

The Gospel of Luke, Detailed Bible Study Outline

By James Moriello, Firm Foundation Christian Church, Woonsocket, RI, 2019

1. Introduction
 - a. Authorship: Luke the Physician
 - i. Paul's Traveling Companion (Acts 16:10, 20:6, 27:1, 28:16)
 - ii. Luke's Professional Work, a physician (Colossians 4:14)
 - iii. Luke was a Jew and not a Gentile (Romans 3:2; Acts 21:1,27-29; Colossians 4:11-14 is inconclusive)
 - b. Date of Writing: 55-61 AD, could not have been later than 62 AD
 - i. The third gospel written, after Matthew (1st), then Mark (2nd)
 - ii. The first of two works by Luke, Acts being the second
 - c. Main Themes of Luke
 - i. Gentiles (From 2:32 to 24:47)
 - ii. Women (Mary, Anna, Mary Magdalene, 1:26-27, 2:36-38, 8:1-3)
 - iii. Jerusalem (Begins and ends there, also 9:51 to 19:28, and following)
 - iv. Humanity and Deity of Jesus Christ (Humanity particularly, as in 2:40)
 - v. The Gospel (24:46-47)
2. Luke 1:1-4,
 - a. 1:1, there were many accounts existing at day of writing of the life and work of Jesus the Christ, including Matthew and Mark
 - b. 1:2, Luke's eyewitness sources (e.g. Mary the mother of Jesus)
 - c. 1:3, "Theophilus", a Roman and/or Greek man of high social standing
 - d. 1:3-4, the certainty that the Word of God brings
3. Luke 1:5-25
 - a. 1:5, "Herod" the Great, who reigned from 37-4 BC, it was this Herod who ordered the children slaughtered in Matthew 2:16
 - b. The 24 courses, the mishmarot, 1 Chronicles 24:1-19, "the division of Abijah" was the eighth division (24:10), each course would serve in the temple twice per year on rotation, but the insertion of 2 Adar makes it nearly impossible to calculate back dates and seasons (7/19 Hebrew years have 13 months)
 - c. Both Zacharias and Elizabeth were children of Levite men, apparently on Elizabeth's side there had been intermarriage with the children of Judah, hence her relation to Mary
 - d. 1:6, their general godly character, not perfect in ways but perfect in heart desire (compare with Romans 3:10), their righteousness and blamelessness were imputed
 - e. 1:7, barrenness seen as a curse, but this godly couple had accepted this to be God's will, having passed child bearing age
 - f. 1:8-9, a once in a lifetime honor, as there were about 18,000 priests in total in the first century
 - g. Cf. Exodus 30:6-8, hot coals from the altar of sacrifice with incense would send up a sweet smelling aroma to the Lord
 - h. 1:10, the offering of the incense mirrored the prayers of the people outside and vise-versa

- i. 1:11-12, Zacharias sees an angel, and fears that God is about to judge him unto death (Cf. Leviticus 10:1-3)
- j. 1:13-17, the angelic proclamation
 - i. “Do not be afraid”, of death
 - ii. “your prayer is heard”, for a son, delayed answer to prayer, since it is implied from the full context that they had stopped praying this prayer
 - iii. “John” (The Lord is Gracious)
 - iv. “joy” at his birth, privately and publicly, God glorified through the obvious miracle
 - v. “great in the sight of the Lord”, defined in Luke 22:24-27, insofar as he was very God-like in humble orientation
 - vi. “drink neither wine nor strong drink”, a distinctive of the Nazirite vow, Cf. Numbers 6:2-8, John the Baptist would join Samson and Samuel as men separated from birth
 - vii. “filled with the Holy Spirit”, from birth, a unique gift, especially in light of OT workings (Psalm 51:5,11), but also in light of NT Spirit work in which filling follows sealing (Cf. Ephesians 1:13-14)
 - viii. “turn many” to repentance toward God
 - ix. “spirit and power of Elijah”, Cf. Malachi 4:5-6, type of Elijah, who is the precursor to the coming of Messiah, discuss how this was/will be achieved in two advents, putting to rest confusion on the matter
- k. 1:18-20
 - i. Zacharias’ tone is one of unbelief, evidenced by the angel Gabriel’s response
 - ii. Apply: doubt over a delayed answer to prayer
 - iii. 1:19, “glad tidings” has messianic overtones, Cf. Isaiah 52:7, Paul quotes that verse in Romans 10:15; Cf. Malachi 3:1
 - iv. 1:20, the judgment, Zacharias struck dumb (mute)
- l. 1:21-25
 - i. 1:22, “vision in the temple”, of which others had claimed the same, perhaps truly so, such a thing was not unheard of
 - ii. 1:23, Zacharias went home to the hill country of Judah, Cf. 1:39, traditionally Ein Kerem nearly 100 miles south of Nazareth, and SW of Jerusalem
 - iii. 1:24-25, five months of quiet solitude and rejoicing for Elizabeth, the devout woman gives all glory to God
- m. Further Expository Notes of this Passage, Firm Foundation Christian Church, Christmas Bible Study, 12/2/2016, Prepared by James Moriello
 - 1. John the Baptist’s Birth Announced to Zacharias marks the end of over 400 years of silence, fulfilling Malachi 3:1
 - 2. v.5, Zacharias a Jewish priest, a Levite, of the family of Abijah
 - 3. v.5, Cf. 1 Chronicles 24:10, 24 courses of priestly service, 2 weeks each, cannot get precise date by this, 13th month in the Hebrew calendar 7 years out of 19, no evidence of the courses following the year or otherwise

4. v.9-11, daily offering of incense, altar of incense in the Holy Place, why this is almost definitely not the Day of Atonement (no mention it was that day, courses relevant to daily duties but not the DOA, in verse 11 Zachariah was at the “altar of incense” which is in the Holy Place but it is not said that he was in or had entered into the Most Holy Place), once in a lifetime privilege given the number of priests to offer daily incense
5. v.11, ministry of angels, Hebrews 1:14
6. v.13, delayed answer to prayer
7. v.15, purpose in life before it begins (Jeremiah 1:5; Ephesians 1:4)
8. v.15, OT filling of the Holy Spirit occasional rather than NT normative (1 Corinthians 3:16)
9. v.15, Nazarite Vow, Numbers 6:1-4, John was likely a Nazarite from birth
10. v.16, the minister’s duty, the evangelist’s duty, your duty (Romans 10:14-17; 1 Corinthians 9:16)
11. v.17, forerunner “in the spirit and power of Elijah”, define that in terms of preaching/lifestyle
12. v.18, unbelief, despite being a priest, and well acquainted with God’s miracle power
13. v.19, “Gabriel”, “God is my strength”, messenger angel, Cf. Daniel 9:21
14. v.20, mute and deaf, need for signing and written communications, Cf. Luke 1:62
15. v.23, a week service period having elapsed
16. v.24, shortly thereafter, no specific time frame given, further refutes date setting of Jesus’ birth
17. v.25, opening of the barren womb of Elizabeth, Cf. Genesis 11:30; 1 Samuel 1:5



Photo Taken at the Mennonite Information Center, Tabernacle Replica, Lancaster, PA
The priest is standing to the left of the altar of incense (See Luke 1:11).

4. Luke 1:26-38

- a. 1:26, “in the sixth month”, of Elizabeth’s pregnancy, “Gabriel” the same angel as appeared to Zacharias appears to Mary, at “a city of Galilee” (in Northern Israel, a small city, more like a town in terms of population, perhaps of 2,000?) called “Nazareth” (not mentioned in the OT, some believe may have gotten its name from the Natsoreans, a family descended from David which was prominent in the intertestamental days)
- b. 1:27, “a virgin” (Gr: Parthenos), Cf. Isaiah 7:14 (Heb: Almah), “betrothed” was an engagement that was legally binding (usually for one year) and required a bill of divorcement to break
- c. “Joseph, of the house of David”, a point that Matthew makes in presenting his genealogy, Luke gives Mary’s genealogy—she is also of Davidic descent
 - i. Matthew concerned with Jesus’ legal right to the throne
 - ii. Luke concerned with Jesus’ right to the throne by virtue of his humanity, more detail when we get to Luke Chapter 3
- d. 1:28, “highly favored one”, stressing Mary is the recipient of divine grace, “blessed are you among women” due to her election by God, not by intrinsic grace or merited favor (Luke 11:27-28), Discuss: the bad theology behind the Roman Catholic “Hail Mary” prayer
- e. 1:29-30, needless apprehension put to rest
- f. 1:31, note at conception He was a Son in the womb, and at birth He was a Son in the world, He is “Jesus”, meaning “Savior”
- g. 1:32-33, note the five prophecies concerning Jesus (God the Son incarnate)
 - i. His greatness
 - ii. Called Son of God
 - iii. Sit on David’s throne
 - iv. Reign over Israel
 - v. Eternal Kingdom
- h. 1:34-35, the believing response of Mary, contrasted with the unbelieving response of Zacharias, the overshadowing of God the Holy Spirit will be the means of effecting the conception (fulfilling Genesis 3:15 and Isaiah 7:14), and confirming the sinlessness of the One in Mary’s womb (“that Holy One)
- i. 1:36, angelic announcement to Mary, compare with Luke 1:24, Mary was heretofore unaware of the conception in her cousin Elizabeth’s womb
- j. 1:37, a statement universally true, and necessary for one to have faith
- k. 1:38, Mary’s devout character and willingness to be used by God

5. Luke 1:39-45

- a. 1:39-40, Mary hastens to visit Elizabeth at her home in the hill country of Judah, traditionally Ein Kerem, 100 miles south of Nazareth, a three day journey (ibid. See note on 1:23, 312)
- b. Apply: upon receiving spiritual revelation, hastening to act upon it
- c. 1:41, “the babe leaped in her womb”, not a “fetus”, one of the strongest proof texts that a human life begins at conception in the Bible
- d. “Elizabeth was filled with the Holy Spirit”, as noted before, in the OT economy (still operative at that time), this filling would come upon someone, often (as in this case) to prepare someone to make prophetic utterance, as Elizabeth does here—she is therefore numbered among a group of divinely selected few prophetesses in the Bible although that term is not particularly applied here
- e. 1:42, Mary’s blessing is in being used by God to bear Messiah in His humanity
- f. 1:43, “mother of my Lord” is a reference to the bearing of Jesus in His humanity, Mary is not the “mother of God” since God does not have a mother (Cf. Micah 5:2; Hebrews 7:3)
- g. Apologetic significance (ibid. 5c), Mary is already a “mother” even though her Child is as yet unborn
- h. 1:44, spiritual joy of John the Baptist, even though yet unborn at this time he has a spirit which can be acted upon, remember that Elizabeth is under Spirit influence here and is therefore speaking absolute truth
- i. 1:45, belief, blessing, fulfillment, in this case, and can also be applied to salvation, prayer, prophecy, personal eschatology, etc...

6. Luke 1:46-55, The Song of Mary, aka The Magnificat

- a. Read as a whole, and note the following:
 - i. The prayer begins with God’s work in Mary, His personal work
 - ii. The prayer continues to and closes with the impending fulfillment of age old prophecies given to Israel, namely the promise of the coming of Messiah, invokes the idea of the covenant keeping God, whose personal and often covenantal name is YHVH (or YHWH)
 - iii. The prayer mirrors Hannah’s Song (1 Samuel 2:1-10), showing Mary’s familiarity with the Hebrew Scriptures (OT)
- b. 1:46-47, “soul”, “spirit”, tripartite essence of human beings, “body” being the third (Cf. 1 Thessalonians 5:23)
- c. 1:47, “God my Savior”, Mary recognized her need for a Savior, which is an acknowledgement she was a sinner (Cf. Romans 3:10,23, a refutation of the RC doctrine of her sinlessness)
- d. 1:48, “lowly state”, a helpless and humble sinner, lightly esteemed by men
- e. 1:49-56, divine attributes stressed in prayer, prayer is not about us but about the Lord; His power, holiness, mercy, justice, goodness, constancy, truth, and faithfulness are all brought to the fore here, Apply: formulate a brief prayer after this manner including at least five divine attributes

7. Luke 1:57-66, The Birth and Circumcision of John the Baptist
 - a. 1:57, “Elizabeth’s full time”, compare with 1:26 and 1:56, normal full term pregnancy
 - b. 1:58, fulfilling God’s word in 1:14, with a view to glorifying God, as all who knew her knew this was indisputably God’s miracle (Cf. Acts 3:2,8-10)
 - c. 1:59, “the eighth day...circumcise the child” (Genesis 17:9-12, this was the token of the Abrahamic Covenant, identifying one as a member of the Jewish nation), not for individual salvation as Genesis 15:6 proves, rather it is a public statement of the faith of the parents
 - i. Infant baptism (unbiblical practice) finds its OT theological roots in a false understanding of the meaning of circumcision, the (closest to equivalent) Bible correlation to circumcision is baby dedication (Matthew 19:13-15), which is identification of a baby with the Christian community based on the faith of the parent(s), Cf. 1 Corinthians 7:14
 - d. 1:60-64, the naming of a male Jewish baby is done on the eighth day of life, naming is after a relative, “His name is John (Yochanan)”, meaning God (YHWH is gracious), now the deaf and mute condition is lifted from Zacharias—he has been humbled and learned faith and obedience in a better way than before
 - i. Bonus fact: B’rit Bat, aka other names, the naming of a baby girl is done within 30 days of birth (generally on the early end), and the name is announced by the father at synagogue during the time of Torah reading
 - e. 1:65-66, circumstances surrounding John’s birth inspired holy fear in this area, populated by Levites and Judahites, setting the stage for the coming call to repentance and faith in Messiah
8. 1:67-80, Zacharias’ Prophecy
 - a. 1:67, Cf. 1:41, the same had happened to Elizabeth three months prior, now Zacharias also is guided by the Spirit and speaks prophetically
 - b. 1:68, the redemption is said to be complete though it had not yet happened, note the operation of God outside of time, yet His work invades time
 - c. 1:69, apparently Elizabeth had shared with her husband what had been revealed regarding the fruit of Mary’s womb (Jesus the Messiah)
 - i. “house of His servant David”, Cf. 1 Chronicles 17:11-14
 - d. 1:70, Cf. 2 Peter 1:19-21
 - e. 1:73, in addition to the Davidic Covenant, the Abrahamic Covenant is also in view here (Genesis 12:1-3 as expounded in Galatians 3:6-9)
 - f. 1:76-77, John the Baptist would be the forerunner, preaching salvation, repentance, and forgiveness of sins through the “Highest” (the Lord Jesus)
 - g. 1:78, Christ the “Dayspring”, Cf. Isaiah 60:1-3; John 8:12; Revelation 22:16
 - h. 1:80, John the Baptist grew physically and spiritually
 - i. “in the deserts”, living as an ascetic (in solitude but not alone—with God)
 - i. Was John the Baptist an Essene? (Almost definitely, No.)
 1. Arguments for: area where he dwelt, ascetic lifestyle
 2. Arguments against: Essenes opposed the priesthood (to which his father belonged), John held to one baptism and not many ritual washings, John’s preaching is dissimilar to the Essene teaching in that it lacked the same extreme separatism and legal concerns

9. Self Test #1, Introduction and Chapter 1
 - a. Was Luke a Jew or a Gentile? What evidence is there to support this?
 - b. How many and which NT Books did Luke write?
 - c. Identify the five main themes of Luke.
 - d. Who was Theophilus? What does his name mean?
 - e. Explain the 24 courses of the priesthood.
 - f. Approximately how many priests were there in Israel in Jesus' day?
 - g. What does the name John (Hebrew Yochanan) mean?
 - h. Which vow was John the Baptist subject to for his entire lifetime? What 2 other OT figures also were subject to that lifetime vow?
 - i. Explain the difference in the way in which God the Holy Spirit filled people, contrasting OT days versus NT days.
 - j. The term "glad tidings" has Messianic overtones, and is another term for "gospel." Which OT prophet spoke of "glad tidings" in this context?
 - k. Where did Zacharias and Elizabeth live? How far was that from Nazareth, where Joseph and Mary lived?

- l. The coming of John the Baptist fulfilled two prophecies in which OT Minor Prophet book. What verses specifically in that book?
- m. What was the name of the angel that appeared to both Zacharias and Mary?
- n. Which two verses clearly prophesied the virgin birth in the OT?
- o. Which verses in Luke 1 clearly support that a human life exists from the moment of conception?
- p. What is wrong with calling Mary the “Mother of God?” What term is biblically appropriate to use?
- q. Luke 1:45 talks about belief, blessing, and fulfillment. Give the application of that with regard to salvation.
- r. The Song of Mary (Magnificat) mirrors whose and which OT prayer? What is the OT reference for this?
- s. Which verse in the Song of Mary most clearly proves that she was a sinner?
- t. Explain circumcision as practiced by the Jews. It was given as a token of the covenant to which ‘human ancestor’ of our Lord’s humanity?
- u. Four individuals spoke prophetically in Luke 1. Name them.
- v. Which name of Jesus Christ comes from Zacharias’ prophecy? What other Scriptures and names are associated with it elsewhere in the Bible?

10. 2:1-7, Jesus is Born in Bethlehem (FFIC TV Ministry Program #62)
- a. 2:1, “in those days”, between 8-4 BC, probably more specifically between 6-4 BC, dating arrived at by looking at the years of the reigns of Caesar Augustus, King Herod, and Pontius Pilate (working backward)
 - b. Time of year unknown, December 25th is possible, as evidenced by Luke 2:8
 - i. In Israel, December is within the rainy season, and on 12/25, to this day, plenty of shepherds and flocks are in the well-watered fields
 - ii. Average temps in Bethlehem are in the 40’s and low 50’s, with occasional frosts
 - c. “a decree went out” to “all the world”, that is, all those lands under Roman authority
 - d. Registration was for the purpose of taxation
 - e. Roman authorities had no interest in the convenience of subject peoples
 - f. 2:2, “Quirinius” served 2 terms as governor over Syria, to whose jurisdiction Judea belonged
 - g. Census took place during his first term of office (supporting 8-4 BC date of the Lord’s entrance into the world He created)
 - h. 2:3-5, the Jews had kept meticulous family records (genealogies) for centuries
 - i. Rome used this information for oppressive taxation
 - ii. God used it according to His sovereign purpose (Cf. Micah 5:2; 1 Chronicles 1-9; Matthew 1:1-17; Luke 3:23-38)
 - i. 2:5, “Mary, his betrothed wife”, one year courtship period of engagement, which was legally binding—hence the term “wife”
 - j. “with child”, pregnant, having been overshadowed by God the Holy Spirit
 - k. 2:6, expounded upon by the Apostle Paul in Galatians 4:4-5
 - l. 2:7, “her firstborn Son”, emphatic in Greek literally “her Son, her firstborn one”
 - m. Cf. Mark 6:3, after giving birth to Jesus, Mary had 4 more sons with Joseph, and at least 2 daughters, so Jesus had 6 half-siblings
 - n. “swaddling cloths” had 2 uses, wrapping babies to keep them warm and wrapping bodies prior to burial
 - o. “laid Him in a manger”, possibly an animal feeding trough
 - p. Apply: when Jesus came into the world, He was cold—our Lord experienced many of the same things as you and I
 - i. Cf. Hebrews 4:14-15, we have a uniquely qualified Savior, for He was both fully God and fully Man (Philippians 2:5-11)
 - q. “no room for them in the inn”, all accommodations had been filled, both public and private, so those who arrived in Bethlehem later than sooner to register for the census had to stay in stables or caves (to get out of the elements), Apply:
 - i. Christ came into the world He created, yet there was no room in it for Him even as He entered it, neither by distant relatives nor strangers
 - ii. Peter’s mother-in-law and Lazarus’ family willing to accommodate Jesus
 - iii. Few will put Him up with Him at all today, fewer still invite Jesus into their homes and hearts, Is there any room for Jesus Christ in the ‘inn of your heart?’ Cf. Revelation 3:20.

11. 2:8-14, Glory in the Highest (FFIC TV Ministry Program #63)
 - a. 2:8, “in the same country”, in areas outside Bethlehem town proper
 - b. “shepherds” keeping the night watch were the only ones alert/awake
 - i. Their jobs, to protect the sheep from themselves and from predators
 - ii. The Good (and Great) Shepherd of men first appeared to humble shepherds of sheep, Cf. John 10:11; Hebrews 13:20
 - iii. Apply: Are you spiritually alert and awake?
 - c. “living out in the fields” with their sheep, a sight seen today year round, including in the rainy winter season when there is much green grass conducive to grazing
 - d. 2:9, at first one angel appeared to the shepherds (plural, at least 2)
 - e. “glory of the Lord shone”, the Shekinah Glory reflected “around them”
 - f. The “angel” had been with God, and therefore had some ‘shine in his wings’, just as Moses’ face shone (Cf. Exodus 34:29) following blessed communion with God, apply how the same lifts up our countenances
 - g. 2:10, “Do not be afraid”, needless fear
 - h. “good tidings”, Cf. 1:19, *ibid.* 3k3
 - i. “all people”, the Savior has come for shepherds and kings, Jews and Gentiles, rich and poor, men and women, the universal call (Isaiah 45:22; John 3:16)
 - j. 2:11, “the city of David”, his ancestral home (1 Samuel 16:4, 17:15)
 - k. Micah 5:2 finds its fulfillment here, Matthew 2:6 quotes it in this context
 - l. “a Savior”, or “a Jesus”, the nature of this Savior is that He is not a human deliverer but “Christ the Lord”, the eternal Messiah, the God-Man
 - m. 2:12, the specific sign to the shepherds was to bear witness to the unusual circumstances of this particular Child
 - i. Apply: One wonders if any other babies born that night in Bethlehem had found room at the inn, or in the town with family. The world has room for its own, but “the Son of Man has no place to lay His head” (Luke 9:58 applied in its context).
 - n. 2:13, more angels suddenly appear to join in the chorus of praise
 - o. 2:14, the angelic song, we cannot know if this was the entire song or only its chorus, but it is enough in and of itself
 - p. The Incarnation (Cf. John 1:14; Philippians 2:5-11) had/has three effects
 - i. God’s Glory, Psalm 148
 - ii. God’s Peace, a conditional offer by God to all, stressing belief required on man’s part (Cf. John 3:16; Romans 8:3-11)
 - iii. God’s Goodwill, His divine favor towards all men by preparing a Body for Himself to come down and pay sin’s penalty, thereby qualifying those who wish to come to Him for heaven, based on His own merits and not ours (Romans 3:23, 6:23), (Simplified for Application)--Christmas was the beginning, Easter was the culmination, of the salvific work

12. 2:15-20, The Shepherds Seek Jesus

- a. 2:15, response to divine revelation, further investigation
 - i. Apply: Acts 17:11 in response to the hearing of the Word of God, Cf. Romans 10:17
- b. 2:16, “came with haste” stresses the urgency of response to spiritual matters
- c. “and found” things to be just as the angels had spoken in 2:12, the exactitude of biblical prophetic revelation
- d. 2:17, “made widely known”, the shepherds turned evangelists, these are the first NT evangelists, and they believed in faith, and now have the soul winner’s reward, Cf. Proverbs 11:30; Daniel 12:3; Matthew 4:19
- e. 2:18, “marveled at those things”, many marvel even today upon hearing the gospel, but only some of those respond in faith, Cf. Luke 18:8; 2 Corinthians 13:5
- f. 2:19, “pondered them in her heart”, meditation upon the work of God in one’s life in all areas, specifically regarding His salvation work, Cf. Luke 1:46-55; Psalm 119:11a applied
- g. 2:20, “the shepherds returned” to their occupations and became witnesses right where they were, God has seen fit to give you the message to share in your home, in your community, at your job

13. 2:21-24, The Circumcision and the Presentation

- a. 2:21, “eight days...circumcision”, Galatians 4:4 fulfillment
 - i. Circumcision the sign of the Abrahamic Covenant (of Jewishness), Genesis 17:9-12
 - ii. Circumcision and the Mosaic Covenant, Leviticus 12:2-3
 - iii. Circumcision and the New Covenant, Acts 15:1-21, clearly determined not to be a condition of salvation
 - iv. Discuss: Should a Jew still be circumcised today?
 - 1. Argument for, Genesis 17:13-14, basis being not for salvation but because of identification with the Abrahamic Covenant
 - 2. Argument against, the New Covenant, and FOBO, http://www.firmfoundationri.com/images/Framework_of_Bible_Ordinances_Short_Version.pdf
 - v. Spiritual circumcision, Romans 2:29; Colossians 2:11
- b. 2:22-24
 - i. The presentation, Leviticus 12:4-8, the woman brings an offering to the Lord to make atonement for her (ritual/ceremonial) uncleanness
 - ii. Note the poverty of Joseph and Mary in the type of offering they brought, the birds rather than the lamb
 - iii. 2:23, Cf. Exodus 13:2, God’s claims first, in the progressive revelation the tribe of Levi was also subsequently chosen to be set apart for the holy service under the ceremonial Law

14. 2:25-35, Simeon sees God's Salvation

- a. Privilege of being a witness to the Incarnation (Cf. Luke 10:23-24)
 - i. Apply: privilege and responsibility of living in NT age with greater quantity of revelation, and the indwelling Spirit (John 14:16-18)
 - b. 2:25-26, Messianic hope, (Daniel 9:24-26 gave approximate timing, specific timing revealed "by the Spirit")
 - c. 2:27, the timing, the presentation of the Christ Child
 - d. "according to the custom of the law" of Moses (Cf. Galatians 4:4, *ibid.*)
 - e. 2:29, Simeon's many days fulfilled, the death of the righteous, Cf. Numbers 23:10; Proverbs 14:32
 - f. 2:30, spiritual vision, "my eyes"—one must see God's salvation for oneself
 - i. "Your salvation" from sin, divinely initiated and appropriated by faith
 - ii. John 20:24-29 applied
 - g. 2:31-32, the universal scope of the gospel, emphasized most clearly by Isaiah (throughout Chapters 40-66, 45:22, 49:1, 56:6 as examples)
 - h. 2:32, revelation to Gentiles through Jews, Cf. John 4:22; Romans 3:2
 - i. Apply: the satanic character of anti-semitism
 - i. 2:34, Simeon, having first blessed God, now blesses the parents of His humanity, specifically addressing Mary
 - j. "fall and rising" based upon whether one believes upon the Messiah God-Man, Cf. John 5:24-29
 - k. "spoken against", Christ a rock of offense, Cf. Psalm 118:22; Isaiah 8:14
 - l. 2:35, the heartfelt pain of Mary at His rejection and ultimately His crucifixion, Mary would know what it is to lose a Child, so too can God the Father relate from the standpoint of interrupted communion with God the Son at a moment in time at the cross
 - m. "thoughts of many hearts...revealed", the divine Searcher knows who will fall and go to their place and who will rise and join the Savior in heaven, this will be known to all who have passed in the next life (Cf. Luke 16:19-31)
15. 2:36-38, Anna (from Hebrew: Hannah: favor or grace) Testifies of the Redeemer
- a. 2:36, "prophetess", joining Miriam, Deborah, Huldah, Noadiah, and (later) the daughters of Philip as named and receiving this designation
 - b. "Phanuel...tribe of Asher", showing that there were genealogical records preserved of all twelve tribes in Jesus' day
 - c. "great age...seven years...about eighty-four years", either 103+ years old, or 84 years in total, this commentator favors the latter
 - d. 2:37-38, a portrait of a woman of faith
 - i. fully consecrated to God's service
 - ii. engaged in private worship
 - iii. engaged in public worship
 - iv. testifying and witnessing to God's redemption
 1. Indirect Application: note that she was personally evangelizing in the temple, where people were most religious, but only some were seeking redemption dictated on God's terms, Apply

16. 2:39-40, Jesus' Boyhood

- a. 2:39, "all things according to the law of the Lord", meaning the circumcision and presentation
- b. Within verse 39 is Matthew 2:1-12, Jesus' infancy in Bethlehem, and Matthew 2:13-18, His infancy in Egypt, then the return to Galilee, Matthew 2:19-23
- c. "their own city, Nazareth", where both Joseph and Mary had grown up
- d. 2:40, Jesus developed in 12 years physically, spiritually, and intellectually
- e. What was generally true of boyhood in that age, with regard to spiritual Jewish homes such as that in which Jesus was raised
 - i. Age 5-7, reading and study of Scripture, beginning with Leviticus
 - ii. Age 10, study of oral law or traditions of the fathers (Mishnah-not written down until 200 years later)
 - iii. Age 13, became son of the commandments, bar mitzvah
 - iv. Study and memorization of Scripture a 7-day a week pursuit
 - v. Teaching method: primarily rote and repetition (point of comparison: times tables and not the new math)
 - vi. Up until age 3 the mother would teach (weaning would end around 2)
 - vii. After age 3 the training of a son was the father's responsibility, including the apprenticeship and learning of a trade (Jesus, carpenter, Mark 6:3)
 - viii. Supplemental education was also provided at synagogue at the elementary and secondary level
 - ix. Rabbinic training was by invitation only
 - x. All this while Jesus was apprenticing to learn the "trade of His heavenly Father", as becomes evident in the following verses-

17. 2:41-52, Jesus Amazes the Scholars

- a. 2:41, Cf. Exodus 23:14-17; Deuteronomy 16:1-8, at a minimum the most faithful Jews would come to Jerusalem once annually at Passover
- b. 2:42, "twelve years old", the year of preparation for bar mitzvah (ibid. 16e3)
- c. 2:43-45, traveling in large caravan, Jesus was supposed to be with others in the caravan, "a day's journey" of the three day journey home to Nazareth
- d. 2:46-47, Christ's extraordinary wisdom noted by the scholars as He dialogued with the teachers in Jerusalem
- e. 2:48, Mary scolds her sinless Son, though He was not guilty of dishonoring His earthly parents (see 2:51, "was subject to them")
- f. 2:49, the reason why, the honoring of His heavenly Father took precedence
- g. 2:50, Mary, though she knew Jesus' nature, was not able to fully comprehend the implications of His earthly mission, yet she piously meditated upon them
- h. 2:52, from age 12 to "about thirty" (3:23), Jesus' development in His humanity intellectually, physically, spiritually ("favor with God", 3:22), and socially (His perfectly faithful conduct with truth and integrity earned Him respect of all)
 - i. Apply/Discuss the terms of "favor with God and men" for us
 - ii. The perils of favor with men on terms other than biblical integrity, and how Jesus earned this without compromise as a youth
 - iii. Yet, as the gospels demonstrate, the fickleness thereof

18. Self Test #2, Chapter 2

- a. Between which years (BC and/or AD) was Jesus born?
- b. Is it possible that Jesus was born on December 25th? Why/Why not?

- c. Who were the first people to visit the Christ Child?

- d. How old is a Jewish baby boy at circumcision?
- e. What is the NT application of circumcision?

- f. Which 2 people testified of the Redeemer during the time of His presentation in the temple?

- g. Explain what the upbringing of Jesus was like?

- h. Jesus was apprentice and then fully functional in two trades. What were they? (Hint: He had both an earthly father and a heavenly Father)

19. 3:1-6, John the Baptist's Ministry

- a. 3:1, The timing, Pontius Pilate, whose governorship ran from 26-36 AD, so considering that Jesus was born 6-4 BC (ibid. 10a), and noting Luke 3:23, probably the year was 26 AD, with the crucifixion taking place in 30 AD
- b. 3:2, "Annas and Caiaphas were high priests", Annas had held power for decades, and still did, though his son-in-law had 'inherited' the position
- c. "in the wilderness" living as an ascetic (1:80)
- d. 3:3, John's baptism
 - i. "of repentance", which accompanies salvation, a turning from sin towards God, away from self will and towards divine will
 - ii. "remission of sins", forgiveness, erasure of a debt (sin debt to God) effected by faith and belief (OT economy, Habakkuk 2:4)
 - iii. Isaiah 43:22-26 as applicable here, doctrinally and to the times
- e. 3:4-6, quotes Isaiah 40:3-5
 - i. "the voice" is that of John the Baptist, the herald
 - ii. "Prepare" applied: the heart, by means of repentance born of faith
 - iii. "the way of the LORD", the intrusion of YHVH into human affairs, the divine plan enters (Hymn 32: Make Way for the King)
 - iv. Obstacles removed, applied/discuss
 - v. "all flesh", the universal gospel, universal witness, universal accountability, finds ultimate fulfillment in Jesus Christ Whom John is soon to reveal, consummation at second coming
 - vi. "salvation of God" from sin (Romans 5:18, 10:13; Titus 2:11), prophetically regarding OT which had been revealed to that time, see Isaiah 44:22 and Jeremiah 33:8

20. 3:7-14, “bear fruits worthy of repentance”

- a. 3:7-9, John the Baptist’s message
 - i. 3:7, “to the multitudes” in the hearing of “the Pharisees and Sadducees” (Matthew 3:7), addressing both those coming to the baptism for right motive and for motive to observe
 - ii. “Brood of vipers”, Cf. Romans 3:13
 - iii. “wrath to come” and rest upon unbelievers (John 3:36 as fulfillment of the many warnings by OT prophets)
 - iv. 3:8, “bear fruits”, Cf. Luke 6:43-45, works are evidence of true repentance unto salvation
 - v. 3:8, “Abraham as our father”, ethnic pride, nobody goes into heaven on the coattails of ancestors, Cf. John 8:37-47, note that Jesus was not more gentle than John here in His preaching (apply today)
 - vi. 3:9, the imminence of judgement, regarding national Israel (Deuteronomy 28) and individually (“into the fire”, eternally, beginning at the point of death in this brief life)
- b. 3:10-14, Specific examples of fruits of true repentance
 - i. 3:10-11, stop hoarding money and goods, and be benevolent
 - ii. 3:12-13, taxes required by Rome in set amount, but tax collectors would add on additional sums so they could get an additional cut
 - iii. 3:14, soldiers were paid a daily wage, but many stole by violence and made false accusations for which one would have to pay to make the charges go away
 - iv. Many had entered these professions to get rich, but now they were to engage in them honestly and be content
 - v. “be content with your wages” as general principle for employees today, giving an honest day’s work for the agreed upon wage, and not pilfering goods or time (e.g. with punching others’ timecards, internet surfing, solitaire, etc.)

21. 3:15-17, Three Baptisms

- a. 3:15-16, John the Baptist affirms he is not the Christ, “One mightier than I”
- b. “baptize you with water”, an immersion in keeping with Jewish ritual baptisms of the day, but more so an identification with John’s message and willingness to follow the One Whom John identifies as the Christ (Messiah)
 - i. Christian water baptism similar in meaning (Matthew 28:19; Romans 6:3-5)
- c. “sandal strap I am not worthy to loose”, John humbles himself beneath the dignity of the lowest slave w/regard to Jesus
- d. Jesus will baptize with two kinds of baptisms, again denotes association
 - i. “with the Holy Spirit” (Romans 8:9-11; Ephesians 1:13-14), that which accompanies salvation as repentance does (Cf. Mark 1:15; Hebrews 6:9)
 - ii. “and fire” is “unquenchable fire” of hell, as clearly seen by looking at the context (Pentecostals falsely teach that this fire is tongues of Acts 2:3-4, but that is completely ignoring the context here, and moreover violates other Scripture—see how easy it is to come to false understandings/teachings without good Bible hermeneutic/Discuss)

22. 3:18-20, Herod the Tetrarch Rebuked

- a. 3:18, “many other exhortations”, such as indicated in John 1:25-30, 3:27-36
- b. 3:19, “Herod the Tetrarch”, aka Herod Antipas, 4 BC-39 AD, Cf. 3:1
 - i. Much historical material found in Josephus’ Antiquities (17-18)
 - ii. Son of Herod the Great (Idumean/Edomite) and Malthace (Samaritan)
 - iii. Younger brother of Archelaus
 - iv. reigned over Galilee and Perea from the capital city of Tiberias (note the geography on a Bible Map)
 - v. Eloped with the wife of his half-brother Philip I, Herodias, even while both were married, a blatant violation of Leviticus 18:16
- c. 3:19-20, Cf. Luke 9:7-9; Matthew 14:3-10; Mark 6:14-20 for further treatment of the back story here

23. 3:21-22, The Baptism of Jesus Christ

- a. 3:21, “all the people” who had the heart to follow through
- b. “Jesus also was baptized” after the people, emphasizing His servanthood, taking the last turn to do so
- c. “He prayed, the heaven was opened”, direct line of communion
- d. 3:22, various observations
 - i. The Holy Spirit communed with Christ throughout His days on earth
 - ii. “bodily form like a dove” shows distinct existence of God the Holy Spirit, “dove” as a symbol of peace and gentleness
 - iii. All three Persons of the Trinity present, proving the distinct existence of all Three Persons of the Trinity, yet one God (Cf. John 10:30; Matthew 28:19 “the Name” (singular), OT reference: Isaiah 42:1
 - iv. Modalism heresy is thoroughly refuted by this verse
 - v. Bat Kol as special audible manifestation of God the Father (Cf. 9:35)
 - vi. Apprenticeship of the trade of His heavenly Father completed with full satisfaction of the Father, “well pleased”

24. 3:23-38, The Genealogy of Jesus Christ

- a. Matthew gives Joseph’s line (the legal line), Luke gives Mary’s line (the actual line)
- b. 3:23, “about thirty years of age”
- c. “(as was supposed) the son of Joseph”, not Joseph’s biological child due to the virgin birth is the point, Cf. 1:34-35
- d. Compare with Matthew 1:2-16 and note the following
 - i. Both grandfathers of Jesus are named, they are different
 - ii. Matthew goes Abraham-(forward) Jesus, Luke goes Jesus-(back) Adam
 - iii. Both descendants of David and Abraham, fulfilling unconditional promises/prophecies of Genesis 12:1-3 and 1 Chronicles 17:11-14
 - iv. Lines intersect at Zerubbabel and Shealtiel
 - v. Lines diverge with Nathan and Solomon
 - vi. Jeconiah is in Joseph’s line but not Mary’s line
 - vii. Matthew emphasizes Jesus’ Kingship and Fulfillment of Promise, Luke emphasizes His humanity and redeeming work re: “Adam”, the man of sin, Cf. Romans 5:12-21

25. Self Test #3, Chapter 3

- a. Which 2 men were recognized by Luke as holding the office of High Priest in the days of John the Baptist?
- b. Fill in the blanks. John came “preaching a baptism of _____ for the remission of _____”
- c. What does remission mean both in secular and theological context?
- d. Which OT prophet, and chapters and verses, are quoted by John the Baptist in Luke 3:4-6?
- e. Two different groups of people were coming to John’s baptism. Who were they and why were they there?
- f. Many Jews in Jesus’ day, and today, believe they will go to heaven because they are children of who?
- g. People from which 2 specific occupations were addressed by John the Baptist with regard to how they might show fruits of repentance?
- h. What 3 types of baptism of found in Luke 3? Explain them each briefly in only one sentence each. (You may use the back of this page if you like.)
- i. Who was Herod the Tetrarch, and what are some of his ‘claims to fame’?
- j. When do all three Persons of the Trinitarian God appear at the same time in Luke 3?
- k. How old was Jesus when He began His ministry?
- l. Luke records Jesus’ genealogy through whom: Joseph or Mary?
- m. Luke records Jesus’ genealogy all the way back to Adam. This is in keeping with which theme of Luke’s gospel?

26. 4:1-13, Satan Tempts Jesus in the Wilderness

- a. 4:1, “led by the Spirit”, shows that this time of temptation was part of the divine plan, to prove the impeccability of God the Son in His humanity, by testing Him in all three areas of 1 John 2:16
- b. Being God, Jesus unable to sin, Cf. Hebrews 4:15; 1 John 3:5
- c. “the wilderness”, traditionally a desert area in Judea NW of Dead Sea, W of the Jordan River, but place unknown
- d. 4:1-2, Israel failed, her Messiah will succeed, Cf. 1 Corinthians 10:1-5; Hebrews 3:7-11, note also significance of “forty days” compared to forty years for Israel
- e. 4:2, “He ate nothing”, human beings can go several weeks without food, but not without water
- f. “when they had ended, He was hungry”, note that the devil often holds off his attacks until we reach our weakest moments (antidote, 1 Corinthians 10:13)
- g. Note: order of temptations actual in Luke (1:3) but thematic in Matthew (4:1-11)
- h. 4:3-4, first temptation, in the area of the “lust of the flesh”
 - i. “If”, can be read as ‘If, and You are’, “Since”, “Seeing as how”, the devil knew His identity as the “Son of God” and Messiah
 - ii. Area of temptation the same, specifics of it applicable to His deity
 - iii. Response with Scripture, Deuteronomy 8:3
- i. 4:5-8, second temptation, in the area of the “lust of the eyes”
 - i. The devil has “authority” in this world, so this was a ‘legitimate’ offer, Cf. John 12:31, 16:11; 2 Corinthians 4:4, Antichrist will one day accept this offer in the end times
 - ii. Response with Scripture, Deuteronomy 6:13, 10:20
- j. 4:9-12, third temptation, in the area of the “pride of life”
 - i. “pinnacle of the temple”, either the highest point or place of most panoramic view
 - ii. Misapplication of Scripture, Satan quotes Psalm 91:11-12, but this is not the will of God at this time, to do so would be testing God in unbelief that He would follow through redemption via the cross
 1. Note: false teachers adeptly misapply Scripture
 - iii. Response with Scripture correctly applied, Deuteronomy 6:16
- k. 4:13, “every temptation”, one of each kind of those in 1 John 2:16
- l. “he departed”, Cf. James 4:7, applied to believers’ lives
- m. “opportune time”, a future point of weakness in humanity, namely the cross, note that the devil will take leave of us for awhile in order to set another trap

27. 4:14-15, Jesus Returns to Galilee and Teaches in a Circuit
- a. 4:14, “in the power of the Spirit”, not in the power of the human flesh body that God prepared for Him—for that was worn down by fasting 40 days
 - b. Chronologically fits after the events of John Chapters 1,2,3, and 4
 - c. 4:14-15, Jesus’ time of popularity in Galilee in the “Year of Inauguration”, when He was “glorified by all” (Jesus’ internal response, Cf. John 2:23-25)
 - d. 4:15, “and He taught in their synagogues”, Special Study on the origin and nature of synagogue practice:
 - i. Synagogue: Greek: Gathering Together (Places); from Hebrew: Bet Kneset: House of Gathering, or House of Congregation (Note: Kneset is the State of Israel’s legislative body, or parliament)
 - ii. Origin: after the destruction of the temple of Solomon by Babylon, beginning in the days of the exile from the land (beginning in the days of Ezra-Nehemiah), and in conjunction with the rebuilding of the second temple (of Zerubbabel)
 - iii. Purpose: maintain Jewish community, traditions, and worship, in the absence of a standing temple (excluding sacrifices)
 - iv. A place of religious and spiritual training for the people (of all ages)
 - v. Services: Public worship and reading of the Law: required that a quorum (Hebrew: minyan) of ten men be present
 - vi. Typical Synagogue Service (then and now), the order may vary: Call to Worship (Shema), Prayers (Including Shemoneh Esreh), Singing of Psalms/Hymns, Reading(s) from the Law and the Prophets, Sermon/Exposition(s)—as we will see in the next verses in Luke, often with a time of Q&A/Discussion following (*Compare to FFCC Services)
28. 4:16-30, Jesus is Rejected at Nazareth
- a. 4:16, “as His custom was”, our Lord never forsook the assembly or excused Himself from public worship, as an example to us (Cf. Hebrews 10:25)
 - b. “stood up” to read Scripture, according to custom
 - c. “handed the book”, or scroll, which was generally housed in the “ark”
 - d. 4:16-17, it was Jesus’ turn to exposit the Prophets on this Sabbath day
 - e. 4:18-19, Jesus quotes 61:1-2a, but does not quote all the way through verse 3
 - i. Passage is/always understood as distinctly Messianic
 - ii. 61:1-2a relevant to the First Advent (Coming)—How?
 - iii. 61:2b-3 relevant to the Second Advent (Coming)—How?
 - iv. Note: danger of applying this Scripture to self or any other man today, has been grossly misapplied as a so-called ‘prophetic word’ as ‘justification’ for women to preach today (Cf. 1 Timothy 2:11-15)
 - f. 4:20, “sat down” to teach Scripture, according to custom
 - g. “eyes...fixed on Him” in earnest expectation of hearing the Word of God expounded, Apply: Is it this way today? With you? In your church meetings?
 - h. 4:21, Jesus was claiming that He was the fulfillment of this prophecy, a certain Messianic claim, that He was the “Me”, the God-Man of Whom Isaiah wrote
 - i. 4:22, “all bore witness”, heard His claims
 - j. “marveled” at the proclamation of grace, but in another sense at the distinction of advents drawn by the Lord, theretofore a “mystery”

- k. “Is this not Joseph’s son?”, familiarity breeds contempt, Cf. 4:24 (app #1)
 - l. 4:23, “Physician, heal yourself!”, Cf. Luke 23:35
 - m. Apparently Jesus had done no miracles in Nazareth to that point, as He had done in Capernaum
 - n. 4:24 (app #2), the broader rejection by the majority of Jews, and Gentile acceptance of His Messianic claims, this gives context to the following 2 OT events cited in the following verses, both from Kings (one OT Book according to the Jewish canon of Scripture)
 - o. 4:25-26, Cf. 1 Kings 17:7-16, Refer to FFIC TV Program #261-262 for exposition
 - p. 4:27, Cf. 2 Kings 5:1-14, Refer to FFIC TV Program #274 for exposition
 - q. 4:28-29, the cliff overlooking the Valley of Jezreel, traditionally Mt. Precipice
 - r. 4:30, probably miraculously, validating His Messianic credentials, if so then Jesus did do a miracle at Nazareth!
29. 4:31-37, Jesus expels a demon on the Sabbath
- a. 4:31, “down to Capernaum”, Nazareth 1400 feet above sea level, and Capernaum 700 feet below sea level
 - b. “Capernaum, a city of Galilee”, “town of Nahum”, on the western shore of the Sea of Galilee, Jesus’ home base for ministry (Cf. Mark 2:1), judged for unbelief (Cf. Matthew 11:23, and is now uninhabited other than for pilgrims)
 - c. 4:32, “with authority” beyond that of any other rabbi (Cf. Matthew 7:28-29)
 - d. 4:33-34, Cf. James 2:19, Note the unsettled spirits awaiting judgment but w/o recourse, having sinned and fallen, waiting for great many years for the ‘other shoe to drop’, Apply to unbelievers, (their spirits, Cf. Luke 16:24-25)
 - e. “Let us alone”, there was more than one demon
 - f. 4:35-36, “Jesus rebuked him...with authority and power”, apart from the usual formula for Jewish exorcisms, His works were just as marvelous as His words
 - i. Cf. John 14:11-12, His consistent testimony, the works of His disciples greater in quantity, but not quality, differing for the same reason the specific temptations were different (He is God), Acts 2:22 applied
 - g. 4:37, Jesus’ words and works are published throughout Galilee (Cf. Acts 26:26)
30. 4:38-39, Simon Peter’s wife’s mother healed
- a. All 3 synoptics record this miracle (Cf. Matthew 8:14-15; Mark 1:29-31)
 - b. 4:38, “Simon’s wife’s mother”, proving that Peter was married (and that she grew old with Peter and accompanied him in his ministry, Cf. 1 Corinthians 9:5—RC Church denies this), apologetic significance re: RC doctrine of celibacy, in addition to doctrine concerning OT and NT priesthood
 - c. “high fever”, Doctor Luke notes the severity of her infirmity
 - d. “they made request of Him”, intercessory prayer works!
 - e. 4:39, answered prayer, Jesus has power to heal supernaturally, and immediately, so we have a picture of spiritual healing (Cf. Isaiah 53:5)
 - f. Cf. John 5:24 applied to our text in the spiritual sense, immediate healing ought to result in immediate service, Cf. Luke 19:6, Challenge yourself here
 - g. Apply: women’s service ministry of value to the Lord

31. 4:40-41, Many healed after the Sabbath sunset
 - a. We know it was the Sabbath by comparing sequence of events w/Mark 1:21
 - b. 4:40, Cf. Matthew 8:16-17; Isaiah 53:4 fulfilled here re: physical illnesses, but the greater fulfillment of that passage is in the spiritual sense
 - c. 4:41, demons rebuked for revealing Jesus of Nazareth's true identity, Why?
 - i. Because demons, being evil, bear false witness—Jesus did not desire testimony of liars
 - ii. As stated before, Jesus' words and works are sufficient (Cf. John 14:11)
32. 4:42-43, Jesus' Second Preaching Tour in Galilee
 - a. Mark 1:35 tells us that His next day began early, with prayer
 - b. 4:42, Christ attractive, some for sincere reasons and others for insincere ones
 - c. 4:43, "preach the kingdom of God", that Christ the King has come
 - d. "other cities also", not just Capernaum (4:31, "sabbaths")
 - i. Bethsaida, Chorazin (Cf. Luke 10:13)
 - ii. Gennesaret, Magdala, Tiberias, Gergesa
 - iii. Nain (Cf. Luke 7:11-17)
 - e. "this purpose", Christ's purpose, the purpose of the church to promote His kingdom program
 - f. 4:44, "preaching in the synagogues" (ibid. 27d), Jesus was first sent to Israel to offer His Messianic Kingdom (Cf. Matthew 15:24)
33. Self-Test #4, Chapter 4, and "Blasts from the Past"
 - a. Jesus was tested in all three areas of 1 John 2:16. Name them.
 - b. In order, as Luke presents them, what were the three temptations the Lord emerged victoriously from?
 - c. Jesus responded to the three temptations by quoting Scripture from which Old Testament book?
 - d. Satan also likes to quote Scripture when it suits his agenda. What Scripture did he quote to tempt Jesus to act outside God's will?
 - e. When did synagogues begin to be built, and for what purposes?
 - f. What is the Shema?
 - g. What is the Shemoneh Esreh?

- h. In Jesus' day, what postures were taken when reading and expositing the Word of God? What do the postures teach us?
- i. At Nazareth, Which book did Jesus quote from regarding Himself? Why did He only quote verses 61:1-2a, and not all the way through verse 3?
- j. Jesus only performed one miracle in Nazareth in the biblical record. What was it, and when was it performed?
- k. How do we know that Peter was married, and that he was on the mission field as late as 55 AD, along with his wife?
- l. Why didn't Jesus accept the testimony of demons as to His true identity as the Son of God?
- m. Was Luke a Jew or a Gentile? What evidence is there to support this?
- n. How many and which NT Books did Luke write?
- o. Identify the five main themes of Luke.
- p. Jesus was apprentice and then fully functional in two trades. What were they? (Hint: He had both an earthly father and a heavenly Father)
- q. Fill in the blanks. John came "preaching a baptism of _____ for the remission of _____"
- r. What does remission mean both in secular and theological context?
- s. When do all three Persons of the Trinitarian God appear at the same time in Luke 3?
- t. How old was Jesus when He began His ministry?
- u. Luke records Jesus' genealogy through whom: Joseph or Mary?

34. 5:1-11, The Miraculous Draught of Fishes (Cf. Matthew 4:18-22; Mark 1:16-20), Luke gives the fullest account of the event, especially as it relates to the miracle
- a. 5:1, “Lake of Genneseret”, called so here by Luke after the town on the NW shore of the lake
 - i. This is the Sea of Galilee, as it is more commonly known (Mark 7:31)
 - ii. And also known as the Sea of Chinnereth (Numbers 34:11)
 - iii. And the Sea of Tiberias, after the town on the W side (John 21:1)
 - iv. Approximate dimensions: 13 (L) x8 (W) miles, 600 ft below sea level
 - b. 5:2, “fishermen...washing their nets”
 - i. After an unsuccessful “night” (5:5) of cast net fishing
 1. This gives the timing, early morning, as this type of fishing was done overnight, when the fish were closer to the surface, as during the day they would go deeper into the water on account of the sun
 2. Cast net fishing: often done by “two boats” in tandem, circular net 15 feet in diameter, net dropped over a school of fishes, fish trapped and pulled to shore through shallow water (Manners and Customs of Bible Times, Gower)
 3. Other types of fishing in NT days: Rod and Line, Spear, and Seine Net (Cf. Luke 8:22-25)
 - ii. After fishing, nets would be spread out, washed, dried, and repaired
 - c. 5:3, Jesus “taught the multitudes from the boat”, a matter of practicality, due to size of crowds, and projection of voice (SOG surrounded by hills)
 - d. 5:4-5, Jesus’ command contradicts Peter’s experience, worldly wisdom
 - i. Note and apply: Peter’s immediate obedience
 - ii. And, how God tests our faith at times by inviting us to do what goes against conventional wisdom (John 3:5-8 as e.g.)
 - e. 5:6-7, “great number of fish”, superabundance of provision which comes from obedience to Jesus Christ (Cf. Psalm 23:5; Malachi 3:10; Matthew 12:40)
 - f. 5:8-9, Reverence response to Christ’s divine power over nature
 - i. Self-Condensation (Job 9:20; John 8:9)
 - ii. Unworthiness Felt (Matthew 3:11, 8:8, 25:37; John 13:8)
 - iii. Confession of Sin (Psalm 41:4; Luke 15:18)
 - g. 5:10-11, The disciples called to be fishers of men
 - i. 5:10, James and John were partners with Simon and Andrew (John 1:40)
 - ii. “Zebedee” a well to do fisherman who not only owned boats but had hired servants as well (Cf. Mark 1:19-20)
 1. These came from some means and Scripture implies that Peter had at least married into at least some means (ibid.30, 5:17-19)
 - iii. Spiritual Application of the Miracles, as all miracles have
 1. Matthew 28:18-20; Mark 16:15; also see: http://www.firmfoundationri.com/images/Soul_Winning.pdf
 2. Soul-Winner’s Rewards (Proverbs 11:30; Daniel 12:3)
 - iv. 5:11, “they forsook all and followed Him”, continuing the call made in John 1:35-42, a willingness to prioritize the Lord Jesus over the world, which is the call to genuine Christian discipleship

35. 5:12-16, Jesus Cleanses a Leper

- a. 5:12, “full of leprosy”, Dr. Luke notes the extremity of his case, having lost weight and been overcome by lethargy, vital organs were beginning to fail
- b. Special Study: Leprosy in the Bible
 - i. Skin disease, probably what we know of as Hansen’s Disease, or a very similar/equivalent ailment
 1. “infection caused by slow-growing bacteria called *Mycobacterium leprae*. It can affect the nerves, skin, eyes, and lining of the nose” (CDC website)
 2. Hebrew: tzaraat, disease of skin, or unhealthy agent active in fabrics or walls
 3. In Bible days, this disease was always progressive and eventually fatal, apart from divine intervention
 - ii. Leprosy in the OT
 1. Leviticus Chapters 13 & 14 cover diagnosis in humans, clothing, and houses, as well as ritual for cleansing
 2. Miriam in Numbers 12
 3. Naaman and Gehazi in 2 Kings 5
 4. Lepers outside the city gate in 2 Kings 7
 5. Uzziah (Azariah) in 2 Chronicles 26:16-22
 - iii. Leprosy elsewhere in the NT
 1. Luke 7:20-22 and 17:11-19
 - a. Proof of Jesus’ Messiahship
 - b. Illustrative of ‘sin disease’, the physical parableized the spiritual reality being taught and demonstrated
- c. Note the brevity and specificity of the prayer of this leper
- d. 5:13, Jesus “touched him”, something no one had done since his diagnosis
- e. “immediately”, the quickness of the cure, as made alive again (Ephesians 2:1 applied in the spiritual sense)
- f. 5:14, examination by the priests, according to Leviticus 14
- g. “as a testimony” of the distinctly divinely wrought healing
- h. “to them”, the priests as spiritual leaders of the nation
- i. “just as Moses commanded”, Cf. Matthew 5:17-19, the nation under Mosaic Law as Christ had not died yet, ushering in the New Dispensation (Cf. Hebrews 7:12)
- j. 5:15-16, this miracle well published, Christ continued His work, but never without prayer as His precursor

36. 5:17-26, Jesus Heals the Paralytic

- a. 5:17, the place was “Capernaum”, “His own city” (Mark 2:1; Matthew 9:1)
 - b. After the prior miracle, many Jewish leaders came to observe Jesus, notably those from Jerusalem (temple records testified of Him)
 - c. 5:18-19, with Mark 2:4, we ascertain this was a mud and tile roof, probably over a porch which opened to a courtyard of sorts
 - d. Apply: Cf. Mark 2:3, of how it often takes more than one to lead us to Christ, recommended reading <https://www.spurgeongems.org/vols16-18/chs981.pdf>
 - e. Apply: obstructions to coming to Jesus: our own infirmity, leaders of religious systems, multitudes (many uncompassionate)
 - f. 5:20a, “seeing their faith”, of the four men certainly, the paralytic possibly
 - g. 5:20b-21, Jesus forgives sins, thereby claiming divinity
 - i. His claim correctly understood by the “scribes and Pharisees”
 - ii. OT Background: Leviticus 4-6 (4:26 as e.g.), but Jesus is operating outside of this purview
 - h. 5:22, Jesus’ omniscience, He reads the thoughts of men
 - i. 5:23-25, Jesus proves His words by His works—His claim to divinity was not an empty claim but a true and validated one
 - j. 5:25, the response of the paralytic: forgiveness, healing, God glorified
 - i. Apply as picture of salvation
 - ii. Apply as elements of prayer sequentially (Shemoneh Esrei)
 - k. 5:26, validation of Jesus’ Messianic Person
 - i. To Jerusalem delegation, again
 - ii. To all present, again, for some: initial impact
37. 5:27-32, The Call of Matthew
- a. 5:27, “Levi” meaning “Attached”, aka “Matthew” meaning “Gift of the LORD” (Matthew 9:9), either known by 2 names or a new name given to reflect his change from being attached to the world to being saved by God’s grace
 - i. Mark 2:14 tells us he was the “son of Alphaeus”, probably brother of James the Lesser (see Mark 3:18)
 - ii. Writer of the Gospel of Matthew (the first gospel written, about 50 AD, some, Schofield: as early as 37 AD)
 - iii. Died a martyr’s death on the mission field in Ethiopia, traditionally
 - b. Levi was a “tax collector”, “sitting at the tax office”, meaning he was a customs official who collected taxes as travelers passed through successive tax districts, along with prostitute, the most despised trades
 - c. 5:27-28, “Follow Me”, the call and claims of Christ supersede the call and claims of the world, the call to discipleship, note immediacy of response
 - d. 5:29, “a great feast” attended by tax collectors and other despised societal outcasts, but also by Jesus and His disciples
 - e. 5:30, “their scribes and the Pharisees” had been quiet re: the healing of the leper and the paralytic, but not so anymore, their customs violated
 - i. Apply: condescension, fault-finding, self-righteousness (Thompsons)
 - ii. Apply: when such associations are permissible in light of 1 Corinthians 15:33 and Ephesians 5:11,15-18

- f. 5:31-32, legitimate response which Jesus' detractors agreed with by virtue of common sense logic, the heart of God to call sinners (Romans 3:23, 6:23)
 - i. Analogy to seeking a doctor only if one recognizes himself to be physically ill
 - ii. Unworthy are healed, self-righteous will not seek divine help
 - g. 5:32, to what sinners are called by Jesus, "repentance", Cf. Luke 3:8, 13:3, which cannot be divorced from salvation (Mark 1:15), yet does not precede belief (1 Corinthians 2:14; John 3:3; Hebrews 6:9), Cf. Acts 2:37-38; John 3:16-21 (where a turning from darkness to light is the repentant response of the true believer)
38. 5:33-39, Jesus Questioned About Fasting
- a. 5:33, the question as to why Jesus and His disciples did not conform to the religious traditions, namely public fasting on Mondays & Thursdays (Luke 18:12)
 - i. Jesus did fast privately (Matthew 4:2, 6:16-18)
 - b. 5:34-35, Jesus' response, that He (Messiah), "the Bridegroom" is here, and there is cause for rejoicing not fasting
 - c. 5:36-39, "a parable to them", with three slightly different specifics to make the same point, or three parables, as follows:
 - i. 5:36, the new patch on the old garment, leads to a mis-shaped and torn garment—furthermore the patch does not even match
 - ii. 5:37, the new wine will expand as it ferments and burst old wineskins
 - iii. 5:38, therefore new wineskins are required,
 - iv. For fuller explanation, listen to the (19 minute) sermon:
'New Wine and New Wineskins', Luke 5:38,10/18/15,
http://www.firmfoundationri.com/images/001_A_003_firmfoundationri_151018_001_2015_10_18.wav
 - v. 5:39, preference for aged wine over new wine
 - d. Applications of the Parable(s)
 - i. Old: OT Law and Oral Law, New: NT Law
 - ii. New wine, the Doctrine of Jesus Christ, New Birth, Communion, (Christian) Discipleship
 - iii. Old wine of religion w/o personal relationship with God through Jesus Christ is insufficient, Cf. Romans 10:4
 - iv. Jesus did not come to "patch up" the OT (Mosaic) Ceremonial Law, or improve upon the Mishnaic Law (explain)
 - v. Pharisees were trying to put old wine into new wineskins (mixture of Law and Grace), e.g. RC Priesthood
 - vi. Preference of aged wine over new wine, 2 options for understanding:
 - 1. As general principle: Preference for the old is natural, the new is not naturally preferred, hence rejection of Christ's grace message by many (including scribes and Pharisees in context)
 - 2. Teaching of the supremacy of the (old) Mosaic Law over the (new, progressive) Oral Law and traditions of men, in context regarding the question about fasting

39. Self-Test #5, Chapter 5, and “Blasts from the Past”

- a. What other three names is the “Sea of Galilee” known by in Scripture?
- b. The disciples were engaging in cast net fishing. Describe it.
- c. Jesus proved His power over nature, power over disease, and power over sin, by which 3 miracles in Luke Chapter 5?
- d. Which 2 Chapters in the Law of Moses deal with leprosy?
- e. What kind of disease was leprosy in the Bible, and how was it curable?
- f. How many men lowered the paralytic down through the roof to Jesus?
- g. What did Jesus do to prove His authority to forgive sins?
- h. Tell me 3 things about Matthew.
- i. Jesus calls sinners to repentance. Describe the relationship of repentance to salvation.
- j. State concisely the main point of the parable(s) of the patch, wine, and wineskins.
- k. What service was Zacharias providing in his service of the Mishmarot (24 courses) when he encountered an angel?
- l. What rite is undergone by Jewish baby boys on the eighth day of life?
- m. What 3 baptisms are found in Luke 3:15-17, and what do they signify?
- n. In what 3 areas was Jesus tempted in the wilderness?

40. 6:1-5, Sabbath Controversy Over The Grain
- a. 6:1 “second sabbath after the first”, lit: “second first sabbath”, Cf. Leviticus 23:4-8,15, the first sabbath after the 2nd Day of the Feast of Unleavened Bread (that is, the day after Passover), the second sabbath is the 1st of the 7 sabbaths counted towards the Feast of Weeks
 - i. Significance of this timing, proves that Jesus celebrated 4 Passovers during His public ministry, including His last, Cf. John 2:13, Luke 6:1, John 6:4, John 11:55, and giving Him well over 3 years of total public ministry
 - b. 6:1-2, accusation is violation of Exodus 20:10 (Cf. Exodus 16:23-30), from which about 1500 Sabbath Laws had been derived by the rabbis
 - i. Even the Exodus 16 passages teach that eating is permissible, in fact the DOA is the only appointed Mosaic fast (Leviticus 16:29-31)
 - ii. Leviticus 19:9 applied
 - iii. Oral laws against reaping, threshing (rubbing), winnowing (away the chaff), storing were being violated, according to the Pharisees, note the absurdity of their position!
 - c. 6:3-4, Cf. 1 Samuel 21:6; Exodus 29:32-34, allowable to preserve life (as expounded in Matthew 12:5-7), heart of the Law versus the letter of the Law, in that the Law did not specifically forbid the priests from giving away the old showbread
 - i. The purpose of any ambiguity in the Law of Moses was to allow for mercy, not to be supplemented by more laws made by men (Cf. 5:36)
 - d. 6:5, “The Son of Man”, a divine title emphasizing Messiah’s prophetic office (Cf. Daniel 7:13-14)
 - e. “Lord of the Sabbath”, the Creator has authority over all things created, including the Law of Moses, which originated with God Himself (Cf. John 10:30)
 - f. Further study, the Christological truth, the fulfillment, and the NT application: Matthew 5:17-18; Hebrews 4:9-11; Colossians 2:16-17
41. Luke 6:6-11, Healing on the Sabbath
- a. 6:6, “on another” subsequent (Cf. 1:3) “sabbath”
 - b. Teaching in the synagogue (ibid. 27d)
 - c. “right hand was withered”, rendering him unable to do physical work
 - d. 6:7, snare laid, a set up to some degree
 - e. 6:8, “knew their thoughts” (Cf. 5:22), being omniscient God
 - f. 6:9-10, Jesus’ unanswerable question, He (and the written Word) possess such wisdom as to render men utterly silent
 - g. “Stretch out your hand”, effort demanded to receive divine healing, although one cannot prove the man had saving faith from the synoptic accounts
 - h. 6:11, having been publicly “shown up”, the Pharisees plot evil ‘revenge’ against Jesus, going so far as to seek to join forces with their rivals the Herodians (Cf. Mark 3:6)

42. Luke 6:12-16, The Twelve Apostles of Jesus Christ (Cf. Matthew 10:1-4; Mark 3:13-19; Acts 1:13), chosen after all night prayer, a good COA prior to making major decisions, list below adapted from the chart:

http://www.firmfoundationri.com/images/The_Twelve_Disciples_of_Jesus_Christ.pdf

- a. **Simon Peter**, Cephas Apostle to the Jews, Leader and spokesman of the band of disciples, wrote 1&2 Peter, See paper and sermon for further study:
http://www.firmfoundationri.com/images/The_Apostle_Peter.pdf
http://www.firmfoundationri.com/images/001_A_002_firmfoundationri_120812_001_2012_08_12.wav
 - b. **Andrew** Peter's brother, Fisherman by trade, a skilled fisher of men
 - c. **James** Son of Zebedee First martyr of the faith
 - d. **John** Son of Zebedee Apostle of Love, wrote the Gospel of John, 1&2&3 John, and Revelation, See sermon for further study:
http://www.firmfoundationri.com/images/001_A_001_firmfoundationri_120819_001_2012_08_19.wav
 - e. **Philip** Analytical thinker, leader of the second "group of four" disciples
 - f. **Bartholomew** Nathaniel Sincere and spiritually perceptive
 - g. **Matthew** Levi Tax Collector and sinner turned saint, wrote the Gospel of Matthew
 - h. **Thomas** Didymus (Twin) Zealous for the cause of Christ, but best known for doubting Jesus' Resurrection
 - i. **James the Son of Alphaeus** Leader of the third "group of four" disciples
 - j. **Simon the Zealot**, Simon the Cananite Member of revolutionary party that sought to overthrow Rome
 - k. **Judas the son of James**, Lebbaeus Thaddeus, Little known, faithful disciple
 - l. **Judas Iscariot** Only disciple from Judea, treasurer of the group, a thief, the betrayer of the Lord Jesus
43. Luke 6:17-19, Jesus Heals a Great Multitude
- a. 6:17, "stood on a level place", a plateau on the "mountain" (Matthew 5:1), there is no contradiction here and these terms are not mutually exclusively, I believe this to be a parallel passage set in the same place in the same time frame, based on Matthew 4:23-7:29 compared with Luke 6:17-49, with Luke recording a shorter section of Jesus' larger body of teaching
 - i. Some have tried to resolve the apparent contradiction by saying these were 2 separate events at different times and places, but it is not necessary to conclude this
 - b. 6:17-18, Jews and Gentiles came to hear and/or be healed, Christ attractive for His wisdom and power, but God knows the motives of the comers
 - c. Cf. Matthew 4:23-25, with additional specifics noted
 - d. 6:19, Christ's power sufficient to heal "all", a physical picture of the spiritual reality, the heart of the gospel as written in John 6:37-40

44. Luke 6:20-23, The Beatitudes

- a. Luke presents 4, while Matthew presents 9 (Matthew 5:1-12)
- b. “Blessed” is Greek: Makarios, a joy that transcends earthly circumstances
- c. 6:20, “toward His disciples”, Jesus addresses them “Blessed are you”
- d. 6:20b, the 1st Beatitude
 - i. “poor”, Matthew adds “in spirit”, those who recognize a need (Cf. Luke 5:31-32), implies humility in receiving assistance
 - ii. “kingdom of God”, “is” the present possession of the saints (Cf. John 3:3; James 2:5; Colossians 1:27)
- e. 6:21a, the 2nd Beatitude
 - i. “hunger”, Matthew adds “and thirst for righteousness”, indicates spiritual desire (Cf. Job 23:12; 1 Peter 2:1-3)
 - ii. “filled”, in context with Makarios “joy” (John 15:11), but in the broader sense every spiritual blessing (Colossians 1:9)
- f. 6:21b, the 3rd Beatitude
 - i. “weep now” because of sin, penitent, for what causes—individual sin, sins of others, as infecting this world
 - ii. “you shall laugh” later, from sorrow to joy (Romans 8:18-23)
 - iii. Psalm 30 (of David) as a corollary study of this Beatitude (Read 30:1-12, key on verses 5 and 11, verse 12 gives way to 2 Corinthians 4:16-18)
- g. 6:22-23, the 4th Beatitude
 - i. “when men hate you” because of your faith and testimony, which exposes darkness with light (Cf. John 12:36, 3:20-21), results:
 1. Excommunication (Cf. John 9:30-34)
 2. Reviling (Cf. 1 Peter 4:12-14)
 3. Slander, false reports (Cf. Matthew 5:11; 1 Corinthians 4:8-10)
 - ii. “for the Son of Man’s sake”, ensuring we do not attribute consequences of our own sinful actions to suffering for Jesus, as some headstrong Christian professors are prone to do, Cf. 1 Peter 4:15-16
 - iii. “that day...heaven”, earthly travail will give way to heavenly joy
 - iv. Luke 20:9-14 applied, regarding the treatment of God’s people on earth
 - v. Revelation 2:8-11, a case study of the poor but rich persecuted church
 - vi. Apply: the exclusion of true Bible-believing churches by the world, the neo-evangelical crowd, and the ecumenical crowd in the USA
 - vii. Apply: the persecution of faithful Christians because of opposition to murder of conceived children and “same-sex unions” in Canada and elsewhere, Isaiah 5:20 applied on the national level

45. Luke 6:24-26, Four Woes (presented as spiritual paradoxes)

- a. 6:24, the first woe, to the self-satisfied, God cannot/will not add blessing
- b. 6:25a, the second woe, worldly fullness, Revelation 3:14-20 as applicable to those who are described in the first two woes
- c. 6:25b, the third woe, to those who make light of spiritual matters, hell is no laughing matter (Revelation 20:11-15), Jude 20-23 is advice for the soul winner
- d. 6:26, the fourth woe, the friend of the world, the one who receives and feeds on flattery (Cf. James 4:4; 1 John 3:13; Proverbs 29:5), false prophets (Cf. Jeremiah 6:10-15; Ezekiel Chapter 13)

46. Luke 6:27-36, Love Your Enemies

- a. 6:27, the concept of hating enemies had been taken too far, being derived from Psalm 139:21-22, but misapplied
- b. “do good to those who hate you”, as God demonstrated (Cf. Romans 5:8, 8:7) and prescribed (Exodus 23:5; Proverbs 24:29; Romans 12:20; 1 Thessalonians 5:15), Christian conduct as ancillary witness to Romans 10:17
- c. 6:28, when only you and God are present, be consistent, not hypocritical
- d. 6:29, Kingdom principals of meekness enjoined and retaliation forbidden,
 - i. Lex Talionis (Law of Retaliation) given in Exodus 21:22-25 intended to limit justice as commensurate with offense but not to exceed it, but was rather applied (and still is) as the right to get even
 - ii. Insistence upon and demand of our “rights” tends to generate conflict in families and society, the ‘social justice gospels’ are the antithesis of true Christian Kingdom living, tending to escalate conflict, Discuss: the limits of inalienable rights and the conflict that arises societally when we try to expand the scope of them
 - iii. Willingness to set aside our “rights” for the sake of peace and gospel witness (Cf. Isaiah 53; 1 Corinthians 9:4-19)
 - iv. Christians to avoid offering insult for insult (striking the cheek),
 - v. Chinese idioms of eating bitterness (hardship) and eating loss (affront to dignity)-J.M. Boice
 - vi. or responding in sinful retaliatory anger to sin
 - vii. not to be swallowed up in or perpetuate conflict, either in marriage, family, church, or workplace
 - viii. to be a peacemaker, not to be taken as an abrogation of legitimate civil and criminal law, nor as a prohibition against self-defense—as this is allowed elsewhere in Scripture under clearly legitimate circumstances
- e. 6:30, “Give to him who asks of you” who is truly in need, if you are able, but support always begins at home and family (1 Timothy 5:8)
 - i. Our possessions are not to be held and guarded as if our own, but they are stewardships of God
 - ii. Likewise with our time, the stewardship of compassion, giving up time to help others, listen to others, and keep company with lonely folks
 - iii. The value of the habit of giving gifts rather than loans, clean slates, and writing off the ‘loss’ on our own ledger
 - iv. Proverbs 19:18-19, but do not continually enable someone to sin or supply money for their addiction (which is why, as general rule, we should not give money to the street beggar, or those who would seek Christian or church sympathy without willingness of accountability, absent specific knowledge of their circumstance), Note: knowing circumstance of family member and giving money is to set your heart on their destruction (it is not love), Note also that though some may steal and some may not, instead preferring to get you to buy food, clothes, furniture, etc. to free up their check to supply the addiction and/or pay off debts to dealers/bookies, etc., in which case you are buying the drugs, booze, etc. for them, in effect

- f. 6:31, The Golden Rule
 - i. Jesus states it positively, has also been stated negatively by others
 - ii. Duty one of brotherly love, and neighborly principle (which means that it extends to apply to all (Cf. Luke 10:25-29 expounding Leviticus 19:18)
 - g. 6:32-36, *ibid.* 46a-b, further specific remarks,
 - i. True religion and true spiritual life go above and beyond the superficial love and charity of the world
 - ii. Christian motivated by agape, unconditional love
 - iii. Worldly men and women motivated at best by God-given sensitivity of conscience and morality, at worst (and very often so) by power, agenda, pride and desire for recognition, and selfish ambition and desire
 - iv. To offer mercy to unthankful, evil people is in contradistinction to the worldly mindset, which operates in the spirit of Lex Talionis
47. Luke 6:37-42, Sinful Judgment Prohibited
- a. There are two kinds of judgment: righteous (John 7:24) and unrighteous (as in our passage); judgment against divine standards is commended and enjoined, but without mercy and with sinful motive it is here and elsewhere prohibited
 - b. 6:37, “Judge not...Condemn not...Forgive”, principles active regarding believers as seen in John 5:24, Romans 8:1, and Matthew 6:14-15
 - c. 6:38, “Give” as an outworking the Golden Rule in 6:31, the return on the use of our gifts will be measured in terms of divine supplies (Malachi 3:10 applied: NOTE: Tithing was an OT command of the civil and ceremonial Law, and 2 Corinthians 9:6-8 is the rule for NT grace/freewill giving)
 - d. 6:39-40, couched between verses that deal with sinful judgment, Why so?
 - i. Discernment (righteous judgment) is being enjoined here in contrast to the unrighteous kind of judgment, as point of similarity (as the same type of literary device that we later find in Acts 2:17-21), gives rise to some further applications:
 - ii. Be careful who you follow. Be careful under whose spiritual teaching you sit (attend to, listen to, watch, be a student of).
 - iii. “like his teacher”, let God Himself teach you through His Word and His example, our best and primary teacher against Whom all others must be compared, and be lined up under
 - iv. The ministry of the church (Ephesians 4:11-13)
 - e. 6:41-42, the contrast between the speck and the plank
 - i. Inconsistency in Christian talk and walk, hypocrisy (Cf. Romans 2:17-24)
 - ii. Self-righteous, prideful spirit
 - iii. Spiritual plank impedes spiritual vision
 - iv. “Brother, let me...”, ask, Is it helpful ministry or sinful busy-bodying?
 - v. “First remove the plank from your own eye”, spiritual cleansing and self-examination prior to examining others, to gain clear discernment
 - vi. Beware of a sinful critical spirit, err on the side of charitableness, even as correction is enjoined (Galatians 6:1). Rather than exacerbate the problem, be part of the solution—bear one’s burden in prayer (Galatians 6:2), apply/discuss/ case study, to close out this section

- f. What is the Greek word translated “blessed”, and how was that word commonly used in classical Greek literature and mythology?
- g. What are the four Beatitudes that Luke records?
- h. Which Psalm, and which verses in it, are corollary to the 3rd Beatitude?
- i. What are the four woes that Luke records?
- j. What biblical basis did the rabbis use in Jesus’ day to justify hatred of enemies?
- k. What is Lex Talionis, where is it found in the Bible, and what does Jesus say about its application?
- l. What type of judging is warned against in Luke 6? What illustration does Jesus use to warn us against it?
- m. What is the fruit test?
- n. How many types of spiritual foundations are there?
- o. Which other Bible passages address Jesus, Firm Foundation?
- p. Who were the parents of John the Baptist?
- q. Between what years was Jesus born?
- r. Is it possible that Jesus was born December 25th? Why or why not?
- s. How old was Jesus when He was circumcised? Presented in the temple?
- t. In which 3 areas was Jesus tempted in the wilderness?
- u. In Bible days, who was the only One who could heal leprosy?

51. Luke 7:1-10, Jesus Heals a Centurion's Servant
- a. Cf. Matthew 8:5-13
 - b. 7:1, "He entered Capernaum", Jesus' 'home base' in Galilee
 - c. 7:2, the centurion in the Roman army
 - i. Over 100 men
 - ii. Legion, 6000 men; Cohort, 600 men
 - iii. Chiliarch, over 1000 men, Decurion, over 10 men
 - d. This centurion, a Gentile of non-Roman descent (according to Bock, ethnic Romans did not serve as centurions in Galilee), probably a concession to keep the peace in this subject province
 - e. 7:2, "servant, who was dear to him", a compassion very rare among Gentiles in the Roman Empire in that day
 - f. 7:3, intercession sought from "elders of the Jews"
 - g. 7:4-5, basis of the request for healing was made on the good works and liberality of the centurion, "was deserving" excludes God's grace
 - h. 7:6, Jesus begins to "come" as requested; He does not ever turn down the requests of the faithful to come, as it is written in John 6:37
 - i. Apply: when Jesus begins to come, and we perceive this, unworthiness felt
 - j. 7:7-8, just as the centurion has authority over men, he recognizes that Jesus has authority over sickness and death (Cf. 7:2), Apply: the benefit of military and law enforcement service with regard to an understanding of divine authority and accountability
 - k. 7:9, commendation of the faith, the Jews had approached Him based on works in verse 4, but the Gentile centurion had come based on faith by grace in Christ, which is infinitely better, note gospel application
 - l. 7:10, faith is honored, and results in healing, this is illustrative of spiritual healing,
 - i. Not to be understood as a guarantee of physical healing (obviously, as that false teaching implies that the faithful man would live on earth eternally!)
52. Luke 7:11-17, Jesus raises the son of the widow at Nain
- a. Account of this miracle unique to the Gospel of Luke
 - b. 7:11, "Nain", 10 miles SE of Nazareth in the southern region of Galilee, on the northern slope of Mount Moreh, opposite Shunem, the site of a resurrection back in OT days (Cf. 2 Kings 4:8,32-37)
 - c. First of 3 people resurrected by Jesus, the others, Luke 8:49-56; John 11:38-44
 - d. 7:11-12, "large crowd" present to attend the funeral of this young man
 - e. 7:12, "only son...widow", without means of support going forward
 - f. 7:13, Christ's compassion, hates death because He hates sin, but both exist because of the free will of men, "on her" sympathetic to the widow's plight
 - g. 7:14, "touched the open coffin", startling, as it risked ceremonial defilement
 - h. 7:15-17, unmistakable resurrection, verified by many witnesses
 - i. Messianic hope realized (Cf. Luke 7:22, as presented in OT, especially Isaiah)

53. Luke 7:18-35, John the Baptist sends messengers to Jesus
- a. 7:18-20, John's question
 - i. Some say John began to doubt based upon not understanding Jesus' two advents, unlikely to impossible, based on Luke 3:21-22 and John 1:29-37
 - ii. Better to understand John's action as purposed to reassure his disciples
 - b. 7:21-22, Miracles testify to Jesus' Messianic identity, the Lord had even gone beyond Isaiah 35:5-6 in raising the dead (Cf. Luke 7:15-17)
 - c. 7:23, Christ a Rock of offense, Cf. Isaiah 8:14
 - d. 7:24-25, John the Baptist was no namby-pamby preacher, Cf. Luke 3:7-9
 - e. 7:26-27, John the Baptist fulfills Malachi 3:1, a type of Elijah to come preceding Christ's Second Coming (Cf. Malachi 4:5-6; Matthew 11:14)
 - f. 7:28, John the Baptist was the last and greatest of the OT prophets (Cf. Matthew 11:13)
 - g. 7:28b, best understood as a statement of the blessings received by the least NT saints as being superior to the greatest OT saint, those of Spirit indwelling, covering by the finished work, greater divine revelation, and rapture (earlier reunification of spirit and body than that of the OT saints), implies that John the Baptist would die before Jesus does, a prophetic and proven truth
 - h. 7:29-30, Cf. Luke 3:12; Matthew 3:7
 - i. 7:31-35, the religious leaders of the day wanted everything done on their own terms and to fit their own preconceptions and/or desires, else they would defame the opposition
 - i. Apply: preachers and evangelists that do not fit the religious mold of the day will be despised by the "Jesus Culture" of the day, give e.g.'s
54. 7:36-50, A Sinful Woman is Forgiven
- a. 7:36, Christ a guest at the Pharisee's table, He is pleased to reveal Himself to religious men who are heretofore oblivious to His identity
 - b. 7:37, "sinner", or prostitute, comes with expensive perfume
 - c. 7:38, the woman's contrition and act of devotion, the 1st of 3 anointings of this kind recorded in the gospels, this one is earlier in Jesus' ministry, whereas the ones recorded in John 12 and Matthew 26 are near the end of His ministry
 - d. 7:39, the Pharisee, Jesus' host, denies not only Jesus' divinity (His omniscience), but even His prophetic ministry, but...Jesus could read his thoughts (Cf. Psalm 139:1-4)
 - e. 7:40-42, a "denarii" was a day's pay for a day laborer, parable is illustrative of a recognition of one's spiritual poverty, which the woman knew well but Simon would barely if at all acknowledge
 - f. 7:43, Simon is confounded by Christ's wisdom
 - g. 7:44-46, Simon had failed to live up to the basic standards of hospitality, and had therefore dishonored Christ his guest, but this woman had exceeded him by offering Jesus hospitality in her heart, as demonstrated by humble service
 - h. 7:47-50, again, Cf. 5:20, Jesus takes on the uniquely divine prerogative to pronounce sins to be forgiven
 - i. In Luke 7, Jesus demonstrate His power over sickness, His power over death, and His power over sin. He chose forgiveness, and self-sacrifice. Will you accept His forgiveness and His sacrifice on your behalf?

55. Self-Test #7, Chapter 7

- a. Over how many men did the Roman centurion have authority?
- b. How many men were there in a full Roman legion?
- c. On what basis did the elders of the Jews request a healing of the centurion's servant on his behalf? On what basis did the centurion make the request?
- d. The centurion recognized that just as he had authority over men, Jesus had authority over _____ and _____.
- e. It is recorded in the gospels that Jesus raised 3 people from the dead. Who was the first and in what town did the miracle occur?
- f. When John the Baptist sent messengers to Jesus to verify His messianic identity, what response did they receive, and on the basis of what OT text?
- g. In the study, this commentator argues that John the Baptist sent the messengers to confirm and instruct the faith of the messengers, and was quite certain himself who Jesus was. What Scripture evidence supports this view?
- h. Which OT verse was quoted by Jesus as that which John the Baptist fulfilled?
- i. Luke records the first of at least three anointings which took place in Jesus' earthly ministry. Where did it take place? And does the Bible identify the woman by name?
- j. Jesus was slighted by his host in that three common courtesies to a guest were omitted. These are mentioned in 7:44-46. What were they?
- k. In contrast, what three uncommon honors did the woman bestow upon Jesus?
- l. Fill in the blanks of this part of 7:47. "her sins, which are _____, are _____, for she _____ much."
- m. What three short and significant sentences did Jesus speak to the woman.

56. 8:1-3, Women's Ministry

- a. 8:1, Jesus embarks on another preaching tour for the purpose of "bringing the glad tidings of the kingdom of God", the gospel, and kingdom offer
- b. "And the twelve were with Him", having been selected on the previous preaching tour, Cf. 6:12-16
- c. 8:2-3, Notable women (See Intro, *ibid.* 1c2)
 - i. Mary Magdalene, from Magdala, on the west side of the Sea of Galilee, she had been possessed by "seven demons", tradition identifies her as the woman of Luke 7:36-50 but without any basis at all
 - ii. Joanna, wife of Chuza, Herod's steward, whose access may have provided a source for Luke's research in writing of his gospel
 - iii. Susanna, "white lily", of whom nothing else is known, but faithful women carrying the shortened form of the name, Susan, continue after the manner of her ministry
- d. 8:3, these women "and many others" financed Jesus' earthly ministry
 - i. Joseph supported his family with a trade (Matthew 13:55)
 - ii. The magi provided gold, sufficient to finance the holy family's sojourn to Egypt, during which Joseph earned a living by his trade (Matthew 2:11,13)
 - iii. Jesus went to work as a carpenter Himself (Mark 6:3) until finally 'entering full time ministry' after His baptism
 - iv. Peter's mother-in-law provided lodging for ministry home base in Capernaum (Luke 4:38), Luke 9:58 understood in context of the cost of discipleship with this in mind and in light of 2 Corinthians 5:1
 - v. Our text (8:3) records the financing of Jesus' preaching tours, and taken with the previous point we see it is the generosity of women which supplied His material needs during these 3+ years

57. 8:4,9-10, The Purpose of Parables

- a. Preceded by the Unpardonable Sin (Matthew 12:22-42; Mark 3:21-30), For full explanation, http://www.firmfoundationri.com/images/NECB_Winter_2020.pdf
- b. Movement from plain teaching to teaching in parables done in response to the rejection of national Israel of Jesus of Nazareth as Christ and King
- c. 8:10, quotes Isaiah 6:9, identifying it with those who rejected God and His message back in Isaiah's day
- d. Parables are spiritually discerned, and can only be understood by the spiritual (saved) person, Cf. 1 Corinthians 2:14-16

58. 8:5-8, 11-15, The Parable of the Sower

- a. This sermon used as the basis for this section of commentary: http://www.firmfoundationri.com/images/001_A_009_firmfoundationri_151129_001_2015_11_29.wav
- b. 8:5, "sower" is God, and His messengers who are faithfully proclaiming His message
- c. 8:11, "seed" is the Word of God
- d. There is no problem with either the sower or the seed, but there is often a problem with the ground, the soil
- e. Wayside soil, indifferent, casual hearers

- f. Rocky soil, emotional and unstable hearers
 - i. These are unsaved, having “no root” (Luke 8:13), akin to having no foundation (Cf. Luke 6:49)
 - 1. Some commentators view this category as some within it being saved by ‘fire insurance’, but as God’s messengers even they must not view it this way, Cf. Jude 22-23, the soul is too valuable to be lost by neglect and presumption, knowing Jeremiah 17:9-10.
 - ii. Many have walked through our church doors, rejoiced at hearing the gospel, and dropped off the face of the earth.
 - iii. Faith challenged, and proven insufficient, Cf. Luke 9:23-26,57-62.
 - iv. Unsaved professing believers
 - 1. Self-deception an awful spiritual state
 - 2. Matthew 7:15-23 applied
 - 3. How many who believe themselves to be backslidden believers were never saved in the first place? Backslidden often an excuse for one’s rejection and disobedience to the gospel.
 - 4. Was the profession real in the first place? If no fruit, assume not. 2 Corinthians 13:5.
 - 5. Do not excuse children, loved ones, on the basis of your sentimentality regarding their profession. Will you allow them to enter eternity apart from God by encouraging their self-deception. Cf. Ezekiel 3:18-19.
 - 6. John 7:24 applied, but avoid Luke 6:37. A fine line.
 - v. Emotional hearers only
 - 1. Good to be an emotional hearer, but not emotional hearer only, because our emotions change, faith is objective not subjective
 - 2. Effort, life changes, and perseverance through trials (James 1:2-8)
 - vi. Spiritually unstable
 - 1. Cf. Hosea 6:4, here today, gone tomorrow
 - 2. Cf. John 6:60-66, Apply: Do you wish to be stable? John 6:67-69
 - 3. If you dislike hypocrisy, then surely you do not want to spend eternity with hypocrites.
 - 4. US Army has no need of soldiers who will only join the battle when they feel like it.
- g. Thorny ground, worldly hearers who like this world and their stuff too much
- h. 1st three kind of hearers unsaved
- i. Good ground, receptive hearers (only hear does the Word of God take root and bear fruit), are there areas where you are holding back, having not given the Lord 100% in these areas? 1 Corinthians 3:11-15.
- j. Apply this parable to yourself. What kind of hearer are you? We can each apply all four of these types of hearing to ourselves at various times.

59. 8:16-18, The Parable of the Revealed Light
- a. 8:16, “lit a lamp”, representing spiritual light
 - b. Secret discipleship rebuked, because it leads to failure in exercising the G.C.
 - c. 8:17, life manifested, and the secret disciple will have to later explain why he or she did not come out for Christ earlier
 - d. Unpopularity of coming out for Christ, rejection by the world resulting
 - e. 8:18, “how you hear”, casually, or earnestly, this betrays the state of the heart and the degree of seriousness about the Word of God (Cf. Hebrews 4:12), a good indicator about your love for the Living Word
 - f. “whoever has” true spiritual riches and desire for more will receive more light through the illumination of God the Holy Spirit (Cf. John 16:13-14)
 - g. “what he seems to have”, implies that he does not have it, namely spiritual riches, without salvation, most applicably the rocky ground hearers, and therefore is proven to have nothing in the end (What a wretched condition!)
60. 8:19-21, Jesus’ Mother and Brothers Come
- a. 8:19, Mary and Jesus’ four half-brothers (offspring of Mary and Joseph), Cf. Mark 6:3; Matthew 1:25; Luke 2:7
 - b. 8:20-21, spiritual relations are closer than biological ones with regard to love and duration, Cf. John 8:41-47 applied, obedience also enjoined, and present as evidence of love of God
 - c. Apply as interpreted in light of Israel’s rejection of Christ and the grafting in of Gentiles into His kingdom/church program
61. 8:22-25, Jesus Calms the Storm
- a. 8:22, Mark 4:35 gives the timing as “the same day, when evening had come”, “on a certain day” of significance, the day which began with the unpardonable sin (Israel’s national rejection of Jesus as her Messiah), when the parables were spoken, and when Jesus taught re: family relationships
 - b. Purpose: to prove His divinity by displaying His power over nature, for the benefit, testing, and strengthening the faith of His disciples
 - c. 8:23, violent windstorms, as would sometimes occur in the Sea of Galilee, caused by the winds coming down at once from the surrounding highlands
 - d. “filling with water...in jeopardy” of loss of boat and loss of life
 - e. 8:24, the disciples “awoke Him”, when the storm got tough, they went to God for help
 - f. Wind and raging waters abruptly “ceased”, suddenly in a moment, the Greek word means to stop abruptly and come to an end, the same Greek word that we find translated “ceased” in 1 Corinthians 13:8
 - g. 8:25, “Where is your faith?”
 - i. They came to God for help, but without full confidence that He certainly would help
 - ii. Apply: in your trials this past week, today, do you have faith that the Lord is there in the boat, accompanying you through life’s storms, and having sufficient power to calm them, needless worry and anxiety that we endure by considering only our own frail human power in trials

62. 8:26-39, The Gadarene Demonic

- a. 8:26, “the country of the Gadarenes, which is opposite Galilee”
 - i. On the eastern side of the Sea of Galilee, in the region of Decapolis
 - ii. “Gergesenes” (Matthew 8:28), Gerasenes, “Gadarenes” are all references to the same region, all three being cities (Gergesa, Gadara, Gerasa) in that region, primarily a Gentile area
 - iii. Based on the geography, this event occurred at Gergesa, lakeside
- b. 8:27, “a certain man”, Matthew mentions two men, while Mark and Luke focus on the man who had the worst case, we learn 3 things about him
 - i. Long possessed
 - ii. Naked
 - iii. Lived in a cemetery
- c. 8:28, the demons live in fear of “torment” (impending judgment), and they know who Jesus is, “Son of the Most High God”, God the Son, divine
- d. 8:29, three symptoms of demonic possession in the man
 - i. Restless
 - ii. Superhuman strength
 - iii. Desire for isolation
- e. 8:30, “Legion”, 6,000 men in a fully staffed legion, Mark 5:13 tells us that “there were about two thousand”, so either the legion was not fully staffed, or the demons were lying
- f. 8:31, “into the abyss”, the place of torment awaiting final judgment, rather demons prefer to find a place to be ‘embodied’
- g. 8:32-33, unclean spirits desire to inhabit unclean “swine”, and the pigs committed suicide, leaving the spirits without a habitation once more
 - i. “the lake”, Cf. 8:26-27, Gennesaret, Cf. 5:1, the same as the eastern shore of the Sea of Galilee
- h. 8:34-36, the community inquiry into the great transformation of this man who had formerly terrorized the community, Christ credited with healing
- i. 8:37, the response of the masses to a life changed by Jesus, apply to our own testimony, and the responses we receive after our conversion
 - i. Wicked men often prefer men more evil than themselves to saved men
 - ii. Had that man worked a self-help program, perhaps he would have been received by the self-respecting citizens of Decapolis
 - iii. Some have suggested that these folks were Jews who did not want to be caught violating Mosaic Law by raising pigs, but that is almost certainly baseless—this took place in Decapolis, a majority Gentile area
- j. 8:38-39, The healed man becomes a soul winner in his town
 - i. Home religion enjoined, Cf. Acts 1:8, 16:30-34, applied
 - ii. According to Mark 5:20, the man preached Christ widely among Gentiles

63. 8:40-56, Jesus' power over disease and death
- a. 8:40, "when Jesus returned" to Capernaum from "the other side of the lake" (8:22,26) of Gennesaret
 - b. 8:41, "Jairus", Heb: "Yair", meaning "He will enlighten", an elder in the synagogue at Capernaum, and a believer in Jesus of Nazareth as Messiah
 - c. 8:42, "only daughter...twelve...dying", harmonize with Mark 5:23 and Matthew 9:18, all three statements were true considering Jairus' intense emotional state of grief and distress, Dr. Luke notes that she was in the process of dying
 - d. 8:43-44, Woman healed of her flow of blood
 - i. Psalm 60:11 applied
 - ii. The woman's condition, ceremonially unclean for "twelve years" (Cf. Leviticus 15:19-30) is remedied by the Lord
 - iii. "physicians" in that day a rudimentary science, but some (like Luke) were honorable in its practice
 - iv. Reaching out for God in her extremity brought her an immediate cure, a spiritual certainty by way of principle
 - e. 8:45-46, "Who touched Me?", the omniscient God knows when someone reaches out to Him by faith, and expects a confession of faith (Romans 10:10)
 - f. 8:47-48, salvation is received by faith, the spiritual lesson is completed
 - i. It is faith that makes one spiritually well (Habakkuk 2:4)
 - ii. "cheer" and "peace" are the lot of the one whom Christ heals, and neither can be lost due to subsequent circumstances after receiving salvation from the Savior Himself
 - g. 8:49-50, compare with Matthew 9:18, the man from the house of Jairus had a lesser degree of faith than Jairus himself did, verse 50 connected with verse 48, these specific events are connected by their theme (faith)
 - h. 8:51, the inner circle of Christ's disciples, Cf. Matthew 26:37; Mark 9:2
 - i. Peter to lead the first Christian church at Jerusalem
 - ii. John to write 5 NT Books including the last
 - iii. James to be the first of the twelve martyred for his faith
 - i. 8:52-55, The 2nd of 3 people raised by Jesus in His earthly ministry, proving His power over death
 - i. 8:54, Christ's voice holds power (#54 in FFCC Hymnal, "Like Jesus Loves")
 - 1. Provides joy, Song of Solomon 2:8; John 3:29
 - 2. Provides assurance, John 10:4,16,27
 - 3. Tests people regarding the truth, John 18:37
 - 4. Calls sinners to repentance, Acts 9:3-4; Revelation 3:20
 - 5. Demands a response, Revelation 22:12-17
 - j. 8:56, while promoting evangelism in Gentile lands, Jesus has a different policy in Jewish lands, Cf. 8:4,9-10

64. Self-Test #8, Luke Chapter 8, and Blasts from the Past

- a. What facts do we learn about Mary Magdalene in Luke 8?
- b. What was the purpose of Jesus' parables, and how does it relate to the unpardonable sin?
- c. In the Parable of the Sower, what are the four different kinds of ground that the seed (the Word of God) falls on? What does each of them represent, and which is the only one that has root and fruit?
- d. Fill in the blanks in Luke 8:21: "My mother and My brothers are these who _____ the word of God and ____."
- e. In Luke 8, what miracle did Jesus perform to show His power over nature?
- f. In what region did Jesus heal a demoniac? The region was known by at least four names. Name all four covered in this study.
- g. Which title did the demon possessed man call Jesus by?
- h. Jesus rose three people from the dead in His earthly ministry. Who were they, and what book and chapter do we find the records in?
- i. What do we know about Jairus? What does his name mean, what were his religious duties, was he a Jew or Gentile, was he married, how many daughters did he have, and was he a believer in Jesus as Messiah?
- j. What spiritual lesson do we learn from the healing of the woman with the issue of blood (key on Luke 8:48)

- k. Which vow was John the Baptist subject to for his entire lifetime? What 2 other OT figures also were subject to that lifetime vow?
- l. Between which years (BC and/or AD) was Jesus born?
- m. Is it possible that Jesus was born on December 25th? Why/Why not?
- n. Fill in the blanks. John came “preaching a baptism of _____ for the remission of _____”
- o. What does remission mean both in secular and theological context?
- p. What 3 baptisms are found in Luke 3:15-17, and what do they signify?
- q. Jesus was tested in all three areas of 1 John 2:16. Name them.
- r. What is the Greek word translated “blessed”, and how was that word commonly used in classical Greek literature and mythology?
- s. What biblical basis did the rabbis use in Jesus’ day to justify hatred of enemies?
- t. What is Lex Talionis, where is it found in the Bible, and what does Jesus say about its application?
- u. Fill in the blanks of this part of 7:47. “her sins, which are _____, are _____, for she _____ much.”
- v. What three short and significant sentences did Jesus speak to the woman who anointed the Lord’s feet in Luke 7:48-50?

65. 9:1-6, Jesus sends out His apostles

- a. 9:1, “His twelve disciples”, Cf. 6:13-16, sent out “two by two” (Mark 6:7)
- b. Extent of empowerment, Note: “gave them”, limited to these twelve here, and cannot be imputed to all believers, as some false teachers claim
 - i. Authority over demons
 - ii. Authority over disease
- c. 9:2, Gospel truth attested to by the miracles (Hebrews 2:3-4)
- d. 9:3, bring minimal provisions, applied to teach dependence upon God, specifically when engaged in His holy evangelistic work
 - i. “neither staffs”, compare with Mark 6:8, means only one staff, as two would be unnecessary
 - ii. “nor bag”, of supplies for ‘just in case God does not provide’, do we think with such an untrusting mind as that?
 - iii. “nor bread”, food would be supplied, just as God supplies the birds
 - iv. “nor money”, lest that become the ‘fall back’ and trust
 - v. “do not have two tunics”, will not wear out and be able to wash
 - vi. Deuteronomy 8:1-4 applied here, divine provision and care when we put God’s word and work first in our lives, Cf. Matthew 6:33
- e. 9:4, accept hospitality without partiality, let us apply (discuss re: those in the world with little means who show great hospitality), but do not get too comfortable in any one place in the world, Hebrews 13:14 applied
- f. 9:5, for inhospitality, judgment, the disciples being rejected because of the gospel, apply binding and loosing in the judicial sense to verses 4 and 5
- g. 9:6, summation statement, obedience of the apostles to the command to go out and preach the gospel “everywhere” and attest to it by “healing” both spiritually and physically

66. 9:7-9, Herod Seeks to See Jesus

- a. 9:7, “Herod the Tetrarch”, one of sons of Herod the Great, who reigned over the regions of Galilee and Perea from 4 BC to 39 AD
- b. “perplexed”, and of the belief that Jesus was John the Baptist risen from the dead, Cf. Matthew 14:2
- c. 9:8-9, apply and discuss, differing opinions concerning the true identity of Jesus of Nazareth
- d. 9:9, “sought to see Him”, out of conflicting motivations, for Herod did reckon John the Baptist as a holy man.
- e. Matthew and Mark take this opportunity to interpolate, further elaborating on the end of John the Baptist’s life, Cf. Matthew 14:1-12; Mark 6:14-29

67. 9:10-17, The Feeding of the 5,000

- a. The only miracle, aside from the Resurrection, recorded in all four gospels
- b. 9:10, “the apostles, when they had returned” from their preaching and healing tour of Luke 9:1-6, give a report to the Master, apply, so shall we one day, and it is good for us to be giving Him reports daily in prayer
- c. “deserted place” north of Bethsaida (itself located on north point of the SOG)

- d. 9:11, “multitudes followed, He received”, nobody seeking is ever an intrusion on Christ, and this should be how we deal with people in our lives and ministry
 - e. Jesus taught and healed, as He had also delegated His disciples to do, Christian disciples ought to do the things the Master does (though granted such delegated power to physically heal was only for the apostolic/1st century days)
 - f. 9:12, after an all day Messianic revival service, the twelve urge Jesus to dismiss the crowd, knowing they had no stored provisions
 - i. NOTE: Dismissal of the needy is not something Jesus does!
 - g. 9:13, the test, the spiritual lesson, the disciples only saw human limitation and missed the presence of the divine power
 - h. 9:14, “about five thousand men”, these were just the adult males, Matthew tells us that number does not include women and children, so we have a crowd of probably more than double that number
 - i. 9:14-15, “groups of fifty”, our God is a God of order, note also the divine preparation
 - j. 9:16, meal blessed and the divine provision multiplied
 - k. 9:17, “leftover fragments” filled twelve baskets, with God there is always more left over than when He first began, Cf. Psalm 23:5
 - l. Overall spiritual lessons, God provides, but it is for Christ’s disciples to do the work (v.13), the Lord gives the blessing and the disciples are the agents of distributing it to others (v.16)
68. 9:18-20, Peter confesses Jesus is the Christ
- a. 9:18, “as He was alone praying”, often done
 - b. Inescapable question, what do the polls say, but in verse 19, we learn that the polls are not always right, and people’s perception is often short of truth
 - i. “John the Baptist”, because they preached the same message
 - ii. “Elijah”, because Christ worked many of the same kinds of miracles, 1 Kings 17:12-16 in multiplication of food, vss.17-24 in raising of the dead
 - iii. “old prophets” who preached along points of similarity (e.g. Jeremiah)
 - c. 9:20, Peter’s confession, as spokesman for the group of twelve
69. 9:21-22, Jesus predicts His death and resurrection
- a. The first of
 - b. 9:21, for now this was to be kept a private matter, that the disciples may recall it when these things occur
 - c. 9:22, four things predicted, Jesus identified Himself with the suffering Servant/King of Isaiah 53 in these facets
 - i. His suffering (53:5)
 - ii. His rejection (53:3)
 - iii. His death (53:8)
 - iv. His resurrection (53:11-12)
70. 9:23-26, The call to and the cost of discipleship
- a. 9:23, the three conditions, self-denial (of sin proclivity), cross-bearing (active daily identification with the Lord) , following Jesus’ teaching and example

- b. 9:24, spiritual loss for earthly gain is always bad policy, discuss examples
- c. 9:25, a warning to one who sells the soul by giving up right principles, and enters the devil's service in order for worldly gain
- d. 9:26, the disownment of the reprobates at the Second Coming, they shall not be raised at that time but rather shall face the Great White Throne Judgment after another 1,000 more years of torment (following the chronology of Revelation 20 and accounting for Luke 16:24)

71. 9:27-36, The Transfiguration

- a. 9:27, would be fulfilled in about a week's time, at the Transfiguration, when the kingdom of God was manifested in the sense of Jesus' Glory
- b. 9:28, "about eight days", Matthew 17:1 has "six days", Luke allows for parts of days to be counted as days, counts the time ascending and descending the mountain and/or simply estimates the time, no contradiction here
- c. "mountain" was almost certainly Mount Hermon (compare Mark 8:27 and 9:30, and look on a map), could not have been Mount Tabor in Galilee where the Catholics built their Church of the Transfiguration if one reads the text as is and knows the geography of the land
- d. 9:29, the assumption of the Shechinah Glory
- e. 9:30-31, "Moses and Elijah appeared in glory", representing the Law and the Prophets, here they are named but the two witnesses of Revelation are not named, their identities cannot be proven
 - i. Note: Elijah had been taken up in the whirlwind bodily without experiencing physical death and thus would have appeared with glorified body (2 Kings 2:11), this is a major argument against him being one of the two witnesses of Revelation because such bodies do not die
 - ii. Moses would have been in the form of soul and spirit only, his body was in the ground
 - iii. Both men were clearly recognized by the disciples, and the logistics of it all we must leave to God, and ask Him someday about it
- f. "spoke of his decease", thus validating the words spoken by Jesus in Luke 9:22
- g. 9:32, overwhelmed by the Shechinah Glory of God the Son
- h. 9:33, some think because the Feast of Tabernacles was near, but not necessarily so, this could simply have been Peter's pious desire to enjoy fellowship with those present, but what was that compared to the glory of heaven from whence Jesus, Moses, and Elijah had come? Good intention, but not the right application, Peter needed to stop talking right there, and did
- i. 9:34, "entered the cloud" (Cf. Exodus 40:34-38), before it had just been alongside Peter, John, and James
- j. 9:35, the Father's testimony, the Bat Kol, identifies Jesus as the Prophet of Deuteronomy 18:15 by using the same language
- k. 9:36, the disciples were in astonishment, but later would speak of this event, Cf. John 1:14; 2 Peter 1:18, both applied in context of these verses

72. 9:37-42, A Demon-Afflicted Boy is Healed

- a. 9:37, 40, the timing, “the next day”, the setting, “when they (Jesus, Peter, John, James) had come down from the mountain”
 - i. “great multitude”, the other nine “disciples”, “a man” begging for divine mercy upon his “son”
- b. 9:38, “only child”, a common theme as most recently Jairus’ daughter (8:42), note the concern of our Lord for young people, and parents ailing emotionally because of the distress of their children
 - i. In this case, the boy had been afflicted from childhood (Mark 9:21)
 - ii. Apply: many have lost children to the allures or works of the devil—mental illness succumbed to without a fight for a purpose in life, progressive humanism, drug and alcohol abuse, loose living, prideful and self-willed attitude leading to unfulfilling lives and wasted potential
- c. 9:39,42 , convulsions, foaming at the mouth, bruising, all the results of the demonic work (many of the same seen in modern day psychiatric facilities, but the weakness of the treatment is the lack of emphasis upon the Great Physician best able to handle such cases)
- d. 9:40-41, disciples could not cast out this demon, and Jesus’ rebuke goes out to all that generation, with various applications received in accordance to need by multitudes and disciples alike
 - i. Why could the disciples not cast this demon out? See Mark 9:17,29, and note what is unique about this case, the “mute spirit”, therefore regular methods would not apply (Compare w/Luke 8:30, and the process of exorcism done by obtaining power through knowing or obtaining the name of the demon), apparently the disciples failed to pray and be otherwise spiritually prepared in this instance

73. 9:43-45, Jesus Predicts His Death a Second Time

- a. 9:43, this display of power astonished all, including the twelve, but lest they think that the divine plan has changed, Jesus reminds them, in the next verse,
- b. 9:44, “sink down into your ears”, that the disciples might hear and understand and remember that Jesus’ deliverance into the hands of men was near
- c. 9:45, but they were spiritually dull and blind and did not fully understand the meaning of the Lord’s words
- d. “they were afraid to ask Him about this saying”
 - i. The disciples did not ask when it would have been wise to do so
 - ii. Apply: If you do not understand a spiritual thing, best to ask someone who knows than to be caught by surprise at its outworking, diligent Bible study and follow up enjoined at this point

74. 9:46-48, Who is the Greatest?

- a. 9:46, ambition and pride are dangers, especially and even more so in Christian circles, Does this happen today among ministers in evangelicalism? Or manifest itself with those who claim the titles of Bishop or Apostle or Pope locally, nationally, or internationally? Discuss.
- b. 9:47-48, object lesson, true spiritual greatness found in innocence and humility

75. 9:49-50, Jesus forbids sectarianism

- a. This arises out of the previous 3 verses, in which the apostles disputed over who would be greatest among them, but now default to believing that their particular group was superior to other true followers of Jesus.
- b. Note that the unnamed individual was a true follower of Christ, therefore this passage cannot be used to justify ecumenism. This does not exclude the Bible concept of separation (Cf. Romans 16:17; 2 John 9-11)
- c. However it does enjoin a spirit of liberty and grace towards those of like faith with different distinctives, so long as both legitimately promote the gospel and cause of Jesus Christ (e.g. Firm Foundation and Fundamental Baptists, explain)
- d. Philippians 1:18, applied
- e. Job 12:1-3, applied, the idea of an institution as “the one true church” to the exclusion of all others is thoroughly unbiblical (e.g. JW cult, Roman Catholics)
- f. Ephesians 4:1-6 applied, within the church universal

76. 9:51-56, Rejection in Samaria

- a. 9:51, “to Jerusalem”, through Samaria
- b. 9:52-53, ethnic and racial animosity and bias existed between Jews and Samaritans
- c. At issue was the going to Jerusalem and not Mount Gerizim, the place of Samaritan worship (Cf. John 4:20), and so they found no hospitality
- d. 9:54, Cf. 2 Kings 1:9-10, a fire of judgment which had resulted from a rejection of the true God, note the holy (though well misguided) zeal of the disciples, and so they were well called “Boanerges, sons of thunder” (Mark 3:17), perhaps a double meaning, as they later became vociferous preachers of the gospel
- e. 9:55-56, James and John are rebuked for their misunderstanding of Jesus’ mission in His First Advent, to proclaim peace from God to men (Luke 4:18-21)
- f. “And they went to another village”, presumably in search of hospitality as they traveled onward, up to Jerusalem
- g. Sundry Applications
 - i. Take heed to apply Scripture correctly and appropriately
 - ii. 2 Corinthians 10:4, Christianity is not to be weaponized to call for judgments or persecutions
 - iii. The damage throughout history by those who were of the mind of the disciples in Luke 9:54
 - iv. Acts 8:25, John learned a better way to respond to the Samaritans

77. Luke 9:57-62, The Cost of Discipleship

- a. 9:57-58, the Christian life can be uncomfortable and difficult, emotional hearer
- b. 9:59-60, more concerned for earthly inheritance than for heavenly inheritance
- c. 9:61, divided loyalty, earthly ties too strong, excluded discipleship
- d. 9:62, forward looking, decisive stance for Christ is required of a disciple, Is anyone without this truly saved? Not likely. Backsliding (Galatians 1:6).

78. Self-Test #9, Luke Chapter 9

- a. What was the testimony that the apostles would give to those who rejected them?
- b. Who was “Herod the tetrarch”, and when and where did he reign?
- c. Where geographically was the deserted place where Jesus fed the 5,000?
- d. How many loaves and fish were multiplied in the feeding of the 5,000?
- e. How many times in Luke Chapter 9 did Jesus predict His death and/or resurrection?
- f. The Mount of Transfiguration was probably which mountain? Why?
- g. There were six people up on the Mount of Transfiguration. Name all six.
- h. The bat kol came out of the cloud. What did God the Father say verbatim? At what other event did God say the same or similar words?
- i. What was unique about the demon that afflicted the boy in Luke 9?
- j. Jesus forbids sectarianism. What 3 other verses were cross-referenced to support His statement?
- k. What Old Testament event did James and John reference regarding the calling down of fire from heaven?
- l. Three people fell short of becoming disciples in Luke 9:57-61. Why?
- m. Finish Luke 9:62 (NKJV). “No one, having put his hand to the plow, and looking back, is _____.”

79. 10:1-16, Christ Sends Out Seventy Disciples

- a. 10:1, “After these things”, the chronological Gospel (1:3)
- b. “seventy others also”, in addition to the twelve disciples (9:1-2)
 - i. Several lists of the seventy exist, although none are authoritative traditions, generally included on these lists are James the Just (half brother of our Lord and Bishop of Jerusalem), Matthias, Mark, Ananias, Stephen, and Luke himself
 - ii. M has “seventy”, NU has “seventy-two”, the numerology here irrelevant
- c. “two by two” for safety, accountability, and complementary testimony
- d. “before His face”, “to Jerusalem” (9:51), the sending forth was that of an advance delegation proclaiming the Gospel of the King
- e. 10:2, great harvest, few harvesters, observe what this would mean in the natural realm, and consequences of the disparity
- f. The mission starts with prayer
- g. 10:3, “lambs among wolves”, meek servants proclaiming the gospel of peace in the carnivorous dog-eat-dog world
- h. 10:4, trust of God for basic provisions enjoined, the clothes on one’s back and food provided sufficient for any of God’s servants
- i. “greet no one along the road”, not meaning discourtesy, but rather the extended greetings common in the Middle East in that day
 - i. Apply: God’s ministers must be about God’s business first, extended leisure and social engagements are not something that the laser focused minister and evangelist has time for, and so must balance courtesy, hospitality, and godly time management for maximum kingdom profit
- j. 10:5-8, applied, the gracious acceptance of any and all form of hospitality, especially those extended by those of the faith
 - i. “Do not go from house to house” seeking a better deal, applied, bloom where planted until there is clear direction to move along
- k. 10:9, biblical sign gift of healing extended to the seventy to validate their message
- l. 10:10-11, judgment declared against those who reject the gospel message
- m. 10:12-16, degrees of accountability and judgment commensurate with amount of divine revelation given
 - i. Luke 12:47-48 applied here, the greater Christ’s witness, the greater the accountability
 - ii. Evil as Tyre and Sodom were (Ezekiel 27-28; Genesis 19), they did not have personal revelation of God in the Presence of Messiah, and are therefore held to lesser standard
 - iii. Degrees of judgment and punishment in hell applied, the fearful and sobering effect of evangelism and divine judgment, Cf. 1 Peter 4:18

- n. 10:16, Christ's true ministers worthy of respect
 - i. Addressed to the "seventy others" (10:1), not the twelve only or Peter specifically, an argument against the Romish doctrine of succession
 - ii. Dignity of the office (1 Timothy 3:1)
 - iii. Christ's true ministers worthy of respect
 - iv. Christ's true ministers partakers of rejection by men with Christ
80. Luke 10:17-20, Grace the Greatest Cause for Joy
- a. 10:17, visible and tangible success in Christian work always a cause for joy
 - b. A sense of invincibility in the work can tend to pride, hence what follows
 - i. In ministry there shall be divine successes and human failures, and we rejoice in the seasons of spiritual success (revival)
 - c. 10:18, Satan humbled straightway because of pride (Isaiah 14:12-15; Proverbs 16:18)
 - i. Ministers can fall the same way (1 Timothy 3:6)
 - d. 10:19, Spiritual gifts God-given, always remember that (1 Corinthians 12:6-7)
 - e. 10:20, the greatest cause for rejoicing is God's grace (1 Corinthians 6:11)
 - f. "your names are written in heaven", not one of the seventy would be lost
 - i. The Lamb's Book of Life in Heaven (distinct from Book of All Living)
 - 1. Book of All Living (Exodus 32:32-33; Psalm 69:27-28; Psalm 139:16)
 - 2. Lamb's Book of Life (Daniel 12:1; Luke 10:20; Philippians 4:3; Revelation 3:5, 13:8, 17:8, 20:15, 21:27, 22:19)
 - ii. The past, present, and future eternal security of salvation possessed by those whose names are written in the Lamb's Book of Life (Luke 10:20; John 3:16, 3:18, 3:36, 5:24, 6:37-40, 10:27-30; Romans 5:1-2, 5:9-11, 8:1-2, 8:29-30, 8:35-39; 1 Corinthians 3:11-15; 2 Corinthians 1:20-22; Ephesians 1:3-6, 1:13-14, 4:30; Hebrews 6:4-6, 7:25, 10:14; 1 Peter 1:3-5; 1 John 5:11-13)
81. Luke 10:21-24, Spiritual Vision
- a. 10:21, "wise and prudent" in the worldly sophisticated sense
 - b. "babes", those innocent of worldly sophistication and its system (2 Corinthians 1:12), characterized by innocence and childlike faith and trust
 - c. 10:22, man is ignorant of God apart from God's self-revelation
 - d. 10:23-24, special privileges of those who enjoy fellowship with God through His Son, today still true
 - i. Spiritual desire and Messianic hope of OT saints
 - ii. Spiritual fulfillment and Messianic rest of the NT saints
 - e. Exercise of spiritual senses required, for these are the gift of God

82. Luke 10:25-37, Parable of the Good Samaritan

- a. 10:25, “a certain lawyer”, expert in the Old Testament and the Traditions
- b. “tested him”, compare with verse 29, with impure motive
- c. But he asked the right question, not enough ask this question sincerely, though there is nothing man can do, as John 15:5 bluntly points out, Cf. Romans 9:16
- d. 10:26, manner of response, spiritual questions answered by going to the Word of God, always the best response, no other authority, religious or otherwise
- e. 10:27, quotes Deuteronomy 6:5 and Leviticus 19:18
- f. 10:28, Jesus approves the response, though to “do this” is not in man’s power, but is divinely gifted
- g. 10:29, “wanting to justify himself”, Galatians 2:16, 5:4 speak to those who trust in law, and in so doing exclude and nullify grace
 - i. Self-righteous and prideful attitude
 - ii. “Who is my neighbor?”, another common rabbinic debate, in this lawyer’s view a narrow definition, how do you define “neighbor?”
- h. 10:30, “down from Jerusalem”, Jerusalem always up
- i. “Jerusalem to Jericho”, the “Way of Blood”, 15 mile road traveling NE, still within territory of Judea (not Samaria), notorious for bandits, relatively lightly traveled road
- j. Note the helpless condition of this man, in this case not his fault, he had been mistreated by men, and he needed someone compassionate to come by and treat his wounds and save his life
- k. 10:31-32, the indifference of religious men, such as our lawyer friend
 - i. “priest came down that road”, perhaps having completed some service in Jerusalem, perhaps on his way home from work?
 - ii. “Levite”, unknown which way he traveled, but perhaps going to work
 - iii. By this time, our poor friend lay dying despairing of hope of help
 - iv. Both more concerned about defilement and convenience than their fellow man, and so they excused away service that they wished not to perform, apply: comfortable vs. uncomfortable exercise of religion
 - v. Cf. James 2:15-16
- l. 10:33, true religion seen by one’s actions, works prove our faith
 - i. Cf. James 2:17-24
- m. 10:34, oil and wine common provisions of travelers
- n. 10:34-35, self-sacrifice of time and treasure for a stranger, compassion
 - i. Notice he was known to be an honorable man by the innkeeper
 - ii. Unqualified help offered, not concerned with repayment, although the man ought to have thanked him after and sought opportunity to aid another desperate individual, apply to our salvation by mercy also
- o. 10:36-37, the lawyer could not bring himself to say “the Samaritan”, because he so despised those particular neighbors of his (John 4:9)
- p. “Go and do likewise”, apply the commandments of eternal life in verse 27 practically, as evidence of true faith, as this man did and as our Lord does

83. 10:38-42, Mary Chooses the Good Part

- a. Continuing in the section of uniquely Lucan gospel content
- b. 10:38, Jesus is now in Judea (John 11:17-19; Luke 9:52-53) in the “certain village” of Bethany
- c. 10:38-39, Martha was the consummate hostess, Mary the consummate student of Christ, though sisters, each had unique personalities and strengths, both were faithful believers, friends, and servants of Jesus
- d. 10:40, “distracted with much serving”, overwork can cause us to miss the blessings of it, Apply/Discuss, in Christian (church) and family contexts
 - i. Hero complex at work, expectation of equity of service, when focus should have been on the privilege of service
 - ii. Martha’s vocal complaint, Cf. James 3:5
- e. 10:41, “worried and troubles” by mundane concerns, service ought to be with joy and not with anxiety, Apply, response when under the gun at church, at work, at home, in school
- f. 10:42, “one thing is needed” (Cf. Job 23:12; Matthew 6:33 vis-à-vis 6:25-34)
 - i. Sitting at Christ’s feet the “good part”, that which stimulates the eternal soul and “will not be taken away” either in this age or the age to come
 - ii. Service likewise is great but it is not as important as worship (Discuss: social gospel versus the Bible gospel)

84. Self-Test #10, Luke Chapter 10

- a. Jesus appointed how many “others also” (in addition to His disciples) to go out “two by two” as His emissaries?
- b. What three cities of Jesus’ day did He pronounce woe upon, and why?
- c. What thing should we rejoice about, even more than victories over demons?
- d. Where are our names written in heaven? What two books are spoken of in Scripture?
- e. In addition to Luke 10:20, what are some other verses that teach the eternal security of salvation for the true believer?
- f. What are the foremost two commandments of the Law?
- g. What three acts of kindness were done by the Good Samaritan of the parable?

85. Luke 11:1-4, The Model Prayer (Cf. Matthew 6:9-13, probably a different occasion)
- a. Jesus gives us a model prayer, a perfect example of a prayer pleasing to God the Father. It is given us a pattern to follow, but praying its words is acceptable. We cannot go wrong with praying God's words. Like in Matthew, The Lord's Prayer in Luke consists of six or seven petitions, as the last petition can be broken into two parts.
 - i. "Our Father in heaven," is He to whom prayer is generally addressed. Prayer is to the Father, through the Son (1 Timothy 2:5), and in the Spirit (Romans 8:26). We pray with childlike trust (Matthew 7:9-11). To acknowledge that God is in heaven exalts His majesty (Jeremiah 23:23-24). "Hallowed be Your name." Hallowed means holy, sanctified, set apart, to be revered. God's name is to be honored and praised (Psalm 115:1).
 - ii. "Your kingdom come." God's authority and will are desired. What kingdom is spoken of here? Is it the invisible, messianic, or eternal, or some other kingdom? Although God's Kingdom in all its aspects and phases may be applied here, the main thrust of the petition is that God reigns as King over our lives, governing them by His Word and Spirit.
 - iii. "Your will be done on earth as it is in heaven." This petition implies surrender of self will, and a desire for the promotion of God's perfect will (Matthew 16:24; Psalm 103:20-22).
 - iv. "Give us day by day our daily bread." We are to pray for both physical and spiritual food (Psalm 104:27-28; Acts 14:17; John 6:35; Job 23:12). As God answers this prayer, our trust and confidence in God's ability and willingness to grant us this bread is increased. Here we have "day by day" where in Matthew we have "this day", both stress the one day at a time dependence upon God from a different angle.
 - v. "And forgive us our sins, For we also forgive everyone who is indebted to us." As we experience God's grace and forgiveness, we 'pay it forward' to others (Psalm 32:1). "For if you forgive men their trespasses, your heavenly Father will also forgive you. But if you do not forgive men their trespasses, neither will your Father forgive your trespasses" (Matthew 6:14-15). Refusal to forgive results in a loss of peace now, loss of communion with God, and unanswered prayer.
 - vi. "And do not lead us into temptation, But deliver us from the evil one." God will not author temptation, but He will allow it (James 1:13; 1 Corinthians 10:13). Let us recognize that we cannot stand against the world, the flesh, and the devil apart from divine help.

86. Luke 11:5-13, Persistence in Prayer

- a. 11:5-8, A Friend Comes at Midnight
 - i. 11:5-6, “at midnight...on his journey”, to avoid the summer heat, travelers would sometimes travel by night
 - ii. “lend me three loaves”, a relatively small amount of bread, as a loaf of bread was smaller than now
 - iii. Hospitality an urgent need, perhaps the friend had arrived sooner than expected or unexpectedly, as it was not always possible to call ahead
 - iv. 11:7, “the door is now shut” securely with bars and bolts, to open it would disturb the entire household
 - v. “children...with me in bed”, family would sleep in the same room, out of both poverty and protection
 - vi. 11:8, “persistence” or importunity, a refusal to give up until one receives the desired response
 - vii. “he will arise” to make the knocking stop and send his friend on his way more so than out of friendly care and concern
 - viii. Apply: How much more so will God reward persistence in prayer, as He has perfect care and concern for you (Cf. 1 Peter 5:7)
 - ix. Matthew 15:21-28 as a case in point where this is worked out
- b. 11:9-13, Ask, Seek, Knock
 - i. 11:9-10, “ask”, God will not withhold anything you need, insofar as He too judges it a need (Cf. John 14:14; 1 John 5:14-15)
 - ii. “seek”, spiritual truth and blessings found by those who earnestly seek them (Cf. Deuteronomy 4:29; 2 Chronicles 7:14; Psalm 9:10, 22:26; Proverbs 2:4, 8:17; Isaiah 45:19; Jeremiah 29:13)
 - iii. “knock”, as a friend at midnight, but with a different response than the reluctant man in the parable just told
 - iv. 11:11-13, hyperbole working from the lesser to the greater, the absurdity of a loving father purposing to do harm to his children
 - v. “If you then, being evil”, Cf. Jeremiah 17:9; Romans 3:10-18, the default disposition of man is not good but evil

87. 11:14-23, A House Divided Cannot Stand

- a. 11:14, again, the casting out of a mute demon, Messianic calling card (ibid. 72di), “multitudes marveled” (Cf. Matthew 12:23)
- b. 11:15, the ascribing of the miracles of Christ to the powers of darkness, the national rejection of Jesus as Messiah, the unpardonable sin
 - i. “Beelzebub”, translated ‘Lord of the Flies’, a high ranking demon, some even identify as a name of Satan himself
- c. 11:16, sign seekers, “For Jews request a sign” (1 Corinthians 1:22)
- d. 11:17, “knowing their thoughts”, the omniscience of God, Jesus is God
- e. “Every kingdom divided against itself”, example of civil strife resulting from infighting and anarchy in the civil realm is also true in principle in the spiritual realm
- f. 11:17-18 Divisions within a kingdom weaken and lead to its fall, apply

- g. Satan's kingdom has existed for over 6,000 years, making it the longest running kingdom operated by a sinner, his kingdom is well organized for the purpose of making warfare against God's people (Ephesians 6:12). We need the armor of God to withstand his merciless attacks.
- h. 11:18-19, "Beelzebub", "Lord of the Flies", or "Beelzebul", "Lord of the (Heavenly) Manor", "God of Ekron" (2 Kings 1:2), some identify him with Baal (rabbinic sources, as a derogatory name which identifies him with the dung heap), some identify him as Satan himself, others as a high ranking demon along with Apollyon (Revelation 9:11) and others in Satan's kingdom hierarchy
- i. 11:19, "by whom do your sons cast them out", Jewish exorcists who cast out demons according to the prescribed way, gaining power over the demon by learning its name, and beseeching divine power to exorcise it (again, note in verse 14 that this demon was "mute" and therefore only God can cast out a mute demon according to the logic, making this a distinctly Messianic miracle
- j. 11:20, "the finger of God", (Cf. Exodus 8:19), unmistakable divine work
- k. 11:21-22, Christ's dominion over Satan the "strong man", for God is "stronger than he"
- l. 11:23, No neutrality in this fight, Cf. Joshua 24:15, Are you with Jesus? Call to decision and a call to spiritual arms (2 Timothy 2:1-4)

88. Interpolative Comments

- a. Response to two recent comments made regarding a Pastor and/or Bible Study Teacher as theologian, and needful thorough understanding of Scripture
 - i. John 7:16-18, 16:13
 1. God has doctrine. All Three Persons of the Triune God have the same doctrine. Doctrine is the foundation of Theology, the study of God. The Bible says that a 'Christian' who despises God's doctrine and depreciates its value is "stupid" (Proverbs 12:1).
 2. Therefore, every Pastor must also be a theologian, a man of sound doctrinal knowledge, understanding, and conviction. But not all theologians need to be Pastors.
 3. An approved worker is a diligent student of Scripture (2 Timothy 2:15, 3:16-17). He is a lifetime student of the Bible first, a disciple of the Lord first. And teacher second.
 4. Any man without either a fairly comprehensive knowledge of the Bible or a well-developed theology has no business teaching or preaching.
 5. Doctrine can be wrong, and/or it can be preached for wrong motive.
 6. Don't be a fault finder. But do be a Berean (Acts 17:11). When asking questions, and you should, you deserve a response supported by Bible and/or Bible principles.
 7. All preaching and teaching must magnify God and not the teacher. Ask whose glory is being served. It must be Christ's!

89. Luke 11:24-26, An Unclean Spirit Returns

- a. 11:24, the restlessness of unclean spirits, and its corollary of restless wayward men, evil activity is continually sought in other places, but none satisfy, they only wreak havoc and multiply depravity
- b. Note also: Satan and his minions are never idle
- c. 11:25, the picture of the man content with religion (or self-improvement), he is still spiritually empty, Apply: counseling/support groups and their programs, 2 Timothy 3:5 applied in the spiritual sense,
- d. 11:26, danger of pride inherent in a zeal for moral cleanliness by human means, James 2:10, Pharisaism the result, efforts of man having replaced the efforts of God, Zechariah 4:6 applied

90. Luke 11:27-28, Keeping the Word

- a. 11:27, emotional hearers, we recall Luke 9:57-62, *ibid.* 77
- b. The first expression of Mary worship in history, although ‘mother and child’ worship was practiced from the earliest days of human history, veneration of Mary goes back to the 3rd century of Christendom, even before the RC Church could have been properly said to be established, prayer to Mary with the address “mother of God” constitutes worship, violates 1 Timothy 2:5
- c. 11:28, the rebuke of the Lord Jesus, to heed the objective Word of God over emotional response, to filter emotion (of human origin) through Scripture (of divine origin)
- d. “hear the word”, Cf. Luke 10:39,42, “the good part”
- e. “keep it”, obedience to the word, practical religion and application of the Word greater than veneration of other people, places, or things, these are very personal things which must be done
- f. Cf. John 14:15, Law of Messiah as presented in the NT, name some, believers have divine assistance in doing this, Cf. John 14:16-18
- g. Apply: more blessings to living closer to Christ spiritually than physically (e.g. others in family who are religious/spiritual/have ecclesiastical standing)

91. Luke 11:29-32, Seeking a Sign

- a. “For Jews request a sign” (1 Corinthians 1:22)
- b. “evil generation”, lacking faith based upon great revelation of Messiah
- c. Only one sign universally given to the nation of Israel, the sign of Jesus’ own Resurrection, with various associated aspects
- d. “sign of Jonah”,
 - i. In Luke, emphasis is upon the preaching of repentance (vss. 29,32; Cf. Mark 1:15)
 - ii. Matthew 12:40 connects with the three days (1 Samuel 30:12-13; Esther 4:16-5:1)
- e. “the judgment”, that of the GWTJ, Revelation 20:11-15, note sequence of prophetic events, OT and NT saints will be present with Christ the judge in that day

92. Luke 11:33-36, The Lamp of the Body, Cf. Matthew 5:15; Mark 4:21
- a. 11:33, oil lamps would be placed in an alcove or protrusion from the wall such that amount of light it exudes is maximized
 - i. Conspicuous place, our lives also ought to be conspicuously holy, as our lives are on display in the world, 1 Corinthians 4:9
 - b. Secret Discipleship, Cf. John 3:1-2, 7:13, 12:42, 19:38, silent minority has untapped light bearing power and potential
 - c. 11:34, singleness of heart, converted and spirit-filled, Cf. Psalm 27:4 (the desire); Luke 10:42 (the means); Philippians 3:13 (the action)
 - d. 11:35, spiritual light and darkness mutually exclusive, Cf. 1 John 1:5-7
 - e. 11:36, spiritual radiancy, Cf. Daniel 12:3
93. Luke 11:37-54, Woe to the Pharisees and Lawyers
- a. 11:37, Christ a Guest, here at the home of an unnamed and unsaved Pharisee, he was at home with Matthew (Matthew 9:10), Simon the Leper (Mark 14:30), Martha (Luke 10:38), and the wedding at Cana (John 2:2)
 - i. Apply: when invited by one of any station, even an unsaved religious person, okay to graciously accept
 - b. 11:38, Pharisaic ceremonialism, expound, “washed” is “baptizo”, not a full immersion in this case but a partial ceremonial washing (of hands and arms)
 - c. 11:39-40, inward cleansing is more important than outward cleansing, the hearts of these Pharisees were in need of the washing of regeneration (Cf. Titus 3:5, applied to that dispensation in Psalm 51:2)
 - d. 11:41-42, giving alms of the heart more profitable than alms of goods for legalistic reasons, Discuss: Which is easier?
 - i. Fastidious observance to tithing under the Law of Moses was commendable, however they ought to have been as fastidious about ‘tithing of the heart’ (to coin a phrase)
 - e. Special Study (arising from Luke 11:42): Tithing: Is it still in effect today?
 - i. There is much debate and confusion regarding the principles of giving that should govern the church today. New Testament giving of money to the church is to be done according to one’s ability and desire, with a cheerful heart, and without any coercion (Mark 12:42-43, 2 Corinthians 8:12; 9:7). Giving should not be done at the expense of not providing for the needs of one’s family (1 Tim 5:8). Giving should never be the result of a passionate emotional appeal, however well intentioned. This is not to say that it is wrong for a church or ministry to make needs known, but in such cases the presentation of such a need should not be made in ways that lay a ‘guilt trip’ on people or imply that if people don’t give that they ‘lack faith’. There is no biblical warrant for such presentation and the inner motives of the heart of such a preacher are not hidden before God (1 Sam 16:7). Giving, as far as is practical within the circumstances of the local assembly, should be “*on the first day of the week*” according to the custom of the early church (1 Cor. 16:2). No additional collections should be required during the week at mid-week services.

- ii. Tithing is another issue that is much debated in the churches today. Tithing is strictly an Old Testament concept which was essentially a system of taxation to support the Old Testament nation of Israel, which was a theocracy. The term tithe, which means tenth, was a reference to the command that the Israelites bring ten percent of what they earned and grew to the temple. There were actually multiple tithes required which essentially were two tithes per year and a third tithe on the third year, bringing the total of income tithed to 23% (Leviticus 27:30-33; Numbers 18:21-24; Deuteronomy 14:22-29, 26:12-15). The purposes of the tithes were to support the Levites who did the work in the temple, the sacrificial system they presided over as priests, and to give to the poor. The reference in Malachi equating withholding tithes to robbing God was delivered to Israel, particularly the priests, in the days of Nehemiah under the Old Covenant. The reference to God not changing should be taken in this context and affirms the Law in view of the facts that there was both a temple standing and a Levitical priesthood (Malachi 3:6-12).
- iii. Today we have Jesus Christ as High Priest and the Temple of the Holy Spirit resides within us (Hebrews 7:24; 1 Corinthians 3:16). When we find New Testament references in the gospels, it is because Jesus is still on earth and has not yet ratified the New Covenant (Luke 11:42; Matthew 23:23). The Old Testament Law was still in effect. There is no New Testament command to tithe. Tithing is referred to in Hebrews 7, in which chapter we read that since the priesthood has been changed, *“of necessity there is also a change of the law”* (Hebrews 7:12). Giving under the law has been replaced by grace giving according to the way God prospers us (Cf. Romans 10:4; 1 Corinthians 16:2). It is not in and of itself wrong to tithe if that is one’s personal conviction but tithing should never be taught as a command for the New Testament believer.
- iv. Prior to the Mosaic Covenant being ratified, Abraham tithed to Melchizedek priest of Salem in Genesis 14:18-24. This was not in obedience to any divine decree but was given of Abraham’s own free will. Notice also that the tithe was of spoils of war and not income. Abraham gave the other 90 % to the King of Sodom after offering his tithe to Melchizedek so if you want to take this literally as a command for all time, we should give 10 % to the church and the other 90 % to a place of worship that promotes evil! Thus the argument is a poor one.

- f. 11:43, the motivation of religious hypocrites (ambition in the world, popularity among men, respect and reverence of men), discuss the more common lot of God's people throughout history, Cf. 2 Corinthians 11:24-28
- g. 11:44, compare with Matthew 23:27, what is seen is outward show, what is not seen is inward depravity which is not seen by men
- h. 11:45-48, Woe to the Lawyers
 - i. "burdens hard to bear", burden of law keeping as an end (legalism), compare with Romans 10:4 and Matthew 11:28-30 applied
 - ii. "you yourselves do not touch the burdens", not practicing what one preaches is known to God and rebuked
 - iii. Seed of the wicked are like them, Cf. Acts 7:51-53, culpability in the rejection and murder of God's true prophets
- i. 11:49-51, Cf. Mark 12:1-7 is the illustration of this
 - i. "this generation", alive in that day, connecting it with Matthew 12:31-21,39-42 and the unpardonable sin of national Israel
 - ii. "the blood of Abel" (Genesis 4:8-10) to "the blood of Zechariah" (2 Chronicles 24:19-21), the first and last recorded martyrs in the Hebrew Bible, special study: From <https://torah.org/learning/basics-primer-torah-bible/>
 - 1. **The Five Books of Moses (Chumash)-Torah in written form rather than scroll form**
 - a. □ Genesis □ Exodus □ Leviticus □ Numbers
□ Deuteronomy
 - 2. **The Eight Books of the Prophets (Neviim)**
 - a. □ Joshua □ Judges □ Samuel □ Kings
□ Isaiah □ Jeremiah □ Ezekiel
□ The Twelve (minor prophets) Trei-Assar
 - 3. **The Eleven Books of the Writings (Kesuvim)**
 - a. □ Psalms - Tehilim □ Proverbs - Mishlei
□ Job - Iyov □ Song of Songs - Shir HaShirim
□ Ruth - Rus □ Lamentations - Eicha
□ Ecclesiastes - Koheles □ Esther
□ Daniel - Doniel □ Ezra/Nehemia
□ Chronicles - Divrei Hayamim
- j. 11:52, "the key of knowledge", Cf. Isaiah 22:22; association with the concept of teaching authority in Israel, and binding and loosing (Cf. Matthew 16:19; 18:15-20; 2 Peter 1:21), to forbid and permit, Cf. http://www.firmfoundationri.com/images/Binding_and_Loosing.pdf
- k. 11:53-54, snares laid by skillful examination and cross-examination, we need divine wisdom as we respond, "that they might accuse Him"

- h. Where is tithing commanded as precept in the Bible?

- i. In which 2 of the 3 major categories of the Law of Moses is tithing properly placed?

- j. How many tithes were there under the Law? What were they for?

- k. What is the New Testament rule for Christian giving? Give Scripture.

- l. How many books are in the Hebrew Scriptures? Which books are combined in their version compared to the Christian Old Testament?

- m. Following the Hebrew canon, who was the first recorded martyr and who was the last recorded martyr?

- n. What is the OT background of the “key of knowledge?” Give Scripture.

95. 12:1-3, Beware of Hypocrisy

- a. Luke 12 in general, in this commentator's opinion perhaps the most specific in all of Scripture to these days, even more so the days of uncertainty at the outbreak of the 2020 pandemic- see sermons on this chapter preached on 3/20, 3/29, and 4/2, <http://www.firmfoundationri.com/listentosermons.html>
- b. 12:1, "innumerable number of people", at least in part as a result of the ministry of the seventy in Luke 10:1-20, here our Lord addresses "His disciples first", teachings in this chapter targeted to believers first
- c. "leaven of the Pharisees", leaven as an agent that spreads throughout the dough and changes its nature from its purest unleavened form
 - i. Cf. Exodus 12:8,15-19; 1 Corinthians 5:6-8, concerning the sinlessness of Christ the perfect Lamb of God
 - ii. Here, regarding doctrine, how a small amount of false doctrine can permeate to the spiritual destruction of those who accept it (apply)
 - iii. "which is hypocrisy", when the leaven is the Law as both a means and an end, there will invariably be hypocrisy, here our Lord follows up His words in Luke 11:39-44
- d. 12:2-3, The end of hypocrisy is exposure of sin
 - i. Apply: life eventually manifested and it will become known, a warning against secret sins (Cf. Numbers 32:23), for the unbeliever in this life possibly but at the Great White Throne Judgment certainly (Revelation 20:11-15), for the believer in this life possibly but at the Bema Seat Judgment there will be loss of rewards (1 Corinthians 3:11-15)

96. 12:4-7, The Fear of God

- a. 12:4, Fear of man is evidence of lack of trust in God, consider these verses in context, Cf. Genesis 12:12; Deuteronomy 1:17; 1 Samuel 15:24; Proverbs 29:25; Isaiah 7:2; Matthew 26:56; John 7:13, 12:42, 19:38; Galatians 2:12
- b. 12:5, Fear of God and (eternal) spiritual consequences is legitimate and enjoined, apply to unbelievers and believers alike, Cf. Genesis 20:11; Deuteronomy 10:12; Job 4:6; Ecclesiastes 12:13; Luke 23:40; 1 Peter 1:17, 2:17
- c. 12:6, living creatures that men value little are valued much by God, for He even provides for them
- d. 12:7, completes the argument from lesser to greater, life of men precious, preeminence of man over the rest of creation (Genesis 1:26-30), consider from where you derive your sense of value and purpose and identity, is it from God or from men, apply-the dangers of social media regarding this point

97. 12:8-12, Confess Christ Before Men

- a. 12:8, confessing Christ, Cf. Romans 10:9; 1 John 4:15; Mark 16:15 (confessing Christ through personal evangelism)
- b. 12:9, denial of Christ, Cf. 1 John 2:22-23
 - i. “before the angels of God” who are in His presence, the justice and righteousness of God revealed, proclaimed, and known
- c. 12:8-10, Cf, Matthew 12:31-37, the generational curse and the doom of those who individuals who partake of this rejection without ever repenting
- d. 12:11-12, context is persecution for confession of Christ, to use as an excuse for spiritual laziness is unconscionable, examples of right use of this:
 - i. Stephen in Acts 7
 - ii. Paul before Felix in Acts 24:10-21
 - iii. Smyrna as typical of individual believers in Revelation 2:8-11
 - iv. Cf. 1 Peter 3:13-17, key on verse 15
- e. 12:12, The Holy Spirit’s Teaching Ministry
 - i. Also asserted in John 14:26, 16:13; 1 Corinthians 2:13
 - ii. Direct teaching ministry, 2 Peter 1:20-21
 - iii. Indirect (Delegated) teaching ministry, Ephesians 4:11-12

98. 12:13-21, The Parable of the Rich Fool

- a. 12:13, justice of God known, what worldly minded people want from Jesus, people will do anything for an inheritance (Cf, 1 Corinthians 6:1-8)
- b. 12:14, Christ’s mission not as a civil judge to institute civil judgment (that yet future), but a spiritual Savior to institute the way of salvation
- c. 12:15, inheritance disputes are typical manifestations of “covetousness”, the worldly person, carnal follower cannot bear such statements
- d. 12:16-17, temporal blessings, business cares, tend to redirect man’s focus
- e. 12:18, man’s plans, worldly builders, what are you building?
- f. 12:19, presumption of long life, trust in accumulated wealth for security, Job 31:24-28 bridges us back to Luke 12:9 in the larger context
- g. 12:20, Cf. Psalm 14:1, 52:7
- h. 12:21, final accountability to our Creator God

99. 12:22-34, Do Not Worry

- a. 12:22, “Therefore” refers back to those who heed 12:21 and are “rich toward God”-for these folks, care, or anxiety, about basic needs forbidden (food, shelter, clothing)
- b. 12:23, “life is more”, it is to lived for eternal benefit, Cf. 12:20
- c. 12:24, “ravens” are unclean birds (Deuteronomy 14:11-14), despised in regards to OT ceremonial law, arguments from lesser to greater (man, the objects of God’s greatest care and provision)
- d. 12:25-26, “add one cubit”-18 inches of height- “the least” of God’s work, divine limitations as principle, growth of the body as example, we cannot change by anxiety “the rest” of things set by divine limitation, but God can change them by providence and/or in response to prayer (Philippians 4:6)
- e. 12:27, “Consider the lilies”, the beauty of nature done by the Creator exceeds anything of beauty that man can create, apply as principle re: God’s works, here the argument is from greater (divine creation and beauty) to the lesser (human creation and beauty), 1 Peter 3:3-4 applied here
- f. 12:28-30, anxiety is evidence of a lack of trust in God’s provisions, the children of the world are more excusable in their concern than the child of God, to whom anxiety and worry is sin, yes it is part of the fallen human mind condition that besets many exceedingly, but it is sin nonetheless
- g. 12:31, the preeminence of God’s claims on our lives, “seek the kingdom of God” as command, and not only is this worship, but it will prove confirmation that one who does so shall never lack, Cf. Psalm 37:25-29, 84:11-12
- h. 12:32, “Do not fear, little flock, for it is your Father’s good pleasure to give you the kingdom”, Cf. Psalm 23:1-6; John 10:7-14; Matthew 5:45; John 8:44; Romans 8:14-17; Matthew 6:9-10; John 3:5-8, 10:27-30; 1 Corinthians 15:46-49; Luke 8:25; Psalm 121:3-4
- i. 12:33, “sell what you have”, your anxieties, excess goods, and anything that tends you to idolatry, “and give alms” of worship and praise, extol the Lord!
- j. 12:34, the treasure test, What does your life evidence about the state of your heart? Would an outside observer see a faithful Christian or an anxious professor of Christ who has little or no works or peace? Are you redeeming to the full your time, treasure, and talents for eternal rewards?

100. 12:35-48, The Faithful Servant and the Evil Servant
 - a. 12:35, Readiness, 2 illustrations, applied
 - i. “waist be girded” for departure, flight, battle, work, or service; the best preparation is through prayer, continually seeking sanctification
 - ii. “lamps burning” to wait for the arrival of a guest one is expecting
 - b. 12:36, expectation of the return of the bridegroom, Revelation 19 and the sequence of prophetic events
 - c. 12:37, the blessed ones who await the Second Coming of Christ; Christ a servant (illustrated in John 13:5-17)
 - d. 12:38, “the second watch...the third watch”, the four watches of the night: 6-9 pm, 9-12 am, 12-3 am, and 3-6 am; when most men are sleeping these are still awake, apply spiritually, importance of never setting one’s faith to sleep
 - e. 12:39-40, argument from the lesser to the greater, from the earthly realm to the heavenly realm, from alarm systems to spiritual protection from enemies
 - i. Warning against date setting, Cf. Matthew 24:36; Acts 1:6-7, and the exhortation to always be prepared for the divine visitation
 - f. 12:41, that is, for the twelve only, believers only, unbelievers also?
 - g. 12:42-48, The Parable expounded, read and then examine verse by verse
 - i. 12:42-43, practical service the result of true fidelity, he is “so doing”, Cf. James 1:17-26, sanctification (super)naturally follows justification
 - ii. 12:44, earning the trust of the Lord, applied: to be given greater things to do, in quantity (Cf. John 14:12) and/or in quality (progressively from the human standpoint of ability with divine help)
 - iii. 12:45, “if that servant says in his heart”, this is the professing Christian church-goer whose heart is far from Christ, the state of the heart being betrayed by the lack of spiritual action (Matthew 7:21-23)
 - iv. 12:46, the hypocrite who is not truly saved has a place with heathens
 - v. 12:47-48, degrees of punishment based upon degrees of accountability (applied: Romans 1:18-22; “the wrath of the Lamb” in Revelation 6:16), What knowledge of God’s truth and will have you been given and what are you doing with it? Apply: the double edged sword of America vs. North Korea and Bible Gospel vs. Catholic or Universalist. Matthew 20:16 also applied regarding position in the eternity to come both positively and negatively.

101. Luke 12:49-53, Christ Brings Division
- a. 12:49, interpretation of this verse admittedly difficult, but we can glean the following from Christ's words in context of Luke 12
 - i. "I came" identifies this statement with His mission and its results
 - ii. "to send fire on the earth", the nature of the gospel as that which shall spread (Matthew 16:15-18, 28:18-20) and can even withstand fire—thereby proving its worth, the life and judgment are through the Son (John 5:24-30), division of believers and unbelievers and judgment thereof, the nature of the judgments (1 Corinthians 3:11-15; Revelation 20:11-15)
 - iii. "how I wish it were already kindled", the fire of gospel devotion kindles the flames of opposition and persecution, yet the fire of the men and women on fire for the gospel of Christ will be for His glory (1 Peter 1:7, 4:12)
 - iv. Promises to the faithful church, Revelation 2:8-11
 - b. 12:50, "baptism", an immersion, but more precisely here—an identification (with sinners), "this cup" (Mark 14:36) of divine wrath against sin, and of suffering (Cf. Isaiah 53:4-8)
 - c. "how distressed I am till it is accomplished", Luke 22:44 was the climax of the anticipatory distress, the nature and cause of Christ's distress expounded
 - d. 12:51, and how it can be reconciled with Micah 5:2-5, the two advents of Christ, the first to bring "division", the second to bring "peace"
 - e. 12:52-53, truth causes divisions, there is no neutrality in this fight, neutrality is not possible in spiritual things; Cf. Joshua 24:15-19; Matthew 6:24, 12:30
 - i. Loyalty to Christ above loyalty to blood relatives, Exodus 20:3, Matthew 10:32-33 does not give the Christian the option not to stand for Christ in the home, even in the face of nuclear family opposition
102. Luke 12:54-56, Discern the Time
- a. Ability to forecast weather, Lack of spiritual discernment, Cf. Matthew 10:16
 - b. Sons of Isaachar, 1 Chronicles 12:32, knew what Israel should do
 - c. Prophecies fulfilled around them, yet the Jews missed their Messiah, "the time of your visitation" (Luke 19:44)
 - d. Apply: What time is it for you? Psalm 90:10-12; John 9:4; Ephesians 5:14-17

103. 12:57-59, Make Peace with Your Adversary
- a. 12:57, “even of yourselves”, still speaking primarily “to the multitudes” (v.54)
 - b. “judge what is right”, in light of all the evidences of the fact that Jesus of Nazareth is Messiah, the Jews should have made that correct determination
 - c. 12:58, the duty to seek reconciliation, before it is too late, lest there be harsh judgment, our guilt is clearly stated (Romans 3:10-11,23; James 2:10; Romans 6:23), but Christ Jesus is the “end of the law” (Romans 10:4 applied, the end in terms of fulfillment, and the power of the law to bring judgment)
 - i. Deliverance promised to those who are justified by Christ through faith alone in His salvation work (Romans 3:23-25; Job 33:23-28) and reconciliation work (Romans 5:9-11)
 - d. 12:59, “you shall not depart from there till you have paid”, an impossibility in the spiritual realm (Romans 9:16; Ephesians 2:8-9), notwithstanding the Romish affirmation that this verse supports the hellish doctrine of purgatory
104. Self-Test #12, Luke Chapter 12
- a. What is the leaven of the Pharisees?
 - b. Who should we fear and why (quote Scripture)?
 - c. What happened to the rich fool? Explain in detail.
 - d. What is the significance of ravens and lilies specifically in Luke 12?
 - e. Luke 12:49 is one of the most difficult verses in the Bible. Explain its meaning.
 - f. Who were the sons of Isaachar and what was their claim to fame?

105. 13:1-5, Repent or Perish (Read these 5 verses and then break them down)
- a. 13:1,4, noteworthy news events (useful for instruction and consideration)
 - i. Galileans murdered by Pilate's orders in the temple, possibly for insurrection (Zealots?), note Pilate's character
 - ii. "Siloam", Cf. John 9:7, tower that was part of, affixed to, or nearby the south wall of Jerusalem, "eighteen" died in this accident
 - iii. these men died suddenly (physically)
 - iv. Deaths of others a common topic, but how often do you think of your own mortality? (J.C. Ryle)
 - b. 13:3,5, just as these men died suddenly, so too do we all die suddenly (even when it is expected), spiritual death is just as sudden
 - i. What is required, "unless you repent", part and parcel of the gospel (Mark 1:15), and accompanies true conversion (Hebrews 6:1,9)
 - ii. Preaching and practicing repentance both
 - iii. Spiritual perishing is conscious and eternal (Mark 9:43-48)
 - c. 13:2,4, the theory that God was somehow displeased with these folks and singled them out for these occasions
 - i. Galatians 6:7-8 and Proverbs 24:16, notwithstanding, not necessarily applicable to either event (there being sin in the world, sin in other men, and sin in ourselves—we can control the latter to large degree, but the others very much less so)
 - ii. Matthew 5:45 applied, the universal goodness of God
 - iii. The false prosperity gospel, Job 4:7, as that which was supposed by many of Jesus' hearers
 - iv. The answer to the questions posed in these verses is an implied "no"
 - v. Consider Job 1:22, 2:9, the Twelve, Paul, and the Lord Jesus Christ Himself
106. 13:6-9, The Parable of the Barren Fig Tree
- a. "A certain man", God, "fig tree", nation (Israel), church, individual, "keeper of his vineyard", the individual, Christ the Intercessor (v.8), "vineyard", the life of the nation, the individual, examine parable from these standpoints
 - b. Patience of God, yet eventually results are demanded, and when the appointed time comes, the time is up, the fruitful (righteous) will flourish (Psalm 92:12-15), but the wicked will be cut off

107. 13:10-16, The Woman with the Spirit of Infirmity
- a. 13:10, Christ faithful to attend public worship, “He was teaching” at the appointed time in the synagogue service, *ibid.* 27-28
 - b. 13:11, “a woman” seated in the gallery
 - i. “spirit of infirmity”, a physical malady with a spiritual root to it
 - ii. “eighteen years”, the timing of her bondage, yet she was there in the public assembly for worship, the right place
 - iii. “in no way raise herself up”, in need of help, divine aid
 - c. 13:12, “Jesus saw her” from a distance, of all the people in attendance Jesus saw this one individual, so He sees you now
 - d. 13:12-13, the proclamation, the touch, and the immediate healing, so she “glorified God”, for whose help she had continued to seek after these 18 years
 - e. 13:14, “the ruler of the synagogue”, the ruling elder, chief of the council, begins to teach according to the legalistic oral law, neglecting mercy, and not joining the woman in praising God
 - f. 13:15, men care for the basic needs of their animals, how much more so does the Lord care for His children!
 - g. 13:16, “daughter of Abraham” (a Jew), “whom Satan has bound” (not possessed but brought low), “think of it—for eighteen years” (the callousness of men, even religious men, to the plight of those bound by infirmities of various sorts, Is not Christ’s church a hospital for men and women?
 - h. 13:17, wicked ashamed and men silenced by the good works of God

108. 13:18-21, Kingdom Parables of the Mustard Seed and of the Leaven
- a. 13:18-19, “mustard seed” the smallest commonly known seed in that area at that time, progress of the gospel, great growth from small beginnings (Book of Acts), “birds of the air”—some see these as agents of satanic corruption within the church, others simply see it as denoting the size of the tree
 - b. 13:20-21, “leaven” works its way through all the dough, here it is used in the positive sense as salt and light (Matthew 5:13-16), working through the church and influencing the world for good, indeed the spreading of Christianity has done this
 - c. Zechariah 4:10 applied
 - d. Apply both parables to the individual, and one’s Christian life, faith’s progression, maturity, and outworking
109. 13:22-30, The Narrow Gate
- a. 13:23, the question asked by an individual, but the response would be addressed to all assembled
 - i. Common understanding among the Jews was universal salvation for all Jews (based on circumcision, seeing salvation as being attained to with outward sign of covenant rather than by individual faith, Cf. John 8:39; Genesis 15:6, 17:7; this concept addressed in Galatians), and that Gentiles could be saved by being proselytes or obeying the Noahic Covenant--The Noahide Laws (Genesis 9:9 and context), <https://www.myjewishlearning.com/article/the-noahide-laws/>:
 1. Do establish laws.
 2. Don’t curse God.
 3. Do not practice idolatry.
 4. Do not engage in illicit sexuality.
 5. Do not participate in bloodshed.
 6. Do not rob.
 7. Do not eat flesh from a living animal.
 - b. 13:24, “strive to enter through the narrow gate”, Jesus responds with language that indicates that there are in fact few who are saved, Cf. Matthew 7:13-14; John 10:9, 14:6; 2 Peter 1:10-11, God has taken the initiative and provided for us the way, we must expend spiritual effort to take it

- c. 13:24-25, imagery of an evening nuptial feast, Second Coming in view here, when only invited guests are welcomed in, Cf. Matthew 22:1-14, http://www.firmfoundationri.com/images/An_Exposition_of_the_Parable_of_the_Wedding_Feast.pdf
 - d. 13:26, the possibility of being familiar with Christ, but not having true spiritual knowledge of Him or personal relationship with Him, relevant to those in Jesus' day but also specially applicable to professing Christians, faithful church-goers, cultists like JW and Mormons
 - e. 13:27, "Depart from Me", said to those to whom He gave sufficient revelation, but would not have Him in this life, this departure is permanent separation from God
 - f. "workers of iniquity", those who work without Christ and apart from His power can only work iniquity
 - g. 13:28, "weeping and gnashing of teeth", the lot of those who suffer eternal torment in hellfire
 - h. The Patriarchs present, Cf. Luke 16:23; Matthew 8:11-12 a companion passage
 - i. 13:29, saints scattered shall be regathered in the usual geographical way
 - i. "east" (Asia), "west" (Europe), "north" hemisphere, "south" hemisphere, in the manner in which the gospel has been providentially spread throughout church history
 - j. 13:30, abasement and reversals, there will be many surprises as to who occupies which positions of honor in heaven
110. 13:31-35, Herod seeks to kill Jesus
- a. 13:31, "Herod" the Tetrarch (Luke 23:7-8), whether the Pharisees were telling the truth here is unknown
 - b. 13:32, "fox", not name-calling (for Jesus never did sin), but a name prophetically fitting for the man, Cf. Ezekiel 22:27; Zephaniah 3:3
 - c. Messianic miracles affirmed, sufferings and resurrection predicted
 - d. 13:33, note Christ's composure and singleness of mind and mission
 - e. 13:33-34, "Jerusalem", where generally prophets are killed, and of necessity a prophet in that generation would have to be tried of a capital offense by the Sanhedrin in Jerusalem, and not elsewhere (e.g. Galilee)
 - i. "O Jerusalem, Jerusalem", a lament after the manner of Lamentations written by the prophet Jeremiah 600+ years before
 - f. 13:35, Cf. Psalm 118:26; Matthew 21:9, Palm Sunday, and the Second Coming

111. Self-Test #13, Luke Chapter 13

- a. What two noteworthy events occurred prior to Jesus' admonition, "unless you repent you will all likewise perish?"
- b. The Parable of the Fig Tree can be applied many different ways. Explain two of these--the application for Israel, and the application for the Christian believer.
- c. Jesus healed a woman from "a spirit of infirmity." Give three specific facts relating to the event of this miracle.
- d. How is the kingdom of heaven like a mustard seed?
- e. How is the kingdom of heaven like leaven?
- f. Usually leaven illustrates sin in the Bible (Cf. 1 Corinthians 5:8). Why can that not be the meaning in the Kingdom Parable of the Leaven?
- g. In Jesus' day, what was the prevailing belief regarding salvation of Jews?
- h. In Jesus' day, what was the prevailing belief regarding salvation of Gentiles?
- i. In the teaching of the "Narrow Gate", what do we learn about a great many professing Christians?
- j. Explain the connection between Luke 13:29 in light of Guyot's world history of providential geography.
- k. At the end of Chapter 13, Psalm 118:26 is quoted. It can be applied to which two events which were at that time future.

112. 14:1-6, Jesus Heals the Man with Dropsy on the Sabbath
- a. 14:1, “into the house of one of the rulers of the Pharisees”, chief men of the city would entertain others, this was presumably by invitation, note the hypocrisy of offering hospitality and hostility to the Lord
 - b. “to eat bread on the Sabbath”, the appointed day of rest and worship enjoined in the fourth commandment (Exodus 20:8-11)
 - c. “they watched Him closely”, to find some fault in Him
 - d. 14:2, “certain man before him” who had come near the Lord for grace, truth, and/or a healing, perhaps being seated there on purpose to set a ‘trap’
 - e. “dropsy”, today’s equivalent edema, swelling of the body, often related to congestive heart failure, an often fatal condition
 - f. 14:3, “Jesus, answering”, Cf. 14:5, reading the thoughts of men
 - g. “Is it lawful to heal on the Sabbath”, according to Mosaic Law, yes, according to Rabbinic Law, arguably not, Cf. Mark 2:27
 - h. 14:4-5, argument from lesser to greater, and there were rabbinic rules permitting merciful exertion for the lesser
 - i. 14:6, men silenced by the wisdom of Jesus Christ, apply to the Bible generally
113. 14:7-14, A Lesson on Humility
- a. 14:7, men of the world will choose the best places, each man sought to honor and prefer himself, even in the house of their spiritual leader, and this was customary behavior!
 - b. 14:8-10, proud humbled, but the humble man will be seen and recognized, more respect with quiet humility done with honor than with pride done with self-aggrandizement
 - c. 14:11, the general kingdom principle, the modus operandi of God, worked through divine providence, but made clearly manifest in the kingdom
 - d. 14:12, social fellowship and limited circles to the exclusion of Christian talk (as Jesus opened things up in 14:3, and continued even through 14:14) and Christian benevolence, snobs rebuked
 - e. 14:13-14, helping those who cannot help you back is something true of the heart of Christ’s work, let us be imitators of this, and do kind turns, not considering one’s own return benefits
 - f. “you shall be repaid at the resurrection of the just”, the belief that is at the heart of Christian motive, to do things for the hereafter, not the here

114. 14:15-24, The Parable of the Great Supper
- a. 14:15, wise thoughts of eating both physical food and spiritual food, and of the kingdom of God, this beatitude (“Blessed”) is the occasion for the parable
 - b. This parable was spoken earlier in Christ’s ministry than the Parable of the Wedding Feast (Matthew 22:1-14), and the content is consistent.
 - c. 14:16, the Lord’s gospel invitation, a “great supper” which will meet all of our needs, for communion with Christ, and spiritual food, Cf. John 6:35-51
 - d. 14:17, “sent his servant”, the Christian soul winner, Cf. Romans 10:14-21
 - e. “those who were invited”, Cf. John 1:11; Romans 1:16, the Jews the invited guests at the first
 - f. “all things are now ready”, so it is today, Jesus has died for your sins and risen, and nothing more needs to be done for sinners, the sinner must only believe
 - g. 14:18, “one accord”, the same attitude of indifference to spiritual things
 - h. 14:18-20, three different “excuses”, worldly and material cares are in the seat of idolatry for these folks, no excuse for neglect of spiritual duties
 - i. 14:21, the master of the feast is “angry”, for the cares of the spirit were dishonored by these folks, rejection and neglect to acknowledge the great cost that God paid-the death of His Son, to make this gospel feast possible
 - j. “poor, maimed, lame, blind”, outcasts of the world are welcome at the table of God, apply to those who are of humble estate and recognize the debilitating condition of sin in their lives
 - k. 14:22, “still there is room” for any and all sinners who would like to come to the Father’s house
 - l. 14:23, “Go”, every Christian servant’s call (Matthew 28:19; Mark 16:15), “highways and hedges”, leaving no stone unturned, “compel them”, that is, with urgent entreats, to deliver the urgent invitation of God in His power, praying that the irresistible grace of the Spirit might work through you
 - m. 14:24, full circle back to 14:17, *ibid.*
115. 14:25-35, Counting the Cost and Following Through
- a. 14:25, leaving the “house” (14:1), and moving onward
 - b. 14:26, a hard saying, to “hate” is to love less , to put God above all, in accordance with the first and second commandments, Cf. Matthew 22:36-40, to put the claims of God first in one’s life ahead of other people and own desires

- c. 14:27, “bear his cross” is different for each of us, but involves self-sacrifice, “come after Me”, that is, after Christ’s example
- d. 14:28-35, “count the cost”, 2 illustrations, “build a tower”, a magnificent structure which stands out in the world, and “going to make war”, to embark upon a course of action involving life and death, both require forethought
 - i. 14:28, “count the cost”, what costs do we count?, Ryle gives 4, Scriptures and special applications supplied are my own
 - 1. Sins, Romans 12:1-2, holy and sanctified life now required
 - 2. Self-righteousness, Isaiah 64:6, we can no longer boast of our relative goodness (Ephesians 2:8-9)
 - 3. Ease, Luke 9:58, life will become more purposeful but less comfortable, we must always make this known to new converts lest we obtain superficial professions of faith only; taking the easy way out of situations no longer an option (taking stands for God on various matters in life and holding the line)
 - 4. Worldliness, 1 John 2:15-17, divided loyalties (Luke 16:13), what things we must give up, replacing worldly vices with Christian virtues
 - ii. 14:29-30, “all who see it begin to mock him”, the professing Christians who backslides or keeps a foot in the world is a joke and a spectacle to the world, unbelievers understand what a Christian should be, if you have stopped building then recommit before the reputation of Jesus Christ is dragged through the mud some more, a word to the Christian “has-beens” and “used-to be’s”
 - iii. 14:31-32, a second and like illustration with other facets involved
 - 1. Spiritual warfare (Romans 7:23; 2 Corinthians 10:4; Ephesians 6:12; 1 Timothy 1:18, 6:12; 2 Timothy 2:4; Hebrews 10:32)
 - 2. “Conditions of peace”, the folly of trying to fight any spiritual battle on your own—without the forethought of bringing God in to lead your army, you are hopelessly outnumbered and overwhelmed (Proverbs 19:21), shame of attacking an opposing army only to suffer certain defeat, apply: fighting sin without God
 - iv. 14:33, the conclusion of the matter, the willingness to forsake all for Christ, the Lord has no need of half-hearted followers
 - v. 14:34-35, illustration of the salt, of bituminous salt (Cf. Matthew 5:13), uselessness of a false faith, professed Christians who have knowledge of the gospel yet reject it in heart are not profitable for the kingdom, however good of a game they talk, these do damage to the kingdom

116. Self-Test #14, Luke Chapter 14

- a. Jesus healed a man on the Sabbath while eating bread in the house of one of the rulers of the Pharisees. What was the healed man's infirmity?
- b. According to the parable in this chapter, when you are invited to a wedding feast, where should you sit?
- c. What four categories of individuals should we invite to our feasts and why?
- d. What is the Beatitude in Luke 14:15?
- e. In the Parable of the Great Supper, who is the master of the house, who are the servants, and who are the invited guests?
- f. After many other guests were brought in, in Luke 14:22, the servant says what four words with regard to the place not being full?
- g. Explain what it means and apply what it means to "compel them to come in."
- h. To hate means to ____ ____.
- i. What two illustrations are used to teach our approach towards discipleship?
- j. What is salt? What were its uses in Bible times? How is the believer salt? What category of person is salt "not fit for the dunghill?" And what should be our attitude toward such individuals?

117. 15:1-7, The Parable of the Lost Sheep
- a. 15:1, “tax collectors and sinners”, prostitutes, the outcasts of society, those who were cast out by the world, and had found no fulfillment in it “drew near”
 - b. 15:2, the faultfinding statement is in fact the mission statement of the Savior! “This man receives sinners and eats with them.”
 - i. Cf. Romans 3:23; John 1:12-13, 6:37-40; 1 Corinthians 6:9-11; 1 Timothy 1:12-15; Matthew 26:26-29; Revelation 3:20
 - c. 15:3-6
 - i. 15:4, Jesus is a seeking Savior. Ezekiel 34:11-12.
 - ii. 15:5, Jesus is a compassionate Savior. Ezekiel 34:13.
 - iii. 15:6, Jesus is a rejoicing Savior. John 4:36.
 - d. 15:7, every soul is precious, and worth the divine effort
 - i. Heavenly joy (illustrated by the theme song being played when Covid patients were released from an area hospital), Cf. Revelation 5:9-10
 - ii. “one sinner who repents”, Cf. Mark 1:15
 - iii. “ninety-nine just persons”, several views have been advanced, but in this commentator’s opinion, these are unrighteous Pharisees who think themselves holy, needing “no repentance”
 - iv. One meaning in context, but among its applications the return to the fold of the wandering sheep by effort expended by godly folks
118. 15:8-10, The Parable of the Lost Coin
- a. 15:8, a “woman”, “coin”, “lamp”, “house”, ordinary things used to illustrate great spiritual truth, Christ Jesus the master of the parable
 - b. Note her diligence, and as all parables in Scripture are intended for spiritual application, Cf. Romans 12:8; Hebrews 6:11; 2 Peter 1:10, 3:14
 - c. 15:8-9, argument from lesser to greater, if we can rejoice together over earthly things, how much more so over spiritual things
 - d. 15:10, Cf. 15:7, the subject of angelic rejoicing, Cf. John 12:27-32

119. 15:11-32, The Parable of the Lost (Prodigal) Son
- a. 15:11, the father, representing God the Father, “two sons”, one who openly rebelled and repented, and one who passively rebelled and was bitter
 - b. 15:12, “the younger” requests his inheritance, and is granted it, in fact both sons receive it, note that this is money that he had not earned—making it all the more likely for him to squander it, entitlement mentality reproved
 - c. 15:13, young men naturally seek pleasures, “a far country” from the place of familial safety and blessed communion with God, worldly living and pursuits are altogether wasteful, Proverbs 20:21 applied
 - d. 15:14, Cf. Proverbs 13:15, “famine”, “in want”, abject spiritual poverty and emptiness the result of prodigal living
 - e. 15:15, “citizen of that country”, he will try something else but this stranger has no affection for him, finally the prodigal son gets a job, “to feed swine” the most detestable and unclean job that any Jew could undertake
 - f. 15:16, world offers nothing for the nourishment of the soul
 - g. 15:17, “he came to himself”, he has an epiphany in the mind, Cf. Psalm 84:10
 - h. “bread enough and to spare”, even the servants (how much more the sons) in the Father’s house and in His fellowship, the exceeding love, grace, mercy, wisdom, and truth in superabundance
 - i. 15:18, “I will arise and go to my father”, he is ready to make the great decision and repent, Cf. Psalm 51:3-4, throwing himself at the mercy of his father, are any running away from God, have any run away, Return!
 - j. 15:19, sin’s shame, awareness of one’s own sinful condition leads to humility
 - k. 15:20, returning to God, the journey of many a youth, “a great way off”—the Father sees you coming, the willingness of the father to receive his child (how he longed for the day), apply lesser to greater, nothing required by the father but the return of the son, the difficulty of the backsliding believer in getting back on track—harder than the first belief and repentance, “kissed him” despite his stench and sad state—with love and forgiveness and welcome joy
 - l. 15:21, the humble sinner’s confession
 - m. 15:22, “best robe”, of righteousness, Cf. Isaiah 61:10, “ring” as worn by members of the family, “sandals” as sons wore (servants generally barefoot), “put it on him”, even this prodigal sinner guilty of wasteful living but God makes no waste product people—instead He loves us, consecration of priests (applied) Cf. Exodus 29:1-11.
 - n. 15:23, “fatted calf”, the best of the flocks and herds for the greatest of festal celebrations

- o. 15:24, “was dead and is alive again” (Cf. Ephesians 2:1; John 3:3-7), “lost and is found”, spiritual joy (ibid. 15:7,10, but how much more joy in a man reclaimed than in a sheep or a coin!)
 - p. 15:25, “older son” still working on the property, “music and dancing” in the full-fledged feast
 - q. 15:26-27, divine preparation for the welcome of God’s children into His fellowship, “safe and sound”, by God’s mercy the consequences of his sins did not catch up to him in the far country to the point of death
 - r. 15:28-30, unbrotherly attitude, he sees his brother as the father’s son but not his own flesh and blood, Cf. Romans 12:15-16, self-righteous attitude, “I never transgressed” (Romans 3:23), has just as much of an entitled attitude as his younger brother (ibid. 15:12), note similarities to Luke 15:2, applied as the older brother the Pharisee and Jew and the younger brother the sinner and Gentile (national application of the closing verses of this parable), insistence upon equality of results at odds with divine grace and the reality of human circumstances
 - s. 15:31, special privileges always available to those who stay in the Father’s house (spiritually speaking), as eldest son the first heir (Exodus 4:22 applied), thankfulness is a byproduct of proper understand of God’s goodness, and the reverse is also true
 - t. 15:32, God is in the restoration business, when what is lost is found, then rejoicing is always in order, ibid. 119o (15:24).
120. Self-Test #15, Luke Chapter 15
- a. What are the three parables in Luke Chapter 15? Explain their similarities and how they are presented from lesser to greater in the way they are sequenced.

121. 16:1-9, The Parable of the Unjust Steward

- a. 16:1, now Jesus is addressing “His disciples”, “steward” managed the household of this “rich man”, accused of unfaithfulness, being wasteful or prodigal in his duties
- b. 16:2, accountability in our secular work, must answer the accusation
- c. 16:3, worldly dilemma, no longer able to do manual work, too prideful to beg, would the steward follow an honest course of action or a dishonest one?
- d. 16:4, by craftiness he would deal still more dishonestly (apparently the accusation was true) in order to ingratiate himself with men that he might find white collar employment elsewhere after he is removed
- e. 16:5-7, steward negotiates down the debts owed his master, to the hurt of his master’s finances but to the pleasant surprise of the debtors
- f. 16:8, “unjust steward” commended by the worldly master, not the heavenly one, there is nothing godly commendable in this parable, “dealt shrewdly” either because the debts had long gone uncollected or more likely the master did not know that the debt was actually higher than what was settled
- g. 16:8-9, if the children of the world deal shrewdly to ensure a temporary home in this life, how much more so should the Christian expend much effort to ensure an everlasting home in the next life
- h. “make friends for yourself by unrighteous mammon”, stewardship of money for the glory of God and His kingdom, money is a means in this world (for good or evil) but it is not an end for the believer (Cf. 1 Timothy 6:17-19).

122. 16:10-13, Faithfulness in Service

- a. 16:10, a proverb, one who takes care for details of small things will prove himself faithful in greater things, diligence and promotion (Proverbs 22:29), but the one wicked and lazy in small things will not be able to do great things, apply to Christian service, Cf. 1 Timothy 3:10
- b. 16:11, the degree to which we handle our finances for God’s glory is an indicator of the degree to which we serve the Lord across the board in all areas of our lives
- c. 16:12, “another man’s”, spiritually applied as that which belongs to the Lord, as Rush Limbaugh used to say, “talent on loan from God”, our gifts and blessings are on loan to us in this life but “your own” is the eternal inheritance in heaven, a permanent possession of the believer
- d. 16:13, “No servant can serve two masters”
 - i. Call to decision, No neutrality, Joshua 24:15,19; Ruth 1:15; 1 Kings 18:21; Jeremiah 21:8; Matthew 27:17; Mark 10:21; John 6:67; Revelation 3:15-16
 - ii. Undivided service, Genesis 35:2; 1 Samuel 7:3, Luke 4:8
 - iii. Double-mindedness, 2 Kings 17:33; 1 Corinthians 10:21; James 1:8, 4:8

123. 16:14-18, The Law, the Prophets, and the Kingdom

- a. 16:14, though these preceding words were spoken “to His disciples” (16:1), the “Pharisees” were still within earshot (15:2-3), and they loved money as Scripture tells us notwithstanding all their pretenses
- b. 16:15, self-righteousness may be a good show for men, but God sees right through it
- c. 16:16, “the law and the prophets” (Old Testament revelation) “until John”, the turning point regarding the nature of the kingdom message (John 1:6-13; Mark 1:14-15)
- d. “everyone is pressing into it”, eagerness for truth by those whose hearts are ready
- e. 16:17, enduring quality of the Word of God, Cf. Matthew 5:17-18
- f. 16:18, remarriage forbidden, the ease of divorce taught by many in that day rebuke by the Lord Jesus Christ, God is serious about His Word, so must we be serious about our marriage covenants, Cf. Matthew 19:1-9, note the exception clause in 19:9, and further expounded in 1 Corinthians 7:10-15

124. 16:19-31, The Rich Man and Lazarus

- a. 16:19-21, “There was a man”, and the fact that the man is named in addition to the language has given rise to understanding this as an actual historical event, a view which this commentator favors, contrast of earthly luxury and poverty, let us do what we can to aid human beings in need, Cf. Matthew 25:34-40, but let us make our first aim not to seek to rid ourselves of poverty in this life but rather in the next, Cf. Matthew 26:11
- b. “Lazarus, full of sores”, boils perhaps, as afflicted Job the Patriarch, but along with the dogs rendered him ceremonially unclean—note the contrast with the Pharisees
- c. 16:22, both men died, “Abraham’s bosom”, a euphemism for paradise, or as some understand it—the paradise compartment of Sheol/Hades for the Old Testament dead
- d. 16:23, the rich man “in torments”, consciously, refutes the false doctrines of soul sleep and annihilation of the souls of the unsaved, note awareness of the paradise of God in which Lazarus the saved man dwelt
- e. 16:24, this rich man still thinks Lazarus is his servant! How obtuse the unbeliever can be!, note that the torment in hell involves “flame”, and the unbeliever will go from fire to fire, Revelation 20:15
- f. 16:25, reversals of fate in the next life, though evil men may prosper for a day, they shall be justly accounted by God after their time has expired
- g. 16:26, “great gulf fixed”, no passing from one side to the next, refutes the heretical doctrine of Purgatory, there is no intermediate place, Hebrews 9:27 further assures us that there is no atonement after physical death, we must trust in Christ’s atonement in this life only if we wish to go to heaven

126. 17:1-4, Jesus Warns of Offenses

- a. 17:1, “offenses come” in life, they are unavoidable, no matter how much the Christian rightly practices Romans 12:18
- b. 17:2, so let us resolve not to put spiritual stumbling blocks and hindrances in the paths of others lest we enter into divine discipline, Cf. Numbers 13:32; Hosea 4:6; Malachi 2:7-8; Matthew 16:23, 23:13; Romans 14:13; 1 Corinthians 8:9; 1 John 2:10
- c. 17:3-4, the duty to exercise forgiveness, and offer it without measure, the basis for this is Ephesians 4:32, avoidance of grudges, not causing offense, not being easily offended, Cf. Matthew 5:23-24

127. 17:5-10, Faith and Duty

- a. 17:5, the disciples’ request, “Increase our faith.” Jesus responds with a twofold answer.
- b. 17:6, “mustard seed”, the smallest commonly known seed in Israel in that day, such faith may be small but it is faith nonetheless, in context true faith in God
- c. “mulberry tree”, why this specific kind of tree, because it roots readily and firmly, making it difficult to uproot, also because it can sometimes take years to bear fruit but it will eventually bear fruit rich in nutrients (Vitamin C and Iron, especially), from something small will come something great in time, if nourished by faith
- d. 17:7-10, God’s claims first, this is the duty of the servant, it is expected that the servant will do the Master’s bidding, faith is increased through service, discuss how this is in the Christian life, give specific examples

128. 17:11-19, Ten Lepers are Cleansed (The Thanksgiving Parable)

- a. 17:11, Jesus’ journeys, the difficulty with this course is best explained that Jesus traveled east along the border of Samaria and Galilee and then turned south at the Jordan River
- b. 17:12, “ten men”, at least one being a Samaritan, the other nine may have all been Jewish (this seems to be implied by 17:18)
- c. the “lepers” (ibid. 35b; Luke 5:12) “stood afar off”, ‘socially distanced’, being ostracized from community and religious life due to their condition of leprosy
- c. 17:13, shows a belief in Jesus’ Messiahship, that He could do what only God could do, heal the disease of leprosy, they cry out for “mercy”, a good prayer in extremity
- d. 17:14, effort and obedience required, and the healing occurred along the way, the priests had to go through the rituals of Leviticus 14 ten times, thus validating the Messiahship of Jesus repeatedly, this was the Lord’s calling card and announcement of evidence to back up His Messianic claims
- e. 17:15-16, the rightful response to divine healing, worship with thanksgiving
- f. 17:17-19, rarity of thanks, only one leper found spiritual healing, and this by faith

129. 17:20-37, God's Kingdom Program

- a. 17:20, the question as to “when the kingdom of God would come”, what is meant is the Messianic Kingdom, but Jesus gives a comprehensive answer
- b. “not with observation”, not as obvious as all of that at that time
- c. 17:21, “the kingdom of God is within you”, a difficult verse to translate, and it must be translated as “among you”, since the Pharisees asking this question were not saved men, dispensationally, 1 Corinthians 3:16 was not applicable yet either, Cf. John 16:7; Acts 2:1-4, mystery kingdom concept introduced, beginning with the coming of the King, Jesus the Christ, being spiritually discerned, Cf. Luke 2:25-38
- d. 17:22, turning to His disciples, Jesus addresses the blessing of the days of Messiah, being in the personal physical presence of Christ, there will be days of His absence before His Second Coming, the mystery of the church age, Cf. Colossians 1:26-27
- e. 17:23, deception of false teachers, Satan's bid to redirect our eyes and affections
- f. 17:24, suddenness of the Second Coming
- g. 17:25, but first, Isaiah 53:1-12 must be fulfilled in the First Advent
- h. 17:26-27, Cf. Genesis 6:5-8:22, context of judgment and salvation of the few
- i. 17:28-29, Cf. Genesis 19:12-29, context of judgment and salvation of the few, note points of similarity between prevailing earthly conditions in those days and conditions on earth at the Second Coming
- j. 17:30, Cf. 2 Thessalonians 1:7 (applied), rest for God's people in the end
- k. 17:31, making haste when heeding the warnings, Proverbs 27:1; 2 Corinthians 6:2
- l. 17:32, Cf. Genesis 19:26, the love of the world and the things in it exceeded the love of God and the righteousness of His judgment, apply to the worldly “Christian”
- m. 17:33, self-sacrifice, heavenly gain through temporal “loss”
- n. 17:34-36, separation of good and evil applied, some will be taken for salvation and others left to judgment, truth applied to two distinct events: Rapture and Second Coming (or first and second installments of Second Coming)
- o. 17:37, Cf. Matthew 24:28, “Where, Lord?”, the place of the Second Coming, Bozrah in Edom, Cf. Isaiah 34:1-7, 63:1-6; Micah 2:12-13, where the birds of prey (Gentile nations) come to devour “the body” of redeemed Israel in that day, but the Glorified Jesus will gain the victory for His faithful remnant, from there His army will march onward to Jerusalem to gain it in preparation for setting up the Messianic Kingdom (Zechariah 14:1-4), Acts 1:9-11 prophesies the manner of the Lord's Second Coming but not the place so we must defer to the Old Testament for that answer

130. Self-Test #17, Luke Chapter 17

- a. According to Jesus, instead of offending “one of these little ones”, what would it be better to do?

- b. How many times must we forgive our brother in a day? (This is also known as total or complete forgiveness.)

- c. What facts about the mustard seed and the mulberry tree are relevant to Jesus’ response to the disciples’ request to “Increase our faith?”

- d. How many lepers did Jesus heal in Luke 17, and how many returned to thank Him and worship Him?

- e. What does it mean for the Kingdom of God to “not come with observation?”

- f. What is prophesied about the Son of Man in this chapter regarding His First Advent and regarding His Second Advent?

- g. What two Old Testament examples from the Book of Genesis did Jesus use to illustrate “the day when the Son of Man is revealed?”

- h. Which Old Testament person turned back when it was time to flee, and became a pillar of salt?

- i. Jesus identifies the place of the Second Coming at the end of the chapter. Where is that place, and what Old Testament passages clearly identify the place?

131. 18:1-8, The Parable of the Persistent Widow

- a. 18:1, the purpose of the parable that is recorded in this passage, spoken “to them”, the disciples (Cf. 17:22), but with myriad applications to all present (Cf. 16:14-15)
 - 1. “that men always ought to pray” (1 Thessalonians 5:17), a continual state of communion with God being maintained
 - 2. “and not lose heart”, not to be discouraged by prayers not soon answered, but rather to remain patient and persistent
- b. 18:2, “a judge” who was indifferent to the plight of those who came before him, neither was he concerned about justice, he was just showing up for work and collecting a paycheck
- c. 18:3-5, “a widow” who had been wronged, and had no other recourse, she was helpless, will keep coming back to court until she gets justice (Genesis 32:24-29)
- d. 18:6-7, Heb: kal-v-chomer argument (light to heavy), Jesus argues from the lesser to the greater, from an unrighteous judge to the Judge of all
- e. 18:8, Second Coming, “Son of Man” (Daniel 7:13-14), “will He really find faith on the earth?”, applied generally and personally

132. 18:9-14, The Parable of the Pharisee and the Tax Collector

- a. 18:9, to some who trusted in self-righteousness and not “THE LORD OUR RIGHTEOUSNESS” (Jeremiah 23:6; Cf. 2 Corinthians 5:21)
- b. 18:10, “two men”, by profession- one a religious man and the other a sinner
- c. 18:11, the Pharisee compares himself to men, and announces his own superiority to other men to Almighty God!
- d. 18:12, the twice weekly fast (Pharisees would fast Mondays and Thursdays), in tithing these folks were fastidious (Matthew 23:23), very good at externals, apply to the church today, even the Bible-believing Christians
- e. 18:13-14, the broken state of this penitent tax collector before the Lord, he was not concerned at what men thought of him at all, how he got his good spiritual state
 - 1. humbled and repentant sinner, Psalm 34:18, 51:17; Isaiah 57:15; James 4:10
 - 2. unworthiness felt, Jeremiah 16:17; Matthew 8:8; Luke 5:8; Acts 3:19
 - 2. mercy sought, Psalm 86:5; Isaiah 55:7; Ezekiel 18:21; Titus 3:5

133. 18:15-17, Jesus Blesses Little Children

a. 18:15, “they also brought infants to Him”, the “they” being neither Pharisees nor the “disciples”, but others who desired their children blessed by the Son of God

1. the duty of bringing our children to Him at the earliest age, as “infants”
2. “to Him”, just as a good parent brings the child to physical well visits, what of their spiritual well-being, and of prayer on their behalf
3. Child and Baby Dedication, its importance, and the common neglect of it, and neglect of follow up, A dedication is a reflection of the faith and commitment of the parents and/or others to the Lord, God, and Savior Jesus Christ, when they bring the child to Christ for an oath and a blessing. The church and the witnesses to the ceremony pledge to come alongside the family in prayer, and to publicly express a willingness to aid the family in bringing up the child in a godly way to the end that he/she may become a believer at a young age. Cf. Matthew 18:3-5, 19:13-15; Deuteronomy 6:5-9; Proverbs 22:6
4. the tendency of some to dismiss the value and spiritual needs of children, especially when urgent “adult” doctrines and things are being discussed

b. 18:16-17, Cf. 17:2 applied; Psalm 8:2, little children must be brought to Jesus and not forbidden to come, note the dangers of the caregiver who would oppose God by denying a child a Christian upbringing (e.g. for their own make-believe reasons such as “too many hypocrites in the church)

1. We learn that there are children in heaven, taking our text at face value- there is no cause not to do so, Cf. Deuteronomy 1:39; Job 3:11-19; 2 Samuel 12:13-23; 1 Kings 14:9-13

134. 18:18-23, The Rich Young Ruler (Cf. Matthew 19:16-22; Mark 10:17-22)

a. 18:18, “certain ruler”, possibly the head of a synagogue, upper class pedigree

b. “Good Teacher”, the word used is “agathos”, meaning “of good constitution or nature”, some believe this refers to Jesus’ intrinsic goodness but we cannot be sure that at the point of approach, that this ruler believed that Jesus is God

c. the question is age old, but it is approached in the flesh

1. “what shall I do”, implies human effort or a concept of sacramental grace
2. “to inherit eternal life”, the primary purpose of life is to discover this answer, this is an open door to sharing the gospel, and the response on the part of the evangelist is a discerned response based upon the individual and circumstance
3. Jesus desires to elicit a response that shows faith in Jesus as the God-Man Messiah, without sin, but the ruler does not respond as he ought have

d. 18:19-20, By the works of man the only way to inherit eternal life is to keep the Law in all its 613 points in every way that any one commandment touches the individual's life, the only Man who ever did that was Jesus (Matthew 5:17), Jesus challenges the man to consider whether he has kept this sampling of 5 of the 10 Commandments, selecting ones that deal primarily with man and man and not man and God (the only of the man and man category that is omitted here is covetousness, which will be addressed momentarily)

e. 18:21, the folly and pride of youth, Cf. John 8:9

f. 18:22, now the Tenth Commandment is brought in, and on this point the man clearly fails the test, in addition he is shown to be a violator of the First Commandment and the Greatest Commandment of all (See Luke 10:27 where this response is given to a similar question posed to the Lord Jesus)

g. 18:23, priorities proven, and a contrast is brought out in Luke 19:8

135. 18:24-30, With God All things are Possible

a. 18:24, this went against the grain of the common theology of the day, in which some understood that riches were a sign of divine favor, consider Proverbs 10:22 as compared to God's Word and reconcile the two

b. 18:25, illustration is a dramatic one meant to illustrate utter impossibility, there is no evidence that a "needle gate" ever existed in the walls of Jerusalem, Jesus presents a ludicrous mind picture of a large beast trying to get through an infinitesimally small space, stressing the utter impossibility of any man inheriting eternal life through human effort or means alone

c. 18:26-27, the disciples understood this, and Jesus goes on to explain that it is by divine initiative and faith and belief in the divine work that one attains to heaven (John 3:16; Ephesians 2:8-10)

d. 18:28-30, self-sacrificial discipleship borne of faith, putting God first always, is the correct response, and Peter does well to understand this concept

136. 18:31-34, Jesus Predicts His Death and Resurrection a Third Time

a. Cf. Matthew 16:21, 17:22-23, 20:17-19

b. 18:31, "all things" prophesied of the First Advent of Messiah will happen

c. 18:32-33, a sampling of the things that Jesus would suffer, as had been prophesied in Psalm 22 and Isaiah 53

d. 18:34, spiritual dullness even after three years of walking with God, common among men, especially to have faith in things heard to understand or distasteful, sometimes we reside in a state of denial even regarding harder Bible truths (hell, for instance)

- c. What is Child and Baby Dedication? Why is it biblical? Why is infant baptism not biblical?

- d. Which Commandment was the main cause of the failure of the rich young ruler to inherit eternal life?

- e. What is meant by Luke 18:25 in context? Why is the “needle gate” proven a myth?

- f. What does Jesus’ healing of blind Bartimeaus teach us regarding salvation and faith?

- g. What was the name of the angel that appeared to both Zacharias and Mary?

- h. Who quoted Isaiah 40:3-5 and what was the context?

- i. In which three areas was Jesus tempted in the wilderness?

- j. In Luke Chapter 5, Jesus brought about the miraculous draught of fishes. This was done early morning. Why was it less likely, humanly speaking, that fish could be caught at this time as opposed to overnight?

- k. After a night of prayer, Jesus chose the Twelve Apostles. Name each one and mention something about each one.

139. 19:1-10, Jesus Comes to Zacchaeus' House

- a. 19:1, "Jericho" in NT days distinct from the OT city that Joshua destroyed
- b. 19:2, "chief tax collector", high level official with tax collectors under his authority
- c. 19:3-4, curiosity about Jesus, but due to his "short stature" he had to climb a tree to see Jesus as He passed by, "sycamore" trees were numerous in that area in those days, more so than now, in Israel these are massive trees with large scaly leaves, one could climb one of these trees and still be discreet and unlikely to be seen
- d. 19:5, the divine call, its urgency, and the fervent desire that Christ has for fellowship with His people
- e. 19:6, immediate reception of Christ with joy, he had seldom been welcomed without agenda by anyone
- f. 19:7, faultfinding of many for following Christ, people will fault find Christians today (1 Peter 3:13-17), Christ is a willing guest and friend of sinners
- g. 19:8, conversion leads to desire for restitution, evidence of a repentant heart, Leviticus 5:16 (Cf. Numbers 5:6-7) commands a fifth to be added for a trespass offering, sins in which restitution is possible, "fourfold" could mean literally four times (400%) or it could mean four times what is required under the Law (80%), either was in considerable excess of even the most punitive rabbinic judgments (40%)
- h. 19:9, when salvation comes to a house, there is great joy, though Jesus was rejected by the nation, He was accepted by certain Jewish individuals, faith always individually received, remnant preserved
- i. 19:10, one of Christ's mission statements in the Bible, when one reaches the condition of accountability, from that day forward Christ will ever seek each of us out as a the loving Shepherd (Cf. Matthew 15:24; 1 Peter 2:25)

140. 19:11-27, The Parable of the Minas (Cf. Matthew 25:14-30)

- a. 19:11, "another parable" spoken for two interrelated reasons, which would not be fully understood until His Ascension (Acts 1:6 and following), Jesus was "near Jerusalem" for His purpose, and not for political and Millennial Kingdom deliverance
- b. 19:12-14, "a certain nobleman" is Jesus, "servants" are believers, or professed believers (Cf. Matthew 25:28-30), "citizens" are the children of Israel in that generation led by the Jewish elders who rejected their Messiah, some have attempted to tie this historically to the Herodian dynasty but there is no good cause to do this
- c. 19:15, "when he returned" (Second Coming), "received the kingdom" (which will occur in that day), there will be an accountability for stewardship of life for God's children at the Bema Seat Judgment (Cf. Matthew 6:20; Luke 12:33; 1 Timothy 6:19; Revelation 3:18; 1 Corinthians 3:11-15; 2 Corinthians 5:9-10)

- d. 19:16-17, a fantastic rate of return, a life well lived, Cf. 2 Timothy 4:6-8
 - e. 19:18-19, the same “mina” as the first servant, but the increase was only half of the first, heavenly rewards will be commensurate with God’s perfect judgment of our stewardship, Apply: let us be harder on ourselves rather than easier on ourselves, lest we be sorely disappointed in that day
 - f. 19:20-21, this servant was unfaithful and unfruitful, “austere man” is severe and strict in attitude and response, one doubts if this was the real reason for the lack of service, most probably this servant never gave the Second Coming a thought, and the context indicates that this servant is in fact an unbelieving Christian professor, nevertheless Matthew 25:30 clears up any confusion
 - g. 19:22-23, lost opportunity, results demanded, an accounting required
 - h. 19:24, “those who stood by”, seems to be a group distinct from the “citizens” and “servants” (19:14-15), possibly angels
 - i. 19:24-26, the command seems unjust, but it is just indeed; What good will an unprofitable individual do with true riches? (Cf. Luke 16:10); If you need something done, ask someone who is always busy, and so it is in the spiritual realm
 - j. 19:27, the “citizens” are to be slain before the Lord, end of the wicked (of Christ’s enemies and rejectors) being spiritual death
141. 19:28-40, The Triumphal Entry (Cf. Matthew 21:1-11; Mark 11:1-11; John 12:12-19)
- a. 19:28, we recall Luke 13:34-35, Cf. 19:38
 - b. 19:29-30, note the geography, “Bethphage” located on the eastern slopes of the Mount of Olives, probably “the village opposite you” (Jerusalem), “Bethany” (Cf. John 11:18), located on the southern slopes of the Mount of Olives
 - c. 19:30-34, the unbroken colt, Jesus’ omniscience, the owners of the colt were apparently believers, willing to allow what they have to be used for the Kingdom
 - d. 19:35, Christ honored as King, His saddle
 - e. 19:36, Jesus welcomed by “many” of the common people, which shows that while the leaders rejected Jesus (Cf. 19:39; Matthew 12:22-24)
 - f. 19:37, as Jesus comes closer to Jerusalem, the people rejoice more and more, so it is as the day approaches for us today (Hebrews 10:24-25; 1 Thessalonians 4:13-18)
 - g. 19:38, Cf. Psalm 118:26 (verses 25-28 applied)
 - h. 19:39-40, nature’s praise, anthropomorphisms, Cf. Psalm 65:13, 96:12, 98:8
 - i. Sundry applications: willingness to share and sacrifice for Christ, the salvation of individuals in the midst of the rejection of the nation, Jesus is coming again a second time (Hebrews 9:27-28), are you praising God, the testimony of nature in all aspects

142. 19:41-44, Jesus Weeps Over Jerusalem

a. 19:41, Christ's compassion even in the midst of righteous judgment, yet the Just One cannot stay His wrath

b. 19:42, Christ's lamentation, Cf. Lamentations 2:11

1. "especially in this your day", when the Messianic Kingdom was being legitimately offered to the nation (Mark 1:14-15) but it was rejected and rescinded (Matthew 12:31-32, 41-42), apply to our day-how this is so

c. 19:43-44, destruction of Jerusalem in 70 AD foretold

1. description of the siege in the days leading up to the destruction

2. "not leave one stone upon another", the Romans accomplished this

3. "because..." the reason for the judgment, willful ignorance and unbelief

143. 19:45-48, Jesus Cleanses the Temple the Second Time

a. Cf. Matthew 21:12-17; Mark 11:15-19 (the first, John 2:13-25, three years prior)

b. 19:45, the merchants doing business with the blessing of the Jewish leaders were the recipients of the Lord's righteous anger

c. 19:46, quotes Isaiah 56:7 and Jeremiah 7:11 (view their contexts)

1. "house of prayer" includes the Court of Gentiles and Women

2. "den of thieves", usury unlawfully practiced (Exodus 22:25; Leviticus 25:36)

d. 19:47-48, revenge sought against Jesus, but not opportune, leaders continue to plot

1. "all the people were very attentive to hear Him", eager for truth, some desire this, while certain powers in the world wish to oppose God's truth because of ramifications to their agendas and power

145. 20:1-8, Jesus' Authority Questioned (Cf. Matthew 21:23-27; Mark 11:27-33)

a. 20:1, "on one of those days", Tuesday of Passion Week, "He taught...and preached the gospel", in Jesus' last days of ministry surely He would be doing the most needful things, so ought we to do the same because the time is short, confrontation ensues

b. 20:2, Christ's authority questioned, "by what authority" He cleansed the temple and taught as "one having authority" (Matthew 7:29)

c. 20:3-4, confounding question, bringing truth to light and exposes the lies and hypocrisy of those who challenge the truth of Christian faith, this question was in fact an answer to the question of what authority

d. 20:5-6, human reasonings, this is a catch-22 situation that they are in, in which they are entrapped by their own reasonings into the conclusion they opposed, John had already answered their question and identified Jesus as Messiah, his testimony is clear in John 1:19-34, and his ministry was expansive and popular with the people-not the leaders (1 year public ministry, and 2 years of prison ministry)

e. 20:7-8, wicked confounded and leave with their heads down, the question was already answered and they knew it, but they would not believe

146. 20:9-19, The Parable of the Wicked Vinedressers (Cf. Matthew 21:33-46; Mark 12:1-12)

a. OT background, Isaiah 5:1-7, we see the presence here of God the Father and God the Son, "Well-beloved" and His vineyard (Cf. Canticles 5:1-2, 8:11-13), and the judgment upon the children of Israel who reject His love and bear no fruit

b. 20:9, "a certain man", God, owner and planter of the vineyard, "vinedressers" are the stewards (the nation of Israel), divine delay in order that history may be allowed to play out providentially

c. 20:10-12, the servants are God's OT messengers and prophets, and they experienced rejection and persecution, Cf. Matthew 5:10-12, we consider the ministries of such as Isaiah and Jeremiah, perhaps even our own

d. 20:13-15, finally God would send His Son to the vineyard even in spite of the mistreatment of the servants in times past (Cf. John 3:16), "they reasoned among themselves" is a phrase repeated from Luke 20:5, the vinedressers did not want to share the power, glory, or authority with Messiah, so they would crucify the Lord of Glory, here Jesus prophesies of His imminent death

e. 20:16, result will be that the leadership of Israel in that day of visitation (Luke 19:44) will be cut off, and the vineyard given to others who would accept the Son, the Gentiles being grafted in and the remnant of Israel preserved (Romans 11:11-12)

f. 20:17-18, Christ "The stone" (Cf. Psalm 118:22; Isaiah 28:16; Daniel 2:44-45; Zechariah 3:8-9; 1 Corinthians 3:11; Ephesians 2:20; 1 Peter 2:4-8)

g. 20:19, divine reproof fully understood, and the leaders of Israel further enraged

147. 20:20-26, Is it Lawful to Pay Taxes to Caesar?

- a. 20:20, “they”, Pharisees, “spies who pretended to be righteous”, the hypocrisy of religious folks who will do anything to maintain their own power, their purpose was to set up a charge that Rome would prosecute because they themselves had been confounded in their own efforts because of popular sentiment (20:6,19)
- b. 20:21, flattery, Cf. Psalm 55:12; Proverbs 29:5, the simple could be taken in by dishonest questions presented this way, it is wise to wait for the divine answer, evil men thrive on lingering questions and doubts
- c. 20:22, question re: the lawfulness of paying taxes to Rome the occupying power of the land of Israel, despised by the people, and violently opposed by the sect of the Pharisees called the Zealots
- d. 20:23, hearts read, Cf. Job 5:12-13
- e. 20:24, answering question with a question to arrive at an answer, according to the Jewish rabbinic style (see also 20:3-4)
- f. 20:25, God’s claims are first and many, but do not exclude temporal responsibilities, Cf. Matthew 17:24-27; Romans 13:1-7
- g. 20:26, God will never be caught in His words, for every single one of them is true! Cf. John 17:17; 2 Timothy 3:16; 2 Peter 1:21

148. 20:27-40, The Doctrine of Resurrection Challenged

- a. 20:27, “Sadducees”, the religious liberals of the day, who did not believe in the supernatural, nor accept any other books than Torah as inspired
- b. 20:28, question about levirate marriage (Deuteronomy 25:5-6)
- c. 20:29-33, an unlikely situation proposed, to try to disprove the resurrection
- d. 20:34-36, compare with Matthew 22:29-30, assumption that heavenly interactions were identical to earthly ones was faulty, holy angels do not marry (evil angels have no such scruples and this is why the distinction is made here (Cf. Genesis 6:2), no marriage between man and woman in heaven either
- e. 20:37-38, while Daniel 12:1-3 gives a great response here, Jesus uses a Scripture from that portion of Scripture which the Sadducees affirmed and claimed to believe (notwithstanding their bad theology), quoting from Exodus 3:6,15 to prove that those who have died on earth are spoken of as still living (in heaven)
- f. 20:39-40, the scribes agree, since the Pharisees did affirm the doctrine of the resurrection, at this point both Pharisees and Sadducees have been put in their place, and they are silenced by Christ’s infinite wisdom

149. 20:41-47, The Messiah the Descendant of David

- a. 20:41-44, Jesus propounds a question to the scribes, quoting Psalm 110:1, read that well known Messianic Psalm 110:1-7, the clear answer is that Messiah is the God-Man, who pre-existed David in His divinity and was David's descendant in His humanity, but this was not understood by the scribes
- b. 20:45-47, Beware of the scribes and Pharisees, repeatedly denounced in Matthew 23 as hypocrites, they were interested in reverence of other men, calling attention to themselves by unusually large robes and tassels, and reserved seating at social functions, "who devour widows' houses"-embezzling their funds under the pretense of ensuring their physical health and security, "long prayers" (Matthew 6:5,7), "greater condemnation" teaches that there are degrees of punishment in hell, just as there are degrees of rewards in heaven (Cf. Luke 19:11-27, *ibid.*140)

150. Self-Test #20, Luke Chapter 20

- a. In Luke 20:1, what two things do we find Jesus doing on Tuesday of Passion Week?
- b. Why did Jesus specifically question the chief priests and scribes regarding the ministry of John the Baptist?
- c. What is the OT background of the Parable of the Wicked Vinedressers?
- d. In the Parable of the Wicked Vinedressers, who is the certain man, the vinedressers, the servants, and the son?
- e. In your own words, "Is it lawful to pay taxes on earth?" Why?
- f. What OT verses did Jesus use to prove the resurrection to the Sadducees?
- g. Which OT Psalm and verse did Jesus use to prove the pre-existence of the Messiah as the God-Man?

151. 21:1-4, The Widow's Offering

- a. 21:1-2, "the treasury", or the corban (dedication) chests, "the rich" putting much, "a certain widow" putting "two mites" (copper coins, leptons), apply that Jesus sees and takes note of all of our service (or lack thereof)
- b. 21:3-4, "more than all" as both a percentage and also with regard to self-sacrifice, the rich probably did not see their lifestyle adversely affected, hence the saying that we are to give to the Lord's work what is right, not what is left (Matthew 6:3 applied)

152. 21:5-19, The Signs of the Times, The Olivet Discourse (Cf. Matthew 24-25; Mark 13)

- a. 21:5-6, the destruction of the temple in 70 AD foretold, the mutability of earthly things, even places of worship
- b. 21:7, two questions, "When?" and "What sign will there be?"
- c. 21:8, warning not to believe every spirit (Cf. 1 John 4:1-6)
- d. 21:9, wars and commotions throughout human history due to sin nature
- e. 21:10-11, answers the second question posed in verse 7 as a progression, civil and ethnic strife, wars between nations, global warfare, earthquakes, famines, pestilences (plagues and pandemics), and "great signs from heaven" (which will be intense in the Tribulation days)
- f. 21:12, persecution of the disciples foretold, according to tradition all experience a martyr's death beginning with James (Acts 12:1-2) on or about 44 AD, with the exception of John, who was exiled to Patmos and died on or about 95 AD
- g. 21:13-15, persecution as an opportunity to preach the gospel, "occasion for testimony" is available in all circumstances-do you use yours?, note the context of verses 14-15 is set within persecution, not Sunday morning preaching, if you are in the Spirit on the stand for Christ, then God will bring to mind those Scriptures and truths that are most needful-so we ought to study to learn them now in order to have a richer pool to draw upon in that day
- h. 21:16-17, betrayal by your earthly relations who are also your spiritual enemies, people nearest to you will either think they are doing God a service, or else your exposure of their sin will convict them as John the Baptist convicted Herod and Herodias
- i. 21:18-19, divine protection to the last detail promised, though you may lose your life, you will gain your soul

153. 21:20-24, The Destruction of Jerusalem

- a. 21:20-23, “the days of vengeance”, the divine judgment against national Israel for rejecting her Messiah, the encompassing of Jerusalem by Rome in 66 and again in 70 AD, the siege would be quickly accomplished and will be completed, the Jewish believers who obeyed Christ’s words got out in 68 AD at a break in the siege
- b. 21:24, the sword and the captivity appointed for the Jews, the diaspora prophesied in which the Jews were dispersed (Cf. 1 Peter 1:1), “times of the Gentiles” refer to Gentile domination spoken of by Daniel, generally extending through the church age, and through the 7-year Tribulation, until the times are fulfilled by the Second Coming of Christ and the distinctly Jewish Messianic Kingdom (Daniel 2:36-44; Revelation 20:4-6, Cf. Zechariah 8:20-23)

154. 21:25-28, The Second Coming

- a. 21:25-26, signs and judgments of the Tribulation period, a terror to those who are subject to the wrath of God because of unbelief (Revelation 6:12-17, 16:17-21)
- b. 21:27, the event is visible to all, in contradistinction to the Rapture (compare Matthew 24:29-31 with Matthew 24:36-42)
- c. 21:28, looking heavenward for the final redemption (the charge to believers)

155. 21:29-33, The Parable of the Fig Tree

- a. 21:29, though the fig tree often represents Israel in Scripture, it does not here, note the phrase, “and all the trees”
- b. 21:30, signs of the times to be read (Cf. 1 Chronicles 12:32)
- c. 21:31-32, “this generation” is the generation that will be alive in the Great Tribulation period, “all things” will take place that Jesus spoke of in the prior verses, as well as the Abomination of Desolation (Cf. Matthew 24:15 in its context)
- d. 21:33, Cf. Revelation 21:1, the current “heaven and earth will pass away” and sin will be vanquished in time along with them (though it is already defeated by Christ, 1 Corinthians 15:54-57), though material is mutable, God’s Word is immutable

156. 21:34-38, Watch!

- a. 21:34, “But” leads us to the subject of the Rapture, the Day of it cannot be known, yet the Tribulation period is known through Daniel 9:24-27 (Cf. Luke 21:30)
- b. 21:35, the wicked will be snared by love of sin from the grasp of Christ and into the Tribulation Days
- c. 21:36, “Watch” spiritually, “pray always”, and “escape” the coming wrath of the Lamb
- d. 21:37-38, Jesus taught by day, and He prayed and rested by night, life balance

157. Self-Test #21, Luke Chapter 21

- a. How much, and of what kind of coin, did the poor widow deposit in one of the chests of the temple treasury?

- b. What were the 13 chests that were used as receptacles to receive offerings in the temple called, and what was the meaning of their name (Cf. Mark 7:11)?

- c. Jesus foretold the destruction of Jerusalem and the temple. What year did the siege begin, and in what year was the city destroyed by the Romans?

- d. Jesus prophesied that which specific group of people would suffer intense persecution in the near term? Who was the first of that group to be martyred?

- e. What lesson do we (you and I) learn from Luke 21:18-19?

- f. What are “the days of vengeance?”

- g. Historically, what epoch (beginning and end) falls under the “times of the Gentiles?”

- h. Name two things that we learn in this chapter about the Second Coming.

- i. Does the fig tree in the Parable of the Fig Tree represent Israel? Why or why not?

- j. The day of the Rapture cannot be known. However, the day of the Second Coming will be known in the Tribulation days. Explain this.

- k. In 21:36, we are told to do 3 things. What are they?

158. 22:1-6, The Plot to Kill Jesus

- a. 22:1, the timing, Thursday of Passion Week (The Day of Preparation), Passover would fall on Friday (14 Nisan, which began at sundown Thursday night according to Jewish reckoning of time), and the Feast of Unleavened Bread followed (15-21 Nisan), Cf. Leviticus 23:5-6, The day and the feast would often be combined and referred to as one and the same
- b. 22:2-6, the purpose of enlisting Judas was to arrest and instigate the murder of Jesus without causing an uproar in the city
- c. 22:3, “Then Satan entered Judas”, demons can possess men and influence men for evil, yet the devil who can only be in one place at one time reserves his possession for the occasions when God’s kingdom is advancing with power
 - i. Note: demons can attack the unbeliever from within, but the believer can only be attacked from without, within divinely prescribed limits (Cf. Job 2:6; 1 Thessalonians 2:18)
- d. 22:5, “money”, Matthew 26:15 tells us “thirty pieces of silver”, the price of a dead slave (Exodus 21:32), a value intended as an insult to Jesus, just as it was prophesied that the leaders of Israel would value Messiah when He came (Zechariah 11:12-13)

159. 22:7,14, The Preparation for and Timeline of the Passover

- a. 22:7, “Day of Unleavened Bread”, Matthew 26:17 has “the first day of the Feast of Unleavened Bread” (note “of the Feast” is italicized, added by the translators), this presents us with interpretive challenges in the chronology, but Matthew’s affirmation that this was a Day of Preparation in similar manner to Luke’s usage of the term in Luke 23:54, John 19:31, and Luke’s next statement, brings us clarification
- b. 22:7,14, “when the Passover must be killed”, Cf. Exodus 12:6; 1 Corinthians 5:7, this would be done prior to the Passover meal which was enjoyed after sundown by Jesus and His disciples that evening which was the beginning of 14 Nisan Jewish time, “When the hour had come”, NOTE: This is the view favored by this commentator, other good Bible scholars favor a calendar date of 15 Nisan even though this does not hold a literal interpretation of the days of the feast and their prophetic significance
http://www.firmfoundationri.com/images/Dating_the_Crucifixion.pdf

160. Special Study: Dating the Crucifixion: Everything Harmonizes!

There is some debate within Christendom as to whether Jesus was crucified on Wednesday, Thursday, or Friday. There are some Christians who hold to a Wednesday or Thursday crucifixion day, and I don’t condemn them for that, though I believe that they are sincerely mistaken on this point. The chronology of the crucifixion is not the essential litmus test of salvation unto eternal life, but essential Christian belief is “that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures” (1 Corinthians 15:3-4; NKJV). Notwithstanding, I agree with the

traditional view that Jesus was crucified on Friday, and rose from the dead on Sunday. In this paper, I will lay out my reasoning for this. There are no contradictions in God's Word. "The testimony of the LORD is sure, making wise the simple" (Psalm 19:7).

We seem to have conflicting statements regarding the amount of time that Jesus was in the tomb. Matthew 12:40 reads, "For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth." Later on, in Matthew 20:19, Jesus also says that after His crucifixion, "And the third day He will rise again." So, in our English reckoning of this, one could understand the "three days and three nights" as exactly 72 hours, but "the third day" would of necessity be a shorter amount of time than that. There is a simple solution to this problem. Jesus was not using English reckoning of time. He was using Jewish/Hebrew reckoning of time. Everybody understood Him that way in His day. Surely, the Jews would have pounced on His words if they saw a contradiction here. By way of explanation, in Jewish reckoning, any part of a day could be reckoned as a day. So the idioms translated "three days and three nights" and "the third day" meant the same thing—all or part of 3 different days. One Bible example (Cf. 1 Samuel 30:12-13) of this is found in the Old Testament Book of Esther. In Esther 4:16, the fast is declared "for three days, night or day." Yet Esther stands in the court of the palace of the king "on the third day" (Esther 5:1). Yet nobody ever accused Esther, either in those days, Jesus' day, or today, of having an error in it! Why not? I submit this may be because while Esther is not the most convicting person to ever walk the earth, Jesus is! So if Jesus was crucified on Friday, was in the tomb on Saturday, and rose on Sunday, we have our three days. Or alternately, if we use the Hebrew reckoning of days in Genesis—"evening and the morning" (Genesis 1:5), then we have Thurs/Fri, Fri/Sat, and Sat/Sun. Again, three days.

Further Explanatory Notes:

1. Luke 23:54-56: Jesus died on the Day of "Preparation". This term was used by the Jews to describe Friday (that is, Thursday evening-Friday evening), the 6th day of the Jewish week, before the Sabbath. This Scripture is set within the context of Jesus' burial. The body and anointing spices and oils were prepared on what was left of Friday before sundown (Jesus had died at 3 pm, "the ninth hour", according to Luke 23:44-46). Then, they rested Friday-Saturday, "according to the commandment."
2. Mark 16:1: Once the sun had set Saturday night, stores would re-open, and the work of anointing the body could resume. Technically, according to Jewish reckoning, it was now already Saturday-Sunday, the first day of the week.
3. The Jewish Talmud independently attests to the day of Christ's crucifixion as Friday during Passover (b. Sanhedrin 43a; p. 281, n.7; http://www.come-and-hear.com/sanhedrin/sanhedrin_43.html). It is well known that the Jews did not accept Yeshua as their Messiah, so they surely would not have any purpose in corroborating the early church.
4. So, we determine that the Last Supper was prepared Thursday, to be received in the evening (Thursday-Friday), Cf. Luke 22:7-13, Jesus was crucified at 9 am on Friday according to Mark 15:25, He died at 3 pm according to Luke 23:44-46, He was buried and His body laid in the tomb (rest of Friday and all of Friday-Saturday), and "He rose early on the first day of the week" (Sunday morning) according to Mark 16:9.

161. Luke 22:8-13, Preparing the Passover

- a. 22:10, “a man carrying a pitcher of water” was so unusual as to be a sign, either this was all prearranged, or else we have no difficulty in seeing the omniscience of Jesus on display here right down to the very last detail, Cf. 22:13
- b. 22:11, the faith of “the master of the house”, most probably a Jewish believer
- c. 22:12, “large, furnished upper room”, many of these rooms had direct access from an exterior stairway, it was furnished for the purpose of the observance of the Passover

162. 22:14-23, Jesus Institutes the Lord’s Supper

- a. 22:14, “When the hour had come”, when the sun had gone down and it was time to partake of the Passover Seder (ceremonial meal, or supper)
- b. “the twelve apostles with Him”, including Judas the betrayer, Cf. John 13:2
- c. 22:15-16, Christ’s desire to eat the last Passover, the last one with His disciples “until it is fulfilled in the kingdom of God” (the Messianic Kingdom)
- d. 22:17, “He took the cup and gave thanks”, the cup of blessing, the first of four cups, the others being the cup of deliverance, the cup of redemption (Luke 22:20), and the cup of praise (Cf. Matthew 26:30, traditionally preceded by the recitation of the Hallel, Psalms 113-118, some Haggadot-plural for Haggadah-“telling” as framework for ceremonial services have Psalm 136 here)
- e. 22:18, parallel to 22:15-16, *ibid.*
- f. 22:19, the bread of life as representative of the “Bread of Life” (John 6:35) being broken, “do this in remembrance of Me”, the memorial (past) aspect of the Lord’s Supper, its regular observance from earliest days (Cf. Acts 2:42, 20:7)
- g. 22:20, the cup of redemption, “in My blood” (1 Peter 1:18-19) “shed for you” (Hebrews 9:22), Cf. Ephesians 1:7
- h. “the new covenant”, as it involves a death it can also be called the New Testament, Cf. Hebrews 8:7-13, 9:16-22, 10:10-18
- i. 22:21-22, the heart of the betrayer read, Cf. Luke 22:3; Matthew 26:24-25
- j. 22:23, the identity of the betrayer was not known to the other disciples even though they traveled with Judas in close quarters for years, Apply: they each recognized their own human depravity (Cf. Jeremiah 17:9), there was some self-examination going on but it was mixed with a residual and nagging heinous sin-human pride-as we shall see addressed next by Jesus, Apply: If you take your own will back fully and harden yourself in it, what and how much evil are you capable of?

163. Luke 22:24-30, The Disciples Argue Over Greatness

a. 22:24, a dispute arises during the Passover celebration, this “dispute among them” had background to it, just a short time ago, with a similar lesson taught by Jesus; Cf. Matthew 20:20-28; Mark 10:35-45, parallel accounts in which Jesus’ cousins sought the most honored places in the Messianic Kingdom

1. Matthew tells us that Salome “the mother of Zebedee’s sons” (Matthew 27:55-56; Mark 15:40-41; John 19:25) made the request, but Mark stresses that James and John also made this request themselves

2. We believe that Salome was Jesus’ aunt by comparing the Gospel records, and therefore James and John were Jesus’ cousins, notwithstanding our Lord places spiritual relations above physical/genealogical ones (Mark 3:31-35)

3. In Matthew 20:24, we see that “the ten heard it”, and were presumably none too happy about the way they went about seeking their ambitions

b. 22:25-27, greatness in the spiritual kingdom is measured not by power over other people or kindness with personal agenda as motive (“benefactors”), but by service to other people, and this has been perfectly demonstrated by God the Son, “the One who serves” (Cf. Philippians 2:5-11), John 13:2-17 our Lord’s object lesson

c. 22:28, a reference to the constancy of the twelve notwithstanding their seasons of sin and misunderstandings (John 6:66-69)

d. 22:29-30, the Apostles’ place in the Messianic Kingdom

1. Christ exalted without measure, saints exalted by measure

2. Dining with Christ in the Kingdom as prophesied in Luke 22:15-16

3. “sit on thrones judging the twelve tribes of Israel” (Cf. Matthew 19:28), “judging” is best understood in this context within the context of governance

4. Fruchtenbaum sees them as reigning with David (Ezekiel 37:24-25) under Christ over Israel, and the church and Tribulation saints as reigning over the Gentile nations (Revelation 20:4-6) under Christ (Isaiah 9:6-7), and this seems to be a solid biblical understanding that takes all into account

164. 22:31-34, Jesus Predicts Peter’s Denial

a. 22:31-32, “Simon, Simon”, the man of the flesh (Cf. Matthew 16:17-19), “sift you as wheat”, to separate the grain from the chaff, Satan puts us under trial to destroy us, but the Lord allows us to endure these trials (even experience temporary failure) in order to purify us and strengthen our faith, “strengthen your brethren” follows

b. 22:33, overconfidence, the young disciple does not know what he will do until the trial comes, we tend to think our faith stronger than it is

c. 22:34, a literal rendering of this is best, the “rooster” (male chicken) would be used as a time-keeper, and “crow” before the break of day

165. Luke 22:35-38, Supplies for the Journey

- a. 22:35, refers to Luke 9:3 (ibid. 65, pg. 45), when provisions were divinely provided (Ezra Temple the Tramp Preacher sought to live after this manner all his life), purpose of this was to teach complete reliance upon the Lord
- b. 22:36, a new rule for a new time, must be forethought and preparation, for difficult days are coming, teaches that preparation for difficult days is not sinful
- c. 22:37, Christ the Sin-bearer, quotation of Isaiah 53:12, Cf. John 19:17-18,30
- d. 22:38, Jesus' words misinterpreted, Cf. Luke 22:49-50; John 18:36

166. 22:39-46, The Prayer in the Garden

- a. 22:39, "Coming out" of the city of Jerusalem by way of the East Gate, he crossed the Brook Kidron (Kidron Valley) to go to the "Mount of Olives" to pray
- b. 22:40, "the place", his customary spot within the Garden of Gethsemane, the prayer to resist temptation (Cf. Matthew 6:13)
- c. 22:41, retirement to secret prayer, sometimes it is just you alone with the Father
- d. 22:42, "if it is your will" (Cf. Matthew 6:10), "this cup" was the cup of Christ's sufferings, and the sin of the world being laid upon Him (2 Corinthians 5:21)
- e. 22:43, ministering angels active in Christ's ministry and still active today (Cf. Matthew 4:11; Hebrews 1:14)
- f. 22:44, the most agonizing prayer ever prayed, 'hematidrosis', an intense physical response to extreme stress, Dr. Luke records this medical detail
- g. 22:45-46, human weakness, and the propensity to give in to the desires of the flesh, even when spiritual strength is needed the most, after the reproof Jesus enjoins His disciples to get praying, the times demanded it more than ever

167. 22:47-53, Betrayal and Arrest in the Garden

- a. 22:47-48, "a multitude" or cohort of about 600 soldiers (Cf. John 18:3) come to arrest Jesus by night, led by Judas who knew where the Lord would be—he betrays Jesus "with a kiss", the treachery of a friend
- b. 22:49, they did not understand Jesus' instructions of Luke 22:38
- c. 22:50-51, Peter cuts off Malchus' ear (John 18:10), Jesus heals him, the last physical healing done by Jesus in His earthly ministry
- d. 22:52-53, "your hour, and the power of darkness", the devil gets his hour, but Christ gets His victory, Cf. Genesis 3:15, let us each make personal application

168. Luke 22:54-62, Peter Denied Jesus Three Times

- a. 22:54, the second stage of the Jewish (religious trial), the first being the (informal) trial before Annas (John 18:12-24)
 - i. this second trial, also illegal, took place at “the high priest’s house”, the house of Caiaphas, where the Sanhedrin (Jewish religious council of 71 members consisting of Pharisees and Sadducees and [in that day] presided over by the high priest who was a Sadducee)
- b. 22:55, “Peter sat among them”, this group included John (Cf. John 18:15)
- c. 22:56-57, the first denial, to a “certain servant girl”, Peter had the opportunity to witness but would not for fear of men, he chose denial instead, Mark 14:68 records the first of two crows of a rooster
- d. 22:58, the second denial, Peter recognized once more, this time by a man in the crowd, the public trips to Jerusalem by Jesus and His disciples over three years had at times been public enough that people were aware of his association, Peter becomes more emphatic in this denial, further entrenching himself in this sin
- e. 22:59, the third denial, another man accuses Peter of being a disciple of Jesus, noting his ethnicity and appearance, “Galilean”, Mark 14:71 records this denial is so emphatic in that Peter denies with an oath before God, calling down divine curses if (and he was) he were lying
- f. 22:60-62, the Lord’s word of Luke 22:34 fulfilled, “the Lord turned and looked at Peter”-the piercing shame of sin overwhelmed Peter, the look was not one of judgment but of compassion and arousal of conviction in Peter’s heart, that he might repent and be restored, let us apply this to our own case

169. 22:63-65, Jesus is Mocked and Beaten

- a. 22:63, Christ mocked and beaten, a fulfillment of Isaiah 53:3
- b. 22:64, an affront to our Lord’s prophetic office and denial of His omniscience
- c. 22:65, blasphemy of His Person and His divine attributes, Apply 1 Timothy 1:12-13, Would you have taken part in this in your unregenerate state of ignorance?

170. 22:66-71, Jesus Faces the Sanhedrin

- a. 22:66, the third stage of Jesus’ religious trial, the official yet still illegal version
- b. 22:67-69, Jesus is questioned based upon the charge of blasphemy, and He responds with an unmistakable identification of Himself with the One of Daniel 7:13-14
- c. 22:70-71, Christ’s divinity challenged and the question posed directly, here Jesus clearly and unmistakably affirms His deity, claiming to be the God-Man spoken of in Psalm 2:7,12 and Proverbs 30:4, and the council declares Jesus guilty of blasphemy based upon His own “self-incriminating” testimony to His identity and deity

171. Self-Test #22, Luke Chapter 22

- a. What day(s) of the week did the Passover fall on in the year that Jesus died?

- b. What was the sign for the disciples to know the location where they were to prepare the Passover meal?

- c. “When the hour had come” at sundown, Jesus sat down to eat the last Passover of His earthly ministry with whom?

- d. When did Jesus say that He would next eat of the Passover and drink of the fruit of the vine?

- e. The New Testament is most clearly stated by Luke 22:20. What did Jesus say?

- f. What was the background of the dispute between the disciples over which one of them would be the greatest in the Kingdom of God?

- g. What is hematidrosis? When did Jesus in His humanity experience this condition?

- h. Name the four groups of people that came together to arrest Jesus? The High Priest did not come himself for fear of ritual defilement, but who was sent in his stead?

- i. What were the three stages of the Jewish (religious) trial?

- j. In Luke 22:66-71, Jesus clearly claims to be Son of Man and Son of God. In which verses does He claim to have each and both of these Messianic titles?

173. Luke 23:1-5, The Roman Trial Begins, Stage One

- a. 23:1, “the whole multitude of them”, certain members of the Sanhedrin and their entourage, “led Him to Pilate”, it was early morning-perhaps 7 am, and Pilate, who had ordered the detachment of troops to arrest Jesus (Luke 23:47; John 18:3) was prepared in anticipation of the arrested to come before him at this hour
- b. 23:2, the charge against Jesus given before Rome, not blasphemy but treason
- c. 23:3, the question focuses on the claim of kingship, whether Jesus was a rival king to Caesar
- d. 23:4-5, Pilate declares Jesus innocent, ascertaining that there was no such intent, teaching contrary to the traditions of the elders was their objection, but the presentation was meant to imply that the Lord’s teaching was having the effect of fomenting rebellion against Rome

174. 23:6-12, Jesus Before Herod, Stage Two of the Roman Trial

- a. 23:6-7, Pilate takes the opportunity to ‘punt’, as Jesus of Galilee was under Herod’s jurisdiction
- b. 23:8, Herod Antipas was the same king who had ordered the beheading of John the Baptist whom he also knew to be a prophet (Matthew 14:1-12), “he hoped to see some miracle” was the primary motivation, apply to the shallow reasons that many folks come seeking Jesus even today
- c. 23:9, fulfillment of Isaiah 53:7
- d. 23:10-11, false accusations presented before Herod, but no verdict of guilt was forthcoming from Herod either, notwithstanding Christ was mocked
- e. 23:12, how a common enemy can make unlikely friendships, even alliances among evil men

175. 23:13-25, The third and final stage of the Roman Trial, Jesus takes the place of Barabbas

- a. 23:13, the called out assembly, or ekklesia, of three groups, “chief priests”, “rulers” (Sanhedrin), “the people” as witnesses to the trial and its proceedings
- b. 23:14-16, Pilate again declares Jesus innocent, and pronounces sentence of scourging by the sadistic Roman guards who specialized in the torture (which in of itself could be argued to be worse than death)
- c. 23:17, a reference to the custom of the day, to display the ‘mercy and goodwill’ of the Roman occupying power
- d. 23:18-19, Barabbas was truly guilty of sedition against Rome including murder, capital crimes, may have been of the Zealot wing of the Pharisee party-which is a plausible explanation for his popularity, God the Son would die in the place of the great sinner Barabbas, whose name ironically means “son of the father.”

e. 23:20-25, the greatest injustice in all human history is perpetrated, Pilate makes a last ditch attempt to free Jesus declares His innocence once again, but reveals himself as an unjust judge in so doing, fear of the mob and his political future dictated Pilate's decisions, the innocent would be condemned to die so that the guilty sinner could go free (Cf. 2 Corinthians 5:21; 1 Peter 3:18)

f. Special Study Note: Crucifixion, the method of capital punishment invented by the Persians in the 6th century BC, of which David could have no knowledge outside of divine revelation (Psalm 22:14-17), in which the victim would be placed naked (to add to the shame and torture) on the wood, his hands and feet would be bound and nailed to a wooden cross (or tree), and he would die a slow and painful death by exhaustion and/or asphyxiation, the Romans would precede this by much sadistic scourging and mocking-especially in Jesus' case

176. Luke 23:26-43, The King on the Cross

a. 23:26, "Simon a Cyrenian" pressed into what seemed like menial service but is esteemed by God to be memorable service, according to Roman Law such service was mandatory for her subject peoples (Cf. Matthew 5:41), Simon (Heb: Shimon) was a North African Jew who had come to Jerusalem for the Feast of Passover, comparing Mark 15:21 and Romans 16:13 some deduce that the Lord continued to use Simon's family in His service for His Glory

b. 23:27, some supporters, some enemies, these "women" probably included some of those referenced in Luke 8:1-3 as well as professional mourners (Cf. Matthew 9:23)

c. 23:28, Christ's composure even in his battered physical state is such that He is calling individuals in Israel to repentance and prayer for their souls

d. 23:29-30, the cares of motherhood in difficult days, the national judgment of Israel (Cf. Matthew 23:37-38, 24:1-2, 27:25)

e. 23:31, "in the green wood" to the innocent Christ, how much more so will they do so "in the dry" to the guilty nation (also applied to the guilty sinner, especially the one who will not repent-taking account of the context of 23:28)

f. 23:32, "two others, criminals", guilty and also going to be crucified

g. 23:33, Calvary, in Latin, "place of the skull" from the root calva, Heb: "Golgotha" meaning the same thing (John 19:17)

h. 23:34, Jesus prays for forgiveness for those who do not have any idea the gravity of their offense, that in their ignorance they might find salvation and forgiveness through the blood of the very One on the cross, latter part of the verse (Cf. Psalm 22:18)

i. 23:35, Reviling by the Jews, Jesus' divinity challenged, but there would be but one sign for those who committed the national sin of attributing His power to the devil, that of resurrection (Matthew 12:38-42)

j. 23:36-37, Reviling by the Gentiles, mocking, divinity challenged

k. 23:38, “an inscription over him” tells us which type of cross Jesus was crucified on, the traditional one that He is depicted upon

l. “Greek, Latin, and Hebrew”, that all may be able to read the charge, its contents objected to but would stand (Cf. John 19:19-22), comparing Matthew 27:37, Mark 15:26, Luke 23:38, and John 19:19, it said “THIS IS JESUS OF NAZARETH, THE KING OF THE JEWS”, INRI abbreviation is from the Latin “Iesus Nazarenus, Rex Iudaeorum”

m. 23:39, Reviling by the impenitent criminal, divinity challenged (blasphemy)

n. 23:40-41, the penitent criminal, a man who understood the fear of God but had lost his way in his life and perpetrated a capital crime, now confesses his own guilt and sin, and professes the innocence of Jesus of Nazareth, the context also indicating acceptance of the Lord as his Messiah

o. 23:42-43, this criminal is saved by his faith, having done no works other than to confess that Jesus is the Christ publicly in his dying breaths, neither did he receive any special sacraments, the appeal for a place in Jesus’ Messianic Kingdom (Cf. Daniel 2:44; Revelation 20:4-6), the acceptance without any additional condition (Cf. Habakkuk 2:4; Romans 1:17)

p. “today you will be with Me in Paradise”, before sundown they will be in the same place, a reference to the soul and spirit and not the physical body which would be in the grave (Cf. 1 Thessalonians 5:23; Hebrews 4:12; 2 Corinthians 5:8), “Paradise” aka “Abraham’s bosom” (Cf. Genesis 15:6; Galatians 3:9) is where the penitent criminal went (Cf. Luke 16:22-23, note also context), an examination of difficult passages- 1 Peter 3:18-22 & Ephesians 4:7-10, Cf. Psalm 16:10, 68:18; Genesis 6:1-4; Jude 6-7

177. Luke 23:44-49, Jesus Dies on the Cross

a. 23:44, according to Mark 15:25, Jesus was crucified on Friday (we call it Good Friday because of the results of the salvific work done that day) “the third hour” (9 am), “about the sixth hour” (12 pm) “there was darkness over all the earth”- the first three hours are associated with the reviling of men but the final three hours are associated with our Lord drinking the cup of the wrath of the Father against sin (hence the darkness- a point brought out as significant by the Gospel writers), “until the ninth hour” (3 pm) when Jesus died

b. 23:45, (something supernatural like) a solar eclipse, the veil torn (Cf. Matthew 27:51, “from top to bottom”), the veil had been enlarged in Herod’s temple from the temple of Solomon (1 Kings 6:2), was 60 feet high, 30 feet wide, 4 inches thick (commonly reported but cannot be finally confirmed), Cf. Hebrews 10:19-22 (access is now available to all by the blood of Christ, and no longer restricted by the Law and by the temporary nature of animal sacrifices)

c. 23:46, the spirit of the Son of God committed to the Father, back to where it was from eternity past, further evidence that the spirit of Christ went to the Father immediately after His death

d. 23:47, “centurion”, Roman officer in charge of 100 men, has spiritual perception, and he becomes a Gentile believer in Jesus the Messiah, not the first man of this station to do so (Cf. Luke 7:1-10, *ibid.* 51), “righteous man”, declaring Jesus innocent, Cf. Mark 15:37-39, he rightly calls Jesus “the Son of God”, Cf. Luke 22:70)

e. 23:48-49, there were a great cloud of witnesses to the tearing of the veil, the supernatural darkness over the land, the conversion of the criminal and the centurion, and the sacrificial death of the King, at the very time of the afternoon sacrifice, note also the constancy of His friends, including the mourning women (Cf. Luke 23:27)

178. Luke 23:50-56, The Burial of Jesus Christ

a. 23:50-51, “Joseph of Arimathea”, named in all four gospels in connection with Jesus’ burial, “council member” of the Sanhedrin, “not consented to their decision and deed” either objecting or (more likely) not present for the illegal trials, “a disciple of Jesus” (Matthew 27:57), “waiting for the kingdom of God” (Messianic Kingdom)

b. 23:52-53, burial in a new family tomb (location unknown, notwithstanding the claims of those who have questionable motives in identifying a place), the Jewish method of burial explained in John 19:39-40

c. Special Study: The Shroud of Turin is not Authentic

The Shroud of Turin is a one piece burial cloth with the imprint of a crucified man on it. Carbon dating of the cloth is disputed. Some date it close to the time of Christ, while others date it over one thousand years later. The place of its discovery is also debated. It seems more likely that it was found in Turkey, and not Jerusalem. The Bible clearly indicates that the image on the Shroud of Turin is not that of Jesus. It is inconsistent on seven points. First, with the initial stage of burial (Matthew 27:59). Second, with regard to Jewish burial custom (John 19:38-41). Third, Jesus had burial “cloths” (plural), not one piece (John 20:5-7). Fourth, the nature of the head wounds do not match the Bible record (Matthew 27:29-30). Fifth, the side wounds are also inconsistent with Scripture (John 19:34, 20:27). Sixth, the Bible says that Jesus’ beard was plucked out and not mostly intact (Isaiah 50:6). Seventh, the Bible teaches that Jesus’ visage was marred to the point of being unrecognizable, which is not the case with the Shroud of Turin (Isaiah 52:14). The lesson we should all take from this is that our faith in God should not be dependent in any way on artifacts (John 20:29; Hebrews 11:1).

d. 23:54, “the Preparation” (Friday), “the Sabbath” (Saturday)

e. 23:55-56, these faithful women used what little time was left before the Sabbath began to get things set up for an anointing of the body of the Lord Jesus, but this service (though well-intentioned) was unnecessary, this shows that, like the disciples, notwithstanding Jesus’ prophecies of His own resurrection (John 2:19-22; Luke 9:22), they did not spiritually discern this truth

179. Self-Test #23, Luke Chapter 23

- a. What was the charge against Jesus that the Jews presented before Pilate? Why was it different than the charge against Jesus in the religious trials?

- b. When Pilate asked Jesus if He was the King of the Jews, what was the Lord's response?

- c. Just as the Jewish trials were three, the Roman trials were three. The first Roman trial was before _____. The second Roman trial was before _____. The third Roman trial was before _____.

- d. Did Pilate declare Jesus innocent or guilty? What does this say about Pilate's just or unjust judgment?

- e. Jesus of Nazareth is truly the Son of the God. But ironically, Barabbas' name means what?

- f. Who was conscripted to carry Jesus' cross to Calvary?

- g. What does Calvary mean? What is the Hebrew name for that place?

- h. What is meant by the saying, "For if they do these things in the green wood, what will be done in the dry?"

- i. What did Jesus say to the penitent criminal when he repented and believed upon Him?

- j. What came over the land from 12 pm until 3 pm while Jesus hung on the cross?

- k. In addition to the penitent criminal, which Roman officer declared the righteousness of Jesus of Nazareth at the place of crucifixion?

- l. In whose tomb was Jesus buried?

- m. Who observed the tomb where Jesus was buried. Other than those specifically mentioned in Luke, which others had knowledge of the location of the tomb as well?

180. Luke 24:1-12, Jesus is Risen!

a. The third essential point of the gospel by which we must be saved is now upon us (1 Corinthians 15:3-4)

b. 24:1, “on the first day of the week”, Sunday, “very early in the morning”, perhaps 6 am, “certain women” came to the tomb to complete the anointing of the body of the Lord, still not understanding that Jesus would be risen

c. 24:2, “the stone rolled away from the tomb”, Matthew 28:2 gives the details of that event, which had occurred shortly before, to the second group of women arriving, the stone (1-2 tons) was rolled in front of the door to the cave where Jesus was buried and given Roman seals (to break one was punishable by death)

d. 24:3, the empty tomb, 23:53 tells us that there were no other bodies buried in this tomb previously

e. 24:4, two holy angels appear in the male form (as was overwhelmingly common, Zechariah 5:9 being the only exception in the Bible), “shining garments” from having been in the presence of God

f. 24:5-8, “Why do you seek the living among the dead?”, a tomb would be an odd place to look for one who is alive, the gentle rebuke of the failure to believe Christ’s own words (Cf. Matthew 16:21), applied to the uniqueness of the Christian religion, we have a Living God!, applied to seeking of truth-divine truth is only found in the Bible and only through Christ (2 Peter 1:19-21; John 14:6)

g. 24:9-10, the women, the first witnesses to the empty tomb and the Risen Jesus (John 20:14), whose testimony would not be valid in a court of law (further proof that nothing in the Gospel accounts concerning Jesus’ Resurrection could be fabricated), spread the good news “to the eleven and to all the rest” in their company (Cf. Luke 10:1)

h. 24:11, “idle tales” (Greek: Leros, also can mean nonsense, and medically can refer to delirium-interestingly, Leros is a Greek Island in the Aegean Sea)

i. 24:12, Peter rushes to the tomb and finds the graveclothes (Cf. John 20:6-7), becoming the first apostle to witness the empty tomb

j. The Resurrection of Jesus Christ Reflected Upon Further, A Volley of Texts: Job 19:25-27; Psalm 16:10; Hosea 13:14; Acts 2:23-31, 3:15, 13:30; Romans 1:4; 1 Corinthians 15:3-8,17,55-57; 1 Thessalonians 4:14; 1 Peter 1:3

181. Luke 24:13-35, Christ Appears on the Road to Emmaus

- a. 24:13, “two of them” refers back to two of the disciples whose number is mentioned in Luke 24:9 (Cf. Luke 10:1)-these two among the company, “Emmaus...seven miles from Jerusalem”, sixty stadia NW of Jerusalem, many scholars believe this to be modern day El-Qubeibeh
- b. 24:14-17, The Risen Jesus comes alongside them to join the conversation, Apply-spiritual talk lends to fellowship with Jesus Christ, their attitude was despondent-as the women and the disciples had initially responded before them, Matthew 16:21 still not being spiritually perceived, Note that they did not recognize Jesus-possibly implying that there are a few differences with the resurrection body (Cf. 1 Corinthians 15:41-49)
- c. 24:18, “Cleopas”, the only one of the two who is named, according to tradition a cousin of Jesus, and the father of Simeon-who became the second Bishop of Jerusalem after James the half-brother of our Lord
- d. 24:19-21, “What things?”, a probing question, gets them to testify of their belief in Jesus as the Messianic Prophet-the God-Man, yet their conclusions in verse 21 were borne of spiritual ignorance
 - i. Redemption: Isaiah 53:10-12 fulfilled, theologically put in Romans 3:21-26
 - ii. Third day: “that same day” (Luke 24:13) Jesus had risen from the dead
- e. 24:22-24, Cf. 24:1-4,9, *ibid.*181a
- f. 24:25-27, the sufferings Jesus endured were all predicted (recall our key chapters of Psalm 22 and Isaiah 53, amongst other OT texts), 24:27 taken with John 5:39 teaches us that Jesus is the Preeminent Subject of all of the OT, the prophetic portions in particular
- g. 24:28, a test, would these disciples exercise Christian hospitality? Cf. Matthew 25:35-46; Hebrews 13:1-2 applied; Genesis 18:1-22 entertaining Theophany
- h. 24:29, Jesus Christ pleased to be a guest
- i. 24:30-31, the Lord revealed specially through the breaking of bread, applied to the Communion Table (Cf. Luke 22:19; Acts 2:42, 20:7), meals blessed, and the giving of thanks at every mealtime
- j. 24:32, the best exposition of the Scriptures is God Himself (John 16:13-15), and the diligent comparison of Scripture with Scripture (Ecclesiastes 12:9-14)
- k. 24:33-35, having traveled 7 miles to Emmaus, they now make the return trip to Jerusalem that very hour to witness to those things which Christ has revealed to them, let us not keep these things to ourselves, let us be living witnesses! Blessed fellowship when all are of one accord in witnessing with excitement!

182. Luke 24:36-43, Jesus Appears to the Ten Disciples

- a. 24:36, the timing, Sunday night, Jesus appears to the disciples, who were still in Jerusalem at this time (Cf. 24:33), Peace invoked (Traditional Jewish greeting implying desire for fellowship-a greeting of friendship, Colossians 1:20 Applied)
- b. 24:37-39, the fear due to the sudden appearance of Jesus “in the midst of them”, “Behold My hands and My feet” (bearing distinctive marks of His identity, maintained in His Resurrection Body-at least for this forty day period prior to His Ascension)
- c. “flesh and bones”, some teach that along with 1 Corinthians 15:50 and Hebrews 2:14, this teaches that there is no blood in a resurrection body, is this in fact true?
 - i. 1 Corinthians 15:50 is a questionable Cf. here because it includes “flesh”, although beginning in verse 42, there is circumstantial support here. Leviticus 17:11 can be used in support of this position, or also to oppose it.
 - ii. Jesus’ main point here was more to make the distinction between a spirit which is immaterial and a resurrection body which is material.
 - iii. Verses such as Genesis 2:23, Job 2:5, and Job 10:11 speak of a natural body but omit mention of blood, so its absence here is not unusual.
 - iv. Our conclusion: This is inconclusive, speculative, and not necessary for the understanding of the gospel.
 - v. Unfortunately, some have used this interpretation to deny a bodily resurrection.
- d. 24:40-43, Jesus reaffirms that the resurrection body is a material body, and He proves this by eating “a piece of a broiled fish”

183. 24:44-49, The Scriptures are Opened

- a. 24:44, “The Law...the Prophets...The Psalms” (Writings), the three divisions of the Hebrew Scriptures, “concerning Me” all point to Jesus of Nazareth the Messiah
- b. 24:45-47, belief in Christ Jesus required for comprehension of the Scriptures (Cf. 1 Corinthians 2:14), “repentance and remission of sins should be preached” as essential points of the gospel (Cf. Acts 2:36-38)
- c. 24:48, “witnesses of these things”, the truth of the Scriptures and their fulfillment in the Person of Jesus Christ
- d. 24:49, “Promise of My Father”, God the Holy Spirit (Cf. John 14:16-17; Acts 2,8,10)

184. 24:50-53, The Ascension

- a. Volley of Texts: Psalm 68:18; Mark 16:19; John 6:64; Ephesians 4:8
- b. These verses bridge to Luke’s sequel, the Book of Acts Cf. 1:9-14

185. Self-Test #24, Luke Chapter 24

- a. What was the day of the week of Jesus' Resurrection?
- b. Who were the first people to discover the empty tomb?
- c. Luke 24:5 reads in part, "Why do you seek the living _____?"
- d. Who are "the apostles and all the rest" mentioned in Luke 24:9?
- e. What was the most likely identity of "Mary the mother of James" in Luke 24:10?
- f. Jesus talked with two disciples on the day of His resurrection on the road to which village? One is named-what was his name?
- g. In Luke 24, it is clearly stated that Jesus rose on "the third day" after they "crucified Him." Which 2 verses say this?
- h. All of the Old Testament was all about Christ. Which two verses in Luke 24 most clearly state this?
- i. Who was the first Apostle that Jesus appeared to after His resurrection?
- j. Which two doctrines are said to be essential to the preaching of the Gospel of Jesus Christ?
- k. What further proof of the deity of Jesus Christ is found in Luke 24:50-53?