost.

A. Healing of the Blind Man Luke 18:35-43

As Jesus came near Jericho with a multitude of people following Him, a blind man cried out to Him, saying, “Jesus, Son of David, have mercy on me!” This is similar to the cries of the ten lepers in Luke 17:11-19. Those who were near the man told him to be quiet, but he cried out all the more. Jesus stood still and commanded that the man be brought to Him and asked what he wanted Jesus to do for him. The man responded by saying that he wanted to receive his sight. Just as He said to the one leper that returned to Him, Jesus said in v. 42 that his faith had saved him. Immediately he received his sight, followed Jesus and glorified God. All the people also gave praise to God when they saw what had happened.

Clearly, the Kingdom of God was in the midst of the people. The King has come to establish His Kingdom, as evidenced by such wonderful signs as the healing of lepers and the blind man (see Luke 7:22 where John the Baptist asked if Jesus was the Coming One; cf. 14:21).

B. Feasting with Zacchaeus Luke 19:1-10

As Jesus entered and was passing through Jericho, a rich tax collector named Zacchaeus (which means “pure”) wanted to see Jesus but could not because he was too short to *see* above the crowd. Zacchaeus climbed up a sycamore tree to see Jesus as He passed by. Clearly, Zacchaeus was more than just a little curious about Jesus. He was coming to a place of faith in the Lord. When He came to the place where he was, Jesus told Zacchaeus to come down because He wanted to stay at His house (Jesus wanted to dine there with this tax collector, as He had done so often, see 5:27-30; 7:29-34; cf. 15:1; 18:9-14). V. 7 tells us that all of the people there saw this and murmured saying, “He has gone to be a guest with a man that is a sinner” (5:27f; 7:34-39; 15:1-2; 18:11). Once again the crowds are misunderstanding what the Kingdom is all about. It is repentant tax collectors and sinners that are given a place in the Kingdom of God, and by their murmuring they demonstrate a spiritual

pride that refuses to repent of sin, and they hindered one another from entering the Kingdom. The story goes on to tell us that Zacchaeus gave half of what he owned to the poor, and that if he had taken anything by false accusation he would restore it by four times as much (Lk. 3:12-13). In v. 9 Jesus assured Him that by doing such things, Zacchaeus demonstrated saving faith, making Him a true son of Abraham. Then Jesus uttered the words that we have chosen to use as a key verse for the book of Luke: “For the Son of Man has come to seek and to save that which was lost.”

This story pulls together much of what we have seen in the last few chapters about those whom Jesus was calling to follow Him.

1. Zacchaeus is a repentant tax collector (a traitor to Israel and a sinner), the kind of person Jesus came to seek and to save. By receiving Jesus in faith Zacchaeus was invited by Jesus to sit with Him in His Kingdom. Those that murmured against Jesus for being a guest of Zacchaeus’ would not be invited to sit with Jesus in the Kingdom. Zacchaeus is like the humble tax collector in the parable told by Jesus in 18:9-14. He was not like the self-righteous Pharisee in the parable, or like the crowds outside.
2. Zacchaeus, being a “small” man (represented the fact that he was a sinful tax collector, as opposed to the great men of this generation), was one of the “little ones” that Jesus had spoken of that will have the truth of the Kingdom revealed to them and will receive it with humble repentance. [See Lk. 7:28 for the “least” in the Kingdom; 9:48 like a “little child”; 10:21 a “babe”; 18:15-17 receiving the Kingdom as a “little child”].
3. He is a rich man, but did not love his wealth more than faith in Jesus. [cf. 16:1-14]. Although it is hard for a rich man to enter the Kingdom of God, all things are possible for God, who has sent Jesus to seek and to save all that are lost [see Lk. 18:18-30]. Zacchaeus gave his money to the poor and paid back what he had dishonestly taken – unlike the rich rulers [see 10:25-37; 18:18-23].
4. Jesus, the journeying guest, found in Zacchaeus a willingness to receive Jesus when so many were rejecting Him. Because of his faith, Jesus said in 19:9 that “Today salvation has come to this house [not to the house of Israel that has rejected Jesus], because he is also a son of Abraham [because he had the faith of Abraham, unlike the rejecters of Jesus].”

In this story we see Jesus, the Son of Man, completing His prophetic journey to Jerusalem with His eating and drinking with tax collectors and sinners (Lk. 5:27-30; 7:34). At the same time we see clearly the opposition and rejection of this journeying prophet (Lk. 19:7). The hindering of the Pharisees and Scribes has had its effect on the crowds, who “all” stand outside the house, building for themselves a

“house of scorn and murmuring.” The Kingdom has come in their midst but they reject it.

The comparison between Zacchaeus and the crowds (including the Pharisees and Scribes) is complete. The choice must be made between following Jesus in faith, or standing in rejection of Him with the Pharisees. We have similar choices to make.

C. Parable of the Minas Luke 19:11-27

This third section (III. The Journey of the Son of Man to Jerusalem) ends with a parable to warn the crowds that their response to the Kingdom in their midst determines their place in His Kingdom that He is on His way to receive in power. 19:11 says that they thought that the Kingdom of God would appear *immediately* (as Jesus came to Jerusalem). They should have realized by this time that the Kingdom was in their midst, but they continued to seek a political Kingdom that would give them freedom from the Romans – without faith in Jesus!

He told them a parable about a nobleman that went to a far country to receive a kingdom and to return, just as Jesus has been journeying to Jerusalem to receive His Kingdom upon His return. The nobleman called upon His ten servants to faithfully take care of His business while He was away, giving each of them one mina (about three months wages). He already has citizens that hated Him. These enemies sent a delegation to hinder and further development of His authority over them, saying, “We will not have this man to rule over us.” [This represents the Pharisees hindering the crowds from receiving Jesus.] When the nobleman returned He called upon His servants to give an account for how they used the minas given to them (vv. 15-27). One said that he gained ten minas, and was declared to be a good and faithful servant. He was given authority over ten cities. Another said that he gained five minas, and was given authority over five cities. Another said that he had just kept the one mina safe. The nobleman declared him a wicked servant because he had not faithfully used the time while the master was away to make more money for Him. The story ends by the nobleman having His enemies that refused to have Him rule over them brought before Him and killed.

The point of the story is that Jesus has been journeying with a crowd of people that had hindered His authority and resisted His rule over them. The goal of His journey is Jerusalem, where He will be taken up (meaning to be killed, see 9:31, 51) as the rejected prophet and resurrected to receive His Kingdom in power as the Son of Man at the “right hand of God” and shall return and appear “like lightning” in judgment (Dan. 7:13-14; Lk. 17:24-35; 22:69). How His servants, the disciples, manage the wealth of His Kingdom as He journeys to Jerusalem to receive His

Kingdom would determine their well-being and place in the Kingdom when He returns (see Lk. 9:57-62; 12:22-34; 35-38, 39-40; 16:1-9; 18:24-30). Those who are faithful in the Kingdom will be given responsibility to rule with Jesus in His Kingdom. Those who are unfaithful and reject Him will be brought into judgment and condemnation.

The Kingdom is indeed coming soon, with both judgment and mercy. As Jesus arrives at Jerusalem, the city that is already rejecting His message, God's judgment is being prepared because of its rejection of her King. If the people of Israel do not receive His kingdom announcement, there is nothing left for them except judgment. Jesus, the Messiah, the God and true King of Israel is coming to Jerusalem and the temple to make right all that had gone wrong with it through unbelief and corruption.

Now that Jesus has gone to Jerusalem, was killed by His enemies, resurrected and now sits at the right hand of the Father ruling His Kingdom, we must be a people that receive Him as King and submit ourselves to Him. By faith we are received as members of His Kingdom. By faithfulness to His word we show ourselves to be good servants that will be rewarded with blessing and Kingdom responsibilities. May we all be faithful servants of the true King that now rules all things.

Homework assignment: Read Luke 19-21. It is very important for you to read this large section because next week we will have to go through the material very quickly.

Week Twenty-One – The *Not So* Triumphal Entry
and Final Prophetic Ministry
Luke 19:28-21:38

❖ **Westminster Shorter Catechism**

❖ **Review**

Review briefly (2-5 minutes) the material in the “Introduction to the Gospel of Luke” and the “New Testament Overview, Structured by the Gospels.”

Outline of the Gospel of Luke	
I.	The Advent of the Son of Man 1:5-4:13 (1-4)
II.	The Galilean Ministry of the Son of Man 4:14-9:50 (4-9)
III.	The Journey of the Son of Man to Jerusalem 9:51-19:27 (9-19)
IV.	The Final Ministry, Passion and Victory of the Son of Man in Jerusalem 19:28-24:53 (19-24)

[Authors, order, dates, Apostles associated with each gospel, faces of the cherubim, what period of biblical history each of the

gospels is associated with, the office stressed, and the outline of the book of Luke.]

We now begin to look at the four and final section of the Gospel of Luke. We have seen that Jesus journeyed throughout Palestine as the great prophet/Messiah that was calling upon people to follow Him into the Kingdom by faith, repentance and faithfulness to His word. His coming now to Jerusalem was for Him to take up His Kingdom by being killed, raised again on the third day and ascending to the right hand of the Father to rule. Coming to Jerusalem meant not only salvation for those who believed in Him, but judgment on those who rejected Him. The King was indeed about to receive His Kingdom. But it would bring not only mercy and salvation for His faithful servants, but judgment and destruction upon Jerusalem and her children for rebellion and rejection of the King.

I. The *Not So* Triumphal Entry Luke 19:28-48

A. The Entry Intro Jerusalem Luke 19:28-40

After leaving Jericho at the end of the last section, Jesus went with His disciples on toward Jerusalem [Give and briefly explain to the students the map at the end of this lesson entitled, “The Entry Into Jerusalem.”] It is interesting to note that it is the large multitude of His disciples that are traveling with Him (19:29, 37). Read 19:37-38. Those who have chosen to follow Jesus in faith now travel with Jesus hailing Him as King as he rides to Jerusalem on the back of a donkey in fulfillment of a prophecy concerning the Messiah (Matt. 21:4; Zech. 9:1-9). [The Old Testament often pictures judges and ruler riding on donkeys. See Gen. 49:10-11; Judges 5:10; 10:4; 12:14; 1 Kings 1:33, 39. Jesus comes to Jerusalem now as Donkey-Judge and

as King-elect, and then is crowned Horse-king at His ascension (cf. Rev. 6 where Jesus rides four horses).]

While we generally call this part of the story *The Triumphal Entry*, if we view it as Luke intends, it is not altogether triumphant. Vv. 39-40 tell us that some of the Pharisees called upon Jesus to rebuke His disciples for praising Him as the Messiah, indicating their continuing rejection of Him as the True King of Israel. Jesus replied to the Pharisees that if the disciples did not declare His coming to Jerusalem, the stones themselves would cry out (the reason for which we will see in a moment). Not only so, as the parable of the nobleman that journeyed to receive His kingdom taught us, the King would not only receive the Kingdom and give blessings to His faithful servants, but Jesus would also come in judgment against His enemies.

B. Jesus Wept Over Jerusalem Luke 19:40-44

Read Luke 13:34-35, where we see that although Jesus loved Jerusalem and Israel, because of her rejection of Him when He would come to Jerusalem (19:38-40), the house of Israel would be destroyed in Jerusalem. Now we see in vv. 41-44 that the Lord Jesus wept as He saw Jerusalem because the people that inhabited her did not know what would provide peace for her. Receiving Jesus in faith and repentance was what would give them peace. But Jesus wept because Israel were the citizens of His Kingdom that did not want Him to rule over them (cf. 19:14). The result of such rejection of her King would be the destruction of Jerusalem by the Romans in AD 70 (vv. 43-44), so that not one stone would be left on another. Thus, the stones that Jesus said would cry out in v. 40 would be crying out for judgment for rejection of the “King who comes in the name of the Lord.” When the King comes on this day, it is a *visitation* from God to His people. As with the Old Testament visitations, when the word of the Lord by the prophets is not heeded, saying, “Peace, Peace,” when there is no peace, then the Lord visits them with destruction (Jer. 6:14-15; 8:11; 10:15; Is. 29:6).

C. The Cleansing of the Temple Luke 19:45-48

After the Lord entered Jerusalem he went into the temple and drove out those who bought and sold there. He takes control of His house. He condemns those who are lovers of money (16:14), because they have turn His house, which should have been a house of prayer for the nations, into a den of thieves. To those who may still hear His prophetic warnings of the coming judgment, Jesus taught in the temple daily. The chief priests, scribes and leaders of the people sought to kill Him, but were unable because the people were very eager to hear Him.

II. The Authority of Jesus Luke 20:1-21:4

As Jesus preached the gospel to the people, the chief priests, scribes and leaders of the people challenged Jesus about His authority to teach (i.e. like asking Him who gave him permission or the right to teach). In response, Jesus asked them by what authority John the Baptist conducted his ministry. Was it from heaven or from men that John was commissioned to baptize? They did not want to answer because they feared the people listening. Because they refused to answer, Jesus did not answer their question about the authority by which He preaches. We of course know that the Father had sent Him to preach the goodnews. But Jesus did not dignify their evil thoughts with an answer. Instead, he told them the parable of the wicked vinedressers 10:9-19. A man planted a vineyard and hired people (vinedressers) to take care of the vineyard. God is like the owner of the vineyard, and the vinedressers are like the leaders of the people in the story. When it was time for harvest, he sent a servant to collect some of the fruit (this would represent the prophets sent by God to Israel, cf. 11:47-54). But the wicked vinedressers beat the servant and sent him away empty handed. This went on three times until the man sent His beloved Son, whom the wicked vinedressers killed. God had patiently sent the prophets to Israel, but certainly when the leaders of the Jews would kill the Son of God, God would judge them for their rejection of the Son and the Father. The chief priests and scribes wanted to arrest Jesus because they knew that He had spoken the parable against them, but feared the people. They just watched Him and sent spies who pretended to be righteous but were looking for ways to accuse Him of treason or rebellion before the governor (Pontius Pilate).

In vv. 20-26 they tried to get Jesus to say something wrong about paying taxes to Caesar. But He asked for a coin that had the writing and picture of Caesar on it. He said give to Caesar what is Caesar's, meaning pay the Roman taxes with Roman money. In vv. 27-40 some Sadducees came to trick with words. The Sadducees were the theological liberals of the day, religious leaders that did not believe in the resurrection of the dead. [Theological liberals of our day do not believe that Jesus was God, or the virgin birth, or that the Bible is without error. Very similar to the Sadducees.] Even though they did not believe in the resurrection, they asked Jesus if a woman ended up having seven husbands (all brothers fulfilling the levirate law, Deut. 25:5-10), whose wife would she be in the resurrection. Jesus responded by saying that in heaven there is neither marriage nor giving in marriage after the resurrection. He went on to explain that the Old Testament clearly taught the resurrection of the dead because God is the God of the living not the dead. The Sadducees decided not to question Jesus anymore.

Jesus went on to explain that He is the Christ, the Son of God in 20:41-44. He also warned His disciples in the hearing of all the people against the hypocrisy of the scribes. They will receive greater condemnation because they do things that oppress widows. At that moment Jesus saw the rich putting their gifts/offerings into the temple treasury. He also saw a poor widow putting in two mites (small copper coins, a small amount of money). He told the people that she put in more than all the others because she gave of all that she had.

III. The Destruction of Jerusalem Luke 21:5-38

Because people were talking about the beauty and greatness of the temple, Jesus said that the days were coming in which not one stone of the temple will be left upon another as Jerusalem and the temple would be destroyed (just as He said in 19:40, 44). They asked Jesus when and by what signs they would see that would warn them that this would happen. He answered that there would be many signs, including many false messiahs whom they should follow, wars among nations, earthquakes, famines and pestilences, fearful sights in the heavens and persecutions for the name of Jesus. But when they would see Jerusalem surrounded by armies (the Romans in AD 70) they should know that the desolation of Jerusalem and the temple would be near. He warned the believers to flee from Jerusalem at that time and be saved from the destruction. It would be a terrible day of vengeance from God, that all that was written in the Old Testament scripture may be fulfilled (Dan. 9:26-27; 12:7; Lev. 26:14-33; Deut. 28:15-68; 29:19-28). Jerusalem and would be trampled under foot by the Gentiles. Because the Jews would not only reject Christ but persecute the Christian Church as well, it would be a salvation for believers for Christ to come in judgment on Jerusalem (21:25-28). Jesus told the disciples that when they see these things happening, they should know that the Kingdom of God is near. He assured them in 21:29-33 that these things would happen in that wicked/evil/perverse generation (Lk. 3:7; 7:31; 9:41; 11:29; 16:8; 17:25; Acts 2:40). This section concludes with a warning for the disciples to live prayerfully, carefully in godliness and watchful for the coming of these days so that they would be worthy to escape the judgments.

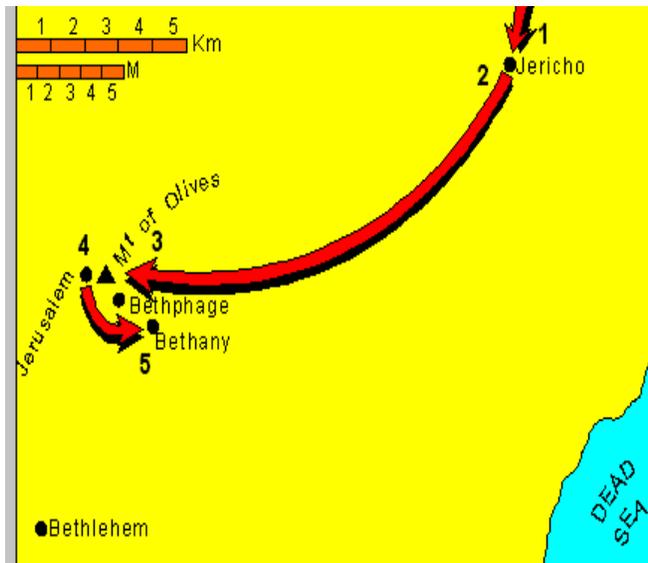
21:37-38 shows us that Jesus is no longer the journeying guest who is received into homes. Instead, now that He had arrived at Jerusalem He would stay on the Mt. of Olives at night, and teach in the temple during the day, where all of the people came to hear Him.

While this passage dealing with the signs of the times deal with the events of that generation (contrary to many today who think Luke 19-21 was written with our generation in mind), there are still important things to be applied to our lives. As we

live our lives for Christ, we too must recognize that there is much wickedness all around us. We must be assured by this passage that because Jesus is now the enthroned King, He will make all things right over time. He will protect us from those who would persecute us. We should also be very careful how we deal with those that oppose us. We should be like Jesus by telling the truth from the scriptures, but not get into arguments with people needlessly. We should pay our taxes and not be like those who are hypocrites. We should not take advantage of people (like widows who need our help). Rather, we should strive to live godly lives so that when He returns we will be received by Him with the word, “Well done, you good and faithful servant.”

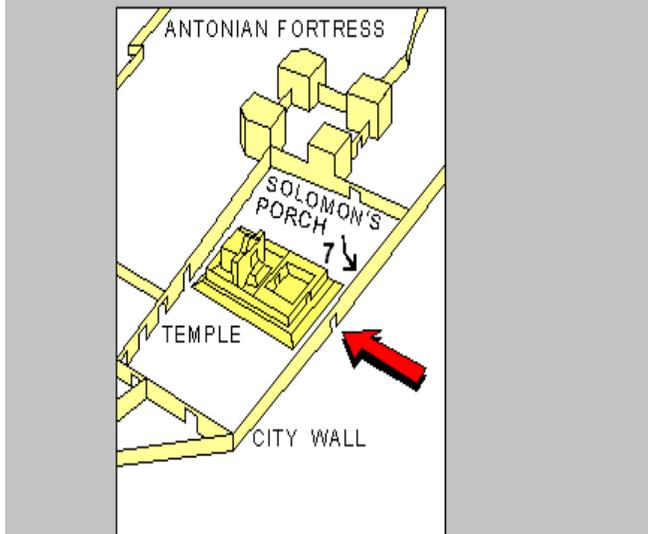
Homework assignment: Read Luke 22-23

The Entry Into Jerusalem



- 1 Jesus and his disciples passed through Jericho. (Luke records the meeting with Zacchaeus here.)
- 2 On the way out of Jericho, followed by a large crowd, Jesus healed blind Bartimaeus. (Luke records this event before Zacchaeus).
- 3 On the Mt. of Olives, Jesus sent 2 of his disciples to collect a donkey, as arranged, from its owner in either Bethphage or Bethany.
- 4 Jesus rode the donkey into Jerusalem, and a crowd welcomes him as the Messiah.
- 5 They spent the night in Bethany.
- 6 Next morning, they re-enter Jerusalem.
- 7 In the temple, in Solomon's Porch, Jesus throws out the dishonest merchants.

The order of events according to Mark 10:46–11:19.



Homework assignment: Read Luke 22-23

Week Twenty-Two – The Lord’s Supper and Betrayal **Luke 22:1-62**

❖ Westminster Shorter Catechism

❖ Review

Review briefly (2-5 minutes) the material in the “Introduction to the Gospel of Luke” and the “New Testament Overview, Structured by the Gospels.”

Outline of the Gospel of Luke	
I.	The Advent of the Son of Man 1:5-4:13 (1-4)
II.	The Galilean Ministry of the Son of Man 4:14-9:50 (4-9)
III.	The Journey of the Son of Man to Jerusalem 9:51-19:27 (9-19)
IV.	The Final Ministry, Passion and Victory of the Son of Man in Jerusalem 19:28-24:53 (19-24)

[Authors, order, dates, Apostles associated with each gospel, faces of the cherubim, what period of biblical history each of the

gospels is associated with, the office stressed, and the outline of the book of Luke.]

Two weeks ago we saw in Luke 18:31-34 that Jesus told the disciples for the second time (first in Lk. 9:22) that He was going to Jerusalem to suffer and put to death at the hands of the Gentiles (Romans), and the third day He would rise again. But they understood nothing of what He was talking about because they were among those who thought that as Jesus came to Jerusalem that the Kingdom would come immediately, according to their conception of it (Lk.17:20; 19:11). As they came to Jerusalem they “began to rejoice and praise God with a loud voice because of all the mighty works they had seen, saying, “ ‘Blessed is the King who comes in the name of the LORD!’ Peace in heaven and glory in the highest!” Indeed Jesus was coming as King to bring peace on earth and goodwill toward men (Lk. 2:14), but He was also coming to bring judgment upon Israel for rejecting Him and the word of the God which He brought. The ones that *should have* been most able to understand His coming and most eager to receive Jesus were the chief priests, scribes and Pharisees because they most studied and knew the law and prophets (cf. 18:31). Instead, they were the ones that most pointedly rejected Him and hindered others from receiving Him in faith and repentance.

Throughout the week after He entered Jerusalem, Jesus taught the people in the temple by day and went out and stayed on the Mt. of Olives at night.

I. The Plot to Kill Jesus Luke 22:1-6

Turn to Luke 22:1-6 where we see that the Feast of Unleavened Bread (also known as Passover, Ex. 12:6-23; Lev. 23:5-6) was drawing near. At this time when the people of Israel should be celebrating their salvation by God at the Exodus and

throughout her history, the chief priests and the scribes were plotting to kill the Lord Jesus. What is worse is that Judas Iscariot, Satan having entered Him, plotted with these murderous Jewish leaders to betray Him (cf. Jn. 6:70-71; 13:2, 27). Judas had been following Jesus, but not with faith and repentance. He was like them in that He loved money more than Jesus (Lk. 16:14; cf. Jn. 12:6; Zech. 11:12,13; Mt 26:15-16; 27:3-5; Ac 1:18). Do not be deceived, while money is a good gift that God gives His faithful servants to use for His Kingdom, you too may be tempted to betray Jesus for money. We all need to be watchful for our souls that we do not abandon our love for Jesus because of a love for money.

II. The Lord's Supper Luke 22:7-38

A. Preparation for Passover Luke 22:7-13

When the Day of Unleavened Bread came, when the Passover lamb must be killed, Jesus sent Peter and John to prepare the Passover meal for them to eat. Just as Jesus was continually a guest in people's homes as He journeyed to Jerusalem, so now, God prepared a home for His last meal with Jesus' disciples. They would know the house by the sign of a man carrying a pitcher of water into the house. They were to say that "the Teacher (remember, Jesus is the great prophet) says to you, 'Where is the guest room in which I may eat the Passover with My disciples?'" Then the man would show them the room in which they were to prepare the room. As so it was that they found it just as Jesus has said to them.

B. The Lord's Supper Luke 22:14-23

Throughout the book of Luke, Jesus had been inviting people to eat and drink with Him in His Kingdom. At the Mount of Transfiguration Moses and Elijah spoke to Jesus about His death/decease (literally in Greek the word used is His *exodus*). They ate the Passover that night before His exodus or death. Just as the first Exodus meant salvation for those who believed the word of God through Moses to put the blood of the lamb on their doorposts (including Egyptians that believed, Ex. 12:38), so too those who believed in Jesus would be saved through His blood, the Lamb of God that takes away the sins of the world (Jn. 1:29). Moreover, just as the first Exodus meant judgment for those who refused believe and trust in God for salvation through the blood, so too those who rejected the Son of Man would come under the judgments of God. By sharing this meal together on Passover they were not only remembering the past, but Jesus was demonstrating that He would deliver His people from the coming judgment by the sacrifice of His own body and blood. This would forever be a meal of remembrance or memorial that He has established His Kingdom by a new and everlasting covenant. Jesus said that He would not eat again the Passover until the Kingdom of God was fulfilled, which would take place after His death, resurrection and ascension. This meal was the most important meal that

He had ever eaten with His disciples, because in this meal He demonstrated all that He would do by His death for the salvation of the world.

Just as there were both believers and unbelievers outside of the Apostolic group, so too Jesus said that one of them would betray Him as had been determined by the Father, and revealed in the Old Testament scriptures (Ps. 22; Is. 53:1-12; Dan. 9:24-26; Zech. 13:7; cf. Acts 2:23; 4:25-28; 13:27-28). Although it was determined in advance that Jesus would be betrayed, Judas would certainly be woefully judged for it. The disciples questioned among themselves which of them it was. What is surprising about this passage is that Judas must not have been outwardly such a bad guy. The other disciples did not know that it was *Judas* that would betray Jesus. That is the way it is in the Church today. There are people that outwardly look like godly and righteous people, but are in fact those that willingly betray Jesus in their lives secretly.

C. Greatness in the Kingdom Luke 22:24-30

This discussion probably inspired an argument among the disciples about who would be the greatest in the Kingdom of God. Jesus explained to them that the greatest in the Kingdom would be those who are the greatest servants. Jesus was giving them the example of being the greatest (which He naturally was, being the Son of God) by serving them. Not only did He serve them at this meal (cf. Jn. 13:1-17), but He was about to serve us all by giving His life for us. By learning to serve others we become like Christ. He told His disciples that He was giving them a kingdom, just as His Father had given one to Him. He would eat and drink with them at His table in His Kingdom (the Lord's Supper) throughout history as they continued to do the work of the Kingdom.

D. Peter's Denial Predicted Luke 22:31-34

In vv. 31-34 Jesus told Peter that Satan had asked to cause Peter trouble of some kind ("Satan has asked for you, that he may sift *you* as wheat.") Jesus went on to say that He had prayed for Peter that His faith would not fail. Then He told him that when he returned that he should strengthen the faith of his brothers. Peter replied that he was prepared to go with Jesus both to prison and to death if necessary. Jesus then told Peter that he would deny Jesus three times. V. 3 said that Satan had entered Judas, and now we see that Peter would fall to the Satanic temptation to deny Jesus. But in this case, Satan would not be victorious over Peter.

E. Wallet, Bag and Sword Luke 22:35-38

In v. 35 Jesus reminded the disciples about how they had lacked nothing when the seventy went out on their mission in Luke 10, even though He sent them without a

money bag, sack (for clothing and other goods) and extra sandals. He had told them at that time that they would be provided for by those to whom they went to preach. Now, He told them things would be different. He told them to take money if they had it, a sack and even a sword if they could get one. This was to fulfill the prophecy of Isaiah 53:12 that He would be numbered with the transgressors.

III. Prayer of the Mt. of Olives Luke 22:39-46

When they were finished with the Passover meal, Jesus went out with the disciples to the Mt. of Olives as He had been doing for the last week. He told them to pray that they would not be tempted (to deny Him). Jesus then went aside, knelt down and prayed, asking the Father to remove the cup of suffering and judgment that He would bear. But in this prayer, His submission to the Father was evident, “Not my will, but Yours be done” (v. 42). The Father answered His prayer by sending an angel to Him to strengthen Him. When He found the disciples sleeping He told them to get up and pray that they not enter into temptation. Clearly, they still did not understand what Jesus was about to do, or how difficult their trials would be. When we encounter trials and temptations of various kinds, we should not become weary and neglect to pray. For God will send us help us in our times of need as well.

IV. Betrayal and Arrest of the Son of Man Luke 22:47-53

While He was still speaking to them, Judas came with a great multitude and betrayed Jesus to the crowd with a kiss. The disciples at that moment understood what was about to happen. They asked Jesus if He wanted them to use the two swords they had brought to defend Him. One of the disciples struck the servant of the high priest with the sword and cut off his ear. V. 51 says that Jesus said that they should permit to His being arrested and healed the man. Then Jesus accused the chief priests, temple police and elders of arresting him falsely, saying, “Have you come out, as against a robber, with swords and clubs? When I was with you daily in the temple, you did not try to seize Me. But this is your hour, and the power of darkness.” Jesus had said in Luke 22:14 at the Passover meal that it was His hour. Now it is the hour for the power of darkness through the Jewish leaders motivated by the Devil to arrest Jesus. All of these events were planned for by God, and in due time everything happened according to His perfect wisdom and will.

V. Peter’s Denial Luke 22:54-62

After Jesus was arrested He was brought to the house of the high priest. Peter followed at a distance, and then sat with some people around a fire in the courtyard. As Jesus predicted, Peter denied Jesus three times. When he heard the rooster crow, Peter remembered what Jesus had said about him, and he went out and wept.

Both Judas and the Peter (along with the other disciples) betrayed Jesus that night. The difference is that Judas submitted to the influence of Satan and actively betrayed Him for money. The disciples, because of fear, merely deserted Jesus. They are eventually repented and were used by Christ in His Kingdom. We all have failures in our lives to live for Jesus when we should. The question for all of us is whether we are willing to repent of our sin and return to Him around His table. God uses sin sinlessly. In the case of Judas, God used His sin to send Jesus to the cross for the salvation of the world. In the case of Peter, God used His sin to strengthen the church when He repented (Lk. 22: 32). May God use the sins of those around us and in us to make us more perfect servants of Christ in His Kingdom.

Homework assignment: Read Luke 22-23

Week Twenty-Three – Trails and Crucifixion of the Son of Man **Luke 22:63-23:56**

❖ **Westminster Shorter Catechism**

Q.12. What special act of providence did God exercise toward man in the estate wherein he was created?

A. When God had created man, he entered into a covenant of life with him, upon condition of perfect obedience; forbidding him to eat of the tree of the knowledge of good and evil, upon pain of death. [a] Gen. 2:16-17; Jas. 2:10

❖ **Review**

Review briefly (2-5 minutes) the material in the “Introduction to the Gospel of Luke” and the “New Testament Overview, Structured by the Gospels.”

Outline of the Gospel of Luke	
I.	The Advent of the Son of Man 1:5-4:13 (1-4)
II.	The Galilean Ministry of the Son of Man 4:14-9:50 (4-9)
III.	The Journey of the Son of Man to Jerusalem 9:51-19:27 (9-19)
IV.	The Final Ministry, Passion and Victory of the Son of Man in Jerusalem 19:28-24:53 (19-24)

[Authors, order, dates, Apostles associated with each gospel, faces of the cherubim, what period of biblical history each of the

gospels is associated with, the office stressed, and the outline of the book of Luke.]

In our last lesson we saw that Jesus was betrayed not just by Judas, but He was denied and deserted by His disciples. Today we will look at two parts of the passion of Jesus: The Trials and the Crucifixion.

I. The Trials Luke 22:63-23:25

In the trials Jesus faced three separate courts: The Sanhedrin (which was the ruling body of Jewish society), the Roman court with Pilate presiding, and the court of Herod (the Idumaeen King of the Jews). In these trials Jesus said very little – only enough to declare who He is: The Son of Man (22:70), the King of the Jews (23:4). Jesus did not answer Herod at all. He had been traveling to Jerusalem for the purpose of dying for the sins of His people (9:22; 31, 51; 18:31-33). He made no answer to demonstrate His innocence or try to avoid death. It was the will of His Father for Him to die (22:42).

What is interesting is that Luke shows us in the book of Acts that Jesus’ disciples would follow Him through these same trials. But Jesus had promised that the Holy Spirit would give them the words to say as they went through the various courts. They were to answer the accusations made against them because they were to be His witnesses in the world. [Peter and John were taken before the Sanhedrin (Acts 4:5-22); the Apostles were arrested and put on trial by the Sanhedrin (Acts 5:17-41). Stephan was arrested and put to martyrred/killed (our word for martyr comes from

the Greek word to be a *witness*) because of His preaching (Acts 6:12-7:60). Herod persecuted the Church and killed James and put Peter in prison (Acts 12:19). Paul was persecuted primarily by the Jews throughout his missionary journeys. It was the Roman courts and officials that generally sought to free Paul (just as Pilate did with Jesus). Paul was arrested and tried by the Sanhedrin but was helped by the Roman commander (Acts 21:27-23:22). Paul was accused by the rulers of the Jews in the Roman courts before Felix and Festus, and eventually appealed to Caesar (Acts 23:23-25:12). Paul was sent to Herod Agrippa by Festus to be tried (Acts 25:13-31). Paul was sent to Rome to be tried before the Roman emperor, Caesar (Acts 26:32). We know that Paul was released after this.]

Whereas Jesus was tried by the Jewish, Roman and Herodian courts but said nothing to avoid His death, the Apostles before these same courts were given opportunity to preach the gospel in the power of the Holy Spirit and to seek to save their lives in order to continue to preach. We too have been given the gift of the Holy Spirit who will provide us with the words to speak for Christ before the world. As we have opportunity to speak for Christ, we should boldly proclaim the message of the gospel of Jesus who died for us.

A. The Sanhedrin Luke 22:54, 63-71

The Sanhedrin was the ruling body of the Jewish society made up of the elders of the people, chief priests and scribes/lawyers. They were religious leaders that governed the nation. When the Romans conquered Palestine they allowed the Jews to continue to worship in the temple and to rule themselves under Roman control. The Sanhedrin continued to try cases that were subject to Jewish law, while the Romans dealt with all matters pertaining to Roman law. The Jews could enact any punishments that they saw fit except the death penalty.

When Jesus was arrested in the Garden of Gethsemane, He was taken to the house of the high priest because it was night and a trial could not take place at night. While they waited for the Sanhedrin to gather in the morning Jesus was mocked and beaten by the men that held Him. They blind folded Jesus and struck Him on the face and called upon Him to “Prophecy” (probably about who had hit Him), and blasphemed against Him in many other ways (Lk. 22:54, 63-65). Luke brings this fact into the story because he has so carefully demonstrated that Jesus was the great prophet that was to come to preach a gospel of repentance for the restoration of Israel and the salvation of the nations.

When it was day (the legal time for trials) the Sanhedrin gathered together and brought Jesus before them. When Jesus is called upon to testify about Himself (if He

was the Christ/Messiah), He refused to answer the question, but said that they would see the “Son of Man sitting on the right hand of the power of God.” When they determined that Jesus believed Himself to be the Son of God, assuming that He was not, they concluded the trial without a penalty/sentence. Because they could not implement the death penalty they needed to convince Pilate to pass judgment and execute the sentence they desired.

B. Pilate Luke 23:1-5

Pilate received Jesus from the Sanhedrin. We are led to believe from 22:66-71 that the charge against Jesus was blasphemy (which means to insult or show a lack of respect for God). But before Pilate we see that the Sanhedrin is dishonest and impure. The charge before Pilate in 23:2 is, “We found this fellow perverting the nation, and forbidding to pay taxes to Caesar, saying that He Himself is Christ, a King.” In order for them to convince Pilate to put Jesus to death, they had to lie and make it appear that He was a threat to the Roman government of Israel. Certainly Jesus is the Christ, the anointed King. But He had not caused rebellion in the nation or forbade people to pay taxes (on the contrary, Jesus told them to give to Caesar what is Caesar’s, Lk. 20:20-26). Pilate asked Jesus if He was the King of the Jews. Jesus answered, “It is as you say.” Pilate did not see anything wrong with this since the Jews were allowed to have their own government, and said that he saw no fault in Him. But the Jews became more fiercely angry and said that He had stirred people up (which they were envious of) from *Galilee* to Jerusalem (remember the Galilean ministry).

C. Herod of Galilee Luke 23:6-12

When Pilate heard that Jesus had been active in Galilee he determined to let Herod deal with the problem because Herod’s ruled Israel from Galilee. Herod was appointed the tetrarch (ruler or minor king) over Galilee by the Roman Caesar. He thought that He could make the Jews happy by sending Jesus to Herod. Being a Jew, Herod was in Jerusalem for the Passover. Pilate did not have to send Jesus to Herod because the charge was made in Jerusalem, but thought it would be an act of friendliness to Herod to let him pass judgment.

When Jesus arrived Herod was exceedingly glad because he had heard of the miracles that Jesus had done and hoped Jesus would do one for him. Herod questioned Jesus, but He answered him nothing (23:8-9). The Jews continued to accuse Jesus expecting Herod to pass judgment, but all that Herod did was to mock and mistreat Jesus and sent Him back to Pilate. Herod and Pilate had been political enemies before this, but this event made them into friends because they showed respect for one another (23:12).

D. Pilate Luke 23:13-25

When Jesus was returned to Pilate he called the rulers of the Jews together and declared that he had found no guilt in Jesus as one who misleads the people and pointed out that neither did Herod find anything in Jesus worthy of death. He said that he was willing to punish Jesus (by flogging/whipping Him) and release Him. It was the custom to release a prisoner during the celebration of Passover. The leaders of the Jews cried out that they want Jesus killed and Barabas released. Luke tells us that Barabas was truly a rebellious man who had committed murder. The contrast is clear. They had accused Jesus of rebellion against Roman authority, but were themselves willing to have a true rebel released. They cried out for Jesus to be crucified. Pilate again said that He would punish Jesus and release Him because he could see no evil in Him, but the Jewish leaders called out all the more. V. 24 says that Pilate gave the sentence that they requested.

As Luke later pointed out in Acts 3:13-15, while it was Pilate that put Jesus to death, it was the Jews that had rejected Jesus and caused His death.

The God of Abraham, Isaac, and Jacob, the God of our fathers, glorified His Servant Jesus, whom you delivered up and denied in the presence of Pilate, when he was determined to let Him go. But you denied the Holy One and the Just, and asked for a murderer to be granted to you, and killed the Prince of life, whom God raised from the dead, of which we are witnesses.”

Just as Jesus had said, He would be delivered to Gentiles by the Jews to be killed (Lk. 9:22; 18:31-34). It was because of this rejection of Jesus that these murderers would be judged by God (Lk. 11:47-54; 13:34-35; 19:41-44). But just as Jesus had predicted His death, He also said that He would be raised from the dead.

II. The Crucifixion Luke 23:26-56

As Jesus was led away to be crucified, a man named Simon was compelled to carry His cross. A great multitude followed Him (as they had so often done on His way to Jerusalem), and many women were mourning and weeping for Him. He turned to them and told them that they should weep for themselves because of the judgment that would come upon Israel for their rejection of Him (23:26-31).

Two other criminals were crucified with Him, one on His right and the other on His left. Jesus asked the Father to forgive the people that were crucifying Him (the Roman soldiers) because they did not know what they were doing (unlike the Jews). The people watched as the Jewish rulers and the soldiers mocked Jesus. They put a sign above Jesus that said in Greek, Latin and Hebrew, “THIS IS THE KING OF THE JEWS.” Then one of the criminals crucified with Jesus mocked Him, but the other defended Jesus and asked to be remembered by Jesus in His Kingdom. Jesus

assured the man that He would be with Him in paradise (23:32-43). Jesus is always willing to receive those who receive Him, and forgive those who come to Him.

As the day of agony progressed, there was darkness over the whole earth for three hours. The sun was darkened and the veil of the temple was torn in two, indicating that the way into the most holy place before the throne of God was opened. Then Jesus cried out with a loud voice, “Father, into Your hand I commend My spirit,” and Jesus breathed His last. The whole crowd and the disciples from a distance looked on as Jesus died. Even the centurion that put Jesus to death glorified God and said in faith, “Certainly this was a righteous man!”

Even at the point of His death, Jesus was the Son of Man that came to seek and to save that which was lost. The criminal on the cross next to Him and the centurion were brought to faith and salvation. Jesus came seeking the outcasts of society (tax collectors and sinners, criminals and centurions) and saved them by His loving grace. The story of the death of Jesus concludes in 23:50-56 by showing that there was one man in the Sanhedrin that did not agree with the judgment of the council, Joseph of Arimathea, who was waiting for the kingdom of God. He went to Pilate and asked for the body of Jesus and wrapped it in a linen cloth and placed it in a tomb. The women that had been traveling with Jesus from Galilee (Lk. 7:36-8:3) saw where the tomb was and then returned to prepare the spices and fragrant oils for burial. They were not able to properly prepare His body for burial because they needed to keep the Sabbath as required by the commandment.

The Son of man that came to seek and to save that which was lost, gave His life for us that we might be found and brought into His Kingdom. May we ever be faithful to Him who loved us so much that He was willing to give His life for us.

Homework assignment: Read Luke 24

**Week Twenty-four – The Resurrection, Revelation
and Ascension of the Son of Man**

Luke 24

❖ **Westminster Shorter Catechism**

Q.12. What special act of providence did God exercise toward man in the estate wherein he was created?

A. When God had created man, he entered into a covenant of life with him, upon condition of perfect obedience; forbidding him to eat of the tree of the knowledge of good and evil, upon pain of death. [a] Gen. 2:16-17; Jas. 2:10

❖ **Review**

Review briefly (2-5 minutes) the material in the “Introduction to the Gospel of Luke” and the “New Testament Overview, Structured by the Gospels.”

Outline of the Gospel of Luke	
I.	The Advent of the Son of Man 1:5-4:13 (1-4)
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IV.	The Final Ministry, Passion and Victory of the Son of Man in Jerusalem 19:28-24:53 (19-24)

[Authors, order, dates, Apostles associated with each gospel, faces of the cherubim, what period of biblical history each of the

gospels is associated with, the office stressed, and the outline of the book of Luke.]

From the beginning to the end of Luke, the people that were confronted with what God was doing were surprised. From the virgin birth of Jesus and astonishing birth of John, and the amazing appearance of the angels to the shepherds, to the boyhood of Jesus – everyone was amazed. The coming of Jesus represented a series of grand reversals of the expectations that people had. Sinners would be saved, while those thought righteous would be excluded and judged in the Kingdom. The rich would become poor. The mighty would be brought down, while the lowly would be exalted. God had come to bring peace on the earth to men of good will. The people were astonished by the teachings of Jesus because they were not like that of the Pharisees of the day. John’s message and actions seemed consistent in the minds of many people to that of the religious leaders because he often fasted and made prayers (5:33), while Jesus came eating and drinking in fellowship with sinners and tax collectors (even John the Baptist was confused about who Jesus was, cf. Lk. 7:18ff). Jesus’ teaching was widely received by many, but on the whole He was rejected by that wicked and perverse generation. He was the great prophet that was rejected like most of the other prophets God had sent to Israel throughout her history. This was not what they expected out of the Messiah. He healed on the Sabbath and fellowshiped with sinners. He spoke of the coming of the Kingdom of God as being in their midst, but they were still under the domination of Rome. Even

the disciples were confused about the Messiah, expecting Jesus to come and restore Israel to her former glory and place as the center of the world. They expected at the Triumphal Entry that the Kingdom would immediately come, even though Jesus had specifically told them that He would suffer at the hands of wicked men. They were confused at almost every level because of their mistaken expectations.

Luke 23:49 tells us that all His acquaintances and the women that followed Him from Galilee stood at a distance and watched Him die – as all of their expectations and hopes died with Him. The one whom they thought was the Messiah, the King of Israel, was dead. There was nothing left to do but to bury Jesus and move on. The women saw where He had been laid in the tomb and returned to keep the Sabbath and prepare the burial spices for His body.

I. He Is Risen Luke 24:1-12

On the first day of week, following the Sabbath, the women that had followed Him from Galilee went to the tomb very early in the morning to anoint His body with the spices. When they went in they did not find the body of the Lord Jesus. They were very confused about this, but two men appeared to them (angels) in shining clothes. They were afraid and bowed their faces to the earth, and they said to them (vv. 6-7),
“Why do you seek the living among the dead? He is not here, but is risen! Remember how He spoke to you when He was still in Galilee, saying, ‘The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.’”

And they remembered His words. They remembered that Jesus had said that He would be raised from the dead (cf. 9:22; 18:31-33; 24:44-46). By remembering they were able to turn their grief and confusion into joy and witness. They were able to go forth to tell others what had happened. They returned from the tomb and told the eleven apostles and the other disciples what they had seen and heard. But just as the disciples did not understand or believe what Jesus had said about His death and resurrection, they did not understand or believe what the women said about it. Peter got up and ran to the tomb and saw the linen clothes lying in the tomb just as the women had said, and he marveled to himself because he knew that something had happened.

What is interesting about this record of the resurrection of Jesus is that it does not give us many of the details that the other gospels do. We are left at this point of the story with a feeling of suspense about what happened. Jesus had risen from the dead, but where was He? Luke focuses our attention on the witness of the women to the disciples and their disbelief. The disciples still could not believe what their Lord had been telling them all along, from the time they began journeying from Galilee to Jerusalem.

II. The road to Emmaus - Eyes opened at table

Luke 24:13-31

The story continues with two of the followers of Jesus travelling on the same day that Jesus rose from the dead to a village named Emmaus (about 7 miles NW of Jerusalem). While they walked and talked about all the things that had happened in the last three days, Jesus Himself came and walked with them. V. 16 tells us that “their eyes were restrained so that they did not know Him.” He asked them what they were discussing that was so sad. They were astonished that this journeying stranger did not know about “Jesus of Nazareth, who was a *Prophet mighty in deed and word before God and all the people*, and how the chief priests and our rulers delivered Him to be condemned to death, and crucified Him. But we were hoping that it was He who was going to redeem Israel.” V. 21 tells us the expectation they had – that He would redeem Israel, freeing them from the domination of Rome. This is why they were so sad – they had expected the Kingdom of God to come and that they would be free from Rome. What a small vision they had for the Kingdom of God. But their eyes were still closed in unbelief. Hopefully, having read the book of Luke, you do not have such a small vision of what the Kingdom of God is! Jesus, the “Prophet mighty in deed and word” has come to save lost sinners and will bring peace because He is the ruler of the whole world.

These disciples continued their narrative of the events of the day by saying in vv. 22-24 that certain women of their company/group surprised them when they returned from the tomb earlier that day and had told them that they did not find the body of Jesus and had seen a vision of angels who said He was alive. They said that certain of those who were with them (Peter) had gone to the tomb and found it just as the women had said, but they did not *SEE* Jesus. Notice by this that the disciples were depending upon their ability to *see* Jesus in order to believe what He had said to them. Vv. 25-27 says,

“Then He said to them, “O foolish ones, and slow of heart to believe in all that the prophets have spoken! Ought not the Christ to have suffered these things and to enter into His glory?” And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself.”

Not only had Jesus (the Prophet mighty in deed and word) told them what would happen to Him and they did not believe, but also the whole Old Testament scriptures had spoken of these things. Jesus called them foolish because they were slow of heart to believe in what God had spoken to them through the prophets. It was necessary for the Messiah to suffer these things and then enter His glory as the King. They had been given all the information and seen all that they needed to see in order to believe, but they were slow of heart to believe. The lesson for us is that we too must be careful to believe what God has given to us in His word. We must believe His Word, even when we find it hard to *see* the truth.

At this point the two disciples still had their eyes restrained from knowing Jesus. As they came to Emmaus they convinced Jesus to stay with them, even though Jesus had indicated that He would have gone farther. So the journeying guest entered to stay with them (v. 29). As He was received at table, this guest behaved most unusually: He took over as the host! Taking bread, He blessed and broke it, and gave it to them, just as He had done so often before, especially on His last night with them as the Passover meal. Then, and only then, were their eyes opened and they knew Him in faith. He vanished from their sight, but they knew Him for the first time. As the Lord of the Banquet, Jesus revealed Himself to His disciples. This scene is key to understanding the whole book of Luke, especially all of the meal scenes in the Gospel. Jesus reveals Himself to all that receive Him in faith. Those who continue to reject Him will not eat and drink with Him in the Kingdom.

He continues to reveal Himself to us at His banquet each Lord's Day. We may struggle to live in faith at times, but when we sit and eat with Jesus at the Lord's Supper, He reveals Himself to us. He shows us who He is and what He has done for us in the Supper. He fellowships with us, giving us eyes to see and hearts to believe His Word.

The two disciples said to one another that their hearts burned within them as Jesus spoke to them and opened the scriptures to them. Then they rose up and told the other disciples in Jerusalem that indeed Jesus had risen from the dead and that He was known to them in the breaking of the bread (vv. 32-35). When they had spoken these things, Jesus stood in the midst of them and said, "Peace to you." But they were terrified and frightened, thinking that they were seeing a ghost. But Jesus asked them why they were troubled and doubting in their hearts (like the two on the road, v. 25). He encouraged them to see and touch Him to know that He had risen from the dead. They were still needing to see what their hearts could not believe (v. 41). When Jesus asked for food, they gave Him some fish and honeycomb and He took it and ate in their presence. Vv. 44-47 reads,

Then He said to them, "These *are* the words which I spoke to you *while I was still with you*, that all things must be fulfilled which were written in the Law of Moses and *the* Prophets and *the* Psalms concerning Me." And *He opened their understanding*, that they might comprehend the Scriptures. Then He said to them, "Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day, and *that repentance and remission of sins should be preached in His name to all nations*, beginning at Jerusalem.

Again, His eating with His disciples is linked to the revelation of who He is: "He opened their understanding, that they might understand the Scriptures." The whole of scripture pointed forward to the suffering death and resurrection of the Messiah, the purpose of which was to bring repentance and forgiveness of sins, not only for

Israel, but for *all the nations*. The fulfillment of this purpose would be accomplished through the disciples as they became witnesses of these things to the nations. With these words, Jesus announced a new journey, this time beginning from Jerusalem. They were to wait in Jerusalem for the coming of the Holy Spirit, and then they were to go out in the power of the Holy Spirit into the world to be witnesses of all that had taken place through Jesus. Jesus then led them out as far as Bethany and lifted up His hands and blessed them, and was carried up into heaven. The Gospel of Luke ends with the disciples worshipping Jesus in faith and joy in Jerusalem, continually in the temple praising and blessing God – waiting for the coming of the Holy Spirit as Jesus promised. The story is continued in the book of Acts, where we see that the disciples were indeed witnesses that proclaimed repentance and forgiveness of sins in the name of Jesus throughout the world. Indeed the disciples of Jesus have suffered many things as they witness to the world (the word translated “witness” in our Bibles is in the original Greek the word for “martyr”). The suffering and martyrdom of the followers of Jesus is just as necessary for the salvation of the world as was the death of Jesus. But through the suffering and death of Jesus and His disciples the whole world will be brought into the peace of the Kingdom of God.

May God cause each of us to desire to follow after Jesus, and deny ourselves and take up our cross and follow Him daily (cf. 9:23). Let us with the disciples joyfully worship God, continually praising and blessing Him in the world as we increasingly become witnesses by the power of the Holy Spirit. Let us not shrink back from the difficulty of living for Jesus in this world, but go forth to preach the goodnews of the Kingdom that in Jesus is repentance and forgiveness of sins.

With the last word of the Gospel of Luke, let us say to together “**Amen!**” which means, “**SO MAY IT BE!**”

Homework assignment: Student Evaluation to be returned next week.

Luke: Student Evaluation

Name _____ Date _____

Gospel	Matthew	Mark	Luke	John
Focal Decade		40s		
Cherubim Face <small>Ezek. 1:8-10; Rev. 4:7</small>				Man
Office Stressed				
Covenantal Period Connection	_____ (_____ Covenant)	_____ (_____ Covenant)	Nehemiah (_____ Covenant)	
Architectural Stress			Ezekiel's' _____	
Epistles Associated /w Gospels	James	1 _____, 2 _____	_____, P _____'s 14 Epistles (Hebrews)	_____, John's 3 _____, Revelation

The Gospel written by **Luke** was addressed to **Theophilus** (which means “lover of **Greece**), who was probably a **rich Jewish ruler**. Circle the incorrect underlined statement(s).

- I. The _____ of the Son of Man (_____)
- II. The _____ of the Son of Man (_____)
- III. The _____ of the Son of Man to _____ (_____)
- IV. The Final _____, _____ and _____ of the Son of Man in Jerusalem (_____)

Write the key verse used in this class for the book of Luke and the reference.

Luke: Student Evaluation Answer Key

Gospel	Matthew	Mark	Luke	John
Focal Decade	<u>30s</u>	40s	<u>50s</u>	<u>60s</u>
Cherubim Face <small>Ezek. 1:8-10; Rev. 4:7</small>	<u>Ox</u>	<u>Lion</u>	<u>Eagle</u>	Man
Office Stressed	<u>Priest</u>	<u>King</u>	<u>Prophet/Emperor</u>	
Covenantal Period Connection	Moses (<u>Mosaic</u> Covenant)	<u>David</u> (<u>Davidic</u> Covenant)	Nehemiah (<u>Restoration</u> Covenant)	
Architectural Stress	<u>Tabernacle</u>	<u>Temple</u>	Ezekiel's <u>Temple</u>	
Epistles Associated /w Gospels	James	1 <u>Peter</u> , 2 <u>Peter</u>	<u>Acts</u> , <u>Paul's</u> 14 Epistles (Hebrews)	<u>Jude</u> , John's 3 <u>Epistles</u> , Revelation

The Gospel written by Luke was addressed to Theophilus (which means “lover of Greece), who was probably a rich Jewish ruler. Circle the incorrect underlined statement(s).

- I. The Advent of the Son of Man (1-4)
- V. The Galilean Ministry of the Son of Man (4-9)
- VI. The Journey of the Son of Man to Jerusalem (9-19)
- VII. The Final Ministry, Passion and Victory of the Son of Man in Jerusalem (19-24)

Write the key verse used in this class for the book of Luke and the reference.

“The Son of Man who came to seek and to save that which was lost!”

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Epistles Associated /w Gospels	James	1 _____, 2 _____	_____, P _____'s 14 Epistles (Hebrews)	_____, John's 3 _____, Revelation

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Architectural Stress	<u>Tabernacle</u>	<u>Temple</u>	Ezekiel's <u>Temple</u>	
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