

# **LUKE 1**

## **Introduction to Luke**

There are three scriptures where the name of Luke is mentioned:

### **1. Read Colossians 4.14**

- What does this indicate?** That he was a Gentile, a Greek (a Greek name)
- We know that in his writings Jewish terms are avoided or explained
- There are not many quotes from the Old Testament in his works
- He dates events by the Roman Emperor or governor
- We also see that his profession was a doctor (the "*beloved doctor*")

Luke likes to record information that a doctor would notice:

- Acts 3.2, 4.22* – the lame man
- Acts 9.18* – scales on Paul's eyes
- Acts 12.23* – eaten by worms
- Acts 28.8* – fever and dysentery

**Read *Gospel Advocate*, June 14, 1973, p. 374ff**

### **2. Read 2 Timothy 4.9-14** – This shows his faithfulness as a Christian

### **3. Read Philemon 24** – A fellow-worker with Paul in Rome

Luke was a very careful and meticulous writer; if we (correctly) assume that Paul did not write *Hebrews*, then Luke wrote more of the New Testament than any other person (about one-fourth)

## **Characteristics of the Gospel of Luke:**

### **1. Emphasis on women and children**

- Examples: Elizabeth, Mary, Anna, Mary and Martha, etc.

### **2. Love for the poor** – *Luke 14.12-14* – Invite the poor to eat

- Luke 18.25* – The rich and the eye of a needle

### **3. More gentle in dealing with the weaknesses of the apostles**

- Some of the more damaging incidents involving the apostles are omitted from *Luke* (Peter's denial is handled very mildly)

Luke is believed to have been from Antioch of Syria, possibly the brother of Titus (Titus is not mentioned by name in *Acts*)

*2 Corinthians 8* – The unidentified brother is not named, but is probably Luke

**-Read 2 Cor. 8.18-19**

Remember the four "we" passages in *Acts* – Luke's name is never mentioned, but a pronoun shift takes place (from "they" to "we")

## **Luke 1.1-4**

**V1** – Many sources, but not Matthew, Mark, or John, but this is a reference to uninspired accounts of the life of Christ

- Why would a written record of the life of Christ be necessary?** Because the eye-witnesses

were dying

-Many had tried to write down the facts, but had evidently failed to do a good job

**V 2** – **What sources did Luke use?** *"Eyewitnesses...from the beginning"* – from the birth of John the Baptist

-*"Word"* – Jesus, according to *John 1.1*

**V 3** – **Reason for this book?** He had access to the eye-witnesses; he could check out the facts with those people

-He investigated everything carefully from the beginning

-**How would the book be arranged?** In consecutive order

-Theophilus – literally: *Friend of God* (a proper name)

-Use of "most excellent" – **Read Acts 23.26, 24.3, 26.25**

-This title was especially used for Roman government officials

-**Read Acts 1.1-2** – more on Theophilus

**V 4** – **Purpose:** To get the facts straight

-A classic Greek introduction (used by Herodotus, Thucydides, Polybius, and others)

## **Luke 1.5-7**

**V 5** – Luke didn't waste any words in getting into his subject

-It is a very straight-forward, forceful beginning here

-Herod – same as mentioned in *Matt. 2.1* ("Herod the Great")

-**Father of John the Baptist?** Zacharias, of the tribe of Levi

-There were 24 divisions of priests to minister in the Temple (to divide the work up)

-See *1 Chronicles 24.1-10* – the eighth division

-**Mother?** Elizabeth, also from the Tribe of Levi

-Luke is showing that John the Baptist was of the priestly tribe on both sides of his ancestry

**V 6** – **Describe the moral character of the parents of John the Baptist:** Outstanding

-They were kept the ceremonial laws, etc.

-See the apostle Paul – *Phil. 3.6* (similar background)

**V 7** – **Did Zacharias and Elizabeth have any children?** No

## **Luke 1.8-17**

**V 8-9** – There were 24 divisions, but in each division, lots were cast to see who would do what job

-The lot fell to Zacharias to burn the incense

**V 10** – A very sacred occasion – People were praying silently, and the incense was going up just outside the veil of the Most Holy Place

**V 11** – Remember that the Holy Spirit had not spoken to a human being in 400 years (since the prophecy of Malachi)

-An angel now appears

- V 11* really marks the beginning of the New Testament revelation
- Notice the specific details, as if Luke is in front of or to right of the altar

**V 12** – Fear – a natural human reaction

**V 13** – **What had Zacharias been praying for?** A child  
 -**What did the angel prophesy about John the Baptist?**  
 -A son, to be named John ("Jehovah shows grace")

**V 14** – To bring joy and gladness to Zacharias and Elizabeth  
 -*V 14b* – Many would rejoice at his birth  
 -**Why? Read Isaiah 40.3, Malachi 4.5-6**

**V 15** – To be great in the eyes of the Lord  
 -A Nazarite (no wine or liquor, could not cut hair, etc.)  
 -See *Numbers 6.1-21* – **Read Num. 6.1-8**  
 -He would be filled with the Holy Spirit (set aside even before birth)  
 -**What does this tell us about how God views the unborn children?** As human beings (not just a glob of protoplasm or a pre-human)

**V 16** – The world would change for many Jews for the better

**V 17** – A quote from *Malachi 4.5-6*  
 -**Purpose of John the Baptist?** To prepare the way for the coming of the Messiah  
 -**How were John the Baptist and Elijah similar?** Rugged dress, liked wilderness preaching, full of zeal, both denounced a wicked king and queen

## **Luke 1.18-23**

**V 18-19** – **Why was Zacharias not able to believe the angel?** Their age (too old for a child)  
 -Similar to Abraham and Sarah  
 -It seems as if God disciplined Zacharias for questioning the angel – God's word ought to have been enough for Zacharias (as it should be for us today)

**V 20** – **The punishment?** He could not speak until the birth of John

**V 21** – People wondered what had happened to Zacharias

**V 22** – He made signs with his hands

**V 23** – He went home at the end of his duty

## **Luke 1.24-25**

**V 24** – Elizabeth remained in seclusion (for the sake of modesty)

**V 25** – Maybe hid herself for the first 5 months of the pregnancy, so that people could then clearly see

that she was pregnant (See *Beacon Bible Commentary* for more details on this verse)

## **Luke 1.26-38**

**V 26** – What was the time difference between John the Baptist and Jesus? 6 months

-Joseph and Mary lived in Nazareth at this time (not Bethlehem)

**V 27** – A reference to what Old Testament prophecy? *Isaiah 7.14*

-Mary was to be a virgin; the engagement was binding (*Deut. 22.13, 23*)

-What tribe was Joseph from? Judah (tribe of David)

**V 28** – The greeting given by Gabriel

-How do Catholics view Mary? Able to impart favors

**V 29** – Mary was disturbed by this greeting

**V 30** – Same words as to Zacharias ("Do not be afraid....")

**V 31** – Name the Messiah was to receive: Jesus

-*Matt. 1.21* – Why was he named Jesus? Background: "The Lord is salvation"

**V 32-33** – Characteristics of Jesus:

-*V 32* – Will be great

-*V 32b* – Will be called the Son of the Most High

-*V 32c* – Will receive the throne of David his father

-Read Romans 1.3

-How could Jesus be a descendant of David but not literally the son of Joseph (according to the flesh)? There is reason to believe that Mary was also from Judah – Read Luke 3.23-28 – the genealogy of Jesus through Mary

-*Acts 2.30-36* – Christ was on David's throne

-A reference to 2 *Sam. 7.12-13* – Solomon to Jesus

-*V 33* – To reign over the house of Jacob (in other words, all of God's people)

-*Galatians 3.7* – Faithful Christians today are the "Jews" in the eyes of God

-He would reign over a kingdom that would never end

**V 34** – Not doubt, but a questioning attitude (like a child)

**V 35** – Christ – Son of God

-Read the *Gospel Advocate Commentary on Luke*, H. Leo Boles, p. 32

-Read Galatians 4.4

-There was no physical contact between the Holy Spirit and Mary, but a "shekinah" of God – The "cloud" of God (as in the Old Testament)

**V 36-37** – Elizabeth was 6 months pregnant at this point

**V 38** – Summarize Mary's attitude: One of faith

-Any significance? A human mother and a divine father



## **Luke 1.39-45**

**V 39-40** – Mary went to see Elizabeth

**V 41** – Elizabeth's baby kicked and leaped in the womb

-Elizabeth was filled with the Holy Spirit

-**Meaning?** Her words were inspired at this point

**V 42** – Same basic message as Gabriel had given

**V 43** - Possibly the first time that Jesus was called "Lord"

**V 44** – **The significance of the baby leaping in the womb of Elizabeth?** She knew then that Mary would give birth to the long-awaited Messiah

**V 45** – It seems to be almost a prayer on behalf of Mary

-Mary had believed; Zacharias had doubted

-Notice that Elizabeth does not show any kind of jealousy

## **Luke 1.46-56**

**V 46** – [Sometimes called the "Song of Mary"]

-Similar to songs in the Old Testament

-**Who was the mother who was childless for many years in the Old Testament?** Hannah (*1 Sam. 2.1-10*)

**V 47** – "My savior" – This indicates that Mary had sins and needed a savior (contrary to the teaching of the Catholic Church!)

**V 48** – Very grateful language

**V 49-50** – She would now see how God had worked things out

**V 51-52** – God controls who rules the world

**V 53-55** – God does good things for his people

**V 56** – **How long did Mary stay with Elizabeth?** 3 months

## **Luke 1.57-66**

**V 57** – Mary must have left shortly before the birth of John the Baptist

**V 58** – Seemingly a hopeless case for Elizabeth, but now she was giving birth!

-Her relatives were happy for her

**V 59** – Circumcision on the eighth day, according to *Lev. 12.3*

- The purpose of circumcision?** A sign of the covenant that God made with Abraham
- Is it binding on us today?** No – See *Phil. 3.3* – It is the circumcision of the heart that God wants today
- John the Baptist was almost named Zacharias

**V 60** – Maybe Zacharias had somehow notified Elizabeth as to what the child would be called  
 -It was common in the First Century to at least name one son after the father  
 -John = "Yahweh's gift" = a gift from God

**V 61** – No relatives had been named John

**V 62-63** – Zacharias wrote a note: "*His name is John*" – so the name had already been decided on  
 -Relatives had nothing to do about it

**V 64** – The name of the child was evidence that Zacharias' faith had been restored (no more doubting)

**V 65-66 – Fear?** Awe at the power of God  
 -Notice Zacharias and John's unusual name and the appearance of the angel

**V 66** – Really a beautiful little verse (as we find throughout the Scriptures)

## **Luke 1.67-80**

**V 67** – The Holy Spirit now is definitely operating again (first since the days of Malachi)

**V 68-75** – Blessings on God for the fulfillment of the divine promises  
 -**What are some of the prophecies that were fulfilled, according to v 68-75?**

**V 76-77** – Thanksgiving for the child John  
 -**Note:** V 78 – A direct reference to *Malachi 4.2*

**V 78** – *New International Commentary on Luke*, p. 95:

"The original metaphor here refers to a party of travelers who, before reaching their destination, have been overtaken by the darkness of a pitch-black night and are now sitting terrified and powerless and expect any moment to be overwhelmed and killed by wild beasts or enemies. But all at once a bright light appears to show them the way, so that they reach their destination safely where they enjoy rest and peace.

These words, therefore, point to the awful darkness and misery prevailing among mankind before the coming of Christ. Powerless, panic-stricken and threatened by deadly enemies, mankind finds itself in black darkness. But through the coming of Christ a bright light appears – the darkness is dispelled and those who avail themselves of His light are able to see clearly the path leading to peace. By the path of peace is meant the way of forgiveness of sins, of reconciliation to God through the redeeming work of Jesus, the Messiah-Redeemer – a way which leads to real peace and safety."

**V 80** – The childhood of John the Baptist

Revised 2012-12-31



Conducted for a Half Century by  
D. Lipscomb, E. G. Sewell,  
F. D. Srygley, and J. C. McQuiddy  
B. C. GOODPASTURE, Editor  
and President of Gospel Advocate Co.

#### Terms of Subscription

Seven dollars per year in advance. To foreign countries, seven dollars and fifty cents. The date on the label shows the time to which your paper is paid. The change of the label will serve as a receipt. If not changed in three weeks, write us.

#### Club Rate

Five or more subscriptions sent by one person, six dollars each. Other countries, six dollars and fifty cents.

#### Bulk Rate

Bundle of ten or more, to a church or agent (no labels), for fourteen cents per copy. Under this plan churches may buy a copy for each family in the congregation at less than the subscription price.

#### Congregational Rate

Five dollars a year to a church sending the paper to each family in its membership. Congregational clubs may be paid in quarterly or monthly installments.

#### Note to Solicitors of Club Subscriptions

When furnishing addresses, be sure to indicate zone numbers in the larger cities.

Send all communications to the Gospel Advocate Company, P. O. Box 150, Nashville, Tennessee 37202.

# GOSPEL Advocate



## \* Luke, "The Beloved Physician" (Col. 4:14)

Guy N. Woods

The Uniform Bible School Lessons, the oldest and most widely used series of Sunday school helps to the study of the Scriptures used in the churches of Christ today, has several lessons in the current quarter (April, May, June) from the *Gospel According to Luke*, described by Hayes as "the most beautiful book ever written." Luke, companion of Paul in many of the apostle's travels, also wrote the book of Acts. Paul is known to have been possessed of numerous physical infirmities; and, there is much reason to believe that Luke was not only a co-laborer of Paul in preaching the gospel, but also his personal physician. It was Paul who described him as "the beloved physician."

Luke's New Testament writings, along with all other portions of this Sacred Volume, we believe to be verbally inspired. By this it is meant that inspiration extended to the selection of words from the writer's vocabulary, to convey the ideas provided by the Holy Spirit: the author's will was overshadowed by the Holy Spirit in the use of the words used, so that the words were really the "words" of the Holy Spirit, though from the vocabulary of the writer. This accounts for the distinctive "style" observable in the New Testament writers, each one of whom shows characteristics peculiar to him, though he was directed in his writing by the Spirit. (1 Cor. 2:12, 13.) The Holy Spirit utilized the vocabularies, taking them as they were, in "combining spiritual things with spiritual words," thus enabling the personality, and previous training of the writer, to be seen.

It is a study of no little interest to observe the influence of Luke's professional training in the books penned by him. Often, he used terms found only elsewhere in Greek medical works. These facts were first brought to light in a book written by William Kirk Hobart in 1882, entitled, "The Medical Language of Saint Luke." Mr. Hobart devoted the major portion of his adult life to this study; and his volume of more than three hundred pages is an interesting and thrilling discussion of the discoveries he made in this field. Alfred Plummer, one of the most scholarly writers of his

day and the author of an excellent commentary on Luke, often directs attention to details establishing Luke's medical training and background. The "higher critics" have also taken notice of the matter, and the German author Harnack asserts that "the evidence is of overwhelming force, so that it seems to me that no doubt can exist that the third Gospel and Acts of the Apostles were composed by a physician."

The grounds which have led believers and unbelievers alike to reach this conclusion are of the most varied detail. Christians, of course, accept Paul's allusion to Luke as "the beloved physician" as entirely sufficient to establish the fact; but, it is of much interest that, throughout Luke's writings, evidence of this can be seen. He, alone, of the gospel writers, preserves for us in our Lord's sermon at Nazareth, his statement, "Ye will surely say unto me this proverb, Physician, heal thyself." (Luke 4:23.) Neither Matthew, Mark nor John relates the surgical miracle of the healing of Malchus' ear (Luke 22:51); of the five miracles recorded by Luke alone, five of them are miracles of healing!

Both Matthew and Mark tell us that Simon's (Peter's) wife's mother had a fever, but Luke, following the characteristic style of a diagnostician, points out that it was "a great fever," thus following the medical classification of that period which recognized two kinds—the great and the little. But for Luke's report, we would not know which of the two Peter's mother-in-law had. Moreover, the fact that Luke declares that she "was taken" (KJV), with the great fever is significant in the light of the fact that the Greek involves a distinctive medical term, used nine times by Luke, never by Mark and John, only once by Matthew, and recurring, once more in Acts 28:8 (also written by Luke), when he tells us about the illness of Publius. Hippocrates, a Greek physician, who lived in the fourth century before Christ, and is often called "the Father of Medicine," used the same word of those seized with epilepsy.

The woman with an issue of blood of whom it is said that she "had spent

(Continued on page 379)



have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world." (John 16:33.)

### Luke, . . .

(Concluded from page 374)

all her living upon physicians, and could not be healed of any" (Luke 8:43); is not an example of the failure of the profession so much as her own inability to respond to medical treatment—a fact indicated in Luke's statement (perhaps not clearly enough shown in the translation). Her's was an incurable condition, beyond the reach of the medical profession. Mark, in his report of the matter, simply notes that she "had spent all that she had, and was nothing bettered, but rather grew worse," not pausing to indicate whether the failure was her's, or the physicians'! (Mark 5:26.)

Luke often supplies us not only with the fact of the illness, but also the symptoms, the duration of the affliction, and various stages of the recovery. The following passages will indicate that, in this respect, he was far, far more detailed in description of disability than the other writers: Luke 4:38; 5:12; 22:44; Acts 3:7; 9:18; 10:9, 10; 12:23; 28:8.

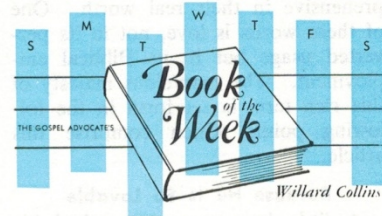
Four times in Luke 5, and also in Acts 8 and 9, Luke's account has the word paralumenos for palsy or paralysis—a strictly medical term. Matthew and Mark both use paralutikos, the popular word for palsy. In the description of the details regarding the healing of the woman with an issue of blood, Luke observes that the flow was stanchd, a characteristically medical phrase, often occurring in ancient Greek medical treatises.

There are more than four hundred distinctively medical words appearing in the writings of Luke, many of them technical terms, not likely to be used except by men trained in the medical profession. For example, in the familiar statement from our Lord, "It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God" (Luke 18:25), Matthew and Mark have the usual and ordinary word for needle (rhapsis); whereas, Luke's account has the specific word for a surgeon's needle (belone). In describing the blindness which came upon the wick-

ed Elymas, because he sought to hinder the proconsul from obeying the gospel the word used describes "the darkening in the eyes of a man being blinded" (Arndt and Gingrich), appearing often in the writings of Hippocrates and Galen (ancient Greek medical writers), but not occurring elsewhere in the New Testament or the Septuagint. In speaking of the shipwreck which Paul and company experienced en route to Rome (Acts 27:17), Luke mentions that they "used helps, undergirding the ship." It is remarkable that the word translated "undergirding" is not such as would have been used by a sailor; but that common among medical men, in that day, for structures used to strengthen some portion of the body. The words, "they used helps," are likewise significant, in that this statement, in Greek, was the current medical phrase for ligaments, muscles, etc. We have earlier noted that only Luke records the miracle done by our Lord upon one of his opposers (Malchus, servant of the High Priest); and doctor-like, Luke fills in the details by duly chronicling the fact that it was the right ear!

In confirmation of the truth of the gospel which they announced to the world (Matt. 28:18-20; Mark 16:15-20; Heb. 2:1-4), the apostles were endowed with superhuman powers, enabling them to demonstrate the divine origin of the message which they proclaimed. To this end, they performed many miraculous acts, involving the healing of the sick, the raising of the dead, the restoring of sight, the opening of the ears of the deaf, and many similar acts of healing, records of which remain to this day, the evidential value of which is as great now as when performed. It is a matter of utmost significance that a physician, skilled in the healing arts, should have been chosen by the Lord and directed by the Holy Spirit to record for us those events. Each report of healing passed under his skilled and professional eye, and any hint of deception would have been noted and exposed.

Artifices which might have deceived the layman could not and would not have escaped his notice; and, here as so often elsewhere in the Scriptures, is convincing confirmatory proof of the truth of the sacred narrative.



● Richard E. Black, Shawnee, Okla., has recently completed a book on *A Biblical Study of the Holy Spirit*.

● This series of lessons has been edited by Leonard Mullens from Dallas, Texas.

● There are thirteen lessons in this book. These lessons are entitled: "Isolating the Issues Relevant to the Holy Spirit"; "Identifying the Spirit as the Third Member of the Godhead"; "The Sent 'Paracletos'"; "Metaphors of the Holy Spirit"; "The Holy Spirit and the Law Written in Fleshly Hearts"; "The Promise of the Holy Spirit Considered"; "The Direct Operation and Baptism of the Holy Spirit"; "The Spirit's Role in Conviction, Conversion and Sanctification"; "The Indwelling Spirit"; "The Gift of the Spirit and Spiritual Gifts"; "Glossolalia: The Ecstatic Tongues Phenomenon"; "Fellowship: The Unity of the Spirit"; and "The Blasphemy of the Holy Spirit."

● This book has a daily Bible reading suggested for each chapter, and it is a book well suited for classwork. It is well written and well outlined. The book sells for \$.75 per copy and it is a study which is needed so much at the present time. I commend Richard E. Black and Leonard Mullens for this study.

● The book can be ordered from the Gospel Advocate Bookstores: P. O. Box 150, Nashville, Tenn. 37202; 207 Centre Street, Dallas, Texas 75208; and 3523 Jackson Avenue, Memphis, Tenn. 38122.

### ADDRESS CHANGES

Ft. Huachuca-Sierra Vista, Ariz. Elders of Village Meadows church of Christ would like to have names and addresses of Christians moving to this area. Box 682, Sierra Vista, Ariz. 85635.

### PREACHER WANTED

Small congregation of fifty families in Southeast Louisiana is in need of a full-time minister. Please send resume to: Elders, Slidell Church of Christ, P.O. Box 130, Slidell, La. 70458.

# Luke 2

## Luke 2.1-7

**V1** – Purpose: To show how Jesus came to be born in Bethlehem, instead of Nazareth (Galilee)

- Notice the extreme simplicity of Luke's style: restraint of tremendous proportions
- What an event he was describing!
- Augustus Caesar reigned from 30 BC – 14 A.D. – a period of great peace in the Roman Empire
- "All the inhabited earth"* – A Greek phrase; they considered the rest of the world to be uncivilized
- So this is probably a reference to the Roman Empire only
- Why would Caesar want a census?** For the purpose of taxation

**V2** – Quirinius – governor 10-0 B.C. and 6-9 A.D.

**V3** – **"His own city"** – Shows concern of Augustus Caesar for observing local customs and respecting them

**V4** – **Why then did Joseph and Mary go to Bethlehem?** From the tribe of Judah (not Levi) and the family of David – they went to David's birthplace  
-Also, Joseph and Mary might have known about *Micah 5.2*, which expressly said that the Messiah was to be born in Bethlehem

**V5** – Mary went with Joseph

**V6** – She was ready to give birth

**V7** – So much is packed into such few words

- Her "first-born" – **Message there?** There would be other children born to Mary (contrary to Catholic doctrine)
- See *Matt. 13.55, Mark 6.3, Luke 8.20*
- Luke could have used "only begotten" if Jesus was to be her only child
- H. Leo Boles: *"cloths"* – a medical term for bands of material used to wrap around babies at birth
- Where was the baby placed?** In a manger (food trough for animals)
- Why did Luke not give us the exact day of Christ's birth?** Because people would have turned it into a wild holiday and would have forgotten about the resurrection of Christ

## Luke 2.8-20

**V8** – **Name shepherds in the Old Testament:** Abraham, Isaac, Jacob, 12 sons of Jacob, David, and many other Old Testament characters  
-David kept his sheep near Bethlehem (see *1 Sam. 17.34-35*)

**V9** – **The effect of the appearance of the angel?** The shepherds were afraid

**V10** – **Why "good news of great joy"?** The Messiah had finally come (*Genesis 3.15* and through *Malachi 4.2*)

**V 11** – **His titles?** Savior, Christ (Heb.: *Messiah*), Lord

**V 12** – **The sign?** In a manger

**V 13** – Many angels appeared

**V 14** – True peace and good will would be established in the kingdom of God

**V 15** – **Did the shepherds doubt the message?** No

**V 16** – What a contrast between the angels singing to them and Jesus lying in a feeding trough for animals

**V 17** – The shepherds told what happened to them

**V 18** – **Why did they wonder?** Birth under such humble circumstances

**V 19** – Stated another time in scripture: *Luke 2.51*

-Some have suggested the Luke interviewed Mary about all these events (it seems to be implied here)

**V 20** – The shepherds returned to their flocks

**-If we had been able to design the birth of God's son, how would it have been different?**  
Pomp, ceremony, splendor, etc.

## **Luke 2.21-35**

**V 21** – Circumcision 8 days after birth

**-Why was Jesus circumcised?** Because he was born under the Law of Moses, and circumcision went all the way back to Abraham

*-Matt. 3.15* – to fulfill all righteousness

**V 22** – 40 days of purification after birth – See *Lev. 12* for more details

**V 23-24** – The first-born had to have a sacrifice offered, going back to the Passover Angel

-The first-born was condemned to die and needed a sacrifice to be holy before God

*-Lev. 12.6-8* – The rich people gave a lamb for the burnt-offering; the poor could give pigeons

**-Conclusion?** Joseph and Mary were poor (the wise men from the East had not yet arrived to give them gifts)

**V 25** – Still some good people left in Israel

**-Characteristics of Simeon?** Righteous and devout

*-"The consolation of Israel"*: Jesus as the Messiah

**V 26** – **Prophecy made about Simeon?** He would see the Messiah (the "Lord's Christ")

*-See Psalm 2.2*

**V 27** – **"In the Spirit"** – The Holy Spirit told him to go to the temple

**V 28** – A beautiful verse! Like Jesus later with the children

**V 29** – He could die in peace now

**V 30-31** – **The reason he could die in peace?** He had seen the Messiah, the savior of the world

**V 32** – Notice that salvation would also be extended to the Gentiles

**V 33** – **The reaction of Joseph and Mary?** Amazed at what was being said about Jesus

**V 34** – **The "rise and fall"?** Eternal life and eternal punishment (no-one can remain neutral concerning Jesus Christ)

**V 35** – **Sword?** A reference to the crucifixion  
-Jesus could see into the hearts of all people

## **Luke 2.39-40**

**V 39** – **Which "law" was this?** The Old Testament (the Law of Moses)

**V 40** – **What do we find out about Jesus in this verse?** He was growing and getting stronger and increasing in wisdom and the grace of God  
-In other words, he was developing as a fine young man (human, as well as divine)

## **Luke 2.41-52**

**V 41** – **Why did they go to Jerusalem?** The feast of the Passover

-It was required of every Jewish male (*Deut. 16.16*)

-**Why did Mary go (not required)?** To set a good example; she was a godly woman, so the whole family went together

**V 42** – **The age of Jesus?** 12

**V 43** – The feast lasted 7 days

-**Why did his parents not know where he was?** Maybe they had learned to trust him; maybe he was with his friends

**V 44** – **How long was it before they discovered he was missing?** A whole day

**V 45** – **What did they do?** Went back to Jerusalem

**V 46** – **Where was he and what was he doing?** He was in the temple, listening to the teachers and asking them questions – very unusual, especially for a boy of 12

**V 47** – **Besides asking questions, what else was he doing?** Answering questions – they were amazed!



**V 48 – The reaction of Mary and Joseph?** Confused

**V 49 – His answer?** I must be about my father's business  
-Mary should have known this (from the prophecies about Jesus)

**V 50 – Did they understand the use of the term "father"?** No

**V 51 – He returned to Nazareth with them**  
-**What did Mary do?** Remembered all these things

**V 52 – Four ways that Jesus grew?** Intellectually, physically, socially, spiritually

Revised 2012-12-31

# Luke 3

## Luke 3.1-6

**V1** – Notice how carefully Luke sets the background for this passage

-**Does v 1 indicate that Luke was Jewish or Gentile?** Gentile

-According to historians, the date would have been 26-27 A.D. (*Beacon Bible Commentary, Luke*, p. 460)

**V2** – Two high priests: Annas and Caiaphas

-**Where was John the Baptist when he began his ministry?** The wilderness

**V3** – **What message did he preach?** A baptism of repentance for the forgiveness of sins

-**Is this different from baptism today?** No, except that it was not valid after *Acts 2.38* (see *Acts 19.1-7*)

**V4** – **The message of Isaiah?** A forerunner was coming

**V5-6** – **What would this forerunner do?** Prepare the way (like an "advance man" today for a political candidate)

-**Explain v 6:** Salvation would be available for all people

## Luke 3:7-14

**V7** – *Matt. 3.7* refers to the Pharisees and Sadducees

-Luke just calls them "the multitudes"

-**Why?** Luke was writing for Gentiles (they would not have understood these terms)

-**What was John the Baptist preaching to the crowds?** The wrath of God was coming

**V8** – **The message?** They had to bear the fruits of repentance

-**Meaning?** The results of repentance had to show in their lives

-In the question of adultery today, people must get out of that relationship (the fruits of repentance)

-**What did the Jews like to say?** "Abraham is our father"

-**What answer did John give to that statement?** God can raise up children from stones, if he wants to

**V9** – A frightening passage

-**What would a tree think when someone has an axe at its root?**

-**What will be cut down?** All trees which do not bear fruit

-**Explain the meaning of this verse:**

**V10** – **What did the people want to know?** What did they have to do?

**V11** – **The answer?**

-Concerning a man with two coats, he should share with a man with no coat

-Concerning a man with food, he is to share with one who has no food

**V 12-13** – **The tax-collectors?** They should not collect more than what is due

**V 14** – **The soldiers?** They were not to take money by force

-**Theme:** It is not good enough any more just to be Jewish – they had to live righteous lives

## **Luke 3.15-17**

**V 15** – **What were the people wondering?** If John the Baptist was the Messiah

**V 16** – Notice that John was not egotistical

-**John's answer?** I am not worthy to untie his shoes

-**What would Jesus do?** Baptize with the Holy Spirit (on the Day of Pentecost and on the family of Cornelius – *Acts 10.44*) and with fire (in the Day of Judgment)

**V 17** – The animals trample the wheat and separate the wheat from the chaff

-**What would Jesus do?** The same thing in a spiritual sense

## **Luke 3.18-20**

**V 18** – John the Baptist preached many other things

**V 19** – **Why did John preach against Herod?** Herod was married to his brother's wife Herodias (they were living in adultery)

-**Why did Luke include this?** To explain later why John was killed

**V 20** – **What other wicked thing did Herod do?** Put John in prison

## **Luke 3.21-22**

**V 21** – **Why was Jesus baptized (if he had not committed any sins)?** *Matt. 3.15* – To fulfill all righteousness (to set the right example)

**V 22** – **How was the Holy Spirit represented?** As a dove

-**The message from God the Father?** Jesus was his son

## **Luke 3.23-38**

This seems to be the genealogy of Mary (Joseph's is in *Matt. 1*)

-**What names are familiar?**

-Notice that Matthew went back to Abraham

-**Why did Luke go back to Adam?** Because the book of *Luke* was for the Gentiles

# **Luke 4**

## **Luke 4.1-13**

**V1** – What was Jesus doing at the Jordan? Being baptized

-He was then led into the wilderness by the Holy Spirit

**V2** – How long was he in the wilderness? 40 days

-Why did Jesus have to be tempted? To know what it was like – **Read Heb. 2.17-18**

**V3** – The first temptation? To turn stone into bread

-Could Jesus have done that? Of course

-Why did he not do it? It would have been for the wrong motive

-The lesson: The ends do not justify the means

-We can do something good, but with the wrong motive

**V4** – Jesus quoted from *Deut. 8.3*

-These are the first words of Jesus in his public ministry

-Notice that Jesus met every temptation by quoting Scripture – That is a very important lesson for us

-Jesus did not deny the value of bread, but overcoming Satan was of greater value

-We are to rely on God for our bread, not because of a challenge from Satan

-Some severe diets of our day rule out the eating of bread, but this passage tells us that God created bread to sustain us – there will always be value to bread

**V5** – What was shown to Jesus? All the world

**V6** – What offer did Satan make to Jesus? To give him all the earth

-Was it Satan's to give? In a sense – See John 18.36

**V7** – What did Jesus have to do? Worship Satan

-In other words, transfer his allegiance from his father to Satan

**V8** - How did Jesus respond? By quoting *Deut. 6.13*

-Only God was to be worshipped

**V9** – The third temptation? To cast himself down from the pinnacle of the temple

**V10-11** – Notice that Satan quoted Scripture!

-Very interesting – Which Scripture did he quote? *Psalm 91.11-12*

-But what was wrong? He left out part of it

-The significance? He can still quote Scripture today, but misquote it or not include all of the statement (frequently done by denominational preachers)

**V12** – How did Jesus reply? By quoting more Scripture

-It is wrong to test (or tempt) God

-Great lessons here:

1. Evil people can quote Scripture

2. One Scripture should be used to interpret another Scripture
3. We should not take Scriptures in isolation and try to prove something

**V 13** – Jesus was successful in the temptation

- Read Heb. 4.15** – Jesus was given all the temptations that we face in our lives
- Read James 4.7** – If we resist Satan, he will flee from us
- Jesus acknowledged the absolute authority of the word of God – whatever was written was final
- Jesus did not argue with the devil, but told him what the word of God said

## **Luke 4.14-30**

**V 14-15** – He returned to Galilee

- The actual public ministry of Jesus began there

**V 16** – **Where in Galilee did he start?** Nazareth

- Note what Luke said: "...where he had been brought up"
- What is that important?** Because he was born in Bethlehem
- The Pharisees liked to say, "*Can anything good come out of Nazareth?*" – But Jesus did come out of Nazareth, he came out of Bethlehem
- Notice: "*according to his custom*" – Jesus believed in faithful attendance!
- Could people say this about us today?**
- He "*stood up to read*" – That was the custom in the First Century – to stand while reading the Bible and to sit down to teach and preach

**V 17** – Jesus probably had asked for the *Isaiah* scroll

- No fumbling trying to find the passage – He knew where the passage was
- Goals of the Messiah (*Isaiah 61.1-2*):**
  1. To preach to the poor (without money) and the poor in spirit
  2. To proclaim release to the captives
  3. To give sight to the blind
  4. To free the oppressed
  5. To proclaim the Year of Jubilee
- There is no evidence that the Jews of the Old Testament ever had enough faith to actually celebrate the Year of Jubilee (the 50<sup>th</sup> year)
- So it seems that the Year of Jubilee was looking forward to the coming of the kingdom of God (the New Testament church) – We are living in the "Year of Jubilee" today

**V 20** – How dramatic – **Reread v 20**

- Luke is very vivid as a writer – all eyes were riveted on Jesus

**V 21** – **What were his opening words?**

- It is hard to read this verse without getting goose-bumps and chills and even tears – what an exciting passage!

**V 22** – **What was their initial reaction?** They were speaking well of him

- But:** they began to doubt almost immediately
- "Isn't this Joseph's son?"** A possible reference to *Isaiah 7.14*
- The Jews understood *Isaiah 61*, but didn't believe

**V 23** – **What were they asking for?** Signs, tricks, miracles, such as Jesus did in Capernaum  
-Capernaum – the healing of the nobleman's son (*John 4.46-54*)

**V 24** – **The reply of Jesus?** No prophet is honored in his home town  
-Everything else being equal, we don't highly respect someone we grew up with or know well

**V 25-26** – **Examples of this principle?** Elijah  
-During the drought, Elijah was assisted by the widow of Zarephath (in Sidon or Phoenicia)  
-The flour and the oil never ceased for this widow who took in Elijah, but his own people tried to kill him

**V 27** – Also there were many lepers in the Northern Kingdom, but Naaman was the only one to ask Elisha to heal him  
-**Where was Naaman from?** Syria  
-**The point?** The Jews didn't think enough of their own prophets to feed them or ask them for help

**V 28** – **Why were the Jews mad?** The comments of Jesus were directed toward them (the typical reaction of the Jews in the First Century)

**V 29-30** – They tried to kill him, but he walked out through their midst  
-**Why didn't Jesus do a miracle there?** They still would have had some excuse for not believing  
-Notice his composure, versus their disorder

## **Luke 4.31-37**

**V 31** – He "*went down*" (in elevation)  
-Capernaum was the main residence of Jesus during his three-year ministry  
-It was also the home of Peter, James, John, Andrew, and possibly Matthew

**V 32** – **The reaction of the Jews at Capernaum?** Amazed  
-**Why?** He spoke with authority – a rather common statement (*Matt. 7.29*)

**V 33** – The man possessed with a demon

**V 34** - Note the details supplied by Dr. Luke – not a case of insanity, but of demon possession  
-All could see the evidence  
-Notice also that the demon knew Christ was from God – **Read James 2.19**

**V 35-36** – The people were astounded at the authority of Jesus

**V 37** – **The result?** His fame spread

## **Luke 4.38-39**

**V 38** – *Matt. 8.14* – "*with a fever*"  
-*Mark 1.29* – "*sick with a fever*"

-But notice what Dr. Luke said: "*suffering from a high fever*" (the doctor's mind at work)

**V 39** – Jesus healed Peter's mother-in-law

-**The significance of this passage?** Peter was married (we need to point that out to our Catholic friends)

**Luke 4.40-44** (various other events)

**V 40** – The healing of the sick – the Jewish day ended at sunset (they could "work" then and move sick people)

**V 41** – *James 2.19* – The demons believe and shudder

**V 42** – People were begging Jesus to stay

-A pitiful verse – so different from Nazareth

**V 43** – Jesus had to preach to other cities

**V 44** – He was preaching in synagogues – the best places for the teaching of Jesus

-**Why?** The church would begin at Jerusalem with the Jews

Revised 2012-12-31

# **Luke 5**

## **Luke 5.1-11**

**V1** – Gennesaret = Sea of Galilee

-Intense crowds; the people were hanging on every word that Jesus spoke

**V 2-3** – **How did Christ solve the problem of the closeness of the crowds?** He got into a boat

-The boat made a good pulpit

-**Owner of the boat?** Peter

-**What was the posture of Jesus as he taught?** He was sitting down (as in *Luke 4* at Nazareth)

**V 4** – Time: Must have been in the morning

-Peter and the others had fished all night, but did not catch anything

-**Command of Jesus?** Go to the deep water and lower your nets

**V 5** – **How would you characterize Peter's answer?** He obeyed reluctantly, like our children sometimes

-*New International Commentary, Luke:* The best time for net fishing is in the darkness

-Sometimes we are like Peter: "I don't want to do it, but I'll do it if that's what the Bible says"

**V 6-7** – **Result of the lowering of nets?** A tremendous catch

-He had to have help from his partners

-Notice that Peter was the first one to speak out in v 5

**V 8** – Peter was also the first to react – he was an impulsive man

-He forgot about the boat that was ready to sink

-Peter was a fisherman – he immediately recognized this as a great miracle

-He had an overwhelming sense of his own weakness and worthlessness (similar to the prophet Isaiah in *Isaiah 6.5*)

-**In v 8, does this mean that Peter was rejecting Christ?** No, he just considered himself too sinful to be near Christ

-This was a turning point in Peter's life; he had known Christ before this (*Luke 4* – the healing of his mother-in-law)

**V 9** – Amazement on the part of all three

**V 10** – **Answer of Jesus?** Now we will catch men

**V 11** – **Did they leave their families to starve?** No, the miracle of the fishes was to feed their families

-**Message?** When we do the Lord's work, our families will be taken care of

## **Luke 5.12-16**

**V 12** – See *Zondervan Bible Encyclopedia*, II, 139 for photographs of a leper – one of the most horrible diseases that mankind has ever faced



**-What was the condition of this man?** "Full of leprosy"

-Notice that the leper does not want to command or demand Jesus to do something

**V 13** – It was against the rules of the Pharisees to touch a leper, but Jesus as the Son of God touched him, and the man was healed

-According to *Lev. 13.46*, the leper was to shout "Unclean, unclean" as he was walking, but there is no commandment in the Law of Moses saying that it was a sin for a person to touch a leper

-The scribes and Pharisees had just assumed that practice, but Jesus did the unthinkable: he touched a leper!

**V 14** – **Instructions of Jesus?** Make an offering for this cleansing

-See *Leviticus 13-14* for the ceremony for the cleansing of a leper

**V 15** – **The result of this miracle?** News went out everywhere

**V 16** – Jesus had to have some time to be alone and to pray

## **Luke 5.17-26**

**V 17** – According to Mark, this took place in Capernaum

-Jesus was teaching – **Who was present?** Pharisees and teachers of the law

**V 18** – *Mark 2.1* – Jesus was teaching in a house (maybe Peter's house)

-**Why could the paralyzed man not get in to Jesus?** Because of the crowds of people

-**What is indicated about the faith of the four men (*Mark 2*)?** Great faith

**V 19** – **Answer to the problem?** They took the tiles off the roof and let the man down on his pallet in front of Jesus

**V 20** – "*...and seeing their faith*"

-Very interesting: **What did Jesus do first?** Forgave the man of his sins

-**What is the greater burden: the weight of sins or some physical sickness?** The sins!

-A shocking statement of Jesus – he could forgive sins

**V 21** – **Belief of Pharisees?** Only God can forgive sins

-**Where they correct?** Yes, but they did not realize that Jesus was God in the flesh

**V 22-23** – **Answer of Jesus?** One is as easy to say as the other

**V 24** – He healed the man of his paralysis

**V 25** – A beautiful verse – the man was glorifying God

**V 26** – All were impressed – the man's situation was hopeless in human eyes, but not in the eyes of Jesus

## **Luke 5.27-32**

**V 27-28** – The call of Matthew

- Was his name before he became an apostle?** Levi
- What was his new name?** Matthew (See *Matt. 9.9* for evidence of this)

**V 29** – **Evidence that Matthew was a man of some means?** It was a large reception for Jesus

- Were Pharisees present at the feast?** Maybe, or it could be that they only noticed the large crowd there from a distance
- Question by the Pharisees?** Why is Jesus associating with such immoral people?

**V 31-32** – **Answer of Jesus?** It is the sick people who need a doctor

- The meaning of that answer?** The Pharisees did not see themselves as being spiritually sick

## **Luke 5.33-39** – Questions about fasting

**V 33** – In comparing parallel accounts (*Matt. 9.14-17* and *Mark 2.18-22*), the question was asked by the Pharisees and also by the disciples of John the Baptist

- Question?** Why don't the disciples of Jesus fast?

**V 34** – **Answer?** You don't fast before the wedding – it is a time of great celebration

**V 35** – The day is coming when the bridegroom will be taken away – that will be a time for fasting

**V 36-39** – Parable of the New Cloth and the New Wineskin

- It is no use to sew new material on old cloth – it is a waste
- And there is no use to put new wine in an old wineskin
- Point of the parable?** The Old Covenant cannot be patched up – it will be completely replaced by the New Covenant
- And yet today many denominations go back to the Old Testament for a priesthood, the burning of incense, instrumental music in worship, robes, etc.

Revised 2012-12-31

# **Luke 6**

## **Luke 6.1-5**

**V1** - What were the Pharisees upset about in *Luke 5*? That Jesus was forgiving sins and eating with sinners

**V2** – The Pharisees assumed that it was not lawful to pick grain on the Sabbath

-The Talmud (the Jewish writings under the Pharisees) had 24 chapters on what could and could not be done on the Sabbath

-But the Old Testament only said in *Exodus 20.10* that the Jews could not "work" on the Sabbath

-So the question was: What constituted "work" on the Sabbath?

-**Was getting food for yourself "work"?** The Pharisees said yes

**V3** – Interesting: Jesus frequently replied to a question with another question and put his opponents on "the horns of a dilemma" – in other words, he gave them two bad choices

**V4** – There was the example of David eating the showbread on the Sabbath

-And David was the hero of the Pharisees

-But David had eaten the showbread which was not "lawful" to do (according to the Pharisees)

-The message of Jesus here: We must use common sense in such cases

-Feeding oneself on the Sabbath was not in the same category as working (as a farmer in harvesting the crop)

-A modern day example: *Heb. 10.25* tells us that we are not to forsake the assembling of ourselves together when the church meets

-**But what about when we are sick?** This is where common sense comes in – God does not want us to show up at church sick (and spread the disease around to everyone else)

**V5** – Besides, Jesus was "*Lord of the Sabbath*" – In other words, he was greater than the Law of Moses, which was in the process of passing away

## **Luke 6.6-11**

**V6** – His "right" hand (note the precise details of Luke the doctor)

-Parallel passages:

-*Matt. 12.9* – a withered hand

-*Mark 3.1* – a withered hand

**V7** – What was the motive that these people had? To find something which they could accuse Jesus of

**V8** – What did Jesus command to be done next? For the man to come forward, so that everyone could see that a miracle had taken place

**V9** – A great question!

-It is a sin to do nothing when an opportunity to do good is present

**Read James 4.17**

**V 10** – Jesus looked at all of them – **Why?**

-Notice: Jesus still didn't do any work on the Sabbath; he only spoke to the man

-Surely speaking to someone was not a sin

-**Did the man have any faith?** Yes, he walked forward

**V 11** – **Why were they enraged?** Because there was no evidence that he had violated the Sabbath Day laws

## **Luke 6.12-19**

**V 12** – **Why would he need to pray all night?** The choosing of the 12 apostles was a momentous occasion

**V 13** – There were many disciples, and the 12 were chosen from them

**V 14-16** – **Can any repeat the poem about the names of the 12 apostles?**

"Apostle's Song"

[To the tune of Jesus Loves Me]

Jesus called them one by one  
Peter, Andrew, James and John

Next came Philip, Thomas too  
Matthew and Bartholomew

James the one they called the less  
Simon, also Thaddeus  
The twelfth apostle Judas made

Jesus was by him betrayed

Yes, Jesus called them  
Yes, Jesus called them  
Yes, Jesus called them  
And they all followed him

**V 17** – They came down from the mountain – a beautiful verse

**V 18-19** – Three reason to be there: To hear Jesus, to be healed, to have their troubles cured

## **Luke 6.20-16**

Based on "level place" of *Luke 6.17*, this appears to be a different sermon from the Sermon on the Mount, but he was using basically the same material (as preachers frequently do because of time constraints)

**V 20** – The poor – not necessarily those who were lacking material goods, but those who attributed their wealth to the grace of God

**V 21** – The spiritually hungry will be satisfied  
-Others weep over their sins, but will rejoice in heaven

**V 22** – Strong language about persecution

**V 23 - Why should we rejoice when we are persecuted?** We have a greater reward in heaven  
-Good people have always been persecuted (including the prophets of the Old Testament)  
**Read Heb. 11.32-38** – a very powerful passage

**V 24** – Four woes are pronounced  
-Woe to those who trust in their riches – **Why?** That wealth **is** their reward, their only reward  
-**Why is wealth a danger to us spiritually?** It takes our minds off of the eternal goal of reaching heaven

**V 25** – Woe to the well-fed (the opposite of being spiritually hungry)  
-Woe to those who laugh and fail to realize the seriousness of life

**V 26** – Woe when everybody speaks well of us  
-**Why?** Because that is what they did to the prophets and then persecuted them and killed them

## **Luke 6.27-38**

**V 27** – **Significance of "you who hear"?** Not all were listening; the application was not just to the disciples of Christ  
-"Love your enemies" – **How do Christians see enemies, as compared to the way the world does?** We are to love our enemies and do good to those who hate us  
-**Any examples in the New Testament of this principle?**  
-Jesus on the cross: *Father, forgive them...* – **Read Luke 23.34**  
-Stephen, at his stoning – **Read Acts 7.60**  
-Peter and John when arrested (*Acts 4.5-12* – they were polite to their persecutors)  
-Christians in *1 Peter 2.13-17* were told to pray for their rulers

**V 28** – A continuation of the same philosophy

**V 29** – **Two examples of this principle?**

1. Getting hit on the cheek
  2. Getting your coat stolen
- General principle: Like plucking your eye out if it offends you  
-10 Virgins: 5 foolish and 5 wise – The 5 wise didn't just turn over their oil to the 5 foolish  
-Point: Do we let thieves steal all our possessions, and then let our own children starve to death?

**V 30** – We are not to have a spirit of retaliation, nor a spirit of vengeance

**V 31** – The "Golden Rule" – not just to avoid doing what we couldn't want to happen to us, but more positive: to do what we would want to have done to ourselves

**V 32** – **Why do most people do good?** To receive a reward – to love those who love them

**V 33** – The same principle – If we do that, we are no better than people in the world

**V 34** – **Do sinners loan things to other sinners?** Yes, to get interest and receive back material goods

**V 35** – Even God loves the evil people

-**How does God show his love to ungrateful people?** Gives them rain, seasons of planting, a harvest, children, and many other blessings

**V 36** – We are to show mercy, as God shows mercy

**V 37** – An attitude of fairness in judging – to be judged in the same way that we want to be judged

**V 38** – We will be shown the same kind of mercy that we show others

## **Luke 6.39-45**

**V 39** – A very short parables (H. Leo Boles calls it a proverb)

-There were many blind people in Palestine in the First Century

-**Can a blind man guide another blind man?** No

**V 40** – **Who knows more: the pupil or the teacher?** The teacher

-**Message?** The people must leave the blind guides (the Pharisees) and follow the true Teacher

**V 41**- The Pharisees were spiritually blind, but they tried to judge their fellow Jews

-It is easy to see the small faults in others, but they could not see enormous faults in themselves

**V 42** – A common experience

**V 43** – **How do we tell a good apple tree from a bad apple tree?** We taste the apples (the fruit)

**V 44** – We don't get grapes from a briar bush

**V 45** – **How do we tell if a man has a good or bad heart?** By what comes out of his mouth (his words)

## **Luke 6.46-49**

**V 46** – The conclusion of the sermon

-**If we call someone "Lord," what does that imply?** That we will obey that person

**V 47** – **How important is hearing the words of Jesus?** Not as important as doing them

-**What did James have to say about this this?** *James 2.20 - ...faith without works is useless*

**V 48** – **"Doer" as compared to what?** The man who builds his house rock

-**Note:** In southwest Wisconsin, there is the "House on the Rock," which is very interesting to visit

**V 49 – Other side?** The house built on the ground will collapse in a flood

**What concepts are most revolutionary in this sermon?**

- Loving our enemies
- Not retaliating
- Showing mercy, even to our enemies

Revised 2012-12-31

# Luke 7

## Luke 7.1-10

-This is parallel to *Matt. 8.5-13*

**V1-2** – Capernaum was the center of operations for Jesus

-Centurion – a non-commissioned officer over about 100 soldiers (modern day junior-officer)

-Centurions were mentioned several times in the New Testament

1. The one in charge of the crucifixion of Jesus – *Matt. 25.54*

-The words of the centurion – **Read Matt. 27.54**

2. Cornelius – *Acts 10.1*

3. The two centurions and their men who were with Paul – *Acts 23.23*

-**What was the centurion's opinion of this slave?** Very dear

**V3** – **To whom did the centurion make a request?** The elders of the local synagogue (maybe the one he had built)

-**Request?** To save the life of his slave

**V4-5** – **What was the basis for the request from the elders?** The centurion was "worthy"

-**Why?** He had built the local synagogue

**V6** – **Did the centurion consider himself worthy?** No

-Remember Peter and the miraculous catch of fish, and the prophet *Isaiah 6* – they did not consider themselves worthy of God's love and attention

**V7** – **What did the centurion want Jesus to do?** Just say the word

**V8** – **What kind of authority did the centurion have?** Total – his men did what he told them to do

-**What point was the centurion trying to make?** Jesus had authority over disease – he also only had to say the word

**V9** – **What was the centurion's faith so remarkable?** He was a Gentile (and also possibly because he was a military man)

**V10** – **The result?** The slave was healed

## Luke 7.11-17 – only recorded in *Luke*

**V11** – Jesus and his disciples were with a large multitude

**V12** – **Who was it that died?** The only son of a widow

-**Why would this have been particularly hard on this woman?** No financial support

**V13** – **What emotion was expressed by Jesus?** Compassion

**V14** – **Why did he touch the coffin?** As a signal for it to be brought to a halt

-**What do the words of Jesus signify?** His power and authority



**-Other resurrections from the dead?**

- Daughter of Jairus (*Luke 8.41*)
- Lazarus (*John 11.35ff*)
- Dorcas (by Peter) (*Acts 9.36-42*)

**Old Testament:**

- Son of widow of Zarephath (*1 Kings 17.22*)
- Son of Shunammite woman (*2 Kings 4.33ff*)
- Man who touched Elisha's bones (*2 Kings 13.21*)

**-How was the resurrection of Jesus Christ different from these others?** He was never to die again

**V 15** – **Evidence of the resurrection?** The young man sat up and began to speak

**V 16** – **Fear?** Awe (they glorified God)

**V 17** – **What was the result of this miracle?** The news about Christ began to spread everywhere

- Notice the miracles in the Bible: Not: "You're not going to believe this, but anyway...."
- Rather, there were reliable witnesses (Dr. Luke), with a straightforward style of reporting
- What more could Luke have done to verify the miracle?** Nothing

**Luke 7.18-23** (parallel account in *Matt. 11.2-19*)

**V 18** – **Why would John's disciples be reporting these things to John the Baptist?** According to *Matt. 11.2*, John the Baptist was in prison at this time

**V 19-20** – **Their question?** They knew that the time was right for the Messiah

- Maybe John's faith wavered, or maybe he sent his disciples to Jesus so that they would be strengthened

**V 21** – Jesus did miracles in the presence of these two disciples

- Luke: 4 classes of miracles: diseases, afflictions, evil spirits, and the blind were given sight

**V 22** – What a magnificent verse!

- It was not a matter of faith, but belief based on the evidence
- A quote from *Luke 4.18* – at the temple in Nazareth (see *Isaiah 61.1-4*)
- A very emphatic answer

**V 23** – "Don't trip over the evidence"

- We trip over some of the simplest things in life

**Luke 7.24-50**

**V 24** – The disciples of John left – a beautiful section here about John the Baptist

- A tribute to him (now in prison)
- Why did Jesus wait until the disciples of John had left?** Possibly to avoid the charge of flattery
- In what type of terrain did John do his preaching?** In the "wilderness" – John was not a city person at all

-He was very similar to Elijah

-**Explain:** Not a reed shaken by the wind – So many people go with the latest fad in society: Church of Scientology, psychics, political movements, etc.

-They just blow with the wind and don't get upset by anything

-But Jesus here was saying that John was not that way – he was a courageous preacher

**V 25 – How was John dressed? Read Matt. 3.4** – Camel hair garment (similar to horse hair), a leather belt, with food of locusts and wild honey

-**Have you ever wondered how he got the wild honey?** Bees generally don't give up their honey without a fight!

**V 26-27 – Why was John different from other Old Testament prophets?** He was the forerunner of Christ (not just one who prophesied about Christ) – See Malachi 3.1

**V 28** – John the Baptist was a great man

-**Explain the words of Jesus:** The kingdom had not yet come (John would die before the kingdom was established, before the New Covenant went into effect)

**V 29 – What baptism was in effect at this time?** The baptism of John the Baptist

-**How many were being baptized?** Many – even the tax-collectors acknowledged their sins

**V 30 – Who did not acknowledge their sins?** The Pharisees and the experts in the law

**V 31** – A question to stimulate the thinking of the listeners

**V 32** – The people would not respond to any kind of preaching (John's or Jesus') – 2 different styles

**V 33 – What did the people say about John's lifestyle?** He has a demon (in other words, they were not moved by John's abstinence)

**V 34** – Jesus – not as severe personality as John's

-Jesus freely mingled with the people and visited cities

We assume he ate what was put before him

-*John 1.14* – He "*dwelt among us*"

-*John 2.2* – He went to a wedding

**What were the comments of the people?** *V 34bc*

**V 35** – The wise person would know the truthfulness of these words of Jesus

## **Luke 7.36-39**

**V 36** – Any evil motive here on the part of the Pharisees? Probably not (See *Gospel Advocate Commentary on Luke*, p. 158)

-This incident is only recorded here

**V 37** – This woman was notorious as a sinful woman

-**Is there anything unusual about this woman following Jesus into the Pharisee's house?** Yes

-The Pharisees were extremely self-righteous and strict

- It took courage for the woman to do this
- Alabaster – See *Zondervan Bible Dictionary, I, 96* (for pictures)

**V 38** – What a beautiful and moving verse!

- Why was she weeping?** The power of Jesus to forgive sins
- She wiped the feet of Jesus with her hair
- According to H. Leo Boles, women were not supposed to let down their hair in public
- She anointed his feet with perfume
- Most preachers and elders know cases of people who refuse to become Christians because they think they are too sinful to be saved

**V 39** – **What were the thoughts of the Pharisee?** Jesus was not a prophet, because he didn't know the background of this woman (a "*sinner*")

**Luke 7.40-50** – The Parable of the Two Debtors

**V 40** – This verse is worded in an interesting way, as if Simon new something bad was coming  
 -"Say it – let's get it over with..."

**V 41** – **A denarius?** One day's wages

- What would be the average today for the wages for one day?**
- One man owed 500 denarii, the other 50 denarii

**V 42** – The money lender cancelled both debts out

- Question of Jesus?** Which one loved him more?

**V 43** – Simon showed he was beginning to see things: "I suppose..."

- Jesus: Correct (no argument)

**V 44** – **Do you see this woman?** Maybe Simon really had not "looked" at this woman yet

- He had just lumped her with all the other "sinners" and tramps of the city

-**Compare Simon with this woman:**

- Simon had no water for Jesus' feet
- He did not wet Jesus' feet with his tears
- He did not wipe Jesus' feet with his hair
- He did not kiss the feet of Jesus
- He did not anoint Jesus' head with perfume

**V 47** – **What did Jesus do for this woman?** Forgave her of her sins

- Why?** Because she loved Jesus so much
- Who is not forgiven much?** The person who does not love much (???)
- The more sordid the background the deeper appreciation for the church

**V 48** – Her sins were forgiven

**V 49** – This encounter didn't please the other Pharisees!

**V 50** – Jesus ignores their comments and bids the woman "Godspeed"

Revised 2012-12-31

# **Luke 8**

Review of *Luke 7*:

- Healing of the centurion's slave
- Raising of the widow of Nain's son
- The disciples from John the Baptist
- Comparison of John the Baptist and Christ
- Sinful woman and washing the feet of Jesus

## **Luke 8.1-3**

**V1 – What procedure was Jesus using for evangelism?** Going from city to city, preaching about the coming kingdom of God

**V2 –** He was assisted by several godly women

- What miracle had Mary Magdalene received?** Had 7 evil spirits cast out of her
- She was full of gratitude because of this
- See *John 20.1* – Mary Magdalene was at the tomb on Sunday morning – one of the first to know of the resurrection of Jesus

**V3 –** Joanna – also assisted Jesus and the 12 apostles

- Her husband worked for Herod
- Phil. 1.13* – Some of Caesar's guards were later converted by Paul
- Some other wealthy women assisted Jesus and the apostles
- Did Jesus have the power to take care of his own needs miraculously?** Yes
- Why didn't he?** Others would appreciate him more if they had a part in his ministry
- Remember the situation at Corinth (*1 Cor. 9*) – Paul was accused of not loving the Christians there because he didn't charge them any money
- Sometimes we will see elders in the church doing menial tasks – tasks that should have been given to others to strengthen those members in the faith

## **Luke 8.4-8**

- Parallel accounts in *Matt. 13.3-23* and *Mark 4.3-25*
- Definition of a parable: a story that could have been true, and with a clear moral to it
- Parables never used proper names (the account of the rich man and Lazarus is not a parable)

**V4 – What attracted so many people to Jesus?** The power of his words

**V 5-9 –** A sower went out to sow

1. Some seed fell beside the road

- The roads were without fences as they went through cultivated land
- In the Midwest, we see corn fields and soybean fields, and there are trails going through the fields
- The farmer sows over the trails, as he sows
- What happened to the seed on the road?** It was trampled and eaten by birds

2. Some fell on rocky soil (thin soil over rocks)

- What happened to it?** The seed sprouted, but withered
- Why?** No depth of soil

### 3. Some fell among thorns

-Thorns are tough to get rid of; it is easier to have thorns and weeds in a garden than flowers

**-Result?** The seeds sprang up, but were choked by the thorns

### 4. Some fell on good ground and produced a great harvest

-With four kinds of sowing conditions, only one actually produced fruit and a harvest

## **Luke 8.9-15** – The explanation of the parable

**V 9** – **Why did they not understand the parable?** This might have been the first parable that Jesus ever told

**V 10** – **Jesus' answer?** To those searching for the truth, the truth will be shown to them

-Those who had hardened hearts would not understand and would not ask for help (too proud)

**V 11** – **Seed?** The Word of God

**V 12** – **Seed beside the road?** People hear the gospel, but do not care to believe

-The word is good, but the soil is not prepared to accept it

**V 13** – **Rocky soil?** Some are converted but have shallow roots; they soon fall away from the church

**V 14** – **Those sown among thorns?** Their faith is choked out by the worries and riches and pleasures of this life

**-Have we known anyone whose spiritual life was choked out by riches and the cares of this world?** All congregations have seen that happen many times

**V 15** – **The good ground?** They hold fast to the truth and bear much fruit for the kingdom of God

## **Luke 8.16-21**

**V 16** – Some world religions are very secretive

-Many cults are secretive (for example, the Masons)

-They will not disclose their financial statements or their secret handshakes or their passwords, etc.

-But with Christianity, its nature is to reveal truth

-The more we learn about the Bible, the greater respect we have for it

**-What did Jesus compare truth to?** A lamp which cannot be hidden

-So the parable was not to confuse people, but to make the concept of the kingdom of God clearer to the people

**V 17** – Everything pertaining to the kingdom of God will come to light; there will be no secret things

**V 18** – If we "hear" the truth, more truth will be given to us

-If we are "deaf" to the truth, we will become more ignorant about it

**V 19** – **Why did Mary and the half-brothers of Jesus want to talk to him?** According to H. Leo Boles, maybe to try to take him home with them

**-Where was Joseph?** Most commentators think that he was probably dead by this time

**V 20-21 – Message?** Family ties are not as great as spiritual ties

- We cannot be born into the Christian faith, but we must do the will of Christ
- Consider the Catholic doctrine concerning Mary, but in this passage, she was not perfect; she was not one of the spiritual believers in Jesus as this time
- Also, notice the "brothers" of Jesus – she was not a perpetual virgin, as the Catholics claim
- According to *Mark 6.3*, Mary had 4 sons and at least 2 daughters the natural way (after the virgin birth of Christ)

**Luke 8 22-25** – The stilling of the sea (parallel accounts in *Matt. 8.18-27* and *Mark 4.35-41*)

**V 22** – Jesus and his apostles were probably tired and needed some rest

**V 23** – Jesus fell asleep (all human and all divine)

**V 24** – It is possible that Satan sent the storm to try to kill Jesus

- Jesus "rebuked" the wind

**V 25 – Why should the twelve apostles have believed in the power of Jesus?** Because they had seen several miracles done already

## **Luke 8.26-39**

**V 26** – Location: east side of the Sea of Galilee

**V 27** – The boat landed – there was a man there who probably attacked travelers

- What details did Luke give us about this man?** Possessed by demons, had not worn clothes for a long time, did not live in a house but among the tombs

**V 28** – There seem to be two sides of the thinking of this man: his own and that of the demons

- What knowledge did the demons have?** That Jesus was the Son of God (*James 2.19*)
- What request did they make of Jesus?** Not to torment them
- In other words, they were afraid of the power of Jesus

**V 29 – What was the past history of this man?** He had been captured, but kept escaping and fleeing into the desert

**V 30 – Why did Jesus ask the man his name?** Maybe to see if he still had his own consciousness

- His name?** Legion
- A full Roman legion had 6000 men
- Mark 5.13* – 2000 hogs were afflicted
- The man had not yet broken himself loose from the demons

**V 31 – Where did the demons not want to go?** Back to the abyss

- Abyss?** The prison for Satan and his demons
- See *Revelation 20.3* – where Satan was

**V 32 – Why did the demons kill the swine?** Demons are destructive by nature

-Another idea: Jesus was God in the flesh; maybe this was Satan's attempt to get "in the flesh" (demon possession)

**-Did Jesus do wrong in allowing someone else's swine to get killed?** God made the universe; he can do what he wants to do

-*Hab. 2.20 – The Lord is in his holy temple; let all the earth keep silence before him.*

-We do not always possess adequate knowledge for judging in such cases

-We know that Jesus had the divine right to act as he did

**V 34 – Reaction of the observers of the scene (caretakers of the swine)?** Ran for their lives and reported it in the city

**V 35 – How did they find the man?** Sitting down at the feet of Jesus, clothed, and in his right mind

-For those today who think that nudism is healthy for people, notice that when this man regained his mind, he put his clothes on

-There is a great message there for nudists and others who are immodestly dressed and those who see how little they can wear and not get arrested

**V 36 –** They all got the story of what happened to the swine

**V 37 – What request was made to Jesus?** To leave

-**Why?** Maybe the owners of the swine were afraid of losing more of their herds

-They thought more of their pigs than of the salvation of the healed man

-*Acts 16* – The slave girl at Philippi – Paul cast out her evil spirit, and he was arrested – their way of making money was destroyed (a similar situation)

**V 38 – Reaction of the healed man?** Begged to go with Jesus

**V 39 – Instructions of Jesus to the man?** To return home and preach to his own people

-A great lesson: It is great to do mission work in the far corners of the world, but we can also do mission work in our own cities and towns

**Do we have demon possession today?**

See these scriptures:

-*Luke 10.18-20* – Satan fell

-*Rom. 8.38* - ...nor angels...

-*Col. 2.15* – The "authorities" had been disarmed

-*Rev. 20.2* – Satan was bound for a thousand years (a very long time)

## **Luke 8.40-56**

**V 40 – How was this crowd different from the one in the previous section?** This one welcomed him; they were waiting for him to arrive

**V 41 – Who was Jairus?** Leader of the synagogue

-**Why did he fall at the feet of Jesus?** It was a reverent posture



**V 42 – Details on his child?** His only daughter, 12 years old, and she was dying

-Notice the faith of Jairus: Leaving his dying daughter to go and find Jesus

-Also, daughters were not worth much in the days of the First Century, but he held his daughter in high regard

Note: **V 43-48** – This miracle is interrupted by another miracle

**V 43 – What was wrong with this lady?** Hemorrhage (menstrual discharge) for 12 years; she had spent all her money and had not been healed

-*Lev. 15.25* – a continual discharge made a woman "ceremonially unclean"

-Luke suggests strongly that her case was incurable (like some cases today)

**V 44 – Why did she come up behind him?** Perhaps timid about her situation (continual menstrual bleeding)

**V 45 – Why did Jesus ask a question?** To draw attention to what was happening

-**Notice who spoke up?** Peter (as was usually the case)

**V 46 – How did Jesus know someone had touched him?** His felt the healing power leave him

**V 47** – Notice: trembling

-She told what had happened

**V 48 – His parting words?**

**V 49-56** – Resumption of the first miracle

**V 49** – Imagine Jairus' thoughts during this time

-Maybe he wanted Jesus to hurry up, or maybe his faith was strengthened

-**What message is brought?** The daughter was dead; no need to come

**V 50 – Jesus?** Just have faith

**V 51 – Why were not all the people let in?** Possibly he didn't want this to be theatrical, or possibly too many unbelievers were there (mourners, etc.)

**V 52** – Frequently death is called "sleep" in the Bible

-**Why?** Because it is not permanent, but it is sleep from God's point of view

**V 53** – Laughter at Jesus

**V 54** – The miracle

**V 55 – Why food?** It proved that she was alive

**V 56 – Why were they not to tell anyone?** Jesus did not want his fame to reach its climax too soon; they would try again to make him a political king

-See *New International Commentary on Luke*, p. 262, last paragraph, for good comments here

Revised 2012-12-31

# Luke 9

## **Luke 9.1-6** (parallel accounts: *Matt. 10.1-42* and *Mark 6.6-13*)

**V1 – What did Jesus authorize the 12 apostles to do?** They would have power over demons and the power to heal diseases

**-Did this include Judas?** Yes

**-What is the significance of that?** Judas was not corrupt from the beginning, but was a faithful apostle at this point – he later yielded to the temptation that Satan put before him

**V2 – Their two jobs?** Preach the kingdom and heal diseases

-Notice the dual nature of preaching: Preaching the message first and helping people as we have the opportunity

**-What were they to proclaim about the kingdom?** *Matt 10.17* (parallel account): "The kingdom is at hand"

-Remember *Luke 7.28* – John the Baptist would be less than the least in the kingdom when it arrived (the kingdom had not yet arrived, but was close)

-*Mark 9.1* – Some standing there would be alive when the kingdom came

**-What is the significance of this statement to those churches that teach premillennialism today?** They teach that Jesus failed to establish the kingdom in the First Century, so he established the church as a "place holder" until the kingdom would be established at his second coming

**V3 – A list of things not to take:**

1. A staff
2. A bag
3. Bread
4. Money
5. Only one tunic

**-Why did Jesus give them these restrictions?**

1. When we travel, we don't have to take it all with us – we usually end up taking too much when we travel
2. They were to be dependent on others to support them
3. They were to represent modesty and humility
4. They were not to spend too much time in preparation

**V4 – Why stay in one house only in each city?** So people would know where to find them, and also they would not have to waste time moving from house to house

-*Mark 6.7* tells us that they were sent out two at a time

**V5 – Reaction if they were not welcomed?** To shake the dust off of their clothes and leave

-A Jewish custom – Paul:

1. *Acts 13.51* – at Antioch of Pisidia
2. *Acts 18.6* – at Corinth

**V6 – They were to obey the commandments of Jesus**

**-What principle do we see here?** Delegation of authority – Jesus didn't go everywhere, so he sent his apostles out to fulfill his mission

-This same principle applies to elders in the Lord's church – they can't do it all and must delegate

assignments to the deacons and to others in the congregation

## **Luke 9.7-11**

**V 7** – **Why was Herod confused?** Because of rumors that Jesus was John the Baptist raised from the dead

-See *Mark 6.14-29* – Herod felt guilty about having John the Baptist beheaded (seems to be implied)

**V 8** – **Other rumors?** Elijah or another prophet

-See *Deut. 18.15, 18* – Moses told of a coming "prophet" to be raised up

-*John 1.20-21* – The Jews were confused

-*Acts 3.22* – Prophet = Jesus

**V 9** – Herod was curious

**V 10** – The 12 apostles returned and reported to Jesus

-We don't know what their report was (maybe not fantastic results?)

-**What did they do after returning?** Rested for awhile

**V 11** – *Mark 6.34* – Jesus felt compassion for crowds

-**Two goals again?** Preaching the kingdom and healing the sick

## **Luke 9.12-17** – The feeding of the 5000

**V 12** – Probably late afternoon

-The apostles had apparently no idea a miracle was coming

**V 13** – **Why did Jesus command them to feed the people?** Possibly to emphasize their dependence on God (to establish that they were helpless in this situation)

-**The supply of food?** 5 loaves, 2 fish

**V 14** – They were to group the people in 50's (God has order in everything)

**V 15** – **Why recline?** It was the custom (they would be ready to eat)

**V 16** – Notice that Jesus gave thanks before eating (as he always did)

**V 17** – **How much was collected after the meal?** 12 baskets full

-**Did Jesus overestimate the needs of the crowd?** No, but it was to show that God abundantly supplies our needs - **Read Luke 6.38**

## **Luke 9.18-27** – The confession of Jesus

**V 18** – **Why did Jesus question them?** To test their faith and strengthen them (not just for the information)

-Also, the "*modus operandi*" of Jesus was always to ask questions

**V 19** – Similar to the thoughts of Herod

**V 20** – Jesus really was not too concerned about what the crowds thought of him

-He was more concerned with what the 12 apostles thought of him

-**Peter answered?** The Christ of God

**V 21** – **Why not spread the world?** The time was not ripe yet

**V 22** – **What had to happen before they could proclaim him as the Son of God?** Much suffering, plus the crucifixion

-**When did the 12 apostles proclaim Jesus as the Christ?** Read Acts 2.36

**V 23** – **Three steps to being a disciple:**

1. Deny self

2. Take up one's cross (suffering for the sake of the gospel)

3. Follow Jesus

**V 24** – **Explain?** To make provisions for the flesh = to doom ourselves

-Survivalists are in the news from time to time (making preparations for nuclear war, climate change, overthrow of the government, foreign invasion, etc.)

-**What is better in life?** To be spiritually-minded and to trust in God

**V 25** – **What is of the ultimate value?** The soul

**V 26** – Jesus identified himself with his words (to be ashamed of one was to be ashamed of the other)

**V 27** – Kingdom was still to come

-Judas did not survive to see the kingdom

**Luke 9.28-36** (parallel account: *Matt. 17.1-8*, *Mark 9.2-8*, also *2 Peter 1.17-18*)

**V 28** – One of the mountains near Caesarea Philippi

-**Which 3 apostles did he invite for this occasion?** Peter, James, John

**V 29** – The face of Jesus became different

-*Matt. 17.2* – His face shone like the sun

-*Mark 9.3* – His garments became radiant and exceedingly white, as no launderer on earth can whiten them

-**Where else do we see Jesus looking like this?** Read Rev. 1.14, 16, Rev. 21.23

**V 30** – **Who were with Jesus?** Moses and Elijah

-**Why Moses and Elijah?** Moses = giver of the Law, Elijah = leading prophet (the two great concepts of the Old Testament)

-Moses was buried (*Deut. 34*); Elijah was gone, but not "asleep" (conscious)

-**How did Peter, James, and John know Moses and Elijah?** (Good question – any ideas?)

**V 31** – **What were they talking about?** The coming death of Jesus (no other details)

**V 32** – This seems to indicate that the three apostles were asleep at the beginning of the Transfiguration; the light awakened them  
-Then they were "fully awake" (they were not dreaming)

**V 33** – Peter was always the impulsive one  
-Some always have to speak out – Peter was that way (until after Pentecost)  
-**His suggestion?** To build three tabernacles (booths)  
-The Feast of Tabernacles among Jewish people still involves building booths today

**V 34** – Terrifying – a cloud surrounded them (technical name: "Shekinah")  
See *Exodus 24.16-17*, *2 Chron. 5.13-14*, *Isaiah 6.4*, *Acts 1.9*

**V 35** – So similar to the voice at the baptism of Jesus  
-**What was the real message of the voice?** Moses and the Old Law were passing away, and the prophets all told of the Messiah who was coming  
-In other words, it was not the time to honor the Old Testament – It was almost over

**V 36** – They were told not to tell anyone about this...until the proper time

**Luke 9.37-45** (parallel accounts: *Matt. 17.14-20*, *Mark 9.14-29*)

**V 37** – *Mark 9.14* – The scribes were in the crowd arguing with the people and disturbing everyone  
-So the apostles possibly had weak faith at this time

**V 38** – **The situation?** This man's only son was possessed by demons

**V 39** – **Various details of what happened to the boy?**  
1. A spirit would seize him  
2. He would scream  
3. He would have a convulsion and would foam at the mouth  
4. The spirit would maul him when it left  
-**What does this passage tell us about the author of this book?** A medical doctor

**V 40** – The apostles could not heal the boy  
-Remember *Luke 9.1* – they had power over demons  
-**What was the problem?** It was a lack of faith on their part

**V 41** – Jesus was disappointed with the scribes and the apostles and the general unbelief in human beings

**V 42** – There was great calmness as Jesus healed the boy

**V 43** – **What really amazed the people?** The greatness of God (quite a statement!)

**V 44** – The coming death of Jesus – remember the conversation he had with Moses and Elijah

**V 45** – They were not ready yet for the whole truth – when the time came for them to hear the truth,

then they would be ready

-Remember *John 14.26* – The Holy Spirit would guide them into all truth

-A school teacher does not give the students the hard material until they are ready to receive it

## **Luke 9.46-48** (parallel accounts: *Mark 9.33-37* and similar to *Matt. 18.1-15*,)

### **V 46** – People have to argue, don't they?

-If things are at peace, they will find something to argue about

-**What were they arguing about?** Who was the greatest in the kingdom?

### **V 47** – Jesus could read their minds; he knew about the argument

-Please notice: If Jesus had wanted Peter to be pope, this would have been the time to announce it!

### **V 48** – **What is the lesson here?** Humility, not power, is to be the hallmark of the Christian life

## **Luke 9.49-50**

### **V 49** – H. Leo Boles: John brought up this subject to take their thoughts away from what had just happened

-We see the continuing pride among the twelve apostles

### **V 50** - **Who might this man have been?** Probably someone Jesus had healed, who had become one of his faithful disciples

-Jesus had granted him the power to cast out demons

## **Luke 9.51-56**

### **V 51** – Jesus was determined to go to Jerusalem (grim resolution)

### **V 52** – **Why did Jesus send messengers into the Samaritan village?** To make arrangements for him

### **V 53** – **Why did the Samaritans not want Jesus to stay there?** Because of their hatred for the Jews (racism can work in both ways many times)

### **V 54** - **What reaction did the apostles have when the Samaritans did not extend hospitality to Jesus and the apostles?** Bring down fire from heaven and destroy them

### **V 55** – **What was the reaction of Jesus to their anger and their tempers?** They were not of his spirit (but were being influenced by Satan)

### **V 56** – **The purpose of Christ on the earth?** To save people, not destroy them

## **Luke 9.57-62**

### **V 57** – **What did one "follower" brag that he would do?** Go with Jesus wherever he went

**V 58 – What burden will some Christians have to bear?** The Christian way of life may require us to be homeless and hungry.

**V 59 – What excuse did another follower make for his delay?** His father had died, and he had to go and bury him

**V 60 – The answer of Jesus?** Let the dead bury the dead

**-Meaning of that statement?** Christ must be more important to us than our earthly relatives

**V 61 – What did another follower want to do?** Go home and say good-bye to his relatives

**V 62 - The answer of Christ?** When we put our hand to the plow, we are not to look back

**-The point?** To become a Christian is not child's play

-It is not painless, and it is not without cost

-It is very serious; we are to remain faithful until death

-Some people fail to realize the level of commitment that Jesus requires

Revised 2012-12-31

# Luke 10

## Luke 10.1-16 (The 70 are sent out)

**V1** – Notice the spread of the message – more and more people are involved

-First, it was only Jesus, then the 12 apostles, now 70 other disciples

-**What was the significance of their traveling in two's?** More encouraging, less loneliness

-**Purpose of sending out these 70?** To prepare the way for Jesus

**V2** – **Is the harvest plentiful in every place?** Not always

-Some parts of the world today are much more promising for evangelism than others, but we are to plant the seed wherever the Lord has placed us

-There will always be some people who will be searching for the truth in every location

-**What are we to pray for when it comes to evangelism?** That the Lord will send us helpers in the harvest of souls

**V3** – **Why did Jesus call these 70 "lambs"?** They were "innocent" people on a dangerous assignment

-There would be many dangers (remember Paul and his beatings, stonings, shipwrecks, etc.)

-Jesus warned them to be careful – to be *"shrewd as serpents, but innocent as doves"* (Matt. 10.16)

**V4** – Similar to when the 12 apostles were sent out

-**Why were they to take no provisions for the trip?** Time was too crucial

-**No salutations?** There are long-winded greetings in some place in the world, even today

**V5** – They were to depend on the hospitality of others to sustain them on the trip

**V6** – **Where were they not to stay?** Where they were not wanted

**V7 - Message of Christ:** They deserved to be supported (a laborer is worthy of his hire)

-They were not to move from house to house (for same reasons as with the apostles)

**V8** – **What is the message of this verse?** *1 Tim. 4.4 – All food is to be received with thanksgiving*

**V9** – **Two goals?** Healing (physical needs) and preaching the kingdom (spiritual needs)

**V10-11** – **What did Jesus say to do if the people rejected the message?** Shake the dust off of their feet and tell them that the kingdom of God had come near to them

**V12** – **What is "that day"?** The Day of Judgment

-**Why would Sodom and Gomorrah have a better time in Judgment than those who rejected the 70?** Because they had a little preaching from Lot (but very weak), but these towns had direct representatives of Christ who spoke to them

-**Will there be degrees of punishment?** Read Luke 12.47-48

**V13** – Jesus must have done many miracles in Chorazin and Bethsaida

-There are many Old Testament prophecies against Tyre and Sidon

See *Isa. 23, Ezek. 26.27-28, 29.18*



**V 14** – It would be easier for Tyre and Sidon in the Day of Judgment

**V 15** – Capernaum would also be brought low

**V 16** – Very solemn words – when we reject the Word, we reject Christ and God the Father

## **Luke 10.17-20**

**V 17** – Remember: Some of the apostles were not able to cast out demons (*Luke 9.40*)

-So these 70 were full of faith

-Notice *Luke 10.9* – They were only told to heal the sick, but their faith was so strong that they cast out demons also

**V 18** – If demons were now under control, then Satan was in the process of being defeated

-In the life of Jesus, the defeat of Satan began when Satan was unable to kill Jesus at his birth

**V 19** – **New authority of disciples?** Over serpents and scorpions and over the power of the enemy (Satan)

-*"Nothing will injure you"*? See *Romans 8.35-39*

-**Where in the New Testament was a person not affected by a poisonous snake?** Paul on Melita  
– *Acts 28.3-5*

**V 20** – **Temporary joy?** Power in a miraculous way

-**But permanent joy?** Their names were recorded in heaven

## **Luke 10.21-24**

-a prayer of Jesus to God the Father

**V 21** – "Rejoiced" – the only time in the New Testament where Jesus was said to have rejoiced

-**For what did Jesus give thanks?** The gospel had come to the "lowly" people

-Jesus was talking about the humble people, those not great in their own eyes

-We can be uneducated and extremely arrogant, and vice-versa

-Luke was highly educated (Paul also)

-The contrast was between the two attitudes here

**V 22** – H. Leo Boles: No prophet or priest in the Old Testament ever talked like this (no angel either)

-**What is the only way to know God the Father?** Through Jesus

-*John 14.9 – He who has seen me has seen the Father.*

**V 23-24** – Jesus pointed out the glorious privilege that his twelve apostles had

-People had been watching for the Messiah for centuries

-**Why didn't the prophets and kings get to hear these words?** They died too soon

-**Is there any sense in which we today are more privileged than even the twelve apostles?** We have the complete written word of God (Old Testament and New Testament)

-The prophets who were waiting for Jesus: Moses, Isaiah, Jeremiah, Daniel, others

-Kings: David (*Psalms 22*), Solomon (*Prov. 8.22-31*), others

## **Luke 10.25-29**

**V 25** – Lawyer = An expert in the Old Testament (Law of Moses)

-**How would you describe the attitude of the lawyer?** Not really searching for the truth, but he wanted to trap Jesus

-**His question?** How to get eternal life

**V 26** – **The source of authority?** The "Law"

-Notice that Jesus did not say, "Let's take a poll" or "Let's ask the annual church convention to take a vote on it"

-Jesus turned the tables on the lawyer

**V 27** – The lawyer quoted from *Deut. 6.5* and *Lev. 19*

-This shows that he definitely knew the Old Testament

-**Summarize v 27?** Total love for God and total love for our neighbors

-**Do we get eternal life just by loving God today?**

-*John 14.15 – If you love me, you will keep my commandments - See 1 John 5.3*

**V 28** – **How did Jesus wrap up the discussion?** *Lev. 18.5* – Do this and you will live

-In other words, start doing this today, right away

**V 29** – The lawyer was not prepared for such a short answer – he wanted an argument

-He wanted to find a loophole in the argument that Jesus was making

-He saw (or knew) that he didn't love God and his neighbor completely

-**So what question did the lawyer ask?** Who is my neighbor?

-**Why did he ask that question?** To justify himself

## **Luke 10.30-37** – The Parable of the Good Samaritan

-**What is a parable?** From the Greek: "para" = alongside of, "bola" = to lay or put

-So it is a story that could easily be true; it is put alongside of a great moral lesson

-It is not the same as a legend (some historical background) or a myth (no historical background)

-The parables never used proper names (which means that the account of the rich man and Lazarus was not a parable)

**V 30** – **What is the usual definition of "neighbor"?** One living near us

-**Did the lawyer have this definition?** Yes (those of his own race)

-**"Down to Jericho"?** It was a descent of 3300 feet in 16-18 miles

-See *National Geographic*, Dec. 1967, p. 758

-It must have been quite a bad road with a very steep drop

-**What happened to the man (probably a Jew)?** Attacked by robbers

-**What was the attitude of the robbers?** "Whatever is yours, I can take it by force"

-**What people in history have taken this attitude?** Dictators and other evil people

-See *Matt. 11.12* – The kingdom of God often suffers at the hands of such people

-**How did the robbers leave the man?** Half dead from the beating

-**Summary of this man's situation?** Laying beside the road, half-dead, bleeding, bruised, robbed, helpless – he would die soon without someone's attention

**V 31 – Who was the first man to pass his way?** A priest – he was very careful to observe the smallest details of the Old Law – He passed by on the other side of the road

**V 32 – Next to see the man?** A Levite (probably assigned to the temple in Jerusalem to help carry out the Law of Moses)

-**His reaction?** The same thing

-**Do you think the priest and Levite knew what they should have done?** Yes, but they crossed over to the other side of the road anyway

Notice *Deut. 22.1-4* – You had to help get a neighbor's animal out of a ditch

-Today: "So-and-so is sick – somebody should go out and see her"

-Such people don't hurt others, but they don't help either

**V 33 – Who were the Samaritans?** The remnant of the Assyrian soldiers who stayed behind after the destruction of the Northern Kingdom of Israel (northern 10 tribes)

-Those tribes fell to the Assyrians in 721 BC

-These soldiers then intermarried with the few Jewish stragglers in the north who managed to survive the Assyrian attack

-So they were a "mixed race" group of people – not true Jews and not true Assyrians

-**How did the Jews view the Samaritans?** They hated them

-**So why did the Samaritan stop to help the victim?** Because he felt compassion for the man as a fellow human being (related through Adam and Noah)

**V 34 – What did the Samaritan do?** He didn't just stop and give him some money and wish him good luck – he poured oil and wine on the wounds and bandaged up the wounds of the injured man

-He then took him to a nearby inn

-**Did he expect the injured man to pay for his stay at the inn?** No

**V 35** – He paid for the treatment of the wounded man and left extra money, in case it was needed

**V 36** – Jesus enjoyed having people answer their own questions

-Jesus had led the lawyer to this point (an excellent teaching technique)

-**The question of Jesus at this point?** Which one was the victim's neighbor?

**V 37 – Answer to the question Jesus asked?** The one who showed mercy

-Notice that the lawyer could not bring himself to say the word "Samaritan"

-**Answer of Jesus?** *"Go and do the same"*

## **Luke 10.38-42**

**V 38 – The village?** Bethany (2 miles from Jerusalem) – See *John 11.1*

-It was the home of Mary, Martha, and Lazarus (2 sisters and their brother)

-It seems as if Martha might have been the older sister (she seems to be in charge of the household)

**V 39 – What contrast is shown between Mary and Martha?** Martha was busy with small jobs, but Mary was listening to the words of Jesus

**V 40** – Martha almost rebukes Jesus

**V 41** – We see the tenderness of Jesus in the reply that he made

**V 42** – **What is the only one thing that is really necessary in this life?** Learning the truth

Lessons from this passage:

- Today we can let unnecessary things interfere with our worship and our service to Christ
- One of Murphy's laws: There will always be something to fill up any time we have available
- It is hard to learn the balance between menial tasks and spiritual tasks

Revised 2012-12-31

# Luke 11

## Luke 11.1-13

**V1 – What brought on the request to learn more about how to pray?** The example of Jesus and the teaching of John the Baptist (See *Luke 5.33* - John taught his disciples to pray)

**-Where is another wording of the Model Prayer (or the "Lord's Prayer")?** *Matt. 6.9-13*

**-Is this another account of the same occasion?** No, this is a different occasion (following a period of prayer, not part of the Sermon on the Mount)

**-Note to gospel preachers:** There are some preachers who believe that they should never preach the same sermon a second time to a different audience

-Some believe that one will lose the enthusiasm of the lesson if they preach it on another occasion

-But Jesus did not believe that way – as we read through the Four Gospels, he frequently gave basically the same lesson on several occasions

-Our time is very limited in this life, and we can certainly give a lesson again to a different audience and improve it in the process

**V2 – Is this the same as in *Matt. 6*?** No

**-Why? Why is it a little different?** To keep people from using the "Lord's Prayer" for mechanical worship

-It was not to be a set pattern of words that we are to follow, but some general principles of prayer

-Praying is therefore not the rote reciting of words – **Read *Matt. 6.7-8***

### **Outline of the prayer:**

1. Addressing God as our Father (not just Creator, Ruler of the Universe, etc.)

2. Praise for God – reverence of God

3. Prayer for the kingdom (the worldwide state of the church) – it was still future at this point

**V3 – 4.** Praying for our daily needs

-We may work for bread, but we must still pray for it and for all our material needs

-We need bread so that we can carry on the work of the kingdom

**V4 – 5.** We are to ask God for forgiveness

**-What is our forgiveness based on?** Whether or not we forgive others (plus our repentance)

6. We are to pray that we will not be tempted above what we are able to bear

-See *1 Cor. 10.13* and *2 Peter 2.9*

**V5 –** Jesus began to illustrate the prayer with a parable

-The setting for the story: Midnight

**-What would have been our reaction?** Irritation

**-Why?** Getting up without waking up the children, getting dressed, unlocking the door, etc.

**V6 – Message from the neighbor?** "A guest has arrived; we don't have any food. Please loan me three loaves of bread"

**-Attitude of the man making the request?** Not selfishness, but love

**V7 – Answer of the man in bed?** Go away

**V8 – But what does he do?** He gets up and gives him the bread

- His "persistence" (NASB footnote: shamelessness)
- Explain?** Daring to ask; he must have really needed the bread
- We find it hard to be mean to those we love us

**V 9-10 – The application?** Our prayers will be heard by God our Father

**-Note:** The principles of prayer – We are only to pray for our real needs and with the right frame of mind

**V 11-13 – Would we give a snake to a son who asks for a fish, or a scorpion to a son who asked for an egg?**

- Application?** We grant the requests of our children
- God also grants requests of his children (when it is in their best interests)

**Luke 11.14-23** (possibly parallel to *Matt. 12.22* and *Mark 3.19-30*)

**V 14 – What miracle began this encounter?** Casting out a demon

- The effect on the observers?** They marveled
- Did anyone argue that a miracle had taken place?** Absolutely not
- If this was the same account as in *Mark 12.22* and *Mark 3.19-30*, this man was also blind
- Is it reasonable that a person might also be blind as well as without speech?**
- Who in American history was blind and deaf from early childhood (age of 19 months)?**  
Hellen Keller (play: *The Miracle Worker*)
- Who brought her out of her isolation?** Anne Sullivan (first word: Water)

**V 15-16 – What two groups of people argued over this?**

1. Those who thought he had done it by the power of Beelzebul, the ruler of the demons
  2. Some wanted to see greater a greater miracle from heaven
- Beelzebul = "lord of flies" or "lord of dung" (British novel: *Lord of the Flies*....)
  - Another name for Satan (see v 18)

**V 17-18 – The reply of Jesus to the first group?** Satan would not work against himself

**-What great American statesman delivered perhaps his most famous speech based on this Scripture?** A. Lincoln in his "House Divided" speech:

The **House Divided Speech** was an address given by Abraham Lincoln (who would later become President of the U.S.) on June 17, 1858, at what was then the Illinois State Capital in Springfield, upon accepting the Illinois' Republican Party's nomination as that state's United States senator. The speech became the launching point for his unsuccessful campaign for the [Senate](#) seat held by Stephen A. Douglas; this campaign would climax with the Lincoln-Douglas debates of 1858.

The best-known passage of the speech is:

A house divided against itself cannot stand. I believe this government cannot endure, permanently, half slave and half free. I do not expect the [Union](#) to be dissolved — I do not expect the house to fall — but I do expect it will cease to be divided. It will become all one thing or all the other. Either the opponents of slavery will arrest the further spread of it, and place it where the public mind shall rest in the belief that it is in the course of ultimate extinction; or its advocates will push it forward, till it shall become lawful in all the States, old as well as new — North as well as South.

- This is true for countries, as well as congregations and other organizations

**V 19** – Most forceful charge:

-According to brother Boles, the Pharisees of the First Century also claimed to have power to cast out demons

**-How did they do it?** The power of Satan

**V 20** – Notice the logic of Jesus – Power not from Satan?

-Then where was it from? It was from God

**-Application?** The kingdom of God had come to them

**V 21-22** – **Who is the first strongman?** Satan

-Satan had the power up to this period of time

**-Who was the stronger man?** Jesus

**-What did Jesus do?** Release the captives of Satan

**V 23** – **What two choices did Jesus give the people?** With him or against him

**-Are there those today who cannot make up their minds?** Yes, weak in attendance, in commitment, in dedication

**-What would be the message of Christ to them?** Choose one way or the other

-Remember *Rev. 3* and the message of Christ to the church at Laodicea? You can't be lukewarm – be either hot or cold

## **Luke 11.24-26**

**V 24-25** – We learn here a little about how demons operate

-A demon is like a spirit looking for a body

-We can cast out an evil characteristic from our lives, but we cannot remain neutral

-We have to put something in the place of that evil behavior

-There is a writer for the Northwest Herald newspaper who deals with problems of alcoholism

-He is in there almost every day (it seems)

**-What is the problem with alcoholism?** It keeps coming back

**-Best advice?** So we must replace bad habits with good habits

**-Otherwise what will the result be?** The last state will be worse than the first

-Remember *2 Peter 2.20-22* – like the dog returning to its vomit

**V 26** – It is seven times worse when a person falls into an addiction and breaks that addiction and then falls back into it again

## **Luke 11.27-28**

**V 27** – Many in the crowd were apparently moved by the words of Jesus

**-Describe the attitude of this woman?** Probably sincere

-*Luke 1.48* – Remember the prophecy that people would call Mary blessed

-This would have been the perfect time for Jesus to tell people to worship Mary and to pray to her and to call her "Mother of God"

-The new pope was asked what would be the first thing he would do when he would be pronounced pope – **His answer?** Pray to Mary

**V 28** – A very interesting reply of Jesus

-No, **blessed are...**? Those who hear the word and do it

## **Luke 11.29-32**

**V 29** – The crowds had gathered around Jesus

-Why did Jesus call that generation "**wicked**"? They demanded a "sign"

-Had they already seen "**signs**"? Yes

-Why were they not convinced? Because they were wicked (as Jesus said)

-Jim Nabors – a homosexual, according to the newspaper yesterday – a wicked generation today also

-Today we need to ask people what it would take to convince them to believe in Christ

-What was "**The sign of Jonah**"? Read **Matt. 12.40** (parallel passage)

**V 30** – The resurrection of Jesus would be his greatest sign

**V 31** – Who was the Queen of the South (from Ethiopia)? – Read **1 Kings 10.7** - Her conclusion?

-Why was Jesus greater than Solomon?

**V 32** – How were the people of Nineveh better than Jesus' generation? They repented at the preaching of Jonah

-Did Jonah do **any** miracles in Nineveh? No, not a single one

-Jesus had performed many miracles before the Jews, but they still did not believe

## **Luke 11.33-36** (highly symbolic with "metaphors," not "similes" in v 34ff)

**V 33** – What do we do with a lamp? Place it where it can shine where it is needed

**V 34** – If we do not have the light (of God) within us, whose fault is it? Not the gospel's, but ours (darkened eyes)

-People reject the gospel and become more and more hardened and live in self-imposed darkness

**V 35-36** – What are we to make sure of? That we are letting the light in

## **Luke 11.37-41**

**V 37** – Jesus was invited to eat with a Pharisee (probably with good motives)

-The Pharisees were extremely strict; they went far beyond the Law of Moses

-Read *Barclay*, Luke, p. 155

**V 38** – "Washed" = baptized (they certainly didn't sprinkle water over their hands)

-See *Mark 7.4* - about the washing of cups, etc.

-Is Jesus saying that we should not wash our hands before we eat? No

-He is talking about the ceremonies of the Pharisees

**V 39** – Jesus did not condemn the washing of the outside of the dishes, but the Pharisees left their insides dirty

-Did Jesus soften his message? Other scriptures: Read **2 Tim. 4.1-5** (also *Acts 20.27*)



**V 40** – Does God want us clean inside or outside? Both

**V 41** – Of the two (inside or outside), which is more important? Inside

- Remember *James 2* about discriminating against people because of their poor clothes
- Other examples where God judged inside (as opposed to judging outside)? The selection of David to be king, the circumstances of the birth of Christ

## **Luke 11.42-52**

**V 42** – Tithe? To pay a tenth of something

- Are we to give 10% today? No – Read **1 Cor. 16-1-2** – as we have prospered
- What were the Jews tithing? Even their little garden herbs (every 10<sup>th</sup> leaf)
- Did Jesus condemn them for that? No
- What did he condemn them for? Missing God's justice and his love for us
- Matt. 23.23* – law, justice, mercy, faith

**V 43** – Brother Boles: front seats = those facing the audience

- What did the Pharisees love? The front seats and titles
- Any applications today? Any titles today? In the denominations of our day
- What titles to people like to use in religion today? Rev., etc.

**V 44** – Like old burial sites: green grass, but tombs underneath the grass

**V 45** – Did the lawyer see himself as guilty also? Probably he felt the force of the words of Christ

**V 46** – A lawyer = An expert in the Law of Moses (not like modern-day lawyers, although some applications might be appropriate in some situations)

- The first condemnation of lawyers? They gave burdensome decisions, but did not help people bear those burdens
- They had added numerous items to the Law of Moses and had made Jewish life unbearable
- But they themselves knew all the loopholes
- News in paper yesterday: The Supreme Court has just started requiring that police get a court order before giving a driver a test for drunk driver (loopholes)

**V 47** – Second condemnation? They killed the prophets and built tombs and monuments to them

- This is similar to Stephen's speech in *Acts 7* – the Jews had always been stubborn and rebellious people
- We need only to study what happened at Masada in 70 AD to see their stubbornness and rebelliousness

**V 48** – Even if they did not kill the prophets, what showed that they agreed with their fathers?

They maintained the tombs of their fathers

**V 49-51** – A statement of God the Father made to Jesus (according to brother Boles) – it is not found in the Old Testament

- What would happen to the prophets and apostles? Some would be killed (example: Peter, Paul, certainly James, probably John, Thomas, etc.)

-See the book: *Fox's Book of Martyrs*

**V 50** – Their blood would be charged against that generation

**V 51** – **The first martyr?** Abel

-**The last of the martyrs in the Old Testament?** The prophet Zachariah

**V 52** – What a charge against the teachers of the Old Law! **3 charges:**

1. They took the key of knowledge away
2. They failed to enter themselves
3. They kept others out

-Notice that Jesus was not like the big-name denominational preachers who are afraid even to mention the word "sin" out of fear that they might offend somebody!

## **Luke 11.53-54**

**V 53-54** – **What was the reaction of the Pharisees who heard these words from our Lord?** They began to plot against him

-**What did this prove?** That the Lord was absolutely correct in his assessment of them

-**If they had truly been sincere, what would they have done?** Repented on the spot and started following Christ

Revised 2013-04-21

# Luke 12

## General review:

- Who was Luke?** A Gentile (*Col. 4.10-14*)
- The purpose of the Third Gospel?** To explain the gospel to the Gentiles
- What does Luke emphasize?** Women, children, poor people, the problems of being rich
- What was his professional background?** A medical doctor
- What books in the New Testament did Luke write?** *Gospel of Luke* and *Acts*

## Luke 12.1-12

**V1 – Result of the questions of the Pharisees?** The multitudes wanted to see and hear Jesus more and more

- What was the worst sin of the Pharisees?** Their hypocrisy
- Define hypocrisy:** Pretending to be what a person is not

**V2 – Was hypocrisy satisfactory with Christ?** Absolutely not – everything will be revealed

- Abraham Lincoln: You can fool some of the people all the time....

**V3 – Secret words will be made public**

- Today, many politicians have been caught taking bribes by hidden cameras that they did not know about
- Likewise, the secret "deals" of the Pharisees would be revealed
- There are probably secret deals going on right now in our state capitols and in Washington, D.C., that will be made public at some point in the future

**V4 – Jesus is still talking to his friends (disciples)**

- Can the body be killed?** Yes, when the body can no longer function, the soul leaves it
- Where does the Bible give a definition of death?** Read **James 2.26**
- Can people kill our souls?** No
- Are we to fear those who can kill our bodies?** No
- Rev. 2.10* – We are to be faithful until death

**V5 – Who are we to fear?** God

- Why?** Because he has the authority to send the soul to eternal destruction

**V6 – Are faithful Christians to be totally terrified of God?** No, he loves us and is concerned for us

- What kind of bird is the sparrow?** Worthless, almost without any value
- But what is God's attitude toward sparrows?** He remembers them and cares for them

**V7 – Nothing is too small or insignificant for God to take notice of**

- The least of all God's creatures are still precious, as well as the greatest of his creatures
- "Do not fear" – The meaning?** Do not live in total terror of God

**V8-9 – We must be willing to confess (state) our belief in Christ**

- Is it possible to believe and not confess?** Yes – Read **John 9.22, 12.42**
- The time had come for the disciples to make a stand – to either confess Jesus or to deny him
- What if we confess Jesus?** He will confess us and claim us as his own brothers and sisters

**V 10-12** – The unpardonable sin (speaking against the Holy Spirit)

-**Had the Pharisees spoken against the Holy Spirit?** Yes – they had seen the miracles of Jesus, but they discounted them and had said that they were from Satan

-**What is the unpardonable sin today?** We may reach such a hardened state today where we are no longer able to turn our lives around

-The word of the Holy Spirit will fall on us, but we are no longer able to repent and change our lives

-The word of the Holy Spirit is all we have to go by today

-When we reject the Word, there is no more hope

**V 11** – **How would his disciples know how to respond to persecution?** The Holy Spirit would help them

-They were not to have anxiety and fear

-**Where is the fulfillment of these words of Christ?** *Acts 4.8*

**V 12** – **What was the purpose of v 1-12?** To encourage the disciples and to let them know that the Pharisees would be punished for their unbelief

**Luke 12.13-21** – The Parable of the Rich Fool

**V 13** – *Deut. 21.17* – The oldest son would receive a double portion of the inheritance

-**Notice:** A deep section, but apparently it had no effect on this man

-He blurts out his request

-**What type of person was he?** Apparently very materialistic

-It sounds like our children fighting

**V 14** – Jesus did not want to become an umpire and have all kinds of family problems brought to him for a settlement

-**Why not?** His mission was to establish the gospel, the principles of life

-So he had to stay out of family arguments

-**Note:** Family fights can be vicious, especially over inheritances, and usually no-one really wins

**V 15** – **Which brother was greedy?** Probably both

-Life does not boil down to what we own

-Our entire life savings can be wiped out by the government just changing the currency

**V 16-17** – **Why did he reason "to himself"?** Probably very few friends

-**How much money did he have?** So much that he didn't know what to do with it

**V 18** – **How many times is "I" (or some form of it) used in this passage?** 6 times

-**His solution?** To build bigger barns

**V 19** – **The message he gave to his soul?** Just take it easy

**V 20** – "You fool" – **Was he an adulterer?** No

-**A murderer?** No

-**A drunkard?** No

**-A criminal?** No

-He just loved money, and Christ called him a fool for just for proposing to build a few new barns

-Most people would consider that "progress," not covetousness

-There is nothing sinful about being rich; we are to use our talents

-In fact, if we don't work, we are not supposed to get to eat – See *1-2 Thessalonians*

-The wealthiest Christian man that the writer of these notes ever knew was brother A. M. Burton, of Nashville, Tennessee

-He founded the Life and Casualty Insurance Company and built the first skyscraper in Nashville

-And he gave away millions of dollars to the mission works of the church

-He always said that he wanted to die a poor man, and his wish was granted – but look at the good that he did with his money (David Lipscomb University, Nashville Christian Institute, many foreign missions)

-See the biographical sketch of brother Burton in the file after *Luke 12* in this series of class notes.

**V 21** – What a remarkable verse!

-Let us all be rich toward God

**-How are we able to be rich toward God?** By using our money as tools for evangelism (other answers are also possible)

Two misunderstandings concerning this parable:

1. Looking on riches as being evil

2. Lay back and not working at all, out of fear of lusting after money

## **Luke 13.22-34**

**V 22** – We are not to worry about material needs

**V 23** – **Life is more than what?** Food and clothing

-With some people, life equals clothing (designer jeans, the latest styles, etc.)

**V 24** – **Does God take care of the birds?** Yes

**-How?** Vegetation for nests, worms for food, feathers for clothing, and on cold winter days God puts the thought into our heads that we need to feed the birds!

**V 25-26** – **What problems can be solved by worry?** None

**-Do we get taller if we worry about our height?** No

**V 27-28** – **How did Jesus describe the lilies?** Beautiful

**-God clothes the grass, so what is the lesson?** He will clothe us also

**V 29-30** – People outside the kingdom constantly worry about all these things

**V 31** – **What does he encourage (command) us to do?** Put his kingdom first

**V 32** – **"Little flock" indicates what?** It is a term of endearment and love

-The sheep are defenseless, but the shepherd protects his flock

**V 33** – **How are we to regard our possessions?** As God's, not ours

**-What kind of purses are we to have?** Ones which do not wear out

- How many women here have worn out their purses?
- How many men here have worn out their billfolds and wallets?

**V 34** – Where is our treasure to be? In heaven

## **Luke 12.35-40**

**V 35** – What are we to be "ready" for? The second coming of Christ

- What will we see if we visit a fire station? Everything is ready – the boots are laid out in order, the coats are hanging up and ready to be put on, the fire engine is full of gas and ready to leave for a fire
- Everything is in a state of readiness
- Is there a parable about keeping the lamps lit? The parable of the 10 virgins

**V 36** – What illustration does Jesus give at this point? If the master of the house is away, the workers at the house are always in readiness for his return  
 -Right now we are living between the ascension and the second coming of Christ

**V 37** – What will Jesus do to those servants he find watching? He will serve them  
 -What does this indicate? Rich blessings await us if we are faithful until death  
 -Remember Jesus washing the feet of the 12 apostles

**V 38** – According to brother Boles, the Romans had four watches during the night  
 -Jesus would come in the middle of the night  
 -Explanation? No-one will know when he will return  
 -Many have tried to set the date for the second coming of Christ, but they have all missed it

**V 39** – Why watch? To keep the robbers out

**V 40** – The application? We are to be ready at all times  
 -We should live our lives with this idea: If the Lord returned this moment, would I want to be caught in this activity? That is a very sobering and serious thought

## **Luke 12.41-48**

**V 41** – A little confusion on the part of Peter

- Was this parable addressed to the disciples or to everyone? Really for everyone (implied)

**V 42** – Notice that Jesus did not give a direct answer to Peter's question

- Jesus rephrases the question
- The answer? The parable was specifically addressed to the twelve apostles and the leaders in the church, although the application is to all believers
- There is much symbolism in v 42

**V 43-44** – Who will be rewarded at the second coming? The watchful slave

**V 45** – How did the unworthy slave act? He beat the other slaves, ate, drank, and got drunk

**V 46** – Note the suddenness of the return of Christ  
-**When will he return?** "At an hour no-one knows"  
-**The punishment?** Cut to pieces, put with unbelievers

**V 47** – **Who will receive many lashes?** The servant who knew the will of God

**V 48** – **What about slaves ignorant of the master's will?** Few lashes  
-**Principle for the Day of Judgment?** Judgment will be based on our opportunities and talents and how we used them  
-Remember the Parable of the Talents  
-**Was the two talent man expected to earn 5 more talents with it?** No, 2 talents

## **Luke 12.49-53**

**V 49** – **What does the "fire" represent?** Conflict caused by the gospel  
-**What does the fire do?** Destroys combustible material and refines non-combustible material  
-**In what sense is the gospel like fire?** It does the same thing  
-**Had the fire been started yet?** No  
-**When would it be started?** Shortly (remember that the kingdom had not yet been established at this point)

**V 50** – **What is "baptism" reference to here?** The crucifixion  
-He knew that the crucifixion would be terrible; he would be relieved when it was over  
-**In what sense could the crucifixion be called a "baptism"?** An "immersion" in pain and suffering

**V 51** – **What would be a consequence of the gospel?** A division among people

**V 52** – **In what sense would there be divisions within families?** One member would accept the gospel, and another would reject it  
-**Do we have this going on today?** Yes, absolutely – every congregation has examples of that

**V 53** – We should not be surprised to see such terrible divisions in family today

## **Luke 12.54-59**

**V 54** – People claimed to be able to predict the weather  
-**Did Jesus refute those claims?** No, he just mentioned them

**V 55** – More ways of predicting the weather

**V 56** – **Where have we seen Jesus use the word "hypocrite" earlier?** *V 1* of this chapter  
-He was probably now addressing them here again  
-**Why were they hypocrites?** They could analyze the weather but not that the Messiah had arrived

**V 57** – **What kind of "wisdom" did they have?** Very superficial

**V 58-59 – Who was the judge? God**

- The Jewish nation was guilty
- They ought to settle with Jesus before the Day of Judgment

We are now half-way through the book of *Luke* – Any comments about Luke and this gospel message?

Revised 2012-12-31



# Andrew Mizell Burton

1879 - 1966



## A. M. Burton "A Prince and a Great Man"

**"Know ye not that there is a prince and a great man fallen this day in Israel?" (2 Sam. 3: 38.)**

**"I pray thee, let a double portion of thy spirit be upon me." (2 Kings 2: 9.)**

Andrew Mizell Burton was an extraordinary man from every point of view. He lived in a fabulous era of progress and development. He was a part of that era, and a factor in its marvels. His life was a fulfillment of the American dream that any boy can rise to the heights of success and achievement.

He was born in very modest circumstances and was reared on a farm in Trousdale County, Tennessee. His total formal education consisted of no more than twenty months of schooling. As a lad, he worked in the tobacco fields for fifty cents a day.

He walked a cow to Nashville-a distance of forty miles from his home-to provide milk for a baby of a kinsman. In Nashville he secured work as a day laborer at the Tennessee Centennial grounds for a dollar a day.

Even under these circumstances, he managed to save something of what he earned each day. He got a job selling insurance in Nashville, and his excellent native abilities soon brought him to the position of State Agent. When that company went out of business, he decided to form a company of his own.

The very thought of a poor country boy without formal education founding and building an insurance company was amazing-and still is. He persuaded five others, including among them Mrs. Helena Johnson, to invest with him, and established the new company.

In the years that followed, A. M. Burton achieved distinguished leadership in many fields of endeavor and became nationally and internationally known and appreciated. The business that he founded in 1903-the Life and Casualty Insurance Company of Tennessee-and over which he presided as president for forty-eight years is now one of the nation's largest and strongest insurance firms with nearly three billion dollars of insurance in force.

He was baptized at the Highland Avenue church of Christ in Nashville in 1910 by Matthew C. Cayce. His growing interest in religion led him to make contributions to more than 1000 Churches of Christ throughout the world, and he was instrumental in the establishment and development of Central church of Christ in downtown Nashville.

With little education himself, he became the chief inspiration and support of [David Lipscomb](#) College and the Nashville Christian Institute and made personal contributions to numerous educational institutions throughout the nation and the world.

His acts of benevolence included gifts to homes for orphans, for the aged, for the sick, and for, many other related services to troubled humanity.

A. M. Burton had several special qualities, each of which would be rare, and in combination would be found only once in an age. Among the qualities that stand out in the memories of those who knew him best are these:

Vision-He possessed the ability to see farther and clearer than other men. At the turn of the century, he dreamed of building the Life and Casualty Insurance Company; and more than twenty-five years before the Life and Casualty Tower was erected he had a picture produced by an artist of what the building would look like. He kept this picture on his desk through all those years.

His plan for Central church of Christ included the daily use of radio-a new and phenomenal means of communication at that time; and a church building open every day to serve the poor through providing clothing, shelter, and other help where needed. Through his leadership the church established a day home where working mothers could leave their children, a home for working girls who had come to Nashville as strangers in a large city, and a home for boys.

He dreamed of Lipscomb's becoming a senior college at a time when its assets were small and its enrollment in college a mere 200. His vision enabled him to see that the boys coming back from the war would need to go to school and there would not be enough schools to serve them. These dreams led to the establishment of the Lipscomb Expansion Program and the subsequent growth of Lipscomb to a fully developed senior college. These are only a few instances.

He had many other dreams and plans which never reached the stage of fulfillment. He often outlined plans for a hospital and for special services of many kinds for the sick in body and mind, the crippled, the blind, and the unfortunate. He dreamed of a major vocational school that would enable



poor boys to receive an education without cost by working half a day and going to school half a day.

Concern for the poor-Unlike many men of wealth and power, A. M. Burton never lost the common touch. Throughout his life he was deeply concerned about the poor, the blind, the orphan, and the crippled. He had a special collection of the Scriptures translated into Braille and made available without cost to the blind.

He often spoke of the fact that his success in business related back to the poor and underprivileged people who were the first to buy policies in the Life and Casualty Insurance Company. He had a genuine concern for the underprivileged, regardless of the reason for their poverty, and often was heard to say that high taxes were a blessing-a strange statement, in the eyes of many, for a man of great wealth. In this connection, he liked to quote Leviticus 25:10,11: "And ye shall hallow the fiftieth year, and proclaim liberty throughout the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. A jubilee shall that fiftieth year be unto you."

It was his philosophy that modern tax policies are necessary to accomplish the same purpose as the Year of Jubilee.

Optimism-While A. M. Burton had moments when he was discouraged and fearful, as does every man, his general spirit was optimistic. He believed in the adage, "It can be done," no matter what it is. When changes became necessary, he was quick to see and accept the new and the different, while retaining complete loyalty to the eternal principles of righteousness. Among the mottoes he often repeated was, "Nothing succeeds like success." No matter how vast or complicated the undertaking, he believed it could be done and proceeded to do it.

Generosity-Perhaps A. M. Burton was best known for his generosity as a philanthropist. No one will ever know the total amount of money which he gave away. He gave David Lipscomb College more than any other Tennessean has ever given to anything. To him giving was a privilege and a joy. He gave away millions as easily and naturally as most men might hand a piece of change to a beggar in the street.

The last gift he made was the establishment of a fund to be known as the A. M. Burton-[Marshall Keeble](#) Scholarship Fund to help underprivileged young people. It has been estimated that if he had kept all the wealth which came into his hands, he would have died one of the nation's wealthiest men with more than \$100,000,000. Instead, he gave it all away and became richer still.

His generosity was expressed in numerous little ways, as well as in the larger, more monumental gifts. He liked to fill his pockets with tiny rosebuds and hand them out to office workers and others whom he met along the way as he went by the College or at the Life and Casualty Insurance Company.

After he retired, he began raising chickens. It gave him much pleasure to give friends who visited him from time to time a dozen eggs to take home with them.

The last time Mrs. Pullias, Clay, Jr., and I went to see him, he had just come back from the hospital. When we rose to leave, he took Mrs. Pullias by the arm and led her out to a magnolia tree in the yard. With his own hands, he broke off a high hanging blossom and handed it to her with a smile. This was typical of his entire life.

Faith-A. M. Burton had an unwavering faith in the wisdom of God. He came to believe sincerely and often said, "God will show the way that will work out for the best." In my very last conversation with him, only a few days before he died, he told me:

"I am ready to go. God has been good to me. I do not have an ache or pain. I look to the future without fear, or even anxiety."

Since the death of A. M. Burton, many have mentioned that some monument should be prepared for him. This seems to me unnecessary. He built his own memorials, which will stand as monuments of good works in his honor, to the good of humanity, and to the glory of God through all the generations to come.

When one approaches Nashville from any direction, the first building that comes into view is the Life and Casualty Tower-a monument in the business world to the memory of A. M. Burton.

When one walks on the campus of David Lipscomb College all that he sees is a memorial to the memory of this man. With the exception of the home of David Lipscomb, which still stands, A. M. Burton had a vital part in the planning and construction of every major building on the campus. The Lipscomb of today is for him a dream come true.

In downtown Nashville Central church of Christ is a memorial to him. The Nashville Christian Institute is another monument in his honor, and lesser ones exist all over the land and in distant lands in the form of the good which he did.

Chairman Harry R. Leathers of the Lipscomb Board of Directors paid this touching tribute to him: "In the passing of A. M. Burton the cause of Christ has lost a great leader-great, by the Bible definition-'But he that is greatest among you shall be your servant.' During his long and useful life he did much to relieve the poor, support Christian education, and advance the kingdom of God throughout the world. I count it a joy and a blessing to have served with him for more than twenty-five years on the Lipscomb Board of Directors. His faith, vision, and humility were exceeded only by his liberality in giving to righteous causes. Only eternity can measure his influence for good."

One of his business associates said just before his funeral service, "When I think of what would *not* have been without A. M. Burton, I realize the debt owed to him by so many for so long." The man who is now president of the Life and Casualty Insurance Company, Guilford Dudley, Jr., expressed well what so many feel as they think of A. M. Burton's life: "A. M. Burton has 'gone away.' Somehow or other even though I was well aware that he was 87 years old on his last birthday, February 2, I always thought he would outlive us all. Somehow I think I was right and though I was a pallbearer at his funeral, I still think he will outlive us all . . . . Yes, I think he will outlive us all, for he was a truly great man, and his good works will live after him."

In trying to understand his full stature as a man, I would paraphrase the words used to describe the incomparable Winston Churchill, "The oldest among us has never seen his equal and the youngest among us will never live to see such a man again."

On behalf of a vast host of people who will always appreciate the life and work of A. M. Burton, our prayers and best wishes reach out to Mrs. Burton, who shared with him an abundant life for more than sixty years, and to every member of the family in the loss of one so dear to so many.

-[Athens Clay Pullias](#), Gospel Advocate, Vol. CVIII, No. 43, October 27, 1966 - pages 673,679,680 -  
This Tribute Article First Appeared On The Front Page Shortly After The Death Of Burton.



From *The Sunday Visitor* - Vol. 6, 1941

*The Sunday Visitor* Was An Annual Compilation Of Lessons That A.M. Burton Would Bind To Give His Sunday AM Bible Class At The Close Of Each Year. He Taught Adult Bible Classes At Central Church of Christ In Nashville For Many Years

# Luke 13

## Luke 13.1-5

**V1** – We don't have any other details about this incident

-**What can we guess had happened?** That Pilate had slaughtered (massacred) a group of Galileans (we are not told the reason why)

-**Why had someone told Jesus about this event?** Probably because of a feeling of superiority over the Galileans – they must have done something awful to have met this fate

-In other words, the disciples wanted to talk about the sins of others, rather than their own sins

**V2** – **Who in the Old Testament was said to have suffered because of his sins?** Job, according to his friends

-But his friends were badly mistaken, and we see God rebuking them – **Read Job 42.7-9**

-**Do people today still believe that evil deeds bring on disasters?** Yes, many times

**V3** – **What did Jesus say?** All people must repent

-**What would be the consequences of not repenting?** People would perish

**V4** – **What example did Jesus give at this point?** The 18 people who were killed when the tower at Siloam fell on them

-**Had they perished because of their guilt?** No

-**The point?** Natural catastrophes come upon all of us at random (not based on our guilt)

-See the book by Thomas Warren, *Have Atheists Proved There Is No God?* (found in many church libraries) – brother Warren discusses this view of blaming people for their suffering

-Also see the *Warren-Flew Debate* (still available in book form)

**V5** – Jesus emphasized again the need to repent

## Luke 13.6-9

**V6** – The Parable of the Barren Fig tree

-Fig tree could represent the Jewish nation

-God expected them to straighten out their behavior, but they were rebellious

-**How does the fig tree represent the rest of us?** We are all to bring forth fruits of repentance

-This was the message of John the Baptist (*Matt. 3.2*)

-**What would be "fruits" of repentance?** Good works, getting out of an evil lifestyle, etc.

-Just to say we are good ("fig trees") doesn't mean that we are good

**V7** – **What did the owner tell the vineyard-keeper?** To cut the tree down (after three years of no fruit)

**V8** – **What did the vineyard-keeper beg for?** Just one more year to see if it produced fruit

**V9** – **The final agreement?** It could grow for one more year, and then it would be cut down if it did not produce fruit

-**The message to the Jewish nation?** God's patience was almost out with the Jews

**-Exactly when did his patience run out?** 70 A.D. with the destruction of Jerusalem by the Roman army

## **Luke 13.10-17**

**V 10** – Jesus was in the synagogue on the Sabbath

**-What does this tell us about the attitude of Jesus toward faithful attendance at worship?** He didn't make excuses for missing worship, but he was always there

**V 11** – **Occupation of Luke?** Doctor

**-Details here?** The woman had been sick for 18 years, it was caused by an evil spirit, she was bent double, and she could not stand up at all

**V 12** – **Was she expecting to be healed?** No – there is no indication that she had faith in Jesus to heal her

**-Is there a message here for modern faith healers?** If they do not succeed in healing a person, they claim that the person did not have enough faith, but this lady disproves that

**-Why did Jesus choose to heal her?** To free her from her pain and sickness

**V 13** – **What was her reaction upon being healed?** She gained great faith and praised God

**V 14** – **Why was the ruler of the synagogue mad?** Jesus had healed this person on the Sabbath

**-What was his specific criticism?** There are six other days of the week when this lady could have been healed

**-Did he dispute that a miracle had taken place?** No, he totally ignored that fact!

**-He saw what had happened, but still did not believe in Jesus**

**-Was it wrong to heal on the Sabbath?** No, it was wrong to "work" on the Sabbath (*Ex. 20.9*)

**V 15** – What logic!

**-What argument did Jesus make?** You untie your ox or donkey, lead him out of the stall, and lead him to water (verbs of action), but you don't consider that "work"

**V 16** – **Next argument Jesus made?** If they could take care of an ox or a donkey, couldn't he take care of this faithful Jewish woman?

**-What do we learn about Jesus here?** His compassion

**-The message?** We can show mercy on any day of the week, including the Sabbath

**V 17** – **Two results?** Some were humiliated and did not repent, others rejoiced at this

**-Conclusion for us today?** It is easy to see denominational groups all around us who apply the New Testament very unevenly to their members, and it is frustrating to deal with those groups

**-For example, they burn incense in their worship, but they say that they don't believe that the Old Testament is for us today**

## **Luke 13.18-21** – Two short parables

**V 18-19** – **The kingdom (church) is like what?** A mustard seed

**-What is the story of the parable?** The mustard seed is very tiny, but it produces a large plant



- What is the message?** The kingdom of God is very small in the eyes of the world, but it has huge results, both in this life and in the life to come
- It is the nature of the church to grow!
- It will always be growing in different parts of the world, as in India today

**V 20-21 – Another comparison?** The church is like leaven

- In what way?** The cook puts leaven in the dough, and it spreads to all the dough and expands
- Message?** God designed his kingdom to grow

## **Luke 13.22-30**

**V 22 – Why was Jesus heading toward Jerusalem?** For the crucifixion

**V 23 – Why was this question asked?** Maybe not very many were actually following Jesus

- Do we have a modern version of this question?** "Are only members of the church of Christ going to be saved?"

**V 24 – And Jesus answered,**

- "Attend the church of your choice."
- "There are many roads that lead to heaven – we will all get there, just by different roads"
- "How could a loving God condemn anyone to hell?"
- "Just be sincere – that is all that God really cares about"
- NO! - He didn't say any of the things that we hear people say all the time about God and eternal life
- What answer did Jesus give?** "It is a narrow door that leads to heaven"
- What can we give thanks for concerning that answer?** That there is a door!
- How many people will be lost?** Many
- It will take all of our efforts, plus the grace of God, for anyone to be saved
- Read 1 Peter 4.18** – a frightening verse! We will have to "strive" to make it
- Why will many not be saved?** They want to be saved, but not enough to give up their sinful lifestyles

**V 25 – Lesson?** The days of repentance will come to an end

**V 26 – The Jews would recall seeing Jesus**

- Message today?** On the Day of Judgment there will be many people who heard the gospel preached and heard the offer to be baptized who will remember those days

**V 27 – Response of Jesus?** Depart from me

**V 28 – Real agony?** To be lost, but to see others saved

**V 29 – Who was invited into the kingdom?** All people, including the Gentiles

**V 30 – A reversal of the way things look now**

- Imagine kings and presidents being excluded from heaven!

## **Luke 13.31-35**

**V 31** – Who warned Jesus about the threats of Herod? The Pharisees (maybe sincere, maybe not)

- Why was this possibly not sincere? To get Jesus out of the area
- This was Herod Antipas, who had had John the Baptist killed
- There was also Herod Agrippa I who had the apostle James killed
- Why would Herod want to kill Jesus? He feared an earthly kingdom that Jesus might establish

**V 32** – What kind of animal is the fox? Weak, but cunning; he uses deceit to achieve his aims

- What animal is Jesus compared to, besides a lamb? Rev. 5.5 – The lion of Judah
- Did Jesus show any fear of Herod? None whatsoever
- It was not necessarily three days until his death, but he was saying that he would determine his schedule, and he would not be rushed

**V 33** – What irony! If one is going to be a martyr, what should he do? He should make arrangements to get killed in Jerusalem

- Why? Because they had killed the prophets of the Old Testament

**V 34** – What attitude did Jesus have toward Jerusalem? Great sadness – they had always persecuted God's people

- Why does a hen gather her brood under her wing? For their protection
- But the people of Jerusalem would have nothing to do with being protected

**V 35** – A reference to the destruction of Jerusalem in 70 A.D.

Revised 2013-01-01

# **Luke 14**

## **Luke 14.1-6**

**V1** – **Setting for the meal?** Probably in Perea at the home of a Pharisee (on the Sabbath)

-**Why would they have been watching Jesus closely?** To see if he would violate the Sabbath

-This was a key point in charges against Jesus

**V2** – This sick man seems to have been intentionally planted in front of Jesus by the Pharisees to see if he would violate the Sabbath

-It was to be a test of Jesus

-**Dropsy?** The accumulation of fluids in the body, due to a diseased heart and kidneys (*Zondervan Bible Encyclopedia*, II, 134)

**V3** – **Why did Jesus ask the question before performing the miracle?**

-If "yes," then there would be more charges against him

-If "no," he might not do a miracle (no evidence against him)

**V4** – **Why did they remain silent?** They were cowards

**V5** – Their inconsistent doctrine - they would save a son, a donkey, or an ox, but he was not supposed to heal a man on the Sabbath

## **Luke 14.7-15**

**V7** – **What did Jesus notice about the guests?** They were choosing places of honor as seats

-**Do we see this much today?** Yes, at state banquets, weddings, and other occasions

-**Any other applications?** Special titles: Dr., Prof., Rev., Right Rev., Pastor, Cardinal, Bishop, Pope

**V8-9** – **What is dangerous about sitting in a place of honor?** The host might have planned on having someone else sit there and the first person would have to move (very embarrassing)

-**Why would the person then have to take the last seat?** All the other places would have been taken

**V10** – **What did Jesus recommend?** To take the last place

-**Reason?** If the host wants to honor us, let him move us up to a better seat

**V11** – **The moral of this passage?** Humility is the way to success, not pride (just the opposite of the attitude of the world)

**V12-13** – **What instructions did Jesus have about who to invite?** Invite the ones who cannot repay us

-Here is a great principle for church work: have a meal and invite the widows, the widowers, those whose family members might not be Christians, the poor, etc.

-**Basically whom we are to invite?** The ones who cannot repay us for the meal

**V 14** – **When will we be repaid for such acts?** In the resurrection

-Remember *Matt. 25* and the scene for the Day of Judgment (helping the poor, the hungry, the lonely, the prisoners, those without sufficient clothing, etc.)

**V 15** – A sincere heart had been moved by the words of our Lord

**Luke 14.16-24** – The Parable of the Dinner

**V 16** – This seems to be in response to *v 15*

-Who is "the certain man"? God

-What is the "big dinner"? The kingdom (church)

**V 17** – **The slave?** Prophets, John the Baptist, Jesus himself

**V 18** – **First excuse?** He had to look at land he had just bought

-Was this a legitimate excuse? No, we would always look at a piece of land before we buy it

**V 19** – **The second excuse?** He had to try out the oxen he had just bought

-Was this a legitimate excuse? No, we would always try out the oxen (or a car) before buying them

**V 20** – **The third excuse?** Just got married

-Was coming to the feast going to destroy the marriage? Of course not

**V 21** – **Why was the master angry?** These were all flimsy excuses

-New orders? Bring everyone in

**V 22-23** – There was still room – more were urged to attend

-The new guests? The Gentiles (a theme of *Luke*)

**V 24** – There were blessings for the Gentiles

**Luke 14.25-35** – "Counting the Cost"

**V 25** – "Great multitudes" were following him

-What would this do to the average man? Inflate his ego

**V 26** – **What kind of speech would the average man have delivered?** One to hold these people to his agenda

-Examples? Easy requirements, things the people wanted to hear, flattery

-Instead, what did Jesus speak about? The cost of discipleship

-Did Jesus use the word "hate" in a literal sense? No, "hate" is to be taken in a comparative sense

-Read *Matt. 10.37* – to love less

-We choose Christ over our parents (thus "hate" them)

-*Eph. 6.2* – We are to honor our father and mother

-In other words, all other loyalties are subservient to our loyalty to Christ

-Jesus often used startling words to make a point ("pluck out your eye," etc.)

**V 27 – The cross here?** The conflict between Jesus and our relatives

- "His own cross" – **Is the cross the same with every person?** No, we all have different burdens to bear and different things we have to give up to follow Christ

**V 28 – What do we do when we build a tower?** We count the cost before we start

**V 29-30 – Otherwise, what might happen?** We might be unable to complete the project

**V 31-32 - Another example?** A king prepares for battle

**V 33 – In what sense do we give up all our possessions?** We turn all over to God for his use

**V 34 – What is "tasteless salt" a reference to?** Disciples who are not willing to pay the cost

-It is useless to claim to be Christians, but not be willing to pay the costs

-Example: Do we attend all the services of the local congregation? Do we give liberally of our means on the first day of every week? Do we support various other activities of the church?

**V 35 – "Tasteless salt" is worthless (salt doesn't have much value if it has lost its taste)**

-**The message?** It takes a great effort to be a disciple of Christ

Revised 2013-01-01

# Luke 15

## Introduction (Review)

Most people like short stories

- Name some great short story writers: Mark Twain, Edgar Allen Poe, O'Henry
- What is the advantage of a short story over a novel? Less time, more compact
- Our Lord liked to tell parables (essentially short stories)
- What is the meaning of the word "parable"? To "lay alongside of" – a story that lays alongside of real life
- About how many parables did Jesus tell? Between 70 and 80, depending on how we define a parable

## Luke 15.1-7

**V1** – Who were the tax-gatherers? They held contracts with the Roman government to collect taxes in certain locations

- What was their reputation? Corrupt and aligned with the Roman Empire
- Why would the Pharisees be reluctant to associate with such people? They might get "contaminated" by these people
- Why were the tax collectors and the sinners attracted to Jesus? Because the Jewish leaders scorned them

**V2** – Why did the scribes and Pharisees grumble? They didn't think it was proper for Jesus to associate with such people

**V3** – Here are three parables to teach the Pharisees to accept all people who were searching for the truth

**V4** – The Pharisees were probably familiar with this

- Shepherd? Jesus
- Lost sheep? Straying person

**V5** – The shepherd carried the lost sheep on his shoulders back home

**V6** – What reaction did the people have to finding the lost sheep? Great rejoicing and happiness

**V7** – Do angels in heaven rejoice over one sinner? No, they rejoice over one sinner who repents

- The message of Jesus? He is calling the lost sheep (all who respond are acceptable to God)

## Luke 15.8-10

**V8** – This parable would appeal to women (the last one was probably for the men)

**-What did the woman lose?** A silver coin

**-What did she do in find it?** Lit a lamp, swept the floor, searched carefully for the coin

**V 9** – The woman called in her friends for a celebration over finding the coin

**V 10 – Message?** Likewise there is joy in heaven over a sinner who repents and returns to God

## **Luke 15.11-24**

**-The meaning of the word "prodigal"?** Wasteful (to throw away something valuable)

**-Three parts of this parable:**

1. Downward steps
2. Upward steps
3. The older brother

**V 11 – What blessings did this young man have?** He had a father and a brother (no mention of a mother)

**-He was born into a family of some wealth (an estate)**

**V 12 – What did the prodigal son ask for (or demand)?** That the family estate be divided up

**-He used the word "me" twice in v 12**

**-That should tell us something about his thinking**

**-He was the center of his own little world ("I want what I want when I want it")**

**-When is the family estate usually divided up?** When the parents die

**-But he was in a hurry to get his money now**

**-The Jewish laws on inheritance (*Deut. 12.17*) said that the oldest son would get double what the other sons received**

**V 13 – How long did the son wait around after he got his money?** Just a few days

**-Where did the prodigal son go?** Into a distant country

**-Why didn't Christ tell us which country?** Parables do not have specific names of any kind (to make them universal stories)

**-Also it really didn't matter where he went – he just wanted to get away from his father**

**-Why did he want to get away from his father?** He wanted to be "free" – he was tired of the rules of home

**-Nobody was going to tell him what to do anymore**

**-He just wanted to be free in a faraway country**

**-What did he start doing as soon as he got to that far country?** *"...squandered his estate with loose living"*

**-Notice v 30 – The older brother said that the prodigal son had spent his money on prostitutes (probably correct)**

**-So drinking, committing fornication, taking drugs – he could do it all, and nobody**

would stop him

**V 14 – What happened next to the prodigal son?** The money ran out

- The message?** Sin is expensive
- Today, look at the prices on the windows of liquor stores; look at the price of cigarettes and nightclubs
- Most sins are very expensive
- What else happened?** There was a famine that developed in the far country (things are not always as good as they look from a distance)
- So people want to be free, but they don't count on getting fired from work, or getting sick, or having to go through a tornado or hurricane and having the house destroyed or having to deal with a famine
- Then they need those people that they rebelled against
- So what direction was his life going now?** Straight down

**V 15 – What did he have to do?** Get a job in the far country

- What kind of job did he get?** Feeding the pigs
- Why would this have been a great insult for the prodigal son?** He was probably a Jew, and pork was forbidden by the Law of Moses (an unclean food)
- What do pigs eat?** Scraps, stuff from the compost bucket, corn cobs, apple cores, etc.
- What did he get such a poor job?** Because he was a "foreigner" in the far country, and people could see how he had wasted his money

**V 16 – How hungry did he get?** He had to eat the scraps that were put out for the pigs!

- Now he had hit absolute rock bottom – out of money in a foreign country eating scraps put out for pigs

**Luke 15.17-24** (The upward steps of the prodigal son)

**V 17 – Don't you love this verse:** *"He came to his senses"* – what a statement!

- What was the only choice left for him?** To return to his father
- What was he thinking about?** That the hired hands on his father's farm were better off than he was

**V 18-19 – What was his plan?** To go to his father and make a speech to him

- Notice that he rehearsed his speech carefully (v 18b-19)
- What excuses could he have made?** No mother (maybe dead, maybe had deserted the family), poor schools, a mean older brother, other excuses, etc.

**V 20 – We have to admire him** – a lot of people can never admit they have made a mistake, and some know they have made a mistake, but never act on it, or they commit suicide (the coward's way out)

- But he started home!
- What had his father been doing?** Watching for his return
- What was the attitude of the father?** He had compassion for him and embraced



him and kissed him

**-How was the prodigal son different from when he left home?**

-When he left home, he had nice clothes

-He had money in his pocket

-He was on his way to freedom

-On returning, he was dressed in rags, no money, hungry, probably thin from the famine, no shoes

**V 21 – What did the prodigal son do in this verse?** Started giving his little speech

**-What happened?** The father interrupted him and didn't even let him finish the speech!

**V 22-23 – What did the father order?** New clothes, a ring for his finger, new shoes, food to be prepared, a great celebration

**V 24 – Why was the father so full of joy?** Because the lost son had come home

**-Was the father an "I told you so"?** No, he was just thrilled that the son had come back

*-2 Peter 3:9 - The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance.*

Lessons from the account of the prodigal son:

-Some people have to learn things the hard way (by experience)

-But God is always there to welcome us home (when we repent)

## **Luke 15.25-32**

**V 25 – Notice the background of this passage – Read Luke 15.1-2**

**-Who was represented by the older brother?** The Pharisees and the scribes

**-Did God love these people?** Of course – The Jews were the chosen people of God in the Old Testament

**V 26 – What did the older brother do?** Asked about the singing and dancing

**V 27 – What did the servants say to the older brother?** His younger brother had returned and the fattened calf had been killed for a great feast

**V 28 – What was the reaction of the older brother?** He got mad

**-What did the father do?** He went out to talk with the older brother and pleaded with him

**V 29 – What was the answer of the older brother?** He had served the father for many years, he had never neglected a commandment of the father, and he had never had a feast given in his honor (really pouting!)

**-Do you think that the older brother had always obeyed absolutely everything that the father had told him to do?** No child ever does that

**-So what was the real problem here?** The arrogance of the older brother toward the

younger brother

**V 30** – How did the older brother refer to his younger brother? *"This son of yours"*

-What charges did he bring against his younger brother? He had devoured the family wealth with prostitutes

-How did he know? Word gets around, doesn't it?

**V 31-32** - What was the reaction of the father? He had always loved the older brother, but the prodigal son was dead and had now come back to life

-The lesson? The Pharisees thought they were so important to God that he owed them salvation

Great lessons from this parable:

1. We can never stray beyond God's love – no matter what we do, we can repent and return to God (if there is time)
2. We must confess our faults and resolve to do better
3. We must not become arrogant about all that we have done for the Lord

Song: God Is Calling the Prodigal (#179, Praise for the Lord)

Revised 2013-01-02

# **Luke 16**

## **Luke 16.1-9**

**V1 – What was the job of the main character in this parable?** A manager or a steward

-What was he in charge of? The finances of his master

-But what had he done? He had squandered his master's money

-How did the master find out about this thievery? Someone told him about it (so like human nature)

**V2 – What did the master demand?** An accounting of the finances

-What did the master do? Fired him as his manager

**V3 – How proud was he?** Too proud (and weak) to dig ditches

-Why did he not want to beg? He was too proud to beg

**V4 – What kind of plan did he need?** To make himself valuable, so that others in the community would welcome him into their houses

**V 5-7 - What did he do?** He made special deals with those who owed money and oil to his master (100 measures of oil to 50, 100 measures of oil to 80)

-Why did he do this? He was using his head (his brain) to take care of himself

-Why did he write out a bill to these people? He wanted a paper trail (so that he could not be blackmailed later) – A paper trail is always a good idea – he was shrewd!

**V8 – Explain why the master admired him:** He had acted shrewdly (he did not just sit around and let life destroy him, but he developed a plan and carried it out)

-Why was this financial manager wiser than many members of the kingdom of God? He used money as a tool to accomplish an end

**V9 – What was the message of the parable for the children of God?** Money is a tool that we also are to use wisely

-Will it ever fail? Of course it will – many times in this life and certainly in the life to come

-Therefore we are to use money in this life for the sake of the Lord's church

-Money is not evil in itself, but it is a tool at our disposal to use for good and spiritual things

-So we are to do good with our money and lay up for ourselves treasure in heaven

-We are to use our money to move the kingdom of God forward (supporting the local congregation, helping mission works, feeding the hungry, clothing the poor, etc.)

-All of these things take money – **Are we as wise as the man in the parable?**

## **Luke 16.10-13**

**V10 – How does God test us?** He gives us a few blessings to see how we use them for his kingdom)

-Many years ago there was a program on TV called "The Millionaire" – it was about a very wealthy man who would give a million dollars to a total stranger (the money was given anonymously)

-Then he would watch and see how the person used that money

- Many times the person would selfishly spend it all on himself and the pleasures of this life, rather than spend it to help others
- In fact, in many cases, the gift ruined the life of the person, but it didn't have to end that way
- Think about Andrew Carnegie, who donated his vast wealth to building libraries across the U.S.
- There have been others who have donated huge amounts of money to help mankind
- What are we doing with our money? Are we using it for the good of the kingdom of God?**

**V 11** – If we can't use real money in the right way, we will not be able to handle spiritual wealth (more blessings from God)

**V 12** – **And likewise if the unrighteous steward could not have handled another person's money, how could he have been trusted with more money for himself?**

**V 13** – **What is the message of this verse?** With money we have to decide if it is a tool to use in our service to God, or is it something that we can use to lavish the pleasures of this life on ourselves?  
**-Read 1 Timothy 6.3-10** – a very, very powerful passage

## **Luke 16.14-15**

**V 14** – **Why were the Pharisees scoffing at these words of Jesus?** Because they loved money and could see the message of the words of Christ

**V 15** – The Pharisees wanted to look good before other people

- When something is admired by humans, what is God's attitude toward it?** He detests it (this is just the opposite of the American way of life)

## **Luke 16.16-18**

**V 16** – **What was the attitude of the Pharisees toward the kingdom of God?** They were so powerful that they thought they could force themselves into the kingdom (when it came)

**V 17** – **What was the only thing that could end the Law of Moses?** The will of God

- When did it come to an end?** **Read Colossians 2.13-15** – When Jesus was nailed to the cross
- Remember that the veil was torn from top to bottom at that time – no human could have done that

**V 18** – Applications to marriage-divorce-remarriage? **Read Matt. 19.9 and Matt. 4.4** – We must put all that the Bible says on a certain subject to arrive at the will of God  
 -God allows divorce only on grounds of adultery, and then only the innocent person can remarry

## **Luke 16.19-31**

Please note that this is not a parable

- Parables never use any proper names, but this one uses three: Lazarus, Abraham, Moses
- Out of the approximately 80 parables in the Bible, not a single one ever uses a proper name (unless this is a parable, which it is not)
- Some may ask why this is important. It is very, very important when we talk with people who claim to be Jehovah's Witnesses

- They believe that at death, the evil people are annihilated; they just cease to exist
- In other words, they do not believe in any kind of hell for lost people
- Therefore, when we bring up the account of the rich man and Lazarus, the answer they have been taught to say is, "Oh, that is just a parable – it doesn't apply to the doctrine of hell and eternal punishment"
- But the truth is that this is not a parable

Please consider that this account is historically correct – Lazarus is in the arms of Abraham.

- Why isn't he in the arms of Christ (according to Psalm 23.4)?** Because Christ was on the earth at this time, and Abraham was his stand-in for accompanying people through *"the valley of the shadow of death"*
- Remember when Stephen was being stoned to death – Christ was standing beside the throne of the father waiting to welcome Stephen into heaven (*Acts 7.55-60*)
- So Christ accompanies his people through death, except during the time he was on the earth
- So again this is not a parable, but a real, authentic account of Lazarus and the rich man
- So this is not a parable (a story to "lay alongside" of real life) – this **is** real life, and there is nothing to indicate otherwise
- These are things that we can bring up with our Jehovah's Witness friends
- Unfortunately there are now several false teachers in the Lord's church who are also teaching the annihilation of the souls of evil people at death (the so-called doctrine of "soul sleeping")
- This is a popular doctrine to teach, because it does away with the concept of hell; but think of all the Scriptures that speak of the *"eternal punishment"* that awaits lost people
- Therefore please do not fall into the trap of referring to the account of the rich man and Lazarus a parable – it is not

#### **V 19 – How did the Lord describe the wealth of the rich man?**

- Dressed in purple (a very expensive dye in the First Century)
- Dressed in fine linen
- Lived joyously in splendor every day (he took great pride in his wealth)

#### **V 20-21 – Describe the life of Lazarus**

- A poor man
- Was placed at the rich man's gate every day – **Why?** To get the scraps from the rich man
- Covered with sores
- Trying just to get the crumbs that fell from the table of the rich man
- How bad was his health?** The dogs licked the sores on his body
- So he was destitute, hungry, and disease-ridden

#### **V 22 - Describe the death of Lazarus:** He was carried away by angels to meet Abraham (notice again: not Christ, since he was still on the earth at this time)

- What does this tell us about Abraham?** What an honor to be a stand-in for Christ for these years while Christ was on the earth!

#### **V 23 – Where did the rich man find himself after death?** In Hades (tartarus – the name for the part of Hades for lost people)

- See 2 Peter 2.4** – See the footnote in the English Standard Version
- Hades is the name for the waiting place for the dead; it has two parts: *Paradise* for the saved (remember the words of Jesus to the thief on the cross), and *Tartarus* (the Greek name for the waiting place for the lost)

- Some people refer to Tartarus as the "place of torment" (which is a good description of it)
- So the rich man was awaiting the Day of Judgment and his ultimate destination of hell

**V 24 – What was the request of the rich man in torment?** Just to get a drop of water

- Did he even want a drop of water?** No, just for someone to put his finger in water and touch his finger to the rich man's tongue
- This is a gruesome picture of punishment that most people would like to ignore, especially in our country today

**V 25 – First answer of Abraham?** You had it good in this life, and Lazarus had it bad, but things are now reversed

**V 26 – Why couldn't the rich man get a drink?** There was a great fixed chasm separating the lost people from the saved people

- The next request of the rich man?** To send Lazarus to warn the rich man's five brothers
- Answer of Abraham?** They had Moses and the prophets

**V 27 – Did the rich man accept that answer?** No, he wanted anybody available to be sent to warn his family members back in this life

**V 28 – Exactly whom did he want warned?** His five brothers

- Why did he want them warned?** So that they would not come to this awful place
- What is the message here to those who say that if they obey the gospel, it would mean that their loved ones who have already died would be lost (because they were not baptized)?**
- Answer: If our loved ones are lost, the one thing that they would wish more than anything else is that we would not go to that awful place

**V 29 – What was the answer of Abraham?** They had Moses and the prophets

- Again notice that this is not a parable, but it exactly correct for its position in the Bible (before the Day of Pentecost and the completion of the New Testament)
- Can we learn about Christ as the answer to eternal punishment from the Old Testament?**  
See Genesis 3.15, Job 19.23-29, Isaiah 53, Malachi 4 (and many other Scriptures)

**V 30 – Would they repent if someone arose from the dead?** No, today people ignore the resurrection of Jesus Christ from the dead, just as the rich man's brothers would have ignored it

**V 31 – Abraham was exactly correct here – Jesus performed miracles right in front of the Pharisees, and they said he did the miracles by the power of Satan**

#### Lessons:

1. Salvation is not based on our social status in this life
2. The word of God is all the warning people need; if they do not need that word, then "miracles" and "faith-healings" and other such things will not convert them
3. Sin has short-term pleasure to it, but it does not pay in the long run

Revised 2013-01-02

# **Luke 17**

## **Luke 17.1-4**

**V1 – Will there always be some people who will fall away from the church?** Yes

-Which parable illustrates this? Parable of the Sower (*Matt. 13.1-9*)

-Roadside: birds ate the seed

-Rocky ground: no depth

-Thorny ground: choked out

-Good ground: bore much good fruit

-What did the apostle Peter say about the person who falls away from the faith?

See 2 Peter 2.20-22

-What warning did Jesus give here? To make sure we are not the cause for someone's stumbling

**V2 – What would be better than causing someone to stumble?** That we would be drowned with a millstone around our neck

-**"Little ones" – children?** – Luke did not use the normal Greek word for children, but another word that indicates both children and also adults with child-like tendencies

-*Mark 10.13-16* – New converts, weak members, etc.

-Remember that all things are "lawful," but not all things are expedient

-Recall the words of Paul in *Romans 14* and *1 Cor. 8-9*

**V3 – Why be on guard?** That we are not the cause of stumbling

-What responsibility do we have to one another? To watch out for each other (especially important for elders, as they watch over the flock of God)

-What is the purpose of correcting a brother or sister? To bring about repentance (a change)

-Our obligation? To forgive a penitent brother or sister

**V4 – How often should we be willing to forgive?** As long as the heart is penitent

## **Luke 17.5-10**

**V5 – What made them see the need for more faith?** Possibly their lack of a forgiving spirit

**V6 –** The mulberry tree was used for medical purposes in the First Century

-How much faith did they need? They needed as much faith as the germ of life in a mustard seed

-Why does a plant seed need "faith" (in a figurative sense)? The seed "believes" that spring will come and that the Heavenly Father will send rain and sunshine to cause the seed to grow

**V7-8 –** Possibly the apostles were getting puffed-up and proud of their forgiving spirit and faith and ability to perform miracles

-Does the master feed the slave? No, the slave prepares the food for the master

-Lesson? We are to obey God and not take the glory for ourselves

**V9 –** We are to do what we are commanded to do

**V10 –** We are to serve faithfully, and even then we are unprofitable slaves



**-In what sense are we unprofitable (unworthy)?** More has been done for us that we can do for God (think about our relationship with our earthly parents)

## **Luke 17.11-19**

**V 11** – On the way to Jerusalem what area did they pass through? Samaria

**V 12** – Why were 10 lepers together? They were social outcasts from society

**-Why did they stand at a distance?** *Lev. 13.45-46, Numbers 5.2*

**V 13** – Why did they raise their voices? They were some distance away

**-Why did they ask for mercy?** They were in a pitiful condition and wanted to be healed (there was no cure for their disease in the First Century)

**V 14** – According to *Lev. 13-14*, the priest had to certify that the person was cured of leprosy

**-What did Jesus tell them to do?** Go to the priest and show themselves to him

**-Did they have faith?** Apparently yes – they went to the priest

**-When they arrived at the location of the priest, they were healed**

**V 15** – What did one do when he was healed? Turned back and glorified God and fell before Jesus and gave thanks

**-What was the ethnic background of this man?** A Samaritan

**-Think about the joy of being cured of leprosy – it must have been tremendous**

**V 16** – He gave thanks

**-What position was he in as he gave thanks?** He fell on his face at the feet of Jesus

**V 17** – All had been cleansed of this terrible disease, and all had received mercy

**-Where were the nine?**

**V 18** – This "foreigner" – not derogatory, just not a Jew

**V 19** – Jesus cleansed him in both body and soul (because of his faith in Jesus and his attitude of thanksgiving for what Christ had done)

**-How do we spend Thanksgiving Day?** Watching football, getting stuffed on turkey

**-Are we truly grateful for our blessings?**

## **Luke 17.20-21**

**V 20** – The phrase "kingdom of God" refers to the reign of God for any given generation

**-From *Exodus 20-Acts 1*, it referred to the Jewish nation**

**-From *Acts 2* until the end of time, it refers to the Lord's church**

**-Ultimately the kingdom will be heaven**

**-Jesus' answer?** There won't be signs for the establishment of the kingdom, at least not signs that the Pharisees would recognize

**-They would be spiritually blind to the coming of the kingdom in *Acts 2***

**V 21** – The kingdom was "near"

-**In what sense was the kingdom near?** John the Baptist had been preaching the message about the coming Kingdom of God (*Matt. 3.2*)

-**What was Jesus doing to bring about the Kingdom of God soon?** The apostles had been appointed and were already being sent out to preach the word of God

-And they were being prepared for the Day of Pentecost that would come soon (*Acts 2*)

## **Luke 17.22-37**

**V 22** – In difficult times to come, the disciples would long to have Jesus walking on the earth again

**V 23** – **What would people be saying?** Jesus could be found here or there

**V 24** – This is referring to the Second Coming (the destruction of Jerusalem in 70 A.D. had all kinds of warning signs and did not just suddenly begin) – **See Matt. 24.3-35**

**V 25** – **What must happen first?** Jesus must suffer and be rejected

**V 26-27** – **How did the flood come?** Suddenly and without warning

**V 28-29** – **What about the destruction of Sodom and Gomorrah?** Also suddenly

**V 30-31** – No changes can be made once the Second Coming begins

**V 32** – **Why should we remember Lot's wife?** She looked back

-When a person obeys the gospel today and then falls away from the faith, he makes a terrible mistake (just as Lot's wife did)

**V 33** – **To lose one's life means what?** To give all for the sake of Christ

-**What does it mean to keep one's life?** To live as a selfish person and never submit to Christ

**V 34** – **Why will one person in a bed be taken up into the air and not the other?**

See **1 Thess. 4.16-17** – Christians will be raised up first (and the lost people will come later)

See **John 5.28-29** – All will be raised within one hour (dead in Christ first, then the lost people)

**V 35** – **Another example of the saved person being taken to heaven and a lost person being taken to judgment later?** Two women grinding (one taken, the other left, for the next events leading up to eternal judgment)

**36** – **Another example?** Two men in a field....

**V 37** – **Where do we see vultures?** Flying over a dead animal or dead body

-Jesus seems to be saying that the vultures are gathering over this earth, because this is all destined to be destroyed at the end of time

-So we are not to put our trust in this life, but in the life to come

-Christians have a very different "world view" of this life – that this life is destined to fail at some point in the future and that it is foolish to place our faith in anything that this life has to offer

Revised 2012-10-13

# Luke 18

## Luke 18.1-8 – The Parable of the Unjust Judge (found only in *Luke*)

### V1 – Subject of *Luke 17.22-27*? The Second Coming of Christ

- This is a continuation of the same thought
- Is it possible to get discouraged as we await the Second Coming?** Yes, probably every generation of Christians feels that things are more wicked than in past generations
- What will be the theme of this parable?** To pray and not faint (or lose heart)
- Also, to continue to make our requests known to God

### V2 – Characteristics of this judge? No fear of God, no respect for other humans

- How would he compare with God?** Just the opposite

### V3 – How helpless are most widows? Desolate and without financial support; taken advantage of by evil people – See 1 Timothy 5.3-10

- Why didn't she just bribe the judge?** No money
- Was her cause just?** Yes, it was legal

### V4-5 – Did his attitude change toward her? No

- What made him change?** She was irritating him
- His change was entirely selfish – he just wanted to get rid of her

### V6 – The conclusion is coming

### V7 – Is God more or less willing to hear us than the judge? Much more willing

- See Matt. 7.9-11
- What happens when our children keep begging us for something (a bike, a trip to some theme park, a new electronic device, etc.)?** Most of us will eventually give in to their request
- Will God delay long over our requests?** No

### V8 – The question is not, "Will God answer our prayers?"

- What is the question?** Will anyone still believe in prayer (and be praying) at the Second Coming of Christ?

## Luke 18.9-14 – Parable of the Pharisee and the Publican

### V9 – The subjects of this parable? People who trust in themselves

- Examples?** Pharisees (*Phil. 3.6* – Paul said that he was found blameless according to the Law)
- How did the Pharisees see other people?** With contempt

### V10 – What two people went up to the temple to pray? A publican (a tax-collector) and a Pharisee

- We assume that both were Jews (going to the temple)
- How did the Pharisees take the Old Law?** They obeyed in the tiniest details, but they missed the big principles of God's laws – See Matt. 23.23-26

### V11 – Why did the Pharisee stand? To be seen

- We all need to give thanks in our prayers
- For what did the Pharisee give thanks?** Himself
- Why was he thankful for himself?** He was so good

**V 12 – What did he do to prove his goodness?** He fasted twice a week, he tithed  
**-Did these things "help" God?** No

**V 13 – Why was the tax collector standing far off?** He felt unworthy to get closer to the temple  
 -Notice his prayer – **What is the difference between justice and mercy?** (thought question)  
 He cast himself on the mercy of God

**V 14 – Why did God hear the prayer of the tax collector?** The tax collector knew that he was a sinner  
 -We are to be humble like the tax collector, not arrogant as the Pharisee was

## **Luke 18.15-17** – Jesus and the children

**V 15 –** Jesus had healed many adults

- Why not try bringing their babies to Christ?
- Not children – Luke uses a specific Greek word for *babies*
- Matthew and Mark: *little children*
- The purpose of taking babies to Jesus?** So that he could touch them (for a blessing or maybe a healing)
- What attitude did the disciples have?** They rebuked the parents for "bothering" Jesus with these babies
- Why would the disciples have tried to keep the babies away from Jesus?** Babies are noisy, sometimes smelly, require a lot of attention, and generally are a lot of trouble

**V 16 – What was the reaction of Jesus?** He was very upset with the apostles  
 -The apostles were not to keep the little children away from the Lord  
 -In some congregations, the adults receive most of the attention, but we need to remember the children and babies

The writer of these notes is firmly opposed to having a special worship service just for the children

- They need to experience worship with their parents and older brothers and sisters
- The main objection is the noise, but we have no examples anywhere in the Bible of children being excluded from worship and sent off for their own service
- Not only do they miss the main service, but there are adults who take care of them who also miss worship
- Yes, they are noisy and sometimes misbehave and take extra attention, but our Lord set the example here for all congregations of the Lord's people

The writer of these notes attended a certain congregation when we were moving to that town

- We entered just as the doors to the auditorium were being closed
- We noticed that the auditorium was as quiet as a funeral, and as we looked around, we noticed that our two children were the only children there – the other children had all been removed from the worship and sent off to another room
- We never attended that congregation again

**V 17 – How important is a child-like attitude?** We cannot get into the kingdom without it

- Many times children see the truth immediately (sooner than adults)
- Remember the account of the emperor's new clothes

**Luke 18.18-30** – The Account of the Rich Young Ruler (See: *Matt. 19.16-29, Mark 10.17-30*)

**V 18** – Probably one of the leading figures among the Jews

- Did he regard Jesus to be the Messiah?** No, just an outstanding rabbi

**V 19** – So many people miss the point of this dialogue

- Either Jesus was God or he was not good
- Can we call a mere man "Good Teacher"?** Not "good" in the sense of being sinless

**V 20** – **To what does Jesus refer this man?** The Ten Commandments

- If we kept the Ten Commandments perfectly in the First Century, would we be saved?** Yes, up until *Acts 2.38*, but no-one could have kept them perfectly

**V 21** – **What opinion did the ruler have of himself?** Very high

- In his own view, he was blameless (as Paul thought he was before he became a Christian)

**V 22** – Jesus hit at the man's only weak point

- What was that weakness?** Money
- There can be no divided allegiance on this subject
- We cannot serve God and Mammon

**V 23** – **The reaction of the ruler?** Great sadness

- Jesus had given him the ultimate test, and this man had failed the test (how sad)

**V 24** – Jesus could see the struggle going on in the man's thinking

**V 25** – **Is it impossible for rich people to get to heaven?** Hard, but not impossible

- Read 1 Tim. 6.9-10**
- The temptation of money is very powerful
- The Jews of the First Century saw money as a sign that God had blessed a person, and they thought that poverty was a sign of God's curses on a person
- Jesus reversed that thinking
- We have the TV evangelists today who claim that if people will just follow them, God will bless them with great wealth
- But actually it is only the TV evangelists who get rich

**V 26** – The impossibility of being saved

**V 27** – **What is the only way by which we will be saved?** God's grace

**V 28** – Peter spoke up and "reminded" Jesus of all that the apostles had done for him

**V 29** – We all have to sacrifice

- We have to surrender unconditionally to be saved
- Just promising to put God first in our lives is no good

**V 29-30 – How will God reward faithful Christians?**

1. All kinds of new relatives in this life (faithful Christians around the world as our brothers and sisters)
2. Salvation in the life to come

**Luke 18.31-34**

**V 31 – Where were they going?** To Jerusalem

**-Why?** To fulfill all prophecy

**V 32-33 – What would take place?** The crucifixion

**V 34 – Why did God not let them understand these things?** Maybe they were not able to bear these things yet (in elementary school, you don't try to teach calculus to the students)

**Luke 18.35-43**

**V 35 – Location?** Jericho

**V 36-37 – What did Bartimaeus want to know?** What all the commotion was about

**V 38 – He called out**

**-What?** *Jesus, son of David, have mercy on me*

**V 39 – The reaction of the crowd?** Embarrassed by Bartimaeus

**-Reaction of Bartimaeus?** Got louder

**V 40 – What did Jesus command?** That Bartimaeus be brought closer to him

**V 41-42 – How was the miracle carried out?** By the words of Christ

**V 43 – Result of the miracle?** Bartimaeus glorified Jesus

Revised 2013-01-05

# **Luke 19**

## **Luke 19.1-10**

**V1** – **Where was Jericho?** Northeast of Jerusalem (Jesus was on his way to Jerusalem)

**V2** – **Who was Zaccheus?** A tax-collector  
-**What was his financial situation?** Very rich

**V3** – **Physical situation?** Short  
-He was trying to see Jesus, but could not see him because of the crowds and his shortness

**V4** – **How did he get to see Jesus?** He climbed up in a sycamore tree

**V5** – **What destination did Jesus have in mind?** To visit Zaccheus at his house  
-**Would there be anything in our houses that we would not want Jesus to see, if he made a surprise visit?** (thought question)  
-**Is there anything we would have to put away quickly if we knew Christ was coming to visit us?**

**V6** – **Attitude of Zaccheus?** Very happy

**V7** – **Complaint of some?** Christ has gone to visit a man who is a sinner

**V8** – **What was the attitude that Zaccheus had?** One of repentance  
-**What was a part of that repentance?** Restoring anything he had wrongly taken  
-**How did he restore things?** Four-fold  
-**What great lesson is there here on the true meaning of repentance?** It does not just mean saying we are sorry for what we did, but repairing the damage that we have caused

**V9** – **Why salvation?** Because of his repentance as a son of Abraham

**V10** – **The goal of Jesus?** To save lost people (not to just condemn people to hell)

## **Luke 19.11-27** – The Parable of the Nobleman

**V11** – **What was the parable going to be about?** The kingdom of God

**V12** – **Why did the nobleman leave?** To receive a kingdom (as with Jesus going to heaven)

**V13** – **What did he do for his 10 slaves?** Gave them money (minas – shekels of silver) and asked them to use this money wisely

**V14** – **What was the attitude of the neighbors of the nobleman?** They hated him  
-**Why?** They didn't like his rules

**V15** – **When the nobleman returned, what did he do?** He called his slaves together to ask for an



accounting of how they had used the money he had given them

**V 16 – What did the first slave report?** He had invested his "minas" and had made 10 more

**V 17 - What was his reward?** To be given more responsibilities in the kingdom (put over 10 cities)

**V 18 – What did the second slave report?** He had been given 5 minas and had made 5 more

**V 19 – What was his reward?** To be put over 5 cities

**V 20 – What did the third slave report?** He was afraid of investing his mina and just hid it, because he did not want to make the nobleman angry

**V 21 – Why did he think he might make his master angry?** Because the master expected a return on his investments

**V 22 – What did the nobleman call this slave?** Worthless

**V 23 – What was the least thing that this slave could have done?** He could have put the money in a bank and drawn interest on it

**V 24 – What did the master do?** Had this slave's mina taken away and given to the one who had 10

**V 25 – Why did the other slaves object?** He already had 10 – Should he be given the extra mina?

**V 26 – Yes, because our goal is to take the talents that God has given us and develop more**  
**-Point of the Parable?** We are to use the talents that God has given us and use them for his glory and for his kingdom

**V 27 – What was to be done with the citizens who did not want this nobleman reign over them?**  
They were to be slain

-Warnings to the Jews who did not want Jesus to be the Messiah

**Read Zech. 9.9** – This prophecy was fulfilled here

-This is one of several parables in the book of *Luke* about how we should use the talents that we have for the glory of God

**-Had Luke done this?** Yes, he was a doctor and went with Paul on the missionary journeys to take care of the great apostle (with his "thorn in the flesh")

-Luke also had a writing talent (and a talent for details) and wrote the book of *Luke* and the book of *Acts*

**-What would many people have done instead?** Stayed in Jerusalem or Antioch and developed a great medical practice and made a lot of money

-Luke was living out the message of this parable

**-What about us today?**

**-A career in music?** Do you lead singing for the local congregation?

**-A career in public school teaching** – Do you teach a Bible class at the local congregation?

**-A talent in public speaking?** A career in preaching (or for a woman: Do you hold ladies' days whenever possible?)

- A skill in plants and landscaping?** Do you use that talent for the local church building?
- A great cook?** Do you cook meals for the sick and shut-ins?
- This list goes on and on
- Everyone has at least one talent, and some will have many talents – It is easy to say, "Someone else will take care of that," but that doesn't usually happen

## **Luke 19.28-40**

**V 28** – What was his destination as he and the apostles traveled on? Jerusalem

- If he was going southwest from Jericho, why did Luke say that Jesus and the apostles went "up" to Jerusalem? Because Jerusalem was in the mountains (highlands), so they were going "up"

**V 29** – Bethany – about 2 miles from Jerusalem

- Bethphage – closer
- Basically, the public ministry of Jesus was over (except for some comments with Pilate and those at the trial)
- What assignment did Christ give to two of his disciples?** To go into Jerusalem and begin to make arrangements for him

**V 30** – Why a colt that had not been sat on? The fulfillment of:

- Num. 19.2
- Deut. 21.3
- 1 Sam. 6.7

- Animals to be used in religious ceremonies were never to be "used" animals

**V 31** – Who would have asked? The owner of the animal

- The answer?** The Lord has need of it
- Probably the owner was a disciple of Christ

**V 32-34** – The prediction of Jesus was true – the animal was there, the owner asked, and the answer was given

- Why were there no objections to taking the animal?** Probably a disciple

**V 35** – Jesus normally walked

- According to brother Boles, whenever Jesus traveled, this was the only record of him ever riding an animal
- Had Jesus normally drawn attention to himself?** No, he told people to keep quiet; he took the backroads, went through small villages, etc.
- Why would he allow himself to be honored this way?** Because the time had come

**V 36** – Their garments were spread on the road

- Why?** A sign of honor by keeping the dust down

**V 37** – Who were accompanying Jesus to Jerusalem? The disciples

- Why were they praising God?** The miracles
- "Joyfully" – Christianity is a religion of joy, not drudgery, agony, and self-torture

**V 38 – Read Psalm 118.25-26** – Quoted by the multitude

- They possibly thought an earthly kingdom would be established and the Romans would be chased out of Palestine
- This verse shows that Jesus was the Messiah, the anointed one, the one who came in the name of God

**V 39 – Why did the Pharisees object to the multitudes?** They had just shouted that Jesus was the Messiah

- The Pharisees thought that such praise should be reserved only for God

**V 40 – Explain:** The truth will come out – there is no way to stop it

## **Luke 19.41-44**

**V 41 – Reaction of Jesus in seeing Jerusalem?** He wept

- Read Psalm 121** – a Psalm of Ascent (The Psalms of Ascent: *Psalms 120-134*)
- These were glorious and happy psalms that the Jews sang as they went up to Jerusalem
- These *Psalms* expressed their tremendous joy at seeing Jerusalem
- But what was the reaction of Jesus when he saw Jerusalem?** He cried

**V 42 – Why did Jesus cry?** He loved Jerusalem, but he could see the coming destruction of the city, because they had rejected the Son of God

**V 43 – A reference to 70 A.D.**

- Who carried out God's will?** The Roman army under General Titus (Josephus has an eye-witness account of all the gruesome details of the attack in 67-70 A.D.)

**V 44 – Time of visitation?** The time Jesus spent in their midst – what an ominous verse!

- The Son of God had been in their midst, but they had crucified him

## **Luke 19.45-48**

**V 45 – Jesus had already cleansed the temple once earlier in his ministry (*John 2.13-22*)**

- What were they selling?** According to *John 2.13-22*, oxen, sheep, doves, along with money-changing

**V 46 – Quote from *Isaiah 56.7* – We are not to make a "profit" from the Lord's work**

- The assembly of the local congregation should not be an occasion for selling things (candy bars for school, cookies, other goods and products) – **See 2 Corinthians 2.17**

**V 47 – What was Jesus doing in this last week before his death?** Still teaching the people

- Result?** The Jewish leaders were trying to kill him

**V 48 – Why didn't they kill him then?** They were afraid of the crowds

- What was the crowd doing at this time?** "Hanging on every word that he said"

Revised 2013-01-05

# Luke 20

## Luke 20.1-8

**V1** – This is still in the last week before the crucifixion

-Some have tried to list what took place each day of the last week, but that is very difficult to do

-**Attitude of the Jewish leaders?** To trap Jesus

**V2** – The question of authority – the most important question we have in the Lord's church

-So many things have been added to the simple worship of the New Testament

-"By what authority?" – We need to constantly be asking this question

-The Mormons have white bread and water for the Lord's Supper – **Where is their authority for that?**

-**Did they argue with the miracles?** No

-**Had Jesus already told them where he got his authority?** Yes, many times

**V3** – Jesus frequently answered a question with another question

**V4** – **What was his question?** The baptism of John the Baptist

**V5-6** – **How were they trapped?** Either answer would condemn them

**V7** – **Their answer?** They didn't know

**V8** – **Why did Jesus refuse to answer this question?** They were not really searching for the truth

-They were only interested in trapping Jesus

## Luke 20.9-18

**V9** – **Basic details:** Tenant farmers were given use of the land – the owner was gone for a long time

**V10** – **What happened at harvest time?** The owner wanted his "rent" in produce

-**Who was sent?** A slave

-**What happened to him?** He was beaten and sent back

**V11** – Another slave was sent

-**What happened to him?** The same thing

**V12** – The third slave was sent

-**What happened to him?** He was wounded

**V13** – **The attitude of the landowner?** Surely they will respect my son

-This is really an answer to their question about his authority

**V14** – **Was their reasoning correct?** No, even if the son died, they would still have to deal with the father

**V 15** – What happened to the son? They killed him

**V 16** – What happened to those who killed the son? They were destroyed

- What was the reaction of the listeners? In horror
- The Pharisees saw the implications of the parable immediately (that it applied to them)

**V 17** – A quote from *Psalms 118.22*

- What was the message of this Old Testament passage? That the Jewish people would reject their own savior (the chief cornerstone)

**V 18** – Jesus was like a rock – How so?

- V 18a - Those who initially reject Jesus will be broken into pieces (their arrogant spirit will be broken)
- V 18b – However, if people continue to reject Christ, at his Second Coming he will pulverize all who rejected his message and died in that disobedient state
- In other words, it is far better to be "broken" by the gospel than to be "pulverized" by the gospel
- Let us make sure that we are in the first group, not the second, and that when the gospel breaks down our pride and selfish spirit, we will respond to the offer of salvation through the gospel of Christ

## **Luke 20.19-26**

**V 19** – Why did the Jewish leaders try to take Jesus "that very hour"? Because people generally get mad when they are shown to be wrong

- They had gotten the clear message of the parable
- The wounded animal is the most fierce

**V 20** – Purpose of these spies? To catch Jesus in some misstatement or error

- This writer remembers a person who tape recorded his sermons so that she might be able to catch him in some mistake and condemn him

**V 21** – How would we describe v 21? Flattery (false)

- They wanted to encourage Jesus to trip himself up and commit treason against the Roman Empire

**V 22** – What had Jesus recently done that might have encouraged this question? The cleansing of the temple

- Also, the Jews were stubborn people – they did not like to pay taxes to the Roman Empire
- The Jews thought: If he endorses paying taxes, then the masses will leave him, because they also hated the Romans

**V 23** – He detected their hypocrisy

**V 24** – This Roman coin was worth about 15 cents

- According to brother Boles, the Jews did not believe in putting images on coins (because of the Second Commandment which forbade graven images)
- Also, the use of a certain currency means that they were in subjection to the government which issued the currency

**V 25 – What was Jesus' answer?** We have some obligations to the government, and we have some obligations to God

**-Where else is this principle set forth? Read Romans 13.1-7**

**V 26 – What was the reaction from those who heard his answer?** They marveled and became silent

**-How could anyone criticize his answer?** All had to agree with what he said (it was such a logical answer)

[Find a photograph of a denarius in any standard Bible dictionary or on the Internet]

**-It is interesting that Jesus showed no disrespect to Caesar**

**Luke 20.27-40** (parallel accounts: *Matt. 22.23-33, Mark 12.18-27*)

**V 27 – Definition of a Sadducee? Read Acts 23.8** – They did not believe in a resurrection or in any kind of spirit life (including angels)

**-They were the liberals of the day**

**-They did not survive the destruction of Jerusalem in 70 A.D. (the Pharisees did)**

**-Many times people will have a "trick" question they will pull on a visiting preacher**

**-So here they thought they would try their test case on Jesus**

**-Test questions today:** Where did Cain get his wife? If David had 6 wives, what is wrong with having several marriages and divorces today? If instrumental music is used in *Psalms 150*, why can't we use it in worship today?

**V 28 - What was the statement of Moses?** The levirate marriage law of the Old Testament, that when a brother died without children, a remaining brother could raise up children with the widow, and those children would legally be the children of the dead brother

**V 29-33** – The application – **Describe their story:** 7 brothers all died without children, and finally the widow died

**-This was obviously a fictitious case – This would never, ever happen in real life**

**-The Sadducees must have thought this was impossible to answer**

**V 33 – What were they trying to prove with their story?** That there was no resurrection of the dead

**V 34 – How did Jesus answer them?** They did not know the Scriptures (see *Matt. 22.29*)

**-Is there such a thing as sexual relations now?** Yes, in this age

**-Why?** Because we are still living in this life

**-What will be the situation when the dead are raised?** No marrying or giving in marriage

**V 35-36** – There will be no death in that age, but we will be like the angels

**-In other words, there will be no need for reproduction (since no-one will die)**

**-That was the end of their argument**

**V 37-38** – Now Jesus had a question for them (probably no-one had ever been able to answer their argument)

**-Jesus took *Exod. 3.6* and proved that there is a resurrection of the dead**

**-What was his argument?** If Abraham, Isaac, and Jacob were dead, then God lied in *Exod. 3.6*

**-God cannot be the God of dead people**

**-Does our president have authority over people in the cemetery?** No – he is not the God of the

dead

-Therefore, Abraham, Isaac, and Jacob are alive – what an absolutely tremendous argument!

**V 39-40** – Responses of the listeners – They were amazed at his answer

**Luke 20.41-47** (parallel accounts: *Matt. 22.41-46, 23.1-13, Mark 12.35-40*)

**V 41** – Jesus was unrelenting

-He had a question for them – **What was his question?** How could be the Messiah be the son of David (*Psalms 110.1*)?

-**What was the answer?** Jesus existed from eternity, but came through the human genealogy of David

-The Jews had a great problems dealing with the divine side of Jesus and hearing his claims that he was the Messiah

-"Is this not Joseph's son?" "The carpenter's son?" etc.

-This was their greatest grudge against Jesus

**V 42-43** – The Messiah was to be a descendant of David, but still his "Lord"

-**Does a father normally call one of his descendants "Lord"?** No

-Yet David did in *Psalms 110.1*

**V 44** – A summary of the question he was asking them

**V 45-46** – **Caution about studying with the Pharisees:** They were dangerous to people seeking the truth

-**What did the Pharisees like?** Long robes, respectful greetings, chief seats, places of honor

**V 47** – **What else did they like?** To devour widows' houses and offer long prayers

-**Why will they receive a greater condemnation?** Because they were supposed to be experts in the word of God

Revised 2013-01-05



# **Luke 21**

## **Luke 21.1-4**

**V1 – Why would Jesus be watching the treasury?** A lot can be learned by observing how people give

**V2 – Who put in money?** A certain poor widow

-Notice that we all have an obligation to give something – we all have some kind of income, no matter how small it might be

**V3 – The comment of Jesus?** She put in more than all the others combined

**V4 – How did the rich people give?** Out of their surplus

-**Explain:** Their leftovers

-**How did the widow give?** Out of her necessity

-**What conclusion can be drawn about how God views our giving?** *"as we have prospered"* (1 Corinthians 16.1-2)

-God's work will go on regardless of how we give

-He wants us to give according to self-denial

-The widow entrusted her future to the providence of God; she was truly walking by faith

## **Luke 21.5-9**

**V5 – What impressed the people?** The beautiful temple, its beautiful stones

-We can read First Century accounts of archways, etc.

-**Which temple was this? Solomon's? Zerubbabel's?** No, it was Herod's Temple

-See *Zondervan Bible Encyclopedia*, V, 647 or any other standard Bible reference work

**V6 – What prophecy did Jesus make?** It would all be torn down

-In 70 A.D., the Romans destroyed Jerusalem completely and even plowed it up

-Basically Jerusalem did not exist for the next 200 years

-The "Wailing Wall" is all that is left today of Herod's temple

**V7 – Two questions are asked here?**

1. When will these things take place?

2. What will be the signs leading to these events?

-We must read *Matt. 24.1-35* for a more complete account of this discourse

-*Matt. 24.3* – The question about Jesus' coming and the end of the age

-**Why would faithful Jews expect the Second Coming when the temple was destroyed?** It would be a catastrophe beyond description

**V8 – What did Jesus warn about?** Many deceivers would arise at that time

-Josephus testified of all types of imposters and magicians and false messiahs shortly before the fall of Jerusalem

-We have one mentioned in *Acts 21.38*

-Any time things get rough, there are false teachers that people will follow

-Examples in our time: Dalai Lama, Jim Jones, various psychics and fortune tellers

**V 9** – Wars would precede the fall of Jerusalem

-**The attitude of the Christians?** They were not to be terrified by them

-*V 5-9* – A prelude to his answer

**Luke 21.10-19** – Signs preceding the fall of Jerusalem

**V 10** – There would be civil wars and revolts and wars between nations

**V 11** – See *Acts 11.28* – a famine in Jerusalem (Paul collected money for the starving people in Jerusalem)

**V 12** – **What would happen to the Christians at this time?** They would be persecuted

-Remember *Acts 4.3* – Peter and John were arrested and thrown into prison

-*Acts 5.27* – Peter and the apostles were arrested

-*Acts 22.19* – The words of Paul

-**Before kings?**

-*Acts 25.23* – Before Festus

-*Acts 26* – Before Agrippa

**V 13** – **What good thing would come from this persecution?** An opportunity to speak about Christ

**V 14** – **What were they not supposed to do?** Try to prepare beforehand what they would say

**V 15** – **Why not?** They would be given words to say (the spiritual gifts remained in effect until the New Testament was completed in 95 A.D.)

-*John 16.1-3* – To be guided into all truth

**V 16** – According to brother Boles, Tacitus wrote that Christians were betrayed by some of their own number (under Nero's persecution)

**V 17** – They would be hated for the sake of Christ

**V 18** – **Any ideas?**

1. That they would always be in the providence of God; they could not be taken away from the love of God

2. That the resurrection would give them new perfected bodies

**V 19** – **One requirement?** Perseverance

-Their assignment was to remain faithful to Christ at all costs

**Luke 21.20-24**

**V 20** – The historian Eusebius tells us the Christians fled Jerusalem before the final attack in 70 A.D.

-**What was the sign to run for their lives?** Armies around Jerusalem, with a break in the fighting

**V 21** – The Roman army withdrew for a short period of time, allowing those who wanted to escape to leave

**V 22** – God's vengeance was being carried out against the Jews  
-*Romans 12.19* – God will take his vengeance out against the enemies of his people

**V 23** – Jesus expressed pity for pregnant women and those with little children in those days  
-**Why?** Because being fugitives is always hard on women with little children  
-Josephus recalls cannibalism in Jerusalem as the siege continued (awful conditions)

**V 24** – Josephus stated that about 1,100,000 Jews were killed when Jerusalem fell and that about 97,000 were taken captive (to be slaves and to fight gladiators)  
-**Explain: "The times of the Gentiles"** – God used Gentiles to punish the Jews  
-When the destruction was complete, the Gentiles' time would be over  
According to brother Wayne Jackson, the "church age" meant that the Jews would be mistreated and abused until the end of the age (the Second Coming of Jesus)

## **Luke 21.25-28**

-Please disregard the heading in the NASB "The Return of Christ" – That is not an inspired heading, because Luke is still talking about the fall of Jerusalem in 70 A.D. (in apocalyptic language)  
-In the Old Testament, the "coming of the Lord" did not mean a literal coming, but it meant a day of destruction by the hand of the Lord  
-**Read Isaiah 13.6, 9-13** – the destruction of Babylon  
-**Read Isaiah 19.1** – the fall of Egypt  
-**Read Ezek. 32.7-10** – the destruction of Egypt

**V 25** – This is apocalyptic language  
-**Read Isaiah 55.12-13**  
-**Read Acts 2.17-21** – the Day of Pentecost

**V 26** – More exaggerated language to show the terrible nature of the events against the Jews

**V 27** – A quote from *Daniel 7.13-14*  
-This was about the coming of Christ in the sense of his punishment on Jerusalem for their rejection of his gospel and his people

**V 28** – The time of the escape from Jerusalem would be near  
-Some commentators believe that this is a reference to the Second Coming of Christ, but the writer of these notes believes that the Lord is still talking about the fall of Jerusalem (the most catastrophic event in the history of Judaism)

## **Luke 21.29-33** – The Parable of the Fig Tree

**V 29** – The lesson was to be based on the trees

**V 30** – **What was the lesson?** When leaves come out, we know that summer is near

**-Lesson?** To watch for the signs

**V 31** – A reference back to v 28 – "*your redemption is drawing near*"

-In other words, their redemption from Jerusalem was at hand

**-Read the parallel account: Matt 24.32-35**

**V 32** – Greek – See *Theological Dictionary of the New Testament*, I, 663 – *Mark 13.29*

-The footnote "or *race*" is not correct, but reflects the view of premillennialism

-The word "generation" is the correct translation (See *Matt. 24.34*)

**V 33** – The certainty of the words of Jesus

-He is not saying that heaven and earth will pass away in 70 A.D. at the destruction of Jerusalem, but he was saying that the Word of God would endure forever

## **Luke 21.34-38**

**V 34** – **What kind of life did Jesus urge on his listeners?** Moderation and abstinence

-They were not let their lives get weighed down with the cares of this life

-In other words, God expects us to put the parallel accounts together and not take only one passage on a subject

-In this verse, Christ seems to be looking forward toward his Second Coming (that will be visited on all the earth), just as *Matt. 24.36* refers to the Second Coming of Jesus

-*Matt. 24.3* – Remember that there were 3 questions asked

**V 35** – The Second Coming would affect all the earth

**V 36** – Be on the alert

**V 37** – He spent the evening on the Mount of Olives

**V 38** – Many people were listening to him

Revised 2013-01-05

# **Luke 22**

## **Luke 22.1-6**

**V1** – Originally a distinction was made between the two feasts, but by the First Century, they had become one celebration

**V2** – From the parallel account in *Mark 14.2*, the Jewish leaders had decided to wait until after Passover to try to eliminate Jesus

-**Why wait?** Because of the crowds, especially Jews from Galilee and across the Jordan who would have been very sympathetic concerning Jesus

-**But why was it appropriate that Jesus die at the time of the Passover?** Because of the prophecies in *Isaiah 53*

**V3** – **Did Judas have freedom of choice in betraying Christ?** See *Acts 1.25* – He went to "his own place" (in other words, the place of his own choosing)

-Judas was developing a problem with greed – See *John 12.4-8*

-It is possible that Judas was reacting to this criticism (he wanted revenge – to get even)

-**Read John 13.2 and 13.27**

-Satan tempted Judas, and Judas yielded (he could have chosen to escape from the temptation)

**V4-5** – **Why were the temple officials happy?** They would not have to risk a riot – Jesus would be arrested at some private location

-**How much money was Judas to get for betraying Christ?** 30 pieces of silver (the current price for a slave)

**V6** – Judas began to lay his plans – **Read Psalm 41.9** – a close friend would betray the Messiah

## **Luke 22.7-13**

**V7** – Jewish law said that no unleavened bread could be in the house during Passover (going back to the original Passover)

**V8** – **What two apostles were sent to prepare the Passover feast?** Peter and John

**V9** – **Why didn't Jesus celebrate the Passover at his house?** He didn't have a house – he had been spending the night on the Mount of Olives (*Luke 21.37*)

**V10** – **What instructions did Jesus give them?** Follow a man with a pitcher of water

-**What was unusual about this?** Generally women carried the water (*John 4* – the woman at the well)

**V11** – It is possible that the house was owned by a disciple of Jesus; possibly Jesus had made previous arrangements

**V12** – **What part of the house?** The upper room (for Passover)

**V 13** – All was done as Jesus had instructed (lamb slain, bitter herbs prepared, unleavened bread, grape juice, etc.)  
-All was ready for the Passover Feast

## **Luke 22.14-33** - The Institution of the Lord's Supper

**V 14** – **Posture?** Reclining

- Bring a copy of the painting of the Last Supper by Leonardo Da Vinci
- The painting is not correct – they were not sitting upright in chairs, but were in more of a reclining position, which was the custom in the First Century

**V 15** – **What desire did Jesus have?** To eat this Passover with them before his death

- Why would there be no need for Passover after the crucifixion?** Read 1 Cor. 5.6-8 – Jesus became the Passover Lamb – a one-time sacrifice for all times

**V 16** – Jesus would not celebrate the Supper again until the kingdom came

**V 17** – **Was this a part of the Lord's Supper?** No, he was just passing around the drink as the final act of Passover, a custom of the Jews

**V 18** – Again Jesus stated that there would be no Lord's Supper again until the kingdom came

**V 19** – **The order of the Supper?** He took bread, gave thanks, broke it

- This is the answer to those who believe in transubstantiation (Catholics) – 1 Cor. 11.26 – Paul called it the bread
- One object can symbolize another object – John 10.9 – Jesus called himself the "door"
- What would be the purpose of the Lord's Supper?** To bring Christ to our remembrance

**V 20** – **What did the fruit of the vine symbolize?** The new covenant and the blood that was shed for us

**V 21** – **Were all the 12 apostles present at this time?** Yes

- See John 13 for more details concerning when Judas left

**V 22** – In accordance with the divine plan, Jesus would be the sacrifice for all mankind

- What about the one who would betray Jesus?** Woe to him

**V 23** – The apostles were shocked; a lively discussion

## **Luke 22.24-30**

**V 24** – **What did they argue over?** Who was the greatest?

- Previous occurrences of this question: Matt. 18.1-4, Matt. 20.20-28, Luke 9.46-48
- What possibly had brought on this argument?** The mention of the coming kingdom (v 18)
- What does this tell us about their view of the kingdom?** They were still looking for an earthly kingdom, a political kingdom
- Is rank important today?** Yes, at presidential dinners, etc. – the seating arrangement is very

important, and there are full-time stewards who make sure that the order is correct for diplomats from around the world

-Rank is also important in the military, in the business world, in educational circles (Dean, Professor, Instructor, etc.)

**V 25** – (*John 13* – the washing of feet seems to have occurred at this point)

-**How do political leaders act?** Each one tries to be the most powerful leader

**V 26** – **What is to happen with the disciples of Christ?** We are to avoid the appearance of lordship

-Church work is not a case of gaining power

**V 27** – **Who is greater – the one who eats or the one who serves?** The one who eats

-But Jesus seems to be serving them at this point

**V 28** – The twelve apostles had suffered much by being faithful to Jesus

**V 29** – **What was the basis of their being allowed into the kingdom?** Their service alongside Jesus (not how powerful they had become)

-**Had the kingdom been established yet?** No

**V 30** – Possible interpretations:

1. The words of the apostles would judge the Jews (the apostles were superior to the Jews, just as the New Testament was superior to the Old Testament)
2. They would literally sit in judgment over the Jews in the Day of Judgment (see *1 Cor. 6.2-3*)
3. Their behavior would set the standard by which the rest of the world would be judged.

## **Luke 2.31-34**

-**Why would this episode be recorded in all four gospels?** Because of the constant danger we are all in of falling away

**V 31** – **Why did Jesus say "Simon" twice?** To emphasize this point and to get his attention

-Also "Peter" meant "rock" – Jesus used his other name to indicate that Peter is still human, still helpless and in a constant danger

-**What Old Testament incident does this remind us of?** Satan asking to test Job

-**Read 1 Cor. 10.13**

-Satan tempts us, but God will furnish some way to get out of that temptation

**V 32** – Very interesting – predestination vs. foreknowledge

-Jesus knew that Peter would fall away, but he certainly did not cause it to happen

-In fact, he was praying for just the opposite

-**What was Peter to do once he came to his senses?** Restore the other disciples

-**Why would they need strengthening?** They all deserted Jesus also (except for John)

**V 33** – Peter was still full of self-confidence

-People can be warned today, and still they fall away

-We often boast of what we will do and fail to consider the possibility that we will be the next victims of Satan

-When the situation actually arrives in our lives, we react differently from how we thought we

would react

**V 34** – See brother Boles' comments, p. 422, for details on the cock crowing

- Jesus: Within 24 hours you will have denied me
- This ought to be a sober warning for all of us

## **Luke 22.35-38**

**V 35** – **What had they taken on the Limited Commission?** Nothing (*Luke 9.2*)

- How were they supported then?** They depended on the goodness of people and the providence of God
- Did they have any complaints about their needs being met on the Limited Commission?** None

**V 36** – **Why these items?** Because of the hostility of people (no support from the people)

- Also, to show the urgency of the situation
- Consider this question: **Why did he ask them to bring swords?**
- See *Matt. 26.52* – to show that the sword is not the way to go in the life of the Christian
- See *Isaiah 2.4* – The peaceful nature of the coming kingdom
- See *Isaiah 9.6* – Jesus was the "Prince of Peace," not the prince of violence

**V 37** – *Isaiah 53.12* – **The worst and most ignominious form of death?** To be crucified (and between two thieves)

- There was no greater insult to a Jew

**V 38** – We see Jesus descending into the dregs of life (into the criminal element) in fulfillment of prophecy

- These things (money bags, swords) symbolized that life
- Why only two swords? Could they have fought off the guards with only two swords?** No – Jesus was going to teach a lesson concerning the sword
- Besides, these apostles were not trained in physical weapons – they were mostly fishermen, not soldiers

## **Luke 22.39-46**

**V 39** – Jesus went to the Mount of Olives ("Olivet" in *Acts 1.12*)

**V 40** – **What were the apostles to pray for?** That they would not be led into temptation

- Before any great test, we need to pray

**V 41** – Jesus went into the garden alone

- His posture?** Kneeling
- According to parallel accounts, he later fell on his face because of the intense agony he felt
- See the *New International Commentary on Luke*, p. 574 for more details

**V 42** – **What attitude did Jesus have in this prayer?** One of total humility

- God's will can be changed by the sincere and plaintive prayer of one of his children



### **-Examples?**

- Abraham and the destruction of Sodom and Gomorrah
- Hezekiah's prayer that he wouldn't die
- Moses prayed that God would not destroy the Israelites, etc.

**V 43** – We don't know how the angel strengthened him

-Brother Boles gives 4 possibilities:

1. Giving sympathy
  2. Giving words of cheer
  3. Wiping away the sweat
  4. Worshipping him to signify his lordship
- Psalm 91.11* – Angels would minister to the Messiah

**V 44** – Only Luke recorded this

- "Agony"* was a medical term in the First Century
- Luke also records the sweating of Jesus – like drops of blood

**V 45-46** – According to Matthew and Mark, he found them sleeping three times total

- What was the reason for their being asleep?** Because of sorrow
- We know from human experience that intense grief can be very tiring emotionally
- What is our greatest safeguard against temptation?** Prayer
- Remember the "Lord's Prayer": *"Lead us not into temptation"*
- By ourselves we are very weak in facing sin

## **Luke 22.47-53**

**V 47** – **How many Roman soldiers were there?** *John 18.3, 12* – a cohort or battalion (possibly several hundred soldiers)

- Who else was there?** *V 52* – chief priests and officers of the temple
- What does the "kiss" tell us about Judas?** Just how hardened he had become

**V 48** – **How do we understand this question of Jesus?** A kiss for such a despicable deed, such hypocrisy

**V 49** – **Read John 18.5** – The words of Jesus caused them all to fall back

- What question did the apostles ask?** Shall we attack with the sword?

**V 50** – **Which apostle used the sword?** Peter, according to *John 18.20* – **Read John 18.1-11**

- Why did Peter hit the man's ear?** Probably because he was aiming for the man's head and missed!
- The apostles were not very good with violence

**V 51** – **The reaction of Jesus to the use of the sword?** **Read Matt. 26.51-53**

- Violence is not the Christian way

**V 52-53** – **The irony?** If they really believed that he was an evil man, why didn't they take him in public?

## **Luke 22.54-62**

**V 54** – **Where was Jesus taken?** To the house of the high priest (either Annas or Caiaphas – See brother Boles, p. 430)

**-Why did Peter follow at a distance?** He wanted to see what would happen, but didn't want to get involved

**-We have people like that today in just about all congregations – they want to be known as Christians, but do not want to get involved**

**V 55** – According to *John 18.18*, it was cold (a reason for the fire)

**-John knew the high priest (*John 18.15*)**

**-John probably arranged for Peter to be let into the courtyard**

**V 56** – **What does the servant girl say?** Peter was one of the disciples of Jesus

**V 57** – **Peter's reply?** His first denial

**-Was this the same man who said v 33 only a few hours earlier?**

**V 58** – Another person definitely identified Peter as a disciple of Christ

**-Peter's reply?** The second denial

**-Is this denial different from the first?** Yes, stronger

**V 59** – According to *John 18.26*, a servant who was related to the one whose ear Peter had cut off identified him

**-How was he identified?** As a Galilean

**-How would they have known that?** By his accent from that part of the country (*Matt. 26.73*)

**V 60** – **Read Matt. 26.74** – He cursed and lied

**-What happened at that point?** The cock crowed (as prophesied)

**V 61** – How sad – how full of sorrow that look must have been for Peter!

**V 62** – **The reaction of Peter?** Ran outside and wept bitterly

**-We need more people with tender hearts, such as Peter had**

**-What kind of lessons can be gained from Peter's experience?**

## **Luke 22.63-71**

**V 63** – Jesus was being treated as if he were a common slave

**V 64** – More ridicule – Jesus didn't answer their slander

**V 65** – **What sin were they committing?** Blasphemy

**-What is blasphemy?** Speaking evil of God's name or misusing God's name (see the Third Commandment in the Old Testament)

**V 66** – The council could only take action during the day, but they had already decided (in secret) what

they were going to do

**V 67** – **Why did they ask him the question?** To try to get him to incriminate himself

-**The reply of Jesus?** You wouldn't believe it if I proved it to you

-Some people are searching for the truth; some are not, even though they are asking questions

**V 68** – It would not have done any good to answer them

**V 69** – **What would be Christ's position?** Serving with God in power (at the right hand of God the father)

**V 70** – He had called himself "Son of Man"

-Quoting from *Psalms 110.1* really answered their question, but they needed concrete evidence against him

-A point-blank question; Jesus answered in a Jewish idiom meaning "Yes"

**V 71** – They now had evidence to kill him

-The Jehovah Witnesses say that Jesus was not deity, but the Jews clearly understood Jesus to be saying that he was God

Revised 2013-01-09

# **Luke 23**

## **Luke 23.1-7**

**V1** – Jesus had been declared guilty, according to the Sanhedrin

-**Read Mark 14.61-64** – Guilty of blasphemy

"Whole body" – See *Luke 22.66* – elders, chief priests, scribes

-**Why did the Jewish leaders take Jesus to Pilate?** The Jews did not have the authority to execute people, only the Roman government did

**V2** – **How did the charges before Pilate compare with the charges before the Sanhedrin?** Very different

-The Messiah (anointed one) – king, temple utensils, etc. were anointed (or set apart) for service to God

-**Did Jesus forbid them to pay taxes?** No – *Luke 20.22*

**V3** – Pilate must have been a little suspicious of the Jews

-John gives a much more thorough description of this scene – **Read John 18.33-38**

-Pilate didn't just accept everything the Jews said

**V4** – **What was the official ruling of Pilate?** Not guilty

-Pilate declared the innocence of Jesus

-"Multitudes" – a large crowd was gathering

**V5** – The Jews didn't think Pilate had taken them seriously – they expanded the charges

-**What new charge did they bring against him?** Disturbing the peace

-**Their mistake?** Mentioning that he was from Galilee

-Pilate thought of a way out: just turn it over to the Galilean officials

**V6-7** – Pilate was in a difficult position – rebellious Jews vs. Roman law

-Pilate had had so much trouble with the Jews – he just wanted a way out

-Solution: Turn in over to Herod

## **Luke 23.8-12**

**V8** – **What had been this Herod's attitude toward the truth in the past?**

-He had had John the Baptist beheaded and had wanted to see if Jesus was John the Baptist resurrected – *Matt. 14.1-2*

-**Read Luke 13.31-32**

-**What was Herod's goal?** To see some miracles

**V9** – **Why did Jesus not answer Herod?** There was no need to satisfy his curiosity

**V10** – **Why accuse him "vehemently"?** When your case isn't good, you shout a lot

-The Jews possibly thought Herod was not going to rule in their favor

**V11** – **Why was Jesus given a robe to wear?** For the sake of mockery

-Think of the great privilege of seeing Jesus, the Son of God, but these people mocked him

**V 12** – We don't know why Pilate and Herod had been enemies

-Ernest Hemingway: "Fanatics make poor friends"

-Herod was a fanatic (as with the beheading of John the Baptist)

-**The result of Pilate showing "honor" to Herod?** They became good friends

## **Luke 23.13-25**

**V 13** – **Why did Pilate call the "people" together?** According to brother Boles, to see if there was any popular support for Jesus

**V 14-16** – **Pilate's conclusion?** Jesus was not guilty

-**Herod's conclusion?** Not guilty

-**But how did Pilate plan to resolve the conflict?** A compromise: Have Jesus beaten and then release him

**V 17** – **A custom?** A prisoner was to be released at Passover each year

**V 18** – **What effect had the Jewish leaders had on the crowd?** They had incited them against Jesus

-**Who did they want released?** Barabbas

**V 19** – **What does Luke tell us about Barabbas?** He was an insurrectionist and murderer

**V 20** – **What did Pilate want to do?** Release Jesus – **Read John 19.7-11** – He talked with Jesus

-Pilate seems almost to have realized who Jesus was

**V 21** – Still they demanded death for Jesus

**V 22** – Notice: Jesus was declared innocent 3 times

-Pilate asks "Why?" – Strange for the judge to ask the people for a decision

**V 23** – **At this point what did Pilate do?** He washed his hands – **Read Matt. 27.24-26**

**V 24** – Pilate gave in to their demands

-**Why did Pilate give in?** **Read John 19.12** – Because of his reputation and his career

**V 25** – **The next event?** Barabbas was released

## **Luke 23.26-32**

**V 26** – **Who had to bear the cross?** Simon of Cyrene – **Read Mark 15.21**

-**What does Mark 15.21 indicate?** He was later converted to Christ and his two sons became famous preachers in the church

-**Acts 2.10, 6.9** – People from Cyrene were present on Pentecost (probably there for the Passover)

-**Why was Jesus too weak to carry the cross?** Awake all night, beaten, bleeding

**V 27** – Word spread rapidly

-The disciples of Christ and other sympathizers were probably in this crowd

-**What was the reaction of the women?** In mourning

**V 28** – **Did Jesus not appreciate their sympathy?** He appreciated it, but wanted to make a point

**V 29** – **What was coming for the city of Jerusalem?** Terrible, terrible days

-**What was the Jewish view of "barren women"?** Bad – it was a disgrace not to have children

-**But what would people say?** Thanks for the fact they were barren

**V 30** – They would ask the mountains to fall on them

**V 31** – A proverb – If a green tree dies in good times, what will happen in a drought?

-**Read 1 Peter 4.18**

-The punishment of the guilty will be much more severe

**V 32** – Isaiah prophesied that the Messiah would be killed between wicked men (*Isaiah 53.9*)

## **Luke 23.33-38**

**V 33** – None of the four gospel writers dwell on the physical act of the crucifixion

-Some preachers go into all the gruesome details of death by crucifixion, but the Four Gospels do not do that

-**Why not?** The burden of being bearing the sins of the world was worse than the actual physical death of Christ

-God didn't want us to dwell on the external forms of religion

-It is unfortunate that the Catholic Church has emphasized the crucifix so much

-It amounts to idolatry (bowing down to graven images)

-Also, the crucifix shows Jesus on the cross, but he is no longer on the cross

Notice that "Calvary" is not used in twentieth and twentieth-first century translations – it is not a Greek word

-But it comes from Latin – it appears in the KJV in *Luke 23.33*

-*Matt. 27.33, Mark 15.22, John 19.17* – the place of the skull (Golgotha in Greek)

-We have many songs that use the term "Calvary," but it is actually not a Biblical term

**V 34** – One of the seven statements that Jesus made from the cross

-The Jews were ignorant of the enormous crime they were committing

-Some say: Forgiveness without repentance here - But no – they were forgiven on the Day of Pentecost when they repented and were baptized – **Read Acts 2.36-38**

**V 35** – **The challenge of some of the spectators?** Let him save himself

-Interesting: They admitted that he saved others – in other words, they were not disputing his many miracles

-Yet even today, the typical person does not accept him as the Messiah, the Son of God

**V 36** – **Who else joined in the mockery?** The soldiers

**V 37** – The soldiers echoed the rulers in *v 35*

**V 38** – Deep irony – **Read John 19.19-22**

- How did Pilate get revenge on the Jews?** The sign above Christ (Pilate was mocking the Jews)
- Was Jesus their king?** Yes – not in a political sense, but he was the Messiah, the spiritual King of the Jews

**Luke 23.39-43**

**V 39** – According to Matthew, both started out mocking Jesus (*Matt. 27.44*)

- But one stopped and repented
- The other one echoed the words of the Jewish rulers (v 35)

**V 40** – **What could have changed the mind of the penitent man?** Maybe the words of Jesus:

*Father, forgive them, for they do not know what they are doing*

- Meaning of the question in v 40?** Don't you fear God too much to mock this innocent man?

**V 41** – **What did the man admit?** He deserved his punishment

**V 42** – The criminal knew that forgiveness was still possible, even in the last few seconds of his life!

- Maybe he didn't have a good concept of the kingdom, but he wanted to be a part of it

**V 43** – Notice what he had done: he confessed his sins, rebuked his companion, defended Jesus, asked Jesus to remember him

-In the Jehovah's Witnesses Translation (New World Translation), they punctuate this statement to read: "Truly I say to you today, you shall be with me in Paradise" – They want to put the comma there to help bolster their belief that only the 144,000 go to heaven, not the rest of the saved

-However, the word "today" is never added to "*Truly I say to you*" – **See Luke 21.32**

-2 Cor. 5.6-8 tells us that to be absent from the body is to be at home with the Lord

-Also remember the account of the rich man and Lazarus (not a parable!)

-So our Lord said, "*Truly I say to you, today you shall be with me in Paradise*" – They would be together in Paradise later that day! What a moving passage!

-Our evangelical, Baptist, and other friends say that this man was saved without being baptized

-But how do they know he had not been baptized by John the Baptist? (The writer of these notes has never found a person who could answer that question!)

-**Read Matthew 3.5-6** – very important

-Also, Jesus died before *Acts 2.38* – If he had wanted to give any particular person salvation, he could have done so before his death - **Read Hebrews 9.16-17**

-So this criminal was saved and is waiting for us to arrive in heaven

-What a great privilege it will be to meet this man who was saved at the last possible second of his life!

**Luke 23.44-49**

**V 44** – **When did the darkness begin?** Noon – till 3:00 p.m.

- Why darkness?** The creation was a product of the Son of God (*Col. 1.15-17*); it was in sympathy also

**V 45 – What other phenomenon took place?** The veil of the temple was torn from top to bottom  
-See *Matt. 27.57* – It was no accident that it was torn from top to bottom  
-**What as the purpose of the tearing of the veil?** The Old Law had come to an end  
-Read *Col. 2.13-17, Heb. 9.12-28* – Powerful passages!

**V 46 – Significance?** Going to be with God the Father  
-Notice the calmness of Jesus in going through death

**V 47 – What things had convinced the centurion?** The words of Jesus, the darkness, the earthquakes

**V 48 – Maybe a feeling of guilt? Maybe a feeling of calamity coming on?**  
-Maybe this is why do many were baptized on the Day of Pentecost

**V 49 – Women and followers were at a distance**

**Luke 23.50-56** (parallel accounts in all four gospels)

**V 50 – What do we know about Joseph of Arimathea?** A good and righteous disciple of Christ

**V 51 – He had not voted for the crucifixion**  
-He was waiting for the kingdom to come (it still had not been established at this point)

**V 52 – According to Mark, Joseph of Arimathea "boldly" asked for the body of Jesus**

**V 53 – The body of Christ was "wrapped"**  
-**What is the significance of this verse to the Shroud of Turin?** It is a phony  
-*Isaiah 53.9* was fulfilled – buried in the tomb of a rich man

**V 54 – The Sabbath began at sunset on Friday**  
-Note: the "day of preparation"  
-It was the day before the Sabbath  
-The crucifixion took place on the Day of Preparation (*Mark 15.42, Luke 23.3-4, John 19.14*)  
-*Lev. 23.11-12* seems to indicate that the Passover was on the Sabbath  
-The Jews of the First Century believed it to be on the Sabbath (*Zondervan Bible Encyclopedia*, IV, 848)

**V 55 – The goal of the women?** To further embalm the body of Christ – probably going to come back Sunday morning

**V 56 – Rest on the Sabbath**

Revised 2013-01-05



# Luke 24

## Luke 24.1-12

**V1** – Some Seventh Day Adventists teach that Jesus was crucified on Thursday afternoon, but the pattern is clear in *Luke* – The Jews wanted Jesus crucified before the Sabbath began

-The women then rested on the Sabbath

-*Luke 24.1* – The first day of the week (Sunday)

-3 days = parts of a day equal a whole day

-**What is the significance of the resurrection taking place on the first day of the week?** The end of the Old Law

-The church celebrated Sunday as the Lord's Day from the beginning

-**Women?** Listed in v 10

**V2** – Luke does not tell us who moved the stone

-*Matt. 28.1* –The angel moved it (a heavy stone)

-There is no other logical possibility

-Find this book in many church libraries: *Who Moved the Stone?* by Frank Morison (An excellent book, which is still in print)

**V3** – The women were greatly surprised at the body being absent

**V4** – **How do angels look?** Like men (not women with wings) – they are called angels in v 23

**V5** – **What was the reaction of the women to seeing these angels?** They were terrified and bowed to the ground (just what John did in the *Revelation*)

-**Question from the angels?** Why look for the living among the dead?

**V6** – **What had happened to the body of Christ?** He had risen from the dead

-Luke (the meticulous writer) records the words to remind the disciples of what Jesus had said about the resurrection – *Matt. 17.23, Luke 18.33, John 11.25*

**V7** – **What had Jesus said?** He would be delivered to sinful men, crucified, and raised from the dead

-**Why had they not believed it initially?** This would have been an unheard of thing

**V9** – Luke didn't record all the visits to the tomb

-**His purpose?** To prove the resurrection in as few words as possible for his reader Theophilus

**V10** – The women reported to the other disciples

-A list of the women: Mary Magdalene, Joanna, Mary the mother of James, also other women

-*Deut. 19.15* – Three witnesses were needed to confirm something

-The names of the three women are given here

**V11** – **Reaction of the 11 apostles and others?** They didn't believe

**V12** – **Who would we have expected to check out the details?** Peter – he ran to the tomb and John with him, *John 20.2*

-**What did Peter see?** The linen wrappings folded neatly in the tomb

-Peter marveled – **Why?** He knew that the body had not been stolen

## **Luke 24.13-35**

**V 13** – Only Mark and Luke mention this (*Mark 16.12*)

-Emmaus – a town about 7 miles from Jerusalem

-**Why had they been in Jerusalem?** Passover (unleavened bread)

**V 14** – **Name of one disciple?** *V 18* – Cleopas

-Theory = The other one could have been Luke (according to brother Boles)

**V 15** – An animated conversation (not just mild talking)

-**Why would they have been confused by all that had happened?** Their "king" had been killed

-**Any ideas as to why Jesus appeared to these two disciples?** To encourage them and us

**V 16** – It is unclear whether Jesus prevented them from recognizing him

-Possible: they did not expect to see him (maybe his appearance was different)

-**Who else failed to recognize Jesus after the resurrection?** Mary Magdalene (*John 20.15*)

**V 17** – Jesus was famous for asking questions (a characteristic of all good teachers)

-**Why did they stand still?** Amazed that someone did not know all that had happened

-**Why did they look sad?** Their king was dead

**V 18** – Amazement that this man had not heard

**V 19** – It seems as if they pour their hearts out to this stranger concerning Jesus Christ

-**What information do they give in v 19?** A prophet with mighty deeds and words in the sight of God, and no-one disputed his deeds

**V 20** – **Whom did they blame for the death of Christ?** Chief priests and other Jewish rulers

**V 21** – **How did these two disciples see Jesus?** As a liberator from the Romans (a political kingdom)

-They must have had some idea about the prophecies of Jesus concerning his resurrection

-See *Matt. 27.63* – Jewish leaders thought this was the case also)

**V 22-23** – We see here a violent struggle going on in the hearts of these two disciples

-They knew the prophecies, and they knew the testimony of the women, but still were having trouble

-**What had the women said?** The body was gone, and the angels told them he was alive

**V 24** – **Who corroborated the testimony of the women?** Peter (*Luke 24.12*)

-Confusion: Jesus dead, body missing, vision of angels, etc.

**V 25** – Jesus did not call them fools, but rather said that were slow in perception

-**Why were they foolish?** They didn't fit together the words of the prophets with the life of Christ

**V 26** – They had not understood that it was necessary for Christ to suffer and then enter into his "glory"

**V 27 – How did Jesus convince them?** By going through the Old Testament prophecies  
-**Beginning where?** With Moses (there is value to the Old Testament – *Romans 15.4*)  
-**Where did Moses speak of Jesus?** *Gen. 3.15, Gen. 12.3 Deut. 18.15* (the "prophet")  
-Jesus was declaring here that he was the heart of the Old Testament

**V 28 – Why did Jesus pretend to be going on further?** To see if they would invite him in

**V 29 –** They did show hospitality (on a Sunday evening)

**V 30 –** Seems to be just an evening meal, not the Lord's Supper

**V 31 –** Either miraculously or otherwise, they recognized him  
-**What did Jesus do when they recognized him?** He vanished

**V 32 –** They knew something had been different about his man and their conversation on the road to Emmaus  
-They had a joy in their hearts  
-Now the "light" had come on

**V 33 – What did the two disciples do?** Returned to Jerusalem and told the story to the Eleven

**V 34 –** *1 Cor. 15.5* - Jesus had appeared to Peter, and these two disciples confirmed the facts

**V 35 –** They tell their story

## **Luke 24.36-43**

**V 36 –** Jesus stood in their midst  
-**The rest of the verse?** Many believe it to be a scribal interpolation of *John 20.19*  
-Jesus suddenly stood before them – his new glorified body allowed him to do this

**V 37 – What were they discussing at this time?** Incidents on the road to Emmaus  
-**When?** Late Sunday night  
-**Their reaction?** Startled and terrified

**V 38 – In what way did Jesus rebuke them?** They were still confused and doubtful

**V 39 - What did he urge them to do?** Use their senses to find out the truth

**V 40 – Further evidence?** His hands and his feet  
-Some think this body was the glorified body that Paul wrote about in *1 Cor. 15* (the eternal body)

**V 41 –** Their joy was great – "too wonderful to be true"  
-**Why did he ask for something to eat?** To prove that he was not a ghost or spirit and to prove that it was not an hallucination

**V 42-43 –** Jesus ate a piece of fish in front of them

## **Luke 24.44-49**

-The *Gospel Advocate Commentary on Luke* (H. Leo Boles), p. 474, has a list of 11 appearances of Jesus after his resurrection

**V 44** – Jesus reviewed all the things he had told them would happen - **Read Luke 9.22, 18.31-33**

-**What else did he go over?** The Old Testament scriptures that prophesied about him

**V 45** – This does not necessarily mean that he divinely opened their minds, but it could mean he just explained everything carefully

**V 46** – It was God's plan that Jesus die as a sacrifice for sins

**V 47** – **Describe the charge to the Eleven:**

1. To preach repentance for the forgiveness of sins
2. In His name
3. To all the nations
4. Beginning at Jerusalem

**V 48** – Qualification to be apostles – **Read Acts 1.21** – with Jesus from the beginning

-**Why?** As witnesses to these events

**V 49** – **Immediate instructions?** Stay in Jerusalem

-**Until?** Clothed with power from on high

## **Luke 24.50-53**

**V 50** – Bethany – Mount of Olives

-It is significant that he was blessing them as he left their midst

**V 51** – Very simple, but impressive language

**V 52** – They went back to Jerusalem

**V 53** – Praising God

Luke then began work on the book of *Acts* for his friend Theophilus (the second book he wrote for Theophilus)

Interesting final note: If Paul did not write *Hebrews* (and he did not), then Luke wrote more of the New Testament than any other inspired writer (*Luke* and *Acts*)

Revised 2013-01-05