

LUKE

LESSON 1 (1:1-4)

Southgate Church of Christ

by Milt Langston

LESSON AIM: To whet our spiritual appetites to study the life of Jesus.

LESSON OBJECTIVES:

1. To list three of the four general characteristics of the gospel of Luke.
2. To underline the verses in Luke which state the theme and purposes of the writing.
3. To memorize the seven key words used in the brief outline of Luke.

LESSON STATEMENT:

This book is a narrative...accurately researched...carefully recorded... "that you might know the certainty" of the things we were taught concerning Jesus.

Such a book should then either bolster our convictions or abolish our traditions...and in doing so it should again create in our minds the reality of the person of Jesus -- that our hearts may be uniquely transformed into the image of the Father's beloved Son.

May then the world, as it looks for hope, peace, love, or life, find them in our presence...in our presentation of Jesus, the Savior of all men.

INTRODUCTION TO THE BOOK OF LUKE:

A. A LITTLE BIT ABOUT LUKE:

1. The book was written by Luke.

- a. It was written by the same person who wrote the book of Acts, and it was written to the same person.
 - b. From Acts 16:11-40 Luke's use of the word "we" shows that he is the author of the book.
 - c. "Luke was a gentile; and he has the unique distinction of being the only New Testament writer who was not a Jew. He was a doctor by profession (Col. 4:14) and maybe that very fact gave him the wide sympathy he possessed. It has been said that a minister sees men at their best; a lawyer sees men at their worst; and a doctor sees men as they are. Luke saw men and loved them all" (W. Barclay).
2. The book was written to a man called Theophilus.
 - a. The greeting, "**Most excellent Theophilus**" is the normal title for a high official in the Roman government.
 - b. Luke wrote the book to Theophilus as a historical account of the life of Jesus Christ of which Theophilus had already been taught.
 3. Luke wrote with an historian's care.
 - a. Luke's use of the Greek language is the best in the Bible.
 - b. Luke claims that his work is the product of the most careful research.
 - c. Notice the historical accuracy of Luke as he dates the emergence of John the Immerser. He uses six contemporary dating references:
 - 1) "**In the fifteenth year of the reign of Tiberius Caesar.**"
 - 2) "**Pontius Pilate being governor of Judea.**"
 - 3) "**Herod being tetrarch of Galilee.**"
 - 4) "**And his brother Philip being tetrarch of the region of Ituraea and Trachonitis.**"

5) "And Lysanias tetrarch of Abilene."

6) "In the high priesthood of Annas and Caiaphas, the word of God came to John."

4. Luke portrays women differently than any other of the gospels. It could be that he was a native of Macedonia where women held a more emancipated position than anywhere else.

1) Luke gives a very special place to women.

2) The birth narrative is told from Mary's point of view.

3) Only Luke records concerning Elizabeth, Anna, the widow of Nain, or the woman who anointed Jesus' feet in the house of Simon the Pharisee.

4) The genealogy of Christ is traced in Luke from Mary and not Joseph.

B. FOUR CHARACTERISTICS OF THE BOOK OF LUKE:

1. IT IS A GOSPEL OF SONG AND PRAISE.

a. Notice the songs of:

1) Mary (1:46-55).

2) Zechariah (1:68-79).

3) The angels (2:13-14).

4) Simeon (2:29-32).

b. Note the many expressions of praise (2:20; 5:25-26; 7:16; 13:13; 17:15; 18:43; 23:47).

2. IT IS A GOSPEL OF PRAYER. Jesus prayed:

- a. At His baptism (3:21).
- b. After the cleansing of the leper (5:16).
- c. Before choosing the twelve (6:12).
- d. At His transfiguration (9:28).
- e. Before teaching His disciples to pray (11:1).
- f. On the cross -- for His murderers (23:34).
- g. With His last breath (23:46).

3. IT IS A GOSPEL OF COMFORT TO THE POOR AND OUTCAST.

- a. Luke records that tax collectors came to Jesus (3:12). Levi became an apostle (5:27-30).
- b. Luke alone tells of the woman who anointed Jesus' feet and bathed them with her tears and wiped them with her hair in the house of Simon the Pharisee (7:36-50).
- c. Only Luke records Jesus' teaching concerning the prodigal son and the loving father (15:11-32) or of the rich man and Lazarus (16:19-31).
- d. No other writer gives the account of Zacchaeus (19:1-10).
- e. No other writer gives the account of the penitent thief (23:39-43).

4. IT IS A GOSPEL OF SALVATION FOR ALL MEN – IT IS THE UNIVERSAL GOSPEL.

- a. Luke does not mention the fact that Jesus sent the apostles only to the "lost house of Israel."
- b. The genealogy traces Christ to Adam and not to Abraham as does Matthew (3:28).
- c. "The angel said to them, 'Do not be afraid. I bring you good news of great joy that will be for all the people'"(2:10).
- d. In Simeon's song of praise to the new born Christ he describes Christ as "...a light for revelation to the Gentiles and for glory to your people Israel" (2:32).

C. THE THEME AND PURPOSE OF THE GOSPEL OF LUKE.

1. THE THEME OF THE BOOK:

- a. The theme is stated in chapter 2:10-11 by the angels: "I bring you good news of great joy that will be for all the people. Today in the town of David a Savior has been born to you; he is Christ the Lord" (2:10-11).
- b. It is repeated in chapter 19:10, "For the Son of Man came to seek and to save what was lost."

2. THE PURPOSE OF THE BOOK (1:3-4):

- a. To write an orderly account of the life of Christ (1:3).
- b. To assure Theophilus as to the certainty of the things which he had been taught (1:4).

D. THE MAJOR PERIODS OF JESUS' LIFE IN THE BOOK OF LUKE.

- 1. The **PREPARATION** of the Savior (1:1-2:52).
- 2. The **INTRODUCTION** of the Savior (3:1-4:13).

3. The **MINISTRY** of the Savior (4:14-10:24).
4. The **TEACHING** of the Savior (10:25-19:27).
5. The **PASSION** of the Savior (19:28-23:56).
6. The **RESURRECTION** of the Savior (24:1-49).
7. The **ASCENSION** of the Savior (24:50-53).

DISCUSSION QUESTIONS:

1. List three of the four general characteristics of the gospel of Luke.
2. What verses in Luke state the theme & purposes? (THEME: 2:10-11; 19:10 & PURPOSE: 1:3-4).
3. What are the six key words used in the outline section which describe the major periods of Jesus' life?
4. How excited are you about studying the life of Christ? On a scale of 1 to 10 how would you rate your excitement?
5. What can you suggest that would create excitement?

REQUESTS FROM THE TEACHER:

1. Will you read at least three chapters of Luke a day while we are studying the book of Luke?
2. Will you pray to God to help you excite others about Jesus?

TEXT:

I. THE PREPARATION OF THE SAVIOR (1:1-4:13).

A. AN HISTORIAN'S INTRODUCTION TO THE GOSPEL (1:1-4). Luke's introduction is unique in the first three gospels because it is the only place where the author steps out upon the stage and uses the pronoun "I." (W. Barclay).

1. This is the best bit of Greek in the New Testament.

a. Luke here uses the very form of introduction which the great Greek historians all used. Luke, as he began his story, used the most sonorous Greek he could find modeled after historians like Herodotus, Dionysus or Halicarnassus and possibly others.

b. It is as if Luke said to himself, "I am writing the greatest story in the world and nothing but the best is good enough for it."

2. Luke was not satisfied with anyone else's story of Christ. He had to have his own story of Jesus.

a. That doesn't mean that Matthew, Mark and John's gospel accounts are not useful. They are all useful.

b. But Luke illustrated the fact that each Christian must have his own witness of Christ.

1) 2 Corinthians 3:2-3. "You are our letter, written in our hearts, known and read by all men; being manifested that you are a letter of Christ, cared for by us, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts."

2) 1 Peter 3:15. "But sanctify Christ as Lord in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence."

3. This passage sheds a floodlight on the doctrine of the inspiration of scripture.

a. No one would deny that Luke was a New Testament prophet and therefore inspired by the Holy Spirit.

b. Yet notice that Luke affirms that his gospel is the product of the most careful historical research.

- 1) Inspiration does not come to the man who sits with folded hands and a lazy mind.

- 2) Inspiration was needed till the word of God could be recorded and confirmed by miracles and signs (Heb. 2:1-4).

- 3) The word of God was given to us. Understanding is promised to us (John 8:31-32), but faith requires that we seek for the truth (Heb. 11:6). Jesus said,

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LESSON 2 (1:5-80)

Southgate Church of Christ

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LESSON AIM: To review the events surrounding the birth of John the Immerser and to understand his mission.

LESSON OBJECTIVES:

1. To describe John's parents.
2. To understand why John's father was stricken dumb.
3. To describe the son that Mary was to have.
4. To understand the mission of John the immerser.

LESSON STATEMENT:

The world kept busy. They had houses to build...families to raise...prayers to pray...dreams to fulfill.

But God had an announcement for them. His Son was coming to deliver them from sin and to establish His kingdom in their hearts. God wanted men to know.

And as a voice cries in the wilderness, John came to announce the coming of the Lord...to prepare the way for the King of Kings.

REVIEW: From Luke's introduction in 1:1-4 we learn something about Luke. What do we learn?

TEXT:

I. THE PREPARATION OF THE SAVIOR (1:1-2:52).

A. AN HISTORIAN'S INTRODUCTION (1:1-4).

B. JESUS' FORERUNNER - THE BIRTH AND MISSION OF JOHN THE IMMERSER (1:5-80).

1. THE PARENTS OF JOHN THE IMMERSER (1:5-7).

a. THEIR NAMES AND HERITAGE (v.5).

1) Every descendant of Aaron was automatically a priest. There were probably 20,000 priests at this time. These were divided into 24 sections. Zechariah's section was the section of Abijah. These sections or courses are described in 1 Chron. 24:7-19. Abijah is the 8th course or section. Each of these courses had about 1000 priests. Not all of these could serve in the temple, so the priest to serve was chosen by lot. Zechariah was chosen. It was a great privilege and honor to serve.

2) Priest could only marry a racially pure Jew. Elizabeth was not only a Jew, but she too was descendant from Aaron. This gave Zechariah a certain amount of prestige.

3) John's heritage was that his parents were of the serving section of God's people. All Levites and especially the priests were servants to the rest of the nation. It was from this section of God's people that God choose John to become a forerunner to Jesus the Christ.

4) Notice the historical value of Luke again. He begins v.5 by saying, "**In the time of Herod, king of Judea....**"

b. THEIR CHARACTER (v.6).

1) What a description of a person's character. It reminds me of an angel's description of Cornelius' character (Acts 10:4).

2) In spite of this both these families described needed the salvation that only Jesus can give!!

c. THEIR SITUATION (v.7).

- 1) They were both advanced in years, and they had no child.

- 2) Jewish tradition teaches that there are seven types of people who have been excommunicated from God's presence. The list begins with, "A Jew who has no wife, or a Jew who has a wife and who has no child." The fact that Zechariah and Elizabeth had no children was a tragedy by the tradition of the day.

- 3) A woman's childlessness was valid grounds for divorce to many Jews of this time. A bit of Zechariah's character is seen in this. He loved Elizabeth, and he was loyal to her, and his religion was based less on Jewish tradition and possibly more on scriptural truth.

2. THE BIRTH OF JOHN THE IMMERSER FORETOLD (1:8-25).

a. ZECHARIAH'S ACTIVITY (v.8-10).

- 1) Each division of the priesthood only served at the temple for two weeks out of the year. The priest chosen to serve during this time was chosen by lot. Zechariah had been so chosen.

- 2) A morning and evening sacrifice was made each day to atone for the sins of the nation. Prior to the morning and after the evening sacrifice the priest was required to enter into the holy place to carry incense to the incense altar inside the temple so that the sacrifice was accompanied by the sweet smell of incense which filled the Holy of Holies.

- 3) It was customary for many outside the Holy place in the "Court of the Israelites" to wait praying for the return of the priest after he had carried the incense into the Holy Place. It was customary for the priest to come to the railing separating the Court of the Israelites after taking the incense into the Holy Place, and there bless all the people assembled. This is the setting in Luke 1:8-10.

b. GABRIEL'S APPEARANCE INSIDE THE HOLY PLACE (v.11-12)

- 1) Many priests lived and died without having an opportunity to serve inside the temple because there were so many.
 - a) This was no doubt a lifetime thrill and privilege for Zechariah. It was a special occasion for a priest.

b) This privilege belongs to every Christian. Peter teaches in 1 Pet. 2 that Christians are a royal priesthood. It is also special for us to be allowed to enter into the holy place which of course today is the church of Jesus Christ ([READ Hebrews 10:19-25](#)). How easy it can become to take this highly exalted privilege for granted, and even to become negligent.

2) Obviously when Zechariah found himself inside this holy place he took the opportunity to pray to God concerning his wife's barrenness (1:13). I do not think it a mistake that the text shows that the prayer offered from the holy place was heard and answered. God's message came from God's house! Just as the prayers of men like David and Hezekiah had been heard and answered near the same place!

3) The Holy Place was probably a spooky place. Its only light came from the candlesticks. It was a place of holiness. God's presence was separated from it only by the huge veil. No wonder Zechariah was frightened when he arose from his prayer to see the angel.

c. GABRIEL'S MESSAGE (v.13-17).

1) God's message comes to those who listen for it and ask for it like Zechariah ([READ Matthew 7:7-8](#)).

2) Gabriel is the angel who came to Daniel to interpret his visions ([READ Daniel 8:16; 9:21](#)).

a) The Bible hints at heavenly warfare human beings know little about. When sometimes our prayers go unanswered for short periods, more may be involved than we ever dream (Dan. 10:12-14).

b) Notice Daniel's response to being with an angel who looks like a man (Daniel 10:15-19). No wonder Zechariah was afraid because he saw this same Gabriel.

3) Gabriel's message was good news:

a) Zechariah's prayer was answered...Elizabeth would have a child.

b) But more than that...the Christ was coming. John was to herald the great and coming Lord of Lords that every Jew longed for.

d. ZECHARIAH'S UNBELIEF (v.18-20).

1) It is possible for believers not to believe. How many times did Jesus say to his disciples who were the believers, "Oh ye of little faith..." because of their lack of faith. Faith is intended to grow (Romans 1:17).

2) How many times we restrict God's work because of the lack of our own abilities as we serve Him. This is unbelief. It is trust in self instead of God.

a) Unbelief is not doubting. Doubt will lead the believer to ask, seek and knock for more information and more help. We know what Jesus said about asking, seeking and knocking.

b) Unbelief is not self-doubt. Self-doubt will drive us to God for help and to his Word for comfort as we fearfully launch out in service to God. New Testament Christians prayed for boldness which would help them keep from doing nothing. They knew that God would help them. They knew that He would succeed, so they prayed for boldness that would spur them out into the fray where victory would be won.

c) Unbelief is when we distrust God so much that we do nothing at all. Unbelief causes us to be like the one talent man who buried his talent.

1] It is a sin for a man who could be a teacher not to be a teacher.

2] It is a sin for a man who could be a deacon not to be a deacon, elder, preacher, exhorter, giver, et. al.

3) When Zechariah heard Gabriel's answer, he doubted God and asked for a sign (like Gideon did). This does not mean that Zechariah was an unbeliever. He just did not believe enough...like us many times. God helped his faith to grow, as he will help our faith to grow.

4) God answered Zechariah's request. He gave him a sign...he was struck dumb till the child was born. God does not always answer our prayers the way we suppose He will. Remember Naaman the leper.

e. ZECHARIAH'S REAPPEARANCE TO THE PEOPLE (v.21-22).

1) Zechariah had been in the temple for an extra long period of time. The people were beginning to get concerned.

- 2) When he came out now dumb, he caused them to recognize that he had seen something!

3. THE BIRTH OF JESUS FORETOLD (1:26-38).

a. GABRIEL IS SENT TO MARY (v.26-28).

- 1) The sixth month here is the sixth month of Elizabeth's pregnancy.
- 2) A betrothal lasted a year and was as binding as marriage. It could be dissolved only by divorce. Should a bride groom die during this time the bride to be was considered as a widow.

b. MARY'S REACTION (v.29).

c. GABRIEL'S MESSAGE (v.30-33). This announcement is a summary of all that the prophets predicted concerning the Christ.

- 1) Isaiah 9:6-7. "For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. There will be no end to the increase of His government or of peace, On the throne of David and over his kingdom, To establish it and to uphold it with justice and righteousness From then on and forevermore. The zeal of the LORD of hosts will accomplish this."
- 2) READ Isaiah 11:1-11.

d. MARY'S QUESTION (v34). A good question.

e. GABRIEL'S ANSWER (v.35-37).

- 1) Many in the world today (even many who claim to be "Christian") deny the virgin birth of Jesus. They have elaborate arguments...
- 2) The Bible speaks in hard to misunderstand clarity here!

3) What a test to Mary's faith!

f. MARY'S ACCEPTANCE (v38).

1) The world's common prayer is: "**Thy will be changed...**"

2) Mary here prayed the world's greatest prayer: "**Thy will be done!**"

3) From this I think we can see why Mary was chosen by God. She was a woman of great faith!

4) Is it a curse of hatred that God placed women in a submissive role in the home and in the church? (1 Tim. 2:8ff).

4. THE BIRTH OF JOHN THE IMMERSER (1:23-25, 39-80).

a. ELIZABETH CONCEIVED (v.23-25).

1) Zechariah finished his course of service in the temple as a mute.

2) Notice the scorn from others Elizabeth felt because of her barrenness.

b. MARY'S VISIT TO ELIZABETH (v.39-56).

1) THE PARADOX OF BLESSEDNESS (v.39-45).

a) We need women today like Mary and Elizabeth who are willing to pay the price of glory. Both these women gave up their sons in service to God. There was great joy in this fellowship with God, but to be chosen by God so often means a crown of joy and a cross of sorrow.

b) God does not choose a person for ease and comfort and selfish joy but for eternal joy that will endure the pain and suffering that is required of us in the fulfillment of our assigned tasks.

c) Mothers would you rather be the mother of Jesus or the mother of a Pontius Pilate?

1] Pontius Pilate lived in a better home than Jesus?

2] Pontius Pilate probably was better educated than Jesus?

3] He lived an easier life and died an easier death.

d) Mary and Elizabeth had great joy. Indescribable joy, but as their children grew in service to their God, they paid an awful price in suffering. The rewards were worth the effort. God help our faith grow till we too are willing to pay the same price for the all surpassing glory of heaven (**OPTIONAL...PRAYER:** "Father help us to live our life by faith and not by sight. Help us to want what You want. And help us to lead our children to faith in You").

2) MARY'S SONG (v.46-56). Mary's song is very akin to Hanna's song who also gave her son to serve God (1 Samuel 2:1-10).

a) God scatters the proud in the plans of their hearts.

b) God casts down the mighty - He exalts the humble.

c) God fills those who are hungry - those who are rich he sends empty away.

c. ELIZABETH GIVES BIRTH TO A SON (v.57-80).

LUKE

LESSON 3 (2:1-52)

Southgate Church of Christ

Milt Langston

LESSON AIM: To analyze our own personal growth and attitudes toward submission in comparison with the growth and submission of Jesus.

LESSON OBJECTIVES:

1. To understand the circumstances surrounding the birth of Jesus.
2. To look closely at the message of the angels who announced the birth of Jesus and from it to see more clearly His purpose.
3. To list the four ways in which Jesus grew as a child.
4. To describe Jesus' submission to His heavenly Father as well as to His earthly parents.

LESSON STATEMENT:

The world sat in darkness. Sin reigned among men and the fear of death was their master.

But God had "good news" for His creation -- "...there is born to you this day in the city of David a Savior, who is Christ the Lord..."

And as the angels sang, the faithful rejoiced, for God had visited his people.

REVIEW:

1. How did John the Immerser's life relate to the life of Jesus our Lord?
2. How should our lives relate to the life of Jesus our Lord?

TEXT:

I. THE PREPARATION OF THE SAVIOR (1:1-2:52).

A. AN HISTORIAN'S INTRODUCTION (1:1-4).

B. JESUS' FORERUNNER - THE BIRTH AND MISSION OF JOHN THE IMMERSER (1:5-80).

C. THE BIRTH OF CHRIST AND HIS GROWTH (2:1-52).

1. A JOURNEY TO BETHLEHEM AND THE BIRTH OF A SAVIOR (2:1-7).

a. THE HISTORICAL SETTING TO CHRIST'S BIRTH (2:1-5).

1) THE GOVERNMENT CENSUS: Archaeologists have the actual copies of some of all the census records for Syria from 20 A.D. to 270 A.D. Judea was considered as a part of Syrian province. A Roman government edict from Egypt concerning a census dating from the time of Christ's birth reads as follows:

"Gaius Vibius Maximus, Prefect of Egypt orders: 'Seeing that the time has come for the house-to-house census, it is necessary to compel all those who for any cause whatsoever are residing outside their districts to return to their own homes, that they may both carry out the regular order of the census, and may also diligently attend to the cultivation of their allotments.'" (Wm. Barclay).

The purpose for the government census was for assessing taxation and for discovering those exempt from military service. Since Jews were exempt from military duty, it can be assumed that the census was for taxation purposes.

2) THE INN: Traveling accommodations during this time were primitive at best. Most inns for travelers consisted of a room to sleep in. A place for a fire and fodder for the animals. The inns did not even provide food for the travelers. You had to carry your own.

3) THE TRIP: It was 80 miles from Nazareth to Bethlehem.

b. THE BIRTH OF JESUS CHRIST (THE SON OF DAVID, THE ANOINTED ONE, THE KING OF KINGS) (2:6-7).

1) It is interesting to note that the very census that compelled Mary and Joseph to travel from Nazareth to Bethlehem was a sign of the foreign rule over God's people. The Jews were not free. God's people were not free, and this was because of the people's sin and rebellion against God.

a) Rome ruled and it was ironic that God was bringing Jesus into the world under the thumb of foreign domination. This was predicted by Daniel and many other Old Testament prophets. The cruelty and oppression of the day did not escape God's attention. It instead all worked according to His purpose. God was using Rome as He had used Greece, the Persians and the Babylonians.

b) The world did not know Jesus. God was about to make His appeal to man through Christ. This appeal was not through power or show of force though God could have made such a showing. The appeal was to the good in man. Man made in God's own image was ruined by sin. Jesus came to save man, but His draw is His goodness and love and service to others. This draws only the best of people. Heaven will be populated because of Christ's sacrifice for our sins, but it will be populated by the very best of people because of the appeal of Christ!

2) Jesus who knew the wealth of heaven was born into poverty and lived in poverty to show us that material wealth is not the most important issue in this temporary life!

3) The fact that there was no room for the Christ at the inn is symbolic of what was to happen to Him in life, and even today. The only room Jesus ever found was on a cross. Many today would follow Him, but there is no room for him in their lives. In the last book of the New Testament He is there pictured as standing at the door knocking. Jesus is still looking for room. He is looking for room in the hearts of men and women that he might make them His own like ourselves. He can make such a difference. He has so much to offer.

2. THE ANNOUNCEMENT OF CHRIST'S BIRTH - INVOLVING SHEPHERDS AND ANGELS (2:8-20).

a. SHEPHERDS WERE THE FIRST TO HEAR OF THE COMING OF CHRIST (2:8-9).

1) These were "shepherds living in the fields nearby." It is possible that these were the shepherds who kept the sacrificial offerings for the temple priests. If it were the temple herds, it is significant that these shepherds were the first to hear about the "lamb of God."

2) Notice that the message of "good news" came first to the common and ordinary workers of the field. The message was for everyone, but here we see God honoring the common man.

b. THE ANGEL'S MESSAGE (2:10-12).

- 1) A savior is born...salvation is coming.
- 2) Jesus is the Christ...God's promises are going to be fulfilled.
- 3) Jesus is to be Lord...God will rule through Him.
- 4) He is the baby wrapped in strips of cloth laying in a manger in Bethlehem.

c. HEAVEN'S PRAISE AT CHRIST'S BIRTH ADDRESSED TO SHEPHERDS IN THE FIELD (2:13-14). It was the custom when a baby boy was born that the family hire musicians to sing and provide praise, merriment and celebration when a boy was born into a family. Joseph and Mary were not rich, and besides they were far from home in a strange town. God provided that which they lacked. He provided the praise and celebration which they were unable to provide.

d. SHEPHERDS ARE THE FIRST TO SEE JESUS (2:15-20). The Hebrews began as a nation of shepherds. In Egypt the Pharaoh during Joseph's life put the Jews in Goshen because the Egyptians did not like shepherds, and because the land favored their flocks. When Christ was born the Jewish nation had changed a lot from those early days. It was no longer fashionable to be a shepherds. Jews had become known as shrewd businessmen. They were tradesmen with Jewish contacts all over the world. Shepherds were now looked down upon. The Pharisees with their continual ceremonial cleansing rites looked down upon the unclean shepherds who had to spend so much of their time with dirty old sheep. God honored this class of people. Jesus was seen first not by the religious leaders of the day, but by the working people of the day...the shepherds!

3. JEWISH CEREMONIES OBSERVED (2:21-24).

a. THE CIRCUMCISION (2:21). In Gen. 17:9-14 God commanded Abraham and all his descendants to be circumcised on the eight day. So important was this ceremony that it was to be done even if the eight day fell on the Sabbath. The boy received his name on the day of his circumcision. Jesus is the Greek form of Joshua (in Hebrew) which means "savior."

b. THE REDEMPTION OF THE FIRST-BORN (2:23).

1) In verses 22-24 Jesus was taken by his parents to the temple. They were required by law to do two things: To redeem Jesus because all the first born of animals and children belonged to the Lord, and to offer sacrifices of purification for Mary after the birth of her child. All this goes to point out the type of people Joseph and Mary were. They took their religion seriously. They were not sloppy or negligent in their devotion to God's commands.

2) Since the time of the Passover in Egypt God claimed all the first-born of His people. [READ EXODUS 13:2, 11-16](#). The redemption price was set at 5 shekels of silver in Numbers 18:16. That was about 2 ounces of silver. This had to be paid after the child was a month old.

c. THE PURIFICATION AFTER CHILDBIRTH (2:22, 24). In Leviticus 12:1-7 the instructions for purification after childbirth are given. If a woman had a son she had to wait for 40 days. During this time she was considered unclean. If it was a daughter the time of waiting was about 80 days. During this time she could not touch any consecrated thing, nor could she go near the temple. At the end of this prescribed period of purification she was to offer a sacrifice of a year old lamb and a young pigeon or dove as a sin offering. This was quite an expensive offering. Lev. 12:8 makes this variation of this requirement for the poor: "If she cannot afford a lamb, she is to bring two doves or two young pigeons, one for a burnt offering and the other for a sin offering. In this way the priest will make atonement for her, and she will be clean." From this we can surmise that Jesus was born into a poor family. Jesus was not brought up in a family that knew luxuries where every penny had to be looked at twice. Do you suppose that Jesus knew about the difficulties of making a living?

d. CHILDREN ARE A GIFT OF GOD. Someone has said that children are not given to us, they are only lent to us. All these ceremonies observed by the Jews go a long way in saying just that. Children are the gift of God. God gives us our children, and He wants them back! What a privilege to be a parent!

4. THE BIRTH OF JESUS WAS A DREAM REALIZED BY SIMEON (2:25-35).

a. [READ v.25-32](#). Simeon was not a Zealot, but he dreamed of the day God would send His Christ to save and deliver Israel. There were no doubt many in Jerusalem just like Simeon. Here Simeon in his song of praise announced the work of Jesus to save His people. To Reveal light to Gentiles and to bring glory to Israel.

b. [READ v.33-35](#). Here Simeon summarizes the work and fate of Jesus...and for His parents.

1) **HE WILL BE THE CAUSE WHEREBY MANY WILL FALL.** God does not so much judge man as much as man judges himself. The response of man to Jesus will seal man eternal destiny.

2) **HE WILL BE THE CAUSE WHEREBY MANY WILL RISE.** Jesus represents the hand of God reaching down to man to lift man up from an old life to a new one, out of sin into goodness, and out of shame into glory.

3) **HE WILL MEET WITH MUCH OPPOSITION.** The coming of Jesus leaves no middle ground. We either surrender to Him, or we find ourselves at war with Him. The opposition against Christ was described as a sword which would pierce Mary and Joseph also.

5. **A LOVELY LADY IN OLD AGE (2:36-40).** Anna was very much like Simeon. She was one of the quiet faithful ones who lived throughout the land. She would probably be described a very eccentric by today's standards as she no doubt was in her day also. But notice this about her:

a. **SHE WAS A WIDOW.** She had known sorrow, but she had not grown bitter.

b. **SHE WAS EIGHTY-FOUR YEARS OLD.** She was old and she had never ceased to hope.

c. **WHAT WAS THE KEY TO HER SUCCESS?**

1) She never ceased to worship!

2) She never ceased to pray!

6. **THE SUBMISSION OF JESUS (2:41-51).**

a. Mary and Joseph were traveling in a caravan of travelers. It was the custom of the Jews to attend at least one Passover in Jerusalem. The devotion of Jesus' earthly parents is noted because they seemingly went regularly. Obviously Jesus had not entered the temple courts before because of his age. By custom a child could be considered as "a son of the law" at age 12. This permitted his presence in the temple court and in the synagogue. It was customary at the time for the Jewish leaders to sit during this time in the temple courts and discuss the law. Jesus was not leading discussions. He was learning and asking questions.

b. Mary called Joseph, "**Your father.**" Jesus gently corrected her by saying, "**Didn't you know I had to be in my Father's house?**" We can only speculate as to when Jesus became aware of His special relationship to God, but here is a recording of a time when he did know!

c. His knowledge did not make Him arrogant. He submitted to His earthly parents!

d. The real man of God does not despise earthly ties; just because he is "God's" man or woman he or she discharges human duties with supreme fidelity. Being God's children does not keep us from being husbands, wives, fathers, mothers, sons and daughters. It makes us better because we belong to God!

7. THE GROWTH OF JESUS (2:40, 52).

- a. He grew in wisdom -- **INTELLECTUALLY**.
- b. He grew in stature -- **PHYSICALLY**.
- c. He grew in favor with God -- **SPIRITUALLY**.
- d. He grew in favor with man -- **SOCIALLY**.

DISCUSSION QUESTIONS:

1. From Isaiah 7:14 what is the sign that Isaiah said the Lord would give? Discuss it...
2. From 2:1-3 list some historical facts mentioned by Luke which could have been verified.
3. What do these facts say about Luke's gospel? What do they say about the credibility of the scriptures themselves?
4. From 2:8-12, what was the message of the angel to the shepherds? (Good news and great joy for all men...Savior is born & Christ!).
5. In verse 12 what did the great company of angels do?
6. From 2:25-35 what are some of the things said about Simeon? What can be concluded concerning the attitude of the people at this time? (Kind of like today...we know Jesus is coming again, but we do not take it too seriously.)

7. Why did Israel need to be consoled?

8. From 2:41-51 what s

LUKE

LESSON 4 (3:1-4:13)

Southgate Church of Christ

Milt Langston

LESSON AIM: To understand that Jesus was properly introduced and thus our faith in Him is strengthened.

LESSON OBJECTIVES:

1. To describe how Jesus was introduced at the beginning of His ministry by John the Immerser, by deity, by history and by victory over temptation.
2. To show why it was important that Jesus' ministry begin with victory over temptation.
3. To create a desire to introduce Jesus to someone else by either writing or telling someone orally what Jesus' example has meant in our lives.

LESSON STATEMENT:

This son... beloved of God... was sent to men as a man. He submitted to the will of God as a man... He struggled against the tempter as a man... and He came to know, and to understand life as a man.

As men, therefore, let us look at His submission and His struggle for an example of life. But let us also look to Him for love, for that genuine care that comes only from one who understands life as a man.

REVIEW:

1. According to Luke chapter 2 in what spiritual way was Jesus powerful as a man? (SUBMISSION)!
2. Can you and I grow spiritually without submission?
3. What is the opposite of submission?

TEXT:

I. THE PREPARATION OF THE SAVIOR (1:1-2:52).

A. AN HISTORIAN'S INTRODUCTION TO THE GOSPEL (1:1-4).

B. JESUS' FORERUNNER - THE BIRTH AND MISSION OF JOHN THE IMMERSER (1:5-80).

C. THE BIRTH OF JESUS AND HIS GROWTH (2:1-52).

II. THE INTRODUCTION OF THE SAVIOR (3:1-4:13).

A. JESUS INTRODUCED BY THE FORERUNNER (3:1-20).

1. **THE HISTORICAL SETTING (3:1-2).** So important was the emergence of John the Immerser on the historical scene to Luke that he dates the time of John's coming with no less than six different ways.
 - a. **TIBERIUS** was the successor to Augustus who was the first emperor of Rome. Therefore Jesus lived during the lifetime of the second Roman emperor. It is known that Augustus made Tiberius his colleague as early as A.D. 11 or 12. Tiberius did not become sole emperor until A.D. 14. John began his ministry during the 15 year of Tiberius making the date 28 or 29 A.D. Luke begins placing the emergence of John the Immerser against a setting of world domination by the Roman Empire.
 - b. **PONTIUS PILATE, HEROD TETRARCH OF GALILEE, AND PHILIP TETRARCH OF ITUREA** were the political rulers of Palestine during the time when John began his ministry. The Harod mentioned here is not Harod the Great. He died in 4 B.C. When he died his kingdom was divided between three of his sons: Herod Antipas who ruled Galilee and Peraea from 4 B.C. to A.D. 39; Herod Philip who ruled Ituraea and Trachonitis from 4 B.C. to A.D. 33; and Herod Archelaus who was given Judea, Samaria and Edom who was so evil that the Jews petitioned Rome for his removal. Rome, impatient for the continual troubles in Judea, installed a procurator or governor instead of a descendant to the so called Jewish king. This is how the Romans came directly to rule in Judea where Jesus was do die.
 - 1) **PONTIUS PILATE** was in power from A.D. 25 until A.D. 37 over Judea.
 - 2) **HEROD TETRARCH OF GALILEE** was Herod Antipas the son of Herod the great. The word "tetrarch" literally means "governor of a fourth part." This came from places like Galatia or Thessaly which were divided into four sections or areas. Later the word widened to mean the governor of any part. Jesus' life was lived in Herod's reign and very largely in Herod's dominions in Galilee.

- 3) **PHILIP TETRARCH OF ITUREA** was Antipas' brother. He built the city which was called Caesarea Philippi.
- c. **LYSANIAS** tetrarch of Abilene. We know very little about this man, but no doubt he was well known to the people of that day and time.
- d. **THE HIGH-PRIESTHOOD OF ANNAS AND CAIAPHAS** is Luke's way telling things the way they were paying very little attention to Jewish law and custom. According to the Jewish law there could be but one high priest at a time. Luke, as a historian, is not stating what should have been, but only what constituted the facts of the matter. Because of the political turmoil of the day and time the office of the high priest in the Sanhedrin court held great civil and religious power. Annas had been high priest from A.D. 7 to A.D. 14. At this time Annas was actually out of office, but he was succeeded by no fewer than four of his sons and Caiaphas was his son-in-law. Therefore though Caiaphas was the reigning high priest, Annas was the power behind the throne. In John 18:13 when Jesus was arrested, he was taken to Annas even though Caiaphas was the high priest. Annas was in fact extending his influence through his sons and Caiaphas his son-in-law.

2. **JOHN THE IMMERSER - A COURIER OF THE KING (3:3-6).**

- a. **"The word of God came to John son of Zechariah in the desert"** is a term used in the writings of the prophets over and over. This indicated that John was a prophet of Jehovah.
- b. **READ Isaiah 40:3-5.** It was the custom in the east when a king proposed to tour a part of his domain to send before his trip a courier of the king. The courier's job was to tell the people that the king was coming and give them a chance to prepare the road upon which the king would be traveling. So John is regarded as the courier of the King. But the preparation on which he insisted was a preparation of heart and of life.
- c. "Our King is coming," he said. "Mend, not your roads, but your lives."
- d. There is laid on us each the duty to make life fit for the king of kings to see. Is Jesus Lord?

3. **THE FORERUNNER'S PREACHING: JOHN'S SUMMONS TO REPENTANCE (3:7-18).**

a. **AN OUTLINE:**

- 1) He spoke to the multitude (3:7-9).

- 2) He answered their questions (3:10-14).
 - 3) He told of the coming of Jesus (3:15-17).
 - 4) He continued to exhort the people (3:18).
- b. In these verses we have the message of John to the people. John's gospel was not a message to good news. His was a message which fitted the setting where it took place. His message was, "The king is coming. You had better get ready. You'd better set your house in order!" His message was a message of terror and judgment (Did Christ's coming judge the nation of Israel? Did the coming of Jesus show His kingdom to be physical or spiritual? Did the Jews understand the spiritual nature of God's kingdom?). He preached the coming of the Christ and His kingdom, but His coming was in the context of judgment for Israel.

John lived in the desert. Dry stubble and brushwood could sometimes be set alight by a spark. When the desert blazed with fire the vipers came scurrying in terror from the menacing flames. It was to these snakes that John likened the people who came to be baptized. They were running ahead of the fire of God's impending judgment.

From our study of the book of Romans especially chapters 9 - 11 we know that the Jews had not the slightest doubt that they were themselves a favored people of God. But they held that God would judge other nations with one standard and the Jews with another. They even believed that a man was safe from judgment just because he was a descendant of Abraham. John told the people that life not lineage was God's standard of judgment. He dispelled the myth of racial privilege. Little did John realize that though judgment upon the nation which he predicted would come with the Christ, it would not come till after the Christ had suffered the judgment of us all upon a Roman cross! People looked to the Christ for salvation, they were to see judgment! But they did not yet understand what that salvation and judgment go hand in hand. The giving of forgiveness was accompanied with the punishment of sins. Many today still do not understand this fact!!

c. A SUMMERY:

- 1) John preached that men should share with one another.
 - a) It is not right for those with too much to be content while others have too little.
 - b) A life that ignores others and uses others is not pleasing to God.
- 2) John preached that men should do the best they can where they are.

- a) The tax-collector should be a good tax-collector.
- b) Let the soldier be a good soldier.
- c) It is man's duty to serve God where God puts the man... when we think we are in control of life we are of very little value to God. But the man who realized the power and dominion of his God is very close to giving God the control of his life. A Negro spiritual says:

There's a king and captain high,
And He's coming bye and by,
And he'll find me hoeing cotton when he comes,
You can hear his legions charging in the regions of the sky,
And he'll find me hoeing cotton when he comes.
There's a man they thrust aside,
Who was tortured till he died,
And he'll find me hoeing cotton when he comes.

He was hated and rejected,
He was scorned and crucified,
And he'll find me hoeing cotton when he comes.
When he comes! when he comes!
He'll be crowned by saints and angels when he comes,
They'll be shouting out Hosanna! to the man that they denied,
And I'll kneel among my cotton when he comes.

- 3) John preached that the King was still to come and with him would come judgment. He was quite sure that he himself was only the forerunner.
 - a) A winnowing fan was a great flat wooden shovel...with it grain was tossed in the air. As it fell to the ground the chaff was blown away.
 - b) Just as chaff was separated from the grain so the King would separate the good and bad.

- c) So John preached judgment, but it was judgment laced with hope. He baptized those who repented for the remission of sins to come from the Messiah. Just as harvesting separates the wheat from the chaff, so too judgment separates the saved from the lost.

4. THE FORERUNNER'S TESTIMONY SUMMARIZED: [READ JOHN 1:31-34](#).

5. THE ARREST AND IMPRISONMENT OF JOHN THE FORERUNNER ([3:19-20](#)).

- a. **NON BIBLICAL HISTORY'S ACCOUNT:** Josephus says that the reason for the arrest of John was that Herod "feared lest the great influence John had over the people might put it in his power and inclination to raise a rebellion; for they seemed ready to do anything he should advise."
- b. **NEW TESTAMENT HISTORY'S ACCOUNT:** The writers of the New Testament wrote that John was arrested for rebuking Herod because he was marrying Herodias, his brother's wife. Herodias was really Herod the Great's granddaughter. She married her half-uncle and half-brother to Herod Antipas. His name was also called Herod, and he was the son of a woman named Mariamne. He was not a ruler but a private citizen in Rome. It is reported that Herod Antipas on a trip to Rome seduced and took his sister-in-law from her husband who was his half-brother. This John condemned (our) Herod and his wife for their sin, and for this, He died eventually.

B. JESUS INTRODUCED BY DEITY ([3:21-22](#)).

1. JESUS CAME TO JOHN TO BE BAPTIZED ([3:21a](#)).

- a. Why did Jesus submit to baptism? We know that he did not need to repent of sins for he will agree with John on this point in Matt. 3:14-15.
- b. Some suggest that it was at the urging of his mother. This is pure speculation.
- c. Others suggest that it was to align himself with that which John had started which was a move towards righteousness through repentance. While this is still speculation, it is more plausible because John came to prepare the way for Jesus. Jesus had waited for 30 years serving the needs of his family, now when John began a great movement towards God, Jesus identifies himself with this movement.
- d. Jesus states that He was being baptized to "[fulfill all righteousness](#)."

- 1) There are those who teach that baptism today for the convert is also to fulfill righteousness.
 - 2) But that is not what Matt. 3:15 says. It says that Jesus' baptism was to **fulfill** righteousness. It was something He had to do in order not to leave anything undone that needed to be done for righteousness' sake.
 - 3) Only Jesus could be baptized to **fulfill** all righteousness in this manner. Men today are baptized for the remission of sins because of what Jesus has already done for us. We are baptized to receive His righteousness, not to fulfill it.
2. **THE HOLY SPIRIT DESCENDED UPON CHRIST AS A DOVE (3:21b-22a).** John's gospel tells us that this was a pre-determined sign to John the Immerser that this was the Christ (John 1:32-34).
3. **THE TESTIMONY OF GOD (3:22b).**
- a. **THE TESTIMONY WAS FOR JESUS.** God said, "**You are my Son.**" This testimony was shared in each of the gospel accounts and given to us.
 - b. **THE UNMISTAKABLE MESSAGE TO JESUS.** God quoted two O. T. passages:
 - 1) "**You are my beloved Son**" is a quote from Psalm 2:7. It was an accepted description of the Messianic King by all Jews.
 - 2) "**In whom I am well pleased**" is very close description of the suffering servant described in Isaiah 42 who will suffer the plight of one described in Isaiah 53 (Isaiah 42:1).
 - 3) The suffering of the cross did not come upon Jesus unawares. He knew from the beginning that He was destined to suffer for the sins of many!

C. **JESUS INTRODUCED BY HISTORY (3:23-38).**

1. **MATTHEW'S GENEALOGY OF JESUS (MATT. 1:1-17).**

- a. He traced the lineage of Jesus through the royal kingly line (through Joseph).

- b. Since he was writing primarily to the Jews, he traced the genealogy back to Abraham.

2. LUKE'S GENEALOGY OF JESUS (3:23-38).

- a. Jesus belonged to the whole human race; thus, Luke was more interested in tracing Him all the way back to Adam. Notice the human implications:
 - 1) Jesus' ministry did not begin till He was 30 years of age. During this time Jesus was in a family setting. He was being faithful in the small things of life. He said, "**Well done, good and faithful servant; you have been faithful over a little, I will set you over much.**" Jesus lived this lesson first. It is suggested that because we do not hear about Joseph after Jesus' adulthood, that he possibly died. If this is true we see even more of Jesus' humanity. The loss and sorrow of losing a loved one. The responsibility Jesus undertook to care for and support His family till his brothers were old enough for Him to surrender this responsibility to fulfill His destiny. In it all we see the submission, faith and trust of Jesus in His heavenly Father's ability to provide and sustain Him.
 - 2) Jesus had a chance to live out His teaching before he ever actually began to teach it. Had Jesus always been a homeless wanderer, we would have had a hard time identifying with Him. He had the right to teach us about human duties and human relationships for He was a human who knew what He was talking about. Jesus does not merely ask us to do as he says, but also to do as He did.
 - 3) In order for Jesus to identify with the human race, He had to be a man. Luke records that for 30 years Jesus lived a life very similar to the lives of all the people around Him.
- b. Most believe that Luke traced his genealogy back through Mary. The genealogy from Abraham to David is the

LUKE

LESSON 5 (4:14-6:16)

Southgate Church of Christ

Milt Langston

LESSON AIM:

1. To help each one of us discover our ministry as to what God wants us to be and to do.
2. To encourage each one of us to find at least two other persons to teach and train to work together with us.

LESSON OBJECTIVES:

1. What did Jesus say He was sent to do?
2. List some ways in which Jesus demonstrated His power and authority.
3. What did Jesus call His disciples to become?
4. List the twelve apostles. Why did Jesus choose those men?
5. What does Jesus' example of leadership mean to you?

LESSON STATEMENT:

He returned home. he had cleansed the lepers, strengthened the lame, and opened the eyes of the blind. The people of Nazareth heard of His fame, but they refused His calling.

He walked among fishermen. They were tired... discouraged. They had taken no fish, but at His word they let down their nets. They were amazed at His power... humbled by His presence, but they accepted His calling.

Whether we are impressed with His power or humbled by His presence, let's follow at His calling.

REVIEW:

Name the four ways Jesus was introduced to man as the Son of God... (John, God, history, victory over temptation).

TEXT:

I. THE PREPARATION OF THE SAVIOR (1:1-2:52).

II. THE INTRODUCTION OF THE SAVIOR (3:1-4:13).

III. THE MINISTRY OF THE SAVIOR (4:14-10:24)

A. THE PURPOSE OF JESUS' MINISTRY STATED (4:14-30,42-44).

1. THE PURPOSE OF JESUS' MINISTRY: THE SPRINGTIME OF HIS MINISTRY STARTED IN GALILEE (4:14-15).

a. Jesus has just wrestled with Satan concerning the methods Christ should use to win men (v.13). Immediately after this period of testing, Jesus began His ministry back home. "Jesus returned to Galilee in the power of the Spirit..." He preached in their synagogues.

b. **HE WENT FIRST TO GALILEE...** GALILEE is a word which literally means "a circle." It comes from the Hebrew word "GALIL." There are two reasons why this area which was situated north of Palestine where Jews lived was so called. First of all it was so called because that was its shape. The province was about 50 miles long north and south, and 25 miles wide from east to west. Another reason it was called "Galilee" was because it was completely surrounded by non-Jewish peoples.

Galilee was very fertile, and very heavily populated with an estimated 3,000,000 people living there during the time of Josephus who himself was at one time governor there.

The Galileans were sort of like the Highlanders of Palestine. They were the country folks, where the Jews of Judea were more refined, educated and civilized; the Galileans were the country folks. However, the Galileans were also much more forward-looking and much less conservative than the Judeans because of the outside influence of the Gentiles upon them.

Josephus says of them, "They were ever fond of innovations and by nature disposed to changes, and delighted in seditions. They were quick in temper and given to quarrelling." "The Galileans," it was said, "have never been destitute of courage." "They were ever more anxious for honor than for gain."

It was to this land that Jesus first came with the good news of His coming kingdom. It was His land, and it gave Him a ready audience for His teaching.

c. HE ENTERED SYNAGOGUES... Jesus began by taking His messages to the Jewish Synagogues. The synagogue was the real center of religion in Palestine. "synagogue" means "a gathering." No one really knows when the synagogue developed. From Ezekiel 14 & 20 we can see that the prophet met with others for the purpose of teaching the law. This was commanded by Moses in Exodus 18:20. It could be that the synagogue formed from a need to offer a place of assembly and instruction in the law during the time of the exile in Babylon. At the time of Christ there were thousands of synagogues all over the world. Many cities had more than one. The main purpose of the synagogue was for instruction in the law. Originally seven people were asked to make readings, translation was provided for the many who did not know Hebrew (Jews at this time were speaking Greek and Aramaic). Then a person was selected to give an exposition on what had been read. All this was preceded by individual prayers and chanting of memorized scriptures. This practice is still observed today in synagogues with few exceptions. The church Christ built, which consists of people, bears close resemblance to the synagogue which preceded it.

d. Jesus began His ministry, and His teaching was readily accepted by people who did not yet realize what a blow it was going to strike against the orthodoxy of this time. Jesus wanted to be heard, but He expected to be rejected eventually. Many call this period of Christ's ministry, "The Springtime of Eternal Life for Man."

2. THE PURPOSE OF HIS MINISTRY IS SEEN IN HIS FULFILLMENT OF SCRIPTURE (4:16-20).

a. NAZARETH... "He went to Nazareth, where he had been brought up..." Nazareth was no small city. It was probably a town of 20,000 people. It was located at a cross-roads. One road led north to Rome. One road led west to the sea and on to Egypt. One road led east to Damascus, and another led south to Jerusalem. Jesus was well accustomed as a child to seeing the Roman legions which marched through His home town. From a hill just outside of town one could see a panorama of Israel. It was almost as if the history of Israel stretched out from Nazareth. From Nazareth there was the plain of Esdraelon where Deborah and Barak had fought; where Gideon had won God's victory over the Mideonites; where Saul had crashed to disaster and where Josiah had been killed in battle against Egypt. There was Naboth's vineyard and the place where Jehu slaughtered Jezebel' there was Shunem where Elisha had lived; there was Carmel where Elijah had fought his epic battle with the prophets of Baal; and, blue in the distance, there was the Mediterranean and the isles of the sea. Here Jesus returned to declare the fulfillment of prophesy.

b. IN THE SYNAGOGUE... This was the home town synagogue in which Jesus was accustomed to going when He was growing up. From this we find that Jesus was in the habit of going to worship in the synagogue. No doubt for 30 years Jesus had attended this place of learning. Everyone knew Him and many had known Him all His life (earthly).

c. THE READING... Jesus read a Messianic prophecy found in Isaiah 61:1-2. This passage contains good news for the following people:

1) **THE POOR** - This is not poor as in "low paid", but the word carries with it the idea of bankruptcy. This denotes a lack with the inability to obtain more.

2) **THE BROKENHEARTED** - For these Jesus has healing. This phrase is not found in many manuscripts, and is therefore not found in some translations. It is included in the Isaiah text, and in the KJV.

3) **THE PRISONERS (CAPTIVES)** - For these Jesus has come to give deliverance and freedom.

4) **THE BLIND** - Jesus has brought recovery of sight. Mankind is in the dark as far as life after death is concerned unless he knows Jesus!

5) **THE OPPRESSED OR THE BRUISED** - For these Jesus will give relief and release! Life can really get you down unless you know Jesus!

6) **THE BANISHED** (understood) - Jesus comes with the return of the Lord's favor! No longer does man have to dwell separated from God!

d. THE EXPOSITION... "Today this scripture is fulfilled in your hearing."

3. THE PURPOSE OF HIS MINISTRY WAS REJECTED IN NAZARETH (4:21-30).

a. There was obviously differing reactions to what Jesus said because of verse 22. But in the end the people are ready to kill Him.

b. Jesus makes a prophecy about the people of Nazareth saying, "Physician, heal yourself..."

c. Why do you suppose Jesus was rejected?

d. He gives examples of Elijah and Elisha showing that a prophet is not without honor except in his own home town.

4. THE PURPOSE OF HIS MINISTRY IS SEEN IN HIS TAKING THE MESSAGE TO OTHER CITIES (4:42-44).

a. Jesus has withdrawn to a solitary place to pray.

b. People find Him (they do not understand what He is saying, but He continues to speak. They urge Him to remain in Capernaum, but He states that He must go to other cities to preach about the kingdom. "That is why I was sent!" He says.

c. He goes to the cities of Judea.

B. THE AUTHORITY OF HIS MINISTRY IS MANIFESTED (4:31-41; 5:12-26; 6:1-11).

1. HIS AUTHORITY IS MANIFESTED IN HIS TEACHING (4:31-32).

a. Matt. 7:28-29, and John 7:46 are parallel passages which indicate that Jesus astounded His audiences with the power and authority he assumed as He spoke.

b. Jesus' authority was something new and different. When the rabbis taught during this time, they would say, "There is a saying that..." or "Rabbi 'so-and-so' said that..." We do this same thing today. Brother so-and-so teaches this.... When the O.T. prophets spoke, they said, "Thus saith the Lord." Theirs was a delegated authority. But when Jesus spoke, He said, "I say to you." He needed no authorities to buttress Him; His was not a delegated authority; He was authority incarnate. He spoke as one who knew! And He did!

c. When we need technical advice we call in the experts. Jesus is the expert in life! His word is beyond human argument because He is God.

2. HIS AUTHORITY WAS MANIFESTED IN HIS POWER (4:33-41; 5:12-26; 6:6-11).

a. CHRIST MANIFESTED HIS AUTHORITY BY HIS POWER OVER DEMONS (4:33-37, 41).

1) JESUS CASTS OUT THE DEMON FROM THE MAN IN THE SYNAGOGUE IN CAPERNAUM (4:33-37).

a) What about demons? There are three possibilities at least: [1] Jesus believed in demons which did not exist (the people were just insane). [2] He did not believe in demons, but just went along with those who thought they had demons. [3] Demons did exist... do they still exist?

b) The ancients of Christ's day had elaborate exorcism rites for demons. This involved incantations, herbs and many rituals. In Africa demon possessed people were removed from society... elaborate. All diseases were thought to be the result of demons in ancient times. There was no knowledge of germs and infections. There were demons which caused fever, deafness, blindness, dumbness and others which took a man's sanity away.

c) We could talk about demons for a long, long time and come no nearer understanding them. We must accept that they did exist! Maybe demons still exist today, we just may call them by different names (virus, cancer, T.B., smallpox, etc.).

d) What is unique is the manner in which Christ exercised His power over them. He rebuked them and destroyed them. Christ still has power over the worst demons we can imagine. Take cancer for example. Can cancer destroy the home and wealth of a 20th century Christian? A spiritual person who believes he has eternal life in Christ cannot be harmed by this demon! Cancer may cause sorrow and pain, but it cannot hurt or rob a Christian of what is important! This is the power Jesus came to reveal to man! some will see it and believe, while others seeing it will never understand it going on in unbelief!

2) JESUS DEMONSTRATED THIS POWER OVER MANY EVIL SPIRITS (4:41).

b. JESUS DEMONSTRATED HIS AUTHORITY BY HIS POWER OVER DISEASES (4:38-40; 5:12-26; 6:6-11).

1) NOTICE THE TYPE OF MIRACLES JESUS PERFORMED.

a) Jesus healed Peter's mother-in-law who had a high fever (4:38-39).

b) Jesus healed many people with various kinds of sicknesses (4:40).

- c) Jesus healed the man with leprosy (5:12-16).
- d) Jesus healed the paralytic (5:17-26).
- e) Jesus healed the man with the withered hand (6:6-11).

2) Compare these miracles with the so-called faith healers of today. The miracles were also for a different reason. Faith healers are trying to demonstrate God's ability, and they fail miserably. But the miracles performed by Jesus and His apostles and empowered Christians of the 1st Century were different. The power was obvious, but the reason was not to rid the world of demons and diseases, but to demonstrate Christ's power over these ills and to confirm His words (Heb. 2:3-4). Jesus still has power over all diseases today, but He attacks the problem from its source—He removes sin from His people. Aren't you glad to be His disciple? **CHRIST'S POWER OVER DISEASE MANIFESTED HIS AUTHORITY!** It is so easy to lose sight of Jesus' purpose as did the Jews—they responded from the flesh instead of from the spirit.

3. THE AUTHORITY OF CHRIST'S MINISTRY WAS ALSO MANIFESTED IN THE ANNOUNCEMENT OF HIS LORDSHIP OVER THE SABBATH (6:1-5).

a. Jesus and His disciples were being attacked as being breakers of the Sabbath law. The incident involved the fact that Jesus' disciples plucked corn and ate it as they traveled along the many paths that intersected the grain fields. This in itself was no crime. Deut. 23:25 allows a person to pluck an ear of corn as long as the did not put a sickle to it. But the law also forbade four different kinds of labor on the Sabbath day: reaping, threshing, winnowing, and preparing food. To break these laws carried with it the death penalty. Technically the disciples were guilty of all these laws. When they plucked the corn they were reaping, when they crushed it in their hands they were thrashing, when they threw away the husks they were winnowing, and when they ate the corn they were guilty of preparing food.

b. Jesus defended His disciples' actions by referring to an Old Testament incident recorded in 1 Samuel 21:1-6. There, David and his men who were hungry ate the show bread. The law stated that this was holy to God and was intended only for consumption by the priests (Lev. 24:5-9).

- 1) What is the purpose of God's laws?
- 2) Is it possible to misuse God's laws as the Pharisees did?
- 3) Are we using God's law properly to deny a person of his needs?

- 4) Were God's laws intended for us to use to trap others? Were they intended for us to use to hurt others ([READ 1 Cor. 13:4-7](#))?
 - 5) What about the use of the scriptures on marriage and divorce on new and baby Christians?
- c. Jesus' conclusion: "The Son of Man is Lord of the Sabbath!" What does this mean?
- 1) The Lord is greater than our interpretations.
 - 2) He is greater than our performance...
 - 3) Our trust must be in Him and in Him alone!
 - a) Will we keep his commands?
 - b) Will we trust in our performance of keeping them?
 - c) We'd better trust in Him!
 - d) That's the only safe ground!

C. THE HELPERS OF CHRIST'S MINISTRY ARE APPOINTED (5:1-11, 27-39; 6:12-16).

1. THE CALL OF PETER, JAMES AND JOHN ([5:1-11](#)).

LUKE

LESSON 6 (6:17-49)

Southgate Church of Christ

by Milt Langston

LESSON AIM:

To examine the "principles" of Jesus so that the "principles" of our lives can be more like His.

LESSON OBJECTIVES:

1. List at least three proper attitudes we should strive to have from the listing of blessings and woes.
2. Whom do we imitate when we have love for our enemies?
3. What kind of judgment was Jesus talking about when He said, "**Judge not**"?
4. How does Jesus illustrate that hearing plus obedience is the proper response to Him?

LESSON STATEMENT:

As He walked among men, He worked divine power to repair blinded eyes and crippled limbs. And as He served the needs of all men, He spoke words of grace and truth... spoke a blessing to the hearts of the poor, the hungry, and the forsaken.

His words were a blessing to those who would hear. His words were a curse to those who would never hear. But with every word, a blessing or a curse, He walked among men calling to them to follow... to obey... to become children of the Most High!

REVIEW:

What are the two goals of Christ in choosing and calling us to ministry in His kingdom? (To get close to us and to send us to preach to others).

TEXT:

I. THE PREPARATION OF THE SAVIOR (1:1-2:52).

II. THE INTRODUCTION OF THE SAVIOR (3:1-4:13).

III. THE MINISTRY OF THE SAVIOR (4:14-10:24).

A. THE PURPOSE OF JESUS' MINISTRY STATED (4:14-30,42-44).

B. THE AUTHORITY OF HIS MINISTRY MANIFESTED (4:31-41; 5:12-26; 6:1-11).

C. THE HELPERS IN CHRIST'S MINISTRY ARE APPOINTED (5:1-11, 27-39; 6:12-16).

D. THE PRINCIPLES OF CHRIST REVEALED IN HIS MINISTRY (6:17-49).

1. HIS PRINCIPLES CONCERNING PROPER ATTITUDES (6:17-26).

a. THE SETTING (6:17-19). Jesus has just chosen His twelve apostles (vs. 12-16). He with His twelve apostles are now joined by His other disciples and many from the surrounding areas come to join in the crowd that surrounds Jesus. He heals the sick and the text reads, "...power was coming from Him and healing them all." At this stage Jesus begins to talk. The miracles were only to add authority to the words He is about to speak. The coming of Jesus brought blessings to some and cursing to others. His coming brought an awareness of heaven to some and an awareness of hell to others. To those who believe Him and His word... blessings, and to those who reject His word... woes! This same concept is still true today. Jesus and His teachings brings blessings to some, and woe to others. God help to be among those who receive blessings because we accept Christ and His word!

b. THE BLESSINGS FOR THOSE WHO KNOW CHRIST (6:20-23).

- 1) Blessed are you poor -- for yours is the kingdom of God (6:20).
- 2) Blessed are you that hunger now -- for you will be filled (6:21a).
- 3) Blessed are you that weep now -- for you will laugh (6:21b).

4) Blessed are you when men hate you, exclude you, insult you, and reject your name as evil because of the Son of Man -- rejoice and leap for joy for great is your reward (6:22-23).

c. THE WOES FOR THOSE WHO DO NOT KNOW CHRIST (6:24-26).

1) Woe to you who are rich -- for you have already received your comfort (6:24).

2) Woe to you who are full (well fed) now -- for you will go hungry (6:25a).

3) Woe to you who laugh now -- for you will mourn and weep (6:25b).

4) Woe to you when all men speak well of you -- for that is how your fathers treated the false prophets (6:26).

d. THE PRINCIPLES OF CHRIST BROUGHT AN END TO THE WORLD'S VALUES AND INTRODUCED HEAVEN'S VALUES ESTABLISHING NEW ATTITUDES FOR LIFE.

1) Luke's record of Christ's sermon on the plain and Matthew's account of His Sermon on the Mount (Matt. 5-7) very closely resemble each other, but there are differences. Both start with a series of "beatitudes." It is obvious that the teachings contained in these sermons closely resemble a summary of what Christ taught everywhere he went. It is obvious that Christ's teachings contained a series of bombshells. They were revolutionary in their time. We need to realize that they were not revolutionary because Jesus wanted to change the Jewish religion, but they were revolutionary because the Jews had wandered so far from God's will.

a) That is one reason we need to constantly scrutinize our own religion, and allow Christ to revolutionize it if it needs to change.

b) It also points out our need to speak where the Bible speaks and be silent where it is silent in order to leave the control of religion where it belongs... with the Lord of our new kingdom... Jesus Himself!

c) It also point out our need to have the proper attitude in our religion. Religion should never become an empty ritual. Jesus must become a real friend and a real Lord in our lives. He is alive, not dead! He did not give us a series of laws, He gives us a series of challenges.

2) Christ takes accepted standards and stands them on their head. Someone has said that the beatitudes of Christ are like flashes of lightening which are followed by a thunder of surprise

and amazement. The people Jesus calls happy the world calls wretched, and the people Jesus calls wretched the world calls happy. When Jesus said, Happy is the poor and sad is the rich; he was putting an end to the world's values. He could do this because He was introducing to man a new kingdom that extended beyond this world. Only those of faith and trust in God will ever see this new value system, and only they will adopt a new attitude!

3) THE KEY TO THE WHOLE MATTER IS STATED. It's stated in verse 24. "**But woe to you who are rich, for you have already received your comfort.**" The Greek word from which we get "**have already received**" (NIV) or "**have received**" (ASV) is a word used to mean "paid in full."

a) THERE ARE TWO RESULTS FORETOLD BY CHRIST FOR MAN...

1] "If you set your heart and bend your whole energies to obtain the things which the world valued, you will get them--- but that is all you will ever get!" What Christ is saying is if you devote yourself to the world you have had it! There is no future in it. How many people who have lived successful lives reach older age and ask, "Is there any more to life than this?" Jesus answers, "If you live for this life, No!"

2] "If on the other hand you set your heart and bend all your energies to be utterly loyal to God and true to Christ, you will run into all kinds of trouble; you may by the world's standards look unhappy (because your spiritual goals are so high!!), but much of your payment is still to come; and it will be joy eternal!!"

b) THERE ARE TWO ETERNAL CHOICES FORETOLD BY CHRIST FOR MAN... "Will we take the easy way which yields immediate pleasure and profit? or, Will we take the hard way which yields immediate toil and sometimes suffering? Will we seize on the pleasure and the profit of the moment? or, Are we willing to look ahead and sacrifice them for the greater good? Will we concentrate on the world's rewards? or, Will we concentrate on Christ? If we take the world's way, we must abandon the values of Christ. If we take Christ's way, we must abandon the values of the world."

F.R. Maltby said, "Jesus promised His disciples three things... that they would be completely fearless, absurdly happy and in constant trouble." Christians seem constantly in hot water. At least the hot water will keep you clean! Jesus lived and taught that the joys of heaven will amply compensate for the trouble of earth. Paul said, "**For our light and momentary troubles are achieving for us an eternal glory that far outweigh them all**" (2 Cor. 4:17). Christ's challenge is: "Will you be happy in the world's way, or in Christ's way?"

c) THERE ARE TWO ATTITUDES DESCRIBED BY CHRIST FOR MAN... We can have a worldly attitude or a spiritual attitude.

e. SUMMERY AND FURTHER DISCUSSION FOR (6:17-26):

- 1) In verse 18 it states the reason why the people came to where Jesus was. Why did they come?
- 2) From where did they come (v.17)? What does this say for Jesus' popularity at this time?
- 3) What were the four blessings listed by Christ?
- 4) What were the four woes listed by Christ?
- 5) What attitudes are being emphasized in these blessings and woes?

2. HIS PRINCIPLES CONCERNING PROPER TREATMENT OF OTHERS (6:27-45).

a. **THE PRINCIPLE OF LOVING YOUR ENEMIES (6:27-36).** No command by Jesus has caused more debate more than this one that we love our enemies. There are three Greek verbs for "love" which will help us understand. There is **ERAN**, which describes passionate love, the love of a man for a woman. There is **PHILEIN**, which describes our love for our nearest and dearest, the warm affection of the heart. Neither of these two words is used here; the word used here is **AGAPAN**, which is the Christian form of love. It is the kind of love God practices which is described in 1 Cor. 13.

AGAPAN describes an active feeling of benevolence towards the other person; it means that no matter what that person does to us we will never allow ourselves to desire anything but his highest good; and we will deliberately and of set purpose go out of our way to be good and kind to him. We are not expected to love our enemies like we love our nearest and dearest friends. It would be unnatural, impossible and maybe even wrong. But we can see to it that, no matter what a man does to us, even if he insults, ill-treats and injures us, we will seek nothing but his highest good. This is how God is. His good is showered upon the good and the evil alike.

This type of love is not just a love of the heart. It is a love of the will. As we are led by the Spirit of God, it will become our will to do active good for our enemies! This is the love from above which prays for those who are doing the crucifying!

1) THE COMMAND TO LOVE YOUR ENEMIES (6:27a).

2) HOW TO LOVE YOUR ENEMIES (6:27b-31).

a) Do Good to those who hate you!

b) Bless those who curse you!



c) Pray for those who mistreat you!

d) Turn the other cheek to strikers!

e) Give to those who would steal from you!

f) Give to those who ask from you!

g) Do not demand back what belongs to you!

h) Do to others what you desire to be done for you (Golden Rule).

i) Can you add some other principles which might fit in here? Do you see many who are actively trying to put these principles into practice? Should we strive to put these principles into action (Remember the blessings and woes of 6:17-26!). Would we be happier or less happy if we put these principles into action? Why?

3) WHY WE NEED TO LOVE OUR ENEMIES (6:32-36).

a) It is no credit to a Christian to be just like the rest of the world!

1] If we do just the same things that the rest of the world is doing, we have no appeal to the world.

2] We cannot be salt to the world, nor can we be light to the lost!

3] Remember that the Golden rule is active, not negative, not passive! Our Christianity is in our doing!

b) Verse 35 tells us that there is reward in loving your enemies. There is no reward in not loving our enemies. That would make us just like the world.

c) It causes us to become more

LUKE

LESSON 7 (7:1-50)

Southgate Church of Christ

by Milt Langston

LESSON AIM:

To name and describe the individuals for whom Jesus cared in this passage and to name and describe the individuals for whom we care.

LESSON OBJECTIVES:

1. To try to see the good that Jesus saw in each of the individuals listed in this passage.
2. To notice the attitudes which Christ expressed toward the needs of these four individuals.
3. To notice the responses of others because of Christ's involvement with four individuals in this text.

LESSON STATEMENT:

Jesus is the Lord. His power has demonstrated it. His teaching has claimed it.

Yet, He walks among men as a friend. The miracles that testified of Him were also for mending twisted limbs and opening blinded eyes. The words that revealed Him were also for comforting of broken hearts and restoring afflicted souls.

Wherever He walks, with whomever He walks... He deals kindly with all men: Those who weep, those who question, and those who sin. He sees them... cares for them.. and reaches out to touch them.

And even to this day, as He lives, He cares for all men!

REVIEW:

1. What attitude does Christ's ministry teach the Christian should have toward riches?
2. What attitude does Christ's ministry teach the Christian should have toward physical necessities?
3. What attitude does Christ's ministry teach the Christian should have toward happiness?
4. What attitude does Christ's ministry teach the Christian should have toward worldly acceptance?
5. Does God love His enemies? Why should we love our enemies?
6. What kind of judgment was Jesus talking about when He said, "Judge not"?
7. How does Jesus illustrate that hearing plus obedience is the proper response to Him?

TEXT:

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A. THE PURPOSE OF JESUS' MINISTRY STATED (4:14-30,42-44).

B. THE AUTHORITY OF HIS MINISTRY MANIFESTED (4:31-41; 5:12-26; 6:1-11).

C. THE HELPERS IN CHRIST'S MINISTRY ARE APPOINTED (5:1-11, 27-39; 6:12-16).

D. THE PRINCIPLES OF CHRIST REVEALED IN HIS MINISTRY (6:17-49).

E. THE CARING OF CHRIST REVEALED IN HIS MINISTRY (7:1-50).

1. JESUS CARES -- HE DEALS KINDLY WITH OUTSIDERS. HE HEALED A CENTURION'S SERVANT (7:1-10).

a. THE PROBLEM (7:1-2). A ROMAN CENTURION'S SERVANT WAS SICK AND ABOUT TO DIE.

1) This **ROMAN CENTURION** was not an **ORDINARY** man. The mere fact that he was a **CENTURION** meant that he was not ordinary. A centurion was the equivalent of a Chief Master Sergeant or Sergeant Major; and the centurions were the backbone of the Roman army. Surprisingly whenever they are mentioned in the N.T. they are always spoken of favorably (Lk 23:47; Acts 10:22; 22:26; 23:17,23,24; 24:23; 27:43). The first gentile convert was a centurion. Polybius, a historian of this era described the type of men it took to be a Roman centurion: "They must be not so much seekers after danger as men who can command, steady in action, and reliable; they ought not to be over anxious to rush into the fight; but when hard pressed they must be ready to hold their ground and die at their posts." No wonder centurions were drawn to Christ. They were already men of good character.

2) This **ROMAN CENTURION** had a very **UNUSUAL ATTITUDE TOWARDS HIS SLAVE**. It is obvious that he loved his slave. He was willing to go to any trouble to save him. By the Roman standard of the time a slave was considered a "living tool"; he had no rights; a master could ill-treat him and even kill him if he chose. It was the practice by many wealthy Romans to discard their slaves when they became too old to work. They then starved to death with no means to provide for themselves. There was no welfare or pension for a slave. As you can see this centurion had a very unusual attitude towards his slave.

b. THE REQUEST (7:3-6a). THE CENTURION ASKED JESUS TO HEAL HIS SERVANT. He obtained the aid of the elders of the Jews with his request!

1) The **CENTURION** was clearly a **DEEPLY RELIGIOUS MAN**. It is true that the official Roman stance was to encourage all religions. Like Marx they considered that religion was the opiate of the people. Augustus it is recorded had Jewish synagogues built. But this centurion "**loved the nation.**" If he was not religious (a Jewish convert), he was a man like Cornelius who was religious by helping others with love for his fellow man.

2) **HE** had an extremely **UNUSUAL ATTITUDE TOWARD THE JEWS**. Ordinarily the Jews hated the Gentiles, and the Gentiles despised the Jews. Romans considered the Jewish race as a filthy race. They considered their religion as a barbarous superstition. The Romans saw Jews as haters of mankind, and they accused them of worshipping an ass's head. It was rumored falsely that the Jews sacrificed a Gentile to their God once a year. Nowhere was the animosity between the Jews and Gentiles more acute than in Palestine. But this centurion was different. Not only did the Jews help him, they spoke highly of him.

c. THE CENTURION'S HUMILITY (7:6b-7a). " I AM NOT WORTHY FOR YOU TO COME UNDER MY ROOF." It is obvious that the centurion was sensitive to the fact that a strict Jew was forbidden by the law to enter the house of a Gentile (Acts 10:28). Nor was a Jew to allow a Gentile into his own house. Here is a man accustomed to leading men who shows a remarkable humility in respecting the feelings and convictions of others. He did not even go to Jesus himself. It must have been refreshing to Jesus. He had been dealing with Jews who were busy building fences and daring Him to cross them, and here comes a Gentile who tears down fences to make Christ's way easier.

d. **NOTICE HIS FAITH (7:7b-8). "SAY THE WORD, AND MY SERVANT WILL BE HEALED."** This unusual man came to Jesus with a confident faith which looked at Jesus and said, "I know you can do this! Will You?" He argued from his own experience to God. He said, "I tell people to do this, and they do it because of my authority as a centurion. I know your authority far surpasses my own. Will you please heal my servant?"

e. **CHRIST'S PRAISE OF THIS MAN'S FAITH (7:9).**

- 1) What was the centurion's position and attitude towards Christ?
- 2) What was Christ's position and attitude towards the centurion?
- 3) Which do you suppose Christ likes in us more: little faith or much faith? What do you suppose his attitude is towards a faith that never grows?

f. **CHRIST'S RESPONSE (7:10). HE HEALED THE CENTURION'S SERVANT!** Here Luke the doctor comes out. The term "well" in the Greek here is a technical term meaning "sound in wind and limb."

2. **JESUS CARES -- HE DEALS KINDLY WITH THE LONELY. HE RAISED A WIDOW'S SON (7:11-17).**

a. **GOD SEES (7:11-12).**

- 1) The ageless sorrow of the world is summed up in one short sentence: "He was his mother's only son and she was a widow."

"Never morning wore to evening

But some heart did break."

This simple sentence speaks more than we imagine. If this woman was a widow, she had no other income other than what this son provided. Without him she was going to starve.

2) This passage and others like it show that God does see that we suffer. The world's suffering does not go unnoticed by our Heavenly Father! When Jesus saw the Jews wailing at Lazarus' funeral, He wept!

3) Maybe He wept because He came to heal the broken hearted, and He knew that the broken hearted would more than likely reject his help. But let the world forever know that God sees and He does care!

b. GOD CARES; HE HAS COMPASSION (7:13).

1) The New Testament's gospel accounts all agree that Jesus was compassionate. He was moved with compassion. His heart went out to people like this widow. He shows us that God cares!

2) The prevailing philosophy of the day was that of the Stoics. They viewed God's primary characteristic as apathy and the incapability of feeling. Their argument went that the more a person could be moved with sadness, sorrow or joy, the more that person could be manipulated. Thus the gods manipulated people in this way. God who could not be manipulated at all, therefore; was completely apathetic and untouched by man.

a) This philosophy mixes with others sometimes. It became all mixed up in the Gnostic movement which invaded the early church with false teaching.

b) Some of our "macho" image today has some of this philosophy in it. How many do you know who refuse to show emotion for fear that they will be revealing weakness?

3) Here Luke presents us with the concept of the Son of God being moved to the depths of His being....God cares!

"In ev'ry pang that rends the heart.

The Man of sorrows has a part."

Jesus shows us that God above is not distant and unfeeling. He shares in our sorrows, and feels our pain... only because He cares!

c. GOD HAS POWER TO HELP (7:14-17).

1) Death had seized as his prey a young man. Jesus claimed His power over death by taking the boy back from the dead.

2) Just as surely Christ has that same power today. It is a power that removes the rule of death over us!

3) Jesus demonstrated His lordship over the living and the dead! His own victory over death silenced His critics forever. Yet, His death and resurrection was not for Himself, but for us. Because He lives, we shall also live (Jn. 14:19).

4) The people are awed by Christ's demonstration (v. 16-17). "God has come to help His people!"

d. DISCUSSION:

1) What was the situation and circumstances of the woman in this passage?

2) What was Jesus' attitude toward the widow?

3) What was the reaction of the people who saw what Jesus did?

3. JESUS CARES -- HE DEALS KINDLY WITH THE SINCERE QUESTIONERS. HE RECEIVED MESSENGERS SENT FROM JOHN THE IMMERSER (7:18-35).

a. TWO MESSENGERS SENT TO JESUS (7:18-20).

1) Why did John the immerser send messengers to Jesus?

a) Was it for himself or for his disciples sake?

b) Some suggest that perhaps John was trying to hurry Jesus up. Many of Jesus' followers wanted more decisive action from Him. Some suggest that this may be the reason that Judas did what he did... he wanted to force Jesus' hand in what they thought He should be doing... !?

c) Where was John when these messengers were sent? He was in prison. John was a man used to living in the desert cooped up in prison. Did he have nagging doubts?

2) Did Jesus think less of John because of his question?

b. THE PROOF WHICH JESUS OFFERED (7:21-23).

1) Jesus pointed to the facts!

a) Jesus was involved in healing people's diseases when the disciples of John arrived, so He told them to tell John what they saw.

b) He told them, "The blind receive sight, the lame walk, those who have leprosy are cured, the deaf hear, the dead are raised, and the good news is preached to the poor."

2) Do you suppose this is answer John expected to hear?

a) John wanted to hear, "My armies are massing!" "Caesarea, the Roman headquarters has fallen!" "Judgment has begun!" "God's wrath is on the loose!"

1] There were some gung-ho college kids who wanted to set the world on fire for Jesus. They became active and formed an alliance for Christ. They even policed one another and others to get them to do the right things. Strangely the college group's numbers began to diminish, and this gung-ho group became very discouraged wondering why the seeming defeats in the war against Satan.

2] In their zeal they had left Jesus behind. Instead of encouraging the others who were not a part of the "alliance for Christ" they alienated them and ran others off.

3] God does want our zeal, but it is of no value to him without submission and the wisdom of Christ's leadership...

a] They had depended upon their own zeal and their own wisdom.

b] They lost God's direction and the connection to Christ's wisdom.

4] We are all like John sometimes...But we need Jesus!

b) Instead he heard, "God's mercy is here and His power is being demonstrated!"

c) What was the problem with John's and many of Jesus' disciples' concept of Christ's kingdom? Can you see this same concept in premillennial teachings today? Is it possible for you and I to have erroneous concepts of the kingdom also?

c. CHRIST'S TRIBUTE TO JOHN THE IMMERSER (7:24-28).

1) Jesus used a play on words here. There would have been nothing more common than a reed at the Jordan, yet John was no reed. He was not easily swayed. He stood like an oak against the criticism that was launched against him by the ruling Jews.

2) Jesus calls John a prophet and comes right out and refers to him as the Elijah predicted in Malachi 4:5 who was to herald the coming of the Messiah. John was God's chosen to prepare the way for the Christ! His place in God's eternal plan was mapped out before the creation of the world.

LUKE

LESSON 8 (8:1-56)

Southgate Church of Christ

by Milt Langston

LESSON AIM:

To hear and to respond to Christ's speaking and power.

LESSON OBJECTIVES:

1. To be able to list the four types of responses people make to the word of God.
2. To be able to know that truth though now opposed and confused will be made known, and to know that when we retain and apply the truth we become children of God.
3. To be able to remember the 4 events recorded in 8:222-56 which manifested Christ's power.
4. To challenge each of us to examine our own response to the speaking and power of Jesus.

LESSON STATEMENT:

As the sower went forth to sow, so Jesus came forth to spread the good news of the kingdom into the hearts of all men.

Some will hear... but not believe. Some will believe... but not endure. Some will not mature. But some will hear... will endure... will bring forth fruit!

Those of us who have ears, let us hear. Let us listen as the wind and sea... as the demons... as the dead little girl; for when Jesus spoke they listened. They obeyed and the world was amazed.

The world will again marvel at the power of His word, as we listen... as we obey our Lord, and He will be seen as the Lord of all men.

REVIEW:

1. What good did Jesus see in the Centurion? How did He help him?
2. What good did Jesus see in the widow? How did He help her?
3. What good did Jesus see in John the Immerser?
4. What good did Jesus see in the woman who anointed His feet? How did He help her?
5. Contrast what Jesus saw in each of the above to what the world sees in their type.
6. How did the world respond to what Jesus did?

TEXT:

I. THE PREPARATION OF THE SAVIOR (1:1-2:52).

II. THE INTRODUCTION OF THE SAVIOR (3:1-4:13).

III. THE MINISTRY OF THE SAVIOR (4:14-10:24).

A. THE PURPOSE OF JESUS' MINISTRY STATED (4:14-30,42-44).

B. THE AUTHORITY OF HIS MINISTRY MANIFESTED (4:31-41; 5:12-26; 6:1-11).

C. THE HELPERS IN CHRIST'S MINISTRY ARE APPOINTED (5:1-11, 27-39; 6:12-16).

D. THE PRINCIPLES OF CHRIST REVEALED IN HIS MINISTRY (6:17-49).

E. THE CARING OF JESUS REVEALED IN HIS MINISTRY (7:1-50).

F. THE SPEAKING AND POWER OF JESUS REVEALED IN HIS MINISTRY AND OUR EXPECTED RESPONSE (8:1-56).

1. **WE HAVE THE CHOICE OF HEARING OR NOT HEARING JESUS (8:1-21)!** There are a lot of people out in the world today who claim to be followers of Jesus. Some do not even know Jesus,

however; and if He were to return to the earth they would not recognize Him. This is true because some do not listen to Jesus. It was true in Jesus' day, and it is true today.

There are some who claim to be followers of Jesus who say Jesus "yes", but the church "no", and there are others like them who say similar things. By rejecting the church, they are really rejecting Jesus, and they are rejecting Jesus because they have not listened to Him. Even in the church today there is a movement to blame all the church's woes upon the system which gives the leadership of the church to the elders. They call it "lordship" over the church. But if we do away with the eldership have we not done away with the Christ who established it? The answer is to listen to Jesus. Can He not give us a better eldership since He built the church? Does He not still build the church?

There are others who claim to be followers of Jesus who call Jesus Lord but do not do what He says. They too are not listening to Jesus. There are even those who have deluded themselves to the point that they are not aware that this is a fact. Can this happen to us too?

If we are going to be the followers of Jesus, we must first learn to listen to what He says. If Jesus is going to be the lord of the church in San Angelo, then we are going to have to listen to Him. We have that choice. We can listen or we can ignore Christ!

a. THE MINISTRY OF JESUS ALWAYS BRINGS GOOD NEWS (8:1-3)!

1) JESUS PREACHED GOOD NEWS! But have you noticed that where earlier in Luke He preached in the synagogues, in this text He is now forced to take His good news out on the open road. Where He preached in the "churches" now He preached on the sea shores and on hills and at the tables of hosts. I wonder if Jesus was no longer allowed to preach in the synagogues? Were the Jews listening to Jesus? Even these crowds which followed Jesus to see His miracles, were they listening to Him? Isn't it sad that the good news (the gospel) that Jesus had was hard to swallow by most!

2) JESUS TOOK THE GOOD NEWS TO THE PEOPLE OF DIFFERENT CITIES AND VILLAGES. Jesus took the gospel to people, but not all listened to Him, but that did not stop Him from bringing good news. Have you noticed that this is a pattern which God followed all down through history. How does this relate to our part in Christ's ministry?

3) JESUS PREACHED THIS GOOD NEWS IN THE PRESENCE OF THE TWELVE. They were not only hearing the good news, but they were also soaking in the methods which Christ used.

4) MANY OTHERS SUPPORTED JESUS TO PREACH GOOD NEWS. At least three women are named from among this group: **MARY** who was from Magdalene, **CHUZA** who was the wife of Herod's household manager, and **SUSANNA**.

a) The prophets said that the lion would lie down with the lamb in Christ's kingdom. We see this in the ladies who helped Jesus. Mary would be of the very lower class because she had been demon possessed. Chuza on the other hand would be from the higher class. The class that hobnobbed with royalty. Her husband was a very important person, yet both worked side by side in service to Jesus Christ!

b) Jesus taught that the greatest in His kingdom were the servants of all. Here we catch a glimpse of those great in the kingdom. These ladies in this text are like the ladies who go to ladies Bible class.

c) There is no rank among slaves! When we serve Christ we all become alike!

b. THE MESSAGE OF JESUS RECEIVES A DIFFERENT RESPONSE BY DIFFERENT PEOPLE AND PRODUCES A DIFFERENT RESULT IN EACH (8:4-15).

1) THE PARABLE OF THE SOWER (8:4-8). In this parable there are four different kinds of soils described. Remember that Jesus taught this parable to His disciples at a time when it might have been very discouraging to them because of the reception His teaching was having.

a) **THE PATHWAY.** Fields in Palestine were divided by walking trails. No seed would have a chance of sprouting which fell here.

b) **THE STONY GROUND.** This is soil which is very thin with a layer of sandstone very close to the surface. Seeds which sprout here will not grow because of the lack of depth for the growth process.

c) **THE THORNY GROUND.** This is soil which looks alright but which contains many weed seeds and many roots. When the seed sprouts the weeds growth is stronger than the seed's and it is choked out.

d) **THE GOOD SOIL.** This is the soil which has been well prepared. In the seed takes root and flourishes till it bears fruit.

2) JESUS DOES NOT CRAM THE WORD DOWN MAN'S THROAT (8:9-10).

Remember that this parable is teaching that not everyone will hear Jesus, and everyone who receives it will not bear fruit. Hell will be populated, but so will heaven. Heaven, though, is for those who hear Jesus. If a person does not want to listen, God makes it easier for him.

a) This is not the first place where the Bible teaches that some are set against God, and God helps make it easier for them to oppose Him. [READ ISAIAH 6:9-10](#); [READ 2 THESS. 2:11-12](#).

b) Christ taught in parables to get the truth out to all who wanted it, but also to give those who did not want to hear it a way out. They could say, "This is stupid. It doesn't make sense at all!"

c) Therefore, salvation is for all those who want it. It is available for all who will dig to find it. It is made available for all who will give up everything to have it. It is available for those who really and truly believe in heaven's glory.

3) **THE PARABLE EXPLAINED (8:11-15).**

a) **THE FATE OF GOD'S WORD DEPENDS UPON THE HEART INTO WHICH IT IS SOWN!**

1] **THE PATHWAY** would then represent the shut mind. The mind which refuses to take the word in...the apathetic mind.

2] **THE STONY GROUND** represents those who accept the word, but who never think it through and never realize its consequences and who surrender when the struggle comes ([READ MARK 4:17](#)).

3] **THE THORNY GROUND** represents those whose lives are so busy that the things of God get crowded out. "The worst enemy of the best is second best." Many will stand in awe of heaven's glory condemned to Hell because they were not willing to listen to God and because they did not pursue the best! This is when we place the inferior over the superior!

4] **THE GOOD SOIL** stands for the good heart. The good hearer does three things:

a] He listens to God's word, and he listens carefully.

b] He stores up what he has heard in his mind. He keeps the word and thinks it over till he discovers the meaning for himself (John 8:31-32).

c] Then he translates what he has heard into action!

b) THERE WILL BE A HARVEST. It is God who provides the seed, and it is God who makes the seed grow. We are sowers as was Christ. The encouragement for Christ's disciples lies in the fact that Christ knew that there would be a harvest. God's people are a prepared people!

1] The Parable of the Sower shows us that man determines his own destiny because of his own choice. It deals a death blow to the doctrine of "Limited Atonement."

2] But the parable also teaches that salvation is ever the work of God. God chooses those who will be saved, and He works out their salvation!

c. JESUS TELLS US THAT IT IS IMPORTANT HOW WE HEAR HIM (8:16-21).

1) JESUS ADMONISHES US TO TAKE HEED WHO WE HEAR (8:16-18).

a) IT IS ESSENTIAL THAT OUR CHRISTIANITY BE CONSPICUOUS (v.16).

1] We are not to flaunt our Christianity...

2] But we have the responsibility of being different. We must confess Jesus with our lives!

b) SECRECY IS IMPOSSIBLE (v.17).

1] Sometimes we try to hide things from ourselves. Will our sins or problems go away if we refuse to acknowledge them?

2] Sometimes we try to hide things from others. We usually wind up getting our secret found out.

3] Sometimes we try to hide things from God. Can we? GEN. 16:13.

c) **WITH REGARDS TO HEARING THE WORD, THOSE WHO HAVE TAKEN THE TROUBLE TO HAVE IT WILL BE GIVEN MORE, BUT THOSE WHO HAVE NOT TAKEN THE TROUBLE AND HAVE NOT; WHAT THEY HAVE WILL BE TAKEN AWAY (v.18).** Discussion...

2) JESUS ADMONISHES US TO HEAR AND PUT INTO PRACTICE WHAT WE HEAR (8:19-21).

a) It may be that Jesus' family were not in complete sympathy with Him and His mission. Mark 3:21 tells us that they tried to take charge of Him because they thought He had lost His mind. The Bible does not go into the type of relationship He had with His brothers and sisters during His ministry. We do know that James and Jude both believed after His resurrection.

b) Jesus tells us that there is a loyalty which surpasses all earthly loyalties. Jesus as lord in the kingdom of God is in this sense a demanding master, for He will not share a man's heart with nothing and with no one else.

c) The kingdom of God is a society upon earth where God's will is as perfectly done as it is in heaven. This will require that we not only hear the words of Jesus, but that we also put them into practice! "My mother and brothers are those who hear God's word and put it into practice." **CHRISTIANITY IS A PRACTICE, NOT A PROFESSION!!**

2. WE HAVE THE CHOICE OF BELIEVING OR NOT BELIEVING CHRIST'S WORD (8:22-56).

a. JESUS SPOKE AND THERE WAS CALM IN THE MIDST OF THE STORM BECAUSE THE STORM OBEYED THE WILL OF THE MASTER (8:22-25).

1) JESUS HAS THE POWER TO CALM ALL STORMS OF LIFE.

a) He can calm the storms of temptation.

b) He can calm the storms of passion (anger).

c) He can calm the storms of sorrow.

2) WHEN WITH CHRIST, LIFE IS SAFE.

a) If our purpose has been swallowed up in Christ's purpose, if we are members of His kingdom, no storm in life can harm us (Rom. 8:31 ff).

b) Christ's revelation shows us that even death cannot take from us what He has given us. There is life after death only in Christ, otherwise death is a disaster!

3) JESUS SPOKE, AND THE WINDS AND WAVES LISTENED AND OBEYED HIS WILL!

a) If the storms of life are in subjection to Christ, and we belong to Him... all things can truly work together for our good!

LUKE

LESSON 9 (9:1-10:24)

Southgate Church of Christ

by Milt Langston

LESSON AIM:

To know emphatically and surely the commission of Jesus and to understand the level of our personal commitment.

LESSON OBJECTIVES:

1. To compare the sending out of the twelve with the sending out of the seventy.
2. To describe the joy of Christ and the joy of the seventy as seen in Luke 10:17-24.
3. To look inwardly to determine what level of commitment we each have to the commission of Christ for us.

LESSON STATEMENT:

Jesus called upon men to become fishers of men. Just as He had come to seek and save the lost, He appeals to us to do the same.

He called upon men to take up their crosses just as He had come to give His life for a ransom upon a cross.

He called upon men to go to their world with the good news of the kingdom, just as He came to the world He created (His world) to establish a kingdom of good news.

He calls even today asking that we become fishers of men. He calls today asking that we go with good news to the world... to take up the cross.. to follow Him!

REVIEW:

1. If storms hear Christ's word, if demons hear Christ's word, if the dead hear Christ's word, and if diseases cannot resist Christ; how should we listen or hear His word?
2. If storms, demons, the dead and diseases all obey Christ's word, how should we respond to it?

On a scale of 1 to 10 with ten being the highest, where would you rate your own response to hearing Christ's word, and to believing Christ's word?

What could you and I do personally to improve our hearing? Our faith?

TEXT:

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III. THE MINISTRY OF THE SAVIOR (4:14-10:24).

A. THE PURPOSE OF JESUS' MINISTRY STATED (4:14-30,42-44).

B. THE AUTHORITY OF HIS MINISTRY MANIFESTED (4:31-41; 5:12-26; 6:1-11).

C. THE HELPERS IN CHRIST'S MINISTRY ARE APPOINTED (5:1-11, 27-39; 6:12-16).

D. THE PRINCIPLES OF CHRIST REVEALED IN HIS MINISTRY (6:17-49).

E. THE CARING OF JESUS REVEALED IN HIS MINISTRY (7:1-50).

F. THE SPEAKING AND POWER OF JESUS REVEALED IN HIS MINISTRY AND OUR EXPECTED RESPONSE (8:1-56).

G. CHRIST'S COMMISSION AND OUR COMMITMENT TO IT (9:1-10:24).

1. CHRIST'S COMMISSION (9:1-10a; 10:1-24).

a. THE SENDING OUT OF THE TWELVE TO PREACH (9:1-10a).

1) FOUR BASIC INSTRUCTIONS OF JESUS TO THE TWELVE HE SENT OUT:

a) TO PREACH THE KINGDOM OF GOD AND TO HEAL THE SICK (9:1-2, 6). From the beginning benevolence and evangelism have gone hand in hand. It is very hard to preach the gospel which will save men's souls when their physical condition needs help! This passage shows us that it is impossible to have concern for men's souls if we have no concern for their bodies.

Jesus came to eliminate the works of the devil (1 John 3), and the preaching of the gospel will remove life's diseases. Paul in writing the book of Romans shows us that the cause of all our ills is our sin. The gospel can remove us from the source of our own self-destruction by separating us from sin. For that reason the problems of others can become an in for preaching the gospel. But we must remember that the gospel is accepted by faith. Becoming a Christian can give us forgiveness of past sins and freedom from guilt, but the consequences of past sins, and even the sins of others may continue to cause us pain and sorrow. We can and must live above sin, but we must also live in sin's environment as a service to Jesus who lived in it for us! Christianity is a life that overcomes sin and its consequences by living for and in Jesus.

b) TO GO AS THEY WERE... TOTALLY DEPENDANT UPON GOD (9:3). The first century Christians were much more aware of God's participation than we are. That is probably the reason we do not do very much in comparison to what they did. Are we are trying to do God's work on our own? How many times have we heard of a good work being left undone because of a lack of funds in the budget. How many times have we considered doing something and failed to do it because we could not come up with the money. How many times have good Christians become Anti-Christians because they were trying to develop a bargain basement type of Christian service.

Jesus here did not lead His kingdom with normal business requirements. He did not run the kingdom like a business. He operated it by faith. He expected God to take care of the apostles. I wonder if any of them starved?

Look at the advantages of this style of preaching. Jesus required the apostles to leave worldly material possessions behind. This left the twelve unhindered from doing only one thing. What they were asked to do! Sometimes our material possessions can become a hinderance instead of a help!

c) TO ACCEPT THE HOSPITALITY OF RECEPTIVE HEARERS (9:4-5). Notice that from the beginning Jesus has laid upon believers the responsibility and the opportunity to have fellowship in what is going on. People who gladly received the gospel were required by God to help support the preachers of that good news. Nowhere in the N.T. do we see a situation where gospel preachers brought support to the people they were trying to convert. They always accepted support from them even from the start.

The Shaking Off of the Dust of the Feet. It is reported that when Jewish Rabbis traveled through a Gentile's country or land that upon arrival to "Jewish" domain that they would

shake every vestige of the dust of that pagan land from off their feet. When Jesus gave His apostles this instruction He was showing that those who refuse to hear and support His preachers are not a part of His kingdom!

d) TO RETURN AND REPORT TO HIM WHAT THEY HAD DONE (9:10a). This seems to have been an important part of the commission of Christ. He was interested in the results. After all He is the one who sent them out (there will be more on this in chapter 10). The church is always happier and in a better mood right after a major actively involved in serving others with the goal of saving souls. Do we need to be involved in more and different activities? Would we feel threatened if our Christianity started to encroach and make demands upon our free time? When it does what is the problem?

2) THE REACTIONS TO THE PREACHING (9:7-9). The ministry of Christ by the preaching of the apostles was no doubt very effective. It got old Herod's attention. Someone has said, "Conscience doeth make cowards of us all." Such was the case with Herod. He thought he had eliminated John's threat to him. He had thought that John was maybe the promised Messiah, now all this preaching and healing had him worried all over again. Maybe John had come back from the dead. Little did Herod know that something far greater was coming to pass in his lifetime. What a shame that Herod missed out on the glory of heaven and the establishment of its kingdom upon the earth for a little insignificant earthly glory. What does the world have to offer which can compare with what God has to offer in Christ?

b. THE SENDING OUT OF THE SEVENTY TO PREACH (10:1-24).

1) THE FOUR BASIC INSTRUCTIONS TO THE SEVENTY JESUS SENT OUT TO PREACH (10:1-17).

a) TO GO AS THEY WERE - DEPENDENT ON GOD (10:1-4). Notice that there are never enough to do the task. Even today when workers are needed to do the work, there are always only a few who are willing to work. Maybe it is because only the stronger in faith will produce works. The rest of us are still developing in our faith, but full-grown faith produces, and develops or grows till it can produce! For example the coordinators are always looking for teachers to teach. Campaign workers are hard to find to go...vbs...et.al.

Notice also that the seventy (it is seventy-two in most ancient manuscripts) were sent out in the same way as the apostles. They were to go not depending upon their means or abilities. They went because they were sent, and they went depending upon the God's ability to provide.

b) TO HEAL THE SICK AND TELL THEM THE GOOD NEWS THAT THE "KINGDOM OF GOD IS NEAR YOU" (10:9). Again the seventy were to minister to the physical and spiritual needs of the people.

c) **TO ACCEPT THE HOSPITALITY OF THE RECEPTIVE AND TO "SHAKE THE DUST OFF YOUR FEET" OF THE UNRECEPTIVE (10:5-16).** These preachers of the gospel were not to clutter up their lives with material things. This left them free to preach unhindered, yet they were to expect to be supported with the daily necessities. They were not preaching for what they could get out of it. It reminds us of the Levites in the Old Testament. They were supported by God because they were supported by the rest of the nation so that they could be free to render service to God without being cumbered down with daily necessities. When men reject a preacher of God, they have rejected God. God intends for His invitation to be brought to man, and man judges himself by his response to it.

d) **TO RETURN AND REPORT TO JESUS (10:17ff).** The joyful dialogue here shows us that Christ's joy and our joy is summed up in our doing what Christ commissioned us to do: Tell others of the kingdom of heaven and Christ's rule.

2) **THE JOY OF FELLOWSHIP WITH JESUS... THE TRUE GLORY OF MAN (10:17-20).**

a)

God sees our service...
be it ever so meger..as a
great power because
God sees a believer
allowing himself to be
directed by God's
power!



WE WOULD DO WELL TO SEE THINGS THE WAY JESUS SEES THINGS. To the world that which Jesus was doing would seem small and insignificant, but Jesus saw it as the crumbling of Satan's kingdom as God's kingdom spread. Jesus knows that when men march in meekness to the commands of God, the awesome power of God always wins. Yet we sometimes become blinded by Satan's deceptions. Jesus never was! If we will trust in Jesus we too can have this clear concept of ultimate victory in Christ. All it takes is faith, and a faith that will not shrink when under attack.

b) **THE JOY THE DISCIPLES HAD WAS A SHARED JOY BECAUSE OF THEIR FELLOWSHIP WITH GOD IN JESUS.** Their joy was not to come because of what they were doing. That kind of happiness is too easy for Satan to take away. I think that the disciples did manifest this type of joy. They were excited because even the spirits submitted to them, but Jesus warns then not to place their happiness in that fact but in the fact that they were in the kingdom they were preaching about. Our joy should not come from what we are doing, but it should come from the fact that we are doing what God wants us to do. This will allow us to have joy even if the results are not encouraging. If we leave the results up to God, we can be happy doing what God wants us to do. If we have an activity to preach

the gospel which seemingly has little results even though we got the message out, should we still be happy? Why are we not happy when things don't seem to be going right? What is Satan trying to get us to do?

c) MAN'S GREATEST GLORY IS NOT WHAT HE IS DOING. THAT WHICH GOD IS DOING IS MAN'S GREATEST GLORY! We serve in a kingdom where our names are written in heaven. Our names are written there not because of what we are doing, but because of God's doing. Christ here gives us a gentle reminder concerning pride. Pride can bar us from heaven because it disrespects the work of God, but humility is the passport to heaven because it puts man in the need of God's help.

"Nothing in my hand I bring,
Simply to thy Cross I cling;
Naked, come to thee for dress;
Helpless, look to thee for grace;
Foul, I to the fountain fly;
Wash me, Savior, or I die."

3) THE UNSURPASSABLE NATURE OF OUR LORD JESUS (10:21-24).

a) THE GLORIES AND WISDOM OF GOD ARE NOT FOR THE WISE AND EDUCATED OF THIS WORLD (10:21). Jesus shows us that the glories of God and the wisdom of God are not for the wise and educated, but for the trusting. This is true because wisdom and glory come from God, and only those who are wise enough to trust God will ever have it. The wisdom of man says that we need a religion that pleases everybody. the wisdom of God says that we need a religion that pleases God. The wisdom of the world says that we need to try to make everybody happy, the wisdom of God says that everyone will be happy if God is happy because He made everyone. The wisdom of the world is based upon the integrity of the world, and the wisdom of God is based upon His integrity. It is very possible to get too smart. Christianity does not mean knowing about all the theories about the Bible. Christianity does not mean knowing all there is to know about doctrine. Christianity does not mean knowing about Christ. Christianity is knowing Christ! If we like sheep will follow Jesus, we will make it! Knowing Jesus is what Christianity is all about. If we know Him all the rest will follow. Is Jesus your best friend?

b) CHRIST'S UNIQUE RELATIONSHIP WITH GOD THE FATHER (10:22). To the Gentiles, God could not be known nor understood. If one did know God they taught that there is no way He could be explained. Jesus cut through all that by saying, "If you want to know God, look at me!" Jesus did not so much tell people about God, as He showed people about God. We too can become a part of this type of fellowship in the church. We are the body of Christ. Christ is seen in us as we shine as lights. As the mind and heart of God dwelt in Jesus that same spirit dwells in Christians today!

c) **THE UNSURPASSABLE CLAIM OF CHRIST IS THAT HE IS THE CONSUMMATION OF ALL HISTORY (10:23-24).** He said, "I am what the prophet wrote about." "I am what the kings of the earth looked forward to when they longed." "I am the fulfillment of God's promises to man." Paul said it this way (READ EPH. 1:7-10). God's people cannot be complete without Christ. He is their "fullness". Christ came to fulfill man's needs, and, therefore; to make him complete. Paul tells us that this fullness dwells in the church of Christ (EPH. 1:22-23).

2. OUR COMMITMENT TO CHRIST (9:10-62).

a. OUR COMMITMENT ON A PHYSICAL LEVEL: THE FEEDING OF THE 5000 (9:10-17).

1) This incident came about at a time when Jesus needed to be alone with His disciples. It was a time of great joy. The twelve had just returned with the report of their mission. We know this is true because they went away privately, seeking some time together. Notice how Jesus reacted to the intrusion of this privacy. He welcomed the crowds and ministered to them.

How many times are we in the same situation? A sick mother or father must be brought into the home for care. A child with problems must return. Or visitors see in us an ability to minister to their needs. How do we respond to this intrusion of our privacy? How should we respond? When will the needs of others be precious to us? (Only when we begin to see ourselves as their servants... as Christ did).

2) There is a great lesson to be learned from this incident. Remember how Jesus sent out the twelve and later He will send out the seventy. How were they to go? Remember, they were to totally depend upon His care for them. After all if the Son of God (that is who they believed He was.. Do we believe that Jesus is the Son of God?) tells you to do something... you do not question Him, you do it looking to Him for help! Jesus here asks His disciples to feed this multitude (relate the largeness of the 5,000 in the auditorium in Tulsa). What did the disciples do? They began to tell Him why they could not do it, and that is when Jesus fed the multitude. READ MARK 8:14-21. What should we do when Jesus asks us to do something? What has He asked us to do?

b. OUR COMMITMENT ON A CONFESSING LEVEL: PETER'S CONFSSION (9:18-27).

1) Peter said the right words, but he did not yet understand what it meant. How refreshing it must have been to Jesus to hear Peter's confession. Jesus was trying to get the world to recognize God by revealing Him to the world. Many in this day were not looking for what they saw. They were looking for a mighty king to raise up to lead the Jewish nation to prominence as

it was in Solomon's day. They saw in Jesus the ability to be all they dreamed he should be. Peter's eyes probably blazed with excitement as he made his confession. Jesus knew that His disciples did not understand what they believed. He had to teach them that Jesus had to die on the cross. That is why he mentioned taking up His cross daily, and finding your life by loosing it. He was about to take their ideas about God and God's purpose and turn them upside down. But the faith was there. They had discovered who He was, now they had to learn what that meant.

In our own cases, how much do we understand about our own confession of faith? Every Christian has stated publicly that Jesus is the Christ, the Son of the Living God! What does that mean? If we follow God, and we believe that Jesus is His Son, will we question His wisdom in not telling us whether or not we should or can use instrumental music in worship to Him? Will we accept his instruction to "sing" as a pattern? If we believe that Jesus is God's Son, will we like his disciples argue why we cannot do what He has asked us to do? Each of us needs to look very closely at our faith. We do not need to let it stay the same, but stretch it that it might grow! With faith the size of a mustard seed, we can move mountains. Not because of our ability to believe, but because of who we believe in. Jesus is no ordinary man! He is God's Son! Have we discovered who He is?

2) Our Christianity is not to be based upon what others are saying about Jesus, but upon our own confession of faith. The church may function as a unit consisting of many members, but the confession of our faith is a personal thing. Notice that Jesus began by asking His disciples what other people thought. By the way, what do people say about Jesus today? Humanists? Denominationalists? Brethren? What do you say? It always comes down to that. Regardless of how much we know from others about Jesus, He must become our own personal discovery. Judas knew all about Jesus, but he never knew Him. Paul fought against Jesus' body the church, but after his conversion, he knew Him. He said, "I know whom I have believed..." (2 Tim. 1:12). Being a Christian does not mean being able to quote scriptures, nor knowing doctrine. Being a Christian means knowing a person!

LUKE

LESSON 10 (Luke 10:25-11:28)

Southgate Church of Christ

by Milt Langston

LESSON AIM:

To study Jesus' masterful response to questions and testing.

LESSON OBJECTIVES:

1. What two questions did the lawyer ask Jesus and how did Jesus respond?
2. What question did Martha ask and how did Jesus respond?
3. What reasoning did Jesus use in response to the questioning of the source of His power?

LESSON STATEMENT:

He spoke comforting words to the lonely... loving words to the rejected... enlightening words to the ignorant.

He spoke to them of loving neighbors... of asking the Father for favors... of letting the light shine.

But to the calloused, He spoke sharply. Their questions were but tests... their arguments, trials. They sought no comfort... no kindness... no light. They sought only to trouble Him. And so for them... trouble... "woe unto you!"

REVIEW:

1. What four basic things did Jesus want the twelve and the seventy to do?

To go as they were... dependent on God.

To preach the kingdom...

To return and report to Jesus...

To accept the hospitality of those who receive the preaching.

2. Before Jesus fed the 5000 what did He speak to them about? In Matt. 6:33 what does Jesus promise us?
3. Confessing Jesus involves denying _____ and taking up your _____ daily and following _____!

_____!
4. On the day of the transfiguration, what did Peter want them to do?
5. What did God want them to do?
6. What is the cost of following Jesus?
7. What is the level of your own commitment? What are you willing to be and do?

TEXT:

I. THE PREPARATION OF THE SAVIOR (1:1-2:52).

II. THE INTRODUCTION OF THE SAVIOR (3:1-4:13).

III. THE MINISTRY OF THE SAVIOR (4:14-10:24).

IV. THE TEACHING OF THE SAVIOR (10:25-19:27).

A. CHRIST'S RESPONSE TO QUESTIONS AND TESTING (10:25-11:28).

1. JESUS QUESTIONED BY THE LAWYER (10:25-37).

a. THE LAWYER'S TEST QUESTION (10:25-29).

1) **THE QUESTION: "WHAT MUST I DO TO INHERIT ETERNAL LIFE?" (10:25-28).** This Lawyer was an expert at the law. He knew the answer to his own question. When Jesus asked him what the scriptures said, he answered correctly. He had probably memorized great sections of Old Testament scriptures, but he had missed the Spirit behind them. His motives were not of love. He knew that the entire law could be summarized in just two commandments: Love God and love your neighbor. He knew it, but he lacked the wisdom to see that his attitude right here was breaking the spirit of the law. Because his motives were not of love, they were not of God. They were of Satan. He wanted to harm and hurt Jesus. Even Satan knows scriptures, but he does not understand them. Neither did this lawyer. The poor man probably thought he was serving God by trying to trap Jesus.

2) **THE TEST: "WHO IS MY NEIGHBOR?" (10:29).** Smugly the lawyer, not being able to trap Jesus in His response so far, attempts to catch Him by asking, "Just who is my neighbor?" A "lawyer" was a Jew skilled in the law of Moses, one who could interpret the law and who could teach it. The lawyer was out to teach this upstart carpenter from Nazareth a thing or two. His question opened the door for Jesus to teach that the neighbor we are to love is not just a person living near by, but anyone who is in need!

b. **THE COMPASSIONATE SAMARITAN (10:30-35).** Jesus uses a parable which could easily be understood by all to teach His answer to the lawyer's question. This is a parable found only in Luke's gospel. Notice that Jesus the master teacher did not tell His answer, He showed the answer!

1) **THE ROAD.** The altitude at Jerusalem was 2,300 feet. The altitude at Jericho near the Jordan River was 1,300 feet below sea level. That meant that the road from Jerusalem to Jericho which was less than 20 miles dropped 3,600 in the short distance. The road was and still is infamous. It was ideal for robbers and highway men. People seldom traveled this road alone especially if they carried valuables with them. Always people traveled in large convoys or caravans for safety's sake.

2) **THE TRAVELER.** The traveler may not have been very smart for traveling this road alone, but he might be any of us.

3) **THE PRIEST.** It is reported that Jericho was known as the city of Priests. Twelve thousand lived there. It would not have been uncommon for a priest to be traveling this road though most would have traveled to Jerusalem via Bethlehem. Jesus the master teacher shows the priest as hurrying past. He was obligated to help the dying man, but his devotion to the Jewish ceremonial cleanness (Numbers 19:11) kept him from helping. The priest knew if he touched a dead person he would not be allowed to serve as a priest for seven days while he waited to be purified. Jesus exposed the Jewish vice of placing ceremonial cleanness above moral obligation. The priest would not take a chance of becoming unclean, therefore; he placed external ceremony above human suffering. Before we condemn the priest, let's apply this to ourselves...

4) **THE LEVITE.** It was a practice in the day for the robbers to place a decoy. When someone stopped to see about the decoy, they would attack their victim while he was distracted. Maybe the Levite suspected this. He was of the dedicated tribe of Levi. His was service to God especially in Jerusalem. He placed his external service above his moral obligations. He played it safe and did not get involved.

5) **THE SAMARITAN.** Jesus calls this man a Samaritan. This means that the man was either a native of Samaria making him of a mixed race. Part of Israel and part of the Gentiles. Such a person was despised by the Jews. It could be a person who was just not liked or accepted by the Jews. Such a person the Jews would call a Samaritan. Jesus Himself was called a Samaritan (John 8:48). Which ever Jesus meant the import to His teaching is the same. It is not what one claims to be that is important, it is what one shows himself to be that matters. If a Jew would have been telling a parable, the villain would be the Samaritan. Not in Christ's parable. Of all the people in the world a Jew would not expect a neighborly act from this Samaritan. But here we see a man who was not too busy to get involved. He was not too worried about external acceptance to use his goods to help the wounded man. He was not too selfish to get indebted to help another. The Samaritan is a picture of a Christian! Notice about the Samaritan:

a) **Loving your neighbor requires a sacrifice of self.** This Samaritan not only got involved, he placed the wounded man in the care of an innkeeper who accepted his credit. He was an honest man worthy of the innkeeper's trust. What good honesty if you are a Christian belonging to Christ, if that that honesty does not serve Christ (others).

b) **Only the Samaritan was prepared to help.** We do not know the motives of the Priest and Levite. Maybe they thought someone else would help this wounded man. Maybe they were waiting for someone like the Samaritan to come along. But the Samaritan knew what loving your neighbor meant. The Priest and Levite who looked religious did not know what it meant. It is possible for us too to become bogged down with outward ritual and forget the purpose of God's love... the serving of others. [Read James 1:27.](#)

c. **THE QUESTION OF JESUS: WHO WAS NEIGHBOR TO THE MAN? (10:36).** The Lawyer attempted to trap Jesus because he knew that it is hard to grasp the lofty teachings contained in the law and bring them down and make them practical in everyday life. Little did he know that he was talking to God made man who was the only one qualified to really do exactly that. **When Jesus asked the lawyer this counter question, the lofty command to "love neighbor as self" was a lot more understandable than it had been before the lawyer asked, "Who is my neighbor?"**

d. **THE LAWYER'S ANSWER (10:37).** I wonder if the magnitude of his own answer soaked in for this lawyer. The one who was neighbor to the wounded man is the one who showed mercy on him. God who created man in His own image is busy doing good for His creation. He sustains man, He chastens man, He is ever looking out for man's needs. He is concerned for man's eternal destiny. He will take away earthly pleasures to help man keep an eternal perspective. He is ever looking after the needs of man His creation. Man, especially the re-created Christian who is made in God's image and remade in Christ's image, must like God love his neighbor as God does by looking after the needs of others!

2. JESUS QUESTIONED BY MARTHA (10:38-42).

a. **JESUS ENTERED THE HOUSE OF MARTHA AND MARY (10:38).** Jesus was friends with Mary, Martha and Lazarus their brother. The sisters lived in Bethany, where Jesus here was staying for at least for the night. It is obvious that Jesus stayed in many homes such as this.

b. **MARY SAT AT JESUS' FEET HEARING HIS WORD (10:39).** Mary was so involved with the teaching of Christ that it occupied most of her time.

c. **MARTHA'S QUESTION (10:40).** Here we get a glimpse at a domestic problem. We must remember that Christ is not against domestic responsibilities, He will suggest that there may be some things more important than domestic chores.

d. **JESUS' RESPONSE TO MARTHA (10:41-42).** Jesus tells Martha that it is possible to be too concerned about the wrong things. We should place more emphasis on the things in life which cannot be taken from us, and anything that can and will pass away should take a second place to that. Is this always the case? (READ COL. 3:1-4; 2 COR 4:18).

e. **FROM THESE VERSES:**

1) **WHAT WAS MARTHA DOING?**

2) **WHAT WAS MARTHA'S PROBLEM?**

3) **WHAT WAS MARTHA'S REQUEST?**

4) **WHAT DID JESUS TELL MARTHA?**

3. **JESUS' TEACHING ON PRAYER (11:1-13).** In the Bible we catch a glimpse of Christ's prayer life. Jesus was a man who believed and relied on prayer. After all how can a person be close to God if he does not pray to God? No one is more qualified to teach us about prayer. Jesus the master teacher here gives us some instruction concerning prayer.

a. **JESUS REQUESTED TO TEACH HIS DISCIPLES TO PRAY (11:1-4).** As Jesus was praying, His disciples asked Him how to pray. Maybe they saw something different in the way He

prayed. Jews were not unaccustomed to praying. They mention that John had taught his disciples how to pray. Jewish teachers (Rabbis) customarily taught their disciples a simple prayer which they could use regularly. What ever the reason for the disciples' request, they opened the door for Christ to teach us all how to pray. This is Luke's account of Christ's model prayer for us.

1) THE IMPORTANCE OF STARTING RIGHT. Notice very carefully the order of the Lord's prayer. Before Jesus ever asked for anything He was very careful to give God the glory that was due Him, and offered Him the respect He deserves. This shows us that only when we give God His place will other things in our lives take their proper place. God the Father sat upon the throne of Jesus' life upon the earth. Who sits upon our throne?

a) JESUS TAUGHT US TO REFER TO GOD AS OUR FATHER. Paul elaborates on this fact in Rom. 8:15 and Gal. 4:6-7, but it was Jesus who revealed that we are not praying to some remote and distant God whom we cannot please. We are praying to a loving Father who loves us and desires only our good.

b) NAMES ARE IMPORTANT TO GOD, HIS NAME IS TO BE REVERED! Those who come to God do so based upon a relationship with God. He is not an unknown, but revealed God. We know Him because we know His Son. David said in Psalm 9:10, "**Those who know your name will trust in you...**" Christians know God's name. This means much more than just knowing that His name is Jehovah. It means that we know the character, mind and heart of God and because of that we will willingly put our undying trust and confidence in Him. Christians know who God is!

2) NOTICE THE ORDER AND KINDS OF REQUESTS JESUS EXPECTS US TO ASK.

a) PRAY FOR THE RULE OF GOD IN THE LIVES OF MEN. Jesus prays for the establishment of God's kingdom, which He came to do. He did this because it was God's will, and His purpose. We all know that this was accomplished during the preaching of the first Gospel Sermon after the ascension of Christ recorded in Acts 2. Matthew's account recorded in cp. 6 records the words, "**your will be done on earth as it is in heaven.**" Now that the kingdom has been established, should we not continue to pray for God's rule in that kingdom? If we will, all our other requests will make more sense because God's will is best for us. Jesus understood this. That is why He prayed first of all for the rule of God.

b) PRAY FOR DAILY SUSTENANCE. Notice that Jesus prayed only for the day's needs. The way to live victoriously as Christ lived is day by day. When God provided for the children of Israel in the wilderness, He gave them only enough for the day. Jesus in His prayer recognizes the fact that we need God's sustenance everyday. We cannot build up a storehouse of God's blessings for the hard time that might come. We live it with God day by day! We need God's fellowship and care day by day. We get into trouble when we try to run ahead of Him, or when we lag far behind Him. We need Him every day!

c) **PRAY FOR THE FORGIVENESS OF SINS FOR SELF AND OTHERS.** Jesus prays for us here. He prays for our forgiveness, and He prays that we might develop a forgiving attitude towards others.

d) **PRAY FOR HELP AND DELIVERANCE FROM TEMPTATIONS OF LIFE.** Here and only here at the last of Christ's prayer does He anticipate future trials. His prayer recognizes our need for God for what life will dish out. Life tests our faith. Christ's prayer asks for God's help because only with God can we endure to the end. We provide the faith remaining faithful till the end!

3) **SUMMERY:**

a) **ONLY WHEN WE GIVE GOD HIS PROPER PLACE WILL THINGS TAKE THEIR PROPER PLACE.** God is our sustaining, ruling, authoritative, loving Father. He is worthy of our praise, our respect, and our undying devotion.

b) **CHRIST PRAYED FOR GOD'S RULE FIRST.**

c) **HE PRAYED FOR DAILY SUSTENANCE BECAUSE WE DEPEND ON GOD.**

d) **HE PRAYED FOR FORGIVENESS EMPHASIZING MAN'S NEED FOR IT.**

e) **THEN HE PRAYED FOR DELIVERANCE.**

b. **THE PERSISTENT PRAYER OF A PERSON WITH A PERSISTENT FAITH WILL BE ANSWERED (11:5-8).** To illustrate this truth Jesus used this example of a neighbor's persistence and how it is rewarded. When we read this, we must remember that this the teaching of Jesus who was persistent in His own prayer life!

1) **CONSIDER THE TRAVEL OF ANCIENT TIMES.**

2) **CONSIDER HOSPITALITY OF ANCIENT TIMES.** Visitors were not given a token meal. Your best was set forth for the visitor.

3) **CONSIDER THE HOUSING SITUATION AND PRIVACY OF ANCIENT TIMES.** Houses were usually one room. When the father awakened it disturbed his children. With one room, a closed door was meant to be respected.

4) REMEMBER, OUR PRAYERS ARE NOT TO A NEIGHBOR AND FRIEND, BUT TO A LOVING EXPECTANT FATHER.

c. PRAYERS ARE ANSWERED (11:9-13). This is the same conclusion of Christ in the Gospels any time He taught on prayer. He lived it, and He taught it. God is actively involved in the lives of His people. He hears and answers our prayers!

4. THE POWER OF JESUS (11:14-28).

LUKE

LESSON 11

(Luke 11:29 - 12:12)

Southgate Church of Christ

by Milt Langston

LESSON AIM: To consider carefully the warnings of Jesus and TO LEARN from those warnings.

LESSON OBJECTIVES:

1. To compare the work and words of Jonah and the queen of the south with the words and work of Jesus.
2. To learn the significance of the illustrations which Jesus used concerning the lighted lamp and the eye of the body.
3. To be able to list the six warnings (woes) to the Pharisees and lawyers.
4. To know the four warnings (exhortations) Jesus gave to His disciples.

LESSON STATEMENT:

He came not to condemn men but to save them... to save them from sin... to save them from themselves.

Hypocrisy can deceive you... BEWARE!

Covetousness can enslave you... BEWARE!

Worry can destroy you... BEWARE!

Judgment can surprise you... BEWARE!

His words were not to condemn men but to warn them... to help them... to save them!

REVIEW:

1. By Jesus' own definition in the Parable of the Good Samaritan, who is our neighbor?
2. In Luke 10:38-42 Jesus told Martha that she had a problem. What was it?
3. What were the things for which Jesus taught His disciples to pray?
4. Why do you suppose Jesus presented the example of persistency in prayer in Luke 11:5-8?
5. In Luke 11:14-16 what was the response of the people when Jesus cast out the demon?
6. What happens to a kingdom which is divided against itself?
7. Who is the stronger man of Jesus' illustration: Satan or Jesus? Does this always appear to be the case?
8. Upon whom does Jesus pronounce a blessing in Luke 11:27-28?

TEXT:

I. THE PREPARATION OF THE SAVIOR (1:1-2:52).

II. THE INTRODUCTION OF THE SAVIOR (3:1-4:13).

III. THE MINISTRY OF THE SAVIOR (4:14-10:24).

IV. THE TEACHING OF THE SAVIOR (10:25-19:27).

A. CHRIST'S RESPONSE TO QUESTIONS AND TESTING (10:25-11:28).

B. CHRIST'S WORDS OF WARNING (11:29-12:12).

1. JESUS' WARNINGS TO A WICKED GENERATION (11:29-36).

a. **THE SIGN OF JONAH (11:29-32).** The context for this statement comes from verse 16. The people wanted Jesus to do something spectacular to prove Himself to be the Christ. The generation Jesus is speaking to is a wicked one for it was unbelieving, and it demanded unreasonable evidences of the divinity of Jesus. It was an evil generation which rejected the evidence presented by Christ... as Jonah was in the fish three days and three nights, Jesus would rise from the dead leaving unbelievers with no excuse. **This generation rejected Jesus by rejecting His teaching...** God's word. There are religious people today who are preoccupied with miracles. Their problem is a problem of unbelief. It would not matter what Jesus did, it would not be enough because they do not believe the word! Paul gives us a good commentary on these verses (**READ 1 COR. 1:18-25**).

1) **AS JONAH WAS A SIGN TO THE PEOPLE OF NINEVEH, SO SHALL JESUS BE TO THIS GENERATION.** The preaching and miracles of Jesus ought to have been sign enough as Jonah and his preaching was to Nineveh. As Jonah became a sign to the people of Nineveh, Jesus and His preaching should have been sufficient to His generation. Jonah tried to thwart God's will by running away. Because of his rebellion God prepared a great fish to swallow him. **Jonah came from sure death to preach a warning to a doomed people. Jesus like Jonah's type will come from death itself to preach to this generation.** Most will reject His appeal.

2) **THE QUEEN OF THE SOUTH HEARD THE WISDOM OF SOLOMON (1 KINGS 10) -- ONE GREATER THAN SOLOMON IS HERE!** Jesus shows the kind of attitude He desires. The Queen of Sheba heard of Solomon's wisdom. She did not reject the report she heard out of hand as these Jews will do. She checked it out. **She illustrates the way a Christian should believe. Instead of becoming an unbeliever, she saw Solomon for herself. Then she knew the report concerning him was true.** The Jews had the evidence of Jesus' presence. They should have known that what He said was true, but unlike the Queen of Sheba, they did not want to believe. The miracles and preaching of Jesus were significant and superior to anything seen either in Jonah's day or Solomon's day when the people then believed!

3) **THE PEOPLE OF NINEVEH REPENTED AT THE PREACHING OF JONAH (JONAH 3-4) -- NOW ONE GREATER THAN JONAH IS HERE!** Jonah did not want the people to repent. He hated the Assyrians. They were heathens and Gentile sinners, yet they listened to the voice of God through the prophet Jonah. They repented. Jesus states that they will stand up in judgment upon this generation. If they were heathens, what does it make these people? What about man today?

4) **Are there applications we can make to ourselves here?**

b. **THE LIGHT OF THE BODY (11:33-36).**

1) **THE PURPOSE OF THE LIGHTED LAMP (11:33).** Jesus tells us that that we do not light a light and put it in the cellar. There is no need to leave the cellar light on. The purpose of light is to shine for those who need to see.

a) Did these people to whom Jesus was speaking need to see what Jesus was telling them? Were they listening to Him?

b) Do you suppose the light Jesus is here talking about is His own light? Was he where light needed to be seen?

2) **THE PURPOSE OF THE EYE (11:34).** The purpose of the eye is to let the light into the body. If the eye is darkened, blurred or out of focus, the light does not enter the body. However, if the eye is good, the entire body is filled with light. Were the people of this generation seeing what Jesus was showing them?

3) **THE EXHORTATION BY CHRIST (11:35-36).** Jesus says, "See to it, then, that the light within you is not darkness.... when the light of a lamp shines on you." Jesus is talking about an attitude of heart. Prejudice will keep us from ever seeing the truth if our prejudged opinion is wrong. We must be willing to listen to anybody... it may be Christ talking to us.

a) The **HARD HEART** will never see the light. This is the person who is calloused to the point that he can resist God's word.

b) The **DULL HEART** will never see the light. This is the person who is not asking any questions. He would never like the Queen of Sheba go check something out. This is the lazy heart. It's the heart that has become bored by it all. A little girl went to church one day. The preacher was telling about the crucifixion of Jesus. He told how Peter denied Him. He told how the disciples forsook Him. He told of how Judas betrayed Him. Finally the preacher said, "And there they crucified Him!" No one in the assembly seemed to care. The little girl could not stand it any longer, and she began to cry. In her little girl's voice she cried, "Why did they do it?" "Why did they do it?"

Some have heard the word of God preached so often, that instead of being light, their dullness has changed it to darkness. It can no longer reach them.

c) The **REBELLIOUS HEART** will never see the light. There are different reasons for rebellion. All of them are carnal. Some are too proud to be instructed from God's word because it comes through someone like a preacher or a wife or even a son or daughter, therefore they rebel. Some just rebel because they don't want to do anything but what they want. In darkness they refuse the wisdom of God which is enlightened by the word for their own impoverished wisdom. They never see, and they never learn. Hell will be full of the rebellious.

2. JESUS' WARNINGS (WOES) TO THE PHARISEES AND LAWYERS (11:37-54).

a. **THE SETTING (11:37-41).** Jesus was invited to eat at the house of a Pharisee. When He did not wash his hands before he ate He surprised his host. The Pharisee was really surprised, but he was surprised because Jesus broke tradition, and tradition was held in higher esteem by the Pharisees than the law was. It was traditional that the Pharisee wash his hands before a meal and between the courses of a meal. There was a prescribed way to wash. A minimum amount (2 1/2 egg shell's full) of water had to be dripped from the fingers to the wrists with the fist of one hand rubbing the palm of the other, then water had to be dripped from the wrists to the finger tips again. The breaking of this ritual was considered worse than sin to the Pharisees. Jesus ignored it. The point of Jesus' teaching here is that if they were half as particular about cleansing their heart as they were of cleansing their hands, they would be much better off.

1) **THE INSIDE IS AS IMPORTANT THAN THE OUTSIDE.** The inside is hidden from view. The Pharisees, because their religion was for show or comparative to that of others, did not pay any attention to the inward man. They were not concerned about becoming righteous. They were concerned about appearing to be righteous to others. Jesus shows that if our religion is for men and therefore for show, it will be from the outside. But if our religion is for God, it will be worked from the inside. An attitude which is less concerned with what God might think and more concerned with what men might think is born of unbelief. It is carnal.

- a) What we believe in our heart will affect what we do on the outside...
- b) Foolish is the person who works on the outward actions w/o changing his heart!

2) **WHEN THE INSIDE IS MADE RIGHT, THE OUTSIDE WILL BE RIGHT.** We can call the inward man the heart of man or the spirit or attitude of man. God gave the Christian the Holy Spirit to dwell in man to give life to man, and that life dwells in the spirit of man (Rom 8:10). Life is to spread from the spirit of man to the body; **READ ROM. 8:9-13.** God brings life to a body which was dead because of sins. Through the control of the Holy Spirit in the lives of Christians, this change comes about from the inside out! The Pharisees, not unlike we do many times, were trying to find righteousness from the outside appearances. The Christian way is to:

- a) **Renew the mind through study** (Rom. 12:1-2; Rom. 10:17).
- b) **Change the mind through faith trusting God's way** instead of the flesh's way (1 John 5:4-5; John 14:1).
- c) **Give power to the Spirit of God by submitting to the will of God** (Matt. 5:3, 5).

d) And **bring that power of God into your life by an obedience of faith** to the desires of God (John 13:17; 14:23).

b. THE WOES UNTO THE PHARISEES (11:42-44).



1) THE FIRST WOE (11:42).

The extent to which the Pharisees would go to appear righteous is illustrated here. They would give a

tenth of all they had even down to counting out the insignificant garden supplies of mint, rue and herbs. Yet they did not love God. They loved themselves. **They neglected justice and love for others!**

2) THE SECOND WOE (11:43). The chief seats in the synagogue were up front facing the audience. The best seats in the audience were up front. The pecking order was determined by where a person sat in the synagogue. Jesus exposes the Pharisees' purpose in religion. They wanted to be seen as righteous so they could occupy the chief seats. They wanted to be big ducks in a little pond. **They were motivated by pride and selfish ambition which holds others down, and keeps them down because the little people make the big people feel better about themselves.** This runs exactly the opposite from the teachings of God. They were motivated by the carnal man, therefore; they were miles apart from the righteousness of the law. They were even using the law for their carnal purposes.

3) THE THIRD WOE (11:44). Jesus refers to Numbers 19:16 which states, **"Anyone out in the open who touches someone who has been killed with a sword or someone who had died a natural death, or anyone who touches a human bone or a grave, will be unclean for seven days."** The point here is that even if someone touches a dead person or the grave site of a dead person by accident. Such as if a person were ploughing a field and accidentally uncovered a grave. No matter if the incident were an accident, the person was unclean for 7 days. Jesus tells the Pharisees that they are dead (I am sure he means spiritually), and **they are like unmarked graves where men unknowingly defile themselves becoming unclean by contact with them.** They defile the living! A very severe warning. Jesus is telling the Pharisees that they are defiling innocent people making them unclean!

4) THE APPLICATION:

a) THE PHARISEES CONCENTRATED ON EXTERNALS. It is possible to attend worship regularly, give regularly, take the Lord's Supper regularly, and still miss the mark by failing to make the inward changes. **It is possible to allow hate and greed to dictate to our inward man while carrying on a semblance of righteousness on the outside.** Jesus calls it being dead while we live.

b) THE PHARISEES CONCENTRATED ON DETAILS. Compared with love and kindness towards others, justice and generosity, the washing of hands just does not stack up. We should never become content nor should we desire just to keep house for God. **We should strive to revive the good God created in all men through our fellowship together.** Church is not eating crackers and drinking grape juice. It is depending on the life and blood of Jesus for forgiveness so we can pursue righteousness!

c. THE WOES UNTO THE LAWYERS (11:45-52). In verse 45 we see that Jesus harsh warnings to the Pharisees even got the attention of the legal experts who where gathered there. I wonder if Jesus were angry here or sad? Which ever He was, He did not mince words.

1) THE FOURTH WOE (11:46). These lawyers were experts in the law. **They laid upon the Jews of that day the 1001 burdens of the ceremonial law. But they did not keep them themselves because they were experts at evading the commandments of God by creating loop holes.** They take walks on the Sabbath exceeding the 1000 yards prescribed by the law by placing a rope at the end of their street explaining that the rope was the outer extremity of their dwelling. They even took long journeys on the Sabbath by placing enough food for two meals at strategic points claiming these points to be a part of their household. They developed many such silly loop holes which insulted God's intelligence. Yet they cast heavy burdens upon those they taught. **They introduced the double standard which exists today in the Clergy Laity system which developed in the Catholic Church and most denominations.**

LUKE

LESSON 12

(Luke 12:13 - 13:9)

Southgate Church of Christ

by Milt Langston

LESSON AIM:

To understand and apply three parables to our lives.

LESSON OBJECTIVES:

1. To be able to give at least three reasons why the rich man of Luke 12:16-20 was a fool.
2. To be able to give at least two reasons why we should not let worry consume us.
3. To be able to describe the characteristics of a "watchful" servant of God.
4. To learn the application of the parable of the barren fig tree?

LESSON STATEMENT:

Jesus taught in parables... a technique of teaching in which He told an "earthly" story to emphasize a spiritual truth.

Consider three reasons for Jesus' using the parabolic technique of teaching (Matt. 13:10-17, 34-53):

1. To make truth understandable to believers
 - a. They illustrate principles.
 - b. Everyone enjoys a story.
 - c. Illustrations are durable.

d. Comparisons make us think.

2. To conceal truths from those who do not want to hear and believe.

3. To fulfill prophecy (Ps. 78:2; Matt. 13:35).

REVIEW:

1. How often do you examine yourself for Hypocrisy?

2. Should a person examine himself or herself?

3. How often do you examine yourself for Covetousness?

4. How often do you examine yourself for Worry?

5. Where does Christian change work from? The inside or the outside?

6. What is the lamp of the body? If the eye is single what will the body be filled with? What if it is evil?

TEXT:

I. THE PREPARATION OF THE SAVIOR (1:1-2:52).

II. THE INTRODUCTION OF THE SAVIOR (3:1-4:13).

III. THE MINISTRY OF THE SAVIOR (4:14-10:24).

IV. THE TEACHING OF THE SAVIOR (10:25-19:27).

A. CHRIST'S RESPONSE TO QUESTIONS AND TESTING (10:25-11:28).

B. CHRIST'S WORDS OF WARNING (11:29-12:12).

C. CHRIST'S TEACHING IN PARABLES (12:13-13:9).

1. THE PARABLE OF THE RICH FOOL (12:13-34).

a. **THE SETTING (12:13-15).** It was the custom of the day in Palestine for people to take their disputes to trusted and respected Rabbis. Jesus flatly refused to get mixed up disputes about money. How many times have you seen a good set of parents die who cared well for their family who left a little money? How many times have you seen children besmear and dishonor the memory of their parents by fighting over the little bit of inheritance. Or how many times have you seen one child in a family selfishly with greed alienate himself from the rest of his family and bring disgrace upon himself by taking that which was intended to be shared? Jesus did not want to be a part of any such dispute.

He warns against greed, and He introduces the lesson to follow by telling that there is more to life than the abundance of material possessions.

b. **THE PARABLE OF THE RICH FOOL (12:16-20)... A LESSON TO THOSE WITH AN ABUNDANT SUPPLY.** The rich man was not a fool because he was rich, successful, or retired! Why was he a fool? There are two reasons the man was a fool:

1) **HE WAS A FOOL. HE IGNORED THE NEEDS OF OTHERS BECAUSE HE COULD NOT SEE BEYOND HIMSELF.** Notice how many times the word "I", "my", or "mine" are used in this parable. A little boy was once asked by his teacher what kind of pronouns "my" and "mine" were. He answered that they were aggressive pronouns. The rich man in this parable was aggressively selfish.

a) Are there other things besides wealth we can be selfish concerning? Give some examples....

b) A Roman proverb stated that money is like sea-water. "The more you drink the thirstier you become." A desire for more ...of whatever... of anything besides heaven will never satisfy you. Solomon learned this and passed on his wisdom to us. As long as a persons attitude is the same as the rich fool's attitude, it will not matter how much he gets; he will always want more. This is the reverse of the Christian way.

c) As a child we were all born selfish, yet it is something that passes away with age for most. Selfishness is a sign of immaturity. It makes us blind to the needs of others around us because all we can see are our own needs or wants!

2) **THE MAN WAS A FOOL. HE NEGLECTED HIS SPIRITUAL PREPARATION BECAUSE HE COULD NOT SEE BEYOND THIS LIFE.**

- a) What is the goal, the driving and motivating force behind most people in the world?
- b) What is the goal, the driving and motivating force in your life?
- c) What does this parable and its application teach us concerning material possessions? What should our attitude be towards them?
- d) Because this man's life was consumed by carnal things, what did he miss out on? What should he have devoted his life to? What are you and I devoting our lives to? What are our long range goals? For our children?

3) A father speaking to his son who was about graduate asked him, "What are you going to do when you graduate?" The son answered, "I'll go to collage and learn a profession." The father asked, "what then?" The son said, "I'll start a business and amass a fortune." The father said, "What then?" The son answered, "I suppose I'll retire and live off my fortune." The father asked, "What then?" The son answered, "I will probable grow old and die." The father said, "What then?" The last "what then" is the most important, isn't it?

c. CHRIST'S APPLICATION OF THE PARABLE (12:21). When you come to think about it, a selfish person cannot serve God because a selfish person serves himself! Jesus teaches us that we serve God by serving others (Matt. 25:34-40)!

d. DO NOT WORRY (12:22-34)!... AN EXTENDED APPLICATION TO THOSE WHO WORRY ABOUT HAVING ENOUGH. If the parable of the rich fool covers those who have an abundance, here Jesus covers those who do not have in an abundance. It is still possible for a poor person to be selfish and neglectful. We need to remember that this teaching is only applicable to Christians who have given themselves to serving God in the kingdom ruled by Christ.

1) ARE YOU WORRIED ABOUT HOW YOU ARE GOING TO LIVE AS YOU SERVE GOD? CONSIDER THE RAVENS (12:22-26). Jesus tells us not to worry about what we are to eat or what we are to wear because we are of much more value than birds, and God takes care of them.

The carnal man thinks that he is the master of his own destiny. This is not a Biblical teaching. God made man. God takes care of man. It is God who blesses man. It is God who gives man what man has. God gave man a chance to determine his own destiny under the Law of Moses. No man was able to choose heaven because of sin. It was God who sent Jesus to live for man. It is God who calls man to salvation through the gospel. It is God who saves... salvation is not man's choice. It is God's choice! Yet the carnal man thinks that he is in charge of his own life. What an insult to God. Man is incapable of doing anything that really matters except to praise

the God who made him what he is. No wonder the first beatitude is "**Blessed are the poor in spirit...**"

Jesus here teaches us to realize that if God can take care of the birds of the air which belong to Him, if we have given ourselves to Him, He will also take care of us! The spiritual man will have learned to depend upon God's care. This does not teach that a Christian ignores his responsibilities. It just teaches that he lives by faith by putting spiritual things before carnal necessities!

Jesus tells us that worrying does not do any good. Man does not have the power in himself to make a difference by worrying. What does that say about the activity of worrying? What do you suppose we lack when we worry?

He continues...

2) ARE YOU WORRIED ABOUT WHAT YOU WILL WEAR AS YOU SERVE ME? CONSIDER THE LILIES (12:27-30).

- a) The Palestine countryside would break out in scarlet anemones (the lilies) after a shower. They bloomed one day then died. Because wood was scarce in Palestine, it was the grass and wild flowers which fed the fires. If, God looks after the birds of the air, and clothes the grass of our fires, don't you think He will look after us?
- b) What attitude do you think Jesus is trying to get us to have?
- c) Is it possible to set our heart in the wrong place? Is God concerned with where we set our hearts?

3) THE PROMISE BY JESUS (12:31). Just what has Jesus promised us here?

4) ARE YOU STILL WORRIED? CONSIDER WHAT GOD HAS GIVEN THE CHRISTIAN (12:32-34).

- a) Don't be afraid because God has given the Christian the kingdom! What are the benefits of the kingdom? (The rule of God. The protection of God. The possessions of God. The work of God). Will anything defeat God's kingdom?

Because of this disciples of Jesus and members of His kingdom need not live in a state of anxiety. We can trust God for our physical needs as for everything else. Since we are need not be worried about these things (food, clothing and shelter), when we make our decisions we are free to choose God's will, even if it may seem to involve the loss of all we possess (READ v.33).

What is Christ talking about when He talks of "purses that will not wear out" and "treasure...that will not be exhausted"?

If there are treasures that will never be exhausted, are there treasures that will be exhausted? Which is more important? On which do we spend the most money?

- b) **The kingdom is worth our sacrifice.** It is a treasure worth everything we now possess. Remember verse 31 and the promise Christ made to us if we will seek His kingdom first? Our use of material resources will reflect our commitment to God. The extent to which our hearts are set on His kingdom and His righteousness will be reflected in our lives by that which we put first, and by that which we sacrifice the most for.

- c) **A person's heart will determine where he considers his treasures lie.** If our heart is in material treasures, those "things" will draw us away from God. Like the rich fool we will seek meaning in things. With such a clouded vision even a Christian will lose his or her way as a disciple of God's kingdom.

- d) **CLASS DISCUSSION PROJECT:** Using the board list outline the major categories in the family budget, and estimate amounts spent on each per week. Now ask for discussion: "If you felt truly free of all concern for necessities, and free of all desire for luxuries, how would your life be different than it is now?" Discuss this.

2. THE PARABLE OF WATCHFULNESS (12:35-59).

- a) **THE WATCHFUL SERVANT DESCRIBED (12:35-44).** Remember that the context is concerning our attitudes toward our material possessions. We tend to consider ourselves as masters of our own possessions and our own world. Is this the view of Jesus in His kingdom? If we have confessed Jesus as Lord, are we masters of anything? If we are not masters then we are stewards, and the example of Christ here comes alive. **A watchful servant is the servant who anticipates Christ's return.** Are you and I looking for Christ to return? Be honest. His coming seems to many to stretch farther and farther into the future. It is easy to settle down in the world. As servants of God it can become easy to enjoy what God has left us in charge with. It is not wrong to enjoy what God has given us, but we must remember the Master's plan. this present world will be dissolved in fire (2 Pet. 3:7-13). Therefore all that we do and all that we spend needs to be done in view of the fact of our Lord's appearance. This section shows Christian who live for God depicted as slaves of a returning master always ready for His return. When you think of Christ's return think of Willard

Smith or my mom or other faithful servants I have known. Should we live for the here and now, or should we live for the day we see Jesus?

b. THE SERVANT WHO IS NOT WATCHFUL DESCRIBED (12:45-48). This servant is depicted as a servant who because the Master was long in returning became lax in his service. He begins to use the master's possessions for his personal use instead of considering his master's purpose for them. Do these parables relate?

c. THE APPLICATION BY CHRIST (12:49-59).

1) Follow Christ's teaching and mission even if it means others oppose you (12:49-53). The decision to follow Jesus does not bring peace, but opposition. Can you explain this?

2) Understand (interpret) Christ's teaching and mission even if others refuse to believe (12:54-56). The preaching of Christ is not unlike the preaching of truth today. While the door to life is open, it is swinging shut for everyone who hears the truth. If they accept and submit to it, they will enter, but many who heard Jesus were shut out from life because they rejected the word. This is true today as you and I preach and continue to preach the gospel to our friends and neighbors. A door is opened to unbelievers and believers in false doctrine, but it is closing for them. That is why "now" is our only day of salvation (2 Cor. 6:1-2).

Christ marveled that this generation could not see the approaching of their own destruction. Men know of the approaching rain. They can see the signs. We even know if it is going to be hot. We have old Charlie on channel 32 to tell us. Man can just as easily see that he is slowly dying, he knows that he will face Jesus. Most in the face of all the signs die without changing or coming to Jesus and the door to life is forever shut!

Even if the world is blind to the coming of Christ, we should not be. We should not deny our own faith because the world refuses to believe, but how many times have we heard our teenage kids and even we say, "Well everyone else is doing it." Let's not be foolish and refuse to acknowledge that which Christ teaches... a judgment day is coming. The world thinks that by ignoring or refusing to admit it, that it will not happen.

3) Make your own decision now while there is opportunity as to the rightness of Jesus' teaching and mission even though others want to entangle you in delay and worldly matters (12:57-59). Jesus says, "Why don't you judge for yourselves what is right? Don't let the world interpret God for you. Look for yourself!" The world can't see that man is headed for a court date with God as the judge? Why doesn't man want to make peace and settle out of court now while he has the chance? Man's folly even amazed Christ. You and I should be of a different sort. We have the wisdom to believe in Christ and to plead for mercy and offer ourselves willingly as His slaves to escape what we deserve and to get what He has to offer!

3. THE PARABLE OF THE BARREN FIG TREE (13:1-9).

a. **THE SETTING & INTRODUCTION (13:1-5).** Jesus has been hinting that his audience's door to life was being closed. There are undertones here that also suggest that the nation's door was closing and destruction was approaching, but still Jesus' listeners tried to avoid the issue. They brought us curiosities that had occurred.

They bring up an incident when Pilate mingled the blood of some Galileans with their sacrifices. This may refer to a time when Pilate after taking over the rule of Judea was faced with the need for an improved water supply. He proposed to finance this a water supply project with money taken from the temple collections. This enraged the Jews, and because Galileans were always trouble makers anyway some lost their lives in a skirmish with Roman soldiers who were in disguise within the temple courts during a Jewish protest meeting in which sacrifices were being made.

Mention is also made of 18 workers who died in Siloam when a tower fell. Jesus says, "**Do you think they were greater sinners** ("offenders" ASV, "guilty" NIV) **than those who did not die?"** Some think that this tower may have had something to do with Pilate's water supply project, therefore; the Jews would think that they were disloyal Jews working for pay which was stolen (or so they thought) from God's temple. Jews like Job's friends thought that calamity and death came only to sinners.

Jesus warns them plainly bringing them back to what He has been talking about. He tells them that those who died were no more guilty than they were, and except they repent they will likewise perish! Calamity can happen to anyone because we are all human. Anyone can be killed. Only God's grace causes any to live. This point is brought out in verses 3 & 5. Death is the common denominator for everyone. **Only repentance can bring life as people enter God's kingdom and prepare for eternity there.**

b. **THE PARABLE (13:6-9).** Jesus uses this parable to illustrate His point. If fruit does not show in one's life, judgment will come! A fig tree took three years to bear a harvest. The tree in the parable was barren. The owner wanted to cut it down, but he gave it another year investing more time and money in the tree.

Most agree that the tree represents Israel. It had been planted and cared for by God, but it was barren. Now, it was given one last chance. If the tree did not respond, it would be rooted up.

The door was closing.

The Master of the house was drawing near.

Judgment, or joy, awaits!

LUKE

LESSON 13

(Luke 13:10 - 14:35)

Southgate Church of Christ

by Milt Langston

LESSON AIM:

To understand the nature of commitment as Jesus taught it.

LESSON OBJECTIVES:

1. To see why Jesus' adversaries reacted as they did to His healing of those in need.
2. To know what commitments must be made when we enter the kingdom of God.
3. To know the lessons in humility that are taught in the parables of the wedding feast and the great banquet.
4. To learn three ways we are to count the costs of commitment.

LESSON STATEMENT:

He loosed the tormented woman from the bondage of her infirmity as He sought to loose the people from the bondage of their own traditions.

As you would loose an ox or an ass... so loose all men from the bondage of hypocrisy and self-righteousness. That good news of freedom should be proclaimed to all men. To those who will not come... bondage. But let the invitation to freedom... to blessedness be offered to the poor, the maimed, the blind, the lame. Constrain them to come in.

For those who would come, let them come all the way to Jesus... loving Him above all others... taking up their cross... renouncing all that they have. And if they will, they will find freedom... freedom from the bondage of sin and selfishness... freedom that is for all men.

REVIEW:

1. Why was the rich man a fool in Luke 12:13-34?

2. Life that ignores death is foolish or wise?
3. Jesus used three examples of why we should not worry. What are they?
4. Our possessions are given us by God. Are they ours, or do we just have charge of them? Will we have to give an account of how we used them?
5. Is a barren Christian helpful or useful?

TEXT:

I. THE PREPARATION OF THE SAVIOR (1:1-2:52).

II. THE INTRODUCTION OF THE SAVIOR (3:1-4:13).

III. THE MINISTRY OF THE SAVIOR (4:14-10:24).

IV. THE TEACHING OF THE SAVIOR (10:25-19:27).

A. CHRIST'S RESPONSE TO QUESTIONS AND TESTING (10:25-11:28).

B. CHRIST'S WORDS OF WARNING (11:29-12:12).

C. CHRIST'S TEACHING IN PARABLES (12:13-13:9).

D. CHRIST'S TEACHING DEMANDS COMMITMENT (13:10-14:35).

This is a very important section of Christ's teaching. We are going to learn that being a follower of Jesus demands that we become committed to His philosophy (service to the needs of others). We will find that this commitment will require that we let go our grasp to our commitment to only self. It is a walk of faith in which we must trust Jesus to turn our back on taking care of self first and let Jesus take care of us. This frees us to commit ourselves to service to others. It is an activity only of the believer who trusts God's wisdom above his own.

This section uncovers man's competitive spirit. We have a tendency to strive always to come out first. It is seen as the Pharisees attack Jesus' service to others so they will look good. They do not want to be bested by Christ, so they compete against Jesus. This competitive spirit which is present in you and me must be brought into control through Christ. We play games together all the time which are recreational because of the competition, but we must be very careful. Always winning is not the spirit of Christianity ([READ 1 COR. 9:11-12, 19, 22](#)).

This past week I was placed on a team. Team 4 who lost every game we played. The situation began to get out of hand, but the situation was used to teach some valuable lessons. Sometimes we have to loose in order to win!

We all try to play games with each other; we all try to win. We manipulate each other to make others serve our ends. The desire to "win," to feel ourselves better than others, or to gain a benefit at someone else's expense is all a part of the distortion that sin has stamped on the human personality. It's natural to play such interpersonal games, even for the believer. But it is totally contrary to the way of life of the disciple of Christ.

Luke illustrated, in the experiences and conversation of Jesus, some of the games people were trying to play with Him as they tried to gain the advantage. We will see that the "spiritual way" (Christ's efforts) met in conflict with the "carnal or natural way." Christ's way will win in the end. Man's way abused and hurt others, but Christ's way healed and saved others. When we were baptized, the "old man" died with Christ, and we were given a "newness of life." God help us to walk in the newness of life as our service to Christ, and let the old man and his foolish ways pass from the scene!

1. A COMMITMENT TO HELP THOSE IN NEED (13:10-17; 14:1-6). Jesus was committed to helping others. **He saw the needs of others.** We will see here in both these incidents that the Pharisees were still playing games, and they saw others only as pawns in their game.

a. THE HEALING OF THE CRIPPLED WOMAN ON THE SABBATH (13:10-17).

1) THE MIRACLE (13:10-13). It is interesting to note that it was Jesus' objective to bring uprightness into the world which had fallen. Here we see a woman who for 18 years had been crippled "by a spirit." She could not straighten up at all. Jesus restores her body to uprightness, just as He can bring uprightness into mine and your lives!

This is the last time we have recorded that Jesus was to be found inside the Synagogue. No doubt the opposition to Him became so severe that it will after this restrict His ability to enter the synagogue again. What a loss to the formal religion of the Jews. **They forced Jesus out!** It is possible for us to do exactly the same today when we make our religion an outward form instead of an inward reality.

2) THE REACTION OF THE RULER OF THE SYNAGOGUE (13:14). The ruler of the synagogue was so hooked on formalism in religion that his response to Christ's goodness to this woman was one of annoyance. The NIV says that he was "indignant." He will say, "There are six days for work. So came and be healed on those days, not on the Sabbath." He didn't even have the courage to confront Jesus directly. He makes this as a public announcement.

3) Immediately Jesus will label this announcement as hypocrisy: "Outward show." NOTICE JESUS' RESPONSE (13:15-16). The synagogue ruler was so caught up in forms and traditions, that he had lost sight of people! The same man would think nothing of untying his ox and letting it drink on the Sabbath. In the same way the calves that Don must give milk morning and evening are not near as important as the people he serves as a pastor in the church. People

are more important than animals! People's needs are more important than forms of worship in religion!

4) THE REACTION OF THE OPPONENTS OF CHRIST AND THE PEOPLE (13:17).

Jesus' illustration cut through all the pretense to reveal the emptiness of the Pharisee's legalism.

He will go on to warn. In the kingdom of God, many birds will come and roost on the tree that faith produces. We should not mistake them for fruit! The people were delighted, but the rulers were shamed and humiliated.

Never underestimate the influence of leadership. In the end these leaders will finally unite the people in clamoring for Christ's death. At the same time trust in Christ's power to win even against carnal opposition. Let's pray for our leaders! We are in service to God together. "Together" is a very important word to the Christian. God placed us "together" in the church. We need to help and pray for our leaders!

b. THE HEALING OF THE MAN WITH DROPSY ON THE SABBATH (14:1-6).

1) ENTRAPMENT (14:1-2). This is one of the game humans play with one another. We set up a trap, into which we hope one will fall. The Pharisees, knowing Jesus had healed on the Sabbath, had Him to the home of one of their most respected members. Right across the table from Him they seated a man afflicted with dropsy (also known as edema: the swelling because of water retention). Then they all watched Jesus carefully. **They wanted to trap Him.**

2) JESUS BROUGHT THE ISSUE OUT INTO THE OPEN (14:3).

3) AGAIN HE SHAMES HIS OPPONENTS (14:4-6). When they were not able to answer His question, he heals the man with dropsy, and points out that they were more considerate of animals than they were of this man. They had used him to try to get to Jesus.

"Find the weakness" to embarrass your opponent is a bad game to play. It is designed to embarrass another person. It is far worse when an innocent person is brought into the attack. I wonder what the man with dropsy felt during all this? Did the Pharisees care whether he was helped or not?

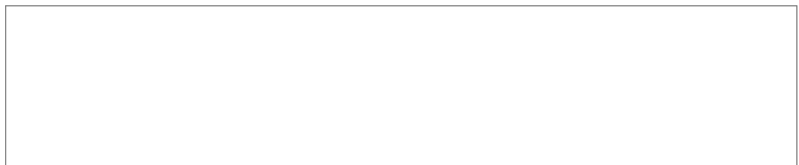
We need to remember that God did not create man to be used as a pawn. He created man in His own image. The way we treat others is the way we treat God according to Jesus in his teaching recorded in Matt. cp. 25.

2. A COMMITMENT TO THE KINGDOM OF GOD (13:18-35).

a. **UNDERSTANDING THE KINGDOM OF GOD (13:18-21).**

1) First of all the kingdom of God is like a mustard seed which grows into a tree that supports the birds of the air (vs. 18-19). Mustard plants in Bible times were planted in the fields. They were planted from tiny mustard seeds, and they grew to a height of 7 or 8 feet. Some are known to grow to 10 or 12. Matt. 13 contains this same parable. The emphasis is on the small beginnings of the kingdom. Even the giving of a cup of water is significant in the kingdom of God.

a)



The growth is God's part in this fellowship or in God's empire. We need to recognize this fact. Paul tried to explain this to Timothy the young preacher who was laboring in the kingdom (READ 2 Tim. 2:24-26). **Spiritual growth is the work of God.** We cannot make someone else grow. We must just be faithful in our service and trust God's working!

b) Luke stresses the universal nature of the kingdom. The birds resting on its branches is a Bible way of saying that many nations come and depend upon it. In Ezek. cp 31 the nation is described as a tree upon which the birds sit and wild animals rest under it. In Ezek. 17:23 the church or the kingdom in prophesy is depicted as a tree in which birds sit!

2) The kingdom is also like the working of yeast (13:20-21):

a) The kingdom of heaven starts from the smallest beginnings. There is a very little amount of yeast in the whole batch, but it is powerful in its working!

b) The working of the kingdom of God goes unseen. You do not see its working, you only see its result. It changes the character of the whole lump. This is why an elder's children should be above reproach. They were raised in a wholesome environment.

c) The working of the kingdom of God works on the inside. Yeast does not work till it gets inside the dough. This is why God leaves you and me in this old wicked world. We have an influence on the world. Because of this the preacher or the elders cannot do the work of the church. The church is placed by God where God wants it put so it will work for Him. We are a part of Christ's empire to serve His needs and His desires!

b. ENTERING THE KINGDOM OF GOD (13:22-30).

1) THE QUESTION: "Lord, are there just a few who are being saved?" (vs. 22-23). We don't know what prompted this question. Perhaps this question rose because Jesus was pointing out the difficulties involved in serving in the kingdom. We don't know, but from this question Jesus launches out in some great teaching concerning entrance into the kingdom.

2) JESUS' ANSWER: AGONIZE TO ENTER THE NARROW DOOR (v. 24). The phrase "make every effort" in the NIV and "strive" in the KJV and ASV comes from the Greek word for "agony." When our religion becomes too easy, we find ourselves on the outside thinking we are inside the kingdom. To remain in this state we will find ourselves among the group who are surprised to find themselves on the outside looking in when Christ returns in His glory.

The lesson is obvious. **Christianity without commitment is something else.** It is self deception. Life originates from Christ. We must enter the narrow door to find it. Just because we associate with the saved in the church is no assurance of salvation. Have you gone after it, or are you trying to get it given to you by the work of others?

One way to test yourself is to ask yourself this question: Did your faith begin when you were baptized, or did baptism mark the end of your faith? If it only started at your conversion, then you are walking in the light on your way to glory which is hard work and an agonizing pursuit (Rom. 1:16-17). But if your baptism marks the final act of your faith... your faith is dead because it lacks any work on your part.

3) SOME WHO THINK THEY ARE IN THE KINGDOM ARE NOT (vs. 25-28). In Christ's day there were some Jews who thought they would be a part of God's kingdom just because they were Abraham's descendants, and there are some who think they are a part of God's kingdom just because they have been baptized, when they have not prayed for God's kingdom, they have not worked for God's kingdom, they have not supported God's kingdom, and they have not encouraged God's kingdom. They will be surprised on the day of judgment.

c. JESUS' COMMITMENT TO THE KINGDOM OF GOD (13:31-35).

1) PHARISEES WARN JESUS OF THE PLOT TO KILL HIM (13:31). Here some of the Pharisees warned Jesus that Herod wanted to kill Him. Some argue because of Jesus' response that these were only messengers from Herod or some who did not want Jesus to enter Jerusalem because of his stated purpose. We know that Jesus would consider any thing that tried to separate Him from his purpose as a work of the devil. He said to Peter when Peter tried to dissuade Him, "Get behind me, Satan!" However, it could be that not everyone who was a

Pharisee wanted Jesus to be killed. There were many good people who were Pharisees. And many of them believed in Jesus.

2) JESUS' COMMITMENT TO THE KINGDOM WAS GREATER THAN HIS FEAR OF THOSE WHO COULD KILL HIM (13:32-33). Here Jesus responds to the threat of death with boldness. He calls Herod a fox. A fox to Jews was regarded as a sly animal, a destructive animal, but also a worthless and insignificant animal. Jesus did not mince words with Herod.

Jesus took His orders from God the Father, and His commitment to God's kingdom was far greater than his fear of those who could take His life. He taught this attitude to His disciples (Matthew 10:28).

3) JESUS' COMMITMENT TO THE KINGDOM WAS GREATER THAN HIS DREAD OF REJECTION (13:34-35). In this passage we have a little insight into the pain and sorrow Jesus was carrying with Him to concerning His date with the cross. He was being rejected by the very people who were chosen for salvation. He was being rejected by the very nation He was the King of! No one likes the pain of rejection...nor did Jesus. Nothing hurts worse than having your offer of love spurned and rejected. It is a bitter tragedy to give your heart to someone and have it broken. This is exactly the pain Jesus reveals here.

QUESTIONS: Why did Jesus say, **"Your House is left to you desolate?"** Would you like to be gathered together with others under Jesus' wings? How would you describe the spiritual condition of our nation today? ...of this congregation? ...of yourself?

3. A COMMITMENT TO HUMILITY (14:7-24).

a. THE WISDOM OF HUMILITY (14:7-11). Here Jesus uses a practical illustration to teach a universal fact. Only the little man is self-important! Jesus warns that this pride in mankind will humble the same in time. A person who exalts himself will be embarrassed publicly while a humble person will be exalted publicly. This is true in life as well as the eternal future.

We all like to cheer for the under-dog, and we sort of like it when we see the proud brought down a notch. We must get this from God for He seems to feel the same way. The Bible admonishes: **"Humble yourselves in the sight of the Lord, and He will lift you up"** (James 4:10; 1 Peter 5:6).

1) HUMILITY IS ADVISABLE IN LIGHT OF THE FACTS! The facts are that no matter what we do or amass in this life, when we are dead and gone... life will go on just as it always has. Humility is advisable in light of the facts. No matter how much we may achieve in this life, it will amount to very little in the end. Man's glory does not lie in himself, it lies in his association with the God who created him.

2) HUMILITY IS ADVISABLE IN COMPARISON TO CHRIST'S GLORY! Remember that only the little person is self-important. No one is good enough to parade before God as self-important when we compare ourselves with Christ's example to us. Pride is for those who are playing a part to impress the uninformed.... **God is not uninformed!** He knows our motives as well as our faith. Those who have faith in God are blessed because of their poverty of spirit... not their pride in self.

b. SERVING THOSE OF HUMBLE ORIGINS IS SERVICE TO GOD (14:12-14). Men give to others for different reasons. Some give from motives of self-interest as Jesus s

LUKE
LESSON 14
(15:1-32)

Southgate Church of Christ

Milt Langston

LESSON AIM:

To understand with your mind and heart the attitude of Jesus and God toward the lost.

LESSON OBJECTIVES:

1. List the characteristics of the lost sheep and the lost coin.
2. List the characteristics of the shepherd and the woman.
3. Describe the younger son as to what he did and why.
4. Describe the older brother as to what he did and why.
5. Describe the father as to what he did and why.
6. Describe your attitude toward the lost.

LESSON STATEMENT:

1. They called Him “friend of sinners.” They thought to shame Him...but their words only honored Him.
2. He was “friend of sinners.” He ate with them...talked with them...lived with them... and it was all for them.
3. He came to be “friend of sinners.” As a shepherd searches for a lost sheep...as a woman searches for a lost coin...as a father searches for a lost son...so the Almighty God became flesh to walk among men...to search for all lost men.

REVIEW:

1. Which is better? To exalt yourself and be humbled, or to humble yourself and be exalted?

2. Which is better? To insult Christ with a partial commitment, or to honor Him with a faithful commitment.

3. Is all the pain and effort it takes to be a Christian worth the effort? What is the alternative?

TEXT:

I. THE PREPARATION OF THE SAVIOR (1:1-2:52).

II. THE INTRODUCTION OF THE SAVIOR (3:1-4:13).

III. THE MINISTRY OF THE SAVIOR (4:14-10:24).

IV. THE TEACHING OF THE SAVIOR (10:25-19:27).

A. CHRIST'S RESPONSE TO QUESTIONS AND TESTING (10:25-11:28).

B. CHRIST'S WORDS OF WARNING (11:29-12:12).

C. CHRIST'S TEACHING IN PARABLES (12:13-13:9).

D. CHRIST'S TEACHING DEMANDS COMMITMENT (13:10-14:35).

E. CHRIST'S TEACHING CONCERNING THE LOST (15:1-32).

1. THE PARABLE OF THE LOST SHEEP (15:1-7).

a. POSITIVE AND NEGATIVE REACTIONS TO JESUS (15:1-2). It is interesting to note that the sinners were drawn to Jesus and His teaching, but the religious folks of the day resented it and grumbled against Him. In this section **Jesus resolutely rejects games we tend to play with one another which make others pawns.** The Jewish leaders were constantly doing this to Jesus. One case in point is the woman caught in the act of adultery recorded in John's gospel chapter eight. Nothing is mentioned about her adultery partner, and this woman is degraded by her treatment by the very religious leaders of the day. Jesus will point out that God is interested in people...and His desire is to save those who are lost.

b. JESUS TOLD THE PARABLE (15:3-6). This is a parable which would appeal to the men in Jesus' audience, and would not be unfamiliar to the ladies.

1) **CONSIDER THE VALUE AND CHARACTERISTICS OF ONE SHEEP.** In Biblical days a shepherd was responsible for each of the sheep; and if one is lost or killed, he was responsible to must make up for it himself unless he could prove it was taken by a wild beast. When Jacob talked with Laban we see some of these rules for shepherds which were common for the day (Genesis 31:38-39; The law also spoke on this matter in Exodus 22:11-13).

2) **CONSIDER THE CHARACTERISTICS OF THE SHEPHERD.** The rabbis of the day had a saying, "Let not a man associate with the wicked, not even to bring him to the Law!" As you can see they did not go out of their way to bring a sinner to repentance, but were ready to read the wicked off for destruction. Jesus uses this parable to cause us to see the situation from God's perspective. Every lamb is important to the shepherd!

3) **CONSIDER THE FAMILIAR PICTURE OF A SHEPHERD AND SHEEP AS INDICATIVE OF THE RELATIONSHIP OF GOD TO HIS PEOPLE (PSALMS 23; 100:3; ISAIAH 40:11; MATTHEW 9:36).** The picture of God's people as the flock, and God as the shepherd is a recurring theme in the Bible.

c. **JESUS MADE APPLICATION (15:7).**

1) **CONSIDER JESUS' AND GOD'S ATTITUDE TOWARD THE LOST.** If you make the logical conclusion from this passage. **To God the lost are more important** (or should I say, a more pressing matter) **than the saved.** The lost are in peril, and there is a sense of urgency to rescue them before they are destroyed.

2) **CONSIDER THAT GOD NOT ONLY ACCEPTS PENITENT SINNERS, BUT HE EARNESTLY SEEKS THEIR SALVATION.** Jesus will say in chapter 19, "**For the Son of Man has come to seek and to save that which was lost.**"

d. **WHAT DOES IT ALL MEAN?**

1) What are some of the characteristics of a lost sheep?

2) What are some of the characteristics of the shepherd in this parable?

3) From this what is God's attitude toward the lost?

2. THE PARABLE OF THE LOST COIN (15:8-10). Where the parable of the lost sheep would have appealed to the men and boys of Jesus' audience, this parable appeals to the ladies and could be easily understood by the men. We see Jesus aiming his message to the whole group.

The significance of the lost coin is this...a necklace of ten coins was a headband that signified that a woman was married. To lose one of the coins would be to ruin the necklace and embarrass the woman. It would be like today's wedding ring.

a. JESUS TOLD THE PARABLE (15:8-9). The conjunction "or" shows that this is a continuation of the former parable, and that the theme of "joy" celebrated by the shepherd who found the lost sheep is being expounded upon in this parable.

1) CONSIDER THE VALUE AND CHARACTERISTICS OF THE LOST COIN. This coin was a part of a set which held great sentimental value to this woman. Does this speak to us at all as to how God views the lost? When James says, "My brethren, if any among you strays from the truth and one turns him back, let him know that he who turns a sinner from the error of his way will save his soul from death and will cover a multitude of sins" (James 5:19-20), what does this say about the result to the world when a sinner is saved?

2) CONSIDER THE CHARACTERISTICS OF THE WOMAN. She put all other tasks aside and set herself for one purpose, and that to find the lost coin. And she kept at it till she found that which was lost. And after she found the lost coin she celebrated its return with her friends.

b. JESUS MADE APPLICATION (15:10). As this is applied to the reception of those publicans and sinners who stood around our Lord, perhaps the meaning is this: "You turn from these lost ones with disdain, and because I do not the same, you murmur; but a very different feeling is cherished in heaven. There the recovery of even one outcast is watched with interest and hailed with joy; nor are they left to come home of themselves or perish; for lo! even now the great Shepherd is going after his lost sheep, and the owner is making diligent search for the lost property. He is finding it and bringing it back with joy, and all heaven is filled with that joy."

c. WHAT DOES IT ALL MEAN?

- 1) What did the woman do when she lost the coin?
- 2) What did she do when she found the coin?

3) What is God's attitude toward the lost today?

3. THE PARABLE OF THE LOST SONS (15:11-32). The account of the prodigal son is actually an account of the father who lost two sons—"one who strayed from home" and "one who stayed at home." Perhaps this parable of the Lost Son is the best loved of all Jesus' parables. It is described by many interpreters as the "gospel within the gospel." **The father is the primary character of the parable.**

This parable can help us see the result of sin on the one who is actively seeking it, and the effect of sin even on the person who would consider himself as trying to avoid it. I'll tell you now, that I think the sin is selfishness. See if you cannot see it in both these brothers.

a. AN OUTLINE OF THE YOUNGER SON'S STORY (15:11-24)...

1) HIS DEPARTURE (15: 11-16). The younger son demands his inheritance. The father gives it to him, and the son departs. We see here the more thoughtless of the two brothers. He is weary of restraint and anxious for independence free from the check of his father's eye. This is the person of the world who grows weary of the divine control of God and desires independence from God.

The younger son begins to spend his inheritance on riotous living, and in the end winds up eating hog's feed which is as low as a Jew can go. He was simply glad to maintain his life at any cost. He who begins by using the world as a servant to minister to his own pleasure, ends by reversing the relationship (Trench).

2) HIS RETURN (15:17-20a). The younger son finds something in the pig pen his older brother did not find who stayed home. He came to his senses. The older brother never will. The younger brother realizes what he has lost, and the older brother never knows what he has. It is better to be a slave in the father's house than to be on your own in the world. So he determines to go home and beg his father to take him back as a slave.

3) HIS RECEPTION (15:20b-24). The father was on the watch. He saw the boy from a distance. He ran to meet his son. A very undistinguished thing to do in this day. The boy cannot get his memorized request out to his father because the father is so busy celebrating his return.

b. AN OUTLINE OF THE OLDER BROTHER'S STORY (15:25-32)...

1) HIS RETURN FROM THE FIELDS (15:25-27). When the older brother gets home from the fields he finds the party going full tilt. He has not even given his lost brother another thought, and now he is incensed that all this is being given to his lost brother.

2) HIS REACTION AND COMPLAINT (15:28-30). He takes his father aside and complains that his faithfulness has been slighted. He is jealous of his younger brother. Actually he suffers from the same malady the younger brother suffered from. He was selfish. He had no regard for his younger brother's welfare.

3) THE FATHER'S EXPLANATION (15:31-32). The younger son came to his senses and saw the blessings of living in his father's house. Even though the older brother has never left home, he does not see the blessing he has been enjoying. Unfortunately he cannot see beyond himself and his own needs and wants.

c. WHAT DOES IT ALL MEAN?

1) List the sins of the younger brother.

2) Can you think of any redeeming qualities he has?

3) List the sins of the older brother.

4) What redeeming qualities does he have?

5) Look closely at the characteristics of the father...He represents our Heavenly Father!

LUKE

LESSON 15

(Luke 16:1 - 17:10)

Southgate Church of Christ

by Milt Langston

LESSON AIM:

To describe "stewardship" from Jesus' point of view and to compare His point of view with ours.

LESSON OBJECTIVES:

1. To compare the faithfulness and foresight of the dishonest steward (16:1-13) with the faithfulness and foresight of the "rich" man (16:19-31).
2. To see what way a person can fare well in this life and be tormented in the next... can be destitute in this life and be comforted in the next.
3. To learn four aspects of "spiritual" stewardship which Jesus taught His disciples.

LESSON STATEMENT:

"You cannot serve God and mammon." It was spoken boldly... it is written plainly.

It is possible to begin by working to provide for your family... to help the needy. But it can become more than your work... for many it becomes their life. Days can be filled with projects and nights with dreams... more projects... dreams for more.

As man works... as he dreams... he can forget his values... he can forget his neighbors... he can forget his family... he can forget his God...but **"you cannot serve God and mammon."**

REVIEW:

1. From chapter 15 can you deduct what to God is more important than anything else?
2. As a child of God is what is important to God important to you? How do you feel about the spiritual destiny of your neighbors?

TEXT:

I. THE PREPARATION OF THE SAVIOR (1:1-2:52).

II. THE INTRODUCTION OF THE SAVIOR (3:1-4:13).

III. THE MINISTRY OF THE SAVIOR (4:14-10:24).

IV. THE TEACHING OF THE SAVIOR (10:25-19:27).

A. CHRIST'S RESPONSE TO QUESTIONS AND TESTING (10:25-11:28).

B. CHRIST'S WORDS OF WARNING (11:29-12:12).

C. CHRIST'S TEACHING IN PARABLES (12:13-13:9).

D. CHRIST'S TEACHING DEMANDS COMMITMENT (13:10-14:35).

E. CHRIST'S TEACHING CONCERNING THE LOST (15:1-32).

F. CHRIST'S TEACHING CONCERNING STEWARDSHIP (16:1-17:10).

1. THE PARABLE OF THE DISHONEST STEWARD (16:1-18).

a. **THE STEWARD ACCUSED (16:1).** Notice that the "manager" is not accused of being dishonest... though he will become dishonest.. **he is dismissed because of wasting his Lord's assets.** In this time in history it was common for a landowner to leave part of his vast holdings to slaves who were "managers." We do the same things today. We call stewards "**financial planners**" today.

b. **THE STEWARD CALLED TO GIVE AN ACCOUNT (16:2).** Here is where the steward gets the sack. He is required to make an accounting. This would kind of be like taking an inventory so the master will know what he has.

c. **THE STEWARD'S DILEMMA (16:3).** He was not strong enough to dig. He had been trained to be a manager. He was ashamed to beg.

d. **THE STEWARD'S PLAN (16:4-7).**

1) The steward's plan is clearly set out in verse 4. He wanted to cause others to be indebted to him so that he would have a place to live. **His plans were for his future.** This is the key to this

parable. Men of this world are so busy serving things, wealth, that they ignore their eternal future. They waste their lives on temporary things.

2) The issue of this parable is **not** the steward's character. He was a rascal. Evidently so was his master because he will be impressed with the manager's shrewdness. The steward falsified his records to cause others who owed his master payments to be indebted to him. **The issue restated is that he used things to serve his future.** He did not serve things! There are many including the Jews who will later scoff who are not as shrewd as this dishonest man depicted in this parable.

e. **THE STEWARD COMMENDED BY HIS MASTER (16:8a).** Instead of being angry with his servant, this master was impressed with him. He was shrewd enough to secure his future. As a slave he had so little to work with. He used what he had to the best of his ability, and the master was impressed. Here you and I are upon the earth. **How are we using what God has entrusted to us? Are we treating it like it was our own? Are we wasting it on temporary pursuits? Are we guilty of exactly what this manager was guilty of? Are we as shrewd as he was?**

f. **CHRIST'S APPLICATION OF THE PARABLE (16:8b-13).**

1) **THE PEOPLE OF THIS WORLD ARE MORE SHREWD IN DEALING WITH THEIR OWN KIND THAN ARE THE PEOPLE OF THE LIGHT (16:8b).**

a) What does this mean?

b) **Do we strive after righteousness as much as people of this world strive after wealth?** What motivates many television evangelists? What is more important heaven or collage? On which will we spend more money?

c) Which is more important, a hobby or heaven? But on which of the two will we spend the most time. Consider a deer hunter..... look at how much time he willingly gives away for his sport. How much of our free time do we donate to God's kingdom? Are we wise or foolish? Do we need to grow spiritually. Can we take Christ's lesson to us from this parable?

d) Are we eager and shrewd in our devotion to spiritual matters? Did you know that there are some carnal minded people who would criticize some of our gung ho VBS teachers for wasting too much energy and effort on their tasks of teaching. This parable does not tell us to waste our time, but it teaches us to be clever and inventive and shrewd in our approach.

2) CHRISTIANS SHOULD USE THINGS (MONEY) TO WIN PEOPLE INTO THE KINGDOM (16:9). The thrust of this verse is also that CHRISTIANS SHOULD USE THINGS (THEIR MONEY) FOR SPIRITUAL AND NOT CARNAL (TEMPORARY) PURPOSES: WE SHOULD USE OUR MONEY TO HELP US GET INTO HEAVEN, NOT WASTE IT ON EARTHLY PLEASURES!

a) The Jewish Rabbis used to say, "The rich help the poor in this world, but the poor help the rich in the world to come." In verses 19-31 Jesus will contrast the stewardship of a man named Lazarus and a certain rich man. The poor man was a believer. He is called a son of Abraham. His life with as little as it contained was devoted to God, while the rich man wasted his life on the pursuit of wealth. Lazarus served a greater master. The rich man served a lesser master. The Master of all judged them both!

b) The manager in our parable was shrewd because he saw material things as a means, and not as an end. Do we use our material possession as a tool for God, or are they our treasured possessions? They should only be tools! Wealth is not evil in and of itself, but wealth should be used, it should never be served! (ILLUSTRATION OF THE LADY WITH THE LOVELY BACK YARD...she didn't even allow her children to play in it for fear they would mess it up. It served no useful purpose but consumed this lady's time).

c) All of mankind can be divided into two groups. We will either use things to gain people, or we will use people to gain things. One group is heaven bound, and the other group is hell bound! How important are people to you?

3) OUR FAITHFUL USE OF THINGS (OUR MONEY) IS A PROOF THAT WE CAN BE TRUSTED WITH GREATER THINGS (16:10-12).

a) If a child will not take care of his father and mother's car, he is not worthy to have a car of his own. This is kind of what Jesus is saying. Everything that you and I have belongs to God. Our real possessions lie in heaven. If we waste our time, talents and possessions that God has given us on temporary things, we are not worthy of greater heavenly possessions!

b) It all becomes a matter of faith. Do we really believe God or not? Or do we just give Him lip service, and a token service just in case He might be right, but down deep in our hearts we really believe that what we get in this life is really all we will get? Do we believe? Only true believers will dwell in heaven.

We play tricks on ourselves:

We become against Bible classes so we will not have to waste any of our time teaching others about Jesus.

We become against pot lucks and fellowships so that we will not have to waste any our valuable emotions or time getting involved in other people's problems.

We become against entertaining kids so we will not have to get involved in saving children from going to hell.

We must be careful that we are not against everything so that can be free not to do anything at all.

Let me challenge you that if you ever are really against something that is a method to do something that needs doing, that you become shrewd in helping others to do what they are trying to do another way instead of killing a good work. We need to spend our time, money and efforts wisely in a pursuit of heaven for ourselves, and our children, and our friends!

4) **WE CANNOT SERVE GOD AND MONEY (16:13).** I really think we have a hard time understanding statements like these because of our environment. A workman can quite easily work at two jobs or work for two people honestly and righteously. We are not talking about a person working two jobs to help his family. We're talking about having two masters in life.

Serving a master is a different thing. A slave had no spare time. All his time belonged to his master. **We have called upon Jesus as Lord. He is by our own confession our Master!**

Here is the message: **Serving God can never be an extra thing. It can never be a part-time or spare-time job!** Once a person chooses to serve God every moment of his time and every atom of his energy belongs to God. We either belong totally to God, or we do not belong to Him at all! (Read Rom. 6:18-19).

GET CLASS COMMENTS:

g. THE REACTION BY THE PHARISEES (16:14).

1) Verse 14 tells us that they ridiculed Jesus because they were lovers of money. Who was their master?

2) Jesus tells them in verses 15-18 that their emphasis was carnal. They tried to justify themselves to other men. Their devotion to God was superficial. Their heart was in material possessions, not God.

3) The things that they held dear were detestable to God (v.15). What does God hold most dear? (PEOPLE remember the parable of the lost sheep, lost coin and prodigal son). The Jews here were more interested in houses, and possessions than in God's kingdom. They were more interested in the world than in heaven. Even the dishonest steward used things to secure his future. As a slave he used what was at his disposal to insure his future existence. The Jews here ignored the future, and worse they used people to serve things. They should have used things to serve people in the eternal kingdom of God!

4) Let's take a deep and honest evaluation of ourselves. What is nearest and dearest to us. What do we spend most of our money on? How do we use our free and spare time? What do we talk about?

h. CHRIST'S RESPONSE TO THEIR REACTION: THE LAW AND THE HEART (16:15-18)

1) **READ 16:15...** Jesus indicates that these critics to His teaching were only pious from the teeth out. In their hearts they were bent on evil. **Their religion had deteriorated to a superficial outward ritual.** They were only fooling themselves, because God knows the heart, and their hearts were carnal, carnal, carnal; while their righteous was an empty show to pull the wool over the eyes of the simple (who by the way were God's real pride and joy).

The Jews had developed within their own fellowship the idea that God would not bless a Jew unless he was righteous. Therefore the Pharisees and Sadducees would **parade their prosperity before the poorer Israelites as a sign of their goodness.** We find this mentality present today. Have you ever seen the TV shows for "Christians" that advertise ways to gain "success" through faith? For a price; Of course! Jesus said of this interpretation: **"What is highly valued among men is detestable in God's sight!"** You might be able to sell a show job on the world, but it does not fool God because He knows the heart! It must have galled the Jews for Jesus to show the righteous man in the very next parable to be, not the rich man, but the poor beggar!

2) **READ 16:16...** Really verse 16 must go with verse 17 to get the whole meaning, but let's first look at verse 16. The Jews put great store in the Law and the prophets. In Luke 24:44 Jesus includes the **"Psalms"** to indicate the entire Old Testament. Yet from the time that John the Immerser had began preaching of the coming of the kingdom, and now as Christ preached about it, the Jews opposed their teaching supposing it contradicted the Law, and believing that it would destroy it. Jesus will show that they were more afraid of Him destroying their own interpretations and positions of power within the religious hierocracy than they were devoted to the Law. In reality they had long ago rejected the Law, and were now holding to their traditions and interpretations.

The Jews did long for the kingdom of God. It was their dream. Paul will say of them, "I can testify about them that they are zealous for God, but their zeal is not based on knowledge" (Rom. 10:2). **They wanted God and His kingdom on their terms, not God's.** They would not

give up their interpretations and traditions which had nullified the heart of the God's law which is Love. They had the problem all legalists have, they were right only from the teeth out. Inside they were empty of the law of God. They wanted God on their terms instead of His. Later when they rejected Christ and when they rejected the preaching of the church about the kingdom what it did was expose their long standing rejection of God.

It is frightening to know that it is possible to be dedicated to God and reject Him at the same time. Paul warns that our dedication must be based upon knowledge, and not opinion! The truth is based in the word, not our view of it! That is why our doctrine is so important. It must come from God's word, but we must be very careful to remember that doctrine is a guide to practice. Jesus and the New Testament writers are very explicit in showing that it is those who do the truth, and not those who profess it who are members of God's kingdom. It is possible as the Jews had done to paralyze the practice of the truth by our rigid profession of the truth which in reality is a profession of interpretation which at the heart is opposed to the practice of truth. "Anti-ism" paralyzes the practice of the truth. Jesus said that we would know false teachers by their fruit. When our doctrine paralyzes the purpose of the truth which is good works and fruit... we become false teachers, but on the other hand when our service of good works and fruit to God is based upon works outside the boundary of truth, they too are worthless (Matt. 7:21-23). It only emphasizes our need for a shepherd to guide us. Let's follow Jesus with fear and humility, and let's place our confidence in Him, not ourselves! No man...not the Jews nor ourselves...can force his or her way into the kingdom of God!

3) **READ 16:17...** Jesus here emphasizes that the coming of the kingdom of God was not going to destroy the law, but He was going to fulfill it. That which the Jews wanted but failed to obtain because they tried (vainly) depending on self, you and I can have through our faith in Jesus and dependence upon Him. Is Jesus our Lord?

4) **READ 16:18...** Here Jesus illustrates the Jews heartless devotion to the law of God in the matter of their interpretations concerning God's law concerning divorce. They claimed to be devoted to the Law, and they used material possessions as a proof that they were devoted to the law; yet their practice in the area of divorce proved that they were indeed not devoted to the law! As an example of their heartless religion, they were still practicing polygamy through their divorce practices. One mate at a time.

We need to remember that Jewish women had no rights under the Jews strict interpretations concerning divorce regardless of which interpretation was used. Deut. 24:1 says, "**If a man marries a woman...**" To the Jews a woman was little less than a thing. A woman could only divorce a man under extreme situations such as if her husband was a leper or a heretic or something.

There were two schools of thought about the "**unseemly thing**" or "**something indecent**" (NIV) of Deut 24 during the time of Jesus. It depended upon how you interpreted this phrase as to how easy or how difficult it was to divorce a wife. The school of Shammai taught that it meant adultery and only adultery. "The school of Hillel said it could mean 'if she spoiled a dish of food; if she spun in the street; if she talked to a strange man; if she was guilty of speaking

disrespectfully of her husband's relatives in his hearing; if she was a brawling woman,' which was defined as a woman whose voice could be heard in the next house." (Barclay).

It was said that during the time of Christ, it was the school of Hillel which prevailed, and divorce had become so common place that many women were refusing to marry at all in rebellion to the harshness of the Jewish practice of the day. The Jews who claimed to honor the law by their own interpretations were on the verge of destroying the family... never dreaming that they were anything but pious and righteous followers of the law.

2. THE STEWARDSHIP OF THE RICH MAN AND THE STEWARDSHIP OF LAZARUS

(16:19-31). I attended a class once where the teacher tried to prove that this was not a parable because Jesus here used an individual's name. He insisted that it was a true story. Several members in the class disagreed with the teacher, and a debate issued which everyone there enjoyed. It was fun and in a good spirit, but when the class was over no one had learned anything about Jesus or what He was teaching in the text. Some went home thinking they knew it was just another parable, and some went home knowing it was a true story. But the tragedy was that they went home having learned nothing. In an effort to put our time to better purpose, let's shelve this issue, and try to see what Jesus was teaching by using this illustration. Jesus always teaches the truth whether he used parables or not.

Jesus illustrates two lessons He has already made in the preceding parable about the dishonest steward, and in the Jews response to that parable, and in Christ's teaching in verses 15-18. He illustrates **first of all** that it is the poor man in this instance who was righteous, and not the rich man as the Jewish tradition would suggest. As a matter of fact it was the rich man who was condemned. **Secondly** to emphasize the earlier parable, Jesus shows that it was the poor man, Lazarus, who was prepared for eternity. The rich man who had been given so much and had wasted all his efforts on obtaining wealth to impress men, was not prepared for his eternal future. He had wasted the much that God had given him, where Lazarus who had so very little had invested it for a future! Lazarus and the rich man were both stewards, and the stewardship of both is examined:

a. READ 16:19-21... THEIR CIRCUMSTANCES IN LIFE ARE CONTRASTED. One is rich and comfortable, the other is poor and miserable. Even dogs came and licked his sores. To the pious Jews, they would see the poor man as cursed by God for some secret sin, and they would view the rich man (obviously a Jew) as a righteous man blessed by God.

b. READ 16:22-23... NOTICE THAT THEIR CIRCUMSTANCES ARE REVERSED IN THE LIFE AFTER DEATH.

1) Notice that the rich man had one last chance to impress his friends. He **"was buried"** which indicated that there was a nice big funeral for him. Nothing is mentioned about the remains of Lazarus. **The glory of his life really started after death.** Angels carried him to a place of comfort with Abraham. The glory for the rich man was his status among men, the glory of Lazarus was his service to his God. The glory of Lazarus was by faith and therefore unseen. The glory of the rich man was the tangible glory of the hear and now. The rich man's glory was destroyed by death, Lazarus' was realized at death.

2) The rich man was not in torments because he was rich. He was in torments because he was unfaithful to that which God entrusted to him. He was a wasteful steward who depended upon earthly treasures. Lazarus was not in paradise because he was poor either. He was blessed with glory because he depended upon God. It goes without saying that he invested what he had in a better life.

3) We catch a glimpse of life after death from Christ's teaching here. There are two places separated by a great gulf: A place of comfort and peace with Abraham, and a place called "**Hades**" ("an unseen place") of torment and suffering.

c. **READ 16:24...** **THE RICH MAN'S FIRST REQUEST TO ABRAHAM.** The rich man looked across the gulf that separated blessedness from woe, and saw Abraham the father of believers with Lazarus, and he asked for help. It was too late!

d. **READ 16:25-26...** **NOTICE ABRAHAM'S ANSWER.** The rich man's folly is that he had been doped by Satan into missing out in

LUKE

LESSON 16

(Luke 17:11 - 18:30)

Southgate Church of Christ

by Milt Langston

LESSON AIM:

To examine our attitudes in light of the teachings of Jesus.

LESSON OBJECTIVES:

1. To describe the attitudes of...

...the lepers,

...the widow who worried the judge,

...the Pharisee and the tax collector,

...the rich young ruler.

2. To compare our attitudes with the attitude of each of the persons listed above by trying to put ourselves in their places. (How would Jesus describe my attitude if He used me in one of His parables?)

LESSON STATEMENT:

Ten men -- lepers. They stood afar off. They were unclean... unacceptable. "Have mercy on us, Master!" And Jesus cleansed them... all of them.

One returned to thank Christ... to glorify God. He had been rescued... health had been restored... life had been renewed.

"Where not ten cleansed? Where are the nine?"

As with them... so with us. Rescued from sin... our souls restored... our lives renewed. We will return to thank Him... to glorify Him... but where are the nine?

REVIEW:

1. From the parable of the dishonest steward what is the most significant lesson taught?
2. As a Christ's account of the rich man and Lazarus what did He teach?
3. In chapter 17:1-10 Jesus taught about "spiritual" stewardship. Our stewardship given us by God obligates us to others and to God. What two things are we obligated to help others with? What two things are we obligated to give God as our duty?

TEXT:

I. THE PREPARATION OF THE SAVIOR (1:1-2:52).

II. THE INTRODUCTION OF THE SAVIOR (3:1-4:13).

III. THE MINISTRY OF THE SAVIOR (4:14-10:24).

IV. THE TEACHING OF THE SAVIOR (10:25-19:27).

A. CHRIST'S RESPONSE TO QUESTIONS AND TESTING (10:25-11:28).

B. CHRIST'S WORDS OF WARNING (11:29-12:12).

C. CHRIST'S TEACHING IN PARABLES (12:13-13:9).

D. CHRIST'S TEACHING DEMANDS COMMITMENT (13:10-14:35).

E. CHRIST'S TEACHING CONCERNING THE LOST (15:1-32).

F. CHRIST'S TEACHING CONCERNING STEWARDSHIP (16:1-17:10).

G. CHRIST'S TEACHING CONCERNING ATTITUDES (17:11-18:30).

1. **THE CHRISTIAN'S ATTITUDE OF GRATITUDE (17:11-19).** We all know that the world can be divided between the **righteous** and the **unrighteous**, the **believing** and the **unbelieving**, the **spiritual** and the **carnal**; but here Jesus suggests another attitude which divides the world: The **grateful** and the **ungrateful**. In this context we must accept that Jesus is talking about religious people. There are many religious people who are ungrateful and therefore unbelieving, unrighteous and carnal. They come to God possibly as the Jews did striving to earn their own way. Trying to earn righteousness through works. Others like the Jews possibly are religious for show or for outward appearances. Some businessmen join a certain church to keep up appearances. But Jesus will show us that the true believer is what we would call religious because of gratitude. He knows through his faith that he is saved. He knows he has escaped a fate worse than death. He has escaped eternal existence in Hell separated from

God and His love. By faith he knows that he has been healed of spiritual leprosy! This knowledge motivates him and keeps him motivated in his service to God in Christ and in His church.

a. THE REQUEST OF THE TEN LEPERS (READ 17:11-13).

- 1) Lev. 13:45-46 states that an unclean person such as a leper had to keep his face covered, and warn people who came too close by shouting, "Unclean, Unclean!" He was not allowed to live inside a city or a camp. He had to live alone, segregated from clean people. Such was the case of these lepers. There was a distance which "unclean" people had to keep from others.
- 2) It is interesting, that within the common bond of tragedy that leprosy had caused these ten men, they had forgotten racial prejudice. At least one of them was a Samaritan who were hated by the Jews as impure imposters to the Jewish race. Like animals racing from a grass fire where the zebra runs side by side with the lion, they had forgotten their animosity. They were not Samaritan and Jew, but just men who needed Christ's healing.

b. THE INSTRUCTION BY CHRIST AND THE FAITH OF THE TEN LEPERS (READ 17:14).

- 1) Christ's instruction to them was that they go as they were to the priest to show themselves. The implication must have been clear to the lepers for the law required that a person who had been cured from an infectious disease present himself before the priest as part of his cleansing ritual. The healing of these lepers required action on their part. Their faith was proved by their going to the priest, and they were healed on their way.
- 2) Faith is like this. It impels us to obey before we see the full evidence of God's work within us. In the same way Jesus asked us to submit to baptism for the remission of sins. It is only the believer who will live life knowing he is saved after conversion. Do you feel inadequate to preach the gospel or forgive your brother? Then remember who it is that spoke to you. Remember Jesus' power and His love.
- 3) All ten lepers were believers. They all went in hope, and were cured on their way!

c. THE REACTION OF GRATITUDE BY THE ONE LEPER (READ 17:15-16).

- 1) All the lepers believed that Jesus could heal them, but only one was grateful. Why do you suppose this was so? (Give appropriate time to answer)!

- 2) How much **like the Jews** the nine leper were who did not thank Jesus. The Jews believed that Jesus could heal the sick, raise the dead and perform miracles. They **wanted His miracles**, but they **rejected the man**. They **clamored for His signs**, but they **rejected His teachings**. Just like the nine lepers who wanted His healing, but were not grateful enough to say "thank you!"

a)

Major point!

Some come to Jesus seeking from Him what they can get. When they serve they say things like: "Do I have to do that?" or "I have done more than my share" or "I have served my time, it's time for someone else to work now" or "I know I need to be doing that, but I'll get to it later" or "I'll do something, but not too much."

- b) Others come to Jesus to thank Him for healing them. They don't say anything; **they just serve!**

- d. **CHRIST'S QUESTION: WHERE ARE THE OTHER NINE? (READ 17:17-19).** Were all ten lepers healed? What do you suppose Jesus meant when He said to the Samaritan, "Rise and go; your faith has made you well"?

2. THE CHRISTIAN'S ATTITUDE OF WATCHFULNESS (17:20-37).

In these verses Jesus teaches us that faith provides a certainty of things not seen which keeps Christians watchful for the right things! We live in a world where things are not always as they seem---where, in fact, reality is often hidden by illusion. It is faith that **frees us to see through appearances**, and know things as they really are.

The Pharisees were men without faith. They insisted on testing reality by sight and senses. What they could see and feel and understand---only that---would they take as real.

a. JESUS' ANSWER TO THE QUESTION BY THE PHARISEES (READ 17:20-21).

- 1) **THE QUESTION.** Jesus, John before Him and His apostles and disciples had all been preaching that **the kingdom of God was near**. That **it was approaching**. The realities of God and His purposes, which faith's eye sees, these unbelieving Pharisees were blind to it all. They ask Jesus, **"When is the kingdom coming?"**

- 2) **IT DOES NOT COME VISIBLY!** Jesus did not really answer their question directly, but He did tell them that they would not see it because **"the kingdom of God does not come visibly."** Their concept was a physical kingdom of pomp and show. No such kingdom was coming at all! **Not a physical kingdom, but a spiritual one** which only faith can see (Spiritual things... where God dwells... are the unseen things, Heb. 11:2; 2 Cor. 4:18). From the power which Christ demonstrated with His miracles, the Pharisees probably reasoned that such a kingdom as they envisioned was indeed possible. This possibility kept them ever near Christ, but their rejection of His teaching ...their unbelief... kept them ever in the dark to what He was trying to reveal. They did not see Christ as the one He claimed to be, and when the kingdom came, they didn't see it. The same is still true today.
- 3) **THE KINGDOM IS WITHIN YOU.** It's not over here, or over there, nor is it the church building on the corner. The kingdom is Jesus and it is people. As we know today the kingdom is made up of **"living stones"** as Peter describes in 1 Pet. 2. The Pharisees could not see this at all.

This phrase, **"within you"** is not easily understood in the Greek. The NASV translates this **"The kingdom is in your midst."** There are two possible meanings of Christ here:

- a) **He may mean that the kingdom of God is within you.** Meaning that the kingdom of God is a kingdom of the heart producing not new things but new people! This is surely consistent with further N.T. teaching concerning the rule of Christ. The revolution of God's rule is not a revolution in material things, but a revolution in the hearts of men.
- b) **As surely He may mean that the kingdom of God is among you.** They had standing before them the King of kings... the Messiah, and they did not recognize Him. If this is true God was offering them the secrets of God, and the offer of eternal life in glory, and they would not accept it.

b. CHRIST'S VISIBLE COMING IS ONLY SEEN IN GOD'S JUDGMENT (17:22-37).

A Sobering Revelation!



When Jesus is visibly seen coming, then **it will be too late for the unbeliever because He will be seen in judgment!**

This I believe is the message that we receive from Jesus' commentary here to His disciples. Matt. 24, Mark 13 and Luke 21 are other passages which shed light on the subject of Christ's second coming which is discussed here also. We will be looking at chapter 21 later, so we need not get too involved here. There are two views as to what Jesus is referring to as His second coming. **Some see**

Christ's coming in judgment on Jerusalem in 70 AD as the subject here... others see the subject here about Jesus' coming at the end of time. In either view Jesus will be seen when He judges the world. Paul said in Phil. 2:11 that "every tongue" will confess that "Jesus is Lord to the glory of God the Father." The only time that an unbeliever like the Pharisees would admit that Jesus is Lord, is when for the first time he sees Jesus as He really is, and for a person who must be shown ...who will not believe... that time will only come when it is too late. At the time of judgment.

1) **THE DISCIPLES WILL LONG FOR HIS VISIBLE COMING IN THE DAYS OF TRIAL TO COME (READ 17:22-25).**

- a) **JESUS SPEAKS OF A COMING TIME OF TROUBLE** when His disciples will long for His visible coming. We who know of Christ's power by faith long for the time when what we know by faith will be made visible to those who refuse to believe. I remember nights and tears in Africa when I longed for false teachers to be shown up for what they were. I have longed for the day when Christ will be seen for what He is. Haven't you? I have longed for people to see what I know about Jesus through faith, and it is frustrating when people refuse to see, and even my faith has been tested by their lack of faith. **During times of trouble when those who are wise in their own estimation look at us and consider us foolish because of our precious faith which we have fostered and fed that it might grow, we long for the visible coming of Jesus.**
- b) **THIS WILL BE A TIME OF FALSE TEACHERS AND IMPOSTERS.** Before His coming He predicts a time when people will preach a Christ which tries to lead believers astray. This is very simply false teaching. We should not be surprised at false teaching. Jesus and His apostles predicted it (1 Tim. 4:1; 2 Thess. 2:1-12; 2 Tim. 4:3-4).
- c) **THE COMING OF CHRIST LIKE LIGHTENING WILL LIGHT UP THE SKY FROM ONE END TO THE OTHER.** He just warned the disciples not to be drawn away by false claims heard or there. **When Christ is revealed there will be no doubt about it!**
- d) **BEFORE CHRIST IS REVEALED HE MUST SUFFER THE REJECTION OF THIS GENERATION.** Which ever view you choose to hold concerning (or there may be another truth that we are all as of yet unaware), the truth of this statement is obvious. Unbelievers today still reject Christ as He still suffers as the Jews of old rejected Him and persecuted His church resisting His kingdom while believers wait patiently for their faith to be vindicated.

2) **TWO EXAMPLES TO SHOW THAT THE WORLD WILL NOT BE READY NOR EXPECTING CHRIST'S RETURN (READ 17:26-29). JUDGMENT IS CERTAIN BUT ITS TIME IS UNKNOWN.**

- a) **To those who b**

LUKE

LESSON 17

(Luke 18:31 - 19:27)

Southgate Church of Christ

by Milt Langston

LESSON AIM:

To describe the mission of Jesus.

LESSON OBJECTIVES:

1. What did Jesus prophesy would happen to Him when He went to Jerusalem?
2. In what way(s) did Jesus' miracles glorify God?
3. According to Luke 19:10, Jesus' mission was to do what?
4. What will be involved in the day of reckoning?

LESSON STATEMENT:

He had come to seek and save the lost.

As He walked among men, He found them... sightless, waiting beside the road... friendless, waiting in a tree. And when He found them... wherever He found them... He touched them... healed them... received them.

But He walked not in aimless wandering. He walked with His face set toward Jerusalem... toward the shame... toward the agony... toward the cross. And there He purchased that which He wants for the lost... for those He seeks... salvation for all men.

REVIEW:

1. When Christ comes in Judgment, what should be the attitude of Christians?
2. What is the definition of persistency found in the parable of the widow and the unrighteous judge?
3. Which favorably impressed God more: Righteous works or a humble attitude?

4. What was the priority of the rich young ruler? What lessons did Jesus teach from His encounter with this ruler?
 - a. Upon which did the ruler place his faith? Upon Jesus, or upon his wealth?
 - b. Can a person be lost because of faith?
 - c. How can we tell what we believe in? What do you and I believe in?

TEXT:

I. THE PREPARATION OF THE SAVIOR (1:1-2:52).

II. THE INTRODUCTION OF THE SAVIOR (3:1-4:13).

III. THE MINISTRY OF THE SAVIOR (4:14-10:24).

IV. THE TEACHING OF THE SAVIOR (10:25-19:27).

A. CHRIST'S RESPONSE TO QUESTIONS AND TESTING (10:25-11:28).

B. CHRIST'S WORDS OF WARNING (11:29-12:12).

C. CHRIST'S TEACHING IN PARABLES (12:13-13:9).

D. CHRIST'S TEACHING DEMANDS COMMITMENT (13:10-14:35).

E. CHRIST'S TEACHING CONCERNING THE LOST (15:1-32).

F. CHRIST'S TEACHING CONCERNING STEWARDSHIP (16:1-17:10).

G. CHRIST'S TEACHING CONCERNING ATTITUDES (17:11-18:30).

H. CHRIST'S TEACHING CONCERNING HIS MISSION (18:31-19:27).

1. HIS MISSION INVOLVED THE CROSS (18:31-34).

Most people, if they were called upon, could display great courage on the spur of the moment during a crisis. Mothers have risked their lives to save their children. Soldiers have risked life and limb to save their comrades in arms. **But it takes a very special kind of courage to face and endure a difficult situation which reveals itself long before the trouble comes upon you.** Such was the courage of Jesus. He had plenty of time to avoid it, but He faced it for us!

- a. **JESUS REVEALED TO HIS DISCIPLES THAT THE CROSS WAS WAITING FOR HIM JUST AS IT WAS PROPHESED (ISA. 53) (READ 18:31-33).**

1) Each time Jesus tells about His death He becomes more explicit. Here He tells of the Gentiles' involvement. Well did Christ know of the cruelty of the Roman execution. It is said, that the outside the walls of Jerusalem near the roadways leading into the city, almost always there were men hanging on crosses. The Jews were a trouble spot on the Roman map, and they wanted the Jews to know who was in power. The crosses kept the zealots in line. Well did Jesus know what His death upon a cross would involve, yet He set His face steadfastly toward Jerusalem.

2) Along with the prediction of His death, Jesus also predicted His resurrection. Jesus knew the cruelty of man, but He also knew that God's power could not be defeated. Such was the faith of Christ.

3) Remember that Jesus has just told His disciples that the impossible for man is not impossible with God. In order for this to be true, He had to die for man. God is the power behind salvation!

b. THE DISCIPLES WERE UNABLE TO COMPREHEND THIS MESSAGE (READ 18:34).

1) We may wonder why, when the cross finally did come, it was such a shattering blow to His disciples seeing He warned them of it repeatedly. The truth is they just did not take in what He was saying to them. The text states, "It's meaning was hidden from them." The disciples were obsessed with the idea of a conquering king; they still clung to the hope that He would unleash His power upon Jerusalem and blast His enemies off the face of the earth. It could very well be that Judas' action in betraying Him was Judas' attempt to coax Him into some action. If this is true, it was a decision which back-fired on him.

2)

Major Point

There is a warning here for us all. The human mind has a way of listening only to what it wants to hear. No one is so blind as he who refuses to see. In order to obey Jesus, we must hear Jesus. If we only hear what we want to hear, we will never be able to serve Jesus!

3) WE NEED TO UNDERSTAND THE MISSION OF JESUS BECAUSE HE IS OUR MASTER! The disciples did not understand His mission till all was fulfilled. We need to be very careful not to overlook Christ's mission. We like the disciples of Jesus cannot follow Jesus till we do.

His mission means His work, and the purpose of His work. It all involved suffering and death. If we are to follow Christ, we must realize that the way of Jesus is a way of suffering and death. We must die to self to serve Christ. We serve Christ by serving others, and this involves suffering for the work opposed Jesus, and still opposes Jesus.

2. THE MISSION OF CHRIST INVOLVES THE GLORIFICATION OF GOD (18:35-43).

Jesus is traveling. It was the custom for Jewish rabbis to teach and speak as they traveled along. Their disciples would walk close by them to listen to them as they traveled along. Jesus by this time attracted a crowd every where He went. People flocked to Him looking for a miracle hanging on His every word, even though many rejected His teachings. Such was the case in this text. A large noisy crowd surrounded Jesus as He traveled along listening to His teaching.

a. IN SPITE OF THE REBUKE OF THE DISCIPLES, A BLIND BEGGAR APPEALED TO JESUS FOR RESTORATION OF HIS SIGHT (READ 18:35-39).

1) **HE WAS PERSISTENT AND BOLD IN HIS APPEAL FOR HEALING.** Verse 38 uses a word for "crying out" which means loud yelling. Yet when the leaders in the crowd tried to quiet him, verse 39 uses a word which is translated "he shouted all the more" which could mean frantic, emotional and uncontrolled screaming. This beggar was going to be heard, and **I believe it teaches us how we should seek out Christ in our lives.**

2) **THERE IS A SYMBOLISM HERE.** The blind beggar who was destitute and knew or recognized his destitution sought out Jesus with the proper attitude and spirit. He came to Jesus with urgency, yet the Jews who were self-sufficient in their own eyes would not come to Jesus at all. They rejected Him. Others like the rich young ruler wanted to follow Jesus, but they were not willing to pay the cost. What he had was of more value to him than what Jesus had to offer. **Only when we see ourselves as the blind helpless beggar who sees a chance because Jesus is near, will we come to Jesus with the proper attitude and spirit.**

b. JESUS RESTORED THE BLIND BEGGAR'S SIGHT BECAUSE OF HIS FAITHFULNESS (READ 18:40-42).

1) NOTICE ABOUT THE BLIND BEGGAR:

a) **HIS FAITH HEALED HIM.** This does not state that this man's faith had some power to heal him. **The man believed in Jesus' power, and it was Christ's power that healed him.** The man's faith connected him with Christ's power.

b) **HIS PERSISTENCE...** He would not be put off. His persistence illustrated to Jesus and everyone else (us included) the extent of this man's faith.

c) **WHAT ABOUT OUR FAITH?** How do we demonstrate it? (Give time to answer)!

2) NOTICE ABOUT JESUS:

a) **JESUS HEARS THE CRY OF THOSE IN NEED.** He was on His way to die and suffer. We could blame Him for being pre-occupied in His discourse and teaching. His time was drawing short. But here we see that He would not ignore the plea of this persistent blind beggar. He healed him. He touched his life with blessings.

b) **WORDS TOOK SECOND PLACE TO DEEDS.** To Jesus it was always more important to act than to talk. He stopped his discourse and acted to help the blind beggar. What a lesson to me (Matt. 7:21; 1 John 3:18; James 1:22,25b).

c. CHRIST'S MISSION IS TO BRING GLORY TO GOD. CHRIST'S HEALING BROUGHT GLORY TO GOD IN TWO WAYS (READ 18:43):

- 1) The blind beggar (who can now see) glorified God.
- 2) The crowd glorified God after seeing the miracle.
- 3) How does Christ's continuing mission bring glory to God? (Give time for an answer)!

3. JESUS' MISSION INVOLVES SALVATION (19:1-10).

Jericho was a very important and very rich city in N.T. times. It was world famous for its balsam groves and Palm forests. It was situated in the Jordan valley where it commanded the approach to Jerusalem and the crossing of the Jordan River which led to the eastern regions. Because of this it was very important to Rome who exacted much wealth from the taxes collected in this city. Zacchaeus was not only a tax-collector, he was the chief tax-collector. He had reached the top of his profession, and he was no doubt a very, very wealthy individual. As the story of the rich young ruler in chapter 18 is a sad story, the story of Zacchaeus is a happy one. The rich young ruler's riches separated him from Jesus and salvation. Here Jesus will say, "Today salvation has come to this house." The Jews had rejected this man, but Jesus did not. The Jews wanted a Messiah on their own terms (like the rich young ruler they wanted to keep their wealth or whatever else separated them from total devotion to Christ), but this man gave his wealth away in order to serve Jesus.

a. ZACCHAEUS WAS JOYFUL AT BEING MADE HOST FOR JESUS' STAY IN JERICHO (READ 19:1-6).

1) With Zacchaeus as with the blind beggar, we see a driving urge to get to or see Jesus. The blind beggar would not be denied his opportunity to ask his request, and Zacchaeus would not be denied his opportunity to see Jesus. So he climbed up into a tree.

2) Though Zacchaeus was rich, he was not happy. He obviously knew of Jesus. He wanted a friend, so he came looking for a friend, and he was delighted to be chosen to host Jesus as He stayed in Jerusalem.

b. THE CROWDS MURMURED AGAINST JESUS BECAUSE HE HAD GONE INTO THE HOUSE OF A "SINNER" (READ 19:7).

1) Zacchaeus was indeed a sinner (READ 5:32).

2) The reason the crowd murmured was because they did not understand the mission of Jesus. They saw only the sinner, they could not see Zacchaeus the person. Jesus did.

c. ZACCHAEUS VOLUNTEERED HIS CONFESSION OF NEWLY-FOUND GENEROSITY AND HONESTY (READ 19:8).

1) Zacchaeus' comments here in response to the Jew's murmuring makes me think that if he did not know Jesus, he knew of Him and His teaching. Zacchaeus went beyond what the law required as Jesus demanded in Matt. 5:20 where He said, "I tell you that unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven."

a) The law demanded a four-fold restitution of a man who stole and slaughtered an animal belonging to another (Ex. 22:1).

b) If the animal could be returned, the thief was commanded to pay back two-fold.

c) But the law stated that if a person confessed his crime, all he had to pay back was 1/5 more than he took (Lev. 6:5; Num. 5:7).

- d) Zacchaeus went beyond what the law demanded paying its severest penalty.
- 2) Zacchaeus teaches us that true discipleship requires of us that we give up what is important to us in exchange for what is important to Jesus.
- a) Money was all that was important in Zacchaeus the chief tax-collector's life. He gave 1/2 of it all away, and he probably spent the rest in repaying his debts to others he had cheated.
 - b) Being a disciple doesn't mean that Zacchaeus would necessarily stop being wealthy. What it means is that being rich had stopped being so important to Zacchaeus. He is now different? Being a Christian does not mean that Christians have to stop living in nice homes and have to stop being successful. Being a Christian means that living in nice homes and becoming successful must stop being so important to us. Serving Jesus and pleasing Him is what is important to us.
- 3) Discipleship does cost! This section raises the question of "how much." For Zacchaeus becoming a disciple of Jesus meant the rejection of the old values upon which his life had been based, and commitment to the values of Christ (and he was willing to pay for this new commitment).
- 4) Discipleship is not...
- a) Simply agreeing with what the Bible says.
 - b) It is not simply going to church.
- 5) A disciple is a person who has stepped beyond mere agreement to definite action. Our act

LUKE

LESSON 18

(Luke 19:28 - 21:38)

Southgate Church of Christ

by Milt Langston

LESSON AIM:

To try to see Jesus and follow Jesus into Jerusalem in our mind's eye.

LESSON OBJECTIVES:

1. To describe Jesus' entrance into the city of Jerusalem.
2. To learn of the conflicts Jesus had in Jerusalem.
3. To learn the questions Jesus was asked concerning the temple's destruction and to learn what His answers were to those questions.

LESSON STATEMENT:

They sang His song...
but they screamed for His blood!

They heard His sermons...
but they ignored His truth.

They honored His presence...
but they blasphemed His name.

They plotted His defeat...
but they witnessed His victory.

They awaited His death...
but they will regret His return.

REVIEW:

1. In Luke 18:31-34, what was Jesus anticipating?
2. Did His listeners understand?
3. Do we understand the cross as it relates to us?
4. On what basis was the blind man's sight restored?
5. What was his reaction to Jesus' healing? (He praised God)
6. Why had salvation come to Zacchaeus' house the day Jesus said it had come? (Because Jesus had come to that house!)
7. Who and what do the following represent:
 - a. King?
 - b. Servants?
 - c. Pounds (Minas)?

TEXT:

I. THE PREPARATION OF THE SAVIOR (1:1-2:52).

II. THE INTRODUCTION OF THE SAVIOR (3:1-4:13).

III. THE MINISTRY OF THE SAVIOR (4:14-10:24).

IV. THE TEACHING OF THE SAVIOR (10:25-19:27).

A. CHRIST'S RESPONSE TO QUESTIONS AND TESTING (10:25-11:28).

B. CHRIST'S WORDS OF WARNING (11:29-12:12).

C. CHRIST'S TEACHING IN PARABLES (12:13-13:9).

D. CHRIST'S TEACHING DEMANDS COMMITMENT (13:10-14:35).

E. CHRIST'S TEACHING CONCERNING THE LOST (15:1-32).

F. CHRIST'S TEACHING CONCERNING STEWARDSHIP (16:1-17:10).

G. CHRIST'S TEACHING CONCERNING ATTITUDES (17:11-18:30).

H. CHRIST'S TEACHING CONCERNING HIS MISSION (18:31-19:27).

V. THE PASSION OF THE SAVIOR (19:28-23:56).

A. CHRIST'S ARRIVAL AT JERUSALEM (19:28-21:38).

1. JESUS' ENTRANCE INTO THE CITY (19:28-40).

God will go to almost any lengths it seems to communicate with people who are headed for destruction. He had Ahijah the prophet buy a new coat and cut it into twelve pieces in the presence of Jeroboam. Whereupon he handed Jeroboam ten of the pieces telling him God had given him part of the nation. Jeremiah was told to buy a linen belt, wear it, then bury it till it was ruined, then tell the people it represented their pride which God was going to ruin (1 Kings 11:29-31 and Jeremiah 13:1-11). On other occasions Ezekiel took a clay tablet and drew Jerusalem on it, then he laid siege to it publicly all on the command of God (Ezek. 4:1ff). In chapter 5 he was told to shave his head and dispose of the hair in a public manner to teach a lesson. He was even told to knock a hole in the wall of his house. It was God who commanded these far-out teaching methods. It seems that, when words fail to communicate God's will, He would resort to visual aids to teach. Such is the case here. Jesus is going public with His claim to be the Christ, and to emphasize it He used this visual fulfillment of Zechariah 9:9 (**READ ZECHARIAH 9:9,10**). Jesus was on His way to Jerusalem to present Himself as the Messiah to the priests and to the nation.

a. JESUS HAD BEEN STEADFASTLY MOVING TOWARD THIS FINAL WEEK IN HIS LIFE (READ 19:28). THE WEEK BEGAN WITH THE EVENT WHICH WE CALL THE TRIUMPHAL ENTRY INTO JERUSALEM.

1) Satan would have us all believe that things are out of control. But remember that Satan is a deceiver. This is not so, and the Bible teaches that it is God who is always in control. Satan, his angels, his servants and rebellious man cannot thwart God's time schedule. Jesus was on God's time schedule.

a) **READ EPH. 1:7-10.** God has a plan that will all come together according to plan (**READ 1 COR. 15:22-28**).

b) **READ ROM. 5:6.** Jesus died at just the right time! It was not a thing of chance. It was a thing of careful timing and planning. God's planning.

2) Notice Jesus' words in Luke 9:51, "As the time approached for Him to be taken up to heaven, Jesus resolutely set out for Jerusalem."

3) Later notice that from that point He was making His way to destiny. He was on His way to Jerusalem. Luke 13:22 states, "Then Jesus went through the cities and villages, teaching as He made His way to Jerusalem."

4) Chapter 17:11 continues, "Now on His way to Jerusalem, Jesus traveled along the border between Samaria and Galilee."

5) Our text here in 19:28 just continues the theme started in 9:51 when it says, "After Jesus had said this, He went on ahead, going up to Jerusalem." He had just left Jericho. He was 17 miles from His destination, and the salvation of the world hang in the balance. Is the Bible exciting reading?

b. THE PREPARATION FOR ENTERING JERUSALEM (READ 19:29-34).

1) Jesus was not operating on an impulse. Everything was in order, and the event was planned out by God. On His final journey from Jericho, He stopped at Bethphage and Bethany at the hill called the Mount of Olives while these final arrangements were being made.

2) Verse 34 records Christ's instructed reply to give to the owners of the donkey colt. "The Lord needs it" satisfied their question. This indicates that these were either disciples of Christ, or they understood what Jesus was going to do... they were aware of Zech. 9:9.

3) There was it seems an electricity in the air. The crowds that were following Jesus knew that something was going to happen. Earlier in this chapter the crowds thought that the kingdom was going to appear at once. No doubt they thought that it would happen in Jerusalem. It helps me when I can understand the emotions which were running high at this time in Christ's ministry to man. No one understood Him. The crowds surrounded Him, but He entered the city alone with the exception of His Father in heaven. The aloneness will climax upon a cross when even He will leave Jesus alone to atone for our sins! What an awesome moment in history!

c. THE TRIUMPHAL PROCESSION OF THE MESSIAH FROM THE MOUNT OF OLIVES INTO JERUSALEM (19:35-40).

1)

IT WAS AN ACT OF GLORIOUS DEFIANCE AND SUPERLATIVE COURAGE. Jesus knew there was a price on His head. He knew that what He was about to do would provoke the

Jews to action. He knew what lay in store for Him if He did what He was going to do, but He did it anyway. Jesus brought the matter of true identity to focus by doing what He did. He could have continued as He had and slipped behind the scenes protected by the crowds, but He took the issue public. It is sad that our kind... man... rejected Him at His greatest hour.

2) IT WAS AN EXAMPLE OF SUBMISSIVE FAITH. Looking through the eyes of the flesh, He was riding on a borrowed donkey, being praised by people who did not understand what He was doing but who thought He was going to do something else. The Jewish Zealots were about to riot; the Jewish leaders were plotting His death; everything was in turmoil. He was led in by disciples who were about to forsake Him, betray Him and deny Him publicly. And this whole crowd were about to sentence Him to death rejecting His kingship. Yet, He demonstrated a faith in God's ability to make things right, and more importantly He demonstrated a faith in God's ability to make people right again! Do we have this kind of faith?... discuss this... I wish I had it...I can see it now, but it is not mine completely yet...God help us!

3) IT WAS A DELIBERATE CLAIM TO BE KING. Jesus deliberately fulfilled the picture in Zechariah 9:9. No one there misunderstood the claim, yet even in the claim He spoke about himself. Kings ride horses when they come in war. They ride donkeys when they come in peace. Jesus was a king bringing peace to those who were at odds with God and faced His wrath in judgment. Being a Christian is not near so much doing this and doing that or doing something else, as it is knowing Jesus and becoming like Him in this that and the other (**GOOD TIME FOR A PRAYER**).

4) IT WAS ONE LAST APPEAL THE LESSON OF WHICH WILL NOT BE LOST ON MEN OF FAITH TODAY. By what Jesus was doing, He came making one last appeal pleading with outstretched hands saying, "Even now, will you not take me as your king?" Before the hatred of men engulfed Him, Jesus one last time gave love's invitation. It is a sad moment in history which is repeated over and over again in the present. God help us to be the people who have heard the call and heeded the invitation!

2. JESUS' ANGUISH OVER THE CITY (19:41-44).

a. JESUS LAMENTED OVER JERUSALEM (READ 19:41,42). When He descended the Mount of Olives, the city of Jerusalem was exposed to view. Here Jesus broke down and wept. From this we learn that God is hurt by man's destruction. Here was a city bound for destruction both physically and spiritually. The haunting sorrow which Jesus felt is the same countless saints have felt since. For the parallel between Jerusalem's fate is seen in anyone who has seen Jesus for who He is and rejected Him. Truly, the truth of Christ's salvation is hidden from the eyes of many, many! This fact is what brought the tears to Jesus, not the fact that He was going to die and suffer... that will serve a good purpose. God will do anything to save man, but He has given the ultimate choice to us. God's tears seen in Jesus was for man's poor and foolish choice!

b. JESUS PREDICTED AND DESCRIBED THE JUDGMENT COMING UPON JERUSALEM (READ 19:43,44a). It did not make Jesus happy, but He knew what would befall Jerusalem. He knew that the political maneuvering of the Jews will cause His death and rejection by the people. He also knew that God was going to use this same political working of the Jews to cause their own destruction by Rome. So complete was the destruction when it came, that a person could take a plough and plough a furrow over the spot where the beautiful city now stood. A lot of death and suffering awaited the people of Jerusalem which as Jesus knew was only a foretaste of the suffering of hell. When will man wake up to the love of God offered in Christ that he might avoid the misery of his own making? These thoughts and these things brought the uncontrolled tears to Jesus the man of God.

c. JESUS TELLS THE REASON WHY JERUSALEM WILL BE DESTROYED, AND HE TELLS THE REASON MAN WILL BE LOST TODAY: "...because you did not recognize the time of God's coming to you" (19:44b).

1) Paul helps us bring the events that were about to happen in Jerusalem into perspective to us today. (READ 2 COR. 5:21-6:2).

2) The word "later" has damned more people than any other word in the human vocabulary regardless of what language it is spoken. The Jews thought they had plenty of time, and little did they know that time for them was coming to an end. The same is true for many today, and that is why we must preach salvation just as Christ preached it till the end!

3. JESUS' CONFLICTS IN THE CITY (19:45-21:4).

This is a sad section in the book of Luke. As Jesus neared the time of His death and sacrifice for sins, opposition against Him was at its highest. The Jewish leaders hung on His every word to trap Him. In this section we will see that they understood plainly what He was teaching, and they understood plainly that He knew what they were planning... but they did it anyway. The leaders of Israel with premeditated malice killed Jesus the Son of God!

a. THE CLEANSING OF THE TEMPLE (READ 19:45,46).

1) Jesus was interested in spiritual things... He taught, and few comprehended Him. Some did, and such is still the case today.

2) The reason that many of the Jews did not comprehend the message of the kingdom of heaven is because like these Jews in the temple area... they were too preoccupied with their pursuit of making money. Wealth, not heaven was their treasure. We have seen in recent times that this preoccupation still motivates many... some even in the religious area (TV evangelists).

3) Here we see man oblivious to the eternal events brewing in their lives. They were oblivious to the coming salvation of the world through the sacrifice of Jesus Christ for sins. All they could see was making money. They were also oblivious to the coming destruction of things as they knew it... with the sacrifice for sins God also predicted the destruction of Jerusalem. The Messiah was coming with salvation and destruction. A baptism of the Holy Spirit and of fire was coming. All they could see was making money.

b. JESUS TAUGHT DAILY IN THE TEMPLE AS HIS ENEMIES PLOTTED (UNSUCCESSFULLY) TO DESTROY HIM (READ 19:47,48).

These two verses give us the setting to the events which occur in chapter 20. Jesus will meet His most concentrated opposition during the few days prior to His death. His main objective during all this time was in teaching the truth as He trusted in God's power to reap fruit from His (seemingly at the time futile) efforts.

c. THE TESTING OF JESUS BY THE RELIGIOUS LEADERS (20:1-8, 20-40).

1) BY WHAT AUTHORITY ARE YOU DOING WHAT YOU ARE DOING (READ 20:1-8)?

a) Notice who is asking the question: THE CHIEF PRIESTS, TEACHERS OF THE LAW, and ELDERS of the city. The city of God was asking God's Son a question which required faith, and they were not willing to believe. Really Jesus could not answer this question in a way that would satisfy them for He had not risen from the dead yet.

b) Instead of answering it He asks a question of His own which exposes their lack of faith. "John's baptism ... was it from heaven, or from men?" Notice the way Jesus has of getting people back into spiritual issues as he tirelessly attempts to lead men away from the carnal into the spiritual ... away from death to life. But also notice how stubborn men can sometimes be. We catch a glimpse of God's tireless longsuffering and efforts to save man.

LUKE

LESSON 19

(Luke 22:1-65)

Southgate Church of Christ

by Milt Langston

LESSON AIM:

To try to understand in mind and in heart how Jesus must have felt to be denied, betrayed and mocked.

LESSON OBJECTIVES:

1. To Compare the personalities, plans and actions of Judas and Peter.
2. To list at least six characteristics of Jesus' prayer life.
3. To describe how we would have reacted to Jesus and His circumstances if we had lived back then.

LESSON STATEMENT:

Judas had walked with Jesus... but he had not followed Jesus. Judas had talked with Jesus... but he had not listened to Jesus. Judas had been with Jesus... but he did not know Jesus. He had not become like Him.

Jesus gave while Judas stole.

Jesus served while Judas schemed.

Jesus loved while Judas betrayed.

As Jesus sought to do the will of His Father, Judas schemed to do his own will. And with a kiss he gave Jesus over to shame... to suffering... to death.

Why did he do it? How could he do it? May the Lord God search our hearts... try our ways... purge our lives... so that there be found in us no betrayal kiss... or pride... or denial... or mockery... but rather... prayerful submission.

REVIEW:

1. What is the meaning of the phrase "the passion of Christ?"
2. Where did Jesus begin His triumphal entry into Jerusalem?
3. What proclamation did His disciples make during this event?
4. What was the reaction of the Pharisees to their proclamation?
5. What did Jesus do when He saw the city on His approach to Jerusalem?
6. What did He predict concerning the city, and what reason did He give for making the prediction?
7. What did Jesus do when He first entered into the city? What did He do in the temple area after cleaning it out?
8. Describe briefly the parable of the tenants. Did the Jews understand what Jesus was saying?
9. What did Jesus predict concerning the temple?
10. What two questions did His disciples ask Him concerning this prediction?
11. According to Luke 21:20-24 what sign would let them know that this prediction was about to come to pass?
12. From verses 25-33, what time element was given for this prediction?
13. Because of all this what is the exhortation to us?

TEXT:

I. THE PREPARATION OF THE SAVIOR (1:1-2:52).

II. THE INTRODUCTION OF THE SAVIOR (3:1-4:13).

III. THE MINISTRY OF THE SAVIOR (4:14-10:24).

IV. THE TEACHING OF THE SAVIOR (10:25-19:27).

V. THE PASSION OF THE SAVIOR (19:28-23:56).

A. CHRIST'S ARRIVAL AT JERUSALEM (19:28-21:38).

B. CHRIST BETRAYED, DENIED, MOCKED AND HIS RESPONSE (22:1-65).

1. JESUS BETRAYED BY JUDAS (22:1-23, 47-53).

a. **JUDAS MADE A COVENANT TO BETRAY JESUS (READ 22:1-6).**

1) Things were moving toward their completion. God's plan for salvation was coming to fruition. Notice the setting: "**The Feast of Unleavened Bread, called the Passover, was approaching...**" The Feast of the Passover occurred on the 15th of NISAN (April). The Feast of Unleavened Bread was a feast lasting a week starting on the 15th through the 21st. The Feast of the Passover involved a reenactment of the Passover Feast which delivered the Children of Israel from Egyptian bondage. The Feast of Unleavened Bread commemorated the hasty departure of God's people from Egypt when they ate no leavened bread because they were traveling light. This Feast time was the greatest occurrence in Jerusalem. For two months all the Synagogues would be teaching concerning the Passover's significance. All the roads were repaired. All the bridges were fixed. All tombs were whitewashed so no unsuspecting traveler would inadvertently touch it and become unclean. History tells us that thousands of Jews would flock to Jerusalem during this time. During the reign of Nero who belittled the importance of the Jewish faith, a man named Cestius took a census of the lambs slain at one particular Passover. Josephus tells us that the number was 256,500. The Law laid down that the minimum number of people who could eat this meal had to be at least 10. If you did not have ten in your family you had to combine with another family. If Cestius' figures are correct, then, there were at least 2,700,000 pilgrims in Jerusalem for the Passover, and possibility more than that. Jesus and His disciples would be obscure and insignificant among such a throng.

2) The atmosphere of Passover time was always inflammable. The Jews were a hot tempered bunch. The headquarters for the Roman government was located at Caesarea. The number of soldiers stationed in Jerusalem ordinarily was only a small detachment, but for the Passover week the number was greatly increased. This posed a problem for the Jewish leaders who wanted to kill Jesus. They were at risk of starting a rebellion which they wanted at all costs to avoid. That is why they feared the people. Judas provided them with an excellent way to avoid a confrontation. Like Daniel before Him, Jesus was delivered into His enemies hands because of His predictable prayer practices.

3) We can learn valuable lessons from Judas: Max Lucado writes,

As Satan worked his way around the table in the Upper Room, he needed a special kind of man to betray our Lord. He needed a man who had seen Jesus, but who did not know him. He needed a man who knew the actions of Jesus, but had missed out on the mission of Jesus. Judas was this man. He knew the empire but had never known the Man.

We learn this timeless lesson from the betrayer. Satan's best tools of destruction are not from outside the church, they are within the church. A church will never die from the immorality in Hollywood or the corruption in Washington. But it will die from corrosion within - from those who bear the name of Jesus but have never met him, and from those who have religion, but no relationship.

Judas bore the cloak of religion, but he never knew the heart of Christ. Let's make it our goal to know... deeply.

4) Just as God is looking for men to be His instruments, so is Satan. Our lives can serve God or Satan depending upon our choice.

a) **READ ROMANS 6:16-17.**

b) **READ ROMANS 8:9-14.** Jesus provided us with the Spirit to lead us.

c) But we can be led by the flesh... Then our god is our belly (**READ PHIL. 3:18-19**).

d) We cannot be led by the Spirit till we know Jesus... it is His Spirit! Elaborate... what leads us when we say... give examples...

b. THE PASSOVER SUPPER ATTENDED BY JUDAS (22:7-23).

1) **PREPARATIONS FOR THE PASSOVER MEAL (READ 22:7-13).** As Judas made plans to betray Jesus, and as the Jews made plans to kill Jesus; Jesus was making plans to partake of the passover meal with His disciples.

a) **EVEN TOWARD THE END JESUS WAS IN COMPLETE CONTROL.** There were thousands upon thousands of people jammed in Jerusalem for the Passover, yet Jesus had not forgotten the smallest details of the preparation for this last supper. He was about to die, but He still attended to details. That is the way life is. Faithfulness is not determined by our response to the major events near so much as it is measured in our faithfulness to details. The one who is faithful in the details of Christianity will be faithful in the trials of life and the challenges of service to God. So it was with Christ. We do not know if Christ's planning was by miracle, or by pre-planning and organizing on His part. Regardless, He saw to the details.

b) **JESUS SENT TWO OF HIS DISCIPLES TO OBTAIN A ROOM.** They were to follow a man carrying a jar of water. This was an easy task even in the crowded city because water carrying was the task of women, not men. This man was to lead His disciples to an "owner" from whom they were to inquire about a room. We do not know whether this person was known to Jesus or not. We do know that landlords were not to take rent from pilgrims who came into the city for the Passover.

2) **JESUS EXPLAINED THE SIGNIFICANCE OF THE OCCASION AND INSTITUTED THE LORD'S SUPPER (READ 22:14-20).**

a) **JESUS KNEW HE WAS GOING TO SUFFER, BUT HE ALSO KNEW THAT WHAT HE WOULD FULFILL THE SIGNIFICANCE OF THE PASSOVER MEAL (vs.14-16).** Heb. 10:1 states that the law was only a shadow of the good things to come. So to were many other activities of the law like the feast of the Passover. It celebrated the passing over of God during the plague of the first-born, but it was a shadow of the passing over of God over those chosen by Him because of the sacrifice of Jesus.

b) **THE SIGNIFICANCE OF THE "CUP" IS INDICATED (vs. 17,18,20).** Again Jesus indicates that the coming of the kingdom is near at hand. Isn't it amazing how some will argue that the kingdom has not come yet. Jesus is promising that He will die, but that He will eat this same supper with them again in the established kingdom. The cup was to represent His blood of a "new covenant." It was to represent the life He poured out for us. By drinking the fruit of the vine we celebrate our new relationship with God in Christ. We celebrate the life of Christ sacrificed for our sins, and we celebrate the atoning power of Christ... atonement for sins was and is always in the blood. The blood of the Jewish sacrifices was only a shadow of this blood. Lift your cup to Jesus next time you partake of the Lord's Supper!

c) **THE SIGNIFICANCE OF THE "BREAD" IS INDICATED (v.19a).** Here Jesus indicates that this bread represents the body of Jesus which He gave to and for us. In the body Jesus served us, and in the body Jesus died for us, but Paul elaborates on this to show that this body we celebrate with the bread also indicates the church (**READ 1 Cor. 10:16,17**). The bread represents an on going participation we have with Christ in the body, the church. There we have fellowship with God in service to Him as Christ continues to minister to us there as our head!

d) **DO THIS AND YOU WILL REMEMBER ME (v.19b).** It is human nature to forget. The Greeks used to say, "Time which wipes all things out." We sometimes have to forget. We forget our failures, our pain; we feel we must forget. But we do not need to forget all. It is almost as if Jesus is saying, "In your mad rush in life, you will forget me, but if you will come together and partake again of the bread and the fruit of the vine, you will remember!"

3) **JESUS KNEW THERE WAS A BETRAYER IN THE MIDST OF HIS DISCIPLES (READ 22:21-23).** Even in this most tender hour of Christ's association with His disciples, there was a traitor in His midst. Sunday we will again partake of this supper ...God help me ...God help you not to be a traitor who betrays Him. In His church we have all pledged ourselves to His Lordship. May our lives never betray Him!

c. **JESUS WAS BETRAYED BY A KISS (READ 22:47-53).**

1) **SATAN'S HOUR IS AN HOUR OF DECEPTION.** A kiss is an act of love and endearment. You do not kiss someone you do not love, but with this act Judas betrayed Jesus. Satan is the master of deception, but he is a liar.

2) SATAN'S HOUR IS AN HOUR OF COWARDICE. Jesus had been with these Jews for days in the temple area. They had played the game with Him trying to entrap Him. They did not come boldly to Jesus, but covertly as Jesus was involved in prayer for strength. If cowardice sparks a feeling of resentment in you, avoid Satan and align yourself to Jesus. He boldly went to His destiny.

3) SATAN'S HOUR IS AN HOUR OF DARKNESS. Jesus told the Jews that this hour belonged to them. It was an hour of darkness. Crimes and sins are carried out under the cover of darkness. Indeed they could not have arrested Jesus in the light of day because He was too popular. Satan is not fair, but he is the lord of darkness, untruth, deception and cowardice.

4) DURING SATAN'S HOUR...

a) JUDAS ABANDONED GOD...

b) THE JEWS WERE BLINDED BY GOD...

c) THE DISCIPLES FORGOT GOD...

d) BUT JESUS REMEMBERED GOD... He had prayed for control of His desires in the garden, but in the hour of Satan ...the hour of trial... He remembered God. With a calmness and control which made Him look like the judge instead of the victim, He faced the ordeals which were ahead of Him with dignity and honor. All this is so because He remembered God, and in so doing He showed us how to live in a world of trials and tribulations. Where did this self-control demonstrated by Christ come from? It came from God (**READ GAL. 5:22,23**).

2. THE ARGUMENT BY THE APOSTLES (22:24-30).

a. THE DISPUTE (READ 22:24). In the shadow of the cross the disciples of Christ were in an argument about who would be greatest in the kingdom to come. The disciples' concept of the kingdom is no doubt of an earthly kingdom, and they are thinking of earthly greatness. Possibility the seating arrangement sparked off the argument. Custom of the day dictated that each position around a table such as was set for the Passover meal indicated a position of earthly greatness. No doubt the disciples were arguing about who sat where.

b. THE ADMONITION BY JESUS (READ 22:25-30).

1) THE STANDARDS OF CHRIST'S KINGDOM ARE NOT THE SAME AS THE STANDARDS OF THE WORLD! The disciples should have known this by now. Jesus was different, but they were reverting to carnal thinking.

2) WHAT THE WORLD NEEDS IS SERVANTS. The world does not oppressive leaders who serve their own needs. The world needs help. It needed someone to heal its wounds. It needed someone to forgive it of its sins. It needed someone to lead it to glory. Jesus came as a servant to serve the world's needs. He loved the world more than He loved himself. Jesus reminds His disciples that if they are going to be like Him, they must be the one who serves, not the one who sits at the table and is waited on.

3) MAN CAN BASE HIS LIFE EITHER ON GIVING OR GETTING. If we found our life on getting we will miss the friendship of others because no one likes a self-seeker, and we will miss out on the blessings of God.

4) THOSE WHO STAND BY JESUS AND SERVE WITH HIM ARE PROMISED GLORY IN THE RULE OF CHRIST. Jesus commended the apostles for sticking by Him and reminded them that they would receive a kingdom. Not necessarily the one they expected, but the one Jesus was given... a spiritual kingdom. In this their glory will be the same as His (Eph. 1:22-23; 2:4-7).

3. SIMON PETER DENIED JESUS THREE TIMES (22:31-38, 54-62).

a. PETER'S DENIAL PREDICTED (READ 22:31-34).

1) SATAN ASKED FOR PETER TO SIFT HIM (v.31). Peter was a man of great strengths: He was sincere. He was enthusiastic, and he was courageous. But Peter was also a man who had weaknesses. He was too self-confident and boastful. He was fearful, and he followed Jesus only from a great distance. It is important to notice that Satan concentrated on Peter's weaknesses, but Jesus concentrated on His strengths. Satan attempted to destroy Peter, and he would have had it not been for Jesus, but because of Peter's relationship with Jesus, that which Satan sent to destroy Peter made him stronger. That is the way our relationship with Christ works also. He brings out our best, forgives our worst, and turns Satan's attempt to work on our weaknesses to our good by His power and our faith.

2) JESUS PRAYED FOR PETER WITH A TWO FOLD PRAYER (v.32). We will look later at the power of prayer as seen in this chapter.

3) PETER BOASTS AND DOES NOT LISTEN TO CHRIST (v.33). Like us Peter is not listening to Jesus. He brushes aside the Lord's admonition. When his soul was in the greatest danger, he was not aware of it even after being told. How much of our struggle against Satan is like this? Peter's problem is pride. How many countries have been defeated when they thought they could not be conquered. How many mountain forts have been taken because some invader climbed the heights to enter the fortress? Peter is not worried about anything. He should have been for his confidence was in himself. Are we any different?

4) JESUS PREDICTS PETER'S THREE FOLD DENIAL (v.34).

b. THE FULFILLMENT OF ISAIAH 53:12 PREDICTED (READ 22:35-38). Here Jesus addresses all the disciples again. He predicts the fulfillment of Isaiah 53:12 when the Son of Man will be struck down and punished for the world's sins. The fulfillment of prophecies was about to take place with the death, burial and resurrection of Jesus.

LUKE

LESSON 20

(Luke 22:66-23:56)

Southgate Church of Christ

by Milt Langston

LESSON AIM:

To be with Jesus, in our hearts and minds, as He was tried and crucified.

LESSON OBJECTIVES:

1. To be able to list the four trial-questionings which Jesus faced and describe the outcome of each.
2. To bring to remembrance the advice Jesus gave to the mourners.
3. To describe the reactions of all the persons mentioned by Luke in connection with the crucifixion and burial of Jesus.
4. To imagine ourselves to be with Jesus during those days of trial.

LESSON STATEMENT:

"But this is your hour, and the power of darkness" (Luke 22:53).

For a moment, darkness and evil were the apparent victors. Jesus had been betrayed, arrested, tried and crucified. But the nationalistic-religious leaders of Israel had won only an empty victory. They were about to succumb to the victory of the risen Lord.

REVIEW:

1. What covenant did Judas make with the Jewish leaders?
2. In what way did Judas designate Jesus?

3. What did the apostles argue about at the last supper?
4. What answer did Jesus give to their problem? (First to be last, etc.).
5. Why was it imperative that they learn the answer?
 - a. Baptism is like gospel.
 - b. We are to obey like Christ obeyed (Heb. 5:8-9).
 - c. It is predestined that we become like Christ (Rom. 8:29).
6. How was Peter different in Luke 22:31-34 from how he is in Luke 22:54-62?
7. List the things the guards did to Jesus.
8. What did Jesus pray about?
9. What motivated Jesus to pray?
10. How often did Jesus pray?
11. In what physical manner did Jesus pray?
12. How intently did He pray?

TEXT:

I. THE PREPARATION OF THE SAVIOR (1:1-2:52).

II. THE INTRODUCTION OF THE SAVIOR (3:1-4:13).

III. THE MINISTRY OF THE SAVIOR (4:14-10:24).

IV. THE TEACHING OF THE SAVIOR (10:25-19:27).

V. THE PASSION OF THE SAVIOR (19:28-23:56).

A. CHRIST'S ARRIVAL AT JERUSALEM (19:28-21:38).

B. CHRIST BETRAYED, DENIED, MOCKED AND HIS RESPONSE (22:1-65).

C. CHRIST'S TRIAL AND DEATH (22:66-23:56).

1. THE TRIALS OF JESUS (22:66-23:25).

a. **JESUS BEFORE THE SANHEDRIN (22:66-71).** In verses 54ff. Jesus was taken to the house of the high priest. This was an unofficial interrogation by the Jewish rulers. It was an opportunity for them to see Jesus for the first time on their own terms. After this meeting Jesus was turned over to the temple guards for safe keeping. It is they who treated Jesus with contempt and cruelty.

Finally Jesus was taken to the Sanhedrin which was the Jewish supreme court. This court had complete jurisdiction over all religious and theological matters. It was composed of seventy members. Scribes, Rabbis, Pharisees, priests and Sadducees as well as elders were all represented on this court. It was against the law for this court to meet during hours of darkness. That is why they held Jesus until the morning before they brought Him before it. This court met in the Hall of Hewn Stone in the Temple court. It was presided over by the High Priest.

1) **THE RULES OF PROCEDURE:** "The court sat in a semi-circle, in which every member could see every other member. Facing the court stood the prisoner dressed in mourning dress. Behind him sat the rows of students and disciples of the Rabbis. They might speak in defense of the prisoner but not against him. Vacancies in the court were probably filled by co-optation from these students. All charges must be supported by the evidence of two witnesses independently examined. A member of the court might speak against the prisoner, and then change his mind and speak for him, but not vice-versa. When a verdict was due, each member had to give his individual judgment, beginning at the youngest and going on to the most senior. For acquittal a majority of one was all that was necessary; for condemnation there must be a majority of at least two. Sentence of death could never be carried out on the day on which it was given; a night must elapse so that the court might sleep on it, so that, perchance, their condemnation might turn to mercy. The whole procedure was designed for mercy; and, even from Luke's summary account, it is clear that the Sanhedrin, when it tried Jesus, was far from keeping its own rules and regulations." (Wm. Barclay).

2) **THE CHARGE OF BLASPHEMY CARRIED THE PENALTY OF DEATH.** To claim to be the Son of God was an insult to God's majesty and therefore to them blasphemy. When Jesus agreed with what people were saying, that He was the Son of God; the case was closed as far as this court was concerned.

3) **JESUS ASKED FOR LOVE. HE DID NOT EVEN GET JUSTICE!** Jesus left glory to save man and to demonstrate God's love. His motive was to get man to respond with love. How have you and I responded to Jesus? The faith bolstering fact of all this is that never did Jesus believe that men could defeat the purpose of God. His faith defied facts! God give us such a faith! Is Jesus your rock to give you confidence?

b. **JESUS BEFORE PILATE (23:1-7).** The Jewish court had no real political power, and it had no power to enforce the death penalty upon Jesus. Upon this issue they had tried to entrap Jesus before (John 8:1ff). They were forced to take Jesus to Pilate the governor of Judea to get the Roman officials to carry out the death sentence.

1) NOTICE THE CONSCIENCELESS LIES BY THE JEWS. Remember (22:53) that this is by Christ's description the hour when "darkness reigns." The Jewish Sanhedrin had found Jesus guilty of "blasphemy." They knew good and well that Pilate would never grant their wish to execute Jesus on such a religious basis. The charge was never brought up or even mentioned. Instead the charges they leveled against Jesus were entirely political.

a) They charged Jesus with sedition claiming that He was agitating and stirring up the people all over Judea... it was a lie!

b) They charged that Jesus encouraged men not to pay taxes to Caesar... another lie! They had tried to trick Jesus with this very issue (READ 20:20).

c) They claimed that He assumed the title of king over the people... again a lie! Jesus resisted it when men tried to make Him king by force.

We can see the same scheming here that we have seen throughout Jesus' ministry. The Jewish leaders especially the Sadducees were desperately wrangling to protect their political position of wealth, power and comfort. In the three charges against Jesus there was not a shred of truth in them. They truly spoke from their father, the devil, the father of lies.

2) PILATE'S JUDGMENT.

a) He saw through their subterfuge. Notice the two-faced desperation by the Jews to kill Jesus (**READ JOHN 19:12-16**). To the Jewish aristocracy who hated the Romans and all they stood for, the things they said here demonstrate their hypocrisy and hatred for Jesus. Truly it was the hour when darkness reigned.

b) His judgment: "**NO BASIS FOR A CHARGE!**"

c) When Pilate discovered that Jesus was from Galilee, he sent Him to Herod who was in Jerusalem at the time.

c. JESUS BEFORE HEROD (23:8-12). Herod had long wanted to see Jesus. Like his Jewish relatives, Herod wanted to see Jesus do some miracle or sign. He was not in the slightest interested in Jesus as a person. The same is true of many still.

1) HEROD CONSIDERED JESUS AS A SIGHT TO BE LOOKED AT. This is how many view Jesus today. They see Him as a spectacle like Herod did. Jesus is not a sight to be gazed at. He is instead a king to be submitted to.

2) HEROD REGARDED JESUS AS A JOKE. When Jesus did not perform for Herod, he jested at Him much as the Jewish guard had done. He clothed Jesus in a purple robe and set Him up as an imitation king. That is just how many regard Jesus still. There are many who do not take Jesus seriously. Such are religious too. They are religious just like the Jews were religious. Jesus is no joke.

3) HEROD TREATED JESUS WITH CONTEMPT. Herod felt secure in his position as king. He trusted in his own power feeling not one ounce of regard for this man Jesus. Today many treat Jesus in the same manner. He has proved that He rules the world and will judge all men. Christians know this and act accordingly. Paul said, "**In the presence of God and of Christ Jesus, who will judge the living and the dead, and in view of his appearing and his kingdom....**" (2 Tim. 4:1). But there are still many who do not take Jesus seriously. A day is coming when Jesus will have to be reckoned with when all mankind will say, "**Jesus is Lord!**"

d. JESUS BEFORE PILATE AGAIN (23:13-25).

1) PILATE TRIES TO FREE JESUS. Verse 20 tells us that Pilate wanted to free Jesus. He tried four times. He said that he found no guilt worthy of death. He said that Herod found no guilt worthy of death. He tried to appease them by punishing Him. He even tried to give Him clemency by releasing Him. The people cried for Barabbas' release instead. The other gospel accounts adds insight to Pilate's dilemma.

2) THE JEWS AND THE INCENSED CROWDS DEMAND HIS CRUCIFIXION. By this time the Jewish leaders have the people incited to near riot fervor. Notice that they risked everything to kill Jesus. Remember they want to avert a civil confrontation with the Romans to protect their own position in the scheme of things, but they threatened Pilate with this very thing.

3) PILATE GIVES IN TO THE PRESSURE. Because of this intense pressure, Pilate gave in and handed Jesus over to his soldiers to be crucified.

a) WAS HE BLACKMAILED BY THE JEWS? It is very possible that Pilate who had no love for the Jews was blackmailed into doing what they wanted. Two incidents recorded by Josephus in his *The Antiquities of the Jews* show that Pilate had made two serious mistakes concerning the Jews in his rule over them.

The Roman headquarters was not in Jerusalem, but in Caesarea. Most of the Roman troops were stationed at Caesarea, and only a small contingent entered Jerusalem. The Roman legions carried standards which were topped by a little bust of the reigning emperor. Even at this time the Romans considered Caesar to be one of their gods. It was customary for the Roman troops to remove this bust when entering Jerusalem in deference to Jewish law and

principles. Previous governors had always removed the imperial images before they marched into Jerusalem. Pilate refused to do so. It almost started a revolt. Crowds of Jews came to Caesarea to request Pilate to remove the images. He refused. They persisted until after six days of near riot in Caesarea he agreed to meet them in an open space surrounded by his troops. There he told them that unless they stopped bothering with their continued request, he would kill them all. The Jews responded as Josephus records: "They threw themselves on the ground, and laid their necks bare, and said they would take death very willingly rather than that the wisdom of their laws should be transgressed." This was an incident which could cost Pilate his job.

Later Pilate used money from the Temple treasury to finance a much needed water supply in Jerusalem. Again he got himself in trouble with the Jews who almost revolted.

Rome could not afford disorder in her far-flung empire. There is a veiled threat recorded in John 19:12 when the Jews say to Pilate, "If you release this man you are not Caesar's friend." So Pilate was compelled to hand Jesus over against his own will and the best interests of justice.

b) THE RULER WAS RULED, ONLY CHRIST WAS IN CONTROL EVEN HERE. PILATE WAS HELD PRISONER BY CIRCUMSTANCES. Pilate sacrificed justice rather than to lose his post; he sentenced Jesus to death in order that he might remain the governor of Palestine. Pilate thought he ruled Judea, but he did not. Jesus was still in control. You have only to compare Jesus to Pilate to see it.

2. THE ROAD TO CALVARY (23:26-32).

a. When the Romans executed a criminal, the condemned was forced to carry his own cross from the place of the sentencing to the place of the crucifixion taking the most round about route possible. The Romans used these parades as a psychological tool to keep a conquered people in line. The condemned man carried his own cross surrounded by four Roman soldiers. A fifth soldier walked before this group with an inscription describing the criminal's crimes. We know that Jesus started out carrying his own cross as is recorded in John 19:17, but the physical load was more than He could bear. Some have speculated that this suggests a small physical stature. Instead I rather think it describes the mental and spiritual burden He carried. This is a trip he did not have to make, yet He was forcing Himself to make it. It very well could be that even here He was thinking of the salvation of someone... maybe an African Jew named Simon from Cyrene.

b. SIMON OF CYRENE WAS IMPRESSED TO CARRY THE CROSS (v.26). It was a Roman law that any person could be compelled to carry a load or help any Roman official. They were only required to do this for one mile, and for this reason the Jews had set up mile markers on all the roadways in Judea. Jesus' teaching in the Sermon On the Mount mentions the proper Christian response to such a oppressive law (Matt. 5:41).

1) Mark in Mark 15:21 mentions that Simon was the father of Alexander and Rufus. This hints that Simon had become more than just a passing stranger to the brotherhood of believers. He is identified because his sons were known to Mark's readers.

2) Paul names a person named "**Rufus**" and his mother as Christians from Rome in Rom. 16:13. This Rufus could very well be Simon's son and his mother which Paul describes as "**a mother**" to him, was Simon's wife.

3) It is speculated that from this experience, Simon was later converted. If it is true, it is important to note that even though it was unfair that Jesus had to die, and even though it was unfair that Simon was forced to carry His cross... God who is fair was at work to provide salvation for the world and specifically for Simon and his family through it. Even unfairness and sin and rebellion cannot defeat the goodness of God!

c. A MULTITUDE FOLLOWED JESUS INCLUDING MANY MOURNERS (v.27).

Remember that the scene here is the atmosphere of a parade. Jesus was well known in Jerusalem. No doubt everyone there had been talking about Him. The crowds included the usual curious souls as well as many who were interested in His teachings. His disciples had been scattered, but the hangers-on remained... the outer fringe people. The mourners were possibility women who attended most crucifixions. Professional mourners, or maybe they were women who knew of and were interested in Jesus. The first believers always seem to be women.

d. JESUS' LAST PROPHECY OF IMPENDING JUDGMENT (vs.28-30). Because Jesus here reveals again the coming judgment upon the city of Jerusalem, it might make us think that man will suffer punishment because he rejects Christ; but in reality man is headed for destruction without Jesus. Christ's was an appeal to save man from the impending judgment! The most intense suffering Jesus endured must have been the knowledge that most would ignore His death... to them the coming destruction and suffering of Jerusalem's destruction was only an introduction to what was eternally in store for them. The fact that Jesus went to the cross anyway only emphasizes God's love and mercy.

e. JESUS WAS LED TO HIS DEATH LIKE A CRIMINAL (v.32). Next time you bemoan the fact that life is not fair, remember that it was not fair that Jesus who had never done anything to deserve death, and who deserved to be praised and glorified by His creation was humiliated and mistreated by an unfair world on His way to save it! The God who allows unfairness to exist because of His longsuffering and desire to save; used unfairness to save you and me from it! So the next time the world is unfair to you... trust God. The Bible is full of instructions to us to allow ourselves to be defrauded, to allow ourselves to be slapped, cheated and wronged as we trust God. He can conquer evil with good! The world is unfair, but God is not unfair. Everyone of us will one day stand before Him in judgment. Because of Jesus who allowed Himself to endure unfairness in obedience to God, we have hope to endure the coming confrontation. Brethren, it is high time we learned to become like Jesus. May His spirit live on in us!

3. THE CRUCIFIXION OF JESUS (23:33-49).

a. **"THERE THEY CRUCIFIED HIM..." (23:33-38).** When the men who thought they controlled things. When the Jewish leaders who thought they controlled the situation got Jesus in the position they wanted Him to be in; that is when they killed Him. Would we be any different if we follow a rubber-stamp Jesus? To follow a Jesus that we have forced into our own making is no different than the Jews who rejected Jesus as the Messiah while looking for one to come which would be more to their liking. Man has a way of messing up everything he does. That proves we need a Lord and Master to show us the way out of our self-created problems. Let us know Jesus and submit to His love and control.

1) **JESUS PRAYED (v.34a).** "Father forgive them, for they do not know what they are doing." Describe the Roman crucifixion... Jesus began this ordeal with a prayer (v.34), and He finished it with a prayer (v.46).

a) The life of Jesus ever emphasizes the importance of prayer. The proof that we do not yet understand this is seen in our prayer habits.

b) Prayer is only important because God answers them.

c) The greatest proof of this fact is the forgiveness of sins which is God's answer to Christ's final request in prayer!!

LUKE

LESSON 21

(Luke 24:1-53)

Southgate Church of Christ

by Milt Langston

LESSON AIM:

To strengthen belief that Jesus arose, appeared, and ascended.

LESSON OBJECTIVES:

1. To describe the reaction of the women at the tomb... and of Peter.
2. To describe the reaction of the two disciples in 24:13-35... of the apostles in 24:36-53.
3. To describe our own reaction if we had lived in that time... to investigate our reaction right now.

LESSON STATEMENT:

Early on a Sunday morning, they went toward the tomb. They wanted to honor their friend... they wanted to finish his burial. It was over... all their dreams for a new world... all their hopes for a new life... all was dead, laid in a tomb.

But as they worried about a stone, God changed the world and brought back to life their hope of glory.

Jesus lives! The open tomb echoes it! Jesus lives! He reigns as King. He loves as friend. He lives as Savior... the Savior of all men!

REVIEW:

1. What was the Sanhedrin's judgment concerning Jesus?
2. What was their three fold charge to Pilate against Him?
3. What was Pilate's judgment concerning the charges against Jesus?
4. What was Herod expecting when Jesus was brought before him?

5. What was Herod's judgment?
6. Of what sin(s) was the Sanhedrin's court guilty?
7. Of what sin(s) was Pilate guilty?
8. Of what sin(s) was Herod guilty?
9. What is the meaning of 23:31? (If a righteous man suffer so, what will be the fate of the wicked... Ps. 1; Ezek. 20:47).
10. What was Jesus' prayer on the cross?
11. What did the Jewish leaders do during the crucifixion?
12. What did the soldiers do?
13. Why was the thief on the cross saved?
14. What were the last words of Jesus upon the cross?
15. What was the reaction of the people who saw Jesus die?
16. Who buried Jesus? Where was He buried?

TEXT:

I. THE PREPARATION OF THE SAVIOR (1:1-2:52).

II. THE INTRODUCTION OF THE SAVIOR (3:1-4:13).

III. THE MINISTRY OF THE SAVIOR (4:14-10:24).

IV. THE TEACHING OF THE SAVIOR (10:25-19:27).

V. THE PASSION OF THE SAVIOR (19:28-23:56).

A. CHRIST'S ARRIVAL AT JERUSALEM (19:28-21:38).

B. CHRIST BETRAYED, DENIED, MOCKED AND HIS RESPONSE (22:1-65).

C. CHRIST'S TRIAL AND DEATH (22:66-23:56).

VI. THE VICTORY OF THE SAVIOR (24:1-53).

A. JESUS AROSE (24:1-12)!

1. WOMEN DISCOVER AN EMPTY TOMB (24:1-3).

a. IT WAS THE FIRST DAY OF THE WEEK (v.1).

1) Matt. 28; Mark 16 and John 20 all have parallel records of this same event. Matthew mentions Mary Magdalene and "the other Mary." Mark mentions three women: Mary Magdalene, Mary the mother of James and Salome. John mentions only Mary Magdalene. Luke mentions the "**women who had come with Jesus from Galilee**" Luke 23:55. In verse 10 Luke mentions Mary Magdalene, Joanna, Mary the mother of James, and some others not named. They had not properly prepared Jesus' body for burial because of the approach of the Sabbath on the day Jesus had died (6:00 p.m. Friday night).

2) The time was early Sunday morning, and the women were coming to provide Jesus with proper burial preparation. New Testament Christians celebrated the Lord's Supper and obviously met regularly on this day to celebrate Christ's resurrection (Acts 20:7; 1 Cor. 16:1,2). This day, Sunday, has become known as the Lord's day! The most important day of the week for a believer!

3) Have you ever wondered why it was the women who were the first to discover that Jesus had risen?

b. THEY FOUND THE STONE ROLLED AWAY (v.2).

1) Mark records that as they were on their way they wondered about the stone and how it would be rolled away. Isn't it just like a woman to think with her heart instead of her head. Maybe, that is why they were the first ones to discover the good news about Christ's resurrection.

2) Matthew records an earthquake. Mark and Luke record that when they arrived, the stone was already rolled away.

c. THE BODY OF JESUS WAS NOT IN THE TOMB (v.3).

The greatest news in all the world is that Jesus is not dead any more. He was dead, but he lives again! Because of this fact there is hope for dying man. It requires faith, but man can now die with hope, and that hope has its basis in the fact that Jesus' tomb is still empty! This is the climax of the gospel!

2. THE MESSAGE OF ANGELS (24:4-8).

a. WHY LOOK FOR THE LIVING AMONG THE DEAD (vs.4-5).

1) To some Jesus is a good man who lived a good life and died for our sins, and He was the Son of God. He was a man, but now He is just like God. Far, far away in a distant place like God. You even have to assemble together in a group and shout for Him to even hear you.

2) To others Jesus is a person described in the biography found in the gospel accounts. He is like a book which we read, study, preach about and examine; then we discuss Him and draw our own conclusions.

3) The angels said, "**Why seek the living among the dead?**" Jesus is not like a book to be studied, nor is He distant in a far away place. Jesus is someone to be met and lived with every day. He is not a figure in a book or a human ideal who is not actually real. He is a living presence (Matt. 28:20). His empty tomb declares Him to be alive! Is your Jesus alive? Is your Jesus well? Is your Jesus real?

4) Some acknowledge and confess Jesus as Lord, but they keep looking for Him in the wrong places. They look for Him in materialism considering His blessings to be material. They look for Him in popularity or pleasure, and they are frustrated because they cannot be sure about life. Don't look for the living among the dead!

b. HE'S NOT HERE, HE'S RISEN (vs.6-7).

1) Jesus lived a physical life to get us to see and understand a better life. How else can you explain Jesus' life? After He died He rose to the next level of life giving us assurance of what is to come when we follow Him. If we are to see Jesus, we must move our attention from the temporary and perishing and focus on the next life which is eternal (**READ 2 COR. 4:18; COL. 3:1-3**).

2) Jesus had explained all this to His disciples as He has explained it to you and me if we will listen. The death, burial and resurrection of Christ did more than just redeem us from sin, it revealed life to man. Can you see the life?

c. THE WOMEN REMEMBERED THE WORDS OF CHRIST (v.8). We have read the gospel accounts of Jesus telling His disciples this very fact. The women who came to anoint Christ's dead body remember it now!

3. THE GOSPEL MET WITH DISBELIEF (24:9-12).

a. IT SEEMS LIKE NONSENSE (vs.9-11).

- 1) When these women returned to the apostles, probably all speaking at once with their amazing story, the apostles dismissed it as nonsense.
- 2) The word "**nonsense**" is a word used by Greek medical writers (remember Luke is a doctor) to describe the babbling of a fevered and insane mind.
- 3) When you come to think about it, without faith, the story of Christ's death, burial and resurrection is nonsense. Paul said that the gospel to Gentiles is "**foolishness.**"
- 4) That which was lacking with the apostles was not knowledge. Jesus had told them exactly what was going to happen. They did not lack scriptural support to show them that the savior would suffer. All they had to do was read Isaiah. What they lacked was faith.

b. PETER CHECKED IT OUT (v.12).

- 1) Peter no doubt was still smarting with the guilt of his denial of Jesus. Possibly it was this smarting guilt which motivated him at least to want to believe, but Peter did go and check it out.
- 2) Whatever else might be said about Peter, this was one of his finest hours. He at least went to check it out. Even if he did not fully understand it all, he wanted to believe. He needed to believe.
- 3) Saving faith must trust even before it fully understands. Such was the example of Abraham. In John 8:31-32 Jesus tells us to abide in His teaching, then He promises understanding and knowledge; but He requires submission first which involves trust. If Peter was not yet trusting, at least he was hoping. Trust is born of hope, and our hope is secure because it is based on God!

B. JESUS APPEARED (24:13-49)!

1. HE CHANGED A SUNSET ROAD TO A DAY OF DAWNING BY HIS APPEARING (READ 24:13-35).

This is a touching account of how life is changed when any disciple recognizes Jesus as alive and real from the dead! Life was never the same for these two disciples after they recognized Jesus. Luke takes quite a lot of space here to relate this occurrence. His desire inspired by the H.S. was to teach us

something. Let me suggest that life will never be the same for you and for me if we will recognize Jesus as real and alive!

a. THE CHARACTER OF THE EMMAUS ROAD DISCIPLES (READ vs. 13-15). This is not only a description of these two disciples, but a description of any disciple who will recognize Jesus.

1) THEY WERE SAD...JESUS WAS DEAD! When we can see Jesus (I'm not talking about the eyes of the flesh) we cannot be sad. Paul and Silas in a prison having been beaten were not sad because they saw Jesus. However, when we cannot see Jesus the disciples of Jesus are indeed sad. When Jesus is dead to us through our own unbelief, Christians are the saddest people on earth. They look a lot like these two men on the road to Emmaus.

2) THEY WERE IN NEED OF MUTUAL EDIFICATION! Cleopas and this other disciple were trying to build one another up as they walked along the Emmaus.

a) The Hebrew writer tells us that one of the purposes for our assembling together is to **"encourage one another."** (Heb. 10:25).

b) If we assemble in order to get something, we will never see Jesus. These men on the road to Emmaus wanted to edify each other, and they saw Jesus. The same is true of us. When we go to church to give instead of to get, that is when we will see Jesus there!

c) Remember Christ's teaching to us: **"What ever you did for one of the least of these brothers of mine, you did for me." And He also said, 'Whatever you did not do for one of the least of these, you did not do for me.'** (Matt. 25:40,45).

3) THEY STILL TRIED TO CLING TO THEIR HOPE (vs.21-24). Everything mitigated against their hope that Jesus was indeed the Christ, but they did not want to give it up. They clung to their hope. All their pre-supposed ideas and all their opinions of what they thought the Christ ought to be was dashed and spilt on the ground where His blood stained the dirt, but hope was not dead. God help us to have as stubborn a hope! Let's put ourselves in their place. Would we hope? Now look where we are. Do we hope? Do we see Jesus? Will we see Jesus?

4) THEY WERE WILLING TO BEAR A REBUKE (vs.25-27). How did they react to this rebuke? Remember to them Jesus is a stranger. Did they get mad? Would you get mad if a stranger rebuked you? I think they had heard and listened to the Sermon on The Mount. No! They did not get mad. They invited Him to supper and to spend the night!

You and I cannot be disciples of Jesus if we cannot bear a rebuke. A person who gets mad even if he is rebuked wrongly cannot be a disciple of Jesus Christ, and the Spirit of Jesus does not dwell in him. We must be like these two disciples. It is called meekness, and it is not to be confused with weakness.

5) THEY WERE WILLING TO LEARN (v.27). When God shattered all their pre-conceived ideas of what the Christ was supposed to be, they were only able to see Jesus because they were willing to learn. A closed mind cannot be taught even by God. To see Jesus we must be teachable!

6) THEY WERE WILLING TO SHARE (vs.28-29; Heb. 13:2). The Hebrew writer tells us that if we never entertain strangers, we will never entertain angels. These two disciples would have never seen Jesus if they had not shown the stranger who walked along with them a kindness. Is there not a lesson here? Remember the words and teaching of Jesus in Matt. 25 in His response to the "goats" and to the "sheep."

b. THEY DID NOT RECOGNIZE JESUS (v.16-29), WHY? The seven mile trip from Jerusalem to Emmaus was a trip in a westerly direction. As these two disciples walked along the setting sun was in their faces. Some suggest that this is the reason they did not recognize Jesus. Whether this be true or not, they were headed toward a sunset as physical life heads toward a sunset of death. Their meeting with a resurrected Jesus put their journey toward a rising sun instead of a setting sun. Christians are headed to life instead of to death. This is the significance of recognizing Jesus as alive from the dead. Here are some reasons we do not recognize Jesus as alive:

1) A DOWNCAST FACE KEEPS US FROM SEEING JESUS (READ v.17). There Jesus was right in front of them and they did not see Him because their faces were downcast. It's the same way for us. When we let the pressures and problems of this world get our faces down, we will not see Jesus. Lift up your eyes (Ps. 121). When you catch yourself looking down, look up and pray. When I was 10 years old, my little brother, Shelby, drowned. My aunt Bama, came to visit mom. They talked about it, and Aunt Bama told mom. Read Job this week. Aunt Bama lived 200 miles from us. The next week she came to visit mom again. They talked, and when she left she asked mom. "Did you read Job?" Mom told her that she had. She said, "Do you understand it?" Mom told her that she didn't. Aunt Bama told her to read it again. This happened for three weeks. Mom tells me that she still can't understand Job, but she understands God a lot better now. When sorrow comes, don't keep your head down in a self-indulgent sorrow. Look up. Pray and read and see Jesus! He is as surely there as He was on the road to Emmaus.

2) A FAILURE TO ACCEPT BIBLICAL TRUTH WILL KEEP US FROM SEEING JESUS (v.25,26). They knew all the facts. They were just not willing to accept them. Can you think of some ways this applies to us keeping us from seeing Jesus today?

3) IGNORANCE KEEPS US FROM SEEING JESUS (v.19-24). These two disciples were ignorant concerning the resurrection of Jesus. This kept them from seeing Him. Brethren,

we are going to have to study the Word to ever see Jesus. God reveals himself to those who ask, those who seek for Him, and those who knock on His door (Matt. 7). **(HEB. 11:6)** We must diligently seek God. A casual search will keep us ignorant because we did not seek, ask or knock. The kingdom must be our **"pearl of great price!"**

c. WHAT DISCIPLES DO WHEN THEY HAVE SEEN JESUS (24:30-35).

1) THEIR EYES WERE OPENED.

a) Some are hindered from seeing Jesus. These two disciples were. If our minds are not attuned to God, He will allow us to believe what we want to believe even if this results in our own continued demise (2 Thess. 2:11,12).