

The Gospel Of Luke

The Beginnings Of The Life Of Jesus

- 1:1-4 The introduction of the book.
1:5-25 The birth of John the Baptist is foretold
1:26-45 The birth of Jesus is foretold.
1:45-56 The song of praise that Mary dictates. This is similar to Hannah's song.
1:57-80 The birth of John the Baptist, with Zachariah's prophecy
- 2:1-3 Enrollment of Quirinius
2:4-20 The birth of Christ
2:21-38 Jesus is circumcised and presented to the priest Simeon. Anna also speaks.
2:39-52 The boyhood of Jesus; the visit to Jerusalem when He was twelve.

The Preparation For Ministry

- 3:1-14 The ministry of John the Baptist.
3:15-20 John testifies about the coming Christ.
3:21-22 The baptism of Jesus
3:23-38 The genealogy of Jesus (through Mary's descendants)
- 4:1-12 The temptation of Jesus
4:13 Satan is defeated and leaves temporarily.

The Galilean Ministry Begins

- 4:14-15 The beginning of His ministry.
4:16-30 Jesus is rejected at Nazareth, His home town. Note that He quotes from Isa. 61:1-2.
4:31-37 The demoniac is healed.
4:38-44 Peter's mother-in-law is healed.
- 5:1-11 The call of Peter, James and John.
5:12-26 The leper and the paralytic are healed.
5:27-29 The call of Levi (also called Matthew)
5:30-39 The Pharisees and scribes attack: Jesus answers.
- 6:1-11 Jesus deals with the question of the Sabbath by healing an atrophied hand.
6:12-19 Jesus prays all night - then chooses the twelve.
6:20-49 Another teaching of the Beatitudes (similar to Matthew 5-7).
- 7:1-10 The Centurion's servant is healed.
7:11-18 The widow's son is raised from the dead at Nain.
7:19-35 Jesus testifies about John the Baptist.
7:36-50 Jesus is anointed by the sinful woman.
- 8:1-3 The women who ministered to Christ are listed.
8:4-15 The parable of the sower
8:16-18 The parable of the lighted candle.
8:19-21 The new relationship is defined.
8:22-25 Jesus stills the storm
8:26-39 The demoniac of Gadara is healed
8:40-56 A woman is healed and Jarius's daughter is raised from the dead.

9:1-9 The twelve are sent out to minister on their own (and are given power)
9:10-17 The feeding of the 5000.
9:18-26 The confession of Peter
9:27-36 The transfiguration of Jesus before the disciples.
9:37-50 Why the disciples had no power: Jesus again casts out the demon.

On The Way To Jerusalem

9:51-62 Jesus now turns towards Jerusalem (and the cross).

10:1-24 The seventy disciples are sent out to minister.
10:25-29 The lawyer asks, "Who is my neighbour"?
10:30-37 The good Samaritan story.
10:38-42 The contrasts between Mary and Martha.

11:1 Jesus praying.
11:2-4 Jesus' instructions on prayer.
11:5-13 A parable on prayer
11:14-28 Jesus teaches on Demonism
11:29-32 The sign of Jonah
11:33-38 The parable of the candle.
11:39-44 The Pharisees are denounced.
11:45-54 The lawyers are denounced.

12:1-12 The warning about false doctrine.
12:13-34 The warnings against greediness.
12:35-48 The warning about watching for the second coming.
12:49-59 Christ "divides" people.

13:1-5 Jesus teaches on repentance and being ready.
13:6-9 The barren fig tree (this represents Israel).
13:10-17 The healing of another woman.
13:18-21 The parables of the mustard seed and leaven.
13:22-30 How many will be saved?
13:31-33 Jesus warns about Herod.
13:34-35 Jesus weeps over Jerusalem

14:1-6 The healing on the Sabbath.
14:7-15 The parable of the over-zealous guest.
14:16-24 The parable of the great supper.
14:25-35 The cost of discipleship.

15:1-7 The parable of the lost sheep.
15:8-10 The parable of the lost coin.
15:11-32 The parable of the lost (prodigal) son.

16:1-18 The parable of the dishonest steward.
16:19-31 The story (not parable) of the rich man and Lazarus.

17:1-10 The teaching on forgiveness and service.
17:11-19 The cleansing of the ten lepers.
17:20-37 The question of "when the Kingdom of God" should come.

18:1-8 The parable of the Unjust Judge.

18:9-14 The parable of the Pharisee and the Publican.
18:15-17 Jesus blesses the little children.
18:18-30 The story of the rich young ruler.
18:31-34 Jesus predicts His death.
18:35-43 Jesus heals the blind man near Jericho.

19:1-10 The conversion of Zaccaheus.
19:11-27 The parable of the pounds.
19:28-40 The triumphal entry into Jerusalem.
19:41-44 Jesus weeps over Jerusalem.
19:45-48 Again, Jesus cleanses the Temple court.

Temple Teachings

20:1-8 The authority of Jesus is questioned.
20:9-18 The parable of the vineyard.
20:19-26 The question about tax money.
20:27-38 The Sadducees are silenced.
20:39-47 The scribes are interrogated.

21:1-4 Jesus observes the widow's mite offering.
21:5-38 Jesus discusses the end-times issues.

The Suffering And Resurrection Of The Lord

22:1-2 The plot to kill Jesus
22:3-6 The treachery of Judas
22:7-13 The preparations for the Passover.
22:14-18 The last Passover.
22:19-20 The Lord's supper is instituted.
22:21-23 The announcement of the betrayal.
22:24-30 The Apostle's place in the future kingdom.
22:31-34 Jesus predicts Peter's denial.
22:35-38 Jesus predicts future conflicts.
22:39-46 Jesus prays in the Garden of Gethsemane.

22:47-53 Jesus is betrayed.
22:54-65 Jesus is arrested
22:66 - 23:26 The various trials
23:27-38 The crucifixion
23:39-45 The thief that repents.
23:46-49 The death of Christ.
23:50-56 The burial of Christ

24:1-12 The resurrection of Christ
24:13-35 Jesus appears to the disciples on the road to Emmaus
24:36-43 Jesus appears to the eleven.
24:44-49 Jesus gives the great commission.
24:50-53 The ascension of Christ

Introduction To The Letter

- Luke wrote this Gospel and the book of Acts as two parts of a single work
 - o Each of the book of Luke and Acts fits on one role of papyrus (about 35 feet)
- He calls it an "Orderly Account" or narrative. This implies the following:
 - o Careful attention to detail (i.e. research)

- There may have been other “gospels” floating around that were considered spurious
- Issues of causation and teleology (A **teleology** is an account of a given thing's end or purpose) are important
- Decades after its writing, the church assigned the authorship of Luke to this narrative
- Luke was a gentile physician who joined Paul on his missionary journeys. It is interesting that this narrative will detail no less than 20 miraculous healings by Christ ... more than any other writer.
 - There is a strong tie from the author of Acts to Luke (see Acts 1:1-2)
 - The eye witness nature of Acts is testified to in the “We” sections of the book.
 - He was a gentile based on Col. 4:9-11, where those of the circumcision were greeted and then was Luke and Demas ... the inference being that they were not circumcised.
 - At the end of Paul’s life, Luke can be found (2Timothy 4:11)
- It was apparently written before the death of Paul (AD 64, 65)
- It is the longest of the Gospel’s, in terms of the number of verses! About 30% of this Gospel is not found elsewhere.

The Themes Of This Book

- The work is theological in that it centres on the work of God in salvation
- God’s divine purposes are clearly revealed.
- God is seen, through Christ, as the divine healer.
- Matthew spends more time on the Old Testament fulfillments of the Messiah
- Mark spends more time showing the actions of Christ as a servant
- John spends his gospel showing the divine character of Christ
- Jesus is seen as redeeming not just Jews, but ALL people. It was written to a Gentile audience.
- Jesus is pictured in this Gospel in a more intimate, homey way. His humanity is on display.

*Muck, Terry C. “General Editor’s Preface” In The NIV Application Commentary: Luke.
By Darrell L. Bock, 11. Grand Rapids: Zondervan, © 1996.*

Luke was concerned to show us that the whole world ran according to a single plan laid out by God. Thus, the first sections about Jesus as a baby and young child illustrate how God was already at work in Jesus’ life; the stories of John the Baptist and Jesus’ baptism and temptation define a call to ministry that was worked out in precise detail; Jesus’ early ministry around the lake called Galilee reveal a minister of extraordinary power and authority; in his final journey to Jerusalem, Jesus met all kinds of resistance and showed us how people following God’s plan are able to persevere; and the stories of Jesus’ final days demonstrate with clarity how Jesus practiced a spiritual leadership that was qualitatively different from the other leaders of the day — political, economic, and religious. Luke shows us that this extraordinary life was not a happenstance coming together of random factors; it was a life breathed by God.

Luke 1:1-4

- Little is known of Theophilus (Dear to God). He is likely a real person on high ranking who had recently become a Christian. Luke writes to confirm to him the validity of the claims of Christ
- Luke’s willingness to seek out and carefully investigate reminds us that God does not require us to check our brains “at the door” and we should be cautious to seek real experiences with the Lord. Not every story we hear can bear scrutiny (Acts 16:10).
- The world needs to see reliable, factual Christian wisdom and insight and truth.
- It is important to know why we believe what we believe and to be able to communicate that clearly.
- Luke spent a lot of time and energy for Theophilus ... it inspires us to serve those around us.

Luke 1:5-7

- True faith will be tested. Christians, because they are Christians, will inevitably undergo constant testing.
- The stronger the potential faith, the greater the testing one should expect.
- Testing and suffering reminds us who really is Lord of our life...and it's not us!!!
- Our Christian faith is never so strong that it is ever exempt from or immune to testing and, at times, failure. Even when we fail, Jesus never forsakes us; He constantly prays for us before, during, and after testing.
- In order for faith to be strengthened, it must be refined...by fire.
- Why do you think that ALL the patriarch wives were barren for a season of their lives?
- The Lord has always caused me to wait ... and I have struggled with this and at times yelled and screamed at the Lord. He has, at many times in my life, allowed me to feel alone ... deeply alone, and I have seldom understood why.

"The silence of God means that He is ready to bring into my life a greater revelation of Himself than I have ever known."

Henry Blackaby

- Interestingly, the name Zechariah can mean "God remembers" and Elizabeth "my God is an oath ... absolutely faithful one".

Luke 1:8-10

- Is there any such thing as "chance" when it comes to the things of God?

Luke 1:11-20

- As our faith is refined, our feelings will, if possible, undermine our faith. Thus testing ought to drive us to the objective certainty of faith and not to the subjective despair of emotion.
- John means "God is gracious". He will be the one spoken of in Malachi 3:1
- The refusal of alcoholic drink was associated with the work of the priest during their service in the temple, as well as that of a nazirite vow. It meant a life separate from the normal routines to a divine task.
- Hearts of fathers to their children
 - o Father could be seen here as ancestors who mocked the righteous
 - o Also, to restore broken relationships within the family structure, as God cares for His children
 - o Interesting, how broken this relationship is today!
- The link to Elijah should remind us of Malachi 4. It is interesting that later we will learn that John did not do any accompanying miracles ... though he was endowed with the power of the Spirit from birth
- God does not wish us to suffer; However, He must test us as we need to be tested. Therefore the most critical and difficult testings which we will endure can be expected to involve those things, people (friends, family, etc.) and issues which, from our perspective, are most highly prized, precious, valuable, esteemed and loved.
- Failure is never final; God is always forgiving and will restore us even when we have failed.

Luke 1:21-25

- Suffering, for the Christian, is not punishment. It is discipline, specifically the discipline of Christian character. It is the way God demonstrates that we are His children (Hebrews 12:7).
- Note that here, Elizabeth's honor is restored to her community. In a sense, this is what Jesus Christ does both for the Jewish nation and all of us. He restores our place of honor in the created order. Mary too would undergo a startling change of status.

Luke 1:26-56

- Theologian Kenneth Baily has identified 27 cases in the gospel in which Luke pairs men and women together in story form. Here is the first such case, as Zachariah and Mary have similar experiences.
- It is interesting to compare the similarities between the two birth announcements, but there are some striking contrasts as well:
 - o Elizabeth had a need ... Mary does not
 - o Elizabeth and Zechariah were in the midst of the Jewish temple worship system and Mary was miles away, totally outside the Levitical operations
 - o John would be filled with the Spirit but Jesus would be BORN of the Spirit
 - o John is chastised for his doubt and Mary SINGS a song of exultation to the Lord
 - o Mary asks for no sign but is given one as she is imparted divine knowledge of her cousin.
- "Why" questions, are an important part of the Christian's grieving process in that they acknowledge God's power and our weakness before Him. The answers may be received, as part of the testing, at a later time or, more often, in the eternal courts of God. During our pilgrimage on earth, one of the most useful purposes of "Why" questions are to shape patient, hopeful, and persevering Christian character. Such questions are so painful precisely because they deal with the essence and core of our being--our character.
- The Christian's final response to the suffering and testing of God is always to bless God.

Luke 1:57-67

- The most powerful testimony of our trust and faith in God is patient endurance which trusts that God's strength is made perfect in our weakness.
- After trial, we are never the same.
- Note that the name John means "Yahweh has shown favour" or "God is gracious".
- In the naming of John, Elizabeth must fight against the cultural norms of her day. Perhaps this is meant to foreshadow the work that John the Baptizer will accomplish

Luke 1:68-80 (the *Benedictus*)

- The people needed to sign to John ... perhaps he could neither hear nor speak
- The image of the horn of salvation comes from Deut. 33:17
- The "rising sun" or "Morning star": Numbers 24:17 and Isaiah 11:1 – 10
- Zechariah reminds us of saints of God who still have (and desire to) much to learn of the Lord. He is truly a changed man after his forced silence! He has overcome through the pain of discipline!
- It is interesting that he recognizes his son as the for-runner of the one to come. He places his own son in proper context and does not attempt to elevate him above his blessed condition.
- Zechariah chooses to serve God with his WHOLE life ... in the blessing of this miracle (of a baby). He reminds us that God's blessings are not simply for our consumption ... He in turn calls us to bless Him in the usage of those blessings!

On this day in history the famous clergyman and hymn writer John Newton wrote to Christian MP and anti-slavery campaigner William Wilberforce urging him not to give up his campaign against slavery. Newton, a close friend and mentor of the campaigner, had previously persuaded a young Wilberforce to serve God in public life. Eleven years later, at the start of 1796, Wilberforce put forward a Bill in Parliament aiming to abolish the slave trade. Despite previous disappointments he was convinced that on this occasion he could win the support of the majority of Parliament and put an end to slavery in the British Empire. As the Bill approached its final reading in the House of Commons on 15 March 1796, Wilberforce's hopes were high.

He had considerable backing from many influential politicians and the House of Commons seemed well attended that night. His only concern was that five or six of his supporters had gone to the opera to hear a new work from Italy. As it turned out, their absence was crucial: he mustered seventy votes for the abolition of the slave trade. There were seventy-four against.

Wilberforce was devastated by the defeat. He walked out of Parliament utterly dejected. Later that evening he noted in his diary: "Enough at the opera to have carried it. Very much vexed and incensed at our opponents." Wilberforce's spirits had been crushed. In July 1796 William Wilberforce wrote to his mentor and

friend John Newton, writer of the Christian hymn Amazing Grace, saying that he was considering retirement from public life. Wilberforce had campaigned tirelessly for nine years to bring about the abolition of the slave trade. All his hard work now seemed fruitless. On 21 July 1796 Newton replied to Wilberforce. It was a powerful and persuasive letter.

- John 10:41 says that John did no miracles ... yet he was still empowered by the Spirit (1:80)

Luke 2:1-20

- It is interesting that Joseph brings Mary on this arduous 80 mile journey to Bethlehem. Did he do this to protect her from the other Nazareth villagers?
- This kind of grace is rare ... the kind that protects at all costs.
- Please note the controversy as to where Jesus was born. What room was it? It was certainly in Bethlehem (as per Micah 5:2) but was it in a cave (Justin Martyr, AD 150), a barn or a house?
 - o Pandocheion: a commercial inn; this word is very common and well understood. Luke did not use it
 - o Katalyma: "a place to stay" (see Luke 22:10-12)
- In relation to the shepherds, several thoughts are evident:
 - o It is interesting that these lowly citizens of the culture were among the first to have this news revealed
 - o The sheep that these men watched over may indeed have been those that were used in the priestly sacrifices in Jerusalem
 - o These shepherds could hardly contain themselves once they understood the good news.
 - o The reception of the angel is the same as the last two times:
 - The angel appears
 - The angel proclaims to "Fear not"
 - There is a birth announcement
 - There is a sign
 - What kind of "sign" is this? Perhaps Isa. 1:3 can answer this?
 - o In the first two cases, the angel makes his claims in the context of a family. The shepherds are clearly not family. Yet, Jesus would enlarge the meaning of family to include ALL who would come!
- Doctrines associated with this time:
 - o Kenosis (emptying out) as seen in Phil. 2
 - o The imminence (closeness) of God
 - o Emmanuel (that God is with us) and identifies with us

Luke 2:21-38

- Jesus grew up in a family structure that honored the Lord and kept the commands of the Law.
- Here again, as we shall see throughout this Gospel, Luke chooses to focus his story on a man and then on a woman. This emphasizes how much the Lord came for ALL of humanity!
- It is interesting that Simeon can now be dismissed. His final calling is fulfilled. To testify to Mary and Joseph about this child.

Reference	Luke	Isaiah
Salvation is mentioned with "light"	2:30, 2:32	Isa. 51:4-5
To the Gentiles	2:31-32	Isa. 49:6, 49:9
To Israel	2:32	Isa. 46:13, 60:1, 19

- How does a sword pierce both Jesus and Mary? Clearly this is evidenced at the cross.
- Think about what is revealed at the cross:
 - o Peter says one thing and then does another (denial)
 - o All the apostles run away

- Pilate violates his own conscience as he condemns an innocent man
- The high priest condemns one who perfectly fulfills the OT definition of the Messiah
- The soldiers follow orders even though those orders contravene Roman law
- Mary, on the other hand, stayed until the bitter end. She aligned herself with her son. Her testimony was a stinging rebuke to everyone around her. She could not argue to get Jesus freed, and so her only choice was to remain.
- Note that Simeon says that Jesus will cause division ... split the nation in two (Luke 12:51)
 - Why is there such a push today for unity?
 - Is unity ever NOT in God's will?
 - What does an unholy unity look like? (2Corinth. 6:14)
 - Christ of course, comes to reveal hearts!
- What may define an unholy unity?
 - When Christ and His world view is not the center of what binds together
 - When the joining distorts the understanding of the Lord's reality (Truth)
 - When it forces us to act in a way that is contrary to what we believe
- Note that the salvation of all people would happen ... but not soon. There is often a waiting that we Christians must endure. Often, we want our healing NOW ... but often we are made to wait. These events are eschatological.
- Anna's age meant she was viewed with great respect. Her fasting was out of the norm ... the thinking is that she found the world "out of sorts" ... broken and in need of fixing and she was awaiting the Messiah to make all things right. She was deliberate in her passionate life for the Lord.
- The Christmas story introduces us to a number of witnesses to who Jesus was:
 - Elizabeth and Zechariah
 - Mary and Joseph
 - John the Baptizer (later, of course)
 - The shepherds
 - The Wise Men
 - Simeon and Anna
- Each received revelation in a different way and at a different time.
- These would serve to bolster the faith of our Lord and His human family in the years to come.

2:40-52

- Here Jesus is presented as the Son Of God. This is what the angel said of Him and He reveals this point in this story; aware as He was at age 12 of His divine nature. Perhaps it was here that he was made aware?
- The trip, made in a caravan would take 3 days. Men and women may travel in different groups.
- This was one of three trips made (Pentecost and Tabernacles would be the other two)
- Men were required to attend, but not women. This attests to Mary's piety.
- Notice He is missing for three days (one in the caravan, one day journey back and one in the city).
- Note that this passage directly relates to 1:80.
- Note that Jesus' knowledge of the Lord far exceeds His godly upbringing.
- Note that Jesus does not try to run ahead of the Father's plan. He must await the forerunner, who would not be revealed for another 17 years. God makes Paul wait in the same way (Galatians 1).
- Sometimes, we are called to make decisions that other people will not understand.
- What might be said here to parents regarding the involvements of our kids in annual, godly celebrations?
- At the end of this pericope, it is Jesus who returns to Nazareth, accompanied by them ... not the other way around. And yet, what a picture of divine submissions!!

Chapter 3:1 through 4:13 are prep for Jesus ... He prepares for His public ministry

The forerunner, the genealogy and the temptation by Satan.

3:1-10 John The Baptizer

- Luke places John's ministry first in the context of world history (verses 1-2) and then in prophetic history (4-6)

Tiberius Caesar:	He was the adopted son of Augustus Caesar and reigned from 14 to 37 CE. His 15 th year would make the 29 CE. However, he was co-regent with his father in 12 CE, which could make this as early as 27 CE. A very gloomy man.
Pontius Pilot:	Prefect over Palestine appointed by Roman. He was to keep the peace and collect taxes
Herod (Antipas):	Appointed "Jewish" leader (died 39 CE). Son of Herod the Great. Reign over Galilee and Perea
Archelaus :	Antipas' half-brother was king of Judea, Idumea and Samaria.
Annas:	Annas officially served as High Priest for ten years (6–15 AD), when at the age of 36 he was deposed by the procurator Gratus. Yet while having been officially removed from office, he remained as one of the nation's most influential political and social individuals, aided greatly by the use of his five sons and his son-in-law as puppet High Priest.
Caiaphas:	Son in law to Annas, high priest during the crucifixion of Christ.

- Ironically, Gal. 4:4 states that Christ came when the fullness of time had come.
- His ministry is associated with the wilderness and with the Jordan. These are symbols of Israel's wanderings (for 40 years) and their conquest of the Promised Land.
- the Greek word for "repentance" (metanoia) means "a change of mind,"
- To be prepared to receive Christ, our minds must be open to see our need and then to respond.
- His baptism was unique. It spoke of cleansing (Lev. 14-15) and also entrance into the "society" (Qumran culture). Yet it also seemed to speak of identification. Fruits of repentance were required when baptized. Further, most initiation baptisms were self-administered, but not John's. They showed their agreement with his message to be separate from the world. Consider Ezekiel 36:25-26.
- John's ministry should be dated as starting around 28 – 29 CE
- Note that in verse 6, Luke is purposefully drawing from Isa. 40:3-5. If the ministry of Jesus is a new Exodus and John will lead the people to the Promised Land, what kind of "bondage" are they currently in? A bondage to sin, perhaps?? Did they even recognize it this time??
- John addresses the people as a brood of vipers. Instead of claiming Abraham as their father, they are really influenced by the Snake. Children of Abraham are not such because of being born into it, but by faith. (Isa. 51:1-2 we see that Israel was a rock cut by God. He is capable of hewing other rocks as well!)
- Unfruitful trees are cut down (see Isa. 10:33-34)

3:10-22

- It is interesting that John never calls any of these three groups who come to him to give up their profession (esp. the tax collectors and the soldiers). Are there some kinds of work that are incompatible with the Christian faith?
- John's message points to a personal responsibility to act in righteous ways, and yet at the same time, to turn to embrace Christ. This is a duality that continues to create tension in the hearts of all Christians ... how much is me and how much is Jesus?

Ethics:

- 1) Purely Biblical Ethics
- 2) God is free to command (Antinomianism)
- 3) Deontological
- 4) Utilitarianism & Egoism (Teleological)
- 5) Situational Ethics
- 6) Virtue Ethics

- The baptism of the Spirit and of fire seems to indicate a dividing; both the work of gathering into the barns and burning the chaff
- It is interesting that the baptism of Jesus is intimately tied to baptism in the Spirit. This He received while He was praying. John testified in John 2:32 that he saw the Spirit descend on Christ. Were the two of them alone? There is something to be said for the private times that we spend with the Lord. They will define us, as did my small youth group meetings.
- We are asked to consider the baptism of Jesus as a new “creation story”.

Genesis 1-3	Jesus' Baptism
Chaos in creation	Creation is chaos due to sin
The Father speaks	The Father testifies towards the Son
The Spirit hovers	The Spirit descends upon Christ
Created order emerges	The New Kingdom emerges
Humanity created perfect	Humanity re-created (Born again)
The Father declares “It is good”	The Father declares “Christ is good”
Humanity tempted by Satan: Fails	Christ tempted by Satan: Succeeds

- The Spirit is intimately tied to the ministry of Christ. He prepares Him and anoints Him with power. This is a foreshadowing of Acts 2 and following. Why the dove? Perhaps a link back to the Ark? The dove brings “good news” to Noah and the Spirit brings good news to all.
- Herod Antipas immediately throws John into prison for speaking against his divorce and re-marriage to his half-sister. It speaks again to the issues of ethics. What we believe counts and it will have implications.
- Note that John then rebukes Herod Antipas for his marriage to his half-sister Herodias. Both he and Herodias had left prior marriages to form this one.
- Jesus' baptism is seen as an inauguration of the new Kingdom. Note the similarities to Genesis 1. The Jews picture water as a chaotic place. Jesus enters the chaos and the Spirit descends. The voice of God is heard and out of chaos come order ... a new creation.
- Unique to Luke's presentation, it was while Jesus was praying that the Spirit fell upon Him.

Luke 3:23-37 Christ's Genealogy

- A genealogy shows ones belong into a social group. In this case, Luke reminds us that Jesus is identified with humanity ... roots traced to Adam and the reference there to the Son Of God.
- Note that 3:23 makes reference to the divinity of Christ and the nature of Christ's virgin birth.
- This can be seen in parallel to Philipians 2.

Luke 4:1-13 The Temptation Of Christ

- This of course, parallels the Garden of Eden story where the first Adam fails. The second Adam succeeds
- His success is attributed to being filled with the Spirit! Yet the Spirit leads Him first into the wilderness.

- Again, we find Jesus in the desert near the Jordan; the same area that John the Baptizer was working.
- Jesus is like Moses ... the giver of Bread, of Life, of the New Law, of God. Jesus, like Israel is tested in the Wilderness. Israel did not do so well... Christ does exceedingly well!
- This is the last act as Jesus prepares for His public ministry.
- Israel was allowed to hunger in order to learn that man does not live by bread alone (Deut. 8:3)
- Satan does not deny that Jesus is the Son of God. He asks the Lord to, instead of relying on the Father's plan to enact His own power to satisfy His needs. He does attempt to apply doubt to the Lord in his question. How often does satanic influence attempt to create doubt in our hearts?
- Satan's first challenge is not to be "strong" but to be independent!
- Note very carefully, that the god of this world is identified as Satan. All political power is rooted in darkness. Christ does not deny this, but understands that despite what Satan lies about, satanic rule is a time-dependent allowance of the Lord Almighty and his time will expire. Christ's, in order to redeem, must follow the will of the Father. This does NOT mean that all rulers are satanic ... but rather that all political processes have at their root, the same demonic attributes as does Satan.
- What Jesus is offered is really a shabby substitute to what the Father has already offered Him ... an everlasting Kingdom (See Psalm 2:8). Satan ALWAYS offers shabby substitutes.
- Satan offers Jesus the "easy path" to what He desires ... Kingship without the cross.
- In the third temptation, both Satan and Christ quote Scripture (Psalm 91:11-12). Satan does not realize that when the Father rescues, it is not always BEFORE a terrible situation arises ... but sometimes THROUGH that difficult situation.
- The temptation, in part, is to be showy. Jesus' ministry was never to **impress** through shows of power. He eschewed this.
- There seems to be a strong link between this passage and 1John 2:15-17

Gleanings:

- a) Jesus has faced the same kind of temptations that we have and relying on nothing but the same power afforded to us, overcomes.
- b) Before great giftings and opportunities, often come times of lonely trials. God is concerned greatly with the preparatory work His desires to accomplish.
- c) Doubt in the faithfulness of God has satanic roots.
- d) It is not the mere speaking of the Word of God that has magical power (Satan can speak it) but a trust in what it says and means that avails great things.
- e) The path to Christian maturity at times takes time and may involve difficulty. But it is always best. Trust the artist who sees the finished product!
- f) Tests are part of God's divine plan. Our reaction to them says much about our character. We must fight the temptation to "force" God to act to prove His love for us.
- g) Some of the most subtle lies of Satan have some form of truth in them.

We now move to the work of Christ in His adult ministry. All that has come before us has been in preparation of this time. In Luke 9:51 begins the trek towards Jerusalem

Some general observations of the next five chapters:

- There is no discernable flow to the stories (pericopes)
- When Jesus ministers neither the enemies nor His disciples always respond the way we think they will. We are often surprised by what God's Spirit does.
- Jesus will move from public ministry to quiet, wilderness times; He needs the will of the Father.
- These chapters take place primarily in Galilee
- Galilee was the heart of crop production for all of Palestine.
- Jesus' ministry primarily grows in this time.

Luke 4:14-30 Jesus in His home town of Nazareth

- First John, then Jesus and later His followers will undergo persecution
- You will find that this passage is written in a chiasmic structure, with the Old Testament quote at the centre, which is then also written as a chiasmic structure.
- Remember that Jesus' carefully edits this quote from Isa. 61:1-2.

Gleanings:

- The Spirit REMAINS on Jesus. This is unique in the Jewish culture to this point!
- Salvation is not community generated ... it comes from outside of us
- Our community is supposed to look like a place where justice and compassion reign.
- Radically nationalism (or any form of prejudice) is not part of the plan of the Lord for His people. Jews and Gentiles receive
- Again, we see the pattern of Luke to introduce a man and a woman in his story. The two are again parallel. They are examples of costly, enduring faith. These people outside of the community of faith may indeed have something to teach us!
- There is a radical response of faith required to the call of Christ.
- There will be division where Christ is preached.

Matthew 4: 13 Leaving Nazareth, he went and lived in Capernaum, which was by the lake in the area of Zebulun and Naphtali—

14 to fulfil what was said through the prophet Isaiah:

15 "Land of Zebulun and land of Naphtali, the way to the sea, along the Jordan, Galilee of the Gentiles—

16 the people living in darkness have seen a great light; on those living in the land of the shadow of death a light has dawned."

Matthew 13: 57 And they took offence at him. But Jesus said to them, "Only in his home town and in his own house is a prophet without honour."

58 And he did not do many miracles there because of their lack of faith.

Luke 4:31-36: Jesus moves His home base to Capernaum

- Once again, Luke will contrast/compare the results of Jesus' ministry upon a man and a woman (Simon Peter's mother in law)
- Five times in the Gospel will Jesus heal on the Sabbath ... this seems to be a reoccurring theme
- Jesus silences this demon. He wants no attestation from demonic forces that He is the Messiah
- Further, even the fact that He IS the Messiah carried connotations that were in error among the people. Jesus would spend His ministry attempting to alter these beliefs of who the Messiah really was and what His true ministry was about.
- Was there, perhaps, an increase in demon possession at the first advent of Christ? Perhaps again at His second advent?
- When Jesus spoke with authority, it was because His teaching was not being "backed" by reference to traditions and the teachings of others. "You have heard it said ... but I say to you ...".

Luke 4:37-44 Healings

- It is interesting that when Jesus heals Peter's mother in law, that she immediately gets up and serves. This attests both to her gratefulness and to the completeness/immediacy of the healing.
- In verse 40, people wait until evening to come to Jesus ... they wanted the Sabbath to be over before coming.
- Note that once again, the people of the area want to hold Jesus for their own use and do not seem eager for Him to travel about spreading the news. Jesus recognizes His need to spend quality, private time with the Father. Does social media today block out the sound of the Lord? This must be an active choice we make, to ensure there are quiet times in our lives.

- Perhaps the greatest curse of social media is that it has the power to consume our time and drown out the voice of the Lord.
- It is important to note that the same authority that Satan promised to Jesus has now come upon the Lord ... the RIGHT way!

Luke 5:1-11 The call of the disciples

- The Sea Of Galilee was sometimes called the Sea of Gennesaret or the Sea Of Tiberius
- It is interesting that these people were so hungry for the Word of God. They had toiled the night and were now cleaning their nets. They crowded Jesus into a boat. From here, the acoustics would be good and all would hear the Word.
- Remember that Jesus has already performed a miracle in Peter's home, but it was not enough to convince him of who Jesus was.
- It is interesting to me that Jesus needs Peter's help, within his own context (rowing/positioning a boat). This is a great reminder to all who minister behind the scenes ... your ministry counts!
- Normally, this boat is used to catch fish ... which die. Now Jesus uses it to catch people, who will live! He uses it as a metaphor to catch Peter too!
- Jesus sits down to teach, as they did in the synagogue. There, they sat in Moses' seat.
- Fish feed at night. During the day, they hide among the rocks. Why would Jesus order this well versed fisherman to do what he knew was foolish to do? Do I feel safe and secure in my corporate, professional world? Is it a place that Jesus would never dare to invade?
- It is interesting that Peter signals his other team, not call to them. He apparently did not want news of this new fishing spot to get out to the rest of the crowd. It would be bad for business. Please remember that if a haul like this could continue, Peter would become very wealthy. This was like hitting the lottery. Did Jesus really find this spot? If so, then Jesus had already made a choice between doing the Father's work and getting rich. That is a righteousness that shocks Peter. Was God really more important than two boatloads of fish? Peter's priorities are challenged at the deepest level.
- The first time that Jesus is addressed by Peter, he uses the word for teacher (*epistates*). The second time, it is Lord (*kyrios*)
- Jesus calls Peter, in spite of his fears!
- To Peter, the defiled (himself) would taint the clean (Jesus) but to Jesus, the clean would sanctify the defiled!
- Perhaps the sale of such a great catch of fish could have sustained their families for a time while the disciples were with Jesus?
- A few firsts in this pericope (*pear-ic-o-pee*):
 - o The first time in the Gospel that the term "Word Of God" is used
 - o The first time the word sinner is used

C Peter Wagner: Christ In The Workplace

- 1) Sometimes Christians unknowingly make themselves unapproachable by refusing to be transparent and thereby projecting a false, almost plastic, image. It leaves their co-workers believing that Christians live a perfect life. Perhaps believers fear that sharing their struggles with other people at work reveal a lack of faith. On the contrary says Wagner, "It's okay to talk about your struggles and then others will talk about their struggles with you. That's when you gain influence."
- 2) Wagner says it's best when Christians take a missionary's perspective when entering the workplace. "We live in two different cultures. Christians need to be like missionaries, taking their faith into a culture that is different than the church. Sometimes believers try to transfer the piety of the church into the workplace, and that doesn't work. We have to adapt to the workplace culture."
- 3) Adapting doesn't mean compromising faith. After all there's the story of Daniel, a biblical example of a man rising in power, while maintaining spiritual integrity. "Daniel had to become

part of a whole group of soothsayers and seers, but eventually became their leader,” explains Wagner. “The spiritual principles Daniel was working with were a lot different than the principles the soothsayers were working with, and when it came to prayer, he drew the line. He couldn’t compromise on that one.”

Luke 5:12-15, 17-26 Jesus heals a leper, then a paralytic

- Note that the mercy of the Lord is evident in both of these stories
 - Elements here are quite strong;
 - o Jesus touches the leper ... the one unclean and socially ostracized
 - The OT views sin as contamination ... to NT showing the power of God where sin can be overcome by the overshadowing of righteousness.
- The fact that this leper even asked Jesus for anything took remarkable courage
- o Remember that it was for the sake of compassion that Jesus did this. The same today as yesterday, He is!
 - o According to Lev. 14, there was a process to follow to be declared clean. It would take one week!
 - o Why the silence command?
 - Perhaps Jesus does not want undue attention to the miraculous
 - Perhaps He wanted the full 7 days to pass before confirmation
 - Perhaps He did not want the interference from the religious leaders (as we see in the next pericope).
- At the second healing, the religious leaders have joined the crowds.
 - o These men face two obstacles ... the people that separate them from Jesus and the religious leaders
 - o Note that the leaders were “sitting” there. This is the position that we find them in synagogues, in Moses’ seat, ready to pass judgment. Is this the proper way to go to church?
 - o Verse 20 is interesting ... was it “their” faith or “his faith”?
 - In what way does my faith intersect the miracles in others?
- What is the place of doctors and medicine in our Christian walk today?
- Note that Jesus places a strong correlation between the ability to heal and the authority to forgive.
- There was always the danger that the people would see Jesus as the political messiah. He addressed this danger by taking time to get alone with His heavenly Father (see v. 15-16).
- There are two paths in this story ... the first is the path of some ambitious men who decided a radical plan was required to gain an audience with Jesus ... and the second is of some religious leaders who had front row seats and cold and calloused hearts.

Luke 5:27-32 The call of Matthew

- Remember that Jesus calls people to repent ... to change directions and that is exactly what happens to Levi.
- Typically, tax collectors were considered in league with the enemy (Rome) and unscrupulous thieves.
- When I go to a doctor, I know that I am sick, I need help and I cannot find that help in myself.
- When we consider the banquet that Matthew gives, there is much to glean:
 - o Just like the act of sex has social component as well as a physical component, so does the meal
 - o Eating together can communicate much about the culture we share
 - Often cafeterias in school can reflect social orders and cliques
 - Families that eat together often share a deeper bond
 - Couples date by going to dinner
 - Even Jesus displays this at the Last Supper and the Marriage Supper of the Lamb

- Strong Christians influence others and should not be afraid to engage them, even at this level. We are often worried about being “sucked into” bad choices and down bad paths, but Jesus ultimately knew WHY He did what He did and He spent time cultivating His primary relationship with His Father.
 - Note that He is NOT different at this party. He does NOT hide what He is
 - There is no duplicity in the actions or character of the Lord
- What should a Christian’s Facebook page look like?
- Jesus is now challenged on the issue of fasting
 - Pharisees apparently fasted twice a week.
 - Jesus apparently puts aside fasting while He walks the earth. Fasting often reflects ones disappointment with the current situations. Who could be disappointed with Jesus right there? Fasting that is eschatologically motivated would be anachronistic.
 - Jesus makes a veiled reference to His death (... when I am taken away ...).
 - Then we will fast (in anticipation of the eschaton [the final, heavenly stage of our culture]).
 - The Jewish leaders had made fasting a self-righteous act, not associated with justice and mercy.

Luke 5:33-39 The parable of the cloth

- It is interesting that again we see a Lukan play here ... it was a woman’s work to mend the garments but a man’s work to make the wine!
- The message is clear but the reference is difficult. Often we hear that this message here is that Jesus represents the new and the good, but the Pharisees represent the old. This is awkward for the following reasons:
 - The Old is not called bad
 - Luke seems to view Christianity as an outshoot of Judaism.
 - In verse 38, Jesus’ commentary on His own words seem to indicate that the old is better
- It is best to interpret the parable in the following way:
 - The OLD is the OT revelation that is in need of repair
 - The NEW is the Pharisees way of modifying the law to make it legalistic
 - Jesus came to fulfill and illuminate the OT. In other words, this is not an issue where the OT is bad and needs to be replaced by the NT, rather the legalistic interpretation is wrong and is need of being rejected.

Syncretism

Syncretism is the mixing of Christianity with something else such that they become a different gospel. Syncretism can take place with a positive-thinking gospel, a nationalist emphasis, or emerging culture. For example, many Boomer/seeker-sensitive churches, in an effort to reach very practical, pragmatic Boomers have become largely devoid of the gospel, exchanging it for practical positive thinking without gospel transformation.

Early example of this: Mixing of Judaism with Christianity, Galatians 1

Luke 6:1-5 Jesus is Lord of the Sabbath

- The act of gleaning from the crops was no crime and was allowed under the Levitical law (Deut. 23:25)
- Four of the forbidden Sabbath laws were broken here: reaping (pulling the grains from the plant), threshing (remove the meat from the husk by rubbing it in their hands), winnowing (by throwing the husks away) and preparing the food (the fact that they ate it).
- Jesus quotes from 1Samuel 21:1-6, where David ate the showbread from the tabernacle.
- Only the priests could eat this bread (Lev. 24:5-9).
- Clearly the rabbis were now spying on the Lord, attempting to find fault.
- To READ what somethings says is clearly not the same as UNDERSTANDING what something says.

- There is a strong push today in theological circles to reject much of the teaching of the Bible because we cannot really “know” what it means. I find this foolish. The Lord has CLEARLY expected us to understand what most of the Scriptures mean. That is why He gave them to us.
- Matthew adds to our story (Matt. 12:1-8) by reminding us that priests work on the Sabbath and are held blameless. Here also Jesus leans on the idea of mercy.
- Mark (chapter 2) adds that David ate of the bread and then handed some to his companions.
- The religious leaders have NO RESPONSE to Jesus’ questions. Except perhaps for silent anger.
- Finally, Jesus counters with the fact that He defines what is acceptable on the Sabbath. He is Lord of it.

How Do Christians Celebrate The Sabbath Today?

- a) Remember that it is more about orientation than it is about a series of rules (Col. 2:16-17)
- b) It is given for our benefit (Matthew 12:12).
- c) Rest is good (Hebrews 4:9-10)
- d) The disciples at Troas “were gathered together” [passive voice] upon “the first day of the week” to break bread, i.e., to worship, (Acts 20:7). The specific day of meeting was no accident. Though Paul was anxious to get to Jerusalem (20:16), he waited seven days for the opportunity to assemble with the church.
- e) The saints in Corinth were assembling, and contributing into the church treasury, “every first day of the week” (1 Cor. 16:2 — Greek text; cf. NASB).
- f) The Didache (c. A.D. 120) declares that “every Lord’s day” the Christians gather themselves together and “break bread” (ANF.VII.381).

14:1 But on the Lord's day, after that ye have assembled together, break bread and give thanks, having in addition confessed your sins, that your sacrifice may be pure.

14:2 But let not any one who hath a quarrel with his companion join with you, until they be reconciled, that your sacrifice may not be polluted,

14:3 for it is that which is spoken of by the Lord. In every place and time offer unto me a pure sacrifice, for I am a great King, saith the Lord, and my name is wonderful among the Gentiles.

Luke 6:6-11 Jesus heals a man with a deformed hand

- In this case, the man was not in mortal danger ... Jesus could have waited for another day to heal him but chose not to. He is making a point by bringing the man to the centre of the room for all to see.
- There is no rejoicing by the men who observe this miracle.
- Note that the religious leaders were now actively looking for ways to accuse Him. See their progression!
- Jesus here shows that He IS the Lord of the Sabbath!
- Note the hatred directed towards Christ (and His disciples).

Luke 6:12-16 The Call of the twelve

- Jesus spends all night in prayer. Why? In the mountains ... why?
- One will betray Him. Did Jesus choose wrong?
- Why choose 12? Does this choosing of new leaders mean that Jesus has rejected the current spiritual leadership? Is there anything to be made of the fact that these men were of no repute and lived far from Jerusalem?
- In all the lists of the Apostles, Peter is always first, the first four are always Peter, Andrew, James and John. Bartholomew = Nathanael; Matthew = Levi; Judas son of James = Thaddeus
- Why would Jesus choose a Zealot, who would have hated someone like Matthew?

- Leadership is never restricted to the chosen, gifted few!

What Is An Apostle?

- The word means “one who is sent on behalf of another”.
- The qualifications seem to be:
 - Seeing the Lord and being an eye witness to His resurrection (Acts 1:22, 1 Cor. 9:1)
 - Having miraculous signs and gifts (Acts 5:15-16, Hebrews 2:3-4)
 - Being chosen by the Lord (here, Acts 1:26)
- The ministry of apostles appeared to be to reach those that never heard the Gospel, to strengthen churches, to appoint leaders and pastors.

Luke 6:17-49 A Second Sermon (Not) From The Mount

- It is significant that Luke writes that Jesus communed in the mountain and came down to the people below to give them the character of the new Kingdom. This is identical to Moses in Exodus 20.
 - It is significant that there were both Jews and Gentiles present. Jesus seems also to specifically preach this sermon to His new apostles. These will be their “marching orders”. This is like the giving of the Law to the recently freed slaves by Moses.
- Verses 20-26
 - The poor here are those considered “spiritually poor” ... outside of the mainstream of religion
 - They have been ignored and downtrodden
 - They find no value in what they are and what they do
 - Yet they hunger for a walk with the Lord
 - The weeping spoken of reminds them of the cost of aligning with the Kingdom of God
 - They are rejected by those in power. They know the cost of suffering.
 - They are ostracized from the Jewish religious community
 - Wallace Henley: “The chain moves from caricaturization to marginalization to vilification to villainization to criminalization to elimination.”
 - Note that verse 23 reminds us of the Eschatological component to the Gospel message ... the mixing of the NOW with the NOT YET. In other words, not all rewards are distributed now.
 - The woes mentioned are carefully constructed to act as an opposite to the blessings and apply to those who remain insensitive to the calling of the Lord. Note that these warnings are almost all dealing with the NOW ... not the THEN.
 - These beatitudes challenge us to ask difficult questions about the meaning of life
 - We are challenged to look into ourselves and ask what is meaning
 - Where does the world fix its priorities today? (If I Were A Rich Man ...)
 - Laughter here does not denote joy ... rather a laughter that mocks others pain
 - Understand that there is no “moral contract” being portrayed in this verses (i.e. if you suffer, THEN you will be blessed) ... rather these are statements that show identification with the plan and purpose of God.
 - Verses 27-31
 - Why should we love our enemies?
 - Because God loved us when we were His enemies
 - Because this builds godly community (remember that there are many ‘degrees’ of hatred ... at what point do I start hating and stop loving?)
 - I am easily persuaded to withhold good from those viewed as enemies
 - It reminds us all of a redemptive eschatology
 - Placing God above my economic conditions
 - Note that it is God who repays, not the recipient of my gift

- ii. Turning the cheek pictures a person slapped on the cheek in rejection. The action involves an insult that may well be associated with removal from the synagogue.
- iii. Those who take the outer garment should also be allowed to have the undershirt. Jesus' point here is not to stand on a street corner and allow oneself to be robbed, but that ministry in the context of rejection, which includes economic isolation, requires being vulnerable again and again.
- iv. The final illustration involves retribution for wrong done. Jesus does not want a disciple to seek to get back what has been taken from him. This exhortation involves amazing restraint. Paul seems to be aware of this in his remarks in 1 Corinthians 6:1 – 8. It is better to be defrauded than to bring reproach on Jesus' name. Those who strike against the disciples should be treated differently by the disciples.

c) Verses 32-36

- a. I do not give to make others become indebted to me.
 - i. Note who repays ... It is God, not me.
- b. I had a debt that I could not pay ... He paid a debt He did not owe.
- c. Remember the definition (partial) of Love ... It does not keep track of wrongs?
 - i. Is relationship nothing more than a contract? (Show clip from God's Not Dead")

BOCK, DARRELL L. "BRIDGING CONTEXTS" IN THE NIV APPLICATION COMMENTARY: LUKE. BY DARRELL L. BOCK, 194-195. GRAND RAPIDS: ZONDERVAN, © 1996.

HOW THEN DOES ONE KNOW WHEN HYPERBOLE IS PRESENT? THERE ARE AT LEAST TWO KEYS TO IDENTIFYING THIS FIGURE OF SPEECH: (1) DOES THE STRICT, LITERAL APPLICATION OF THE REMARK LEAD TO AN ABSURD RESULT, AND (2) DO EXAMPLES OF APPLICATION IN THE EARLY CHURCH ILLUSTRATE MORE CONCRETELY THE INTENDED APPLICATION?

LET'S SEE HOW THIS APPLIES. (1) WHEN, FOR EXAMPLE, JESUS SUGGESTS THAT THE ONE WHO TAKES A DISCIPLE'S CLOAK BE ALLOWED TO TAKE HIS TUNIC TOO, IT SEEMS CLEAR THAT JESUS IS NOT ARGUING A DISCIPLE SHOULD WILLINGLY BE STRIPPED LITERALLY DOWN TO THEIR SKIN AND GO ABOUT NAKED! THE POINT HAS TO DO WITH THE RISK TAKEN IN BEING TOTALLY EXPOSED, EVEN TO THE POINT OF BEING TOTALLY TAKEN ADVANTAGE OF. (2) WE CAN NOTE THAT EVEN THOUGH PAUL CONTINUALLY EXPOSED HIMSELF TO GREAT DANGER FOR THE SAKE OF THE GOSPEL, THERE WERE OCCASIONS WHEN THE CHURCH SENT HIM AWAY FROM A DANGEROUS AREA FOR HIS OWN PROTECTION (E.G., ACTS 16:40; 17:10, 13 – 14). THUS, SOMETIMES IT WAS PRUDENT TO PROTECT ONESELF FROM PERSECUTION BY MOVING A MINISTRY ELSEWHERE. ON THE OTHER HAND, STEPHEN FORGAVE HIS ENEMIES WHO WERE PUTTING HIM TO DEATH, JUST AS JESUS HAD DONE ON THE CROSS (ACTS 7:60). SOMETIMES GOD CALLS US TO GIVE EVEN OUR LIVES.

WE LIVE IN A WORLD THAT IS OFTEN HOSTILE TO THE GOSPEL TODAY, SO WE SHARE THE ANCIENT CONTEXT WITH THE DISCIPLES WHO TURNED TO JESUS. OUR SUFFERING MAY OR MAY NOT TAKE THE SAME FORM AS IT DID IN THE TIME OF JESUS, DEPENDING ON WHERE WE LIVE, BUT THE CALL TO LOVE OTHERS WITH AN EXCEPTIONAL LOVE REMAINS. GOD PROMISES THAT THOSE WHO RESPOND WITH MERCY WILL RECEIVE MUCH FROM GOD'S HAND — MAYBE NOT THOSE THINGS THE WORLD SEES AS VALUABLE, BUT REAL BLESSINGS THAT COME FROM GOD'S HAND. TO THE ONE WHO PARDONS COMES PARDON; TO THE ONE WHO GIVES COME GIFTS FROM GOD'S HAND.

d) What does it mean to judge? (Verses 37-45)

- a. Does the word "judging" mean to call something wrong? (1 Corinthians 5:1-6)
- b. Are we called to grow (see verse 42)
- c. Is judging evil? (Luke 12:57, John 5:30, John 8:15)
- d. Does calling something wrong equate to HATE?

Joh 7:24 Stop judging by mere appearances, and make a right judgment."

Ro 14:4 Who are you to judge someone else's servant? To his own master he stands or falls. And he will stand, for the Lord is able to make him stand.

Ro 14:10 You, then, why do you judge your brother? Or why do you look down on your brother? For we will all stand before God's judgment seat.

1Co 4:3 I care very little if I am judged by you or by any human court; indeed, I do not even judge myself.

1Co 4:5 Therefore judge nothing before the appointed time; wait till the Lord comes. He will bring to light what is hidden in darkness and will expose the motives of men's hearts. At that time each will receive his praise from God.

1Co 5:12 What business is it of mine to judge those outside the church? Are you not to judge those inside?

1Co 5:13 God will judge those outside. "Expel the wicked man from among you."

1Co 6:2 Do you not know that the saints will judge the world? And if you are to judge the world, are you not competent to judge trivial cases?

1Co 6:3 Do you not know that we will judge angels? How much more the things of this life!

What do we make of all of this?

- a) No one wants to be told that what they do indicates a depraved heart.
- b) By the definition of culture, to "judge" means to be told that what I am doing is wrong
- c) We see this all the way back to the Garden story ... "you will know good and evil"
- d) The New Testament is filled with commands to us as believers to govern our actions. A consistent violation of those commands indicates a problem and that problem must be addressed.
- e) We are specifically command to NOT judge "non-sin" issues that are hidden in the heart or matters of Christian conscience. We may discuss and debate and disagree but we are commanded to not break fellowship over them.
- f) We are never to condemn (i.e. declare Hell bound, without redemptive hope), for that is in the purview of God ... not us. We are dispensers of grace and hope and truth. We do not declare judgment upon the world now because that belongs to Christ.
- g) As you study the Word, remember that the word "to judge" may have several different shades of meaning depending upon the context:
 - a. To discern the truth or fairness of a legal or moral issue
 - b. To condemn to hell (or other punishment)
 - c. To be in leadership or authority over another.
- h) Especially since the Enlightenment Period, humanity has continued down the path of belief that there is no Absolute Truth and therefore no such thing as a morality. Therefore to modern thinking, there is no such thing as right and wrong. Expect supreme opposition here but do not fall into the trap of the world's definitions and conclusions.
- i) Pour grace wherever you can!

e) Verses 39-45

- Here, we deal with the source of our ability to influence other for the Gospel
- Remember that it is still in the context of both persecution against us and our handling of those that are opposed to our message.
- What is on the inside will be manifested by what comes out.
- Does my language indicate the status of my heart? Is it a barometer?
- Jesus calls his disciples to self-accountability

Luke 7:1-10 The Centurion's Servant Healed At Capernaum

- We are given three pericopes in this chapter that indicate the compassion of the Lord towards all
- Luke 8 will again shift back towards His teaching.
- In the first, Jesus will parallel what Elisha did, in the second, what Elijah did and in the third, the basic message of Isaiah.

- Consider these parallels:

The centurion is well respected (v. 2, 4-5)
The Jewish elders intercede for him (3-5)
The centurion does not meet Jesus (6-9)
The healing takes place from afar (10)

Naaman: Was well respected (2Kings 5: 1)
The Jewish girl intercedes for him (2-3)
Naaman does not meet Elisha (5-10)
The healing takes place far away (v. 14)

- It is interesting that Jesus is quite willing to go into the Gentile's home, throwing caution to the wind
- Jesus again draws a sharp distinction between the way that the Gentiles receive Him and the Jews.

Gleanings:

- a) Humility and faith can be found among those we would never expect
- b) Wealth and power do not HAVE to corrupt. Jesus can reach all.
- c) The Jewish people acted out of a sense of patronage. They OWED the centurion because he had built something for them. This is not the way to approach Jesus.

Luke 7:11-17

- Note again Luke's practice of pairing a male story with a female story
- Note that most of Luke's narrative here focuses on the widow as opposed to the dead son. It is almost a story as much about her restoration as his.
- Consider the parallels to 1Kings 17:8-24

A widow loses her son (v. 12)
He is an only son (young) (v. 12)
Jesus commands healing (v. 14)
Jesus touches the coffin (v. 14)
The boy is healed (v. 15)

A widow loses her son (1 Kings 17:17)
He is an only son (young)
Elijah cries to the Father (17:20)
Elijah must exert physical energy (17:19-21)
The boy is healed (17:22)

- Interestingly, even by touching the bier, Jesus has made Himself again ceremoniously unclean! What lengths would He go to, to make a difference in the life of one person.

Gleanings:

- a) Jesus identifies Himself as greater than the prophets. Some will recognize Him as such
- b) He shows His power of compassion. He ministers to those that others might neglect.
- c) Jesus ministers to both men and women, rich and poor, to those that ask and those who can't, to Jews and Gentiles.
- d) It is interesting that these two stories parallel the two stories that Jesus told during His message at Nazareth (i.e. the Gentiles would accept what the Jewish community would not).

Luke 7:18-35

- Here we have the doubting of John the Baptizer.
- Is it possible to be disillusioned with Jesus because we have false expectations?
 - o What are the sources of these false expectations?
 - Faulty understanding of Scripture?
 - Lies we believe from our culture
 - Over-emphasis on the here and now with no corresponding hope for the Kingdom to come
 - God's timing verses my timing
 - Circumstances that do not appear to align with my benefit

- He had several miraculous encounters, but when the jail time came, he questioned.
- Note that in verse 22, Jesus is shown to fulfill Isaiah 29:18-19; 35:5-6, 61:1-2
- It is fascinating to note that Jesus does NOT draw from Isaiah 53 ... perhaps because these verses were too difficult for the current generation to fully understand until after the resurrection!
- Verse 23 is the warning to not reject simply because we do not fully comprehend.
- John the Baptizer represents the old way morphing into the new. He is the bridge. He is considered the “greatest” of the prophets, yet did no miracles (John 10:41). In what way is he least? The new Kingdom would usher in an intimacy with the Lord that nothing in the OT could rival! It is important to remember that the OT prophets, though they saw incredible things from the Lord, have nothing that trumps what we can see today.
- Reeds and fine apparel did not attract people to the Baptizer’s location. Rather, they were drawn by God.
- Further interesting, is the fact that Jesus does not outright answer John’s concerns (i.e. why am I in jail?). He simply points to the work being done and offers encouragement to not quit. Sometimes we cannot provide all the answers to questions of doubt. That does not mean that Spirit stops working.
- Note the parable of the “brats”. Here, we are introduced to two groups of children playing a game. In one, a group plays out a happy song and the second group does not respond in dance, as would be normal in a wedding. The second group sings a sad song and the first does not mourn, as would be appropriate at a funeral. No one wants to play someone else’s game. John’s message was one of repentance, Jesus one of rejoicing and neither was recognized as valid by the religious.
- Jesus and John represent two different “styles” of evangelism. Style is not as important as the final goal of bringing people to a saving knowledge of Christ.
- The inverted parallelism of verse 35 should be read as such:
 - o Wisdom comes from God. Here, wisdom is personified but its source is the Lord.
 - o Wisdom’s children are those people who align themselves with the priorities of God’s Kingdom. This is of course, revealed through the person of Christ.
 - o John and Jesus (and by extension, us) are not deviants outside of the religious norm (as the religious people claimed) by rather the fruit of the God’s work.

How should I respond to the Word of God?

Readjust priorities	Be mentored	Memorize Scripture	Worship	Mend a
relationship				
Restore a friendship	Repentance	Make restitution	Be thankful	Be tranquil
Introspective				

Luke 7:36-50 A ministry to sinners

- The Pharisee attitude was to separate oneself from evil people. Jesus understood that to defeat the darkness, the Light had to engage the darkness. We must not be afraid or threatened to befriend those that act in ways we may be opposed to.
- It is interesting that Simon forgoes all the usual customary things one did for a guest; greeting, foot washing (water and oil – olive oil was the soap of the first century); hand washing. Although Jesus is insulted by the dispensing of these, He does not leave.
- The women clearly knew that Jesus was being humiliated and so she does what she can ... she fulfills the obligation that the Pharisee did not.
- To let down her hair in public was considered almost sensuous. This is what a bride did on her wedding night.
- Note that Simon does not speak but Jesus responds anyway. This is shocking and reminds us that just because we do not vocalize something, that does not indicate a pure heart.
- Significant as well: the woman is not named, nor is her sinful ways revealed.

- Jesus STRONGLY defends the actions of this woman by publically humiliating Simon. It would cost Jesus greatly.
- The primary mechanism to salvific change is grace and mercy.
- The two debts are compared (2 month debt as compared to a 20 month debt)
- Jesus speaks to this woman ... again, a culturally shocking thing to do among the Jews.

Seeker Sensitive Churches?

The Good:

- o People can investigate the claims of Christianity
- o One can understand grace (Come as you are)
- o Less concern with exterior attributes (clothes, building)
- o More community focused
- o Willing to challenge and ask hard questions

The Struggles:

- o Is the whole Word of God preached fearlessly
- o Do we become too worried about being offensive?
- o Attendance now is tied to the correct "formula" and not the presences of God. Marketing??
- o Music is chosen for cultural relevance and not theological correctness
- o Me focused? My comfort, my self-actualization?

Luke 8:1-3 The Finances Of Jesus

- What is remarkable here are these facts:
 - o Women apparently travelled with Jesus constantly. This is unheard of, even today.
 - o Women had control of money and they used this to help finance the ministry of Christ
 - o Luke admits this in spite of the cultural shock. He WANTS us to know these facts.
- This is the first time they are identified as "The Twelve" although at this point, they still appear to be most unremarkable. Jesus does see the end product ... not just the current state!
- Note that these women of renowned are not mentioned in the context of husbands or even elder sons who supported them. Perhaps they had been ostracized from their previous communities due to the infirmities they were healed from. Perhaps they recognized a wider, inclusive community in the Family Of God which superseded their blood relatives.
- Further, the idea of the Gospel and giving have gotten a bad rap lately.

Luke 8:4-18 The Parable Of The Sower

- This seems to be an important theme to Christ as all three synoptic writers record it
- It is interesting that a large crowd had gathered and Jesus seems to be thinning things out, starting even now, by speaking in parables. Why?
 - o This seems to be a form of communication that requires an open heart to understand
 - o Remember that parables teach a single main point of truth.
 - o It reveals the mystical through the common
- The key purpose of this parable is to warn us regarding HOW we hear the Word of God.
- The disciples had left all ... the women in the first three verses of this chapter seem to do the same.
- To HEAR implies the receiving of TRUTH
- Truth is displayed for us in the Word of God
- The Word illuminates reality.
- Note that the GOOD soil is not immune from any of the other hazards ... but rather that it eventually produces a harvest!

How Do I Receive Truth Well?

a) Receiving starts with the question, "Why?"

- see Luke 8:9
- Why was it given to them? I think because they asked what it meant.
- They wanted to know the truth.
- How often do I really let God's word make me think? Seek an answer?
- What does it mean when God says that He is a rewarder of those who diligently seek Him

(Hebrews

11:6)

- The Old Testament called this meditating on the Word of the Lord
- Parables demand a heart to think through the issues to discover core truths.
- Satan apparently actively seeks to keep us from understanding
- What does it look like for Satan to snatch away the word from our hearts?

b) We Continue through the hard times because truth tells us that God is still there

James 1: 2 ¶ Consider it pure joy, my brothers, whenever you face trials of many kinds, 3 because you know that the testing of your faith develops perseverance.

4 Perseverance must finish its work so that you may be mature and complete, not lacking anything.

- The difficult times can wear us down without this truth burning in us.
- When does hearing become understanding?
- When does seeing become perceiving?
- What does it mean for a truth to have to root in my heart as well as my mind? When does this

occur?

What do I have to do to make it happen?

- When I become so convinced of the truth that it shapes the way I behave, the way I look at people, the way that I respond to life.

c) What is crowding out God's truth?

- Worries, riches and pleasures?
- How do these interfere with the receiving of God's truth

Jesus makes the truth claim in verses 16-18 that He is the revealer of all truth. In John 18:37, Jesus makes it clear that He came to testify to the Truth. "What is truth?", was Pilate's only response. Whoever has ... seems to imply that whatever wisdom or understanding of truth that we possess, will cause more to be birthed in us.

Phil. 3:14 I press on towards the goal to win the prize for which God has called me heavenwards in Christ Jesus.

15 ¶ All of us who are mature should take such a view of things. And if on some point you think differently, that too God will make clear to you.

16 Only let us live up to what we have already attained.

Bock, Darrell L. "Bridging Contexts" In *The NIV Application Commentary: Luke*. By Darrell L. Bock, 232. Grand Rapids: Zondervan, © 1996.

A little booklet entitled "The Tyranny of the Urgent" was popular when I was in college. It argued that often our lives are driven by that which throws itself into our lives and demands our attention and fixing.

Luke 8:19-21 Jesus redefines family

- Remember that Jesus is starting to separate out the crowd from the true disciples. He defines the relationship that now exists ... Christ is our kin. We are adopted into the family.

- Luke does not present Mary and Jesus's brothers as exemplary disciples; He neither praises nor rejects them.
- This motif fits well with Pauline theology ... we are adopted, sons of God, joint heirs with Christ.

Luke 8:22-24 The group travels across the Sea of Galilee

- This was seen as Baal territory ... he was the god of the storm and it appears that he is against the disciples as they travel into gentile territory. Jesus exhibits His divine power to subdue the evil.
- God is NOT just the God of the desert ... He is the God of the sea as well.

Luke 8:25-39 Jesus confronts a demon possessed man

- Note that demon possessed man violates several Jews purity laws
 - o Association with pigs
 - o Associated with the tombs
- The demons recognize that Jesus has the power to assign them to the "abyss"
 - o See Jude 6, Rev. 20:1-3
- What fear is it that causes this city to reject Christ?
 - o An upsetting of their religious order?
 - o A fear of the unknown ... of something they cannot control?
 - o A fear of the supernatural?
 - o A financial loss fear (from the loss of the pigs) as we find in the book of Acts?
- Was it fair for Jesus to send this man back into town without any theological training?
 - o Will he prepare the way for Jesus to return? Absolutely!
 - o See Mark 7:31 and Mark 8:1-10
- Our world plays with spiritual forces instead of taking them seriously!

Luke 8:40-53

- A man and a woman in need, both showing extraordinary faith.
- The tallit was the tool used to replace the OT command to tie tassels onto your clothing (Numbers 15:38)
- The tzitzits were a reminder of the Law (four knots as the name of God and five spaces for the Pentateuch).
- The woman's fear of being found out was that she would ceremoniously have defiled Jesus by touching him.
- Because these two stories are so related, we should see common themes:
 - o Great faith exhibited by the woman and Jairus
 - o Salvation, faith and resurrection are intimately tied together.
 - o Note the speed that the crowd turns from praise to laughter. THEY did not have the faith of these two heroes of our story.
 - o We are reminded that even synagogue leaders (usually portrayed negatively) can come to see Christ as Lord.
 - o This woman lived outside of the normal social community, just like the demon possessed man did (as we just read about above).
 - o Both Jairus and this woman are caused great potential public humiliation.

Again we are reminded that the timing of all things is in the hands of God. The woman had to wait 12 years and Jesus appeared to be too late to help Jairus' daughter. Is the Lord ever too late?

Luke 9:1-6 Jesus sends out the 12 to minister

- Jesus has just sent one (the demoniac) and now He sends 12.

- Jesus grants His disciples power and authority as He had, to drive out demons and heal disease
- You must see this new direction in light of Luke 9:51
- They are then sent. Here is the two pronged approach to ministry: To proclaim and to server.
- The commands are to:
 - o Travel light
 - o Travel in twos (Mark 6:5)
 - o Work from a single house (don't move from place to place, seeking better accommodations)
 - o Do not let rejection slow you down
- Remember that the message can never be watered down to make it palatable. The message still offends and we must be ready to embrace that.

Luke 9:7-9 Herod (Antipas) wants to see Jesus

- Herod wants to experience the miracles of Jesus but has no interest in what Jesus is saying
- The reference to Elijah can be seen in Malachi 4:5
- The great prophet seems to harken back to Deut. 18:15, 18
- Herod does seem bound in fear over his murder of John the Baptizer.
- It is ironic that if Herod really wanted to see Jesus, he could have simply gone to Him.
- His mention here must have reminded the Apostles that they might face the same kind of opposition as did John the Baptizer ... perhaps sharing the same fate.
- Question ... who are WE sent to today? Who has the Lord burdened your heart with? Whose pain is breaking our hearts? How can we help?

Luke 9:10-16 Feeding Of The 5000

- This is the only (non-resurrection) miracle recorded in all four Gospels
- It is an enlarging of what Elisha did in 2Kings 4:42-44
- It is also similar to Moses giving manna in the wilderness
- See this in light of the fact that Jesus has just sent His people out and they will take no bread for the journey. God is able to provide.
- How often are great ideas squashed because "we have never done it that way before"?
- In John 6, Jesus will link this miracle with the fact that He is the Bread of Life. Why is this a fitting metaphor?
- John 6:26 tells us that the people now sought Jesus for more of the bread. The physical food would never keep them in peace (any more that manna would)?
- The 12 baskets remind of us the connection between Israel and Christ.
- It is interesting to note that this meal is absolutely ceremoniously unclean!
 - o Some of these people are ceremoniously clean, others not
 - o Some more faithful to the Law and others less so
 - o Is the food itself clean? Has it been prepared in a kosher way?
 - o Has tithes been paid on in?
 - o Where is the water for washing?

Luke 9:18-22 The Confession

- Matthew 16:13 tells us that this story took place in Caesarea Philippi. It was likely months after the feeding of the 5000.
- Seven times in Luke, does he mention that Jesus was praying!
- Traditionally, this had the name "Gates Of Hell" as a water stream used to flow out of the rock.
- Why do you think that Peter got it? This should certainly be seen in light of their failure at the feeding of the 5000. Luke seems to link it to the praying of Christ.
- Who really IS Jesus?
 - o He is fully God and full human
 - o He is historical (He is and He said what the Gospel writers recorded)
 - o He is a revealer of reality and truth

- He is the only mechanism of salvation (The Way, The Truth and the Life)
- He is the fulfillment of the OT Scriptures
- With great revelation comes the promise of a spiritual battle.
- Note that Jesus tells them to tell no one. Why? Because they would be misinterpreting WHAT Jesus came to do. He came to suffer and die and be resurrected. This reminds me to be very careful how I reveal Christ.

Luke 9:23-27 The Full Cost Of Discipleship

- To take up one's cross meant to die ("day by day" makes this statement a metaphor)
- It means that one has died to the world and the things that drive it.
- The world may kill us for walking outside of its ways, but we carry on.
- This is pictured partially in baptism
- Think of what the early church faced:
 - Accused of cannibalism
 - Accused of atheism
 - Accused of sedition (seeing a greater kingdom than Roman)
 - Starting fires (in Roman)
- Verse 25: Satan cannot give what God can give. It is a lie to believe anything but this
- Verse 27 seems best to make reference to the Transfiguration pericope coming next. It may also find fulfillment in the Day Of Pentecost. It may have some sense of fulfillment in John's Revelation.
- The road to the Kingdom is dotted with service to others and it is not about self-fulfillment. It is an active choice that we make each day to live out the Gospel that we have embraced. There is a radicalness to it that we may at times miss.

Sports Fans ...

- 1) ... Invest money in purchasing tickets and gear that represent their teams
- 2) ... are not afraid to broadcast their beliefs
- 3) ... will drive for miles through any weather to see their teams
- 4) ... will memorize statistics on their favourite players
- 5) ... read the newspaper every day to ensure they know the standings
- 6) ... will sit in cold bleachers forever just to catch a glimpse ... and yearn for the front row seats
- 7) ... will support their team no matter how bad they are nor what scandal they face
- 8) ... spend hours talking about their sport
- 9) ... will do anything to get THAT autograph ... or THAT selfie

Luke 9:28-36 Transfiguration

- The glory that is seen in Christ here is reminiscent of what happened when Moses went into the presence of God. In his case, the glory would fade and Moses would use a veil to hide this (2Cor. 3:13)
- Moses represents the time of Israel's creation ... their beginnings as a people, the giving of the Law and the birth of the nation.
- Elijah represents the prophets but especially he is associated with the Eschaton (see Mal. 4:5) and so is associated with the finality of the Kingdom. In other words, the beginning and the end.
- These two great men are discussing the death of Christ ... again to remind the disciples of what is coming. That is the theme of this entire chapter ... to prepare the disciples for their future work when He is gone.
- Likely, Peter's question is to inaugurate the Feast Of Tabernacles (which will be celebrated forever in the kingdom – Zech 14:16)
- The presence of the cloud recalls the Shekinah presence of God in the Exodus
- There is no need for three tabernacles (in other words, these three are not co-equals) ... rather there is only one voice to be heard – that of Christ

- This reminds me to ask of myself how many voices am I listening to these days?
- We too can build a hall of spiritual giants (like Peter tried to do) but our Lord is unique and will not share glory with another.
- This pericope also reminds me that we too are not yet complete ... we too will possess a glory in the kingdom to come that has not yet been revealed. Trust the Lord.
- This event had a profound influence on Peter (see 2Peter 1:16-18)
- Remember the point of this chapter (to prepare the Disciples for His departure). It is interesting that Jesus mixes the ideas together of suffering and future exultation.
- Have YOU come to realize Christ as more than just a good man and teacher? As He TRULY is God!
- Why did the voice say to listen to Jesus? Were they not already listening to Him?
- Other elements in this pericope:
 - Moses represents the Law, Elijah represents the prophets
 - Like Moses lead an Exodus of the people from slavery to life, so shall Christ
 - Like Elisha received the same power as Elijah on his ascension, so too do we receive the same power upon Christ's ascension.

Luke 9:37-45 The demon possessed boy

- There are a number of sharp corrections the Lord needs to make in the disciples lives at this juncture. The first deals with failure to cast out a demon. The second deals with why Jesus came in the first place, the third to discuss what greatness really means, the fourth in regards to those that live out their walk differently than we do and finally what it really means to be a disciple.
- The faithless generation comment seems to be leveled at the disciples for their failure. Remember that they had already been casting out demons in their first missionary journey.
- The terms "faithless and perverse" are taken from Deut. 32:4-5, where God is described as a faithful Father and Israel (as they enter the Promised Land) as faithless. So too are the disciples at the beginning of their ministry journey.
- Whereas the disciples could not cast out the demon, Jesus successfully does so. He then reminds the disciples that he people WILL reject Him, in spite of these wonderful miracles. While the truth was "hidden" (meaning that they simply could not understand it), they were fearful to ask of Christ. Why? Perhaps because a shift in Worldview can be painful. Christ continues to show us reality and a TRUE reality is not in step with culture. There is difficulty in us to embrace what we do not know or feel comfortable with.
- When we fail, it is because we have not appropriated what God has given us to succeed.
- God does not hoard His resources, He dispenses them.

How Do We Deal With Failure?

- Failure hurts. The harder we try, the more difficult it is to face failure
- Most of the great Scriptural leaders failed at some point
- The sad story of Jonah ... is that it ends so poorly without seeming repentance
- Failure at something does not make ME a failure
- Fear of failure can paralyze our forward motion
- HOW we handle failure determines how far God can take us.

(1) Mature believers understand that a Christian can become successful in spite of failure because of God's incredible grace and forgiveness.

(2) The mature believer seeks to use failures as lessons for growth and change. Mature believers will act on two principles: (a) They understand that failures remind us of the consequences of our decisions. We reap what we sow. This is the law of harvest. Failures remind us of what can happen, they can make us careful, but they should not be allowed to paralyze us. (b) The mature believer recognizes that our failures show us what we should and should not do; they become lessons in where we went wrong and why.

(3) When mature believers fail they:

- a. Acknowledge their failures and refuse to hide behind any lame duck excuses.
- b. Confess any sin to God when sin is involved in the failure.
- c. Study or examine what happened so they can learn from the failure.
- d. Put it behind them and move ahead (1 John 1:9; Phil. 3:13).

(4) Mature believers grow through failure. They will know and act on certain truths:

- a. We are accepted in the Lord on the basis of Grace, not our performance.
- b. We are human and, as a result, we are not now perfect nor will we ever be.
- c. God still has a plan for our lives. God is not through with us yet, and we need to get on with His plan.

(5) The mature believer is one who understands the importance of choosing the right standard of measurement to determine success and failure. There are a number common worldly beliefs about success that people apply to themselves and others, but they are all distortions of the truth.¹⁶³ Most of these are based on some form of faulty comparison. To those who were guilty of this kind of foolishness, the apostle Paul wrote: "For we would not dare to classify or compare ourselves with some of those who recommend themselves. But when they measure themselves by themselves and compare themselves with themselves, they are **without understanding**" ([2 Cor. 10:12](#), emphasis mine)

Luke 9:46-48 Who is the greatest?

- The irony of this statement is clear: NONE of them are great. ALL of them still do not get it.
- One wonders if the child that Jesus uses here is not the same one just healed??
- Remember that children were of the lowest order in Jewish culture. Loved, yes, but without rights and protections.
- You welcome guests into your home ... but NOT children. Jesus is reversing the social order here.
- Why? What is so important about welcoming the least?
 - o They cannot repay? This purifies your motive.
 - o They cannot provide for themselves. You become a dispenser of grace.
 - God honors us when He burdens our hearts
 - o This mirrors the character of God (grace) and allows Him to be revealed.
 - o We should not be able to bear the thought of someone hurting when we can help
 - o To do these simple, quiet, unassuming acts for others (that the world considers unimportant) keeps our own hearts from seeking prestige and fame.

Luke 9:49-50 Who is my fellow minister?

- See the story of Moses and his attitude towards Eldad and Medad (Numbers 11:26-30)
- If God has called someone, even if they are not yet part of the "group", be careful of a critical spirit towards them. You have no idea what God is doing in and through them.
- In this pericope, it is ironic that the man who knows Jesus so imperfectly is successful in driving out demons whereas the disciples who walked with Jesus were incapable.
- Here John is seen as acting absolutely contrary to the words just shared by Christ. Instead of accepting one another, John still builds a case for class separation.
- The good news is that this is the same John that would one day be called the "beloved". We do learn.
- Disciples of Christ must understand that there are a variety of ministries and ministers in the Body

Luke 9:51-62

- Again, we are reminded that this verse (51) is the hinge on which the Gospel of Luke swings.
- It is sometimes called the Travel Narrative
- Is it possible that the fire being called down was likened to Elijah (at the Transfiguration)? Is this the message that God told them to hear? That with the Gospel comes rejection.
- Clearly the disciples had lack in their lives:
 - a) Lack of power -- the disciples could not cast a demon out of a boy.

- b) Lack of unity -- the disciples could not be of one mind because they were each debating with each other about who would be the greatest in the kingdom.
- c) Lack of compassion -- they wanted to use the power of God to torch a Samaritan town rather than to save it.
- d) Lack of understanding ("Listen to Jesus")

- in each case, the discipleship above is faulty, because it implies **limits!** Each disciple has an "exception clause" built into the response to discipleship

- would you marry a couple (if you could) who developed a "pre-marital contract"?

- note that in each case, the level of commitment looks good on the outside ... yet in each case, Jesus call the person to dig deeper, examine harder and choose; it almost shocks us to see the Lord's response; does He want disciples at all? LOVE Extravagantly!

William Barclay put it well:

"Jesus did not say discuss me; He said follow me. We do not make terms with Christ; we surrender to Christ. We do not compromise with Christ; we submit to Christ. Christianity does not mean being interested in Jesus Christ; it means taking the same oath as princes take to the king or queen in a coronation ceremony.... The very word sacrament comes from the Latin word sacramentum which means a soldier's oath of loyalty. The Christian is the one who has a sworn loyalty and who keeps loyalty to Christ, the King."

- The first potential disciple would follow Jesus anywhere. Even to Jerusalem? Had he indeed counted the cost of walking with Christ? It would mean hardships.
- Acts 13:13, John Mark leaves Paul. Acts 15:37 creates division. 2Timothy 4:11, they are reunited.
- Consider the eternal value of these two activities: (1) of burying the dead; or, (2) of preaching the gospel by which men can enter into eternal life. The former does nothing that others who are spiritually dead cannot do; the latter proclaims a message by which men can escape the bonds of death and receive the gift of eternal life. Is that not what the gospel is all about? From Abraham, who reasoned that God was able to raise men from the dead, and all the way through the Old Testament, this is what the gospel is about. Consider these words of Job: "And as for me, I know that my Redeemer lives, And at the last He will take His stand on the earth" (Job 19:25).
- It is likely that the man's father was not yet deceased and the potential disciple was postponing his commitment. There are crucial moments in each of our lives.
- The implication towards the third man is that he is stuck looking into the past. He hangs onto what WAS, not what could be.
- It is interesting that every form of excuse in this passage relates to the home or family? Is this at odds with 1 Timothy 3:1-7?
- THE CHURCH MUST deal with the world's rejection. The world often sees our commitment to Jesus as a blind, arrogant exclusivism, when in reality it represents an invitation to share in the rich blessings of God. How should the church respond to such hostility? Many people in the world react strongly against the church's concern for the moral character of our culture and see it as a dogmatic attempt to control other people. That reading could not be more wrong. In warning against immoral behavior, the church is warning against that which is ultimately self-destructive not only to the individual who engages in it, but also to the society at large.

Luke 10:1-17 The Commission Of The 72

- While the instructions to the 72 are similar to that of the Apostles, it does not say here that He gave them authority to cast out demons and heal. Should we make something of this silence? When they return, they indeed find that they have had success in this area!

- According to the LXX, Genesis 10 claims that there were 72 nations in the world. 3 Enoch makes the same claim (the number of princes and languages). Legend also states that 72 elders were commissioned to translate the Hebrew OT into Greek.
- Interestingly, the three towns mentioned have really not be singled out before as having rejected Christ. And yet, in spite of the miracles performed there and the preaching that went on, they people did not openly and passionately embrace the Kingdom of God.
- Note that the message remains the same whether to those accepting or rejecting: The Kingdom Of God is near.
- Christian organizations still need workers? Would you consider going?
- Note again how there is no such thing as the "lone ranger" Christian worker. We go by twos with mutual support and encouragement.
- Note how closely coupled are Jesus to His apostles. To reject them is to reject Him.
- Why not to greet anyone on the way? See 2Kings 4:29. Greetings could take hours. It could steer one off the path (1Kings 13:8-24).

Luke 10:18-20 The Eschatological View Of Life

- The disciples are amazed that the demons are subject to them. Perhaps it aches in Christ a bit that they are not excited about those converted and healed during their mission.
- Is this a picture of "mission drift? Are our eyes on the wrong prize?
- The imagery of Satan falling is likely prophetic ... Christ sees into the future (Rev. 20).

Luke 10:21-24 Jesus rejoices

- This is the only place in the Bible that mentions Jesus rejoicing (this is not to say He did not rejoice at other times ... only that this is the only recorded time).
- It is clearly tied to the return of the disciples.
- It is clear to us here that knowing a lot ABOUT Christ is not the same as KNOWING Christ. It is possible to be too intellectual. Sometimes I need to divinely "forget".
- Note that the Spirit inspires the reaction and words of Jesus. He does this for us, too!
- Is it fair for Jesus to be revealed to the disciples and not to those before Him?
 - o Is life fair? How do we cope with this?

Luke 10:25-37 The Good Samaritan

- Jesus is tested as to how He will respond to a critical question regarding who is IN the Kingdom Of God
- Jerome (5th century) would call this road the Red or Bloody Way.
- People that used this road would often travel in large groups, seeking safety in numbers.
- The scribe replies with a part of the Shema from Deuteronomy 6:5, that portion of the Law that a Jew recited daily and that calls on the nation to love God fully. He also cites the portion of Leviticus 19:18 that calls for the love of one's neighbor. This combination was known as the "great commandment."
- Priests went to Jerusalem for a two week stint to work at the Temple each year. They were typically quite wealthy. He would have been traveling with an entourage with animals. He could have easily transported the man. The fact that he was stripped naked is important. Clothing would have **identified from what nation he was**. If a Jew, the priest would be obliged to help. He could not tell. If the body was dead, he would be ceremonially unclean, would have to return to Jerusalem for one week. He could not receive of the tithes of people. Had the victim been Egyptian, Greek, Syrian or Phoenician, the priest would not be obligated to help.
- Levites assisted in the temple worship. This Levite likely knew that the priest ahead had already assessed the situation and had continued on. Could the Levite then show up in Jericho, having done what the priest refused to do? What an insult!
- Note that Sirach 12:1-4 teaches to NOT help sinners.

- It is interesting that the Samaritan's credit was good (accepted). What does this say about his character? Even "heretics" can be trusted!
- How does this Samaritan man put himself at risk?
 - o He stops on the road (he too is alone and subject to attack)
 - o He pays his own money
 - o He goes into a Jewish inn, placing himself at risk
 - o He may be accused of actually hurting the Jew himself
 - o He enters into a financial agreement that lends itself to the possibility of abuse and extortion.
 - Without this pledge, the beaten man (who had NOTHING) could be sold as a slave when he returned to health to settle his bill with the inn keeper.
- This is a story used to teach "inductively" (given the illustration and allow people to figure out the meaning) as opposed to "deductively" (give the precept and then illustrate)
- The story begins asking a theoretical question (Who is my neighbour) and ends with a command to do!

Luke 10:38-42 At Bethany

- The criticism at Martha is NOT for what she is doing (her offering) but how she views others doing differently. At Christmas, do I take a few moments from the busyness to sit with the Lord?
- The passage is significant as it presents women as full disciples, like men. Four times, Jesus is indicated as Lord (twice by Luke, once by Martha and implicitly by Mary's position and actions).
- Why must I balance service and reflection?

Luke 11:1-4 The Lord's Prayer

- It is meant to be a prayer of community (You ALL)
- It is meant to remind us that disciples are dependent upon their heavenly Father
- It is interesting that the disciples ASK Jesus how to be a better follower!

a) Father Hallowed be YOUR NAME

- a. Elohim
 - i. Creator, carries authority and sovereignty (Gen 1:1)
- b. El Roi (EL raw-ee)
 - i. The god who sees me (Gen. 16:13-14)
- c. El Shadday
 - i. God almighty (Gen. 17:1-2)
- d. El Olam (EL o-LAM)
 - i. God who has no beginning and no end (Gen 21:32-33)
- e. Yahweh Yireh
 - i. The Lord will provide (Gen 22:13-14)
- f. Yahweh
 - i. I am that I am (Ex. 3:14-15)
 - Self-existent and always present
- g. Adonay
 - i. Lord (Psalm 16:2); owner, master, superior
- h. Yahweh Rophe (ro-FEH)
 - i. Heal, cure, restore, make whole (Ex. 15:26)
- i. Yahweh Nissi
 - i. The Lord my banner (Ex. 17:15-16)
 - ii. A banner was seen from a distance and was a rallying point for the troops
- j. Esh Oklah (Consuming Fire) or El Kanna (Jealous God)
 - i. Exodus 34:14 and Deut. 4:23-24
 - ii. Why is it apt that God uses the image of fire to describe Himself?
- k. Qedosh Yisrael

- i. Holy One of Israel (Lev. 19:1-2)
 - ii. Holy is to be separated
 - l. Yahweh Shalom
 - i. Judge 6:24
 - ii. Peace = complete, whole, finished, perfection
 - m. Yahweh Tsebaoth
 - i. The Lord of Hosts (1Samuel 17:45-46)
 - 1. To be under God's rule and reign
 - n. Yahweh Tsur (sure-REE)
 - i. The Lord is my Rock (Psalm 144:1)
 - ii. Provides shade, shelter, safety; used for altars, homes, temples and walls
 - o. Yahweh Roi (row-EE)
 - i. The Lord is my shepherd (Psalm 23)
 - p. Ish
 - i. Husband (Hosea 2:16)
 - q. El Chay
 - i. The Lord who is living (2Kings 19:15-16)
 - r. Shopent (sho-PHAI)
 - i. Judge (Psalm 94:15)
 - s. Miqweh Yisrael (MIK-weh)
 - i. The Hope of Israel (Jer. 17:7-8)
 - t. Yahweh Tsidqenu
 - i. The Lord our righteousness (Jer. 23:6)
- b) Your Kingdom Come
- a. Where is the Kingdom of God? Where His reign is recognized and practiced.
 - b. Note that these cries come before our petitions for needs.
 - c. The eschatological cry here is that my hope is placed not in the politics of the day, but in the hope of a future, real Kingdom.
- c) Why do we pray daily for our needs?
- a. In recognition of who God is as our provider
 - b. In humility, as we are not our own providers
- d) Forgiveness again
- a. This is such a common theme in the New Testament
 - b. To forgive is to give up my right to hurt you because you hurt me
 - c. When I seek forgiveness from the Lord, I am heartily admitting my need of such!

Keep us from temptation

- a. It is a prayer for insight and wisdom, to keep the enemy confused and powerless
- b. This sentence has the force of "do not cause us not to succumb to temptation."

Luke 11:5-13 Don't Give Up Praying

- Bread was not readily available to the first century family 24 hours a day. It was baked once for the days need.
- The culture held hospitality as a high social concern – a duty
- To approach one's neighbour would awaken the whole family.
- It is difficult enough getting children to sleep the first time, let alone a second!
- The neighbor does respond, not because he is a friend but because the petitioner has "boldness" (anaideian). This Greek term is difficult to render in English. It combines two qualities: boldness and shamelessness. This man has nerve to make such a request. In recognition of his boldness, the neighbor honors the request (Hebrews 10:19-22)
- The Lord looks for people who are willing to pray huge prayers and then believe them to be manifested.

- ILLUSTRATION: My prayer for Massey High School ... ISCF ... McKonkeys

Luke 11:14-23 My Source Of Authority

- Interestingly, Luke usually portrays his miracles by telling us the details of the event and leaves the crowd's reaction to the periphery. In this case, it is exactly the opposite. The miracle is given little prominence but the reaction is key. THIS is the determination of the heart. Not that we see a miracle but how we respond to it.
- It is interesting that here, for the first time, as Jesus sets His sights on Jerusalem, that the crowds are no longer seen as a positive thing. Now they question are led astray by the accusations of the leaders.
- Beelzebul: This name, probably originally referring to a pagan god (Baal), was applied to Satan, designating him as "Lord of the Flies." It is NOT the fact of His exorcism that is questioned, but by whose authority.
- What kind of "sign" in heaven could he possibly offer? What a foolish statement for the crowds to make.
- If Satan's goal is to destroy and Jesus is reversing the effects of destruction by healing, then how can one tie Jesus' work to the arch demon?
- The term "your followers" should likely be rendered as "your sons" and makes reference to the disciples, who are also casting out the demonic.
- The term "Finger Of God" is found in Exodus 8:19, where it is used by the magicians who could not stay nor reproduce the plague of gnats. Also, Deut 9:10, where the Finger Of God carved the tablets of stone.
- I do note that at no time does Jesus ever dispute that there is a Kingdom of Darkness or a personal Satan in existence. These are always givens.
- Verse 23 again makes it clear that there is no middle ground in the Kingdom. One is either in or out.
- Note the power of slander. Slandorous accusations often stick because of the depraved nature of humanity. We expect the worst in people and are unsurprised when we see it. Does slander exist in my life? Does it bring value or destruction? Compare Titus 3:1-3, 9-11

Of Slander:

Meaning: False accuser, malicious gossip, purveyors of intrigue or scandal

34 out of 38 times it is used in the NT, it is used as a name of Satan (diabolos))

Legally, slander is an untruthful statement about a person that harms or defames their reputation.

It can be spreading a false report about someone.

It can be spreading harmful information about another, which is what the Scripture calls "tale bearing."

It can be reporting the truth with the intent to harm.

It will:

Break relationships

Create division

Create a generally negative spirit

A reverent heart produces a change in the tongue.

- There will be a renewed sensitivity to what we say (and the humour we use)

It is easiest to slander:

People in authority

People we disagree with

People we are angry with or have chosen to not forgive

People to whom we have no vested interest

When I speak:

What's my tone?

What's my spirit?

What's my motive?

Why am I saying what I'm saying?
Am I trying to edify and build up?
Is it necessary?

- Slander slicks (ILLUSTRATE with pie plate, water glasses)

Luke 11:24-26 The Wandering Demons

- The purpose of Revelation is to reveal Christ. When it is rejected, there is nothing left to stand before the roaring lion, seeking whom he may devour and their own souls.
- It seems impossible for the human heart to remain empty. Something always seems to fill it.
- You can never erect a faith on "Thou shalt not's .."
- What can I do to fill my heart?

Luke 11:27-36 Honor to the right place

- In this case, a woman attempts to honor Mary. Had there been any place in Scripture where Mary should be honored, it should be here but it is not. Instead, Jesus pushes the honor to those who RESPOND to the Word of God. Unlike the demon possessed man above, this shows the requirement for disciples to be receives of the Word deep into their hearts.
- What is the sign of Jonah? (See Matthew 12:40).
- Remember that the seeking of sign was an excuse here, to not follow the Lord. He refused to do their bidding ... they were not in control. Christ was. Christ had already shown a huge number of miracles that none could deny. Now people wanted a sign in the skies to prove who He was. The evil of that generation was their excuse making.
- The Queen Of Sheba:
 - o Came a great distance to find the wisdom of Solomon. Jesus was readily accessible.
 - o She was a gentile with limited knowledge of Scripture. These people had the Law.
 - o She was satisfied without a "required sign".
 - o Came to the lessor. While Solomon was great, One greater was with them now.
- The word *good* (or single) means (Haplous): simple, single, sincere, healthy, whole. When your focus is on the Kingdom of God, your whole life is filled with that life. It permeates all of you. Verse 36 intensifies this lesson by speaking of a total commitment to the Kingdom.
- The eye, in this case, is viewed as the doorkeeper. If what is let in is good, then the body will be good.
- It is interesting to note that there is no such thing as "inner light". There is nothing intrinsically within ourselves that leads to goodness.
- Truth is a choice but with that choice comes profound responsibility. There are consequences.
- Kinds of hearts? Dull, hard or rebellious!

Luke 11:37-54 The harsh rebuke of the religious leaders

- Why is Jesus so strong here? (Keith Green song played here)
 - o Perhaps because these people have power over some many others!
- Do we use the guise of "mutual accountability" to spy on one another?
- At its root, how we view the purpose of rules, regulations, laws is based on our view of the heart of God. What really does please Him? What does God really define as purity? Here, it seems, is a heart that overcomes the economic barriers that separate people.

Luke 12:1 – 13:9 - This appears to be one long sermon

Luke 12:1-12 How to respond when persecuted

- Interesting that Luke uses the first word here: "Meanwhile". It ties this passage with the previous. In other words, the Pharisees were now actively persecuting Jesus and He draws His disciples together to now teach them how to survive when the battle gets difficult.
- Jesus teaches His disciples how to withstand persecution in the midst of huge crowds, many of which are likely antagonistic towards His message. Here many seem to be clamoring on top of

each other. Jesus becomes to speak of hypocrisy ... to act in a ungodly way to keep attracting the crowds. Popularity does not win any godly awards.

- How much do I need to be needed? Need to feel popular?
 - o How many people need to be on my side before I feel comfortable and secure
 - o What is the true connection between me and those people?
- The honesty of relationships and popularity!
- How many people need to be on "my side" before I am comfortable and secure?
- What is the connection between me and those people?
- I want my self-worth to come from God but I also recognize my need to having honest Christ-centred people in my life too.

When I hurt, I often tell myself a story about the situation. My version of the story allows me to be the victim and the hero and often ends with me getting my just reward. The truth problem: My version of the story is almost always a lie.

Often when I am angry, I am really hurt, feeling uncomfortable, vulnerable and even shame.

Healing begins when I exhaust every comfortable way of solving my problem, finally giving into truth and owning my story.

Without feeling, we seek emotional intensity vicariously. We are numb and we need stimulation. Where will it come from?

Vulnerability, can lead to hurt. As a result, we turn to self-protection- choosing certainty over curiosity, armour over vulnerability, knowing over learning.

Rising Strong, Brene Brown, chapters 2-4

- Inner rooms refer to rooms without walls that lead to the outside. They would be less prone to eavesdropping.
- Why yeast? Yeast penetrates and contaminates the entire loaf. Further, it does so in a hidden way.
- The word hypocrite here is not so much one who "play acts". Rather, it is one whose conduct is not ordered by God. They can only produce a showy impression of piety – not the real thing.
- Verse 2 is difficult to interpret. The most likely interpretation is this:
 - o The depth of our Christian commitment will be manifested in persecution. True Christians will be persecuted and this will be shown to all. The depth of one's love and the source of their security thus becomes evident.
 - o There may be an allusion here to the eschaton ... one day, all things will be made clear. No sin can hide.
- The word friend here makes the passage seem even more ominous. Friendship with Christ invites difficult times. There is an old middle east idiom "All things are common to friends". This seems to include "enemies".
- Hell here, is Gehenna (OT Valley of Hinnom), where children were sacrificed and Josiah called unclean. It was turned into a garbage dump. It has eschatological significance.
- We are reminded that God ALWAYS notices His people. Note that it does not say that the sparrows are saved ... they still "fall" but they are not forgotten.
 - When I am in a battle, the first lie that is thrown at me is that God is gone, He has abandoned ship and He no longer cares. As Brene Brown states, it is a story we believe.

In the Mines of Moria, Gandalf and Frodo have a critical conversation. Frodo reflects on the “evil” one that follows behind them in the darkness. “It would have been better had Bilbo had killed Gollum.” Gandalf responds with wisdom and passion, as he speaks of pity and mercy. Frodo’s heart is transformed. It is one of the most critical pivots in the entire trilogy. As inspiring as Frodo’s determination is, as beautiful as the Sam/Frodo friendship is portrayed, as valiant as Aragorn’s battles, the survival of Middle Earth hinges on mercy. Bilbo shows mercy to Gollum. Frodo shows mercy (that he learns from Gandalf) to Gollum. Gollum survives to the end, and it is his actions that determine the fate of all. Even Gollum has value.

Paul argues in 1 Corinthians 13 that “now we know in part, but then we will know fully even as we are known.” It seems to me that we walk through life wearing masks and hiding in the shadows because we fear what others will think. In the Kingdom to come, I will be known completely ... and will still be loved. I will know others fully ... and still fully love. I cannot wait for this new reality.

Until then, it is my prayer that I learn to speak words of love and life everywhere. Words of encouragement and hope. Less sarcasm and more mercy. Less vengeful and more forgiving. I honestly want to leave every soul I encounter feeling valued and important. Because they are. EVERY one.

Will anyone join me?

- Understand, in verse 8, that we MUST take a long term view towards persecution. It will come, but in the Kingdom to come, it will be remembered and rewarded.
- The picture of the “angels of God” have at its essence, the thought of a judicial panel of judges, who determine right from wrong. Though we may be judged against here, true justice will prevail.
- Speaking a word against the Son Of Man seems to be a reference to a specific incident but speaking a word against the Holy Spirit seems more to do with a final rejection. There are four possible solutions to this difficult verse:
 - o Claiming that Jesus has come from Satan (11:14 – 20)
 - o Renouncing Jesus because of persecution (that is, apostasy)
 - o Rejecting the preaching of the apostles
 - o Persistently rejecting the message of the gospel.
- Finally, the Lord promises that the Spirit will give the very words required when we need them
 - o This does NOT preclude study. We need to give the Spirit something to work with!
- Where does my affirmation really come from??
- How has the Spirit of God helped YOU in a difficult moment?

Luke 12:13-21 On what do I build my hope?

- The brother’s request here is not really to arbitrate (choose wisely), but really to advocate.
- Remember that the first person to tell you a story is not necessarily the correct one.
- If the brother was really concerned about the broken relationship, what should he have done?
- Read Habakkuk 1:7 (regarding the coming of the Chaldeans). Comment!
- It is interesting that it is often human nature to look for loopholes in the Word of God that will support our position ... we can then take advantage of them.
- The purpose of the parable is not gaining wealth – the man does nothing immoral. Rather, what will he do with it?
- Wealth brings choices. Who or what guides those choices? Is what I control really mine?
- Is it possible that after reaching a “certain amount”, the resources that we currently have INCREASE our worry and stress (because of the need to sustain it or perhaps hang onto it)?
- Note he dialogues with himself. Yet our decisions affect many?? SELF talk can be seen as that which excludes God talk.

- I am accountable to God for my actions. Now what?
 - o If married, talk about it. How are our resources being used?
 - o Tax time is a good time to reflect on this?
 - o What is the purpose of my current financial plans? To retire early? More vacations?

Luke 12:22-34 Standing Firm

- For those, unlike the rich man, who had few possessions, Jesus had much to say!
- We are reminded that there is little value in worry. We are to do all that we can and leave the results in God's hand. It is time to hand Him our "lump of clay"
- Ravens are pictured as constantly crying out or seeking food. They cannot plant nor can they store up.
- We cannot wait for security before living generously.
- What has God taught you about worry?
 - o Has physical manifestations
 - o He asks us to try ... move forward ...
 - o His try's do not necessitate us having a miraculous sign.
 - o Set my heart upon the right things!

Luke 12:32-34

- This seems to be a wrap up on the discussion specific to money
- We are called a flock ... making God our shepherd. Remember that a shepherd could only grant what the flock needed for that day!
- Do not be afraid to give. Purses that do not wear out are those that make deposits in heaven.

Luke 12:35-48 The Faithful Servants.

- Note that this takes place at night, when the servants could be expected to be sleeping. Even in rest, God calls us to have a heart that is willing and available.
- This takes place at a wedding feast.
- Servants are waiting for something to happen, after they have prepared. The Master's return is anticipated.
- Note that the master serves. There is no place in the Body of Christ for the idea that serving is beneath us. Christ never models this. This is a free will offering to one another.
- I cannot be JUST a consumer ... but a creator – Creators need inspiration, perspiration, resolve to not quit.

- Normally, clothing in this culture is loose fitting. When journeying, or doing hard labour, one would have to tie the long flowing garments up (Exodus 12:11, 1Kings 18:46, Jeremiah 1:17)
- Interesting that the Master slips out of the banquet before it is over. He does not just make his way home at the end of the part, He withdraws. Why? Further, why does the Master knock at his own house? This is an odd portion of the story. He should just walk right in. A knock should only come from a stranger. However, a light knock will ONLY be heard to those awake and ready and listening for it.
- Within a large estate such as this, there was a pecking order of importance.
 - o The Master
 - o The mistress and children
 - o The steward
 - o The foremen
 - o The permanently hired staff
 - o The day labourers
 - o The slaves (those indicated in this story)
- Meaning:
 - o Verse 37 ... the idea is that the person who lives in a perpetual state of preparedness is ALREADY blessed. The blessedness comes from being in right relationship.

- The return may be extended (second watch 10:00pm – 2:00am) or third (2:00am – sunrise)
 - Master do not tie up their belts. Here He shows unspeakable love.
 - What food is served to the servants? Perhaps that brought from the wedding feast?
 - Therefore, the Master at the wedding feast, remembers His servants at home, slips out of the feast to return and serve his servants.
 - Note that the Master could have sent another to do this. Instead, He goes Himself.
 - Is John 13 not a partial re-enactment of this parable?
- Verses 39 – 40 shift the story and the focus more to the fact that you cannot know the timing of events. The Son of Man will return. Do not scoff at such an idea, as many do today. It is still a reality.
 - In verses 40-48, we are presented with one story and three possible ending. Common to all stories is the idea of a slave/steward put in charge of other slaves. The master leaves for an undisclosed amount of time. All related to stewardship is pictured through a metonym of providing food.
 - Possible story endings:
 - Faithful = rewarded with further responsibilities
 - Lazy (says to HIMSELF, as in the last story; also seeking food, drink and leisure)
 - Uninformed; beaten with fewer blows.
 - Christ considers our fidelity in His absence as utmost importance.
 - Paying attention to the details when no one is looking is really important!

Luke 12:49-53 The problem with unity

- In Jesus' great prayer and teaching at the Last Supper, He cries out that we would be one as He and the Father are one. His prayer is that we would have love one for another. And yet here, He claims that the Gospel will NOT bring unity. Why?
 - Remember that unity must have a root basis. WHAT unifies us? Why was the unity of the Tower of Babel wrong? Why is the unity spoken of in the book of Revelation wrong?
 - In culture, it is often family ties that are deemed as most important. And yet, they will be tested when Jesus enters the scene. What can He replace these (sometimes) list family ties with?
- a) Organization unity is not the same thing as spiritual unity.
 - b) What is the unifying principle or things? Does unity become the end goal?
 - c) Do I derive power and influence from unity?
 - d) What does this unity require me to surrender? (What are my non-negotiables [Galatians 1]?)
 - e) Can I discern between the essentials of my faith and the secondary issues?
 - a. Indeed, are their secondary issues?
 - f) Conformity requires sameness and agreement. It requires obedience to socially accepted standards and conventions. It means, to me, to act, think, speak and feel "the same." Conformity is not unity.

Luke 12:54-56

- The condemnation here is to believe that we can fully understand the created world and yet miss the greater reality. Can we identify the signs of our own times?
- What kind of issues should we be watching today?
 - Education and tech and science will solve our woes
 - Tech further eroding relationships
 - The heart to consume rather than create
 - The belief that politics will solve problems
 - The more we refuse to self-regulate, the more laws are required to force regulation

- The belief that faith has no public place
 - What then informs our ethic?
- The next picture of settling a debt is best thought of in light of our relationship with the Lord. In other words, see the progression in these verses: Christ brings division because people must make a choice. The TIME to make a choice is now, while the signs of His coming are clearly present. Finally, it is our responsibility to find reconciliation with those to which we have debt (in this case, God). Further, the picture here is NOT somehow getting out of hell, but rather that every sin will be justly paid for.

Luke 13:1-9

- You cannot make a blanket statement that egregious sinners will be punished here more surely. Instead of discussing the DEGREE of sin, we should deal with the PRESENCE of sin.
- Unexpected death reminds us of our own mortality and that choices now matter.
- With death comes a decisive encounter with God (Hebrews 9:27). Only repentance can bring good out of this.
- God has often used natural disasters to bring us to Him, but be careful to not believe that they deserved this more than someone else, OR that one specific event has to be a judgement from God.
- Note that two events are mentioned ... one Galilean and one Judean.
- This parable should once again remind us of God's patience. However note that it is not unlimited. There comes a time where Israel would be destroyed by General Titus. Yet, there is overall, picture of incredible grace poured upon Israel and us from God to move from fruitlessness to fruitfulness.

Luke 13:10-13

- It is important that Luke uses the words "Jesus saw her". Her ailment, while not causing her to be cast from the culture, would have made her on the "outside looking in". Again, we are called to be sensitive to the plight of others around us.
- Her healing could have waited until the next day. Why doesn't Jesus wait?
 - Compassion should not need to wait for a more convenient time
 - The hardness of heart needed to be revealed
 - Correction in the religious teaching needed to happen.

Luke 13:14-17

- The Synagogue ruler makes reference to Deut. 5:13 and so Jesus also returns there to remind him that animals were also included in the Sabbath laws. And yet, the rulers taught that you could do good to your animals. Was not this woman more valuable than the animals?
- This story has had several elements repeated from earlier in Luke. The point Luke is trying to make is the fact that though time has passed, and Jesus has taught and modeled true righteousness, the leaders responses HAVE NOT CHANGED.

Luke 13:18-30 The Kingdom

- Where the rule of God is recognized and honored, it has both a "now" component (in our hearts, in the church) and an eschatological component (every knee will bow and every tongue confess ...).
- The context here is revealing. Jesus does good (heals) and the response is antagonism. So shall we face the same. This is immediately followed by a discussion on the future hope we have in the Kingdom to come.
- Note that the growth of the Kingdom (the mustard seed) does not mean numeric growth or power to influence culture. Rather it is depth of care and protection shown to us by God (note the birds find refuge in the Kingdom). As God affects change in us, He protects and draws us, transforming us so that we may indeed see transformation in others. This is the antithesis to the next statement.

- Leaven is so often seen in Scripture as personified evil, flesh ect. If this is universal, then the picture presented is that evil too will run rampant and grow (inside and outside of the Body) and therefore reminds us that we are in a battle. Remember the wheat and the tares.
- HIDDEN does not mean powerless. It means that it operates in very different mechanism then does the world system.
- It is interesting that while we are not saved by our own human works, we are still called to “agonize” into the Kingdom. A sign, if you will that we are drawn by God is a willingness to be drawn and respond to that drawing with passion.

Luke 13:31-35

- It appears that, if this warning is genuine, that not all Pharisees were against Jesus.
- The fox was a destructive animal (Song Of Solomon 2:15), a sly animal.
- It is interesting that Jesus is not threatened by Herod’s plans. He knows that nothing will keep Him from the cross, so He has nothing to fear.
- How should I respond to politicians who consistently ridicule, or ignore the tenants of my faith?
- What an incredible love Jesus has in His heart for this city. Unrequited love is part of the Christian’s life that must be dealt with by all of us.
 - o Not all people that we care about will respond the way we want them to.
 - o Don’t withdraw or holdback. Remain in a state of being ready to accept them.
 - o Understand they are on a different journey. Keep to the moral high grounds.
- When Jesus looks upon Jerusalem, He sees a place that has stoned the prophets of God, the place that will ultimately bring about His own destruction but also as a place in which the Spirit will descent and bring about the birth of the Church. Future thinking!

Luke 14:1-5

- Seven times does Jesus heal on the Sabbath (Luke 4:38, Luke 6:6, Luke 13:14, John 5:9, John 9:14, Mark 1:21 and right here)
- Serenity under scrutiny. How could Jesus achieve this?
- Jesus again takes every opportunity to reach out to His enemies by exposing Himself to them.
- Dropsy seems to be a medical condition ... a symptom of a disease ... a retention of fluids. An insatiable thirst is created (related to kidney disease or heart disease).
- Silence indicates no ability to attack ... not an acquiescence to the truth.

Luke 14:7-24 Honor, Shame, Anger & Indignation

- Jesus is invited to expound his theological intentions regarding the coming Kingdom (verse 15).
 - o It is interesting that we too often get veiled statements meant to probe our theology.
- The entrance into the Kingdom was seen by the Jews as starting with a great banquet (yes, like the Wedding Supper of Rev. 19). Jesus of course, responds differently, then they expect.
- We first read about this kingdom in Isaiah 25:6-9.
- It is interesting that the Jewish writers hated this passage as it included Jews and Gentiles
- Targum
 - o After Babylon, most people spoke Aramaic. Over the centuries, synagogue readings were done in Hebrew and then translated into Aramaic. By the time of Jesus, translations of the OT began to show up in Aramaic, which were expansions of the original text (like the Living Bible is today). One of these is the Targum.
- The Book of Enoch (2nd century BC) ... speaks of such a banquet, but a death angel slaughters the gentiles. True also of the Qumran culture. No one wanted to see Jews and Gentiles together.
- This challenges me to question if at times, I am blinded a bit as to what the Lord is saying.
- How does a traditional banquet operate?
 - o Invitations will go out to friends and eminent guests
 - o On the day of the banquet, the appropriate number of animals are killed, dressed and cooked

- As the hour approaches, servants would be sent around to the guests to inform them that all preparations were now complete. Please come.
- In this parable, after the food is cooked, the guests make excuses.

Excuse #1

- No one buys land without examining it. Arable land is rare.

Excuse #2

- Now it is clear that there is collusion between the guests to shut down the banquet
- A yoke of oxen must be able to pull together or they are useless. Any farmer knows this.

Excuse #3

- The most offensive of all, he does not even ask to be excused.
 - He would be home in a few hours.
- The reaction of the master is amazing. Instead of a vengeful answer, he seeks others who will come and join Him. There is power available to turn anger at social injustice into positive actions.
- How do I respond to brokenness and hurt; sorrow and pain?
- How to break our indifference?
 - Realizing the facts of our life and existence
 - Embrace our sorrow!
 - To compare ourselves to the perfect nature of Christ
- What becomes the motive that drives my generosity?
- Note that there are three excuses given to keep from the banquet. In each case, indifference is seen
- How do we battle indifference?
 - Recognize excuses for what they are
 - These excuses were incredibly insulting to the host
 - Recognize that true relationships with people help us battle indifference
 - The original host guests were uninterested. They needed replacing
 - Find people with passion and stick with them
 - Go do something. Don't be a strict consumer, be a creator!
 - Remember that YOU have value and YOU make a difference

Luke 14:25-35 The Cost Of Being A Disciple

- What does it mean to make a Jesus Christ a true priority in life?
- The meaning of "hate" carries a comparative force here. The idea is not that we should hate our family or lives, but that in comparison to Jesus, if we are forced to choose, the winner in that choice must be Jesus. Hate here is not affective ... but primarily aimed at overarching allegiance.
- This set of parabolic stories cover the gamut of our Christian experience. At the front, when we become Christian, it is impossible to fully understand the cost and commitment, and yet we are bid to not make a decision lightly, but thoughtfully. As we grow, we are charged with not losing our saltiness.
- These verses force a self-reflectiveness for us.

Chapter 15: Lost & Found

- Luke continues with his policy of mixing a male story with a female story. Three times, something is lost and then redeemed or found again.
- Verses 1 and 2 introduce the common theme again that the Pharisees were looking to find fault with the attention that Jesus was focusing on the "sinners".
- Emphasis in these three pericopes is on the REJOICING that occurs at salvation. The first two stories set up the much more developed third one.
- It is interesting that the leaders viewed the DINING TABLE as a source of economic / cultural barrier. What other barriers do we view today? What things do we allow to separate us?
- Note that as the parables continue, the following is visible:

<i>Idea</i>	<i>The Lost Sheep</i>	<i>The Lost Coin</i>	<i>The Lost Son</i>
Increasing value	1 in a hundred	1 in ten	1 in two
Focus (increasing surprise)	On a man	On a woman	On a family
Increasing response	Rejoicing in heaven	Angels rejoice	Father rejoices
Increasing effort	Seeks the sheep	Sweeps, lights, careful	Seeking greatly
Final Disposition	Rejoice with friends	Rejoice with friends	Huge banquet

- It is interesting to note that the first parable involves a sheep and the second involves money. The third involves wasted money and ends with the killing of a fatted calf.

Lost Sheep

- The shepherd would have left the 99 sheep with a neighbour. He does not sacrifice the 99 for the one. Note that the point of the parable is not just the recovery of something that is valuable, but on the work of the shepherd who goes looking and his attitude when it is found. This is the attitude of the Father and should be the heart that drives His people.

Lost Coin

- The coin lost here is the equivalent to a day's wage. The woman goes to extraordinary effort to find it. Her humility is evident in the fact that she admits that SHE lost it.

Lost Son

- As important as sheep and coins are, the recovery of kin is most important.
- The purpose of this parable is again to remind the sinners that God reaches out to them and calls them family. Though the younger attempts to rebuild the relationship in terms of a servant/master, the father will have none of it and responds to the younger as a family member. The father's grace also extends to the eldest, who views his service to his father as obligatory. Grace! Will each see one another as family (as they really are)?

Cultural Significance

Judaism had advice about this kind of a request. Sirach [33:19 – 23](#) begins with the statement: "To son or wife, to brother or friend, give no power over yourself while you live; and give not your goods to another so as to have to ask for them again." To distribute the estate too soon was to risk having to fall into another's care. Nevertheless, the father in the parable grants the request. This detail pictures a father who is letting a sinner go his own way.

- The actions of the younger son clearly indicate that he no longer views himself as part of the family. He seeks his inheritance before the death of his father. Note that according to verse 12, the eldest son ALSO got his inheritance. He is NOT going to get less.
- The young son disposes of the capital and turns it into liquid cash. His future is now in jeopardy.
- The running father meant that he "gird his loins", most unbecoming to a rich person, who never ran.
- Further, he embraces the one (publically) who humiliated him (publically). Remarkable!
- It is interesting to me that the elder brother was able to identify the actions of the son (while he was away). Did this imply that they watched him from a distance?
- It is clear that the ELDEST son has also lived in alienation to his father. Further, the grace that the father can show, has NOT rubbed off on the eldest son. It is now the eldest son who cuts himself off from the family. He will not call his father by name. nor does he recognize the younger son as his brother.
- As the father ran after the younger, he now runs after the elder.
- This parable asks hard questions of its hearers. What do you value most of all?
- Am I running from God ... or am I standing at a distance, arms folded tight?

Luke 16:1-9

- This parable is tied intimately with the one before it. Note the similarities
 - a. Both involve a grace filled master
 - b. Both involve a bad fellow who wastes his master's possessions and breaks trust.
 - c. In each, the fellow reaches a crisis point and must reevaluate.
 - d. Each must receive the mercy of the master.
- This parable is difficult to understand. Remember that the steward was not commended because of his dishonesty, but because of his trust in the abundance grace of the master.
- The steward does not attempt to defend himself. His silence is confession. As he goes to the debtors, they do not yet know he has been fired. The steward will convince them that the generosity of the master is why the debt is being reduced. This would cause the whole town to rejoice. When the master finds out, he must figure out what to do next.
- The master has already shown grace because he did not jail the steward or sell him into slavery.
- Now what will the master do? If he demands the full payment from the people, he will appear to be ungraceful. If he cancels the portion of the debt, he will be known as very loving and grace filled.
- The steward has risked all based on his belief in the abundant grace of the master.
- The quantities here are very large ... indicating a farming complex perhaps 25 times that of an average family. This indicates that the master is very, very wealthy.
- The community may hire this steward ... not because they trust him but because it is better to have a shrewd man working for me rather for my competitors.
- What do we learn?
 - o The mercy of God is huge and we are undeserving yet recipients of it.
 - o God asks us to be wise, using what he has given us for His glory.
 - o Do not let one sin lead us down the path to further.
 - o When risking, risk on God's character. Then act!
 - o What is the "glue" that binds us together. In this case, it was dishonesty. Is there something better?
 - o Verse 9 seems to indicate that we are to use our resources in the furtherance of the Kingdom, for there will come a time when it will no longer be a valuable resource (in the kingdom to come). While we have it, use it for God's benefit.

Luke 16:10-13

- It is interesting that God links the way we handle little with the way we handle much. Size does not indicate the level of integrity. Little things matter.
- Perhaps in the bigger scheme of things, God asks us to trust Him with the trivial things (to Him) like money and then will bless us with influence over the important things (like people) to Him.

Luke 16:14-18

- It is difficult to see the connection here, between passages that clearly deal with money.
- The Kingdom exposes divided loyalties.
- What does it look like to serve money?
- Self-Justification
 - o Who am I trying to please?
 - o Will I invite Christ to examine me and my motives?
 - o Can I see another perspective (especially a Biblical one)?
 - o Do I always have to be right?
 - o Does grace flow freely from me?

Why can Jesus' ministry look so different than that of the OT? Because He represents the fullest revelation of the will of the Father. Up until now, the OT was the school teacher. Now the final fulfillment is come.

The word “abomination” can mean:

- 1) Idolatrous actions in general (Isa. 1:13)
- 2) Immoral financial dealings (Deut. 25:16)
- 3) The act of remarrying a woman who has been divorced (Deut. 24:4)

The religious leaders had circumnavigated the law by teaching new commands and Jesus reminds them that they had fallen away from the truth.

Issues Revolving Around Divorce

- In the social and religious times of Christ, the right of divorce always included the right to remarry
- Matthew 19:9 gives a clear indication of a situation where divorce was permissible.
- Some argue as well from 2 Corinthians 5:17
- Others would draw an understanding of an unfit marriage from Ezra 10.
- Finally, some see the idea of the “innocent party”, as written in 1 Corinthians 7 as a valid reason for divorce (i.e. the unbelieving spouse abandons the marriage).

Luke 16:19-30

The moral seems to be ... life is unfair, but it will get better. This is the issue of theodicy ... the justice of God. But is there more?

To fully understand this story, we must begin at the commentary of it found in Luke 16:9-13

- mammon means material possessions
- note the problem of mammon ... it wants to assume mastery
- How would I know if it has won?
- if I am rich, I have power, control over others; self-sufficient; do and go where I want
- All that is the illusion and the real truth is that all things belong to God
- the small part of the truth of God that we apprehend is the only thing that we will take to heaven
- The Pharisees lifted up their noses at Him for this ... no talk ... just disdain

This story is part of a trilogy

- a) The Prodigal son who wastes his father’s treasures
- b) The Dishonest Steward wastes his master’s treasures
- c) Rich man who wastes his own treasures

The Rich Man

- self-indulgent man
- dressed EVERY DAY in purple robes; wanted people to know his money
- fine linen ... bussos ... Egyptian cotton used for underwear
- feasting every day ... he did not partake of the Sabbath – his servants had no rest day

Lazarus

- named (only one in all of Jesus’s parables) ... means “the one who God helps
- he could not stand ... is he living his “name”?
- He was cared for by the community as best they could ... they laid him at the gate
- because there was a gate ... there was an ornamental garden around the house
- food was thrown away by the rich man but Lazarus was unable to eat of it
- often this food was thrown to the estate dogs ... protectors, viscous
- His deepest suffering was in his soul (we shall see why in a moment)
- “Compassion fatigue”?
- dogs licked him ... were seen as having healing properties in their saliva ... many would pay for This; these dogs befriend Lazarus (the word here is *alla* ... always meaning a contrast) – peptide

Antibiotics (see Deut 23:18)

- Lazarus was kind, gentle, loved by many but ignored by the rich man
- He dies ... reclines ... triclinium ... U shaped table, leaning against Abraham.

Rich Man

- he recognizes Lazarus ... he has seen him before but then ignored
- he REFUSES to speak to Lazarus Still his pride and class prejudice remains
- No apology ... Implied in the Greek text is the word ... MY father Abraham
- Ironically, the walk with God cost Abraham much ... but not the rich man
- He now demands water ... which he refused to give before .. immediately from the man who he ignored.
- LAZARUS is quiet! He has no reservoir of anger ... patience ... to endure under great stress
- The four things that he is asked to remember are exactly the four things at the beginning of the story
- You “received” ... everything was a gift
- Note that Lazarus is now “comforted” ... this was his greatest need
- Who would want to pass from heaven to hell ... only one ... LAZARUS!
- Again the rich man becomes a beggar and demands something of Lazarus
- SIX brothers ... the number of man ... evil
- Note that only about 3% of the populace was literate ... they needed to hear the word not read it. But the rich man never went to the synagogue
- To hear means to obey
- Remember that another Lazarus rose from the dead and it did not help. DO you think that a miracle is enough?

The question is not WHY but now what?

Events have meaning ... what will we learn?

Only with divine help, could Lazarus have endured and come through changed by the Spirit

There is only one time for repentance ... before we die

Pride of race

Compassion for the poor

False formulae (wealth = blessing)

Corrupting potential of wealth

Missions at home not just abroad

Eternal life

Judgment is real

The silence of Lazarus ... is impressive!

Luke 17:1-6

- A somewhat less organized collection of the saying of Christ are placed here.
- We are called to ensure that what we teach and model does not lead others into a sinful path.
 - o See Galatians 2:11-16; Peter’s actions reached out to influence even Barnabas
 - o See also Acts 11:19-24 for how much Barnabas had loved the Gentiles!
- What do you think the term “little ones” means here?
- Jesus then speaks of the issue of rebuking an erring saint. What is involved here:
 - o **Crucial conversations (Joseph Grenny)**

Crucial Conversation: “A discussion between two or more people where (1) stakes are high, (2) opinions vary, and (3) emotions run strong” and (4) the outcome greatly impacts their lives.

Ways of handling crucial conversations:

- | | |
|--------------------------------------|------------------------------|
| 1) Avoid them. | Bottle it up into bitterness |
| 2) Face them and handle them poorly. | Bad results |
| 3) Face them and handle them well. | Potentially good results. |

4 Reasons for handling crucial conversations poorly

- 1) Biology: high adrenaline, high blood flow to arms and legs (fight or flight), low blood flow to brain.
- 2) They arise without warning: catch us by surprise.
- 3) Confusion: they required us to improvise, often without rehearsal time.
- 4) Self-defeating behavior: we do or say the wrong thing, something that makes it worse.

We can choose courage or we can choose comfort, but we cannot have both. Not at the same time.

If you must have this kind of conversation ...

- a) What is the real goal? What do I want for me, the other person and the relationship?
- b) When others move to silence (withdrawing, masking, avoiding) or violence (controlling, labeling, verbal attacking), these are signs that others don't feel safe. Learn to look for silence or violence - signs that safety is at risk. *When crucial conversations turn ugly, the problem is not too much candor, it's too little safety. With enough safety, you can talk about anything.*
 - a. Is this true with my conversations with Christ?
- c) People don't get defensive because of the *content* of what you're saying. They get defensive because of the *intent* they perceive behind it. When others become defensive, stop talking about the issue and clarify your purpose.
- d) Master my own emotions
- e) Be willing to really listen to the other person. Get curious
- f) Plan appropriate actions to resolve the problem.

○ **Rising Strong (Brene Brown)**

If we put ourselves out there and love with our whole hearts, we ARE going to experience heartbreak.

When I hurt, I often tell myself a story about the situation. My version of the story allows me to be the victim and the hero and often ends with me getting my just reward. The truth problem: My version of the story is almost always a lie.

Vulnerability, can lead to hurt. As a result, we turn to self-protection- choosing certainty over curiosity, armour over vulnerability, knowing over learning.

Often when I am angry, I am really hurt, feeling uncomfortable, vulnerable and even shame.

Often, we make up the story that we are unlovable ... unworthy of love. This is perhaps the most dangerous lie of all.

Healing begins when I exhaust every comfortable way of solving my problem, finally giving into truth and owning my story.

- I desire to give up my right to hurt you for hurting me: Forgiveness defined.
- Who do I need to forgive?
 - a) My parents?
 - b) My friends and acquaintances?
 - c) Church leaders (youth pastors), teachers?
 - d) Myself?
 - e) God?
- It does not mean that they are "off the hook". Just that they are now on God's hook and not yours. You are asking God to take control and you relinquish it. You want His best for them.

- Lazarus was unbound in life and death ... not so the rich man.
 - o Who is really free in this story?
- Lazarus had a community (even the dogs and the angels) in life and in death. Never so, the rich man.
- Lazarus' reservoir of pain and frustration, anger was empty.
- Interestingly, the disciples realize that the command of Christ requires a true change in their heart and they cry out for increased faith. Jesus responds that it is not the quantity of faith that is questioned... rather the quality, the fact that it is present. The tree seemed to be known for particularly strong roots.
- He wraps up the discussion by reminding the disciples that what they do in the Body is really related to simple obedience to Christ, the Master.
- Obedience is not a badge of honor used to club others over the head and show my superiority. It is my response to a loving God. Does my service to God have strings attached to it?

Luke 17:11-19 The Healing Of The Ten

- Does Jesus walk the boundaries between the two areas as a divine approval of the animosity between Jews and Samaritans? Or is there another reason. Is the town Jewish or Samaritan?
- This one had come back to honor not just the Father but the Son as well. This is truly unheard of in the third Gospel. Others did not do this. The other nine did not either recognize that they had received divine grace (because they would have to be declared clean after a weeklong ritual) or refused to recognize it as coming from Christ Himself.
- Remember that to stop and take time to praise the Lord was time that he would lose in re-integrating with his culture. He still sensed its importance. Do we?
- The healing of Anabel Beam (Miracles from Heaven). God still heals today!

Does God care about our happiness?

Ravi Zacharias International Ministries

Luke 17:20-37 Eschatology And The Kingdom Of God

Perhaps the biggest blow to our Christian lives comes when we begin to disregard the prophetic portions of Scripture as unknowable and therefore irrelevant. Much of what drives us forward involves the absolute conviction that a Kingdom is coming in which what is endured here, what is accomplished here, what is acted out here counts there.

Verses 20-21 The NIV translation here is odd, since the Kingdom of God was clearly NOT within the Pharisees hearts. A better translation would be that it is within your grasp, or around you. The Kingdom is where the rule and reign of Christ is recognized and obeyed.

- Principle #1: How far does the Kingdom of God enter into your life, your family, your home? It is meant to be clearly evident and daily lived out.
- Principle #2: The Kingdom of God is not found in a book, or place or charismatic leader. It is not just a future thing.
- Principle #3: The Kingdom cannot be manifested before the suffering of Christ.
- Principle #4: People will seek the Kingdom by following men. When Christ returns, no one will doubt it as
it will not be hidden from anyone.

The Kingdom is not just a future event, not just a kingdom to be set up by Christ. It exists now.

Were there other “messianic” claims in the period?

The destruction of Bar Kockba’s army

- this was a charismatic leader who rebelled against Rome in AD 132
- although he succeeded in repelling the Romans for two years, things did not go well
- the Romans began a “scorched earth policy to demoralize the Jews
- 580,000 Jews were killed, and 50 fortified towns and 985 villages razed
- Emperor Hadrian again made it illegal to perform any Jewish rites

The Gemora tells us that we know Betar was conquered on the ninth of Av because we have a tradition that this is so. The Medrash explains the events surrounding the fall of Betar. Fifty two years after the second Temple was destroyed, a large Jewish army massed in the city of Betar. The leader of this army was Bar Koziva, also known as Bar Kochba. The sage Rabbi Akiva became Bar Kochba's armor bearer and regarded him as the Moshiach (Messiah). Bar Kochba was very successful in battle and managed to hold the Romans back for three and 1/2 years.

- At the end, the Talmud reports that:
“numbers slain (Jews) were enormous, that the Romans ‘went on killing until their horses were submerged in blood to their nostrils”

Verses 26-37 The stories of Lot and Sodom are used. Both involve people going about their (sinful and not sinful) daily activities completely unaware of the coming judgement. In both cases, there was a tiny remnant attempting to help people see that judgement was coming but they were ignored. Judgement came swiftly and completely.

What is important in this passage is NOT that the mundane duties of life were evil, but whether they were the primary driving force to life or not ... where was Christ and faith in Him during the mundane of life?

The gathering is not necessarily a gathering of the righteous but could also be a gathering of the unrighteous. Both are gathered in Matthew 25, but Rev. 14 suggests that the unrighteous are gathered for a slaughter and mentions the birds of the air.

A Brief History Of The Jewish Revolt

HADRIAN

When Publius Aelius Hadrianus, known to us as **Hadrian**, took the reigns of power in 117 CE, he inaugurated - at least at first - an atmosphere of tolerance. He even talked of allowing the Jews to rebuild the Temple, a proposal that was met with virulent opposition from the Hellenists. (2)

Why Hadrian changed his attitude to one of outright hostility toward the Jews remains a puzzle, but historian Paul Johnson in his *History of the Jews* speculates that he fell under the influence of the Roman historian Tacitus, who was then busy disseminating Greek smears against the Jews.

Tacitus and his circle were part of a group of Roman intellectuals who viewed themselves as inheritors of Greek culture. (Some Roman nobles actually considered themselves the literal descendants of the Greeks, though there is no historical basis for this myth.) It was fashionable among this group to take on all the trappings of Greek culture. Hating the Jews as representing the anti-thesis of Hellenism went with the territory. Thus influenced, Hadrian decided to spin around 180 degrees. Instead of letting the Jews rebuild, Hadrian formulated a *plan to transform Jerusalem into a pagan city-state on the Greek polis model with a shrine to Jupiter on the site of the Jewish Temple.*

Nothing could be worse in Jewish eyes than to take the holiest spot in the Jewish world and to put a temple to a Roman god on it. This was the ultimate affront. As bad as this was, the real cause of the revolt seems to have been Hadrian's attempt to follow in the footsteps of the Selucid Greek Empire 300 years earlier by trying to destroy Judaism. *Specifically he targeted Sabbath observance, circumcision, the laws of family purity and the teaching of Torah.* An attack against such fundamental commandments of Judaism was bound to trigger a revolt-which it did.

BAR KOCHBA

Jewish outrage at his actions led to one of the single greatest revolts of the Roman Era. Simon Bar Kosiba led the uprising, which began in full force in 132 CE.

For many years, historians did not write very much about Simon Bar Kosiba. But then, archeologists discovered some of his letters in Nahal Hever near the Dead Sea. If you go to the Israel Museum you can see these letters and they are absolutely fascinating. Some of them pertain to religious observance, because his army was a totally religious army. But they also contain a tremendous amount of historical facts. We learn that the Jews participating in the revolt were hiding out in caves. (These caves have also been found - full of belongings of Bar Kosiba's people. The belongings - pottery, shoes, etc. - are on display in the Israel Museum, and the caves, though bare, are open to tourists.)

From the letters and other historical data, we learn that in *132 CE*, Bar Kosiba organized a large guerilla army and succeeded in *actually throwing the Romans out of Jerusalem and Israel* and establishing, albeit for a very brief period, an independent Jewish state. The Talmud (*Sanhedrin* 97b) states that he established an independent kingdom that lasted for two and half years.

Bar Kosiba's success caused many to believe—among them Rabbi Akiva, one of the wisest and holiest of Israel's rabbis—that *he could be the Messiah*. He was nicknamed “Bar Kochba” or “Son of Star,” an allusion to a verse in the Book of Numbers (24:17): “there shall come a star out of Jacob.” This star is understood to refer to the Messiah.

Bar Kochba did not turn out to be the Messiah, and later the rabbis wrote that his real name was *Bar Kosiva* meaning “Son of a Lie”—highlighting the fact that he was a false Messiah.

At the time, however, Bar Kochba - who was a man of tremendous leadership abilities - managed to unite the entire Jewish people around him. Jewish accounts describe him as a man of tremendous physical strength, who could uproot a tree while riding on a horse. This is probably an exaggeration, but he was a very special leader and undoubtedly had messianic potential, which is what Rabbi Akiva recognized in him.

Jewish sources list Bar Kochba's army at 100,000 men, but even if that is an overestimate and he had half that number, it was still a huge force.

United, the Jews were a force to be reckoned with. They overran the Romans, threw them out of the land of Israel, *declared independence and even minted coins*. That is a pretty unique event in the history of the Roman Empire.

ROMAN RESPONSE

Rome could not let this be. Such boldness had to be crushed and those responsible punished—brutally and totally. But the Jews were not easily overcome. Hadrian poured more and more

troops into Israel to fight the Bar Kochba forces until the Romans had enlisted almost half of their entire army, as many as twelve of the twenty four legions of the empire may have been brought into Israel (three times as many as they had sent in to crush the Great Revolt 65 years earlier) to crush the revolt.

Heading this mammoth force was Rome's best general, Julius Severus. But even with all this might behind him, Julius Severus was afraid to meet the Jews in open battle. This fact alone is very telling, because the Romans were the masters of open battle. But they feared the Jews because they saw them as being willing to die for their faith - a mentality the Romans thought suicidal. So what happened?

The Roman historian Dio Cassius tells us:

“Severus did not venture to attack his opponents in the open at any one point in view of their numbers and their desperation, but by intercepting small groups. Thanks to the numbers of soldiers and his officers, and by depriving them of food and shutting them up, he was able—rather slowly to be sure, but with comparatively little danger—to crush, exhaust and exterminate them. Very few of them in fact survived. ***Fifty of their most important outposts and 985 of their most famous villages*** were razed to the ground, and ***580,000 men were slain in various raids and battles, and the number of those who perished by famine, disease and fire was past finding out.***

“Thus nearly the whole of Judea was made desolate, a result of which the people had had forewarning before the war. For the tomb of Solomon, which the Jews regarded as an object of veneration, fell to pieces of itself and collapsed. And many wolves and hyenas rushed howling into the cities. Many Romans, however, perished in this war. Therefore, Hadrian, in writing to the Senate, did not employ the opening phrase commonly affected by emperors: ‘If you and your children are in health it is well and I and my legions are in health.’”

Indeed, the Romans lost an entire legion in battle. The 22nd Roman legion walked into an ambush and was slaughtered and never reconstituted. By the end of the revolt the Romans had to bring virtually half the army of the entire Roman Empire into Israel to crush the Jews.

WHY DID THE JEWS LOSE?

Apparently the Jews came very close to winning the war. Indeed, they did win for a time. Why did they lose in the end? The sages say they lost because they were too arrogant. Having tasted victory they adopted the attitude of , “by my strength and my valor I did this.” (Deut. 8:17)

Bar Kochba too became arrogant. He saw himself winning. ***He heard people calling him the Messiah.*** Certainly, if Rabbi Akiva thought so, then he had the potential to be Israel's Ultimate Leader. He also became corrupted by his power and even beat his uncle, the great Rabbi Elazr HaModai , to death, having accepted false accusations that he was a Roman spy (3). Because of these faults he began to lose battles and was forced into retreat and guerrilla warfare.

In Judaism we are taught that while people must make the effort, it is God that wins the wars. It is not human strength nor human might that's doing it.

THE FALL OF BETAR

Bar Kochba made his final stand in the city of Betar, which is to the southwest of Jerusalem. You can go visit it today, though ancient Betar has not been excavated. The Talmud (in *Gittin 57a*) relates what happened in Betar:

“They had the custom in Betar that when a baby boy was born they planted a cedar tree and for a baby girl they planted a pine tree, and when they would marry they would cut them down and make a marriage canopy of the branches. One day the daughter of Caesar was passing and the shaft of her litter broke. They cut down a cedar and brought it to her. The Jews of Betar fell upon them and beat them. They reported to Caesar that the Jews were rebelling and marched against them ... they killed [Jewish] men, women and children until their blood flowed into the Mediterranean Sea ... It was taught that for seven years the gentiles cultivated their vineyards with the blood of Israel without requiring manure for fertilization.”

The city fell on the saddest day in the Jewish calendar—the 9th of Av of the year 135, the same date as both the First and the Second Temple fell.

The Romans, in their fury, did not want to allow the Jewish bodies to be buried; they wanted to leave them out in the open to rot. According to tradition, the bodies lay in the open for months but did not rot. Today, when Jews say the Grace after Meals, *Birkat HaMazon*, they add a special blessing (*ha tov u'mativ*) as a way of thanking God for this act of mercy in Betar.

Exhausted, the Romans have had enough of the Jews who had caused them more manpower and material losses than any other people in the history of Empire. At the end of the Bar Kochba revolt, Hadrian decided that the way not to have another one is to cut off the Jews from connection to their beloved land.

Exile Part 38

The Romans sought to extinguish Jewish presence in Jerusalem by renaming it Aelia Capitolina, and by changing Israel to Palestine.

No people had revolted more or caused the Romans greater manpower or material losses than the Jews. But they had done so at a great price to themselves as well.

The Roman historian Dio Cassius writes that over half a million Jews died in the fighting. Even if this figure is exaggerated, there is no doubt that hundreds of thousands of Jews did die and the country was laid low.

The Jewish challenge to Rome that had begun in 66 CE had lasted almost 70 years. How such a comparatively small group could take on the might of Rome over and over again and for so long is hard to fathom.

How Do I Avoid Entanglement With The World?

- a) I must be a student of what motivates me, what triggers me to act in certain ways

“1Ch 12:32 men of Issachar, who understood the times and knew what Israel should do—”

- a. What drove me to Friday night walks?
 - b. When I am tired, do I want to buy something to help me feel better?
 - c. Do I need the approval of others to feel good about myself?
- b) I must chose to surrender those aspects to God that He finds unsavory
 - c) Continue to surround myself and propel myself towards those things that bring life
 - d) Let a select few into my life to help me work past the difficult times

WHAT ELSE??

Luke 18:1-8

- The parable (*masal*) and the extra editor comments to help in its understanding (*nimsal*)
- The judge is introduced as one who does not fear God or people ... when you approach him you cannot hope to appeal to his faith in God, nor can you appeal to his sense of honor as he simply does not care.
- The widow is the classic example of vulnerability. Women tended to not appear in court and the fact that this one does indicates that she had neither husband, son, brother or near male relative. She was alone.
- Within Middle Eastern cultures, women could get away with some things that a man could not. A sense of chivalry still existed at this time. A man would have been thrown out of the court at once, but not this woman.
- Her persistence wins the day.
- If the unjust judge is motivated to move by persistence, how much more a loving compassionate God? Prayer counts. It moves the heart of God.

In the fall of 1917, Dr. June McCarroll was driving on the road leading to her office near Indio, California, on a stretch of highway that would later be incorporated into U.S. Route 99; the highway remains today as part of Indio Boulevard. She was run off the road by a truck, as she recalled many years later:

My Model T Ford and I found ourselves face to face with a truck on the paved highway. It did not take me long to choose between a sandy berth to the right and a ten-ton truck to the left! Then I had my idea of a white line painted down the center of the highways of the country as a safety measure.

Dr. June McCarroll soon communicated her idea to the local chamber of commerce and the Riverside County Board of Supervisors, with no success. Finally, she took it upon herself to hand-paint a white stripe down the middle of the road, thus establishing the actual width of the lane to prevent similar accidents.[6] Through the Indio Women's Club and many similar women's organizations, McCarroll launched a vigorous statewide letter writing campaign on behalf of her proposal. In November 1924, the idea was adopted by the California Highway Commission and 3,500 miles of lines were painted at a cost of \$163,000. Later the idea was adopted worldwide.

- It is appropriate to pray to the Lord for a request until an answer is given:
 - o Paul prayed three times for his thorn
 - o Jesus prays three times for the cup to be removed from Him.
 - o Mark 8:24 ... a two request healing
 - o The Lord's prayer calls us to pray daily for our needs
 - o All night prayer meeting for Peter locked in jail.
 - o Paul makes claim that he prays for his churches continuously
- God chooses to vindicate His elect. He values those that the world sees as insignificant.

Luke 18:9-17

- Speaking to people who were trusting in themselves for righteousness

- See the quality of the first prayer ... "I thank you" ... that I am better than others. Is this ever a way to approach God?
- "Looked down" can be translated as despised or rejected. The same words are applied to the Messiah.
- While the disciples must have rejoiced as they identified with the tax collector, they must have been in a bit of horror when they begin to do what Jesus just spoke against. They compare their worth to that of children and dismiss the children as easily as the Pharisee dismissed the tax collector. Ouch!
- Comparing ourselves to one another ALWAYS creates distortion as we cannot easily understand the forces that have created that other person. We know we are all tainted by sin. We also know that we have "love languages". I am convinced we also have sin languages. Different ways of manifesting the sinfulness within ourselves. Some are more visible than others. None are good. Truth is revealed only when we compare ourselves to the Lord and are found wanting. I NEED Him!
- We must also refuse to be drawn to the socially powerful people. It is a status that we do not need and it does us no good.

Pride preaches merit; humility pleads for compassion. Pride negotiates as an equal; humility approaches in need. Pride separates by putting down others; humility identifies with others, recognizing we all have the same need. Pride destroys through its alienating self-service; humility opens doors with its power to sympathize with the struggle we share. Pride turns up its nose; humility offers an open and lifted-up hand.

Bock, Darrell L. "Contemporary Significance" In *The NIV Application Commentary: Luke*. By Darrell L. Bock, 464. Grand Rapids: Zondervan, © 1996.

What does it mean to be a righteous person? In the Greek world, the word *dikaios* was used of a person who was cultured, and observed customs and legal norms. This kind of person would generally be viewed well, would obey the law and would be seen as decent.

Yet, the NT draws its understanding of the word from the OT.

"There is absolutely no concept in the Old Testament with so central a significance for all relationships of human life as that of *sadaqa* (righteousness). It is the standard not only for man's relationship with God, but also for his relationships with others ... even to his relationship to the animals and to his natural environment."

The righteous is not one who observes a particular code of ethics, but rather a person or community granted a special relationship of acceptance in the presence of God. That relationship is maintained by acting in loyalty to the giver of the unearned status. God's righteousness means His saving acts in history.

- The Pharisee does not pray "to" himself but rather "by himself" ... set apart from others. He may indeed have been praying out loud ... perhaps offering some unsolicited advice to the others.
- The Levitical law called for fasting one day a year. Pious people would fast for two days before and after each of the three major feast days. This man fasted twice a week.
- Verse 13 ... "Lord, make atonement for me ..."

Luke 18:18-30

- There may be justification as to the disciples lack of concern for the infants in light of the fact that there was a "ruler" waiting in the wings to see Jesus. Infants had little intrinsic value in the first century.

- Note that the phrase “as one receives a little child”. The emphasis here is really not just on the character of children in general ... rather our receipt and value of those that cannot give back.
- How do I value the upcoming generation?
- Why does Jesus reject the term “good”? Because in the rules of protocol, one commendation in turn demanded a reciprocation. Jesus isn’t playing that game.
- Note that the five commands mentioned by Jesus all have to do with relationships between people. Jesus introduces them as a “baseline” and then He is expected to expound upon what they actually mean ... how to live them out. It is interesting as to which of the commands Jesus mentions and which He leaves out. Wonder why?? Often, there is a stronghold in a life that God wants to defeat. He exposes this by His Spirit so that we may see.
- This passage does ask of me a difficult question ... what is my primary identity? What am I identified by?
- Verse 29 speaks of a great “exchange”. Sometimes when we give one thing up for the Gospel, God responds by filling our needs elsewhere. The church can become a surrogate family.

Luke 18: 31-34

- Luke 18:31 – 34 presents the sixth direct allusion to Jesus’ death in this Gospel (5:35; 9:22, 44 – 45; 12:49 – 50; 13:32 – 33; 17:25). It is also the fourth passage to mention the Son of Man dying (9:22, 44; 17:25).
- I cannot help but wonder if Luke has an intentional purpose in this way he has aligned this material around the theme of blindness. For example:
 - o Pharisee and the publican: The Pharisee was blind to his own self-righteousness
 - o Parents and children see, the disciples are blind to the Kingdom
 - o Rich ruler is blind to his covetousness
 - o The disciples cannot perceive the death of Christ
 - o Blind man on the side of the road can see ... the crowds are blind
 - o Zacchaeus ... came to see his own need of salvation, but not the others.
- Is there value in praying to the Lord for eyes to see?
- Even disciples can sometimes be blind
- How were they “kept” from seeing? Perhaps because they had not yet learned the lessons before this event. Often, our reception to a current truth requires our learning of previous ones. The good news is that we can indeed learn ... as they one day would.

Luke 18:35-43

- This is the last healing mentioned in the book of Luke.
- How is it that a blind man possesses insight that the sighted around him do not?
- In the first century, the importance of a visitor to a town was indicated by how far out of town the folks would go to receive that traveler.
- Elsewhere (Mark 10), we learn his name ... Bartimaeus ... translated as Son of filth.
- Here Jesus heals a man who was oppressed and in the very next pericope, He extends love to an oppressor.
- Jesus demands that he be brought forward (by the same people that originally told him to be quiet!
- It is interesting that Jesus accepts this man, it is a slap on the wrist to those that originally tried to silence him. And yet, as this man receives his sight, the people praise the Lord. Will they praise the Lord when an OPPRESSOR also receives grace?

Luke 19:1-10

- Tax collectors were hated, they and their families considered unclean. Lying to them was condoned.
- You did not turn your back to the crowds when you were a Roman collaborator. This creates a problem for a short man who wants to see.

- Two unusual things he did ... he ran and he climbed a tree. Both actions were extremely odd for a person of his power and position.
- He ran ahead and tried to hide in the sycamore fig tree (large leaves, thick foliage, low hanging branches)
- The Mishnah stated that the sycamore tree had to be a minimum of 75 feet from the town (due to its size).
- Jesus is ON HIS WAY out of town when He sees Zacchaeus. It is likely that the crowd had also spotted him and was perhaps getting rough. Jesus had already told the people of Jericho that He was just passing through and any banquet that they had planned for Him would be cancelled. Now, Jesus changes His mind and ignoring any plans made for Him, invites Himself to this house for the night. This is socially unheard of in the Middle East. His house is unclean.
- Zacchaeus responds by releasing that which has defined his life. His money. No longer would he be a crook. Juxtapose this with the recent story of the rich, young ruler.
- In a real sense, that town just received a huge financial blessing. For the lifetime of Zacchaeus, there would be financial honesty in the tax industry.
- It is interesting that the hostility that the crowd felt towards Zacchaeus, Jesus took upon Himself.
- The picture here is of giving grace to those who show signs of repentance.

Luke 19:11-27 The Parable of the Pounds

- This is the final parable before Jesus reaches Jerusalem.
- The belief that we are in the last moments of the end days does not liberate us from working and serving Christ every day. I am amazed at the number of Christians who have seemingly quit, stopped engaging with the things of God because they are hard, or counter-cultural. Is this gospel worth the fight? Of course it is. Many in Jesus' day were expecting the manifesting of the Kingdom and Jesus taught them to work hard instead.
- In 40BC, Herod the Great made a trip to Roman to seek an appointment as King over the Jews.
- In 4BC, Archelaus his son made a similar journey. Jesus would use these backdrops for this parable.
- Who are those who hated the noblemen? Perhaps the Jewish leaders.
- 100 pounds is equivalent to 100 days of wages for a typical man.
- The question is ... what is the master really seeking here?
- There is some debate regarding verse 13. The NIV translates the phrase as "until I return". Some scholars suggest that the equally valid translation of "because I return" is more fitting the context. It is not the quantity of the fruit generated here that Jesus commends ... rather it is the faithfulness to do something with what we have been given.
- The fruit of our labour is in the hands of God ... His simply calls us to be faithful.
- The fact that the contingent went out to attempt to stop the nobleman is critical. You see, the servants were being asked to make money in the name of the master ... but the people were AGAINST the master. Any business man knows that when there is cultural unrest, you want to distance yourself from the cause of that unrest (hence, one servant buries his money, waiting to see what will shake out from the unrest).

The first wife of Archelaus is given by Josephus simply as Mariamne, perhaps Mariamne III (Mariamne bint Aristobulus), whom he divorced to marry Glaphyra. She was the widow of Archelaus' brother Alexander, though her second husband, Juba, king of Mauretania, was alive. This violation of the Mosaic law, along with Archelaus' continued cruelty, aroused the ire of the Jews, who complained to Augustus. Archelaus was deposed in 6 AD and banished to Vienne in Gaul. Samaria, Judea proper, and Idumea became the Roman province of Iudaea.

- The real question to the servants was, “Are you willing to remain faithful to my name and risk it all while I am away? Do you believe that I will return triumphant?”
- At the time of the accounting, the master asks a question. North American translators have chosen to translate the passage as “how *MUCH* have you earned?” Syriac and Coptic versions, as well as most other Arabic versions have chosen to translate the passage as “how much business have you transacted?”
- A ledger book filled with business transactions would indicate that this servant conducted business everywhere and did so IN SPITE OF the potential hostilities.
- Their reward is greater responsibilities ... not greater riches!

6 *I planted the seed, Apollos watered it, but God made it grow.*

7 *So neither he who plants nor he who waters is anything, but only God, who makes things grow.*

8 *The man who plants and the man who waters have one purpose, and each will be rewarded according to his own labour. (1 Corinthians 3:6-8)*

- The poor servant does not understand the heart of the master. He sees him as harsh and evil. The servant's unfaithfulness produces a distorted view of the master. How we live certainly does determine our view of God.

Psalm 18: 24 The LORD has rewarded me according to my righteousness, according to the cleanness of my hands in his sight.

25 To the faithful you show yourself faithful, to the blameless you show yourself blameless,

26 to the pure you show yourself pure, but to the crooked you show yourself shrewd.

- We see a beautiful humility in these servants ... “YOUR pound has produced ... not MY hard work”!

If my understanding of these verses is correct, I would draw the following conclusions:

- 1) Different people will have different opportunities, skills, placements
- 2) The Lord asks us to be FAITHFUL not fruitful (quality verses quantity)
- 3) The Lord's reward is further responsibilities, but with responsibilities comes the ability to impact and bless more greatly
- 4) There will be those that are opposed to our kingdom ... be steady and faithful in spite of this opposition.

THE SUFFERING MESSIAH

Luke 19:28-44 The Triumphal Entry

- See Psalm 118
- See also Zech 9:9

Some Further Notes:

- The Mount Of Olives is significant as the ascension location and the return of Christ
- Five times is the loosing of the colt mentioned! See Gen 49:11
 - The irony is that in Gen, the rider is rich and here the colt must be borrowed!
- The colt was never ridden before ... it was unbroken
- The palm branches waved were a political reference to Israel ... like the maple leaf
 - Normally they were waved for the Feast Of Tabernacles ... not Passover. Passover is about redemption, Tabernacles about the Messianic Kingdom
- Is it possible to get caught up in a "crowd" mentality and lose sight of truth??
 - What is “group think”?
 - Does Facebook create a “reality bubble” around you?

- Does EVERYONE REALLY hate Trump? Seems that half of the US doesn't??
- In v. 42ff, Jesus weeps at the fact that they missed the recipe for peace (him) and instead chose a recipe for war ... which brought destruction. The enemy so often lies to us with promises of cheap substitutes.

Lamb Selection Day (10th Of Nisan)

- this was a day of sanctification (See Zech. 9:9)

What Else Happened On This Day?

- Lamb selected for the first Passover (Ex. 12:3-6)
 - Paul calls Jesus our Passover Lamb (1 Corinthians 5:7)
- Israel crosses the Jordan and enters the Promised Land (Joshua 3:5, 4:19)
- Christ our Lamb was cut off (Palm Sunday, 10th of Nisan AD32 roughly)
- Ezekiel's vision of the end time Temple is given (Ezekiel 40:1-2)

Jewish historians record that the lambs were brought from the fields of Bethlehem to the south up to Jerusalem and through the Northeast gate of the city by the pool of Bethesda, called the "Sheep's Gate" (see above). (Because the sheep of Bethlehem were owned by the Sadducees, only these sheep were allowed to be sacrificed on Passover – for the purpose of filling their coffers.) So that the families could comply with the instructions from Exodus 12, the lambs were chosen the afternoon of the 9th so that they would be with the family from the 10th (which began at sundown) through the 14th.

Gleanings: The redemptive plan has been in place since the beginning of time.
 Do I recognize what brings peace?
 Am I a produce of "group think"?
 Which lamb will I select??

Luke 19:45-48 Jesus cleanses the temple mount

- In the temple precinct, items necessary for sacrifices were sold: animals, wine, oil, salt, and doves (John 2:14; Mishnah, Seqalim 1:3; 2:4). In addition money was changed from Roman currency to the required Hebrew shekels in accordance with the law (Ex. 30:11 – 14). This exchange had a built-in surcharge, some of which probably went to the high priest's family. In Jesus' view, the temple has become an excessively commercial enterprise, not a place of worship and prayer. Jesus' action goes on to raise the issue of the source and nature of his authority, since the temple is the most sacred site in Judaism.
- Salt was used to remove blood from meat and wine was used for a drink offering (poured out)
- Luke tells the story of the temple cleansing succinctly. Jesus drives out the merchants and quotes a composite Old Testament citation. The first part of verse 46 (the temple as "a house of prayer") comes from Isaiah 56:7 — a text that calls for justice and acknowledges the way to God is open to all, including foreigners and eunuchs, if they are faithful to God's law. The second part comes from Jeremiah 7:11, which declares that God's people have made the temple "a den of robbers." Jeremiah calls the nation to repent of their misdeeds, warning them of judgment if they refuse to do so. With the support of the prophets behind him, Jesus condemns the desecration of the temple's holy function.
- Is the church today as commercial as it was then?
 - Is it money and power that we thrive on?
 - Mark 11:16 states that the people were using the temple mount as little more than a shortcut path to get where they were going.
- What do we do at church that might hinder people from worshipping?

Luke 20:1-44 A Series of Challenges

- Just because I am in the will of God and close to Him, does not mean that I will not be challenged for what I believe. The Word of God is powerful to silence these challenges

Challenge 1: Authority (1-8)

- The religious leaders ask Jesus about His authority for challenging them. He has no formal training, is not from the tribe of Levi. He preaches repentance for all people.
- Jesus asks them to assess John the Baptizer. He is identical to Jesus but the people call him a prophet.
- Which leads us to a serious question for reflection. What does it mean in our own relationships to always dodge the difficult questions? Will we speak lovingly and boldly and clearly and let the chips fall where they may?
Joseph Grenny ... We will either talk it out ... or act it out.
- He goes on from verses 9 – 18 to illustrate this with a story
- Why does the owner offer his son? Unarmed, unescorted ... this seems illogical and it is
- The move was to allow grace to be fully accomplished. That perhaps by seeing the son, they would be ashamed of their actions. But instead, they attempted a rebellion based on case law in the Mishna called "Squatter's Right". If they could occupy for three years, it would be theirs. They confused stewardship with ownership.
- Is it possible for me to repurpose my anger into grace?
- Authority is not indicated simply by force ... but by the presence of grace too.

Challenge 2: 19-26: Political

- The next challenge would allow the Jews to turn Jesus over to the Romans on charges of sedition and they would kill Him ... and the Jewish people would not suspect the religious leaders.
- It was believed that Jesus could not answer this question; to answer Caesar, the people would turn away from Him as they hated the Romans, but to say no, would be construed as an act of sedition.
- It is interesting to note that this tax (a day's wage per adult male per year) was imposed by Rome and gathered through the Sanhedrin. A bit of compromise on their part??
- Jesus refuses to speak in a politically partisan way. He does not demean the political system, but recognizes its reality.

Challenge 3: 27-40: Theological

- The Sadducees presented to Jesus next; they had no resurrection in their understanding of life; they rejected much of the OT as well as the Rabbinic writings.
- Jesus points to the flaw in their theology. He also reminds them that although there is a resurrection of the righteous, not all will join in it.
- How important is it to truly believe in a resurrection?
 - According to Paul, 1Corinth 15, it is critical to the entire case of Christianity
 - It speaks to an accountability towards God for this life
 - Paul calls it the reason why we sorrow unlike those with no hope
 - It would violate both OT and NT statements of doctrine.
- Note what happens to us when we decide to remove a portion of God's word from consideration
- Note that Jesus draws His theological argument from the portion of the Scripture that the Sadducees agree with!

Challenge 4: 41-44: This is Jesus' own challenge back

- This is based on Psalm 110:1
- This challenge speaks to authority (my Lord), political understanding (God's kingdom) and resurrection.

Luke 20:45 – 21:4

- Pious people were supposed to serve the most vulnerable (in this case, widows) but apparently these were taking a substantial cut of the income (however meagre that must be) for the “service” of helping.
- We tend to appreciate the amount of a gift and not what sacrifice was made to give it.
- While Scripture admonishes us to respect leaders, leaders must also be careful that this does not cause a slight bit of pride to enter in; we could easily begin to view others as less.
- In general, clothing choices seems to affect the young more than the mature, but it can be a test nonetheless.

Luke 21:5 – 33 The Times Of The End

- The thing that seems to precipitate this conversation is the amazing stonework which exists to this day.
- According to Matthew 24, Jesus was walking away from the temple when this conversation began and He sat on the Mount Of Olives when He offered the following discussion.
- These are dark words and devoid of the hope of the Gospel. Is love possible without wrath?
- As is often true. This prophetic/apocalyptic pericope seems to mingle near prophecy with distant future prophecy and it is very difficult to distinguish between the two.
- Verse 7: Why do we want signs and dates?
- Note the times the word “deceived” is used?

On the 10th of August, in A.D. 70 -- the 9th of Av -- in Jewish reckoning, the very day when the King of Babylon burned the Temple in 586 B.C., the Temple was burned again. Titus took the city and put it to the torch, burning the Temple.

- What were the conditions of the first century (and second century, 135 AD. Under Bar Kokhba)?
 - Zealots stirred the people
 - Several claimed messiahship
 - People were deceived into believing these false prophets
 - Belief that political control was the answer
- It is my contention that the events of Matthew 24/Luke 21 are both partially fulfilled during the AD 70 rebellion and will find final fulfillment in the end time events.
- Note that verses 10-11 seem to be more eschatological in nature.
- Verses 12-13 show clearly the power to witness during difficult times.
- Verse 14: MAKE UP YOUR MIND! This is one of the values of prophecy. Know this is coming.
- Does verse 16 contradict verse 18? Coupled with verse 19, it seems that the meaning is more that we are cared for and protected into the new kingdom. We have life in the new kingdom, no matter what happens in this kingdom.
- Verse 32 seems to indicate that those LOCAL items will all be fulfilled but their eschatological shadows are left yet to be fulfilled. Further, the term “this generation” is used by Luke to always indicate those that are opposed to the plans and purposes of God. In this sense, “this generation” is not a set of year or length of time, but a reference to these things happening while people continue to be resistant to the Spirit of God.

Luke 22: 1-38

- Two plans occur in this passage, Judas plans to betray the Lord and Jesus plans to celebrate the Passover.
- The Passover remembers that God spared the first born of the Jewish males of each household while this time, the Father will not spare His own son.

A Study Of Israel's Feasts

Israel has played a key role in the prophet picture that God gives us. The Lord has given us many prophet clues through this race of people that He has raised up, some of which are yet to be fulfilled, some of which have already been fulfilled. When it comes to timing events in prophetic Scriptures, God seems to be very specific when dealing with Israel but very general when dealing with the Church.

God seems willing and able to speak to Israel very specifically in regards to the events to unfold in their future. We wish to take some time to examine the Feasts Of Israel found in Leviticus 23. **These feasts were celebrated annually and commemorated certain events. We should study them because of an intriguing verse found in Col. 2:16-17.**

It helps our study to take a look at the Jewish Calendar:

The Biblical Calendar		
<i>Order</i>	<i>Jewish Name</i>	<i>Our Name</i>
1	Nisan, or Abib	March - April
2	Ziv, or Iyyar	April - May
3	Sivan or Siwan	May - June
4	Tammuz	June - July
5	Ab, or Av	July - August
6	Elul	August - September
7	Tishri or Ethanim	September - October
8	Bul or Kheshvan or Heshvan	October - November
9	Chisleu or Kislev	November - December
10	Tebeth or Tevet	December - January
11	Sebat or Shevat	January - February
12	Adar	February - March
13	Adar II	(Intercalary month) (7 of these every 19 years)

- the Hebrew word for sacred assembly used in Leviticus 23 is *migra* (mik-raw) and it means rehearsal!

New Years Day (first day of Nisan)

- the purpose of this day was a time of ritual cleansing and new beginnings for the Jewish people.
- note that God had shifted their calendar six months at the Exodus (See Exodus 12:1)

What Else Happened On This Day?

- a) The dedication of the Tabernacle in the wilderness (Exodus 40:17)
 - some two years after fleeing from Egypt
- b) Hezekiah cleanses and rebuilds the Temple (2 Chronicles 29:2-3, 17)
- c) Ezra begins his journey to Jerusalem to rebuild the city (Ezra 7:9, 25)
 - Nehemiah joins him 13 years later
- d) Some future cleansing of a future temple (Ezekiel 45:18)

Lamb Selection Day (10th Of Nisan)

- this was a day of sanctification (See Zech. 9:9)

What Else Happened On This Day?

- a) Lamb selected for the first Passover (Ex. 12:3-6)
 - Paul calls Jesus our Passover Lamb (1 Corinthians 5:7)
- b) Israel crosses the Jordan and enters the Promised Land (Joshua 3:5, 4:19)
- c) Christ our Lamb was cut off (Palm Sunday, 10th of Nisan AD32)
- d) Ezekiel's vision of the end time Temple is given (Ezekiel 40:1-2)

Passover (1 of 7 Levitical Feasts)

- see Lev. 23:4-5

- this day always falls on a full moon - the first full moon of spring

- All Jewish males were required to go to Jerusalem three times a year - Feasts of Passover, Pentecost and Tabernacles

- the new day started from evening and concluded at the end of the day (see Gen 1:5)

- this feast started at sun down, on the 14th of Nisan

- it is interesting to note that when the Jews placed the blood on the doorframe sides and top of their door, they were painting the Hebrew letter chet (rhymes with mate); it has the meaning of life or light!

- the location for the lambs raised for Passover ... was Bethlehem ... about 5 miles south of Jerusalem. The high priest would go down each year to select a lamb. Keep in mind, however, that both Zacharias and Elizabeth were from the tribe of Levi ... which makes John the Baptizer of the Levitical tribe ... which would allow him to also select a Lamb ... which he did at the baptism of Jesus!

What Else Happened On This Day?

<u>Passover: The Covenant Relationship With God</u>
1. God makes a covenant with Abraham - The Promised Land
2. The Passover supper eaten in preparation for the Exodus
3. The First Passover in Canaan
4. The Book Of The Law found and reaffirmed under Josiah
5. The dedication of the second temple under Ezra
6. The Last Supper - A new covenant offered by Christ

Notes:

- 1) We can confirm this with a comparison between Gen. 15:18 and Ex. 12:41 (Rabbinic tradition)

- 2) We can see this in Exodus 12:41
- 3) See Joshua 5:3, 8, 11-12
- 4) Compare 2Kings 23:23 (18th year of Josiah) with 2Chr. 34 and 35:1
- 5) See Ezra 6:19
- 6) See Luke 22:19-20

- in each of these cases, we see either a new covenant being offered or re-confirmed

As an aside, there is an interesting possibility that John the Baptizer was born on this day. Here is the logic (although it is very speculative!):

- Zechariah was of the priestly division of Abijah (Luke 1:5)
- 1 Chronicles 24:7-18 lists the 24 divisions
- Each would minister for one week at a time, twice a year. All would minister through the feast of Pentecost, Passover and Tabernacles
- the cycle of ministry would start on 1 Nisan and Zechariah was eighth
- therefore, Zechariah would have served first week of Sivan, and the following week through Pentecost
- therefore, John the Baptizer would have been conceived some time after Shavuot (Pentecost)
- nine months later ... would be the month of Nisan. IF this was at the time of Passover, for example (Nisan 15), then Jesus would be born on Tishri 15 ... the feast of Tabernacles
- remember that there was six months separating John and Jesus' birth!
- it is interesting to note the following:
 - the Rabbis' have always predicted that Elijah would come during Passover (Matthew 11:13-15)
 - the word that John uses to describe Jesus' birth is tabernacled (see John 1:14)

Other thoughts:

- remember that the Passover lamb was slain on this day at 3:00pm. After its death, a priest would climb the steps to the temple wall and blow the shofar ... announcing the end of the Passover. This was representative of the voice of God declaring that the sin sacrifice was received.
- remember that the place of crucifixion had another name ... Mount Moriah
- if a Jewish father lost his son to death ... he would tear his robe. What other tearing took place at this time? The temple pillars were often called the legs of God.

Unleavened Bread (2 of 7 Levitical Feasts)

- See Leviticus 23:6-7, 10-11 AND Exodus 12:14-20
- this feast occurs from 15 Nisan to 21 Nisan (seven days) and begins that day after Passover
- Israel was to eat bread with no leaven in it (separation from sin) and SPEED at which salvation came (see Exodus 12:34)
- the Matzah bread (unleavened) was to remind them of the night that they would eat the Passover lamb, then be ready to make a hasty exit from Egypt (see Ex. 12:8, 14-20, 39)
- Christ is called our Passover (1Cor. 5:7-8)

What Else has occurred on this day?

<u>15th Day Of Nisan (The Feast Of Unleavened Bread): The Purging Of Sin</u>
1) The Exodus journey from the bondage of Egypt begins
2) The crucifixion Of Christ
3) The final fall of the Jewish resistance at Masada

Notes:

- 1) Exodus 12:41 states that they left the country that day. In Deut. 16:3, it is called the Bread of Affliction (think of Jesus in the Garden!)
- 2) Jesus calls Himself the Bread Of Life (John 6:35)
- 3) The place where the 960 freedom fighters finally fell to defeat at the hands of the Romans. We are given the date of the event from Flavius Josephus.

Note that there is some debate here as to how long Jesus was in the tomb. Consider:

Matthew 12:40 ... after three days and three nights

Mark 8:31 ... after three days

Matthew 16:21 ... On the third day

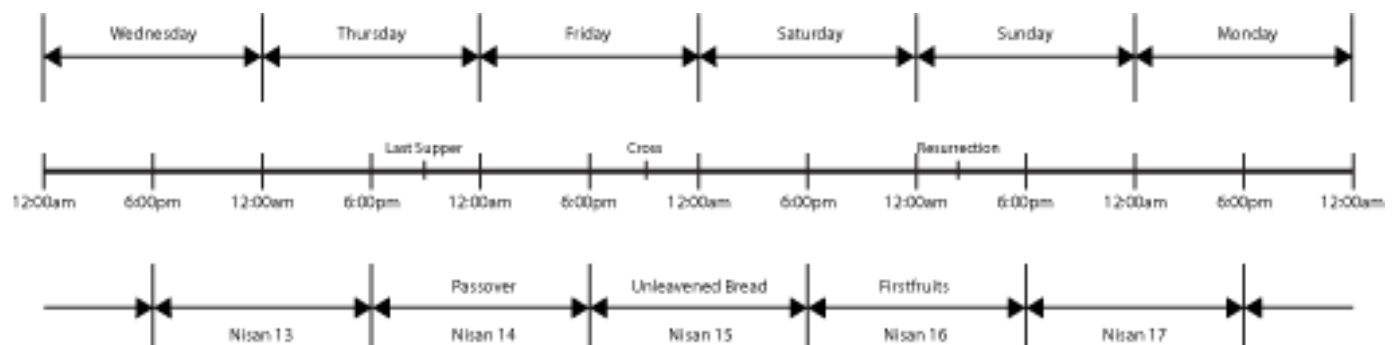
Luke 24:21 ... It is the third day

John 2:19 ... Raise it in three days

Comp: Matthew 27:62 with 27:64 ... after three days ... until the third day

Comp: Genesis 42:17 with 42:18 ... for three days ... on the third day

Clearly, all of these phrases are idioms. RULE: Do not let a text generate a controversy in the 21 century that was not a controversy in the first century



The Feast Of First Fruits (3 of 7)

- See Lev. 23:9-14

- This feast was celebrated on the 16th day of Nisan. This was a time of harvesting the early crops.
- typically, this was barley which was sown in the winter. Note that it is possible that this could be celebrated on the 17th of Nisan ... if there were two Sabbath's in a row (regular Sabbath and the High Sabbath that occurs as the beginning of the Feast Of Unleavened Bread – this is highly doubtful, however)

- God wanted the people to acknowledge Him as the provider of these good things

What else has occurred on this date?

<u>Feast Of Firstfruits: Resurrection</u>
1. Noah's ark rests on Mount Ararat
2. God opens the Red Sea
3. Israel eats the first fruits the land
4. The resurrection of Jesus

Notes:

1) Compare Gen 8:4. This states that the event occurred in the seventh month. However, one must remember that the Lord changed Israel's calendar during the Exodus by rotating it six months. See Exodus 12:1-2

2) It is possible, with a comparison of Exodus 13 and 14 to trace the first few days of Israel's journey (see Numbers 33:3-8):

15th of Nisan they left Egypt and camped the night at Succoth

16th of Nisan they camped at Etham

17th of Nisan Pi Hahiroth, by the sea

- that night, the Lord dried the sea

- the next day and evening they went through the passage that the Lord made

3) See Joshua 5:10-12. They ate the last Passover (14th of Nisan), ate old stores from the land (15th of Nisan), manna stopped falling on the 16th of Nisan and the new crops were partaken

4) Paul calls Jesus our Firstfruits - 1Cor. 15:20-23

The Passion Week:

Nisan 10

Lamb Selection Day (Ex. 12:3)

Palm Sunday (Jesus' triumphal entry)

Nisan 14

Passover (Ex. 12:6)

Thursday - Jesus' Last Supper

Good Friday - Jesus Crucified

Nisan 15

Unleavened Bread

Nisan 16/17

Feast Of First Fruits

The Feast Of Pentecost (4 Of 7)

- see Lev. 23:15-22

- note this is also called the Feast Of Weeks

- it was celebrated 50 days after the Feast Of First Fruits ... a harvest festival

- it was considered 50 days after crossing the Red Sea

- this works out to the 6th Day Of Sivan

- Exodus 19:19 says that the voice of the Lord was like a trumpet

- Rabbi Yohanan ben Zakkai claimed, in the Midrash, that "God's voice, as it was uttered, split into 70 voices so that all the nations should understand"

- Further, Rabbi Moshe Weissman claimed that the people actually saw the voice waves emanate

from the mouth of God (the trumpet) as fiery breathes (Exodus 20:18 ... the people *perceived* the thunders)

- wind, fire ... different languages ... sound familiar?
- typically, the Book of Ruth is read at Pentecost each year (our Redeemer!)
- according to Jewish legend, Enoch was raptured on this day, as well
- note that Jesus taught His disciples during this time (Acts 1:3)
- See Jeremiah 31:31-33 ... where God promises to write His laws in our hearts by His Spirit

What Else Has Occurred On This Date?

<u>Feast Of Pentecost: The Revelation Of God's Will</u>
1. The giving of the law to Moses on Mount Sinai
2. The giving of the Holy Spirit to the Church

Notes:

- 1) See Exodus 19:1 ... the third day on the third month. Then compare with verses 10 and 11
- 2) See Acts 2:1

It is important to note that in Christ there has been a prophetic fulfillment of the first four feasts. Although we can only offer conjecture as to the last three, it is possible that they will indeed be anniversaries of things Christ yet will do.

- It is interesting to note that at the giving of the Law, 3000 died (Exodus 32:28) and at the giving of the Spirit, 3000 "lived" (Acts 2:41)

A Fast Of Mourning (9th Day Of Av)

- see Zechariah 7:5
- called Tisha Be-Av
- mourning for the loss of the Temple
- Israel have witnessed 8 of their greatest disasters on this day

What Else Happened On This Day?

- 1) The 12 spies return with their report (from the Mishna)
- 2) Solomon's Temple is destroyed (Babylon) - Jeremiah 52:6
- 3) The second temple is destroyed by the Romans (Josephus)
 - the original Roman attack came on the Feast Of Passover, where over 1.25 million Jews were inside the city
 - the Jews had been in revolt since AD 66
 - Titus entered the city and reached the temple on Av 9
 - soldiers burned the temple
 - see also Luke 19:43-44
- 4) The Roman army plowed Jerusalem in prep. for a new city
 - this took place exactly one year later (see Micah 3:12)

According to a text in the Gemara - a collection of ancient Jewish writings - the Romans ran a plow over Zion on the 9th day of the Jewish month of Ab. The Gemara said that Turnus Rufus, a Roman officer, plowed the area of the Temple. This prophecy was fulfilled in literal detail.

Incidentally, there was a Roman coin minted during that era that shows an image of a man using a plow. The coin was intended to commemorate the founding of the pagan Roman city called Aelia Capitolina on the site of Jerusalem. The Romans sometimes minted coins showing the plowing motif as a symbol of the establishment of a new Roman city.

Further, the Ta'anit 4:26b also records this event as a preparation for a Roman colony

5) The destruction of Bar Kockba's army

- this was a charismatic leader who rebelled against Rome in AD 132
- although he succeeded in repelling the Romans for two years, things did not go well
- the Romans began a "scorched earth policy to demoralize the Jews
- 580,000 Jews were killed, and 50 fortified towns and 985 villages razed
- Emperor Hadrian again made it illegal to perform any Jewish rites

The Gemora tells us that we know Betar was conquered on the ninth of Av because we have a tradition that this is so. The Medrash explains the events surrounding the fall of Betar. Fifty two years after the second Temple was destroyed, a large Jewish army massed in the city of Betar. The leader of this army was Bar Koziva, also known as Bar Kochba. The sage Rabbi Akiva became Bar Kochba's armor bearer and regarded him as the Moshiach (Messiah). Bar Kochba was very successful in battle and managed to hold the Romans back for three and 1/2 years.

- At the end, the Talmud reports that:

numbers slain (Jews) were enormous, that the Romans "went on killing until their horses were submerged in blood to their nostrils"

6) England expels all Jews (1290 AD)

- July 18, 1290 AD, under King Edward the first ... all Jews were forced to leave
- in was under Oliver Cromwell, 400 years later, that Jews were allowed to return (1657)
- this is when Britain became a huge world power and is directly traced to Lord Cromwell
- by 1914, they controlled one fourth of the planet

- Nov. 2, 1917, Lord Balfour gave his speech re: setting up a homeland for the Jews

The Balfour Declaration of 1917 (dated 2 November 1917) was a letter from the United Kingdom's Foreign Secretary Arthur James Balfour to Baron Rothschild (Walter Rothschild, 2nd Baron Rothschild), a leader of the British Jewish community, for transmission to the Zionist Federation of Great Britain and Ireland.

His Majesty's government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country.

- however, the Arabs were granted most of the territory because of their help in defeating the Turks and Germany (Under Lawrence Of Arabia, who helped Arabs against the Turks during WWI)
- until 1948, Britain continued to renege on their promise to Israel
- Jews could not immigrate there before this and this lead to the slaughter of many during WW2
- it was at this time that England lost ALL of its outer colonies

7) Spain expels all Jews (1492 AD)

- 800,000 Jews were forced to leave the country

... an Edict of Expulsion was issued against the Jews of Spain by Ferdinand and Isabella (March 31, 1492). It ordered all Jews of whatever age to leave the kingdom by the last day of July (one day before [Tisha B'Av](#))

- from this point forward, the power of Spain began to decrease
- It was also on August 3, 1492 that Christopher Columbus began his historic trip to discover a new world

8) World War 1 is declared (August 1, 1914)

- Russia began a persecution of their Jews in eastern Russia, forcing many of them to flee
- In August 1919 Jewish properties, including synagogues, were seized and many Jewish communities were dissolved. The anti-religious laws against all expressions of religion and religious education were being taken out on the Jewish population, just like on other religious groups. Many Rabbis and other religious officials were forced to resign from their posts under the threat of violent persecution. This type of persecution continued on into the 1920s

Other events that occur on/around this date:

- a) The First Crusade was declared by Pope Urban II on July 20, 1095 (Av 9), killing 10,000 Jews in its first month and destroying Jewish communities in France and the Rhineland
- b) On the eve of Tisha B'Av 5702 (July 23, 1942), the mass deportation began of Jews from the Warsaw Ghetto

The Warsaw Ghetto was the largest of all Jewish Ghettos in Nazi-occupied Europe during World War II. It was established in the Polish capital between October and November 15, 1940, in the territory of General Government of the German-occupied Poland, with over 400,000 Jews from the vicinity residing in an area of 1.3 square miles (3.4 km²). From there, about 254,000 Ghetto residents were sent to Treblinka extermination camp during the two months of summer 1942. The sheer death-toll among the Jewish inhabitants of the Ghetto during the Großaktion Warschau would have been difficult to compare even with the liquidation of the Ghetto in spring of next year during and after the Warsaw Ghetto Uprising which meant annihilation of an additional 50,000 people followed by the actual razing of the ghetto. With the inclusion of the Ghetto falling at least 300,000 Polish Jews lost their lives there.

Between [Tisha B'Av](#) and [Yom Kippur](#) (September 21) of 1942, about 254,000 Ghetto residents (or at least 300,000 by different accounts) were sent to Treblinka and murdered there

The Feast Of Trumpets (5 Of 7) (Rosh Hashanah)

- see Lev. 23:23-25
- no one really knows what the trumpet really commemorates
- However, Isa. 27:13 – the Messiah is seen here as blowing the shofar (also Zech. 9:14)
- note that the Lev 23 passage calls people to a holy assembly ... and a holy rest
- to the Jew, it was reminiscent of Abraham's faithfulness in sacrificing Isaac
- Lev 25:9 – the shofar was blown at the beginning of the year of Jubilee
- 1 Kings 34:39 – a shofar was used to announce a new king
- this feast was celebrated on the first of Tishri (7th month of the calendar)
- the trumpet was blown three times, followed by the blowing of the silver trumpets (to mark the new month)
- most of the middle eastern cultures considered this to be the first day of the new year, although we remember that Israel's calendar was shifted six months by the Lord.
- it was a time of self examination
- this is viewed as the day that the Messiah would begin to rule
- this feast was declared to occur at the sighting of the new moon ... by two witnesses
- this day (perhaps celebrated for two days) was considered to be the civil new year

What else happened on this day?

<u>Feast Of Trumpets: New Beginnings</u>
1. Joshua brings the first offerings to the rebuilt altar
2. Ezra reads the law to the returned exiles to affirm the covenant
3. ?? End of the Battle of Armageddon

descent

Notes:

1. Read Ezra 3:1-6. Even before the foundations of the temple were laid, the sacrifices were re-started
2. See Neh. 8:2-3. Some years later, when the walls were rebuilt, the law was read to re-affirm the covenant with the Lord. Note that the people were then sent away to rejoice (10)

3. Joel 1:14-15, 2:1-2, Jer. 4:5-6 all seem to link the blowing of a trumpet with the coming of the Lord during the Battle of Armageddon. It is intriguing to note that Rev. 12:6, Dan. 9:27 and Matt. 24 all talk of the Abomination of Desolation that occurs and the fact that 1260 days later, the Antichrist is destroyed. If you count back 1260 days from the Feast Of Trumpets you fall on the Passover.

- also note Matthew 24:29-31 ... the word is "a great shofar" ...also 1 Thess. 4:16

Other Jewish *traditions* that are said to occur on this day:

- Creation of Adam and Eve ... their expulsion from the Garden
- Noah removes the covering from the Ark
- Sarah, Rachel and Hannah apparently all received the answers to their prayers for children
- Joseph released from Jail

The Day Of Atonement (6 of 7)

- see Lev. 23:26-32
- this feast was celebrated on the 10th day of Tishri

- it is also called Yom Kippur, the holiest day of the Jewish calendar (from *Kapper*, meaning to cover over) ... related is *kopher* ... a ransom of money
- Israel was to mourn for their sin, the high priest would enter the Holy of Holies and offer a sacrifice for the nation.
- the two animals would be marked ... one for sacrifice and one to be lead into the desert and set free (as a sign that sin had been removed); Lev 16:21-22 – Also John 1:29
- see also Hebrews 9:12-14
- every 50th year, was a year of Jubilee (see Lev. 25:9-10) that was celebrated on this feast day
- on this day, all debts were cancelled, all slaves set free, family lands that had been sold (including slaves) were returned (or set free)
- it was a day of fasting; no work was done
- this was the one day of the year that the “face of the Lord” could be seen and the man live
- the high priest was not required to wear the Urim and Thummim on this day – communication with the Lord was face-to-face
- incense was offered this day ... as a sweet savor to the Lord
- it is interesting that repentance (10 days prior) must come before redemption
- the ten days recall the 10 commandments
- Jesus has accomplished all of this for us (Romans 5:8-9)

What else happened on this day?

Day Of Atonement: Mourning and Atonement For Sin
1. Aaron, the high priest, makes atonement for Israel first
2. Israel saved from annihilation in 1973 during Yom Kippur War
3. The possible date when Israel will mourn as they see their Messiah

Notes:

1. Read Lev. 16:1-28
2. It was on this date that Arabs attacked Israel without warning. Over 100 000 Egyptian and Syrian soldiers entered Sinai against 3000 Jewish defenders and captured the Sinai Peninsula and Golan Heights
3. See Zech. 12:10-11, Ezek. 36:26, 33

The Feast Of Tabernacles (7 Of 7)

- see Lev. 23:33-44
- this is the rejoicing after the mourning ... it was later called “The Season Of Our Joy”
- it is also called *Sukkot*
- it begins five days after the Day of Atonement and lasts for one week.
- there is a huge list of sacrifices offered on this day – no matter how you group them, their number is ALWAYS divisible by seven. The seventh month, the seventh feast ... seven days of feasting
- the people were to live in tents made with branches, to remind them of 40 years of wandering and how God cared for them, supplied for them and lead them
- it is possible that Christ was born on this day (see John 1:14 for the use of *tabernacled*)
- we know that Christ’s ministry lasted about three and one half years, and if He was indeed 33 and ½ years old at His death, then there is an exact agreement between this birthdate and the Feast Of Passover

What else happened on this day?

The 15th Day Of Tishri: The Coming Of The Presence Of God
1. The dedication of Solomon's Temple
2. The dedication of Ezra's temple
3. The possible ushering in of the Messiah

Notes:

1. Read 2Chron. 5:2-3, 12-14, 1Kings 8:1-2 remembering that this was one of the three feasts that God commanded all Israelite men to respond to.
2. See Neh. 8:2, 13-17
3. See Zech. 14:9, 16. Why would God command all men everywhere to celebrate this Jewish feast? See Rev. 21:1-3

Note John 7 takes place during this feast. On the last day of the Feast Of Tabernacles, He makes the claim to be living water (John 7:37). Remember that on this day, the High Priest would descend from the temple to the Pool Of Siloam ... and take water (spring fed, making it living water) in two pitchers back to the temple ... and then pour the water on the alter. He would ask God for the rains that the people needed.

- after the first day of the festival, four giant candle sticks, with pots crowning them, would be placed in the Court Of The Women ... four lads would pour oil into them from atop ladders – created a very bright light; choirs would sing, many played instruments and all danced to the Lord. John 8:12 ... Jesus said that He was the Light Of The World
- Consider that this day's theme was communion with the Lord ... Jesus in John 8 illustrates this. What is the writing in the sand? Read Jeremiah 17:13

Luke ... con't

Luke 22:1-6

- Judas chooses to betray the Master. This is in keeping with Psalms 41:9
- They needed a place to arrest Jesus that the people did not congregate at. Judas would provide this.
- Did Satan actually possess Judas? Likely not ... rather gave him the direction, the nudge.
- It reminds me that the "inside job" is often the most insidious and the most damaging. To be sincere, without wax ... is a godly attribute.
- Two things ... Satan was clearly at work here bringing a plan to fruition and secondly, clearly Jesus understood this plan perfectly. He was not fooled.
- Remember that Christ's fore-knowledge does not imply that there is no free will. The sources of temptations in this life are Satanic, the World and the Flesh. We do know that Judas is identified as a thief (a lover of money). We know that he betrays Christ for 30 pieces of silver (Zechariah 11:12).
- This passage reminds us also of the deceptive nature of sin. If I have to do it in secret, it probably should not be done.

Mt 26:25 Then Judas, the one who would betray him, said, "Surely not I, Rabbi?" Jesus answered, "Yes, it is you."

Mt 26:49 Going at once to Jesus, Judas said, "Greetings, Rabbi!" and kissed him.

Mt 27:3 When Judas, who had betrayed him, saw that Jesus was condemned, he was seized with remorse and returned the thirty silver coins to the chief priests and the elders.

Mt 27:5 So Judas threw the money into the temple and left. Then he went away and hanged himself.

John 12: 4-7 But one of his disciples, Judas Iscariot, who was later to betray him, objected, "Why wasn't this perfume sold and the money given to the poor? It was worth a year's wages." He did not say this because he cared about the poor but because he was a thief; as keeper of the money bag, he used to help himself to what was put into it. "Leave her alone," Jesus replied. "It was intended that she should save this perfume for the day of my burial.

- It is interesting that none of the writers ever record a single honest question from Judas. Was he ever a seeker or just an opportunist? Questions show genuine interest.

Luke 22: 7-12 The Preparation for the Passover

- The disciples went about purchasing the lamb to be sacrifice, then taking it to the temple for offering, then roasting it; the purchasing of other foods for the meal and the securing of the place for the meal.
- It is interesting that Luke portrays seven different meal scenes in his gospel. This is the fifth of those.
- Peter and John are sent on this errand. Remember that the small, simple acts of ministry are still profoundly powerful and required.

Luke 22:13-23 The Passover (Last Supper, Communion, Eucharist [thanksgiving])

Some elements of the typical Seder meal throughout the centuries:

- The burning of the bag of leaven (the 10 pieces)
- The Seder plate

The six items on the Seder Plate are:

- 1) Maror and Chazeret (HA zher it) : Two types of bitter herbs, symbolizing the bitterness and harshness of the slavery which the Jews endured in Ancient Egypt. For maror, many people use freshly grated horseradish or whole horseradish root. Chazeret is typically romaine lettuce, whose roots are bitter-tasting. Either the horseradish or romaine lettuce may be eaten in fulfillment of the mitzvah of eating bitter herbs during the Seder.
 - 2) Charoset (HAR OH SET): A sweet, brown, pebbly paste of fruits and nuts, representing the mortar used by the Jewish slaves to build the storehouses of Egypt.
 - 3) Karpas: A vegetable other than bitter herbs, usually parsley but sometimes something such as celery or cooked potato, which is dipped into salt water (Ashkenazi custom), vinegar (Sephardi custom), or charoset (older custom, still common amongst Yemenite Jews) at the beginning of the Seder.
 - 4) Zera: A roasted lamb or goat bone, symbolizing the korban Pesach (Pesach sacrifice), which was a lamb offered in the Temple in Jerusalem and was then roasted and eaten as part of the meal on Seder night.
 - 5) Beitzah (baytza): A hard-boiled egg, symbolizing the korban chagigah (festival sacrifice) that was offered in the Temple in Jerusalem and was then eaten as part of the meal on Seder night.
- A stack of three pieces of matzoth are used (Some say these are the three temples (one yet to be built))
 - Drink from the cup of sanctification; ceremonial washing; Eating of the karpas; Middle piece of matzoth is broken and wrapped and hidden (Afikoman).

- Cup of instruction. There is responsive readings. Some bread is broken and eaten with horseradish and Charoset. A full dinner is eaten. The Afikoman is found. It is broken and handed out, being the last thing eaten at the meal (as a dessert). The cup of redemption is poured and drank.
- Praises to God are offered and finally Elijah's cup is poured.

In the midst of this, Jesus transforms some meanings. The service takes on a more wedding like flavour.

- When receiving communion, some of the thoughts that I hang on to ...
 - o The matzoth is pierced ... like the body of the Lord
 - o It is jagged like His broken body
 - o It is a part of a whole ... as I am a part of the Body.
 - o It will be taken again one day with the Lord
 - o It is my nourishment
 - o It is made without yeast (sin)
 - o It was made quickly with haste ... I am not to put down roots in this world. Always ready to move.
 - o My God supplies my needs as He did in the desert with Israel
 - o This is a lingering taste ... meant to be dessert and the last thing I remember
 - o The juice is red, as His precious blood
 - o It was the cup of salvation.
 - o It was used of a bride to say, "I do".
 - o I am to abide in the vine.
 - o There is life in the blood and it was shed as a sacrifice for me.
 - o Communion is a shared meal. It is serious but also joyful. These are not polar opposites.

Elements that Luke mentions during the Passover:

- A) He would be betrayed.
 - a. It is interesting that Judas would be surprised that Jesus knew what was in his heart. Jesus had already proven that He knew the thoughts and hearts of others.
 - b. We CANNOT put our trust in the leaders around us. Our faith cannot be attached to them and we must realize that leaders sometimes fall.
- B) He warns them of the urge to be great.
 - a. Bad leaders act as benefactors (those that give help and money to others) ... using their power to cause the people to be drawn to them or indebted to them
 - b. Christians serve out of love. Here is our challenge for the week. Find someone to serve that cannot hope to pay you back. Just do it! Do it for the sake of love.
 - c. It is likely when Jesus washed His disciples feet.
- C) Rejection by Peter
 - a. Why should we not be cocky leaders? Because sometimes we fail. Peter would, even though he did not think so yet. He still did not comprehend how bad things were about to go. It is incredible to think that Christ prays for us before our trials.
 - b. Note that When Jesus first speaks, He uses Simon ... his given (earthy) name and the second time, Peter (his Jesus given name).
- D) Jesus' last discussion revolves around the idea that the world would now be antagonistic towards the Gospel. The disciples would have to be hardened like soldiers. They would have to press in and "fight". Not with real swords ... but as soldiers who were fighting for a cause.

- the "it is enough" passage seems more to be a chastening rather than an affirmation of the sword.
- Does the church expect to make friends with the world? Should the church in general, gear all things towards making people of the world feel comfortable?

Luke 22:39-46 At Gethsemane

- Luke is the only writer to mention the drops of blood (perhaps as a doctor, this interested him) "The clinical term is "hematohidrosis." "Around the sweat glands, there are multiple blood vessels in a net-like form." Under the pressure of great stress the vessels constrict. Then as the anxiety passes "the blood vessels dilate to the point of rupture. The blood goes into the sweat glands." As the sweat glands are producing a lot of sweat, it pushes the blood to the surface - coming out as droplets of blood mixed with sweat."
- The weight of the world is laid across Jesus and He responds both emotionally and physically. This reminds me of a couple of truths regarding prayer:
 - o There is a time to pray that is not convenient but imperative. Would the apostles have scattered had they prayed? Would Peter's outcome have been different? We do not know.
 - o We pray as we know best to pray ... in honesty and humility. Jesus sought for a different way to accomplish what He needed to. There was no other way. When God said NO, Jesus submitted to the plan.
 - o Prayer should be emotional as well as rational.
 - o We should not expect others to fully understand our burden. Show grace when they do not and gratitude when they do.
 - o An angel strengthened him. Though we have no idea how, it was apparently necessary. God comforts all who mourn.
- The final command of Jesus here (continue to pray) means their failure was not final nor fatal. Indeed, they would have opportunity to pray through the night at the Day of Pentecost and then again when Peter himself is arrested. There ... the people pray while Peter sleeps.

Luke 22:47-62 The Arrest and Denial

- John records that the soldiers were knocked to the ground at the mention of His name, indicating that Jesus was to be arrested willingly.

Matthew 26: 52-54 "Put your sword back in its place," Jesus said to him, "for all who draw the sword will die by the sword. Do you think I cannot call on my Father, and he will at once put at my disposal more than twelve legions of angels? But how then would the Scriptures be fulfilled that say it must happen in this way?"

- Mark makes mention of another man fleeing ... likely Mark himself as it was likely his house that the last supper took place in.
- Here, the servant of the high priest is healed so that no incrimination would fall upon the early church. Jesus' last miracle.
- It is interesting that Peter does not wait for instructions from the Lord regarding fighting. He just jumps right in. Note that the healing of the ear, nor the knocking down of the guards stops them from arresting Jesus. How often do I attempt to control a situation with power tactics?
- Why does Judas use a kiss to betray Christ? Could it be that he wanted no one to know that he was the betrayer? If so, this again reflects the secretive, evil aspects of sin.
- Three times will Peter deny the Lord:
 - 1) First, he denies to a servant girl ... one with no status nor power or authority
 - 2) Second, he denies his relationship with the other disciples
 - 3) Finally, he denies all that happened in the Galilean ministry
 - his leaving all behind
 - his new name given by Jesus
 - his declaration of who Christ was

- his walking on the water ... transfiguration ... etc ... everything central to his new identity
- We should juxtapose Peter's "I am not" with Jesus' "I am" in verse 70

- Peter runs away and weeps

- Remember the power of silence and solitude
- these ancient practices are often lost today.
- We need to silence all of the extraneous noises and LISTEN for God to speak
- Not all prayer must be spoken.
- It forces us to come to grips with ourselves, our own pattern and thought
- It allows for God to intrude into our lives and speak loudly and shockingly
- It reminds us that our lives and value do not consist of what we produce!

- Note how frivolously the guards treat Jesus. We all know people that have no time nor energy for the Gospel message and yet it is deadly serious. Jesus COULD have prophesized and told them exactly what they wanted to know. He could have performed miracles for Pilate and Herod but He did not. They would have had NO effect on the seers. Please do not view the world as having it all together because they do not. Even the power they possess today is an illusion as it is temporary. Remember John's reaction to the great harlot. He was AMAZED as if drawn to its opulence.

- Note that the first question by the religious leaders sounds an awful lot like the question Satan posed to Jesus at His temptation. The private overcoming battles of Luke 4 prepare Him for this public one.

- Note that when the Jews brought Jesus to Pilate, they changed the charge ... they were not bringing Him because He claimed to be God ... but that He claimed to be a king. Be careful when talking with people to be very clear to define what terms mean. When you have the power to define definitions, you have the power to control. (slide 78, 79, 80)

- Note also that Moses and Elijah were both identified as people that were trying to lead the people astray from the government (Exodus 5:4 and 1Kings 18:17).

Luke 23:6-12 Jesus before Herod

- the silence of Jesus is shocking in the story. Why does He not respond? Perhaps because Jesus does not appear as a simple spectacle. He is GOD, not a plaything for our amusement.
- This image shows the alignment of Herod with his guards. He lowers himself and joins with them. What really does bind together the people of the world? In this case, it is opposition to the Kingdom.

What truly binds us together? (Slide 81)

- Christ died for each of us and we are redeemed, adopted into a family together
- A common goal of making Christ known
- A common future together
- An understanding that Christ uses us together to encourage, rebuke, transform

What are you out of unity with today? Would you pray to the Lord for a chance to be unified again?

Luke 22:13-25 Final Trial

- When God gives me authority, what will I do with it?
- Authority should be seen in the following light:
 - a) The ability to redeem back portions of creation towards God's order
 - b) The ability to model righteousness
 - c) The ability to influence people towards the love of God
 - d) Treat all people, even the oppressed, as valued.

- It is clear that Herod sent Jesus back still in the robe, showing his mockery of the man. Pilate interprets this as a verdict of not guilty.

- We must pay very careful attention to the things and the people that rally for our attention and support. The crowds were easily swayed by the religious leaders. Why? What should they have done? Pilate was swayed by the statement:

Matthew 27: 18 For he knew it was out of envy that they had handed Jesus over to him.

19 While Pilate was sitting on the judge's seat, his wife sent him this message: "Don't have anything to do with that innocent man, for I have suffered a great deal today in a dream because of him."

20 But the chief priests and the elders persuaded the crowd to ask for Barabbas and to have Jesus executed.

21 "Which of the two do you want me to release to you?" asked the governor. "Barabbas," they answered.

22 "What shall I do, then, with Jesus who is called Christ?" Pilate asked. They all answered, "Crucify him!"

23 "Why? What crime has he committed?" asked Pilate. But they shouted all the louder, "Crucify him!"

24 When Pilate saw that he was getting nowhere, but that instead an uproar was starting, he took water and washed his hands in front of the crowd. "I am innocent of this man's blood," he said. "It is your responsibility!"

25 All the people answered, "Let his blood be on us and on our children!"

26 ¶ Then he released Barabbas to them. But he had Jesus flogged, and handed him over to be crucified.

John 19: 6 As soon as the chief priests and their officials saw him, they shouted, "Crucify! Crucify!" But Pilate answered, "You take him and crucify him. As for me, I find no basis for a charge against him."

7 The Jews insisted, "We have a law, and according to that law he must die, because he claimed to be the Son of God."

8 When Pilate heard this, he was even more afraid,

9 and he went back inside the palace. "Where do you come from?" he asked Jesus, but Jesus gave him no answer.

10 "Do you refuse to speak to me?" Pilate said. "Don't you realise I have power either to free you or to crucify you?"

11 Jesus answered, "You would have no power over me if it were not given to you from above. Therefore the one who handed me over to you is guilty of a greater sin."

12 From then on, Pilate tried to set Jesus free, but the Jews kept shouting, "If you let this man go, you are no friend of Caesar. Anyone who claims to be a king opposes Caesar."

13 When Pilate heard this, he brought Jesus out and sat down on the judge's seat at a place known as the Stone Pavement (which in Aramaic is Gabbatha).

Does the majority rule? There is power in the idea of going with the crowd. Of not acting our your convictions,

VIDEO: Joseph Grenny

And what of Barabbas?

- Is he not the typical "you or me"?

- How might he have lived the rest of his life? Would this substitution change him?

Luke 23:26-49 The Crucifixion

- Luke views this through multiple sets of eyes

- Why the story of Simon from Cyrene?

- Is it to remind us once again that the reason for Jesus' ordeal was for the average, unaware person?

- Perhaps that all who would follow Jesus must take up their own crosses!

- Note that the mourning of the women, Jesus transfers to the people of Israel.

- He quotes from Hosea 10:8 and will be quoted in Rev. 6:16, where life will be so difficult that people will desire to die.

- The fact that He is dying between two other thieves is predicated in Isa. 53:12 and Luke 22:37

- It is interesting to think that these two COULD have been in place of Barabbas but were not. Would

this have a bearing on what they thought?

There are three of the seven words spoken of Christ on the cross recorded in Luke.

- 1) Father, forgive them for they do not know what they are doing
- 2) I tell you the truth. Today you will be with me in paradise.
- 3) Father, into your hands to I commit my spirit.
- 4) Dear woman, here is your son. Here is your mother (John 19:26-27)
- 5) I am thirsty (John 19:28)
- 6) It is finished (John 19:30)
- 7) My God, my God, why have you forsaken me (Matt. 27:46)

General Reflections For Us On Death

- 1) Being ready to die well
 - a. Not trying to be morbid, but how we each view and handle death speaks to the next generation powerfully. I want to be ready and to have a heart at ease with all
 - b. No unfinished business
- 2) As a Christian, I must view death as a path, a door, a transition
- 3) Trust in the will of the Lord. It is often not easy nor painless, but trustworthy.
- 4) How do we help others face the losses in their own lives?
 - a. Death of a parent
 - i. Their protection of us dissolves
 - ii. We face our own mortality
 - iii. Now I am the older generation
 - b. Death of a sibling
 - i. For some, this is the hardest loss they experience
 - ii. Loss of family traditions, history shared together
 - c. Loss of a friend
 - i. Most find their role as supportive and they are unable to grieve well; The chief supporter must minister to the chief griever.
 - ii. For friendships to develop, there must be great investment of trust, openness, vulnerability, affection and warmth
 - iii. Minister's remarks are usually reserved for family and not friends
 - d. Death of a pet
 - i. May seem silly, but pets often give unconditional love, travel with us through transitions of life
 - ii. Their loss often also brings hurt
 - iii. Do not dismiss this

What do we do?

Remember that about 2-3 months after a loss is most critical

Get people to talk about their grief and be willing to let them express it

They may be angry, they may cry ... get comfortable with it

Talk about/ask questions about the past. Do not avoid talking to them about the lost person ...

They do not need Scriptural sermons right now, nor do they need "buck up" messages.

Also remember the practical ... loss typically can last for 2 years (or more)

They may need help making decisions ... especially financial ones

Help them to not make crucial decisions for the next year, if possible

- 5) Making people comfortable at death
 - a. See Proverbs 31:4-7
- 6) Reminds me that there is something that the Lord wants me to do and to become

- a. Death does not end that process, but it is clear that there is a part in this life that does come to an end.
- 7) Reminds me that ALL through my life, there is a need for those to speak truth into my hearts because in the stressors of living, I too can forget or become confused. I need people around me to help me remember truth. This is the day to continue to build meaningful relationships where you can.

Note that for a period of three hours, there is no sunlight. While it is possible to consider an eclipse, there is no reason to not assume a supernatural response to this event. Darkness often meant judgement (Joel 2:10, Amos 8:9, Zeph. 1:15)

- The final testimony from Luke is that of a Roman guard who recognizes likely that something supernatural has just taken place. One wonders if this had any future effect on him!

Ways of looking at the cross:

- 1) Ransom
- 2) Substitutionary
- 3) Propitiation (satisfying the justice of God)
- 4) The lifting up of Jesus (and the lowering of Satan)
- 5) It is the sacrifice that causes to cease all other sacrifices for sin

It is interesting to me that Simeon's words back at the beginning of this Gospel (He will create division) are so well illustrated here. The Jewish leaders hate Him (but not Joseph of Arimathea, Nicodemus), the soldiers hate him (but not this last one), the Roman officials mock him (but not Pilate) and the Jewish people seem to mock Him (but not Simon, the disciples, nor the women). Even most of the disciples are a far off, but not John and the women. Finally, one thief does and one does not!

Often times, we can ALL observe the SAME facts and arrive at DIFFERENT conclusions

- Finally, it is worth juxtaposing the reaction of the crowd's response and the response of the Roman guard. He worshiped, they beat their breasts in sorrow.
- Note that the reaction of the people as they leave the crucifixion is identical to that of Peter. He too denies, he too feels remorse and he too is redeemed. This is a beautiful setup to Acts 2

Luke 23:50-56 The Aftermath

- Never underestimate simple acts of love like Joseph's' here.
- Joseph would have had this hewn out for him and his decedents to use. It represented a huge cost. How often does the NT describe people in their personal acts of love towards the Savior?
- The tombs found closest to the city were the most ornate and expensive
- After a generation, the person's bones would be placed in a bone chamber or ossuary and the room reused.
- What future cost would Joseph pay for this act?

Luke 24:1-12 – The Resurrection

- The women note the stone has been rolled away. Two angels appear ... acting as two witnesses to the events.
- It is interesting that Jesus honors these women with the first testimony. Perhaps because they honored the Lord last ... He honors them first?
- The idea of resurrection from the dead is hard. The disciples took much convincing. Be patient with people over this doctrinal point. It is key, but it is a hard.

Luke 24:13-35 On The Road To Emmaus

- When God makes a promise through His Word, He will fulfill it. That fulfillment will be literal and better than can be imagined.
- The initial response of the disciples to the crucifixion reminds us that we must remain patient.
- Note the fact that TWICE, Jesus appears to the disciples in a meal setting.
- Note that the appearance of Jesus to the disciples alone does not produce faith in them. It must be coupled now with the Word of God, as Jesus distributes it.
- Why did Jesus reveal Himself this way? Perhaps because there is a required process for us to go through as we grow and mature!