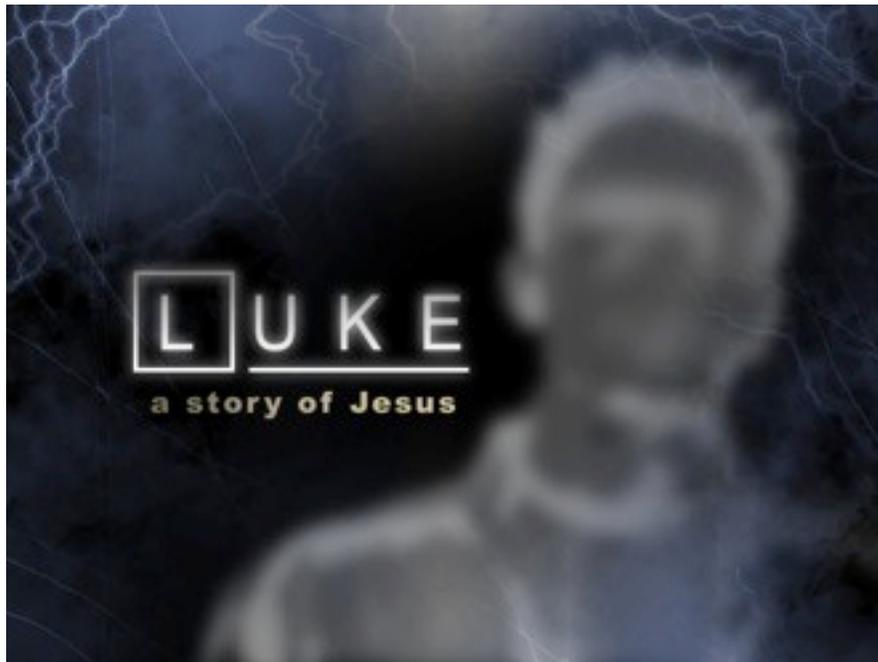


THE GOSPEL ACCORDING TO LUKE

A textual study with comments and questions by Joe Neil Clayton



The text used in this study is the AMERICAN STANDARD VERSION (1901), revised to eliminate the antique forms of the words. Quotation marks are used where indicated in the text. Italics are used in the same way the translators did, to indicate words that are not found in the text, but are implied. Cross references selected by the author are inserted in parentheses in the text.

All Rights Reserved

©1985

CHAPTER 1

Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have been fulfilled among us (*Of the four "gospels," two are by Apostles and two by prophets*), 2 even as they delivered them unto us, who from the beginning were eyewitnesses and ministers of the word (*Compare 1 Corinthians 11:2, 23; Hebrews 2:3; and Jude 3*), 3 it seemed good to me also (*Compare this phrase to others in Acts 2:32, 3:15, 5:32, 10:39, and 15:28. This last reference shows that "what seems good" can occur to the Holy Spirit, as well.*), having traced the course of all things accurately from the first, to write unto you in order, most excellent Theosophist; 4 that you might know the certainty concerning the things wherein you were instructed.

MAIN POINT OF THIS SECTION:

Luke reveals the purpose of his writing.

QUOTES AND COMMENTS:

1. Luke, the author of this Gospel, is described by Paul as the "beloved physician" (**Colossians 4:14**). He was a "fellow-worker" with Paul, along with Demas (**Phi-lemon 24**). He was apparently faithful to Paul, after Demas had "forsaken" him (**2 Timothy 4:10-11**). By an inference drawn from his address to Theophilus, we learn that he was the writer for the book of Acts, also (**Acts 1:1**). Again, by inference, from the change of the person of pronouns used, we learn that Luke joined Paul's company at Troas (**Acts 16:10**).

2. This preface seems to suggest that Luke was not guided by inspiration of the Holy Spirit. Yet, the historical accuracy of the book, its preservation to a place in the Canon, and its dependence on the things "delivered" by "eyewitnesses," commend its authenticity. It does not differ from the account of Matthew, who *was* an eyewitness guided by the Spirit (compare **2 Peter 1:16-21**). The phrase "seemed good," found here, should be compared to **Acts 15:28**.

3. THEOPHILUS, to whom the treatise is addressed, is respected as "most excellent," indicating a special relationship between the author and his monitor. The name in the Greek language means "friend of God" (THEOS, God, and PHILOS, friend), and may have been a term of endearment, rather than an actual name.

4. *"This preface is a perfect gem of Greek art; even in the English Version it loses little, if anything, of its literary charm. As a prologue it is regarded as unsurpassed for brevity, modesty, and dignity. However, its value lies not in its beauty but in its testimony to the veracity of the writer and to the historic worth and absolute credibility of the gospel story. The fact of inspiration should not blind us to the human means by which the Spirit of God secured accuracy in the communication of truth and in the composition of the Holy Scriptures."* --Charles R. Erdman, in his commentary on Luke.

5. Verse 4 suggests that Theophilus had received earlier instruction in the life and work of Christ, and this writing confirmed those things in a concrete form. Speculation on the name of the teacher of Theophilus is fruitless, since nothing is revealed about that matter.

QUESTIONS ON LUKE 1:1-4.

1. What does Paul call Luke? _____
2. What term of accreditation does Luke apply to those who delivered the narrative about Jesus to us? _____
3. Did Luke count himself as an "eyewitness?" _____
4. What terms does Luke use which suggest that he was very careful in his writing?

5. What does the name THEOPHILUS mean? _____
6. Why did Luke send this record to Theophilus? _____

7. How does Luke describe the content of this "former treatise" in **Acts 1:1-2**?

CHAPTER 1

5 There was in the days of Herod, king of Judea (*Compare Matthew 2:1-3.*), a certain priest named Zacharias, of the course of Abijah: and he had a wife of the daughters of Aaron, and her name was Elisabeth. 6 And they were both righteous before God (*Compare Genesis 6:9; Matthew 1:19; Luke 23:47; and 1 John 3:7.*), and walking in all the commandments and ordinances of the Lord blameless (*Compare Philippians 3:6; 1 Timothy 3:10; and Titus 1:7.*). 7 And they had no child, because that Elisabeth was barren (*Other famous "barren" women: Sarah, Rachel, and Hannah*), and they both were well advanced in years.

8 Now it came to pass, while he executed the priest's office before God in the order of his course, 9 according to the custom of the priest's office, his lot was to enter into the temple of the Lord to burn incense (*Compare Exodus 30:1-8.*). 10 And the whole multitude of the people were praying without at the hour of incense (*Compare 2 Chronicles 26:1, 16-18.*).

MAIN POINT OF THIS SECTION:

We are introduced to the priestly father of John the baptizer.

QUOTES AND COMMENTS:

1. Herod is called here "King of Judea" rather than "King of the Jews," because he was an Idumean (Edomite), and there were restrictions against a foreigner being chosen to be king (**Deuteronomy 17:14-15**). Herod was the son of Antipater, pro-curator of Judea under the Roman dictator, Julius Caesar.
2. The "course of Abijah" was the 8th of 24 courses of Priests that King David had designated to serve in consecutive order, one course each month (**1 Chronicles 24:1-19**, and compare **1 Chronicles 27:1**). When Solomon built the Temple, he appointed the courses by David's command (**2 Chronicles 8:14**).
3. Elisabeth was of the "daughters of Aaron," just as Zacharias was of the "sons of Aaron" (**1 Chronicles 24:1**). The priests were all of the tribe of Levi, the family of Kohath, particularly of Aaron (**1 Chronicles 6:1-3; Exodus 28:1**).
4. Of the term "blameless," J. S. Lamar comments, "As we cannot suppose that they were absolutely sinless before God (see Romans 3:23), this may refer to their reputation among men."
5. The custom of gathering for prayer at the "hour of incense," is confirmed in **Psalm 141:1-2**. The Temple came to be called "A House of Prayer" (**Isaiah 56:7**, and compare **Matthew 21:13; Mark 11:17; Luke 19:46**), and prayers were equated with incense in **Revelation 5:8**.

QUESTIONS ON LUKE 1:5-10.

1. Why was Herod called "King of Judea," rather than "King of the Jews?" _____

2. Zacharias and Elisabeth had an important common ancestor. what was his name? _____
3. After studying 1 Chronicles 24:1-19, briefly tell what you learned about the "course of Abijah." _____

4. Zacharias and Elisabeth are said to be "righteous before God." What makes a person righteous? _____

5. What other word expresses the reputation of Zacharias and Elisabeth as to their performance of God's commands? _____
6. How often was the incense rekindled in the Temple? _____
7. Was the custom of gathering outside the Temple at the hour of incense a Scriptural practice? _____

8. Why did the people stay outside, when the incense was burnt? _____

CHAPTER 1

11 And there appeared unto him an angel of the Lord stand-ing on the right side of the altar of incense (See *Exodus 30:1-6; Hebrews 9:1-5.*) 12 And Zacharias was troubled when he saw *him*, (Compare *Judges 6:22-23; Daniel 10:5-6, 12.*) and fear fell upon him. 13 But the angel said unto him, "Fear not, Zacharias: because your supplication is heard (Compare *Genesis 25:21.*), and your wife Elisabeth shall bear you a son, and you shall call his name John (Meaning, "*Jehovah is gracious*"). 14 And you shall have joy and gladness; and many shall rejoice at his birth. 15 For he shall be great in the sight of the Lord, and he shall drink no wine nor strong drink (See *Numbers 6:2-5*); and he shall be filled with the Holy Spirit (Compare *Numbers 27:18; Acts 2:4, 6:3, and Galatians 1:15.*), even from his mother's womb (See *Judges 16:17.*) 16 And many of the children of Israel shall he turn unto the Lord their God. 17 And he shall go before his face in the spirit and power of Elijah (See *Malachi 4:5-6.*), to turn the hearts of the fathers to the children, and the disobedient *to walk* in the wisdom of the just; to make ready for the Lord a people prepared *for him.*"

MAIN POINT OF THIS SECTION:

John is to be given a divine mission which would fulfill prophecy.

QUOTES AND COMMENTS:

1. Many others have been troubled by the appearance of Angels. Zacharias had never seen an angel before, so far as we know. He was inclined to distrust his vision (vs. 18), and suffered for it.

2. The "supplication" that was "heard" may have been in connection with the barrenness of his wife, since the answer promised an end to her condition. Yet Erdman comments, "*For what had Zacharias then been praying--for a son, or for the salvation of his people? Were not both desires included in that supplication? As the representative of a nation, the Priest hardly could have confined his petition to what was purely personal and private...The angel declared that the prayer for national salvation had been heard, and he gradually unfolded the contents of the divine answer; the Messiah was about to appear, and his coming was to be heralded by a son who was to be born to the aged priest.*"

3. All of the attributes of John, predicted by the Angel, were fulfilled. He was (1) "great in the sight of the Lord," and this was confirmed by his own personal appeal, and the witness of Jesus (**Matthew 3:5-6, 11:7-11, 21:26**). John would (2) fulfill **Malachi 4:5-6** by having the "spirit and power" of Elijah in his work of announcing the Christ (**Matthew**

11:14-15, compare **John 1:19-23**). He was (3) to "make ready a people prepared" for the Messiah. He magnified the stature of the one to come after him, so that he turned his disciples to Jesus (**Matthew 3:11-12, John 1:35-39, 3:25-30, 4:1**).

QUESTIONS ON LUKE 1:11-17.

1. Where was the "altar of incense" located in the Temple? _____

2. Name two other famous Bible characters who showed fear in the presence of an Angel. _____
3. Name the two possible requests contained in "supplication" of Zacharias? _____

4. In all the things the Angel said about John, write the four statements that tell of the work he would do.
 - (1) _____
 - (2) _____
 - (3) _____
 - (4) _____
5. Compare Luke 1:17 to Matt. 11:11-15, 17:1-13, John 1:21, and Malachi 4:5, then state briefly what you consider to be the special relationship between Elijah and John the baptizer:

6. What does Malachi add to "turning the hearts of the fathers to the children?" _____

CHAPTER 1

18 And Zacharias said to the angel, "Whereby shall I know this (*Compare vs. 34.*)? for I am an old man, and my wife well advanced in years." 19 And the angel answering said to him, "I am Gabriel (*Compare Daniel 8:16, 9:20-23.*), that stands in the presence of God; and I was sent to speak to you, and to bring you these good tidings. 20 And look, you shall be silent and not able to speak (*Compare Acts 13:6-12.*), until the day that these things shall happen, because you did not believe my words (*Compare vs. 45, and Genesis 18:10-15.*), which shall be fulfilled in their season." 21 And the people were waiting for Zacharias, and they marveled while he tarried in the temple. 22 And when he came out, he could not speak to them: and they perceived that he had seen a vision in the temple (*Compare Isaiah 6:1-5.*): and he continued making signs to them, and remained dumb. 23 And it happened, when the days of his ministration were fulfilled, he departed to his

house.

24 And after these days Elisabeth his wife conceived; and she hid herself five months, saying, 25 "Thus has the Lord done to me in the days wherein he looked upon *me*, to take away my reproach among men (*Compare Genesis 30:22-24.*)"

MAIN POINT OF THIS SECTION:

Zacharias is taught a lesson about complete belief of God.

QUOTES AND COMMENTS:

1. Zacharias asked greater credentials of the angel than he was willing to grant. McGarvey says, "His question in the original is in four words. Four faithless words cost him forty weeks of silence." It was a bad habit of the Jews to ask for signs (miraculous assurances) even when surrounded by such signs. Jesus did many signs and wonders (**John 20:30-31**), but was still challenged to produce signs. He said that an ultimate sign would be given (**Matthew 12:38-40**, compare **John 6:26-36**). Mary's question of vs. 34 was not offensive to Gabriel, as seen in his answer. She did not question the promise, only the means. Gabriel willingly provided information to a submissive believer (see vs. 38).
2. Gabriel is the only angel mentioned by name in the Bible, other than Michael, called a "chief prince" in **Daniel 10:13, 21; 12:1**, and an "archangel" in **Jude 9** and **Revelation 12:7**. Gabriel's role is as an "announcer," but he is not identified with the blowing of the final trumpet of time (**1 Thessalonians 4:16**).
3. Elisabeth hid herself, either out of modesty (like King Saul, **1 Samuel 10:20-24**), or out of secret pleasure in her unusual privilege (compare **Psalms 17:6-8**), but certainly not out of shame (compare **Psalms 113:9**).

QUESTIONS ON LUKE 1:18-25.

1. Compare Zacharias' question to that of Mary in vs. 34, and state why you think Mary's question was less offensive to the angel. _____

2. Were the revelations of angels reliable? (see Heb. 2:2) _____

3. Why is it improbable that Elisabeth hid herself out of shame? _____

CHAPTER 1

26 Now in the sixth month (*Of Elisabeth's confinement--see vs. 36*) the angel Gabriel was

sent from God to a city of Galilee, named Nazareth (24 miles east of the Sea of Galilee--see *Isaiah 9:1-2*), 27 to a virgin betrothed to a man whose name was Joseph, of the house of David (*Compare Matthew 1:6, 16*); and the virgin's name was Mary. 28 And he came in to her, and said, "Hail, you who are highly favored, the Lord is with you." 29 But she was greatly troubled at the saying (*Compare Acts 10:4*), and considered in her mind what manner of salutation this might be. 30 And the angel said to her, "Do not fear, Mary: for you have found favor with God. 31 And see, you shall conceive in your womb, and bring forth a son, and shall call his name JESUS. 32 He shall be great (See *Vs. 15*, and compare *Isaiah 52:13*; and *Philippians 2:9-11*), and shall be called the Son of the Most High (See *8:28*, and compare *6:35* and *Psalms 82:6*): and the Lord God shall give to him the throne of his father David (See *Psalms 132:11*; *Isaiah 9:6-7, 16:5*; and *Jeremiah 23:5-6*): 33 and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end (See *Daniel 2:44*)."

MAIN POINT OF THIS SECTION:

Gabriel reveals to Mary the nature of the child to be conceived in her.

QUOTES AND COMMENTS:

1. The choosing of Mary as the mother of Jesus was the great "favor" of God. She is not exalted to the "divine" status recognized by the Roman Catholic Church (as "mother of God," and as a personal "intercessor" with her son), and Jesus did not place her on any special pedestal (**Matthew 12:47-50**). Erdman comments that the angel's announcement "*does not mean...that Mary was to be a source but rather a recipient of grace.*"

2. In this passage the "greatness" of Jesus is stated in the same terms as that of John, but he is distinguished as "the Son of the Most High," the inheritor of the "throne of David" with its "reign over the house of Jacob," and the one of whose "kingdom there shall be no end." Barnes says, "*His is the only kingdom that shall never have an end. He the only King that shall never lay aside his diadem and robes, and that shall never die. He the only King that can defend us from all our enemies, sustain us in death, and reward us in eternity. O how important, then, to have an interest in his kingdom; and how unimportant, compared with his favor, is the favor of all earthly monarchs!*"

QUESTIONS ON LUKE 1:26-33.

1. The text says that Joseph was of the "house of David." Was Mary descended from David, also? _____ How do you know? _____

2. What is the meaning of the name Jesus? (Matthew 1:21) _____

3. Does Gabriel's announcement put "David's Throne" on earth? _____

4. How long shall Jesus' kingdom last? _____

CHAPTER 1

34 And Mary said to the angel, "How shall this be, seeing I do not know a man (*Or, "I am a virgin." vs. 27*)?" 35 And the angel answered and said to her, "The Holy Spirit shall come upon you, and the power of the Most High shall overshadow you: wherefore also the holy thing which is begotten shall be called the Son of God (*See vs. 32, Matthew 1:18-20, and compare Isaiah 7:14*). 36 And look, Elisabeth your kinswoman, she has also conceived a son in her old age; and this is the sixth month (*See vs. 26*) with her that was called barren. 37 For no word from God shall be void of power (*The King James Version says, "For with God no-thing shall be impossible." The ASV has "word," not "thing," because the Greek word RHEMA is defined "word," or "saying." Compare Isaiah 55:10-11*)." 38 And Mary said, "Behold, the hand-maid of the Lord; let it be to me according to your word." And the angel departed from her.

MAIN POINT OF THIS SECTION:

Mary receives an explanation of the manner of her conception.

QUOTES AND COMMENTS:

1. Mary's question inquires into the technique of the conception predicted by the angel. R. M. Edgar, in The Pulpit Commentary, says, "*She wanted direction. Was she to go on with her proposed marriage with Joseph? or was she to break with him? or was she to do nothing but wait? Gabriel directs her to wait passively in God's hands, and all he has promised will come supernaturally about.*" The angel explains that the Holy Spirit will "overshadow" her, miraculously side-stepping the natural process. Joseph's chagrin at finding her pregnant is relieved by the angel's word that God is the cause, not man (**Matthew 1:18-25**).
2. The angel further shows that no more power is needed to cause the barren Elisabeth to conceive, than to enable a virgin to do so. This assures Mary of her role.
3. The Lord chose Mary wisely, finding in her humility, and a ready mind to do all of God's will; offering herself as His "handmaid," even if it aroused suspicion in her betrothed husband, endangered her reputation with her contemporaries, and eventually subjected her to the vile abuse of modern unbelievers.
4. The power in the Word of God is legendary. It creates (**Genesis 1:3, 9; John 1:1-3**). It sustains the creation (**Hebrews 1:1-3**). In the form of the Gospel, it is the "power of God to salvation" (**Romans 1:16**). Compare **Genesis 18:14, Jeremiah 32:17, and Matthew 19:26**.

QUESTIONS ON LUKE 1:34-38.

1. Did Mary's question imply that she was seeking assurance through a sign? _____
2. What event did the angel relate to assure her? _____
3. What was to be the method by which Mary was to conceive? _____

4. Is anything too hard for God to do? _____
5. What traits of Mary's submission would we be wise to imitate today? _____

CHAPTER 1

39 And Mary arose in these days and went into the hill country with haste, into a city of Judah (*Possibly the village of Jutah, Joshua 15:48, 55, a priestly city: Joshua 21:13-16*); 40 and entered into the house of Zacharias and saluted Elisabeth. 41 And it came to pass, when Elisabeth heard the salutation of Mary, the babe leaped in her womb (*See Vs. 44*); and Elisabeth was filled with the Holy Spirit (*This can be manifested in prophecy [See 1:67], or tongues [See Acts 2:4], or in simple filling of the words of Christ. Compare Ephesians 5:18-20 to Colossians 3:16-17*); 42 and she lifted up her voice with a loud cry, and said, "Blessed *are* you among women, and blessed *is* the fruit of your womb. 43 And whence is this to me, that the mother of my Lord should come unto me? 44 For behold, when the voice of your salutation came into my ears, the babe leaped in my womb for joy. 45 And blessed *is* she that believed; for there shall be a fulfillment of the things which have been spoken to her from the Lord (*See Vs. 31-33*)."

MAIN POINT OF THIS SECTION:

Mary receives confirmation of the deity of her unborn child.

QUOTES AND COMMENTS:

1. When the "babe" (John) leaped in Elisabeth's womb, she interprets, by the Holy Spirit, that it was "for joy." This suggests that emotion can be present in the child still in the womb, not just in the imagination of the mother.
2. The "blessings" pronounced by Elisabeth have become a part of Roman Catholic ritual, and the repeated recitation of these words are presumed to be valuable as a means of obtaining "absolution" through "penances" enforced by the priestly "confessor." To them, Mary is an intercessor for them to the Lord (but see **1 Timothy 2:5-6**).

3. The submissiveness of Mary is called "belief," illustrating the fact that obedience is the substance of NT faith (**Hebrews 3:18-19, 4:11**, American Standard Version).

QUESTIONS ON LUKE 1:39-45.

1. Name two others in Chapter 1 who were "filled with the Holy Spirit?" _____

2. How did Elisabeth know that Mary was the mother of her "Lord?" _____

CHAPTER 1

46 And Mary said,

"My soul does magnify the Lord, (*See Psalm 34:3*)

47 And my spirit has rejoiced in God my Savior. (*See Hosea 13:4; and 1 Timothy 4:10*)

48 For he has looked upon the low estate of his hand-maid: (*See Psalm 136:23*)

For behold, from henceforth all generations shall call me blessed.

49 For he that is mighty has done to me great things;

And holy is his name. (*See Isaiah 57:15*)

50 And his mercy is unto generations and generations

On them that fear him. (*See Deuteronomy 7:9; Psalm 103: 17-18*)

51 He has showed strength with his arm; (*See Psalm 89:20-21*)

He has scattered the proud in the imagination of their heart. (*See Genesis 11:1-9*)

52 He has put down princes from *their* thrones, (*See 1 Samuel 13:13-14; and Daniel 4:28-32*)

And has exalted them of low degree.

53 The hungry he has filled with good things;

And the rich he has sent empty away. (*See 1 Samuel 2:5-7*)

54 He has given help to Israel his servant,

That he might remember mercy

55 (As he spoke unto our fathers)

Toward Abraham and his seed for ever." (*See Micah 7:18-20*)

56 And Mary abode with her about three months, and returned unto her house.

MAIN POINT OF THIS SECTION:

Mary is moved to praise the Lord for His blessing.

QUOTES AND COMMENTS:

1. This "Magnificat," so-called in Latin because of the use of the word "magnify" in the first verse, is similar to that of Hannah in **1 Samuel 2:1-9**, after she had dedicated Samuel to God. It ranks as one of the great hymns of praise in the Bible, and expresses the joy of special blessing, both for the individual singer and other similarly blessed worshippers.

2.H. Leo Boles, in his commentary, writes that these words "*breathe the most delightful recognition of God's mercy, his condescension to their humble estate, his often manifested law of moral administration to exalt the lowly and to abase the proud. Here is a celebration of his glorious fulfillment of the long extant promise to Israel of the Messiah.*"

QUESTIONS ON LUKE 1:46-56.

1.How many similarities of language occur in Mary's song to other passages of Scripture? _____

2. Is there any evidence that Mary spoke by the Holy Spirit? _____

CHAPTER 1

57 Now Elisabeth's time was fulfilled that she should be delivered; and she brought forth a son. 58 And her neighbors and her kinsfolk heard that the Lord had magnified his mercy towards her; and they rejoiced with her (*This fulfills Vs. 14*). 59 And it came to pass on the eighth day, that they came to circumcise the child (*See Genesis 17:9-14, and Leviticus 12:1-3*); and they would have called him Zacharias, after the name of his father. 60 And his mother answered and said, "Not so; but he shall be called John (*See Vs. 13*)." 61 And they said unto her, "There is none of your kindred that is called by this name." 62 And they made signs to his father, what he would have him called. 63 And he asked for a writing tablet, and wrote, saying, "His name is John." And they marveled all. 64 And his mouth was opened immediately, and his tongue loosed, and he spoke, blessing God (*This fulfills Vs. 20*). 65 And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judea. 66 And all that heard them laid them up in their heart, saying, "What then shall this child be?" For the hand of the Lord was with him.

MAIN POINT OF THIS SECTION:

The promises made by the angel to John are fulfilled.

QUOTES AND COMMENTS:

1. According to the information of vs. 56, Mary may have been one of the "kinsmen" present at the birth of John.
2. The precise compliance with the Law concerning the circumcision of their son is but one example of the "blamelessness" of John's parents (see vs. 6).
3. We have no information that Zacharias had previously revealed the name of his son, and this made the events of vs. 59-63 "marvelous" in the eyes of the people gathered for the ceremony. All those who hear of the event are primed to expect great things of the child born to the old age of Zacharias and Elisabeth.

QUESTIONS ON LUKE 1:57-66.

1. How many of Gabriel's predictions in vs. 13-20 are fulfilled in these verses? ____
 2. On what day did the Law of Moses command the circumcision of the newborn male? _____
 3. By the reading of these verses, do you conclude that Zacharias had revealed to Elisabeth the name of his son, before this day? _____ Why? _____
-

CHAPTER 1

67And his father Zacharias was filled with the Holy Spirit, and prophesied, saying,

68Blessed *be* the Lord, the God of Israel;

For he has visited and wrought redemption for his people,

69 And has raised up a horn of salvation for us In the house of his servant David
(Compare *Psalms 18:2, 132:17*)

70(As he spoke by the mouth of his holy prophets that have been from of old),

71 Salvation from our enemies, and from the hand of all that hate us;

72To show mercy towards our fathers,

And to remember his holy covenant;

73 The oath which he swore unto Abraham our father (Compare *Genesis 22:15-18; Hebrews 6:13-20*),

74To grant unto us that we being delivered out of the hand of our enemies should serve him without fear,

75 In holiness and righteousness before him all our days.

76 Yes, and you, child, shall be called the prophet of the Most High: (See *20:6; Matthew 11:9, 21:26, and Mark 11:32.*)

For you shall go before the face of the Lord to make ready his ways; (This fulfills Vs. 17,

and compare **Malachi 3:1**)

77 To give knowledge of salvation unto his people In the remission of their sins, (Compare **Jeremiah 31:31-34**, and **Hebrews 9:22, 10:1-4**.)

78 Because of the tender mercy of our God,
Whereby the dayspring from on high shall visit us,

79 To shine upon them that sit in darkness and the shadow of death; (See **Isaiah 9:2; 2 Peter 1:19**, and compare **Malachi 4:1-2**.) To guide our feet into the way of peace. (Compare **Isaiah 59:8**.)

80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel.

MAIN POINT OF THIS SECTION:

Zacharias prophesies of the work of John in regard to Jesus.

QUOTES AND COMMENTS:

1. Vs. **68-71** are speaking of Jesus, not John, since Zacharias and Elisabeth were of the tribe of Levi, not Judah, the tribe of David.
2. The mercy shown to the fathers (vs. **72**) is in the revealing of Christ to take away sins (compare **Hebrews 9:15**). God "swore" the fulfillment of his promise (**Genesis 22:15-18, Hebrews 6:13-20**). Other references to oaths of God are found in **Deuteronomy 2:14, Psalm 95:11**, and **Acts 2:30**.
3. The role of John in all this fulfills prophecy. He will "give knowledge of salvation," but his teaching is not the plan of salvation. He will point to the Messiah, and reveal that "remission of sins" will be found in Him (**John 1:29**).
4. John was "in the deserts," but it was not his Nazarite vow that kept him there. Samson was a Nazarite, but led a very public life, and so did other famous Nazarites. John's sojourn in the desert probably gave him his appearance (**Matthew 3:4**), and his "mystique" as a prophet. Jesus spent 40 days in the wilderness in spiritual preparation before his ministry (**Matthew 4:1-2**), and Paul was in Arabia, possibly for the same reason (**Galatians 1:17**).

QUESTIONS ON LUKE 1:67-80.

1. Who is represented by the expression "horn of salvation...in the house of his servant David?" _____
2. What was the oath sworn by God, when Abraham had shown his willingness to offer Isaac? _____

-
3. Under what covenant was remission of sins possible? _____
4. Is it feasible that the "day-spring" of verse 78 is the same as the "day-star" of 2 Peter 1:19? _____ What makes you think so? _____
-
5. Verse 80 says that John was "strong in spirit:" what kind of "strength" did Jesus possess, according to 2:40? _____
-
6. Does the Bible tell us why John was "in the deserts till the day of his showing to Israel?" _____

CHAPTER 2

Now it came to pass in those days, there went out a decree from Caesar Augustus, that all the world should be enrolled (*"He was privileged to hold a public census, and did so three times."* Seutonius, *The Twelve Caesars*, p. 63. Compare Acts 5:37). 2 This was the first enrollment made when Quirinius was governor of Syria. 3 And all went to enroll themselves, every one to his own city. 4 And Joseph went up from Galilee, out of the city of Nazareth, into Judea, to the city of David, which is called Bethlehem (*Micah 5:2; and see 1 Samuel 17:12; John 7:42; and Matthew 2:1-6*), because he was of the house and family of David; 5 to enroll himself with Mary, who was betrothed to him, being great with child. 6 And it came to pass, while they were there, the days were fulfilled that she should be delivered. 7 And she brought forth her firstborn son (*See Exodus 34:19-20*); and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

MAIN POINT OF THIS SECTION:

Luke explains the reason for the presence of Jesus' parents in Bethlehem at the time of His birth.

QUOTES AND COMMENTS:

1. Caesar's decree disrupted the lives of Jews who traced their ancestry through genealogies (see **Titus 3:9**). Living in Nazareth, the parents of Jesus concluded that the decree meant for them to return to the city of their illustrious forefather, David. Erdman comments, *"Only the most recent scholarship has vindicated the historic accuracy of Luke in connecting the event with the decree of Augustus and with the enrollment under Quirinius. However, these facts are mentioned by Luke not so much to fix the date of the birth of Christ as to explain how this occurred in Bethlehem when the home of his parents was in Nazareth."*

2. The events of **Matthew 1:18-25** had already occurred, since now Mary was now "great with child."
3. Presuming full term pregnancies for both Elisabeth and Mary, Jesus was born about 6 months after John.
4. The crowding of the city of Bethlehem, because of the general disruption of the population due to the census, is the probable reason for lack of room for them in the inn. But it is also possible that their poverty (revealed in vs. 24) may have prevented them from paying inflated prices for a room.

QUESTIONS ON LUKE 2:1-7. (Next page)

1. Why did Joseph and Mary go from Nazareth to Bethlehem? _____

2. Study Genesis 35:19, and Ruth 4:11, and state whether or not these verses are speaking of the same Bethlehem mentioned in this passage. _____
3. Why was Jesus laid in a manger after his birth? _____

CHAPTER 2

8 And there were shepherds in the same country abiding in the field (*The Mishna, or Talmud, says that sheep for the daily sacrifices at the Temple were fed in the pastures near Bethlehem. See the Pulpit Commentary on Luke, p. 38*) and keeping watch by night over their flock. 9 And an angel of the Lord stood by them, and the glory of the Lord shone round about them (*Compare Exodus 24:16; and 1 Kings 8:10-11*): and they were very afraid. 10 And the angel said unto them, "Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people (*see Vs. 31-32*): 11 for there is born to you (*compare Isaiah 9:6*) this day in the city of David a Savior, who is Christ the Lord (*See Matthew 1:16*). 12 And this is the sign unto you: You shall find a babe wrapped in swaddling clothes, and lying in a manger." 13 And suddenly there was with the angel a multitude of the heavenly host (*see Revelation 5:11*) praising God, and saying, 14 "Glory to God in the highest And on earth peace among men (*compare Isaiah 2:1-4, Ephesians 2:13-15*) in whom he is well pleased." 15 And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, "Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord has made known unto us." 16 And they came with haste, and found both Mary and Joseph, and the babe lying in the manger. 17 And when they saw it, they made known concerning the saying which was spoken to them about this child (*see Vs. 11*). 18 And all that heard it wondered at the things which were spoken unto them by the shepherds. 19 But Mary kept all these sayings, pondering them in her

heart (see Vs. 51). 20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them (see *Psalm 107:8-9*).

MAIN POINT OF THIS SECTION:

God chooses humble shepherds as the first witnesses of the advent of Christ.

QUOTES AND COMMENTS:

1. Luke alone records the experience of the shepherds, but details the "sign" they were to receive, so that they could be the first public witnesses to the extraordinary nature of this event.

2. Of the manner of the first announcement, J. Marshall Lang comments in The Pulpit Commentary, "...it is not to supercilious Pharisee, not to Sadducee cold and dry as dust, not to Essene ascetic and separatist, not to Herodian worldly and crafty, not to the mighty or the noble that the first tidings of the great joy are brought. The first preacher is the heavenly angel, and the first congregation some lowly, simple men..."

QUESTIONS ON LUKE 2:8-20.

1. The phrase "good tidings," used by the angel, is from the same Greek word that is translated "gospel." Is the birth of Christ the major event of the gospel of salvation? (see **1 Corinthians 15:1-4**) _____

2. What titles did the angels give to the babe? _____

3. What was the "sign" by which the shepherds would recognize the child? _____

4. When the shepherds told of their experience, what was the reaction of those who heard it? _____ What was Mary's reaction? _____

CHAPTER 2

21 And when eight days were fulfilled for circumcising him (see the references at Vs. 1:59), his name was called JESUS, which was so called by the angel before he was conceived in the womb (see Vs. 1:31). 22 And when the days of their purification according to the law of Moses were fulfilled (see *Leviticus 12:1-4*), they brought him up to Jerusalem, to present him to the Lord 23 [as it is written in the law of the Lord, "Every male that opens the womb shall be called holy to the Lord"] (see *Exodus 13:1-2, 12-13; 34:20b*; and

Numbers 3:5-7, 11-13, 44-48), 24 and to offer a sacrifice according to that which is said in the law of the Lord, "A pair of turtledoves, or two young pigeons (*see Leviticus 12:6-8*)." 25 And behold, there was a man in Jerusalem, whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel: and the Holy Spirit was upon him. 26 And it had been revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ (*Compare the language of Mark 9:1*). 27 And he came in the Spirit into the temple: and when the parents brought in the child Jesus, that they might do concerning him after the custom of the law, 28 then he received him into his arms, and blessed God, and said, 29 "Now you may let your servant depart, Lord,

According to your word, in peace;

30 For my eyes have seen your salvation,

31 Which you have prepared before the face of all peoples;

32 A light for revelation to the Gentiles, (*see Isaiah 42:6, 60:1-3; and Acts 13:47*)

And the glory of your people Israel."

33 And his father and his mother were marveling at the things which were spoken concerning him; 34 and Simeon blessed them, and said unto Mary his mother, "Behold, this *child* is set for the falling and the rising of many in Israel (*see Matthew 10:32-36, 21:44*); and for a sign which is spoken against (*see Acts 28:22*); 35 yes, and a sword shall pierce through your own soul (*see John 19:25*); that thoughts out of many hearts may be revealed (*see Matthew 10:26-27*)." 36 And there was one Anna, a prophetess (*see Exodus 15:20; Judges 4:4; and 2 Kings 22:14*), the daughter of Phanuel, of the tribe of Asher (*see Genesis 35:22b-26*) [she was of a great age, having lived with a husband seven years from her virginity, 37 and she had been a widow even unto eighty four years], who departed not from the temple, worshipping with fasting and supplications night and day (*see 1 Timothy 5:5*). 38 And coming up at that very hour she gave thanks unto God, and spoke of him to all them that were looking for the redemption of Jerusalem (*see Isaiah 52:7-10, 66:10-14; and Jeremiah 33:14-18*). 39 And when they had accomplished all things that were according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40 And the child grew, and waxed strong, filled with wisdom: and the grace of God was upon him (*see Vs. 52, and 2 Timothy 2:1*).

MAIN POINT OF THIS SECTION:

Luke adds the witness of Simeon and Anna to that of the shepherds concerning the special role of Jesus.

QUOTES AND COMMENTS:

1. The testimony of Gabriel, and the sign of the shepherds were surely enough to convince the parents of Jesus that he would be divine in nature, but true to the Law of God, they fulfilled the days of Mary's purification, and went to the Temple to make the prescribed sacrifices. In this knowledge, they might have claimed exemption for him, or for Mary (in view of her remarkable conception), but chose to maintain the customs as if he were totally human (compare **Matthew 17:24-27**).
2. The poverty of Jesus and his earthly family is documented in other places besides vs. 24. See **Matthew 8:20**; and **John 19:23-24**.
3. Simeon's testimony by the Spirit is the first evidence of the universal salvation to be found in Christ. The testimony of Simeon serves the purpose of Luke in writing to Gentiles, because he confirmed by inspiration what the prophets had revealed--that the Gentiles were to be offered the opportunity of Salvation through Christ, and it is significant that the mission of Christ was to begin from "Galilee of the Gentiles." See **Isaiah 9:1-2**; and **Matthew 4:12-17**.
4. Anna's prophetic testimony provided the distaff side of the evidence of Jesus' destiny. Her chaste reputation gave credibility to her identification of Jesus. Her announcement, and that of Simeon, surely caused a stir among the people at the time, but we have no evidence that any of these events were remembered by any witnesses 30 years later, when Jesus began his work. They are written for our benefit, therefore, as evidence to show the divinity of Jesus Christ.

QUESTIONS ON LUKE 2:21-39.

1. How many days of purification were required in Leviticus 12:2-5 for the birth of a male child? _____ For a female child? _____
2. Why did Joseph and Mary feel compelled to present Jesus to the Lord? _____

3. When a child was given to the Lord, what was the provision of the Law of Moses for getting him back? _____

4. Were the sacrifices ("a pair of turtledoves") presented for Mary or for the infant Jesus? _____ What does this sacrifice tell us of the economic status of the parents of Jesus? _____
5. What had been revealed by God to the man Simeon? _____
_____ Did he recognize Jesus as the fulfillment of this promise? _____
6. What did Simeon say about the Gentiles? _____

7. What did Simeon tell Mary about the destiny of her child? _____

8. What did he say about the future life of Mary? _____

9. What details did Luke record about Anna, to identify her? _____

10. Why did Anna speak of the "redemption of Jerusalem?" _____

CHAPTER 2

41 And his parents went every year to Jerusalem at the feast of the passover (*see Deuteronomy 12:1-2, 5-7; 16:16; and Exodus 12: 21-27*). 42 And when he was twelve years old, they went up after the custom of the feast; 43 and when they had fulfilled the days (*see Exodus 12:15*), as they were returning, the boy Jesus tarried behind in Jerusalem: and his parents knew it not; 44 but supposing him to be in the company, they went a day's journey; and they sought for him among their kinsfolk and acquaintance: 45 and when they found him not, they returned to Jerusalem, seeking for him. 46 And it came to pass, after three days they found him in the temple, sitting in the midst of the teachers, both hearing them, and asking them questions (*compare Isaiah 50:4*): 47 and all that heard him were amazed at his understanding and his answers (*see Matthew 7:28; Luke 4:32, etc.*). 48 And when they saw him, they were astonished; and his mother said unto him, "Son, why have you thus dealt with us? behold, your father and I sought you sorrowing." 49 And he said unto them, "How is it that you sought me? you did not know that I must be in my Father's house? (*the King James Version has "I must be about my Father's business." The language in the Greek simply says, "In the things of my Father."*)" 50 And they understood not the saying which he spoke unto them. 51 And he went down with them, and came to Nazareth: and he was subject unto them (*see Exodus 20:12, Leviticus 19:3, Deuteronomy 27:16*): and his mother kept all *these* sayings in her heart. 52 And Jesus advanced in wisdom and stature, and in favor with God and men (*compare 1 Samuel 2:26*).

MAIN POINT OF THIS SECTION:

The Holy Spirit relates this incident to give evidence of the early residence of spiritual insights in Jesus.

QUOTES AND COMMENTS:

1. This is the only incident recorded by any of the "Synoptists" revealing the life of Jesus between infancy and the beginning of His ministry. It tells us that Jesus, at twelve years of age, had a trustworthy sense of responsibility, and that his parents recognized and respected this trait to the point of *presuming* his presence with the company, and going a "day's journey" before being aware of his absence.
2. The Teachers or "Doctors" of the Law led schools in Jerusalem (compare **Acts 5:34, 22:3**). McGarvey says, "*The rabbinical method of instruction was to state cases, or problems, bearing upon the interpretation or application of the law, which cases or problems were to be solved by the pupils. For typical problems see Matt. xxii. 15-46.*"
3. The youthful exuberance of Jesus for spiritual knowledge is an excellent example to the young, today. He listened, he asked, he persisted in spiritual discussion three days until his parents found him. Then he was subject to them, and grew in favor with God and man. The concern of his parents regarding his youthful conduct was based on a lack of faith, in view of the firm predictions of his future by angels and men.

QUESTIONS ON LUKE 2:41-52.

1. Why was it necessary for the family of Jesus to go to Jerusalem every year at pass-over? _____

2. Who was excused from this obligation? (**Numbers 9:10**) _____
3. Do you suppose that this was Jesus' first visit to Jerusalem since his infancy? ____
_____ Why? _____

4. What supposition caused Jesus' parents to believe that he had not tarried behind in Jerusalem? _____
5. How much time passed before they found him? _____
6. What was the reaction of the Teachers to Jesus? _____

7. Did Jesus retain the ability to cause this reaction, during his ministry as an adult?

8. By comparing the Greek in vs. 49, which version comes closest to the meaning of the original, the King James or the American Standard Version? _____
9. Why, in your judgment, is this story included in Luke's Gospel? _____

CHAPTER 3

Now in the fifteenth year of the reign of Tiberius Caesar (*Augustus Caesar reigned to AD 14, so the date here is AD 29.*), Pontius Pilate being governor of Judea (*See 23:1.*), and Herod being tetrarch of Galilee (*See 9:7, 23:5-7.*), and his brother Philip tetrarch of the region of Ituraea and Trachonitis (*See Mark 6:17-18.*), and Lysanias tetrarch of Abilene, 2 in the high priesthood of Annas and Caiaphas (*See John 18:12-13, and Acts 4:6.*), the word of God came unto John the son of Zacharias in the wilderness. 3 And he came into all the region round about the Jordan, preaching the baptism of repentance unto remission of sins (*See 1:77, and Acts 19:4.*); 4 as it is written in the book of the words of Isaiah the prophet (*Isaiah 40:3-5*),

"The voice of one crying in the wilderness,
Make you ready the way of the Lord,
Make his paths straight.
5 Every valley shall be filled,
And every mountain and hill shall be brought low;
And the crooked shall become straight,
And the rough ways smooth;
6 And all flesh shall see the salvation of God."

MAIN POINT OF THIS SECTION:

The ministry of John the baptizer is confirmed by prophecy.

QUOTES AND COMMENTS:

1. John was the first important prophet since the post-exile prophets, Haggai and Malachi. He is not a writing prophet, like Isaiah, nor a miracle worker like Elisha (**John 10:41**). He fulfilled the prophecy of a "forerunner" to Christ, and embodies God's promise to send Elijah (**Malachi 4:5-6, Matthew 11:14**).

2. John's baptism had some points of difference from that preached by the Apostles after the death and resurrection of Christ. It was (1) accompanied by confession of sins (**Matthew 3:6**). However, the Apostles preached the confession of Jesus as the Christ (**Romans 10:9-10, 1 John 2:22-23**). It was (2) preached as a "baptism of repentance unto remission of sins" (**Mark 1:4**). But, the Apostles preached baptism "in (or, into) the name of Jesus Christ" (**Acts 2:38, 19:5**), "unto the remission of sins." Some contend that the similarity of language suggests that John's baptism was effective to the remission of sins, but this would require remission of sins without the shedding of blood (**Hebrews 9:22, Matthew 26:27-28**). Also, it would have attained something promised in connection with the New Covenant before it was installed (**Jeremiah 31:34, Hebrews 9:15-17, Luke 24:47**).

3. The prophecy of Isaiah, quoted here, is more complete than used by Matthew in

Matthew 3:3, or in **Mark 1:2-3**. Since Luke is writing for the benefit of Gentiles, he extends his quotation to the verse that says, "All flesh shall see the salvation of God."

QUESTIONS ON LUKE 3:1-6.

1. In what year of the Christian Age did John begin his work? _____
2. From a Bible Dictionary, give the definition of a Tetrarch. _____

3. How does Luke describe the baptism preached by John? _____

4. Why does Luke give a fuller quotation of Isaiah 40 than Matthew or Mark? ____

CHAPTER 3

*(Compare these verses to **Matthew 3:5-12**, and **Mark 1:5-8**.)*

7 He said therefore to the multitudes that went out to be baptized of him, "You offspring of vipers, who warned you to flee from the wrath to come? 8 Bring forth therefore fruits worthy of repentance (*Compare **Acts 26:20***), and begin not to say within yourselves, 'We have Abraham to our father:' for I say unto you, that God is able of these stones to raise up children unto Abraham (*Compare **John 8:31-44***). 9 And even now the axe also lies at the root of the trees: every tree therefore that brings not forth good fruit is hewn down, and cast into the fire." (*Compare **Matthew 7:15-20***.)

10 And the multitudes asked him, saying, "What then must we do?" 11 And he answered and said unto them, "He that has two coats, let him impart to him that has none; and he that has food, let him do likewise" (*See **James 2:16**, **1 John 3:17**, and **2 Corinthians 8:14***). 12 and there came also publicans to be baptized, and they said unto him, "Teacher, what must we do?" 13 And he said unto them, "Extort no more than that which is appointed you" (*Compare **19:8***). 14 And soldiers also asked him, saying, "And we, what must we do?" And he said unto them, "Extort from no man by violence, neither accuse any one wrongfully; and be content with your wages. (*Compare **Exodus 23:1**, and **Leviticus 19:11***.)

MAIN POINT OF THIS SECTION:

John's message of repentance is applied in certain moral situations.

QUOTES AND COMMENTS:

1. John's message was "reformation." This was the way he was to make "straight paths" for the Lord. Luke alone records some specific ways in which he instructs his disciples

to reform their lives. He does not ask either publicans or soldiers to change occupations, but only to change their *modus operandi*.

2. John warns his audience not to rely on their descent from Abraham as a guarantee of favor with God. This is in agreement with **Ezekiel 18:1 ff** in the Old Testament.

3. As faith must be demonstrated by works, so repentance must be shown in deeds (compare **James 2:14-17**). Selfishness is the enemy of Christianity. Barnes says, "It is remarkable that one of the first demands of religion is to do good; and in this way...it may be shown that the repentance is not feigned." This was also the teaching of Christ (**Matthew 5:16**), and His example (**Acts 10:38**).

QUESTIONS ON LUKE 3:7-14.

1. What did John say that the people should "bring forth" that was "worthy of repentance?" _____

2. Is having a righteous ancestor a guarantee of righteousness in us? _____

3. What is to happen to the tree that does not bear good fruit? _____

4. What did John tell those who repented to share? _____

5. What was his specific instruction to Publicans? _____

_____ To soldiers? _____

CHAPTER 3

15 And as the people were in expectation (*Compare 2:25, Mark 15:42-43, and John 10:24.*), and all men reasoned in their hearts concerning John, whether haply he were the Christ (*See John 1:19-28.*); 16 John answered, saying unto them all, "I indeed baptize you with water; but there comes he that is mightier than I, the latchet of whose shoes I am not worthy to unloose: he shall baptize you in the Holy Spirit and in fire: (*Compare Acts 1:5, 11:15-16.*) 17 whose fan is in his hand, thoroughly to cleanse his threshing-floor, and to gather the wheat into his garner; but the chaff he will burn up with unquenchable fire. (*Compare Isaiah 4:2-5, Matthew 13:30, 25:41; and Mark 9:43.*)

18 With many other exhortations (*Compare with Acts 2:40.*) therefore preached he good tidings unto the people; (*Compare Mark 1:14-15.*) 19 but Herod the tetrarch, being reproved by him for Herodias his brother's wife, and for all the evil things which Herod had done, 20 added this also to them all, that he shut up John in prison (*See Matthew 14:1-12.*).

21 Now it came to pass, when all the people were baptized, that, Jesus also having been baptized, and praying, the heaven was opened, 22 and the Holy Spirit descended in a bodily form, as a dove, upon him, and a voice came out of heaven, "You are my beloved Son: in you I am well pleased." (*Compare John 1:32-34.*)

MAIN POINT OF THIS SECTION:

John turns attention away from himself toward Jesus as the Christ.

QUOTES AND COMMENTS:

1. The suspense of the people, in looking for the Messiah, was based on their anticipation of the fulfillment of prophecy (see **Daniel 9:24-27**). So, John had to turn back inquiries into his mission which attempted to identify him as the Christ.

2. Those who believe in charismatic gifts (tongues, healing, etc.), connect the Baptism of the Holy Spirit with the fire mentioned by John. There is "fuel" for this presumption in the reference to tongues "like as of fire" in **Acts 2:3**. Some contend that the "baptism of fire" refers to the "fiery trials" of Christians (**1 Peter 4:12**). Others (the majority of commentators) think it refers to the punishment of the wicked (see references at **vs. 17**). All of these interpretations have problems. The charismatic fails to see the end of gifts (**1 Corinthians 13:8**), and the others cannot be sure that the fire in the passage specifically refers to trials or punishment. Whatever it is, Jesus is the minister, and it is a part of his mission.

3. The "good tidings" (or, "gospel") preached by John was not the "Gospel" of **Mark 16:15**. John's good news was that Christ was coming. The "gospel" ("good news") preached by Jesus in **Mark 1:14-15** was the coming of the kingdom. The "Gospel" of **Mark 16:15** had to do with the salvation to be obtained through the death of Christ (see **1 Corinthians 15:1-4**).

4. Luke does not offer a reason for Jesus' request to be baptized. For this, see **Matthew 3:13-15**. Luke alone mentions the "prayer" of Jesus on this occasion.

QUESTIONS ON LUKE 3:15-22.

1. What contrast did John speak of to show the superiority of the one to come after him?

2. What figure did John use to describe the work of Jesus in separating the righteous from the wicked? _____

3. What were the "good tidings" preached by John? _____

4. For what crime was John imprisoned by Herod? _____

5. What does Luke mention in the baptism of Jesus that the other biographers of Jesus leave out? _____

CHAPTER 3

*(Compare this genealogy to that of **Matthew 1:1-17**.)*

23 And Jesus himself, when he began to teach, was about thirty years of age, being the son (as was supposed) of Joseph, the son of Heli, 24 the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph, 25 the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai, 26 the son of Maath, The son of Mattathias, the son of Semein, the son of Josech, the son of Joda, 27 the son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri, 28 the son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er, 29 the son of Jesus, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, 30 the son of Symeon, the son of Judas, the son of Joseph, the son of Jonam, the son of Eliakim, 31 the son of Melea, the son of Menna, the son of Mattatha, the son of Nathan, the son of David, 32 the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon, 33 the son of Amminadab, the son of Arni, the son of Hezron,, the son of Perez, the son of Judah, 34 the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor, 35 the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah, 36 the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech, 37 the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan, 38 the son of Enos, the son of Seth, the son of Adam, the son of God.

MAIN POINT OF THIS SECTION:

To trace the legitimate lineage of Jesus as the son of David, and of the Patriarchs.

QUOTES AND COMMENTS:

1. Luke's genealogy is that of Mary, though her name is left out. Secular sources give Heli (vs. 23) as Mary's father. Matthew's genealogy is that of Joseph, showing a differing branch of the family from David. Joseph is descended through the Kings of Judah, starting with Solomon, son of Bathsheba, and Mary is descended through another of Bathsheba's sons, Nathan (see **1 Chronicles 3:5**). So, Jesus is "son of David" through both lines (see **Mark 12:35-37**). Of the generations from David to Jesus,

Matthew has 28, and Luke has 43.

2. The two lines come together only for two generations after David, In Shealtiel and Zerubbabel (vs. 27, and **Matthew 1:12**). These men are either father and son (**Ezra 3:2, 8**), or uncle and nephew (**1 Chronicles 3:17-19**), or possibly grandfather and grandson (International Standard Bible Encyclopedia, Vol. 5, p. 3147).

3. Luke includes Jesus' ancestors before Abraham, while Matthew does not, and Matthew also excludes three kings of Judah (Ahaziah, Joash, and Amaziah), possibly because they all had a blood relationship to Jezebel, the wicked heathen con-sort of King Ahab of Israel (**2 Kings 8:16-19, 26**).

4. Luke is writing to Gentiles, so we might ask, "Why does he include a genealogy of Jesus?" The Jews were deeply concerned about their ancestry, since any "pollution" of their family line would be tend to be scandalous. Greeks would not have been so deeply concerned in this way. Yet, a genealogy of Jesus would be of interest to Gentiles for the purpose of comparing it for accuracy to other genealogies in the Hebrew Scriptures, and to confirm the accuracy of the Old Testament prophecies regarding the descent of Jesus from David. (**Genesis 5, 10, 11; 1 Chronicles 1-8**).

QUESTIONS ON LUKE 3:23-38.

1. How many "Josephs" are in the line? _____
2. How many by the name of "Jesus?" _____
3. Are any women named by Luke? _____ What women are listed in the genealogy of Matthew? _____

4. What, if anything, do these women have in common? _____

CHAPTER 4

And Jesus, full of the Holy Spirit (*See 3:22.*), returned from the Jordan (*See 3:3, 21.*), and was led in the Spirit in the wilderness 2 during forty days, being tempted of the devil. (*Compare 1 Thessalonians 3:4-5, and Hebrews 2:18.*) And he did eat nothing in those days: and when they were completed, he hungered. (*See Exodus 24:18, and 1 Kings 19:8.*) 3 And the devil said unto him, "If you are the Son of God, command this stone that it become bread." 4 And Jesus answered unto him, "It is written, 'Man shall not live by bread alone.'" (*See Deuteronomy 8:3, and Compare Matthew 4:4.*) 5 And he led him up, and showed him all the kingdoms of the world in a moment of time. 6 And the devil said unto him, "To you will I give all this authority, and the glory of them: for it has been delivered unto me: and to whomsoever I will I give it. (*Compare John 12:31, and 2 Corinthians 4:3-4.*) 7 If you therefore will worship before me, it shall all be yours." 8

And Jesus answered and said unto him, "It is written, 'You shall worship the Lord your God, and him only shall you serve.'" (See **Deuteronomy 6:4,13**, and compare **1 Samuel 7:3**.)

9 And he led him to Jerusalem, and set him on the pinnacle of the temple, and said unto him, "If you are the Son of God, cast yourself down from here: 10 for it is written,

'He shall give his angels charge concerning you, to guard you:'

11 and, 'On their hands they shall bear you up, Lest haply you dash your foot against a stone.'" (See **Psalms 91:11-12**.)

12 And Jesus answering said unto him, "It is said, 'You shall not make trial of the Lord your God.'" (See **Deuteronomy 6:16**.)

13 And when the devil had completed every temptation, he departed from him for a season. (Compare **1 John 2:16-17**, and **Genesis 3:6**.)

MAIN POINT OF THIS SECTION:

Jesus prepares himself to be an example of righteousness.

QUOTES AND COMMENTS:

1. Before he preaches to others, Jesus has to deny the appetites of his body in resistance to temptation. Paul had a similar concept, in **1 Corinthians 9:27**, though he was not tested in the wilderness as Jesus was (unless this was the nature of his visit to Arabia, **Galatians 1:17**). When we pray, "Deliver us from the evil one," it is in recognition that the devil is "seeking whom he may devour: whom with-stand stedfast in your faith, knowing that the same sufferings are accomplished in your brethren who are in the world (**1 Peter 5:8-9**)." Jesus, being "in all points tempted like as we are, yet without sin (**Hebrews 4:15**)," leads the way in resistance to sin, the way of faithfulness to what is "written." This is one of the "ways of escape" promised by God in **1 Corinthians 10:13**.

2. The temptation of men differs in one respect from the temptations presented to Jesus. We cannot be tempted to turn a stone into bread, since we do not have the power. Neither, does it seem likely, will the Devil be so generous as to offer the authority and glory of ALL the kingdoms of the world to one of our kind. There would not be as much for him to gain. However, even created beings have the power to "make trial of the Lord." Nevertheless, in principle, Jesus was tempted in all points like we are. It is interesting to note that the Apostle John lists only three ways we can be tempted (**1 John 2:16-17**), and it is in that same order that Luke tells of the temptation of Jesus, and Moses speaks of the temptation of Eve.

3. The Devil's use of Scripture in the 3rd temptation compares to the "proof-texts" of false teachers. It is a principle of Bible interpretation that one passage of Scripture cannot be construed to contradict the plain teaching of another passage. The promise made in **Psalms 91:11-12**, therefore, does not command the "testing" of God's promise to

guard us. It provides only a comfort to those who "haply (possibly, not deliberately)" have some harm come to them. If God observes the fall of a sparrow with compassion, He will certainly "lift up" His creatures in whom he has planted a spirit like His (Compare **Matthew 10:28-31**).

QUESTIONS ON LUKE 4:1-13.

1. When did the Spirit descend on Jesus? _____
2. What was God feeding the Israelites, when he told them that "man does not live by bread alone?" _____
3. What phrase does Matthew add to Jesus' answer to the first temptation? _____

4. How did the kingdoms shown Jesus during his temptation differ from the kingdom he claimed in John 18:36? _____

5. Was there some truth to the Devil's claim that he had some authority over the disposal of worldly kingdoms? _____ Why? _____

6. On what condition did the Devil promise to give Jesus the authority and glory of the kingdoms? _____

7. By using the word "only" in his answer to the 2nd temptation, was Jesus adding to the words of Deuteronomy 6:13, or was he interpreting them? _____
8. How did the Devil mis-use the Scripture he quoted? _____

9. When the Devil "completed every temptation, he departed." Do we have a promise that resistance to the Devil will cause him to depart from us? (James 4:7) __

CHAPTER 4

14 And Jesus returned in the power of the Spirit into Galilee: and a fame went out concerning him through all the region round about. (See **Matthew 4:23-25**.) 15 And he taught in their synagogues, being glorified of all.

16 And he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read. (Compare **Acts 13:14-15**.) 17 And there was delivered unto him the book of the prophet Isaiah. And he opened the book, and found the place where it was written,

18 "The Spirit of the Lord is upon me, (See *Isaiah 61:1-2*, and compare *Luke 7:18-23*.)

Because he anointed me to preach good tidings to the poor: (See *6:20*.)

He has sent me to proclaim release to the captives, (See *John 8:31-35*.)

And recovering of sight to the blind, (See *John 9:39-41*.)

To set at liberty them that are bruised,

19 To proclaim the acceptable year of the Lord." (Compare *2 Corinthians 6:1-2*.)

20 And he closed the book, and gave it back to the attendant, and sat down: and the eyes of all in the synagogue were fastened on him. 21 And he began to say unto them,

"Today has this scripture been fulfilled in your ears." (Compare *24:44*.) 22 And all bare him witness, and wondered at the words of grace which proceeded out of his mouth: and they said, "Is this not Joseph's son?" (Compare *Matthew 13:54-58*, and *John 6:41-51*.)

23 And he said unto them, "Doubtless you will say unto me this parable, 'Physician, heal yourself: whatsoever we have heard done at Capernaum, do also here in your own country.'" (See *Matthew 8:5-13*, and *Mark 1:21-28*.) 24 And he said, "Verily I say unto you,

'No prophet is acceptable in his own country.' (Compare *17:22-25*.) 25 But of a truth I say unto you, "There were many widows in Israel in the days of Elijah, when the

heaven was shut up three years and six months, when there came a great famine over all the land; 26 and unto none of them was Elijah sent, but only to Zarephath, in the land of Sidon, unto a woman that was a widow. (See *1 Kings 17:1-24*.) 27 And there were

many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian." (See *2 Kings 5:1-14*.) 28 And they were all filled with wrath in the synagogue, as they heard these things; 29 and they rose up, and cast him

forth out of the city, and led him unto the brow of the hill whereon their city was built, that they might throw him down headlong. 30 but he passing through the midst of them went his way. (Compare *John 10:39*.)

MAIN POINT OF THIS SECTION:

Jesus, reveals himself first to those most familiar with him, but falls victim to the saying, "familiarity breeds contempt."

QUOTES AND COMMENTS:

1. Luke does not record the works of Jesus that brought him fame, but Matthew does (*Matthew 4:23-25*).

2. Synagogue worship had begun after the return from exile in Babylon. The end of the room (kibleh) pointed toward Jerusalem (Compare *Daniel 6:10*, and *2 Chronicles 6:34-39*). The Scrolls were separated into the Torah (Pentateuch), and the Rolls (the Prophets), and were arranged for a complete reading in one year's time (Compare *16:16*, *John 1:45*, *Acts 28:23*, and *Hebrews 10:7*). It is probable that by divine providence Jesus

was given the book of Isaiah to read. H. Leo Boles says, "In the synagogue the law and the prophets were read and expounded by the ruler of the synagogue and others; the scriptures, except Esther, which might be read sitting, were read standing, while sitting was the posture of teaching (**Mat-thew 5:1**)."

3. Our proverb, "Familiarity breeds contempt," is true, and is exemplified by the Nazarenes, who used it as an excuse for the rejection of Christ. Jesus' boyhood friends refused his claim to be the personal fulfillment of Isaiah's prophecy, because he was "Joseph's son." Sadly, there is also the opposite extreme of claiming entrance into salvation only on the basis of casual acquaintance. (See **13:22-27**.)

4. Jesus uses a provocative challenge to arouse the faith of His hearers, when he cites the cases of the Widow of Zarephath and Naaman the Syrian. The rejection of the Word of God by Jews was notorious (Compare **Acts 7:51-53**). In the cases Jesus cites, the rebellious Israelites failed to benefit, while Gentiles obeyed and profited. Paul uses a similar rhetorical device in **Acts 13:40-41**. Reactions are unpredictable in using this tactic. Men may react violently, as they did here.

QUESTIONS ON LUKE 4:14-30.

1. What sort of things did Jesus do, according to Matthew, that brought Him fame?

2. When did the practice of Synagogue worship begin? _____

3. When John the baptist sought for evidence that Jesus was the one for whom they looked, what works did Jesus offer as proof? _____

4. What was the reaction of the audience, when Jesus said, "Today has this scripture been fulfilled in your ears?" _____

5. What did the Widow of Zarephath, and Naaman the Syrian have in common?

CHAPTER 4

31 And he came down to Capernaum, a city of Galilee. And he was teaching them on the sabbath day: (*In the Synagogue. See vs. 38.*) 32 and they were astonished at his teaching; for his word was with authority. (Compare **Matthew 7:28-29, 13:54, 22:33; John 7:46.**) 33 And in the synagogue there was a man, that had a spirit of an unclean demon; and he cried out with a loud voice, 34 "Ah! what have we to do with you, Jesus, you Nazarene? are you come to destroy us? I know who you are, the Holy One of God." (*See vs. 41, and 8:28-29.*) 35 And Jesus rebuked him, saying, "Hold your peace, and come out of him." And when the demon had thrown him down in the midst, he came out of him, having done him no hurt. (Compare **Mark 9:17-20.**) 36 And amazement came

upon all, and they spoke together, one with another, saying, "What is this word? for with authority and power he commands the unclean spirits, and they come out." (Compare **Mark 1:27**.) 37 And there went forth a rumor (*The King James Version says, "fame."* *The American Standard Version in Mark 1:28 uses "report."*) concerning him into every place of the region round about.

MAIN POINT OF THIS SECTION:

Jesus shows his authority over demons.

QUOTES AND COMMENTS:

1. The authority by which Jesus taught, astonishing the hearers by its contrast to that of the Scribes, is based on the Greek word ΕΞΟΥΣΙΑ, meaning "the right to exercise power (Vine)." The authority given to men, Scribes, Evangelists, etc., is based on ΕΠΙΤΑΓΕ, meaning to speak as commanded by another (see **Titus 2:15**). Jesus is the "authority," and men only exercise authority by his words.
2. Even though the exclamation of the Demon showed true knowledge of the identity of Jesus, the Lord silenced him, not desiring to be identified by the testimony of "unclean" Demons. Paul was vexed by this same problem in **Acts 16:16-18**.

QUESTIONS ON LUKE 4:31-37.

1. Why were His hearers astonished at the teaching of Jesus? _____

2. In your opinion, did the unclean spirit speak out to honor Jesus, or to hurt him?

3. Why did Jesus (and Paul) silence the true exclamations of Demons? _____

4. What did the observers say about what they witnessed? _____

CHAPTER 4

38 And he rose up from the synagogue, and entered into the house of Simon. And Simon's wife's mother (*Compare 1 Corinthians 9:5*.) was held with a great fever; and they besought him for her. 39 And he stood over her, and rebuked the fever; and it left her: and immediately she rose up and ministered unto them.

40 And when the sun was setting, all they that had any sick with various diseases brought them unto him; and he laid his hands on every one of them, and healed them. (*Compare Acts 5:12-16*.) 41 And demons also came out from many, crying out, and

saying, "You are the Son of God." And rebuking them, he suffered them not to speak, because they knew that he was the Christ.

42 And when it was day, he came out and went into a desert place: and the multitudes sought after him, and came unto him, and would have stayed him, that he should not go from them. (*Compare John 6:14-15, 22-27.*) 43 But he said unto them, "I must preach the good tidings of the kingdom of God to the other cities also: for therefore was I sent." (*Compare 1 Corinthians 1:17, and also compare these verses to Mark 1:35-38.*)

44 And he was preaching in the synagogues of Galilee.

MAIN POINT OF THIS SECTION:

After healing many, and casting out demons, Jesus shows that His primary mission is to "preach the good tidings."

QUOTES AND COMMENTS:

1. By modern standards, Peter fails to qualify to be the first Pope of the Roman Catholic Church, since he was not celibate. Paul was celibate, but not to qualify himself for hierarchal leadership. He asserts the right of Apostles to be married (**1 Corinthians 9:5**), and that "bishops" are to be "husbands of one wife" (**1 Timothy 3:2**). Paul also claims equality with all the Apostles (**2 Corinthians 11:5**), and that he "labored more abundantly than they all" (**1 Corinthians 15:9-10**). This equality of Apostles argues against the idea that one of them was ever "head of the church." Jesus occupied that position (**Colossians 1:18**). There is also no record of Peter going to Rome, but Paul apparently ended his career there (**Acts 28:16, 30-31**). The false claims of Catholicism are exposed in these facts.

2. The withdrawal of Jesus from a place where demands for his miracles overshadowed his mission demonstrates that miracles and healings are not the primary work of the Lord, or his followers. Even the teaching "gift" was superior over other miraculous powers (see **1 Corinthians 14:1-5**).

QUESTIONS ON LUKE 4:38-44.

1. What day was it, when Peter's mother-in-law "rose up and ministered?" _____
_____ Was this in violation of Exodus 20:8-11? _____

2. What were the two types of problems were brought to Jesus, "when the sun was setting?" _____

3. What did the Demons cry, when they were cast out? _____

4. From what better source did Jesus prefer to have a witness of his true identity? (See John 5:30-37) _____

5. What prophecy was fulfilled in these miracles, according to Matthew 8:17? _____

CHAPTER 5

(Compare *Matthew 4:18-22*, and *Mark 1:16-20*) Now it came to pass, while the multitude pressed upon him and heard the word of God, that he was standing by the lake of Gennesaret; (Also called "Sea of Galilee," *Matthew 4:18*, the "Sea of Chinnereth," *Numbers 34:11*, and the "Sea of Tiberius," *John 6:1*. It is 7.5 miles wide and 13 miles in length, but only 150 ft. deep. It has fresh water, but the shoreline is 680ft. Below sea level.) 2 and he saw two boats standing by the lake; but the fishermen had gone out of them, and were washing their nets. 3 And he entered into one of the boats, which was Simon's, and asked him to put out a little from the land. And he sat down and taught the multitudes out of the boat. 4 And when he had left speaking, he said unto Simon, "Put out into the deep (Compare *John 21:8*), and let down your nets for a draught." 5 And Simon answered and said, "Master, we toiled all night, and took nothing (Compare *John 21:3*): but at your word I will let down the nets." 6 And when they had done this, they inclosed a great multitude of fishes; and their nets were breaking (Compare *John 21:11*); 7 and they beckoned unto their partners in the other boat, that they should come and help them. And they came, and filled both the boats, so that they began to sink. 8 But Simon Peter, when he saw it, fell down at Jesus' knees, saying, "Depart from me; for I am a sinful man, O Lord" (Compare *Job 42:1, 5-6*). 9 For he was amazed, and all that were with him, at the draught of the fishes which they had taken; 10 and so were also James and John, sons of Zebedee, (See *9:51-55*, *Mark 3:17*, and *Matthew 20:20-28*) who were partners with Simon. And Jesus said unto Simon, "Fear not; from henceforth you shall catch men." 11 And when they had brought their boats to land, they left all, and followed him. (Compare *Matthew 4:22, 19:27-29*.)

MAIN POINT OF THIS SECTION:

By a demonstration of His divine powers, Jesus issues a call to future apostles.

QUOTES AND COMMENTS:

1. Since the message of Jesus is not recorded in this segment, it is apparent that the lesson which the Holy Spirit intended to reveal is the readiness of the

disciples to be called from their occupations to follow the Lord. The calling of Levi the Publican from his "place of toll" carries the same lesson (see vs. 27).

2. The commands of Jesus regarding this extra-curricular fishing trip tested the obedient character of their discipleship. He suggested a daytime effort, when most fishing was done at night, the effort was commanded just after their recent work had been unsuccessful, and they were to do it in the deep portion of the lake (the submerged channel of the Jordan), which was also contrary to established custom (see **John 21:1-14**). Peter's brief objection to the command is buried under the commendable attitude of compliance, an attitude all the more commendable in that Peter knew very little about Jesus, having only been introduced to the Lord a short time before (see **John 1:40-42**). Compare the call of Abraham (**Hebrews 11:8**).

QUESTIONS ON LUKE 5:1-11.

1. What are the other names of the Sea of Galilee? _____

2. What forced Jesus to use the boat of Simon for a pulpit? _____

3. Is this record in Luke designed to reveal what Jesus taught? _____ Why? ____

4. What two reasons, other than the one first stated by Peter, probably caused him to be reluctant and to obey the Lord's command to go fishing? _____

5. With all these objections, what caused the disciples to be willing to obey (opinion question)? _____

6. What happened when the nets were lowered? _____

7. Why did Peter ask Jesus to depart from him? _____

8. What did Jesus say they would do "henceforth?" _____

CHAPTER 5

(Compare **Mark 1:40-45**.) 12 And it came to pass, while he was in one of the cities, behold, *there was* a man full of leprosy: and when he saw Jesus, he fell on his face, and besought him, saying, "Lord, if you will (*Compare Mark 9:20-23*.), you can make me clean." 13 And he stretched forth his hand, and touched him (*See Leviticus 13:45-46, and Numbers 19:22*.), saying, "I will; be made clean." And straightway the leprosy departed from him. 14 And he charged him to "tell no man; but go your way, and show yourself to the priest, and offer for your cleansing, according as Moses commanded (*See Leviticus 14:1-32*), for a testimony unto them." 15 But so much the more went abroad the report concerning him: and great multitudes came together to hear, and to be healed of their infirmities. 16 But he withdrew himself in the deserts, and prayed. (*Compare 4:40-43*.)

MAIN POINT OF THIS SECTION:

Jesus heals an incurable leper, but the fame of it causes Him to retreat into the desert to pray.

QUOTES AND COMMENTS:

1. The extensive instructions regarding leprosy in **Leviticus 13** show the horror in which it was held. The priests, in their examinations, are instructed to "look" at the condition, not to "touch" it. The "sanitary" laws of the Law of Moses generally kept the Jews free of a disease so closely related with filth. The reason there were so "many lepers in Israel in the time of Elijah," was that the people of God forsook Moses' Law for idols (**Luke 4:27**). Though the Law of Moses warned against becoming unclean by touching lepers, Jesus makes Himself ceremonially "unclean" by touching the "untouchable."
2. In Mark's account of this incident, Jesus is shown to have been "moved with compassion" by the pitiful plea of the leper. Several conditions "moved" Jesus in this way (**Matthew 9:36, 14:14, 20:34; Luke 7:13**, etc.). Compassion is an important part of the life of the Christian (**Colossians 3:12, 1 Peter 3:8, 1 John 3:17**, etc.).

QUESTIONS ON LUKE 5:12-16.

1. What respectful attitude did the leper display in his approach to Jesus, according to Luke? _____ according to Mark? _____
2. What did Jesus do to the leper, before he answered him? _____

3. Did Jesus sin by doing this? _____ Explain your answer: _____

4. What were the two instructions that Jesus gave to the cured leper? _____

5. In Mark's account, the leper disobeyed which one of these instructions? _____
_____ How did this hinder Jesus' work? _____

6. According to Luke, for what two purposes did the "multitude come together?"

CHAPTER 5

(Compare *Matthew 9:1-8*, and *Mark 2:1-12*.) 17 And it came to pass on one of those days, that he was teaching; and there were Pharisees and doctors of the law sitting by (*Gamaliel is an example, Acts 5:34; and compare Acts 22:3*), who were come out of every village of Galilee and Judea and Jerusalem: and the power of the Lord was with him to heal (*Compare 8:43-46*). 18 And behold, men bring on a bed a man that was palsied (*The Greek word is ΠΑΡΑΛΥΤΙΚΟΣ, and suggests paralysis*): and they sought to bring him in, and to lay him before him. 19 And not finding by what way they might bring him in because of the multitude, they went up to the housetop, and let him down through the tiles (*Compare Mark 2:4*) with his couch into the midst before Jesus. 20 And seeing their faith, he said, "Man, your sins are forgiven you." 21 And the scribes and the Pharisees (*See vs. 17 above, and compare 7:30*) began to reason, saying, "Who is this that speaks blasphemies? Who can forgive sins, but God alone?" (*Compare Isaiah 43:25, and Daniel 9:9*.) 22 But Jesus, perceiving their reasonings, answered and said unto them, "Why do you reason in your hearts? 23 Which is easier? to say, 'Your sins are forgiven you;' or to say, 'Arise and walk?' 24 But that you may know that the Son of man has authority on earth to forgive sins (*Compare John 20:22-23*.) [he said to him that was palsied], I say unto you, 'Arise, and take up your couch (*Compare John 5:2-9*), and go unto your house.'" 25 And immediately he rose up before them, and took up that whereon he lay, and departed to his house, glorifying God (*Compare Matthew 5:16*). 26 And amazement took hold on all, and they glorified God; and they were filled with fear, saying, "We have seen strange things today."

MAIN POINT OF THIS SECTION:

Jesus claims the right to forgive sins by forgiving a paralytic before He heals him.

QUOTES AND COMMENTS:

1. The parallel readings in **Matthew 9**, and **Mark 2**, tell us the location of this event, and supply additional details. Some see **Mark 2:1** as suggesting that Jesus was in his own house. It is true that Jesus had moved his family to Capernaum (**John 2:12**), but nothing is said of having a house there.
2. The sin of blasphemy, according to Moses' Law, could be committed by word, or deed, and the punishment was death (**Leviticus 24:16, Numbers 15:30**). Jesus' words and actions which identified him with the Father, made him subject (in the view of unbelieving Jews) to the charge of blasphemy (**John 10:30-33, Matthew 26:64-66**).
3. As in the event of the miracle of the great draught of fishes (**5:1ff**), Jesus is said to be teaching, but the content of his teaching is not recorded. What is recorded is an example of the teaching tactics of the "master." He surprises his audience by his seeming audacity (in this case, the forgiveness of sins). While his hearers are digesting this seemingly "blasphemous" statement, he calls on their reasoning powers in the question, "Which is easier...to forgive or to heal one who is incurable?" confident that their logic will come around to the admission that neither is "easier" (though they might be reluctant to admit it), he immediately heals the man, proving that forgiveness is under the discretion of one they consider simply a "son of man." But this discretionary power is not in other "sons of men," in spite of the statement in **John 20:22-23**. What Jesus commits to his disciples in that place is only the power to recognize when a sin is forgiven by God. The Greek in this text should be translated, "*If you forgive the sins of any, their sins have been forgiven them...*"

QUESTIONS ON LUKE 5:17-26.

1. What special group of hearers did Jesus have on this occasion? _____

2. What is the modern term for the disease described here as palsy? _____
3. What was the obvious desire of the men who brought the sick man? _____
_____ Did Jesus' first statement to the sick man meet that desire? _____
4. What truth did the healing of the sick man confirm? _____

5. Did Jesus perform this miracle in a manner that conformed to His instructions in Matthew 5:16? _____
6. What were the "strange things" seen that day? _____

CHAPTER 5

27 And after these things he went forth, and beheld a publican, named Levi (*Compare Matthew 9:9, and Mark 2:14.*), sitting at the place of toll, and said unto him, "Follow me." 28 And he forsook all, and rose up and followed him.

29 (*With the following verses, compare Matthew 9:10-13, and Mark 2:15-17.*) And Levi made him a great feast in his house: and there was a great multitude of publicans and of others that were sitting at meat with them. 30 And the Pharisees and their scribes murmured against his disciples, saying, "Why do you eat and drink with the publicans and sinners?" 31 And Jesus answering said unto them, "They that are in health have no need of a physician; but they that are sick. (*See Matthew 9:13, and Hosea 6:6.*) 32 I am not come to call the righteous, but sinners to repentance." (*But compare Romans 3:9-18.*)

MAIN POINT OF THIS SECTION:

Jesus calls a Publican to be his disciple, and uses irony to rebuke the self-righteousness of those who question His decision to eat with Levi and his friends.

QUOTES AND COMMENTS:

1. H. D. M. Spence, in *The Pulpit Commentary*, asks, "What specially induced our Lord to select as one of his inner circle a man whose life-work was so hateful and unpopular to the Jewish people generally?...The Lord was determined to show...all ways of life might lead to the city of the blessed. Never would the work ennoble the man, but only the way in which the work was done. The Baptist, as we have seen, first taught this Divine liberalism. The Baptist's Lord placed his seal of approval upon his servant's teaching by such acts as the calling of Matthew the publican..." This is probably not the Lord's exclusive motive. He saw in Matthew Levi one who would forsake all, and follow him. His judgment is justified in the subsequent service of Matthew as a "published prophet."

2. "Guilt by association" is not always an evil assumption, as seen in the warning against moral support of teachers of false doctrine in **2 John 9-11**. However, non-endorsing or non-approving associations with sinners are necessary, if our motive is to bring them to repentance (compare **1 Corinthians 5:9-13**).

QUESTIONS ON LUKE 5:27-32.

1. Using the parallel passages in Matthew and Mark, give a description of the

background of Levi. _____

-
2. Luke says that "others" were sitting at meat with the publicans. What do the Pharisees and Scribes call them? _____
 3. Luke says that the murmur of the Pharisees was directed at the disciples of Jesus, but who was their real target, according to Matthew and Mark? _____
 4. When Jesus said, "They that are in health have no need of a physician," did he imply that the Pharisees were "healthy," or was his statement made in sarcasm? _____
 5. What passage of Scripture did Jesus tell the Pharisees and Scribes to study, in order to appreciate his action, according to Matthew? _____

CHAPTER 5

(Compare the following section with *Matthew 9:14-17*, and *Mark 2:18-22*.) 33 And they said unto him, "The disciples of John fast often, and make supplications; likewise also the *disciples* of the Pharisees; but yours eat and drink!" 34 And Jesus said unto them, "Can you make the sons of the bride-chamber fast, while the bride-groom is with them? (Compare *John 3:25-30*.) 35 But the days will come; and when the bride-groom shall be taken away from them, then will they fast in those days." (Compare *John 16:16-22*.) 36 And he spoke also a parable unto them: "No man rends a piece from a new garment and puts it upon an old garment; else he will rend the new, and also the piece from the new will not agree with the old. 37 And no man puts new wine into old wine-skins; else the new wine will burst the skins, and itself will be spilled, and the skins will perish. (Compare *Joshua 9:3-27*.) 38 But new wine must be put into fresh wine-skins. 39 And no man having drunk old *wine* desires new; for he says, "The old is good." (Compare *2 Corinthians 3:12-16*, and *Romans 10:1-4*.)

MAIN POINT OF THIS SECTION:

Jesus uses the apparent contrast between the behavior of His disciples and those of others to announce a coming change in the covenants.

QUOTES AND COMMENTS:

1. Fasting was common in Bible times. It was useful to consecrate men to certain religious goals and vows. The disciples of John were committed to looking for the coming of the Kingdom of God. Their earnest expectation, and the necessity to

prepare spiritually for that event made them sober candidates for fasting. On the other hand, Jesus was the joyful fulfillment of those expectations, and His disciples had no inclination to fast while he was present with them. Even when he would be crucified, the mourning would only last until they were convinced that he had been raised from the dead. Fasting is optional to the New Testament Christian, since it is never commanded, but it unfortunately also allows the hypocrite to parade his surface righteousness. Jesus rebuked those who feign righteousness under a cloak of fasting (**Matthew 6:16-18**).

2. Luke differs from Matthew and Mark in his record of the "parable" of mending old cloth with new. He speaks of the tearing of a piece from a new garment to mend the old, while the others mention the use of a piece of "undressed cloth." The New International Version translates the verse from Matthew (**9:16**), "*No one sews a patch of unshrunk cloth on an old garment, for the patch will pull away from the garment, making the tear worse.*" F. W. Farrar, in the Cambridge Greek Testament, says of Luke's description, "*To tear a piece out of a new garment in order to patch an old one is a folly never committed literally, but a very common religious and theological process.*"

3. Just as Christ had no intention to "patch" the old religious system, he illustrated that there was no profit in pouring new wine into old wine-skins. The fermentation process of new wine expands the volume of the liquid. Old skins lose their elasticity after their first use, and so are unfitted to be used to ferment new wine. The parable illustrates the complete separation of the Old Testament from the New. The distinct line of demarcation between the New Testament and the Old is revealed in **Galatians 3:10-12, 5:2-4**. Yet, Jesus sadly comments that the new, even couched in new forms and with the promise of improvement (**Hebrews 8:6**), cannot compete (in some minds) with the familiar vintage that has pleased their spiritual palates for so long (**2 Corinthians 3:12-18**).

QUESTIONS ON LUKE 5:33-39.

1. According to Jesus, why did his disciples not fast? _____

2. What was the one meaning of the two parables Jesus told? _____

3. Did Jesus accurately predict the attitude of the Jews toward the New Covenant?

_____ What examples did He give to show this? _____

CHAPTER 6

(Compare these verses with **Matthew 12:1-8**, and **Mark 2:23-28**.)

Now it came to pass on a sabbath, that he was going through the grain fields; and his disciples plucked the ears, and ate, rubbing them in their hands (See *Deuteronomy 23:25*). 2 But certain of the Pharisees said, "Why do you do that which is not lawful to do on the sabbath day." (See *Exodus 20:8-11*, and compare *Numbers 15:32-36*.) 3 And Jesus answering them said, "Have you not read even this, what David did (*1 Samuel 21:1-6*), when he was hungry, he, and they that were with him; 4 how he entered into the house of God and took and ate the showbread, and gave also to them that were with him; which it is not lawful to eat save for the priests alone?" (See *Leviticus 24:5-9*.) 5 And He said unto them, "The Son of man is lord of the sabbath."

MAIN POINT OF THIS SECTION:

Jesus corrects false views held by the Jews regarding the Sabbath held by the Jews.

QUOTES AND COMMENTS:

1. The Scribes and Rabbis of Israel gained much authority during the period after the Captivity (from about 400 BC). Their interpretations of the Law of Moses became "traditions" that claimed the strength of law. Jesus had many controversies with the Jews over such interpretations, and spoke with a superiority that overmatched theirs. In this and other sabbath controversies, Jesus showed that man's interpretations forget some overriding principles of the Law. In the parallel of this passage in Matthew, Jesus quotes the teaching of **Hosea 6:6** regarding the need to moderate our strict binding of law in cases requiring mercy (in this case, guiltless plucking of grain to satisfy hunger). Jesus' example is the mercy shown to David by allowing him to eat "unlawfully" of the showbread (Matthew adds the example of the violation of the sabbath by the priests, when they slaughter the sacrificial animals on that day). The second superior principle is Jesus's statement in **Mark 2:27**, "The sabbath was made for man, and not man for the sabbath," that is, God's intent was that man benefit from the sabbath, rather than exalting the day.

2. F. W. Farrar, in the Cambridge Greek Testament, says, "Since the Law had said that the Jews were 'to do no manner of work' on the Sabbath, the Oral Law had laid down thirty-nine principal prohibitions which were assigned to the authority of the Great Synagogue and which were called *αβηοτη* (fathers) or chief rules. From these were deduced a vast multitude of *τολδοτη* (descendants) or derivative rules. Now 'reaping' and 'threshing' on the Sabbath day were forbidden by the *αβηοτη*; and by the *τολδοτη* it was asserted that plucking corn ears was a kind of reaping, and rubbing them a kind of threshing.....The vitality of these artificial notions among the Jews is extraordinary. Abarbanel relates that when in 1492 the Jews were expelled from Spain, and were forbidden to enter the city of Fez lest they should cause a famine, they lived on grass; yet even in this state 'religiously avoided the violation of their Sabbath by plucking the grass with their hands.' To avoid this they took the much more laborious method of groveling on

their knees, and cropping it with their teeth!"

3. A rule of interpreting language is used by Christ in his conclusion that only the priests were permitted to eat of the Showbread, even though the text commanding the action does not use the word "only." **Leviticus 24:5-9** specifically names "Aaron and his sons" to eat it. Specification narrows the options, excluding all not specified. David, being descended neither from Aaron, nor one of his sons, had no lawful right to eat it, except in this case of necessity (there was no other bread available) and mercy (David and his men were in need).

QUESTIONS ON LUKE 6:1-5:

1. Were the disciples of Jesus permitted by the law of Moses to pluck the ears of grain?

2. What violation of the sabbath was punished by death, according to the reference above in the book of Numbers? _____

3. What seeming violation of the law concerning the Showbread went unpunished, according to Christ? _____

4. What principle of Scripture interpretation led Jesus to conclude that "only" the priests could lawfully eat the Showbread? _____

5. Does Hosea 6:6 cancel the need to make sacrifice? _____

CHAPTER 6

*(Compare these verses to **Matthew 12:9-14**, and **Mark 3:1-6**.)*

6 And it came to pass on another sabbath, that he entered into the synagogue and taught: and there was a man there, and his right hand was withered. 7 And the scribes and the Pharisees watched him (*See **14:1***), whether he would heal on the sabbath; that they might find how to accuse him. 8 But he knew their thoughts (*Compare **John 2:23-25***); and he said to the man that had his hand withered, "Rise up, and stand forth in the midst." And he arose and stood forth. 9 And Jesus said unto them, "I ask you, is it lawful on the sabbath to do good, or to do harm? to save a life, or to destroy it?" (*Compare **John 7:19-24***.) 10 And He looked around about on them all, and said unto him. "Stretch forth your hand." And he did so: and his hand was restored. 11 But they were filled with madness (*Compare **Acts 7:54***); and communed one with another what they might do to Jesus.

MAIN POINT OF THIS SECTION:

Through a miracle of healing, Jesus teaches about the Sabbath.

QUOTES AND COMMENTS:

1. As in most of the sabbath controversies, Jesus upholds the "quality of mercy." He asks a question (repeated in **14:3**) which strikes at their interpretations of the Law. One can have a strong respect for "legal" requirements, and still have the sense to see that acts of mercy take precedence in any confrontation between mercy and law. Of the many sabbath controversies recorded in Luke, these first confrontations only filled Jesus' enemies with "madness." By the time we read of the controversies in the 13th and 14th chapters, we see that Jesus had succeeded in silencing his opponents, and shaming them in the eyes of the people.

2. The Greek word for "madness" in vs. 11 is ANOIS. The Cambridge Greek Testament defines it as "unreasonableness." It says, "*Plato (Tim. p. 86, 3) says that there are two kinds of ANOIS, namely MANIA and AMATHIA, i. e. brutal and willful ignorance. Here the word implies dementia, senselessness, the frenzy of obstinate prejudice. It admirably characterizes the state of ignorant hatred which is disturbed in the fixed conviction of its own infallibility (2 Tim. iii. 9).*"

QUESTIONS ON LUKE 6:6-11.

1. Briefly give the order of events in this incident as recorded in parallel, in.....

Matthew _____

Luke _____

2. Now, arrange a possible order of events which could use both accounts, and make them agree:

3. According to the parallel account in Mark, Jesus experienced two emotional reactions before he healed the cripple. what were they? _____

4. What emotional reaction did Jesus' opponents have? _____

CHAPTER 6

(Compare these verses to **Mark 3:13-19a**, and **Matthew 5:1**.)

12 And it came to pass in these days, that he went out into the mountain to pray; and he continued all night in prayer to God (Compare **Colossians 4:2**). 13 And when it was

day, He called His disciples; and he chose from them twelve, whom also he named apostles: (Compare **Mark 3:14**.) 14 Simon, whom he also named Peter, and Andrew his brother, and James and John, and Philip and Bartholomew, 15 and Matthew and Thomas, and James the son of Alphaeus, and Simon who was called the Zealot (*The "Zealots," also known as "Canadians," were an armed and violent nationalistic political party.*), 16 and Judas the son of James, and Judas Iscariot, who became a traitor; (*Other lists of Apostles: **Matthew 10:2-4**, and **Acts 1:13**.*) 17 and he came down to them, and stood on a level place, and a great multitude of his disciples, and a great number of the people from all Judea and Jerusalem, and the sea coast of Tyre and Sidon (*Compare **Matthew 11:20-22**, **15:21-28**.*), who came to hear him, and to be healed of their diseases; 18 and they that were troubled with unclean spirits were healed. 19 And all the multitude sought to touch him; for power came forth from him, and healed them all. (*Compare **Mark 5:30**.*)

MAIN POINT OF THIS SECTION:

Jesus chooses the twelve apostles, after a night of prayer.

QUOTES AND COMMENTS:

1. The intensity and continuity of the prayerfulness of Jesus is amazing to us. We would think that Jesus' intimate spiritual relationship with the Father would preclude the need to pray so often (compare **John 8:29**). However, he excels even the most devout of his disciples, both then and now. He shames us for our lack of devotion and piety by his example.

2. It is a good lesson for us, that after such a long prayer vigil, Jesus chose for a disciple one who would be a "traitor" (compare **John 6:70-71**). In another intensive prayer, Jesus asked that he might escape the "cup" of suffering, but shows the spirit of submissiveness by praying, "Not my will, but thine be done (**Luke 22:42**, compare **Hebrews 5:5-10**)."

3. It is interesting to note that Luke tells of the extensive healing session that preceded the "Sermon On The Mount." Jesus customarily used his miraculous powers to win the confidence of the people in himself, and in his word (compare **John 10:37-38**, **14:10-11**).

QUESTIONS ON LUKE 6:12-19.

1. What other sessions of prayer, late at night, can you recall from information in the New Testament? _____

2. What statements, found in Mark's account, indicate the work and position of "apostles?" _____

3. Make lists of Apostles below from the references given in this lesson, for the purpose of comparing their order, and the variations of names:

Matthew	Mark	Luke	Acts	
_____	_____	_____	_____	_____
_____	_____	_____	_____	_____
_____	_____	_____	_____	_____
_____	_____	_____	_____	_____
_____	_____	_____	_____	_____
_____	_____	_____	_____	_____
_____	_____	_____	_____	_____
_____	_____	_____	_____	_____
_____	_____	_____	_____	_____
_____	_____	_____	_____	_____

4. From what regions did Jesus draw people on this occasion? _____

5. What two motives did the people have in coming to Jesus? _____

CHAPTER 6

(Compare these verses with Matthew 5:1-12.)

20 And he lifted up his eyes on his disciples, and said, "Blessed are you poor" (*Compare James 2:5-6a.*): for yours is the kingdom of God. 21 Blessed are you that hunger now: for you shall be filled (*See 1:53*). Blessed are you that weep now: for you shall laugh (*Compare John 16:20.*) 22 Blessed are you, when men shall hate you, and when they shall separate you from their company, and reproach you, and cast out your name as evil (*Compare 1 Corinthians 4:11-13.*). for the Son of man's sake. 23 Rejoice in that day, and leap for joy: for behold, your reward is great in heaven; for in the same manner did their fathers unto the prophets (*See 1 Kings 19:10, 22:8; and 2 Chronicles 36:16.*) 24 But woe unto you that are rich! for you have received your consolation (*See 16:25.*) 25 Woe unto you, you that are full now! for you shall hunger. Woe unto you, you that laugh now! for you shall mourn and weep (*Compare Proverbs 14:13.*) 26 Woe unto you, when all men shall speak well of you! for in the same manner did their fathers to the false prophets. (*See Jeremiah 5:30-31; and Ezekiel 13:8-11.*)

MAIN POINT OF THIS SECTION:

Luke provides an oblique view of the "beatitudes" that differs from Matthew.

QUOTES AND COMMENTS:

1. Luke's account of the "beatitudes" of Jesus is quite different from that of Matthew. Matthew cites more blessings, while Luke mentions only four, and then gives four contrasting "woes." Charles R. Erdman comments, *"Those who are declared to be blessed are the poor, the hungry, the mourners, and the despised; while woes are pronounced upon the rich, the satisfied, the joyous, and the praised. It is, of course, understood that there are spiritual implications in these different terms. Poverty, hunger, sorrow, reproach, have no merit in themselves and issue in present and eternal blessedness only when accompanied by humility, trust, and patience, and when endured for the sake of Christ. So, too, there is no wrong in riches and satisfaction and laughter and praise unless these are accompanied by the selfishness and greed and frivolity and unworthiness with which they are so often identified. By these blessings and woes the Master indicated the real character as well as the abiding blessedness of those who are his true disciples."*

2. Barnes, in his Notes on the New Testament, says that Jesus means, in verse 26, *"The world will not praise or applaud my doctrine. They are opposed to it. And therefore if they speak well of you and of your teaching, it is proof that you do not teach the true doctrine."* Compare **2 Timothy 4:3-4**.

QUESTIONS ON LUKE 6:20-26. (Next page)

1. What descriptive phrase does Matthew add to the word "poor?" _____
_____ To "hunger?" _____

2. What does Luke reveal that Christ did in order to balance his four blessings?

3. How did the Israelites respond to the false prophets, according to Jeremiah and Ezekiel? _____

CHAPTER 6

27 But I say unto you that hear, love your enemies (*Compare Matthew 5:44.*), do good to them that hate you, 28 bless them that curse you (*Compare Romans 12:14, and Matthew 5:10- 11.*), pray for them that despitefully use you (*Compare Matthew 5:39-40.*). 29 To him that smites you on the one cheek offer also the other; and from him that takes away your cloak withhold not your coat also. 30 Give to every one that asks you; and of him that takes away your goods ask them not again (*Compare Matthew 5:42.*). 31 And as you would that men should do to you, do also to them likewise (*Compare Matthew 7:12.*). 32 And if you love them that love you, what thanks have you? for even sinners love those

that love them. 33 And if you do good to them that do good to you, what thanks have you? for even sinners do the same (*Compare Matthew 5:46-47.*). 34 And if you lend to them of whom you hope to receive, what thanks have you? even sinners lend to sinners, to receive again as much. 35 But love your enemies, and do them good, and lend, never despairing; and your reward shall be great, and you shall be sons of the Most High: for he is kind toward the unthankful and evil (*Compare Matthew 5:45.*). 36 Be merciful, even as your Father is merciful (*Compare Matthew 5:48.*). 37 And judge not, and you shall not be judged: and condemn not, and you shall not be condemned: release, and you shall be released (*Compare Matthew 7:1.*): 38 give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure you mete it shall be measured to you again" (*Compare Matthew 7:2.*).

MAIN POINT OF THIS SECTION:

Jesus describes the manner of life which will be required in the kingdom of God.

QUOTES AND COMMENTS:

1. In Luke's shorter version of the Sermon on the Mount, he quotes Jesus in excerpts which Matthew recites more fully, without following Matthew's arrangement. Remembering that Matthew wrote for Jewish Christian consumption, and Luke for Gentiles, Luke avoids the part which shows the contrast of Christ's teaching to that of the Law. He simply shows the love that is to characterize all who follow Christ, emphasizing those precepts which were particularly needed by Gentiles.

2. The "giving" principle is prominent in this section of the Lord's sermon. God is the original giver (**Acts 17:24-28a, John 3:16**). God gives His love, and we respond in love (**1 John 4:10-11, 19**). So, the Christian is expected to be the initiator of giving (**Acts 20:35**), and the promise of God is that our giving will be reciprocated, abundantly.

QUESTIONS ON LUKE 6:27-38.

1. In verses 27 and 28, what four things are we to do to our "enemies?" _____

2. In what two verses in this section does the Lord command "giving?" _____

3. What rules on lending are stated by Jesus?" _____

4. When we love our enemies, why will we be "sons of the Most High?" _____

5. Where Luke's record has Jesus saying, "Be merciful, even as your father is merciful,"

what word does Matthew use, instead of "merciful?" _____

CHAPTER 6

39 And he spoke also a parable unto them, "Can the blind guide the blind? shall they not both fall into a pit? (*Compare Matthew 15:14.*) 40 The disciple is not above his teacher: but every one when he is perfected shall be as his teacher (*Compare Matthew 10:24-25a.*). 41 And why do you behold the mote that is in your brother's eye, but do not consider the beam that is in your own eye? 42 Or how can you say to your brother, 'Brother, let me cast out the mote that is in your eye,' when you yourself do not behold the beam that is in your own eye? You hypocrite, cast out first the beam out of your own eye, and then you shall see clearly to cast out the mote that is in your brother's eye (*Compare Matthew 7:3-5.*). 43 For there is no good tree that brings forth corrupt fruit; nor again a corrupt tree that brings forth good fruit. 44 For each tree is known by its own fruit. For of thorns men do not gather figs, nor of a bramble bush do they gather grapes (*Compare Matthew 7:16-20.*). 45 The good man out of the good treasure of his heart brings forth that which is good; and the evil man out of the evil treasure brings forth that which is evil: for out of the abundance of the heart his mouth speaks (*Compare Matthew 12:34-35.*).

MAIN POINT OF THIS SECTION:

Jesus teaches the proper attitudes needed for teaching others.

QUOTES AND COMMENTS:

1. Since some of the sentiments of this section parallel parts of Matthew that are not in the Sermon on the Mount, it is often inferred that Jesus repeated portions of his teaching on many other occasions. This inference is logical, since the repetition of truth is necessary to implant it in stubborn minds. The apostles repeated their teaching, and that of Jesus, so they set the precedent for our own repeated proclamation of the plan of God.

2. Vs. 39-40 combine some ideas not found in Matthew's account of the Sermon on the Mount, But J. W. McGarvey comments, "*Pupils do not surpass their teachers, or, if they do, they are self taught, and hence do not owe to their teachers that wherein they rise superior to them. All that the scholar can hope from his teacher is that when he is perfectly instructed he shall be as his teacher. But if the teacher be a blind man floundering in a ditch, he affords but a dismal prospect for his pupils. The perfection of such teaching is certainly not desirable.*" We could add to this, however, "But if the teacher be Jesus Christ, the master teacher, we can never rise above him, and the perfection to be attained in Him cannot be surpassed."

QUESTIONS ON LUKE 6:39-45.

1. What is the result of the perfecting of the disciple? _____

2. What did Jesus call the person who tries to remove the "mote" in his brother's eye, when he has a "beam" in his own eye? _____
3. What rule of nature shows us that we cannot be good, if our heart is evil? _____

CHAPTER 6

46 And why call me, 'Lord, Lord,' and do not the things which I say? (*Compare Matthew 7:21.*) 47 Every one that comes unto me, and hears my words, and does them (*See James 1:22-25, and compare Luke 8:11-15.*), I will show you to whom he is like: 48 he is like a man building a house, who dug and went deep, and laid a foundation upon the rock: and when a flood arose, the stream broke against that house, and could not shake it: because it had been well builded. 49 But he that hears, and does not, is like a man that built a house upon the earth without a foundation; against which the stream broke, and straightway it fell in: and the ruin of that house was great." (*Compare Matthew 7:24-27.*)

MAIN POINT OF THIS SECTION:

Jesus expresses the need for sincere obedience in a parable.

QUOTES AND COMMENTS:

1. Jesus' question of vs. 46 shows that men can call Him "Lord," without any commitment to Him. Peter sets a bad example in his expression, "Not so, Lord," when he refuses to obey the command to eat of animals he considered "unclean" (**Acts 10:14**). Paul sets the better example, when he responds in belief to the vision on the road to Damascus, and asks, "What shall I do, Lord?" (**Acts 22:10**).
2. The illustration of the "builders" finds support in the figure of laying the "foundation" used by Paul (**1 Corinthians 3:10-11**). The foundation is Jesus as the Christ, and it is upon this "rock" that the church is built (**Matthew 16:15-18**). This is done when individuals build on the "sure foundation," by faith (**Isaiah 28:16, Romans 9:33**).

QUESTIONS ON LUKE 6:46-49.

1. What is Matthew's version of vs. 46? _____

2. Is hearing the words of Christ sufficient to build a secure house? ____ What else must be done? _____

3. What is the only foundation that can be laid, according to the Apostle Paul? ____

4. What benefit comes to him who believes in the "sure foundation," according to Isaiah? _____

5. What is Paul's version of this benefit in Romans 9:33? _____

CHAPTER 7

After he had ended all his sayings in the ears of the people, he entered into Capernaum.
(Compare the following verses to **Matthew 8:5-13**.) 2 And a certain centurion's servant, who was dear to him, was sick and at the point of death. 3 And when he heard concerning Jesus, he sent to him elders of the Jews (*Matthew says he came himself, but a messenger always represents the sender. Compare **Hebrews 1:1**.*), asking him that he would come and save his servant. 4 And they, when they came to Jesus, besought him earnestly, saying, "He is worthy (*Compare **Acts 10:22**.*) that you should do this for him; 5 for he loves our nation, and built us our synagogue himself." 6 And Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying to him, "Lord, trouble not yourself; for I am not worthy that you should come under my roof: 7 wherefore I neither thought myself worthy to come to you: but say the word, and my servant shall be healed (*Compare **Isaiah 66:2**.*). 8 For I am also a man set under authority, having under myself soldiers: and I say to this one, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my servant, 'Do this,' and he does it." (*Compare **Psalms 33:8-9**.*) 9 And when Jesus heard these things, he marveled at him, and turned and said to the multitude that followed him, "I say to you, I have not found so great faith, no, not in Israel." (*Compare **John 12:37-43**.*) 10 And they that were sent, returning to the house, found the servant whole. (*Compare this incident to **John 4:46-54**.*)

MAIN POINT OF THIS SECTION:

A Gentile's faith becomes the model for the faith of others.

QUOTES AND COMMENTS:

1. Roman soldiers mentioned in the New Testament are generally shown to be impressionable and pious (see also **Acts 10:1-2, Luke 23:47**). As the prophets had said, the Messiah would be a "light to the Gentiles," and these events are recorded to show the fulfillment of their words. The faith of this Centurion is commended as more excellent than any found in Israel. The prophets also predicted this condition among the

Gentiles (**Malachi 1:6-14**, and compare **Isaiah 2:2-4**).

2. Augustine (Bishop of Hippo, 396-430 AD) is credited with saying of the Centurion's humility, *"By saying that he was unworthy, he showed himself worthy of Christ's entering, not within his walls, but within his heart."* Charles R. Erdman comments on the Centurion's faith, *"...as a soldier and an officer he knew what could be accomplished by a word or command; he knew what it was to obey and to be obeyed, and he had accredited to Jesus such control over the unseen powers of disease...It was just this aspect of his faith which so impressed our Lord, and it is such humble trust that he still regards with favor and is certain to reward."*

3. Matthew's account of this event does not include mention of help given this Gentile by Jewish friends. They commend him highly to Jesus as a "worthy" recipient of help. However, the Centurion accepts his inferiority in the eyes of Jews, and they in turn soften their traditional enmity toward him, because of his commendable faith.

QUESTIONS ON LUKE 7:1-10.

1. How can we show that Matthew and Luke do not contradict each other on the detail of whether the Centurion came to Jesus, or sent others? _____

2. Who said the Centurion was "worthy?" _____ Why? _____

3. Who said he was "unworthy?" _____ Why? _____

4. Why was the Centurion confident that Jesus had only to "say the word" for his servant to be healed? _____

5. Why did Jesus "marvel?" _____

6. Matthew says, *"Many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven."* Who were these people, and what would qualify them to do this? _____

7. Matthew also said, *"The sons of the kingdom shall be cast forth into the outer darkness."* Who are these people? _____

9. What did the messengers find, when they returned to the Centurion's house?

CHAPTER 7

11 And it came to pass soon afterwards that he went to a city called Nain (*About 7 miles SSW of Nazareth.*); and his disciples went with him, and a great multitude. 12 Now when he drew near to the gate of the city, behold, there was carried out one that was dead, the only son of his mother, and she was a widow: and much people of the city was with her. 13 And when the Lord saw her, he had compassion on her, and said unto her, "Weep not." 14 And he came near and touched the bier: and the bearers stood still. And he said, "Young man, I say to you, arise." 15 And he that was dead sat up, and began to speak (*Compare 8:49-56, and John 11:17-44.*). And he gave him to his mother. 16 And fear took hold on all: and they glorified God, saying, "A great prophet is risen among us (*Compare 2 Kings 4:32-37.*)," and, "God has visited his people!" (*Compare Psalm 106:4-5.*) 17 And this report went forth concerning him in the whole of Judea, and all the region round about.

MAIN POINT OF THIS SECTION:

Jesus' power over death is demonstrated in the resurrection of a widow's only son.

QUOTES AND COMMENTS:

1. The purpose behind the raising of the dead by Jesus can easily be misconstrued, if we dwell too much on the compassion Jesus felt for a distraught widow. Though Erdman comments that Jesus "was moved *wholly* by the mute appeal of human sorrow and distress," we are inclined to think that He had a larger, more significant motive. In vs. 22 of this same chapter, Jesus offered as proof of His divinity to John the Baptizer that "*...the dead are raised up.*" In the demonstration of His power to raise the dead, Jesus plants the hope of "resurrection to eternal life" in our hearts, based on that divine power. Compare **John 6:39-40, 44, 54; 11:23-25.**

2. Albert Barnes comments, "*Jesus therefore had power over the dead. He also has power to raise sinners, dead in trespasses and sins, to life. He can speak the word; and, though in their death of sin they are borne along towards ruin he can open their eyes and raise them up, and teach them to speak his power, and restore them revived to real life, to their friends.*" See **Ephesians 2:1, and Colossians 2:13.**

QUESTIONS ON LUKE 7:11-17.

1. What was especially tragic about this widow's loss? _____

2. What emotion compelled Jesus to perform this miracle? _____ Did he perhaps have a larger motive? _____

3. What emotion caused the witnesses of this miracle to give glory to God? _____
_____ What did they say? _____

CHAPTER 7

(Compare these verses to *Matthew 11:2-6*.)

18 And the disciples of John told him of all these things (*Compare John 3:25-30*). 19 And John, calling to him two of his disciples, sent them to the Lord, saying, "Are you he that comes, or do we look for another?" 20 And when the men were come to him, they said, "John the Baptist has sent us to you, saying, 'Are you he that comes, or do we look for another?'" 21 In that hour he cured many of diseases and plagues and evil spirits; and on many that were blind he bestowed sight. 22 And he answered and said unto them, "Go and tell John the things which you have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have good tidings preached to them. (*Compare Isaiah 29:18, 35:5-6, 42:1-7, 61:1-2*.) 23 And blessed is he, whosoever shall find no occasion of stumbling in me."

MAIN POINT OF THIS SECTION:

Jesus offers scriptural proof to John of his divinity.

QUOTES AND COMMENTS:

1. It was probably due to an impatient desire of John to see the Lord fulfill his own passion-ate prophecy (3:15-17) that caused him to harbor a little doubt about the identity of Jesus. What Jesus offered in proof, instead, was the fulfillment, not of John's vivid and even violent description, but of Isaiah's more benign predilections. John would be reminded to give respect to the ancient reputation of the greatest of "messianic" prophets, and would doubtless be content with the answer. We should not think it incredible that the "forerunner" of Christ could have some doubt, since some of the greatest characters of the Bible (Moses, Gideon, Elijah, Jeremiah, and Peter) had their moments of doubt, reservation, unbelief, and denial.

QUESTIONS ON LUKE 7:18-23. (Next page)

1. From the context of this passage, suggest some of the "things" which John's disciples probably told him, and which caused him to send disciples to question Jesus.

2. What had John the Baptizer said that the Christ would do, when he appeared?

3. What did Jesus tell John's disciples to report concerning his work? _____

4. What admonition did Jesus give to John through the messengers? _____

CHAPTER 7

(Compare these verses to *Matthew 11:7-19*.)

24 And when the messengers of John were departed, he began to say to the multitudes concerning John, "What did you go out into the wilderness to behold? a reed shaken with the wind? (*This suggests weakness. Compare 1 Kings 14:15.*) 25 But what did you go out to see? a man clothed in soft raiment? (*Compare Matthew 3:4.*) Behold, they that are gorgeously appareled, and live delicately, are in kings' courts. 26 But what did you go out to see? a prophet? Yes, I say to you, and much more than a prophet! (*Compare Mark 11:32.*) 27 This is he of whom it is written,

'Behold, I send my messenger before your face,

Who shall prepare your way before you.' (*See Malachi 3:1.*)

28 I say to you, among them that are born of women there is none greater than John; yet he that is but little in the kingdom of God is greater than he (*Compare Matthew 5:19; 25:40, 45; Luke 9:48; and Ephesians 3:8.*) 29 And all the people, when they heard, and the publicans, justified God, being baptized with the baptism of John (*Compare Romans 3:4.*) 30 But the Pharisees and the lawyers rejected for themselves the counsel of God (*Compare Proverbs 19:20-21, and Hosea 4:10-12.*), being not baptized of him. 31 Whereto then shall I liken the men of this generation, and to what are they like? 32 They are like children that sit in the marketplace, and call one to another; who say, 'We piped to you, and you did not dance; we wailed, and you did not weep.' (*Compare 1 Peter 4:1-5.*) 33 For John the Baptist came eating no bread nor drinking wine (*See Luke 1:15, and Matthew 3:4.*); and you say, 'He has a demon.' 34 The Son of man came eating and drinking; and you say, 'Behold, a gluttonous man, and a wine-bibber, a friend of publicans and sinners!' (*See John 2:1-10, and Luke 5:29-30.*) 35 And wisdom is justified of all her children."

MAIN POINT OF THIS SECTION:

To rebuke mistaken opinions about John, Jesus commends his prophetic role.

QUOTES AND COMMENTS:

1. To counteract any potential criticism of John, because of His answer to John's messengers, Jesus sets forth the strengths of the Baptizer. He was not like a slender, bruisable reed, but strong like a staff. He could not be faulted for his clothes or diet, for these were characteristic of the Nazarites, those dedicated to the Lord (**Numbers 6:2-8, Judges 13:2-5**). Jesus calls John "more than a prophet," because he was also the fulfillment of a prophecy that would herald the coming of the Christ. Yet, in John's greatness, Jesus would remind his audience that anyone privileged to enter the kingdom could be considered "greater than John" (**Mark 11:9-10, Colossians 1:12-13, 1 Thessalonians 2: 10-12**).

2. The gospel appeals to those who are humble, and in spiritual need, more than to those who are complacent, or self-righteous. What separates them is their relative willingness to obey (in this case, the commands of John to be baptized and to bring forth fruits worthy of repentance). Though **Matthew 3:7** says that the Pharisees and Sadducees came to the scene where John was baptizing, he knew their attitude of rebellion, and rebuked them. It was the Publicans and harlots who saw their need and who were "baptized...confessing their sins" (compare **Mat-thew 21:23-32**).

3. Like other generations since, the one of Jesus' day wished to mold Jesus into its preconceptions of his character. This is the spirit of idolatry, the making of gods of our own design. Jesus showed that he was not willing to yield to such "peer pressure." When he did not respond to their efforts to fashion Him after their own conception, they found excuse to reject him. They were inconsistent, however, because they found excuse to reject John accusing him of having a "demon" when he neither ate nor drank, while at the same time accusing Jesus of being a "glutton, and a winebibber," when he did! It is easy for the hearer to reject his teacher's message, if he presumes to disapprove of the style of the teacher.

QUESTIONS ON LUKE 7:24-35.

1. What three things did Jesus say the people thought to see in John? _____
_____ Which of these was the acceptable thing to see? _____
2. In what way was John the Baptizer "much more than a prophet?" _____

3. How wide was John's reputation as a prophet, according to Mark 11:32? _____

4. Which prophet of the Old Testament, who predicted the work of John the Baptist, is quoted here? _____

5. Who is greater than John the Baptist, according to Jesus? _____

6. Describe those who are "least" in the following verses:

Matthew 5:19 _____

Matthew 25:40, 45 _____

Luke 9:48 _____

Ephesians 3:8 _____

7. In what way did the people and the publicans "justify God?" _____

8. In what way did the Pharisees and lawyers "reject the counsel of God?" _____

9. To what did Jesus compare the "men of this generation?" _____

In 1 Peter 4:4, what does the Apostle say that sinners think is "strange" about Christians?

_____ What widely used modern phrase describes the attitude found in both of these examples? _____

10. Why did John the Baptist "drink no wine?" _____

_____ What did the people say of him, because he neither ate or drank? _____

11. When Jesus came eating and drinking, what did they say of Him? _____

12. What do you think is the meaning of the phrase, "And wisdom is justified of all her children." _____

CHAPTER 7

36 And one of the Pharisees desired that he would eat with him. And he entered into the Pharisee's house, and sat down to meat. 37 And behold, a woman who was in the city, a sinner, when she knew that he was sitting at meat in the Pharisee's house, brought an alabaster cruse of ointment, 38 and standing behind at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment. (*Compare Matthew 26:6-13, and John 12:1-8.*) 39 Now when the Pharisee that had bidden him saw it, he spoke within himself, saying, "This man, if he were a prophet, would have perceived who and what manner

of woman this is that touches him, that she is a sinner." (*Compare Matthew 22:15-18, and 2 Kings 5:15-16, 20-27.*) 40 And Jesus, answering, said unto him, "Simon, I have somewhat to say to you." And he said, "Teacher, say on." 41 "A certain lender had two debtors: the one owed five hundred shillings, and the other fifty. 42 When they had nothing to pay, he forgave them both. Which of them, therefore, will love him most?" 43 Simon answered and said, "He, I suppose, to whom he forgave the most." And he said to him, "You have rightly judged." (*Com- pare 10:25-28.*) 44 And turning to the woman, he said to Simon, "Do you see this woman? I entered into your house. You gave me no water for my feet, but she has wet my feet with her tears, and wiped them with her hair. (*Compare Judges 19:20-21, John 13:2-5, and 1 Timothy 5:10.*) 45 You gave me no kiss, but she, since the time I came in, has not ceased to kiss my feet. (*Compare 1 Peter 5:14.*) 46 You did not anoint my head with oil, but she has anointed my feet with ointment. (*Compare Ruth 3:3, and Mat- thew 6:16-18.*) 47 Wherefore I say to you, 'Her sins, which are many, are forgiven; for she loved much: but he to whom little is forgiven loves little.'" 48 And he said unto her, "Your sins are forgiven." 49 And they that sat at meat with him began to say within themselves, "Who is this that even forgives sins?" (*See 5:17-26.*) 50 And he said to the woman, "Your faith has saved you. Go in peace." (*Compare Ephesians 2:8, and James 2:14, 18, 24, 26.*)

MAIN POINT OF THIS SECTION:

Jesus exposes the self-righteousness of his host by commending the humble, penitent faith of a sinful woman.

QUOTES AND COMMENTS:

1. Jesus was a guest in the Pharisee's house, but not an honored guest, apparently, since the common courtesies of washing His feet, kissing, and anointing Him had been withheld. Simon, the Pharisee, did not heed the warning of the Psalmist in **Psalm 2:10-12**, a prophecy of Christ. The woman, however, stands in contrast to the Pharisee. She "crashes" a dinner, where she is not welcome, to render these courtesies. She cannot approach Jesus' head, since he reclined at the table in the custom of the day. But, "standing behind at his feet," she gives her respectful attention to the Lord's feet.
2. Simon's conception that a prophet would normally have divine insight into the character of those he dealt with is not based on extensive evidence from the Old Testament, since there is only one example in **2 Kings 5:20-27**. However, it was certainly true that Jesus often had perceptions of the silent thoughts of both his enemies and his friends (see **Matthew 22:15-18, John 6:60-64**).
3. People laden with many sins, once forgiven, are naturally more grateful than those forgiven of few sins. But, we must learn even to be grateful for any forgiveness, because, in spite of the number of them, "the wages of sin is death (**Romans 6:23**)."
When Jesus says to this woman, "Your sins are forgiven," the tense of the verb is not

accurately translated. In the Greek, it is in the "perfect tense," with the "passive voice," meaning, "Your sins *have been* forgiven." This is why Erdman comments, "*She seems to have met Jesus on some previous occasion, to have repented of her sins, and to have received from the Lord his word of forgiveness.*" This is supported by the fact that Jesus says, "...for she loved much." Gratitude follows forgiveness, according to Jesus' parable. Her actions, then, show that she had come in gratitude for the mercy of the Lord, and this had made her bold to enter where she would not have been welcome, formerly. Even her tears must have been "for joy" (compare **Genesis 45:1-4, 14-15**). The observers of the incident indignantly ask, "Who is this that even forgives sins?" This shows that they properly interpreted her actions, which pointed to the one whom she considered to be her "forgiver."

QUESTIONS ON LUKE 7:36-50.

1. Even though this event is similar to another recorded in **Matthew 26:6-13** and **John 12:1-8**, what evidence can be presented to show that they are two separate events?

2. What was the reputation of this woman? _____

3. What did the woman do to Jesus, while "standing behind at his feet?" _____

4. What test did the Pharisee apply to prove that Jesus was a prophet? _____

_____ Did He pass the test? _____

5. According to Jesus' parable, which forgiven sinner loves his forgiver the most?

6. In what way had the host shown a lack of respect for Jesus? _____

7. Did Jesus forgive the woman's sins at the time of her ministrations, or does the text indicate that her sins had been forgiven on a previous occasion? _____

8. Finish the sentence, "...he to whom little is forgiven _____
_____."

9. Had the Jews questioned Jesus' authority to forgive sins before this event? _____

10. What had "saved" the woman, according to Jesus? _____ Can sinners be saved by this alone? _____

CHAPTER 8

And it happened soon afterwards, that he went about through cities and villages, preaching and bringing the gospel of the kingdom of God (Compare Mark 1:14-15.), and with him the twelve, 2 and certain women who had been healed of evil spirits and infirmities; Mary that was called Magdalene (See Mark 16:9.), from whom seven demons had gone out, 3 and Joanna the wife of Chuzas, Herod's steward (Compare Philippians 1:13, 4:22.), and Susanna, and many others, who ministered to them from their substance. (See 23:49, and Matthew 27:55-56.)

MAIN POINT OF THIS SECTION:

Jesus' smaller circle of disciples has grown to include women devoted to ministering to them.

QUOTES AND COMMENTS:

1. Of the women that ministered to Jesus and the disciples, Mary the Magdalene is the best known. Magdala was near Tiberius on the Sea of Galilee. Jesus went there after the feeding of the 4000 (Matthew 15:39), but probably cast out her demons before that time, since this record precedes that date. Traditions abound to suggest that she was "a grievous sinner," causing some commentators to connect her with the "sinful woman" of 7:36ff. However, H. D. M. Spence, in *The Pulpit Commentary*, says, "The early tradition which identified these two women was probably derived from Talmudic sources. There are many wild stories in these writings connected with one called Mary of Magdala, a grievous sinner." The "Talmudic sources" mentioned here are a body of doctrines, opinions, and decisions on problems in Jewish law, dating 300 BC to 500 AD. It could be expected to contain much of the "tradition" which Jesus so strenuously opposed, and it was very biased against the "sect of the Nazarenes," or Christianity. If it made any connection of the Mary Magdalene in this text to its own references to Mary of Magdala, they were probably very prejudicial. There is no trustworthy evidence, therefore, to prove any connection between these women. We must teach only what is in the text.

2. The presence of "Joanna the wife of Chuzas, Herod's steward," indicates the foot-hold gained by Jesus' ministry (and healings) into the household of King Herod Antipas, ruler of Galilee. Stewards of great houses were often slaves, but highly esteemed and trusted ones. Joanna appears also among those women discover-ing the empty tomb of Jesus (Luke 24:10). Paul made similar inroads into govern-ing circles of the Roman Empire (Acts 13:4-12), and into "Caesar's household" (Philippians 1:13, 4:22), and commands us to pray for the mercy, and possible conversion of "kings and all that are in high place" (1 Timothy 2:1-4).

QUESTIONS ON LUKE 8:1-3. (Next page)

1. Is there any unbiased evidence that Mary Magdalene was the "sinful woman" of 7:36ff? _____

2. In gratitude for their healings, etc., how did these women serve the Lord? _____

CHAPTER 8

(Compare these verses to Matthew 13:1-23, and Mark 4:1-20.)

4 And when a great multitude came together, and they of every city resorted to him, he spoke by a parable: 5 "The sower went forth to sow his seed: and as he sowed, some fell by the way side; and it was trodden under foot, and the birds of the heaven devoured it. 6 And other fell on the rock; and as soon as it grew, it withered away, because it had no moisture. 7 And other fell amidst the thorns; and the thorns grew with it, and choked it. 8 And other fell into the good ground, and grew, and brought forth fruit a hundredfold." As he said these things, he cried, "He that has ears to hear, let him hear."

9 And his disciples asked him what this parable meant. 10 And he said, "Unto you it is given to know the mysteries of the kingdom of God; but to the rest in parables; that seeing they may not see, and hearing they may not understand. (Compare Matthew 13:10-17.) 11 Now the parable is this. The seed is the word of God. (Compare 1 Peter 1:23-25.) 12 And those by the way side are they that have heard; then cometh the devil, and taketh away the words from their heart, that they may not believe and be saved. (Compare Colossians 3:16a.) 13 And those on the rock are they who, when they have heard, receive the word with joy; and these have no root (Compare Ephesians 3:17; and Colossians 2:7.), who for awhile believe, and in time of temptation fall away. (Compare Colossians 4:14, 2 Timothy 4: 10a, and 1 John 2:15-17.) 14 and that which fell among the thorns (Compare Hebrews 6:7-8.), these are they that have heard, and as they go on their way they are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. (Compare James 5:1-5, and 1 Timothy 6:17-19.) 15 And that in the good ground, these are such as in an honest and good heart, having heard the word, hold it fast, and bring forth fruit with patience. (Compare 1 Corinthians 11:2, 15:1-2; Titus 1:9, and John 15:7-8.)

MAIN POINT OF THIS SECTION:

The "soil" receiving the word is expected to bear "fruit," and must not be hindered by hardness, shallowness, or distractions.

QUOTES AND COMMENTS:

1. In fulfillment of Psalm 78:2, Jesus consistently used parables in His teaching (Matthew. 13:34-35). Parables employed the device of enticing the curious, while withholding the lesson from the indifferent. In fact, the teaching of the whole Bible

seems "difficult" to the disinterested, while at the same time proving to be "fascinating" to the seeker of truth. In using parables, Jesus was practicing what he preached in Matthew 7:6. He also gave to instructions to His disciples regarding what to do when they, or their teachings, were rejected (Matthew 10:14-15, 23).

2. The common interpretation of the Parable of the Sower seems to be that it suggests the "saving" power of the Word-seed, which has to be implanted to save. This concept is sometimes supported by the use of the language of James 1:21, and comparison with the Parable of the Tares (Matthew 13:36-43). Only Luke's version of this Parable of the Sower seems to connect salvation with it (vs. 12), but salvation lies as much in fruit bearing after redemption, as it does in the forgiveness of former sins (John 15:1-6). Therefore, the object of the parable, apparently, is the receiving of the word to prepare us for "fruit-bearing." It is not the soils influenced by the seed that counts here, but how the seed is utilized by the variety of soils. Each soil hears the word, and most receive it, but only one bears fruit. The hard ground that does not receive what it hears loses it. The shallow soil will not give deep root to the word that it may endure. The thorny ground nourishes too many other "seeds," wasting nutrients, and bringing no fruit to ripeness. Only good soil receives the word, deeply, without competition, and uses it to "multiply," or spread the seed. We must remember that each seed bears "after its own kind" (Genesis 1:11-12).

QUESTIONS ON LUKE 8:4-15.

1. Why was it "given" to the disciples of Jesus "to know the mysteries of the kingdom of God, but to the rest in parables?" (See Matthew 13:16-17.) _____

2. In the explanation of the parable, what is the seed? _____

3. In each of the first three cases, why did the soils fail to bear fruit?

The wayside? _____

The stony ground? _____

The thorny ground? _____

4. Luke says the good soil bore a "hundredfold." Matthew says, "a hundredfold, some sixty, some thirty." In your opinion, what is the significance of the different amounts of productivity in Matthew's account? _____

CHAPTER 8

(Compare these verses to Mark 4:21-25, and Matthew 5:14-16.)

16 "And no man, when he has lighted a lamp, covers it with a vessel, or puts it under a bed; but puts it on a stand, that they that enter in may see the light. 17 For nothing is hid, that shall not be made manifest; nor anything secret, that shall not be known and come to light. (Compare Matthew 10:26-27, and Luke 12:2-3.) 18 Take heed therefore how ye hear: for whoever has, to him shall be given; and whoever has not, from him shall be taken away even that which he thinks he has." (Compare Matthew 25:14-29.)

MAIN POINT OF THIS SECTION:

Following, as it does, a lesson on fruit-bearing, Jesus sets a policy of conduct for handling the Word of God.

QUOTES AND COMMENTS:

1. H.D.M. Spence, in *The Pulpit Commentary* quotes Godet as saying, "Whilst the night thickens over Israel on account of its unbelief, the disciples will advance into even fuller light, until there is nothing left in the plan of God which is obscure or hidden." But, this is determined by "how" they hear (Mark 4:24 says, "what you hear"). The attitude of the hearer will be the key to gaining insights. It is a great privilege to hear the Word, but it involves tremendous responsibility, also, since the hearer must be a doer (James 1:22), and a teacher (Hebrews 5:12-14). Gaining clear insights into the revelation of God is not an end within itself, but must always precede any effort to practice it, or teach it.

QUESTIONS ON LUKE 8:16-18.

1. What is the purpose of "light" according to this passage? _____

_____ What is the light? _____

2. Luke says, "Take heed therefore _____ you hear," but Mark says, "Take heed _____ you hear." Is there any basic difference in these statements, in your opinion?

_____ Explain: _____

CHAPTER 8

(Compare these verses to Matthew 12:46-50, and Mark 3:31-35.)

19 And there came to him his mother and brethren, and they could not come near him for the crowd. 20 And it was told him, "Your mother and your brethren (See Matthew 13:55-56, and Galatians 1:19.) stand outside, desiring to see you." 21 But he answered and said to them, "My mother and my brethren are these that hear the word

of God, and do it." (Compare 6:46-49, James 1:22-25, and Hebrews 2:11.)

MAIN POINT OF THIS SECTION:

A spiritual relationship with Christ supersedes the natural.

QUOTES AND COMMENTS:

1. Jesus' conflicts with his fleshly family are seen in contrast with the readiness of his disciples to hear and obey. When Mary seems to press Jesus into using His powers to relieve the wedding host of the social embarrassment of running out of wine, He says (in a free translation), "Woman, why trouble me with it...my time is yet to come (John 2:4)." He accedes to her wish, but controls the event by allowing only his disciples and household servants to be witnesses of his powers. His unbelieving brethren later urge him to go to a feast, publicly and openly, presuming that he has the same worldly goals as other self-proclaimed teachers. But, Jesus avoids their suggestion by putting it aside until He can go secretly (John 7:1-10). It is no wonder, then, that He honored his obedient disciples more than his kin (compare Hebrews 2:11-12).

2. Roman Catholics contend that the word "brethren" here should be interpreted "cousins." This twisting of words is due to their unfounded assertion that Mary remained a virgin all her life (one of their many "enhancements" of her Scriptural role, such as the concept of "immaculate conception," and the presumption of her "ascension into heaven"). This passage shows how Jesus would treat such "enhancements." The Scripture clearly shows that Mary did not remain a virgin (see Matthew 1:24-25).

QUESTIONS ON LUKE 8:19-21.

1. What were some of the names of the "brethren" of Christ, according to references above? _____

2. How important is it for a disciple to be a "doer of the Word," in order to please God, according to James? _____

3. According to Hebrews 2:12, what is Jesus unashamed to do? _____

CHAPTER 8

(Compare these verses to Matthew 8:23-27, and Mark 4:35-41.)

22 Now it happened on one of those days, that he entered in-to a boat, himself and his disciples; and he said to them, "Let us go over to the other side of the lake." And they

launched forth. 23 But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filling with water, and were in jeopardy. 24 And they came to him, and waked him saying, "Master, master, we perish." And he woke up, and rebuked the wind and the raging of the water (Compare 2 Peter 3:5-6.): and they ceased, and there was a calm. 25 And he said to them, "Where is your faith?" And being afraid they marveled, saying one to another, "Who then is this, that he commands even the winds and the water, and they obey him?" (Compare Psalm 107:23-32.)

MAIN POINT OF THIS SECTION:

Jesus' power over the elements enlarges the faith of the disciples.

QUOTES AND COMMENTS:

1. Some commentators treat this incident as a fable, or assert that Jesus spoke to the elements, because they were occupied and controlled by demons. But, Jesus is identified as the WORD (John 1:1-3, 14). Creative power was in that Word, as in the beginning of the world. His word also "upholds all things" (Hebrews 1:2-3). It is a reasonable proposition, to any who believe this, that Jesus could control that which he has created, and do it simply by speaking the Word (2 Peter 3:5-6).
2. Jesus rebukes the disciples by asking, "Where is your faith?" They may have wondered why He expected faith to persist in such serious trouble. The storm must have been very severe to have frightened veteran fishermen on that unpredictable body of water, where windstorms were sudden and frequent. We cannot suppose that Jesus did not perceive the extent of their danger. He had his reasons for rebuking their faith, however. He had said, "Let us go over to the other side of the lake," but they lost sight of this goal, when it seemed they were not "going over," but "going under!" If their confidence in the security promised them by His Word had been greater, their faith would not have been weakened by their seeming jeopardy. Even finding him asleep would not have unduly disturbed them. Our own confidence in the protective promises of God needs to be more firm, also (Hebrews 13:5-6, 2 Timothy 4:16-18).
3. The limit of the disciples' faith is tested by the demonstration of Jesus' power over the elements. Like the Pharisees and Lawyers, who questioned Jesus' power to forgive sins (5:20-21), the disciples could not imagine God-like powers in a "son of man." The lesson in this is that men should never put an opinionated "fence" around the powers either of God or Christ.

QUESTIONS ON LUKE 8:22-25.

1. How do Matthew and Mark describe the severity of the storm?

Matthew _____

Mark _____

2. Why was the boat filling with water, according to the description of Matthew?

3. What did Jesus say to the disciples, when they called on Him for help?

(Matthew) _____

(Mark) _____

(Luke) _____

CHAPTER 8

(Compare these verses to Matthew 8:28-34, and Mark 5:1-17.)

26 And they arrived at the country of the Gerasenes, which is over against Galilee. 27 And when he came forth upon the land, there met him a certain man out of the city, who had demons; and for a long time he had worn no clothes, and abode not in any house, but in the tombs. 28 And when he saw Jesus, he cried out, and fell down before him, and with a loud voice said, "What have I to do with you, Jesus, you son of the Most High God? I beg you, torment me not." (Compare 2 Peter 2:4, 9; and Jude 6.) 29 For he was commanding the unclean spirit to come out from the man. For often at times it had seized him: and he was kept under guard, and bound with chains and fetters; and breaking the bands apart (Compare Judges 15:11-14.), he was driven of the demon into the deserts. 30 And Jesus asked him, "What is your name?" And he said, "Legion," for many demons had entered into him. (A legion in the Roman Army had about 5000 to 6000 men, divided into 10 cohorts, and every unit of approximately 100 men was commanded by a Centurion.) 31 And they entreated him that he would not command them to depart into the abyss. (Compare Revelation 9:1-11, 20:1-3.) 32 Now there was a herd of many swine feeding on the mountain: and they entreated him that he would give them leave to enter into them. And he gave them leave. (Compare Leviticus 11:7.) 33 And the demons came out from the man, and entered into the swine: and the herd rushed down the steep into the lake, and were drowned. 34 And when they that fed them saw what had happened, they fled, and told it in the city and in the country. 35 And they went out to see what had happened; and they came to Jesus, and found the man, from whom the demons were gone out, sitting, clothed and in his right mind, at the feet of Jesus: and they were afraid. (Compare Deuteronomy 5:4-5, Hebrews 12:18-21; and 1 Kings 18:30-39.) 36 And they that saw it told them how he that was possessed with demons was made whole. 37 And all the people of the country of the Gerasenes round about asked him to depart from them; for they were held with great fear: and he entered into a boat, and returned. 38 But the man from whom the demons were gone out requested that he might be with him: but he sent him away, saying, 39 "Return to

your house, and declare how great things God has done for you." And he went his way, publishing throughout the whole city how great things Jesus had done for him. (Compare 2 Corinthians 5:6-9, and Philippians 1:21-26.)

MAIN POINT OF THIS SECTION:

Demons are powerless before the Son of God, but still seek to hinder his work.

QUOTES AND COMMENTS:

1. Demon possession, as recorded in the New Testament, has caused many to presume that the recorders were controlled by superstition. The conclusion many draw is that certain forms of violent disease (such as epilepsy), and certain mental illnesses, were interpreted by New Testament writers as "demon possession," since they had no scientific explanation for the behavior of the "possessed." But those who trust in the divine origin of the Bible are brought to conclude that "demon possession" was real in NT times (The "writings" were inspired of God, 2 Timothy 3:16-17, and the writers recorded conversations between Jesus and Demons, Luke 4:33-35, 41, so there is no alternative view that can be held.)

2. The question that follows "Is demon possession real?" is, "Are people subject to demon possession today?" The answer lies in a prophecy of the Old Testament, (Zechariah 13:1-2), which says that in a certain "day," God will cause both "the prophet and the unclean spirit to pass out of the land." That certain "day" is defined in the text as that day when God "will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication, and they shall look unto me whom they have pierced" (Zechariah 12:10). This is obviously a prophecy of the events immediately following the crucifixion of Christ. So, after the "piercing" of Christ, Paul writes, "Whether there be prophecies, they shall be done away..." Prophecy was "in part," and was replaced by that which was "perfect," or the completed revelation (1 Corinthians 13:8-10). When the prophets fulfilled their course by completing the New Testament, they no longer needed the spiritual gifts that aided them in confirming the veracity of their spoken message (Mark 16:20; Hebrews 2:3-4). So, to fulfill the prophecy of Zechariah, the unclean spirits "passed out of the land" at the same time.

Some contend that it would be a help to us today to have "signs" to confirm the word, so that men would believe. But, the signs of Jesus did little to insure faith (John 12:37). Paul shows, in contrast to this, that the lying wonders and signs of false teachers are often believed by those who do not love the truth (2 Thessalonians 2:8-10).

QUESTION ON LUKE 8:26-39.

1. Using references above, show why the "demoniac" pleaded for the Lord not to "torment" him. _____

2. What things had the demons done to the man "oftentimes?" _____

3. What name did the demons use? _____ Why? _____

4. Why, in your opinion, did Jesus permit the demons to go into the herd of swine owned by the people of the region? _____

5. Why, in your opinion, did the demons cause the swine to be drowned? _____

6. Why, in your opinion, did Jesus grant the request of the Gerasene citizens to leave?

_____ Why did he refuse the request of the cured demoniac? _____

CHAPTER 8

(Compare these verses with Matthew 9:18-26, and Mark 5:22-43.)

40 And as Jesus returned, the multitude welcomed him; for they were all waiting for him. 41 And behold, there came a man named Jairus, and he was a ruler of the synagogue (Compare 13:14, Acts 18:8, 17.): and he fell down at Jesus' feet, and begged him to come into his house; (Compare 7:6.) 42 for he had an only daughter, about twelve years of age, and she was dying. But as he went the multitudes thronged him. (The word "throng" is translated "choke" in Matthew 13:22.)

43 And a woman having an issue of blood twelve years (Compare Leviticus 15:25-30.) who had spent all her living on physicians, and could not be healed of any (Compare 2 Chronicles 16:12.), 44 came behind him, and touched the border of his garment: and immediately the issue of her blood stopped. 45 And Jesus said, "Who is it that touched me?" And when all denied, Peter said, and they that were with him, "Master, the multitudes press you and crush you." 46 But Jesus said, "Some one did touch me; for I perceived that power had gone forth from me." (Compare 6:19, and Acts 5:15, 19:12.) 47 And when the woman saw that she was not hid, she came trembling, and falling down before him declared in the presence of all the people the reason she had touched him, and how she was healed immediately. 48 And he said unto her, "Daughter, your faith has made you whole; go in peace."

49 While he yet spoke, there came one from the ruler of the synagogue's house, saying, "Your daughter is dead; trouble not the Teacher." 50 But Jesus hearing it, answered him, "Fear not: only believe, and she shall be made whole." 51 And when he came to the house, he permitted no man to enter in with him, save Peter, and John, and James (Compare 9:28, and Matthew 26:37.), and the father of the maiden and her mother. 52 And all were weeping, and bewailing her: but he said, "Weep not; for she is not dead, but sleeps." (Compare the word "sleep" in 1 Thessalonians 4:13-18.) 53 And they laughed at him scornfully, knowing that she was dead. 54 But he, taking her by the hand, called, saying, "Maiden, arise." 55 And her spirit returned (Compare Ecclesiastes 12:7, and James 2:26.), and she rose up immediately: and he commanded that something be given to her to eat. 56 And her parents were amazed: but he charged them to tell no man what had been done.

MAIN POINT OF THIS SECTION:

An inadvertent healing, and a resurrection from the dead, demonstrate the variety of Jesus' powers.

QUOTES AND COMMENTS:

1. The appeal of Jairus, though not as full of faith as that of the Centurion of Chapter 7, brought a ready response from Jesus. The journey to the ruler's house is interrupted by the "touch" of the woman. As one whose illness made her "unclean" under the Law of Moses, and prohibited the right to touch others, or even to come to the Tabernacle (Leviticus 15:25ff), she wanted to avoid accusation and rebuke from the "clean" crowd that pressed in on Jesus as they went. When she was discovered, however, she came, hesitant and "trembling," to confess the compulsive and "unlawful" deed, but finds Jesus sympathetic and complimentary of her faith. Erdman comments, "Her faith was imperfect but it was real. She had supposed the power of Christ to be merely magical and mechanical. Jesus showed that it is inseparable from divine knowledge and love...He had distinguished (her touch) from the press of the jostling throng; and now for her own sake he required the woman...to acknowledge her cure."

2. As for Jairus, his likewise "imperfect faith" must surely have been tested by the delay needed for healing the woman, so that he is shattered by the announcement that his only daughter, in the meantime, has died! Jesus strengthens his faith by a command, "Fear not! Only believe!" This could be freely interpreted, "Fear not---trust me!" The seemingly hopeless finality of death causes doubt in the hearts of many, even captivating those who have strong confidence in the "resurrection at the last day" (John 11:17-26, 38-44). The scornful laughter of the mourners in the house is the skeptic's answer to the announcement of Jesus, "She is not dead, but sleeps!" (Compare Acts 17:32.) We must believe either the claims of Jesus, or the evidence of His works (John

14:10-11), and this may be the reason that Jesus allowed only selected persons, pre-disposed to believe, to witness the restoration of the daughter's life, leaving the scornful mourners to wonder how the "surety" of death can be mysteriously set aside, and a breathing, vital, healthy life be found in its place. Jesus again follows his own precept, and does not "cast his pearls before swine" (Matthew 7:6).

QUESTIONS ON LUKE 8:40-56:

1. What did the Ruler of the Synagogue do which showed that he did not have the strong faith of the Centurion of Chap. 7? _____

2. What was the legal status of a woman who had "an issue of blood many days not in the time of her impurity?" _____

3. Was it lawful for her to touch or be touched? _____

4. Describe other "involuntary" healings sought from, or issuing from others besides Jesus. _____

5. Why, in your opinion, did Christ insist on the public admission of the woman's act?

6. Why, in your judgment, did the messenger who told of the girl's death say, "Trouble not the Teacher?" _____

7. What is meant by the saying of Jesus, "She is not dead, but sleeps?" _____

8. According to Matthew, what instrument of music did some of the mourners play? (Compare Jeremiah 48:35-36) _____

9. Why did Jesus only permit certain ones to witness his resurrection of the girl, in your opinion? _____

10. According to Matthew, did Jesus' command to "tell no man" succeed in keeping his fame from growing? _____

CHAPTER 9

(Compare parallel verses in Matthew 10:1, 5-15, and Mark 6:7-13.)

And he called the twelve together, and gave them power and authority over all demons, and to cure diseases. 2 And he sent them forth to preach the kingdom of God, and to heal the sick. 3 And he said to them, "Take nothing for your journey, neither staff, nor wallet, nor bread, nor money; neither have two coats. (Compare 22:35-38, and 2 Corinthians 11:7-12.) 4 And into whatsoever house you enter, there abide, and from there depart. 5 And as many as do not receive you, when you depart from that city, shake off the dust from your feet for a testimony against them." (Compare Acts 13:44-52.) 6 And they departed, and went throughout the villages, preaching the gospel, and healing everywhere.

MAIN POINT OF THIS SECTION:

Jesus gives the Twelve the beginning of their powers and some preaching experience through a "limited commission."

QUOTES AND COMMENTS:

1. In giving the Apostles "power and authority" over demons and diseases, two Greek words are used. Power (Gr., *dunamis*, ΔΥΝΑΜΙΣ) is the capacity to act against them, while authority (*exousia*, ΕΞΟΥΣΙΑ) means the right to exercise power, a delegated right in their case, while Jesus retained the inherent right (compare Matthew 7:28-29). The authority for Evangelists is of a different kind, based on the Greek word *epitage*, (ΕΠΙΤΑΓΗ), meaning the authority of the message (Titus 2:15).

2. When Jesus told the disciples to "preach the kingdom," they treated this as "gospel," or good news (Compare Vs. 6). Jesus had proclaimed this "gospel of the kingdom" in the beginning of His ministry (See Matthew 4:17, 23; Mark 1:14-15.) This "Gospel of God," which simply announced the coming of the Kingdom of God promised in Old Testament prophecy (See Daniel 2:44.), preceded the "gospel of Christ," the good news of the saving power provided in the death and resurrection of Christ (See 1 Corinthians 15:1-4.). This is the fulness of the gospel which must remain unchanged and unperverted (Compare Galatians 1:6-9.).

3. Though there seems to be a contradiction between vs. 3, "Take nothing...neither staff," and Mark 6:8, "Take nothing...save a staff only," the gist of what Jesus commands is found in the words of Matthew 10:9-10, "Get you no gold...nor staff." The basic possessions they already had were not to be supplemented by new acquisitions. Albert Barnes comments, "To those who had (staves), he did not say that they should throw them away, as the instructions he was giving them might seem to require, but he

suffered them to take them (Mark). To those who had not, he said they should not spend time in procuring them (Matthew), but they were all to go just as they were."

4. Going to their brethren, the Jews (Matthew 10:5-6), the Apostles could expect to benefit from their legendary hospitality (Genesis 18:1-8, Hebrews 13:2). In the spreading of the Gospel, after the institution of the New Covenant, the evangelist would have found animosity among some Jews, and could not therefore depend on them for moral or financial support. This accounts for Jesus' comments in 22:35-36, and the policy of Paul in taking nothing from those to whom he did his preaching. Of course, we who are brethren of the evangelists must lend moral and financial support to those who preach the Gospel, individually (3 John 5-8), and collectively (1 Timothy 5:17-18, etc.).

QUESTIONS ON LUKE 9:1-6:

1. What is the distinction between the words power and authority, in respect to the work of the Twelve? _____

2. What, do you suppose, were the disciples to preach, specifically, concerning the Kingdom? _____

_____ Why was this called "gospel" (vs. 6)? _____

3. What does Jesus command the disciples to do, according to the parallel account in Matthew 10, in addition to healing the sick? _____

4. Did the Apostle Paul also once follow the instruction of vs. 5? _____

_____ Where (what place) did he do this? _____

5. Why, do you suppose, the Lord sent them "two by two," according to Mark? _____

CHAPTER 9

(Compare the parallels in Matthew 14:1-3, and Mark 6:14-17. See also vs. 18-19.)

7 Now Herod the tetrarch heard of all that was done, and he was much perplexed, because that it was said by some that John was risen from the dead, 8 and by some, that Elijah had appeared (See Malachi 4:5, and compare Matthew 11:11-15.); and by others, that one of the old prophets was risen again. 9 And Herod said, "John I beheaded (See Mark 6:17-29.), but who is this, about whom I hear such things?" And he sought to see him. (Compare 23:4-8.)

MAIN POINT OF THIS SECTION:

Luke provides an historical insight into the fame of Jesus.

QUOTES AND COMMENTS:

1. Herod the Tetrarch is Herod Antipas, one of the sons of Herod the Great (see comment on page 3 of this booklet), who was the evil king at the time of Jesus' birth (Matthew 2:1-20). The Title "Tetrarch" indicates that Herod's four sons each inherited one-fourth of the original kingdom. Herod Antipas was king over the region of Galilee.

2. The Jewish tradition of the "appearance" (not the resurrection) of Elijah grew out of the inspired prophecy of Malachi 4:5, but the tradition of the "rising again" of "one of the old prophets" is based only on suppositions of the Scribes in the Talmud, and passages in apocryphal writings (2 Esdras 2:10, 18; 2 Maccabees 2:4-8, 15:13-16).

QUESTIONS ON LUKE 9:7-9:

1. What report caused Herod to be "perplexed?" _____

2. Who fulfilled the prophecy that "Elijah would come,"----Jesus, or John the baptizer?

3. On what occasion was Herod's desire to "see" Jesus fulfilled? _____

CHAPTER 9

(Compare the parallels in Matthew 14:13-21, Mark 6:30-44, and in John 6:1-14.)

10 And the apostles, when they were returned, declared to him what things they had done. And he took them, and with-drew apart to a city called Bethsaida (A short distance from the most northern extension of the Sea of Galilee.) 11 But the multitudes, perceiving it, followed him; and he welcomed them, and spoke to them of the kingdom of God, and them that had need of healing he cured. 12 And the day began to wear away, and the twelve came and said to him, "Send the multitude away, that they may go into the villages and country round about, and lodge, and get provisions; for we are here in a deserted place." 13 But he said to them, "You give them something to eat." And they said, "We have no more than five loaves and two fish; except we should go and buy food for all this people." 14 (For they were about five thousand men.) [Matthew adds, "besides women and children."] And he said to his

disciples, "Make them sit down in companies, about fifty each." 15 And they did so, and made them all sit down. 16 And he took the five loaves and the two fish, and looking up to heaven, he blessed them (John writes, "having given thanks."), and broke, and gave to the disciples to set before the multitude. 17 And they ate, and were all filled; and there was taken up that which remained over to them, of broken pieces, twelve baskets. (Compare Matthew 15:32-38.)

MAIN POINT OF THIS SECTION:

Jesus illustrates another aspect of His miraculous powers.

QUOTES AND COMMENTS:

1. Returning to Jesus with reports of events in which they were able to utilize their newly-received power to work miracles, the faith of the twelve disciples is tested by what must seem an impossible task, the feeding of five thousand people. Jesus facetiously suggests that they feed the multitude. Having only five loaves and two fish, the disciples see no way to fulfill this command, except to go and buy. Even then, the cost would probably have been prohibitive for their common purse (compare John 6:5-7). Modern religious organizations are likewise dismayed by the seeming impossibility of relieving the world's physical needs, but they misapprehend the meaning of Jesus' action here by presuming that it suggests the necessity of that task. Jesus had power to feed the world, but His action here only meets a temporary situation that aroused his compassion (Matthew 14:14). We must remember that he later rebuked some of those fed here for seeking a repetition of the deed, and for placing more emphasis on physical food than on spiritual (John 6:24-36).

QUESTIONS ON LUKE 9:10-17:

1. In reading the several accounts of this miracle, do you think that the disciples of Jesus were unwilling to feed the multitude? _____
2. What system was used by Jesus to organize the task of feeding the 5000? _____

3. How many baskets of scraps were left over from the five loaves and two fish? ____
_____ Did everyone have enough? _____

CHAPTER 9

(Compare Matthew 16:13-28, and Mark 8:27-9:1.)

18 And it came to pass, as he was praying apart, the disciples were with him; and he asked them, saying, "Who do the multitudes say that I am? 19 And they answering said,

"John the Baptist; but others say, Elijah; and others, that one of the old prophets is risen again." (Compare 9:7-8.) 20 And he said unto them, "But who do you say that I am?" And Peter answering said, "The Christ of God." (Compare the language of 2:26.) 21 But he charged them, and commanded them to tell this to no man, 22 saying, "The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be killed, and the third day be raised up." (Compare Matthew 16:21-23.) 23 And he said to all, "If any man would come after me, let him deny himself, and take up his cross daily, and follow me. 24 For whosoever would save his life shall lose it; but whosoever shall lose his life for my sake, the same shall save it. 25 For what is a man profited, if he gain the whole world, and lose or forfeit his own self ("Life" in Matthew and Mark, American Standard Version)? 26 For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed (Compare 2 Timothy 1:8-12, 1 Peter 4:16.), when he comes in his own glory, and the glory of the Father and of the holy angels. 27 But I tell you truthfully, there are some of them that stand here, who shall in no wise taste of death, till they see the kingdom of God." (Mark renders this, "see the kingdom come with power." Compare Acts 1:8.)

MAIN POINT OF THIS SECTION:

Jesus seeks to secure the faith of the disciples in a warning.

QUOTES AND COMMENTS:

1. Luke's version of this interview of Jesus with his disciples omits the exchange between Christ and Peter (Matthew 16:21-23). F. W. Farrar, in the Cambridge Greek Testament, says, "Luke omits the blessing of St. Peter, which whatever may be its exact meaning, at any rate can have conferred on him no sort of primacy or superior authority among the Apostles. See. xxii. 24-26; Matt. xviii. 1; John xxi. 19-23; Gal. ii. 9, 11, &c." Farrar does not include all passages showing the "equality" of Peter to others (see Paul's assertion in 2 Corinthians 11:5).

2. Enough evidence had appeared, to the minds of the disciples, to convince them that their constant lowly companion, Jesus, was indeed "the Christ of God." Building on that foundation, Jesus speaks of events which would seriously challenge this early-found conviction. He was to be rejected, slain, and raised from the dead. The disciples remained skeptical of both the need for such suffering before it occurred, and of its validity afterwards (see 9:44-45, Matthew 16:21-23, and Luke 24:1-12). Jesus then illustrates the need for stronger discipleship, by speaking of "daily" cross-bearing, the losing of life for Christ's sake, and the danger of being "ashamed" of Christ. He finally holds out one hopeful prediction. The kingdom will come in their lifetime! He renewed this promise in the institution of the Lord's Supper (Matthew 26:29).

QUESTIONS ON LUKE 9:18-27.

1. What were the various views held by the "multitudes" on the identity of Jesus?

_____ Was this same report heard by King Herod? _____

2. What was Matthew's version of the answer of Peter to the question, "Who say ye that I am?" _____

3. According to Mark, what did Peter do, when he heard Jesus predict his suffering and death? _____

4. What word does Luke use (though not used by Matthew and Mark) to show the frequency of taking up our cross? _____

5. Is preservation of "self" more valuable than the world? _____

6. In your opinion, is being "ashamed of the testimony of the Lord (2 Timothy 1:8)" equal to being ashamed of Christ? _____

7. How will the "kingdom come," according to Mark? _____

8. When were the Apostles to "receive power?" (Acts 1) _____

_____ Where? _____

CHAPTER 9

(Compare the parallels in Matthew 17:1-8, and Mark 9:2-8.)

28 And it came to pass about eight days after these sayings, that he took with him Peter and John and James (See 2 Peter 1:16-21, and John 1:14.), and went up into the mountain to pray. 29 And as he was praying, the fashion of his countenance was altered (Compare Revelation 1:13-16, 19:11-13.), and his raiment became white and dazzling. 30 And behold, there talked with him two men, who were Moses and Elijah; 31 who appeared in glory (Compare 2 Corinthians 3:7-11, Hebrews 3:1-3, and 2 Kings 2:1-12.), and spoke of his decease which he was about to accomplish at Jerusalem. (Compare 1 Peter 1:3-12, Zechariah 13:7 [see Matthew 26:31], Isaiah 53:4-5, 10-11 [see John 20:9].) 32 Now Peter and they that were with him were heavy with sleep, but when they were fully awake, they saw his glory, and the two men that stood with him. 33 And it came to pass, as they were parting from him, Peter said to Jesus, "Master, it is good for us to be here; and let us make three tabernacles; one for you, and one for Moses, and one for Elijah" [not knowing what he said]. (Compare Mark 9:6.) 34 And while he said these things, there came a cloud, and overshadowed them; and they feared as they entered into the cloud. 35 And a voice came out of the cloud, saying, "This is my Son, my chosen; hear him." (Compare Matthew 3:17, 17:5.) 36 And when the voice came, Jesus was found alone. And they held their peace, and told no man in those days any of the things which

they had seen.

MAIN POINT OF THIS SECTION:

A preview of the ultimate glory of Christ is given to a select few disciples.

QUOTES AND COMMENTS:

1. This glorification of Jesus before witnesses was yet another in the catalogue of proofs which they were to store away for revelation at a future time (see notes above at verse 28). It speaks of the gradual progress made by the disciples toward the unshakeable conviction they demonstrated after Pentecost (Acts 4:5-13). By this event, they learned that all honor must be given exclusively to the word of Jesus, as Son of God (See John 12:46-50, and compare Hebrews 1:1-2).

2. The appearance of Moses and Elijah with Christ carries the significance of representing through them "the law and the prophets" (16:16, 24:44, John 1:45, etc.). Erdman comments, "It is easy to understand why Moses and Elijah should be selected for so august a conference. One has been regarded as the symbol of law and the other of prophecy, and both law and prophecy pointed forward to Calvary..."

QUESTIONS ON LUKE 9:28-36. (Next Page)

1. What word is used by Matthew and Mark to describe the glorious change in Jesus that is not used by Luke? _____

2. How does Matthew describe the glory of Christ's face? _____

3. In what forms did John later see Jesus in a vision on the island of Patmos? ____

4. What does Mark say to emphasize the whiteness of Jesus' garments? _____

5. Describe former glorious events involving Moses: _____

_____ Elijah? _____

6. What passages show that the glory of Christ exceeds the glory of the prophets?

7. What was being discussed between Moses, Elijah, and Jesus? _____

8. What was the significance, in your opinion, of Peter's offer to erect three Tabernacles for Christ, Moses, and Elijah? _____

9. Which of the men in the vision are we to "hear?" _____ Why? _____

CHAPTER 9

(Compare the parallels in Matthew 17: 14-23, and Mark 9:14-32.)

37 And it came to pass, on the next day, when they were come down from the mountain, a great multitude met him. 38 And behold, a man from the multitude cried, saying, "Teacher, I beg you to look upon my son; for he is my only child; 39 and behold, a spirit takes him, and he suddenly cries out; and it tears him so that he foams, and it seldom departs from him, bruising him sorely. 40 And I begged your disciples to cast it out, and they could not." (Compare Matthew 17:19-20, and Mark 9:28-29.) 41 And Jesus answered and said, "O faithless and perverse generation, how long shall I be with you, and bear with you (Compare 18:1-8.)? Bring your son here." 42 And as he was yet coming, the demon dashed him down, and tore him grievously. But Jesus rebuked the unclean spirit, and healed the boy, and gave him back to his father. 43 And they were all astonished at the majesty of God. (Compare Psalm 93:1.)

But while all were marveling at all the things which he did, he said to his disciples, 44 "Let these words sink into your ears (Compare John 12:35-40.); for the Son of man shall be delivered up into the hands of men." 45 But they did not understand this saying, and it was concealed from them, that they should not perceive it; and they were afraid to ask him about this saying.

MAIN POINT OF THIS SECTION:

Stronger faith is needed when the spiritual enemy is virulent.

QUOTES AND COMMENTS:

1. This demon was not only violent, but caused deafness and muteness. Symptoms of epilepsy are perceived by some modern interpreters from the descriptions of its actions on the boy, but from the text we must conclude that a demon was actually the cause. The disciples could not cast the demon out on request. Barnes says that this does not refer "to the Apostles, for they had the power over unclean spirits (Mat. X. 8), but to others of his followers who attempted to work miracles." He forgets, however, that Jesus does not rebuke His disciples for presuming to exercise power to which they were not entitled. Instead, he offers another reason for their failure (Matthew 17:19-20, Mark

9:28-29). Luke shows that the "seventy" he later sent forth also had powers over demons (10:1, 9, 17).

2. The account of Mark reveals more about this incident than either Matthew's or Luke's. He gives us an interesting description of the interplay between the father of the boy and Christ. After Jesus has shown his impatience with the "faithless generation," the father approaches Jesus with a phrase implying doubt, "If you can do anything, have compassion on us, and help us." Jesus is appalled, and first answers with a repetition of the man's skeptic phrase, "If you can!" Then he continued, "All things are possible to him that believes!" The rebuked father replies, "I believe; help thou my unbelief." All of us have a measure of faith, of understanding, and of knowledge, but we need more. We should have the attitude of Paul, which he showed in Philippians 3:12-16.

3. When Jesus asked, "How long shall I be with you, and bear with you?" it shows that he realized that His disciples were not making the progress necessary to meet the challenge that His ultimate death, resurrection, and ascension would make to their faith. Before His death, he told them, "I have yet many things to say unto you, but ye cannot bear them now..." (John 16:12). Later, after His death and resurrection, we read of their inadequate faith, and of the despair they experienced at these events. This made it necessary for Christ to rebuke them for their lack of faith, even after His resurrection (Mark 16:14).

QUESTIONS ON LUKE 9:37-45.

1. What was the condition of the man's son, according to...

Matthew _____

Mark _____

Luke _____

2. Why could not Jesus' disciples cure the boy? _____

3. When Jesus heard that His disciples could not cast out the evil spirit, what did He say? _____

4. What did the demon do to the boy before Jesus cast it out? _____

5. At what were the witnesses "astonished?" _____

6. Why, in your opinion, did Jesus remind his disciples again at this time that he would "be delivered up into the hands of men?" _____

CHAPTER 9

(Compare the parallels in Matthew 18:1-5, and Mark 9:33-40.)

46 And there arose a questioning among them, which of them was the greatest. 47 But when Jesus saw the reasoning of their heart, he took a little child, and set him by his side, 48 and said to them, "Whosoever shall receive this little child in my name receives me; and whosoever shall receive me receives him that sent me, for he that is least among you all, the same is great." (Compare Matthew 11:11, and 1 Corinthians 12:12-25.)

49 And John answered and said, "Master, we saw one casting out demons in your name; and we forbade him, because he does not follow with us." (Compare Numbers 11:16-17, 26-29.) 50 But Jesus said to him, "Do not forbid him, for he that is not against you is for you." (Compare Matthew 7:21-23.)

51 And it came to pass, when the days had nearly come that he should be received up, he steadfastly set his face to go to Jerusalem, 52 and sent messengers before his face (Compare 10:1.); and they went, and entered into a village of the Samaritans, to make ready for him. 53 And they did not receive him, because his face was as though he were going to Jerusalem (Compare 12:49-50.). 54 And when his disciples James and John saw this, they said, "Lord, do you will that we bid fire to come down from heaven, and consume them? (Some manuscripts include the statement, "...even as Elijah did." See 2 Kings 1:10-12.) 55 But he turned, and rebuked them (Some sources have Jesus saying, "You do not know of what manner of spirit you are!"). 56 And they went to another village.

MAIN POINT OF THIS SECTION:

The disciples of Jesus learn some lessons about the divine standard of discipleship, and its appropriate attitudes.

QUOTES AND COMMENTS:

1. Human values often leave out consideration for divine values. Men often see only their relationship to other men, and set standards of greatness on this level (compare 2 Corinthians 10:12). Jesus corrects such reasoning by showing the divine standard. It is by simple reception of Jesus, as one receives a child, for service, that greatness is measured in the eyes of God.

2. John, whose militant spirit was well-known (9:54-55, Mark 3:17), perceives that a person who is observed "casting out demons" should be forbidden, because "he follows not with us." The "sectarian" commentators find it to their interest to interpret this as a

rebuke by Jesus of the bigotry found in militant loyalty to one's "party." Having accepted division as the "status quo," they work to establish a "tolerant" spirit among sectarians. However, it is evident that the one under consideration in this passage was actually casting out demons! It could not be denied that he had his powers from God, so could not be in opposition to the divine will, even though not counted among Jesus' immediate disciples. We see from the references inserted in our text that Joshua had to learn this same lesson. (It is also true, in contrast to this, that God allowed the spirit of prophecy to remain even in one of the enemies of Christ, for His divine purpose! John 11:49-52) It is not fitting, therefore, for us to question the workings of God, even when it does not seem quite right in our eyes, or even consistent with God's own precepts. There is something for us to learn from contrasting Jesus' seeming tolerance in this passage to His intolerance toward those of Matthew 7:21-23. Also, it is profitable to study the difference between the teaching of Paul in Philippians 1:15-18, and that of Titus 1:10-14. We must learn to discern and make the same careful distinctions that are made in these contrasting passages!

3. In the third paragraph of this section (vs. 51-55), Jesus must show his militant disciples, James and John, that they must be of a different "spirit" from Elijah. This change of spirit is part of the change from the Old Testament to the New Testament. As vengeance was once permitted under the Law of Moses (Numbers 35:19, Leviticus 24:19-20), it is to be denied to the Christian under the New Covenant (Matthew 5:38-39, Romans 12:19). Therefore, Elijah's precedent (2 Kings 1:10-12), though acceptable in that time, is not fitting for Jesus' disciples. Also, under the Law, the "theocratic" nation of Israel was charged to render vengeance for God (Numbers 31:1-3), but in the Christian Age there is a separation of church and state (Matthew 22:17-21), and contemporary vengeance is reserved to the state (Romans 13:1-4).

(NOTE: The portions in vs. 54-55 of our text that are in parentheses have been excluded from some translations. However, they are included in very ancient manuscripts, and some scholars treat them as "genuine," since they supply a fitting explanation of Jesus' "rebuke." Certainly, they are compatible with the teaching of Jesus regarding the kind of "spirit" needed in disciples of Christ.)

QUESTIONS ON LUKE 9:46-56.

1. Show the wrong attitude that is found in the disciples in each of the three incidents in this section:

Vs. 46-48 _____

Vs. 49-50 _____

Vs. 51-56 _____

2. What was Jesus' answer to each of these wrong attitudes?

Vs. 46-48 _____

Vs. 49-50 _____

Vs. 51-56 _____

CHAPTER 9

(Compare the parallel in Matthew 8:19-22.)

57 And as they went on the way, a certain man said to him, "I will follow you wherever you go." 58 And Jesus said to him, "The foxes have holes, and the birds of the heaven have nests; but the Son of man has nowhere to lay His head." (Compare 14:33, and 2 Corinthians 8:9.) 59 And he said to another, "Follow me." But he said, "Lord, permit me first to go and bury my father." 60 But he said to him, "Leave the dead to bury their own dead (Compare Ephesians 2:1, and 1 Timothy 5:6.); but you go and publish abroad the kingdom of God." 61 And another also said, "I will follow you, Lord; but first permit me to bid farewell to them that are at my house." (Compare 1 Kings 19:19-21.) 62 But Jesus said to him, "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God."

MAIN POINT OF THIS SECTION:

Discipleship requires an extraordinary commitment.

QUOTES AND COMMENTS:

1. Jesus made many sacrifices of comfort and security, in order to fulfill His earthly ministry. He left His rich heavenly abode to be poor, for our sake (2 Corinthians 8:9). He temporarily left "equality with God," to be a "servant" (Philippians 2:6-7). With such an example, it is no wonder that He says, "...whosoever he be of you that renounces not all that he has, he cannot be my disciple" (14:33). Jesus would have us count the cost (14:28-29).

2. The urgency of discipleship, in Christ's words, does not permit a disciple's mind to be distracted by worldly concerns. The obligations imposed by family are not superior to the obligations inherent in being a disciple of the Lord. Relative to the love we have for Christ, the family is to be "hated" (14:26). When Elijah threw his mantle over Elisha, as an indication of his desire for the younger man to follow and succeed him in his prophetic work, Elisha pleaded for leave to kiss his father and mother farewell. The answer given by Elijah (1 Kings 19:20) is interpreted two ways. Some say it was a rebuke of Elisha, but others say that in view of Elijah's subsequent acceptance of Elisha, his words must be interpreted otherwise. For example, H. D. M Spence, in *The Pulpit Commentary*, says, "It is a complete mistake...to interpret Elijah's words to mean, 'Go, return to thy ploughing, for why should thou quit it?...Thou canst remain as thou art' (Rawlinson). Their true meaning, as evidenced by the sequel (ver. 21), clearly was,

'Go back and kiss them; why should thou not? For what have I done to thee? I have summoned thee to follow me. But I have not required thee to repudiate thine own flesh and blood.'" Mr. Spence may take the position that Elijah was more tolerant of Elisha than Christ would be, in order to keep this Old Testament incident from conflicting with our present text. Whether or not the answer of Elijah was a disparagement to Elisha, it must be conceded that the service to be rendered to Christ is of supreme spiritual importance. The relative urgency of other forms of discipleship is debatable by comparison.

QUESTIONS ON LUKE 9:57-62. (Next Page)

1. Of the three potential disciples of the Lord in these verses, how many did Jesus actually invite? _____

2. What does Jesus seem to mean, when he says, "Let the dead bury the dead?"

What attitude is indicated by putting one's hand to the plow, and looking back?

CHAPTER 10

Now after these things the Lord appointed seventy others, (Compare 6:13.) and sent them two and two before his face into every city and place, where he himself was about to come. 2 And he said to them, "The harvest indeed is plentiful, but the laborers are few: you should therefore pray to the Lord of the harvest, that he send forth laborers into his harvest (Compare John 4:35-38). 3 Go your ways; and see, I send you forth as lambs in the midst of wolves (Compare Matthew 10:16.). 4 Carry no purse, no wallet, no shoes; and salute no man on the way. (Compare the context of 2 Kings 4:29.) 5 And into whatsoever house you shall enter, first say, 'Peace be to this house.' (Compare 1 Samuel 25:6, and 1 Peter 5:14.) 6 And if a son of peace be there (Compare Psalm 37:37.), your peace shall rest on him (Compare John 14:27.): but if not, it shall turn to you again. (Compare Matthew 10:13.) 7 And in that same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire (See also 1 Corinthians 9:13-14, and 1 Timothy 5:17-18.). Go not from house to house. 8 And into whatsoever city you enter, and they receive you, eat such things as are set before you: 9 and heal the sick that are therein, and say to them, 'The kingdom of God is come near to you.' (Compare Mark 12:32-34.) 10 But into whatsoever city you shall enter, and they do not receive you, go out into its streets and say, 11 'Even the dust from your city, that clings to our feet, we wipe off against you (Compare 9:5.): nevertheless know this, that the kingdom of God has come near.' (Compare 1 Samuel 13:8-14.) 12 I say to you, 'It shall be more tolerable in that day for Sodom, than for that city.' (Compare Genesis 19:24-25.) 13 Woe unto you, Chorazin! woe unto you, Bethsaida! for if the mighty works had been done in Tyre and

Sidon, which were done in you, they would have repented long ago, sitting in sackcloth and ashes. 14 But it shall be more tolerable for Tyre and Sidon in the judgment, than for you. (Compare Isaiah 23:1-12, and Ezekiel 28:20-24.) 15 And you, Capernaum, shall you be exalted to heaven? you shall be brought down to Hades (Compare Matthew 11:23.). 16 He that hears you hears me (Compare Galatians 4:14.); and he that rejects you rejects me; and he that rejects me rejects Him that sent me." (Compare 1 Thessalonians 4:8.)

MAIN POINT OF THIS SECTION:

Jesus impresses His disciples with the importance of their limited commission.

QUOTES AND COMMENTS: (next page)

1.This larger circle of disciples (70, vs. 1) is given a larger set of instructions, according to Luke, who is the only one of the "synoptists" to record this incident. Much of what Jesus says to them repeats what he told the Twelve (9:1-6), but he adds several instructions to these "lesser disciples." He impresses on them the urgency of their mission by His instruction, "Salute no man on the way." He emphasizes the kind of conduct they must maintain with their hearers and supporters. He tells them that they carry the most important message ever intrusted to men. And, he shows them that the rejection of their message is not a loss for them, but for those who have refused to hear.

2.The expression, "Son of peace," in verse 6, suggests a study of similar expressions in other passages. In Luke 16:8, The Lord calls the worldly wise "Sons of this world." In Luke 20:36, the righteous are called "Sons of the resurrection." Jesus refers to Judas Iscariot as a "Son of perdition" in John 17:12. Paul, in Ephesians 5:6-8, distinguishes between "Sons of disobedience," and "Children of light." In Ephesians 2:3, he calls the wicked "Children of wrath." Jesus calls the warped proselyte of the Pharisees a "Son of hell," in Matthew 23:15. Finally, Luke interprets the surname Barnabas as "Son of exhortation," in Acts 4:36. The multitude of these examples leads us to see that this manner of speaking was common among the Jews. The be a "son" of any abstract thing has the same effect as being a son of earthly parents. Children take on the characteristics of their parents. In abstract things, the one who gives his devotion to them takes on their natures, whether of good or evil.

3. Christ knew that the "limited Gospel" of the kingdom would not have a universal appeal. He therefore prepared the Seventy for the rejection of their message. As they leave an inhospitable city, saying, "Even the dust from your city, that clings to our feet, we wipe off against you," they are to add a final word, "nevertheless know this!...The kingdom of God has come near!" The tragedy of the missed opportunity is the substance of many a story. When God marshaled His power to usher the Children of Israel into the "promised land," they believed the trembling 10 spies, rather than God, or

Joshua and Caleb, and refused to enter. After they learned how angry God was over their unbelief, they attempted to enter Canaan without His blessing, but were prevented. They had missed their opportunity (see Numbers 13:1-14:45). King Saul also missed the opportunity to "establish his kingdom forever," when he did not trust the Word of God through Samuel, and offered a sacrifice unlawfully (1 Samuel 13:1-15). When a sacred message is offered to us, we must not miss our opportunity. It may never come again (see Hebrews 12:25).

QUESTIONS ON LUKE 10:1-16.

1. When Jesus uses the comparison of preachers to "harvesters" in John 4:35-38, is it in the same setting as Luke's account? _____

2. Jesus' command to "salute no man on the way" expresses the urgency of their mission, Was this the case in 2 Kings 4:29? _____

3. What did Christ mean by using the expression "Son of peace?" _____

4. In what way can a person "give peace?" _____

_____ Under what condition can it "return?" _____

5. The same message was to be given by the Seventy, whether given to those who received them or to those who rejected them. What was the message? _____

6. What happened to these ancient cities?

Sodom _____

Tyre _____

Sidon _____

7. Why would it would be more tolerable for these cities in the Day of Judgment, than for the cities that Christ and his disciples visited? _____

CHAPTER 10

17 And the seventy returned with joy, saying, "Lord, even the demons are subject to us in your name." (See Acts 19:13-17.) 18 And he said to them, "I saw Satan fallen as lightning from heaven. (Compare Isaiah 14:12-15, and Revelation 12:9.) 19 Behold, I have given you authority to tread upon serpents and scorpions (Compare Psalms 91:13, and Romans 16:20.), and over all the power of the enemy: and nothing shall in any way hurt you. 20 Nevertheless, do not rejoice that the spirits are subject to you; but rejoice that your names are written in heaven." (Compare Hebrews 12:18-24, and Revelation 3:5, 20:11-15.) 21 In that same hour he rejoiced in the Holy Spirit, and said, "I thank you, O Father, Lord of heaven and earth, that you did hide these things from the wise and understanding, and did reveal them to babes: yes, Father, for such was well-pleasing in your sight. (Compare 1 Corinthians 1:18-30.) 22 All things have been delivered to me of my Father: and no one knows who the Son is, except the Father; and who the Father is, except the Son, and he to whomsoever the Son wills to reveal him." (Compare Matthew 11:25-27, and John 1:18.) 23 And turning to his disciples, he said privately, "Blessed are the eyes which see the things that you see: 24 for I say to you that many prophets and kings desired to see the things which you see, and saw them not; and to hear the things which you hear, and heard them not." (Compare Matthew 13:10-17, 1 Peter 1:12, and 1 Corinthians 2:9.)

MAIN POINT OF THIS SECTION:

As he strengthened the Seventy by sending them on their mission with powers, Jesus now rejoices in their success, but counsels them to put their work into a proper perspective.

QUOTES AND COMMENTS:

1. Based on our experience and training, we all develop some sense of values. To the disciples, who, like their contemporaries, felt impotent when confronted by powerful demons, the power to cast out demons was a great blessing both to themselves and those released from possession. It was natural for them to exult in their new powers, but the benefits they bestowed were sometimes temporary (Matthew 12:43-45). The more permanent blessing was the assurance of salvation, or to have our "names written in heaven" (even though this permanence was conditional, Revelation 3:5). This latter blessing is a greater occasion for joy than the first. Our code of values needs to be based on this truth.

2. The "simplicity" of the disciples was an advantage to them, though they did not realize it. They were babes, and could therefore accept things that Jesus taught, without much inner debate or skepticism. Sophisticated intellectuals erect barriers of egotism and cynicism, which prevent a ready acceptance of authoritarian truths. The humanist recognizes no validity to truths claiming divine origin. The worldly man, greedy of

personal power, does not have a submissive spirit. These and many others are unable to hear and see the things which the simple, uneducated, humble disciples received. F. W. Farrar, in the Cambridge Greek Testament, quotes a man named Gess, as saying, "God met the pride of intellect by blindness, and rewarded truth-loving simplicity by revelation." God's greatest source of adherents, then, comes from those whose spirit is kin to that of the disciples (see 1 Corinthians 1:26, James 2:5, and Acts 4:13).

3. When Jesus says, "...no one knows who the Son is, except the Father, or who the Father is, except the Son," he does not imply that we cannot actually know him. The great privilege of those embracing the New Covenant is that they all shall know the Lord (Hebrews 8:11). Christ the Son came to reveal Him (John 1:18). When we come to a full spiritual perception of His nature, we will fully know God (1 John 4:7-8). Likewise, through both inspired and uninspired ministers, we can all come to the "knowledge of the Son of God" (Ephesians 4:11-13). What Christ is saying here, therefore, is that our fulness of knowledge of both the Father and the Son must wait for the fulness of revelation.

QUESTIONS ON LUKE 10:17-24.

1. When Jesus heard the exultant report of the Seventy, why, in your opinion, did he say, "I saw Satan fallen as lightning from heaven?" _____

2. Do you think verse 19 is to be taken literally, based on Mark 16:18, or is Jesus speaking of the subjection of spiritual "serpents and scorpions?" _____

3. In what are the Seventy to rejoice, rather than that the spirits were subject to them?

4. In His prayer, what did Jesus thank God for? _____

5. Who only knew who the Son was? _____ Who only knew who the Father was? _____

6. Who sought to see and hear the things which the disciples saw and heard, but did not? _____

CHAPTER 10

(Possible parallels in Matthew 22:34-40, and Mark 12:28-31.)

25 And behold, a certain lawyer stood up and made trial of him, saying, "Teacher, what shall I do to inherit eternal life?" (Compare 18:18ff, and Matthew 19:27-30.) 27 And he said to him, "What is written in the law? how do you read?" 27 And he said in answer, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself." 28 And he

said to him, "You have answered right: do this, and you shall live." 29 But he, desiring to justify himself, said to Jesus, "And who is my neighbor?" 30 Jesus said in reply, "A certain man was going down from Jerusalem to Jericho; and he fell among robbers, who both stripped him and beat him, and departed, leaving him half dead. 31 And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side. (Compare Leviticus 21:1-4, 22:1-9.) 32 And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side. 33 But a certain Samaritan (Samaritans were held in such low esteem that it was common to use the name as an insult. See John 8:48.), as he journeyed, came where he was: and when he saw him, was moved with compassion, 34 and came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. 35 And in the morning he took out two shillings, and gave them to the host, and said, 'Take care of him; and whatsoever you spend more, I, when I come back again, will repay you.' 36 Which of these three, do you think, proved neighbor to him that fell among the robbers?" 37 And he said, "He that showed mercy on him." And Jesus said to him, "Go, and you do likewise." (Compare James 2:13, 3:17.)

MAIN POINT OF THIS SECTION:

The inheritance of eternal life depends on practical application of the Law more than aesthetic appreciation of it.

QUOTES AND COMMENTS:

1. To "inherit eternal life," the Lawyer concluded that there must be something to "do." Jesus' answer confirms this, and, in the form of a question, suggests that the things to "do" are "written in the law." But He also asks the Lawyer to answer his own question, who summarizes by giving only two commands (Deuteronomy 6:5 and Leviticus 19:18). In another account, Jesus uses the same two laws to illustrate the "Great Commandments" (Matthew 22:34-40). Though neither of these is one of the "Ten Commandments," the suggestion follows that all of God's commands, whether in the decalogue or elsewhere, are summed up in these two commands.

2. Of the Lawyer's question on the definition of "neighbor," Albert Barnes comments, "Jesus, in this beautiful narrative, shows him--and shows him in a way that disarms his prejudice, deeply affected him in regard to his own duty, and showed the beauty of religion. Had he at first told him that a Samaritan might be a neighbor to a Jew and deserve his kindness, he would have at once revolted at it. But when, by a beautiful and affecting narrative, he brought the man himself to see that it might be, he was constrained to admit it. Here we see the beauty of a parable and its use. It disarmed prejudice -- fixed the attention -- took the mind gently, yet irresistibly, and prevented the possibility of cavil or objection."

QUESTIONS ON LUKE 10:25-37.

1. When Jesus asked the Lawyer to answer his own question, did he answer right?

2. Why, in your opinion, did the Lawyer want to "justify himself?" _____

3. Why might the priest feel reluctant to minister to the wounded man? _____

4. Do you think that the Levite had any reason to act as the priest did? _____

5. Did Jews normally have dealings with Samaritans? (See John 4:9) _____

6. Did the Lawyer make the right judgment as to who was "neighbor" to the wounded man? _____

7. What did Jesus tell him to do, after he made this judgment? _____

CHAPTER 10

38 Now as they went on their way, he entered into a certain village (Probably Bethany. John 11:1.): and a certain woman named Martha received him into her house. 39 And she had a sister called Mary, who also sat at the Lord's feet, and heard his word. 40 But Martha was distracted about her increased service (Compare John 12:1-2.): and she came up to him, and said, "Lord, don't you care that my sister is leaving me to serve alone? Tell her then to help me." 41 But the Lord answered and said to her, "Martha! Martha! You are anxious and troubled about many things: 42 but one thing is needful: for Mary has chosen the good part, which shall not be taken away from her." (Compare Mat-thew 26:6-13, and John 12:1-8.)

MAIN POINT OF THIS SECTION:

Spiritual pursuits are more important than material ones.

QUOTES AND COMMENTS:

1. Charles R. Erdman comments on this incident, "It is to be regretted that it has become the occasion for endless debate as to the relative merits of Martha and Mary. Some imagine that the former was unloving but energetic and efficient, and the the latter was affectionate, but sentimental and indolent. In reality both sisters had admirable qualities; both loved the Master and longed to please him; but on this occasion Martha,

in her very eagerness to serve, had overburdened herself in the preparation of an elaborate meal, while Mary, with truer intuition of what Jesus wished, 'sat at the Lord's feet, and heard his word.' She knew that he desired, not for his own sake, but for theirs, to reveal himself and to deliver his heavenly message, and thus according to the fine art of hospitality, she considered first the wish of her guest and was thus doing more to entertain the Master than was her sister." (Erdman's statement that Martha was preparing an "elaborate meal" may not have been so much the case as the fact that wherever Jesus went, many followed with him, and any serving would thus be "cumbered" by the number to serve rather than the quality of the things served.)

2. Jesus seems to have been closer to this family, which included also Lazarus, or Simon the Leper (Matthew 26:6), than to any of his immediate circle of disciples. He "loved" them (John 11:5). Lazarus was called a "friend" (John 11:11). Jesus "wept" at their sorrow (John 11:33-35). The Lord, then, used the hospitable home of this sibling family as an oasis of pleasure and love. This speculation is justified, since no other such friendship is mentioned in the biography of Jesus.

QUESTIONS ON LUKE 10:38-42.

1. What are the two names give to the brother of Martha and Mary? _____

2. What did Mary do while Martha busied herself with serving? _____

3. Why, in your opinion, did Martha ask Jesus to order Mary to help in the serving, instead of asking Mary directly? _____

4. Who had chosen the "better part?" _____ What did the Lord say to commend this choice? _____
5. Did Mary later gain another commendation from Jesus? _____

CHAPTER 11

And it happened, as he was praying in a certain place, that when he ceased, one of his disciples said to him, "Lord, teach us to pray, even as John also taught his disciples (Compare 5:33)." 2 And he said to them, "When you pray, say, 'Father, hallowed be your name. Your kingdom come. 3 Give us day by day our daily bread. 4 And forgive us our sins; for we ourselves also forgive every one that is indebted to us. And bring us not into temptation.'" (Compare Matthew 6:9-14.)

5 And he said to them, "Which of you shall have a friend, and shall go to him at midnight, and say to him, 'Friend, lend me three loaves; 6 for a friend of mine is come to me from a journey, and I have no-thing to set before him;' 7 and he from within shall

answer and say, 'Do not trouble me: the door is now shut, and my children are with me in bed; I cannot rise and give to you?' 8 I say to you, 'Though he will not rise and give to him because he is his friend, yet, because of his importunity he will arise and give him as many as he needs.' (Compare 18:1-8, 1 Thessalonians 5:17, and Ephesians 6:17-18.) 9 And I say to you, 'Ask, and it shall be given to you; seek, and you shall find; knock, and it shall be opened to you.' 10 For every one that asks receives; and he that seeks finds; and to him that knocks it shall be opened. 11 And which of you that is a father shall his son ask a loaf, and he give him a stone? or a fish, and he, for a fish, give him a serpent? 12 Or, if he shall ask an egg, will he give him a scorpion? 13 If then you, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Compare Matthew 7:7-11. And James 1:17.)

MAIN POINT OF THIS SECTION:

Jesus teaches his disciples the form of prayer, and the need to be persistent in it.

QUOTES AND COMMENTS:

1. Fasting and prayer were common among the disciples of John the Baptist, and those of the Pharisees (5:33), but in Jesus, his disciples had the best example of a man of prayer. Jesus prayed often (3:21, 5:16, 6:12, 9:18, 28-29), and his disciples observed that his prayers were also effective. When they had failed to cast out a demon, they had to be told, "This kind can come out by nothing, save by prayer" (Mark 9:29). So, it is commendable to find them wanting to learn to pray more effectively. We all need such instruction on how to pray (Romans 8:26a).

2. In modern translations, Luke's form of the model prayer is very brief, and void of the "glosses" borrowed from Matthew 6 in the King James Version. But even Matthew's version lacks some elements essential to the prayer of those living under the New Covenant. In this model prayer, there is no expression of thanksgiving, even though Christ set an example of thanksgiving in prayer (10:21). Jesus now commands the frequent giving of thanks, through the instruction of the Apostle Paul (Philippians 4:6). The expression, "Thy kingdom come," is now obsolete, because the kingdom has come to those saved by the death of Christ (Revelation 5:9-10 [American Standard Version], and Colossians 1:13). Beyond this, however, faithful Christians are promised a future "entrance into the eternal kingdom," for which they should hope and prepare (2 Peter 1:5-11). Therefore, if we pray for the kingdom to come, it should be for this final phase. Or, we can pray for the kingdom to be entered by the obedient.

3. To impress on His disciples the effectiveness of persistent prayer, Jesus uses the parable of the petitioner at midnight. It is a practical human story, familiar to all who have been forced to beg help from obdurate neighbors. But requests made to reluctant

friends must not be compared to requests made to God. Unfriendly answers to requests are common among men, but God will "avenge speedily" those that "cry to Him day and night" (18:7-8), and he "is rich unto all them call on Him" (Romans 10:12), and "gives to all liberally and upbraids not" (James 1:5). Jesus said, "He knows what things you have need of, before you ask Him" (Matthew 6:8). This generous and responsive nature in God does not imply that we can be either careless, or indifferent, or negligent in our praying. If our Lord Jesus was frequently in prayer, we certainly should be also.

4. In vs. 13 of Luke's account, we find the expression, "...how much more shall your heavenly Father give the Holy Spirit to them that ask him..." "Pentecostals" and "Charismatics" try to offer this as proof that they can obtain the baptism and miraculous gifts of the Holy Spirit by the process of earnest prayer. But, it is evident from comparing the parallel passage in Matthew 7:11 (which says, "give good things to them that ask Him...") that Luke is using the term "Holy Spirit" in this place to mean (by the figure of speech known as "metonymy") the "good things" promised by the Holy Spirit. The Spirit is a person, and is never spoken of as a "thing." We would dishonor the Holy Spirit to speak of Him in this way. Therefore, this verse is not a "proof-text" for the false doctrine of "praying for the personal indwelling of the Holy Spirit."

QUESTIONS ON LUKE 11:1-13.

1. After studying the language of vs. 1, would you say that Jesus' disciples were impressed by his praying? _____
2. Where do we find evidence that John's disciples prayed often? _____

3. What phrases of the model prayer does Matthew record that are missing from Luke's account? (Compare the King James Version to a modern translation.)

4. Is God annoyed by inconvenient petitions, like the petitioner's friend in the parable?

5. What will be effective in causing a reluctant neighbor to grant our request? ____

6. In praying to God, what will be the result of...
Asking _____
Seeking _____

Knocking _____

7. Do evil men know how to give good gifts to their children? _____

_____ Then what can we say of God's response to our prayers? _____

8. What will the heavenly Father give to those who ask him, according to Luke?

_____ According to Matthew? _____

CHAPTER 11

(Compare parallels in Matthew 9:32-34, 12:22-29, 43-45; & Mark 3:22-27.)

14 And he was casting out a demon that was dumb. And it happened, when the demon had gone out, the dumb man spoke; and the multitudes marveled. 15 But some of them said, "By Beelzebub, the prince of the demons, he casts out demons." (Originally, Beelzebub was a Philistine god, "Lord of Flies," 2 Kings 1:1-4, a name used by Jews to mean "Prince of Demons.") 16 And others, trying him, sought from him a sign from heaven (Compare Matthew 12:38-40. See also 11:29-

32.). 17 But he, knowing their thoughts, said to them, "Every kingdom divided against itself is brought to desolation; and a house divided against a house falls. 18 And if Satan is also divided against himself, how shall his kingdom stand? (Because you say that I cast out demons by Beelzebub.) 19 And if I cast out demons by Beelzebub, by whom do your sons cast them out? Therefore, they shall be your judges. 20 But if I cast out demons by the finger of God (Compare Exodus 8:16-19.), then is the kingdom of God come upon you. 21 When the strong man, fully armed, guards his own court, his goods are in peace: 22 But when a stronger man than he shall come on him, and overcome him, he takes from him his whole armor in which he trusted, and distributes his goods (Compare 1 John 4:2-4.). 23 He that is not with me is against me; and he that does not gather with me scatters. 24 The unclean spirit, when he has gone out of the man, passes through waterless places, seeking rest; and finding none, he says, 'I will turn back to my house from which I came out.' 25 And when he has come, he finds it swept and garnished. 26 Then he goes, and takes to himself seven other spirits more evil than himself; and they enter in and dwell there: and the last state of that man becomes worse than the first." (Compare 1 Peter 5:8-9.)

MAIN POINT OF THIS SECTION:

Jesus refutes the absurd charge that he cast out demons by demonic power.

QUOTES AND COMMENTS:

1. Jesus' undeniable power over demons was a source of jealousy for the Jews who

opposed Him. The expressions of amazement made by the people, as in Matthew 9:33 and 12:23, made the Pharisees realize that Jesus was winning disciples away from them. Desperate men take desperate measures (which are often ill conceived). Jesus was a master debater, and He was able to turn their ridiculous charges back on them with such force that they were temporarily silenced. In the latter part of this chapter, however, the confrontation is renewed (vs. 37-54).

2. Jesus' comment that "Every kingdom divided against itself is brought to desolation" should have been heeded as heavenly wisdom by many nations which have engaged in self-destructive civil wars. Such wars leave the deepest scars, and the most complete devastation of all. Satan is wiser than the nations, how-ever, and never tries to defeat his own purposes.

3. Jesus depended on the testimony of his "works" to convince observers of his Deity, or at least of the source of His authority. This He did both with his opponents (John 5:30-36), and his closest disciples (John 14:7-11). There must be consistent judgment on the part of observers as to the source of miracles. A benevolent miracle does not proceed from a devilish power. However, modern so-called "miraculous healers" also depend on the acceptance of this fact to delude their followers into believing that they are from God. The validity of their "miracles" can be tested two ways. (1) Are they accomplished in the manner of biblical miracles? (That is, do they procure instantaneous result, as in 4:39? or are they restorative, as in 6:6-10? or rejuvenating, as in John 11:43-44?) And (2), are they performed in support of true doctrine (See Deuteronomy 12:32-13:5)? The Bible student who has learned that the age of miracles is passed, a fact that exposes every modern "miracle worker" as a fraud, has little problem with this question (See 1 Corinthians 13:8 ff, etc.).

4. Verses 24-26 are interpreted with caution by various commentators. Erdman conceives that Jesus is speaking of "The demon of unbelief (that) had once possessed the Jews...manifested in the form of idolatry; it had been cast out, but it had returned with more terrible manifestations of hypocrisy, covetousness, hatred, fanaticism, and pride." Barnes takes a similar view. Spence takes the additional view that Jesus is actually speaking of the devil, not just a "work of the devil," or the personification of the spirit of unbelief. He hedges by falling back on the view shared by Erdman and Barnes, however, observing that it is suggested in the statement recorded by Matthew, "Even so shall it be also unto this evil generation" (Matthew 12:43-45). But any allegorical interpretation of the parable must rely on some grain of truth in the story, when interpreted literally. If the vacuum left by exorcism is not spiritually filled, it would provide a ready home for evil spirits again, making the victim's "last state...worse than the first." The principle holds true, when considered in either way. We must fill all spiritual vacuums, in order to rob Satan of opportunity (Compare Galatians 5:16-17.).

QUESTIONS ON LUKE 1:14-26.

1. Matthew records two exclamations of the people, when they saw this miracle. What are they? _____

2. What, in your judgment, provoked the Pharisees to make the absurd charge that Jesus cast out demons "by Beelzebub?" _____

3. In your judgment, is Satan wise enough to see the futility of casting out his own servants? _____

4. What question did Jesus ask which forced his critics to be fair in their interpretation of his powers? _____

5. In Jesus' description of the two "strong men," who do you think is represented by the first? _____ The second? _____

6. In the parable of vs. 24-26, do you believe it should be interpreted literally, or allegorically, or both? _____

CHAPTER 11

27 And it happened, as he said these things, a certain woman out of the multitude lifted up her voice, and said to him, "Blessed is the womb that bore you, and the breasts which you did suck." 28 But he said, "Yes rather, blessed are they that hear the word of God, and keep it." (Compare 8:19-21.)

MAIN POINT OF THIS SECTION:

Jesus corrects a misconception which gave honor to fleshly relationships rather than spiritual.

QUOTES AND COMMENTS:

1. Blessedness is relative, as Jesus shows, when the emotional outburst of this woman gives him an opportunity to demonstrate. The humble mother of Jesus, Barnes says, "...must be peculiarly happy, in having such a son...Jesus admits that she was happy...But he says that the chief happiness, the highest honor, was to obey the word of God, or to be his child. Compared with this, all earthly distinctions and honors are as nothing."

QUESTIONS ON LUKE 11:27-28.

1. In your opinion, was this woman desiring to honor Jesus' mother, or honor Jesus by speaking of the "blessedness" of His mother? _____
 2. Who is more blessed, according to Jesus, than His mother? _____
-

CHAPTER 11

(Compare the parallel in Matthew 12:38-42. See also Luke 11:16.)

29 And when the multitudes were gathering together to him, he began to say, "This generation is an evil generation: it seeks after a sign, and there shall no sign be given to it but the sign of Jonah (See Mat-thew 12:40.). 30 For even as Jonah became a sign to the Ninevites, so also shall the Son of man be to this generation (Compare John 6:28-36, 14:28-29.). 31 The queen of the south shall rise up in the judgment with the men of this generation, and shall condemn them: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here. (See 1 Kings 10:1-10.) 32 The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, a greater than Jonah is here. (See Jonah 3:1-10.)

MAIN POINT OF THIS SECTION:

This demand for "a sign," after so many signs had been given, is treated by Jesus as evidence of the monumental unbelief of his time.

QUOTES AND COMMENTS:

1. "Signs" (wonders, miracles) were worked by Jesus before people, in order to help them believe in Him as the Christ (John 20:30-31). Some professed to believe on Him, based on the multitude of His signs (John 7:31). Yet, even a multitude of signs was insufficient for some to believe (John 12:37-38). He encountered some unbelief so great that he was hindered from working signs (Matthew 13:54-58, Mark 6:1-6). The one great sign which had to be accepted by all was His resurrection from the tomb after three days (Romans 10:9-10, 1 Corinthians 15:12-19). Belief in this one sign is the foundation for believing in every sign credited to Jesus.

2. Matthew records Jesus as saying, "An evil and adulterous generation seeks after a sign..." (Matthew 12:39). Though some men of Jesus' generation were probably guilty of physical adultery, most were guilty of spiritual adultery. Jesus classified their general unbelief as "adulterous." In the prophets, Israel's sin of idolatry was spoken of as "adultery" (Hosea 3:1), but simple "friendship with the world," and the practice of its vices, can also make God's people "adulteresses" (James 4:1-4).

QUESTIONS ON LUKE 11:29-32.

1. Besides being evil, what does Jesus call His generation, according to Matthew? _____
_____ Was this condition physical or spiritual? _____

2. What does Matthew say the "sign of Jonah" was? _____

3. What event involving Jesus would be a sign of the "Son of man to this generation?"

4. What did the "Queen of the South" do, in order to "hear the wisdom of Solomon?"

5. What did the "men of Nineveh" do that would "condemn" the men of Jesus' generation in the "judgment?" _____

6. Who was greater than Solomon and Jonah? _____

CHAPTER 11

33 "No man, when he has lighted a lamp, puts it in a cellar, nor under the bushel, but on the stand, that they who enter in may see the light. (Compare 8:16, Matthew 5:14-15.) 34 The lamp of your body is your eye: when your eye is single, your whole body is also full of light; but when it is evil, your body is also full of darkness (Compare Matthew 6:22-23.). 35 Look, therefore, whether the light that is in you be not darkness. 36 If therefore your whole body is full of light, having no part dark, it shall be wholly full of light, as when the lamp with its bright shining gives you light." (Compare 1 John 1:5-7.)

MAIN POINT OF THIS SECTION:

Jesus teaches his disciples the need to use our faculties to seek out and fully absorb spiritual "light."

QUOTES AND COMMENTS:

1. Having already used the illustration of the use to be made of "light" in another context (8:16), Jesus now returns to it for a different purpose. With our inner, morally conscious "eye," we are to fill our body with "light," leaving "no part dark." This is in imitation of God, in Whom is "no darkness at all" (1 John 1:5).

2. The "single eye," and the "evil eye," need to be defined. Yet, there is little scriptural support for these concepts. The word "single" (from the Greek word, 'aplou, HAPLOUS) appears only here, and in similar language in Matthew 6:22. The kindred word "singleness" (from the Greek, 'aplotev HAPLOTES) is also sparsely used (Ephesians 6:5, Colossians 3:22). However, HAPLOTES is also translated "bountifulness, liberal, liberality, simplicity." From this we can picture the "single eye" as one that has a simplicity of purpose, and that is generous in its reception of spiritual "light." On the other hand, the "evil eye" draws its definition from the Old Testament in such passages as Deuteronomy 15:9, where it speaks of being stingy toward the poor, or Proverbs 28:22, where it describes one who "hastes after riches." In extreme circumstances of hunger and want, we are told in Deuteronomy 28:49-57, those of the most "tender" spirit will change into those of "evil eye." In the New Testament, the "evil eye" can manifest itself in discontent at assumed injustice (Matthew 20:9-15), or, as it is used in this passage, denoting a generally evil disposition tending toward the perpetuation of inner "darkness." The "evil eye" is one of the sinful and defiling issues of the heart (Mark 7:14-23).

3. The Lord suggests in His words that the "single eye" or the "evil eye" is of our own making. He says, "Look therefore whether the light that is in you be not darkness." This power to examine, and to choose the sort of light that enters our spiritual eye, is contrary to the Calvinist view that God maintains His arbitrary control over our spiritual insights. Even though Paul prays that God would "give" the Ephesians "a spirit of wisdom and revelation in the knowledge of him; having the eyes of your heart enlightened, that you may know what is the hope of his calling, etc." (Ephesians 1:17-18), the "gift" does not override their free will. What we receive in the "eye" can be examined and rejected. We are responsible for what we receive, remembering that "...even Satan fashions himself into an angel of light" (2 Corinthians 11:14). So, we must guard against his "wiles" (Ephesians 6:10-18, 1 Peter 5:8-9), and test what we have received against the "truth."

QUESTIONS ON LUKE 11:33-36.

1. When Jesus says, "The lamp of your body is your eye," is he talking only about our physical eye? _____

2. After studying the comments in this lesson, what is your definition of.....

The single eye _____

The evil eye _____

3. How can we test the "light that is in us" to make certain that it is not "darkness?"

4. Can we be "full of light, having no part dark?" _____

5. What is the quality of God described in 1 John 1:5? _____

CHAPTER 11

37 Now as he spoke, a Pharisee asked him to dine with him: and he went in, and sat down to eat. 38 And when the Pharisee saw it, he marveled that he had not first bathed himself before dinner. (Com-pare Matthew 15:1-2, 19-20, and Mark 7:1-5.) 39 And the Lord said to him, "Now you, the Pharisees, cleanse the outside of the cup and the platter; but your inward part is full of extortion and wickedness (Com-pare Matthew 23:25-26.). 40 You foolish ones, did not he that made the outside make the inside also? 41 But give for alms those things which are within; and behold, all things are clean to you. 42 But woe to you Pharisees! for you tithe mint and rue and every herb (Compare Matthew 23:23.), and pass over justice and the love of God: but these you ought to have done, and not to leave the other undone. 43 Woe to you Pharisees! for you love the chief seats in the synagogues, and the salutations in the marketplaces. 44 Woe to you! for you are as the tombs which do not appear (Compare Matthew 23:27-28.), and the men that walk over them do not know it." 45 And one of the lawyers, answering, said to him, "Teacher, in saying this you reproach us also." 46 And he said, "Woe to you lawyers also! for you load men with burdens hard to be carried (Compare Matthew 23:1-4.), and you yourselves do not touch the burdens with one of your fingers. 47 Woe to you! for you build the tombs of the prophets, and your fathers killed them. 48 So you are witnesses, and consent to the works of your fathers: for they killed them, and you build their tombs. 49 Therefore also said the wisdom of God, 'I will send to them prophets and apostles; and some of them they shall kill and persecute (Compare Matthew 23:29-36.);' 50 that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; 51 from the blood of Abel (See Genesis 4:1-12, and Hebrews 11:4, 12:24.) to the blood of Zachariah, who perished between the altar and the sanctuary (See 2 Chronicles 24:15-24.): yes, I say to you, it shall be required of this generation. 52 Woe to you lawyers! for you took away the key of knowledge (Compare Matthew 23:13-14.): you did not enter in yourselves, and them that were entering in you hindered."

53 And when he had come out from there, the scribes and the Pharisees began to press on him vehemently, and to provoke him to speak of many things; 54 laying wait for him, to catch something out of his mouth. (Compare Mark 12:13.)

MAIN POINT OF THIS SECTION:

Jesus does not allow traditions of courtesy to prevent Him from rebuking the hypocrisy of the Pharisees and Lawyers.

QUOTES AND COMMENTS:

1. Erdman comments on these verses, "The conflict between Jesus and his enemies here reached its climax. He rebuked their hypocrisy, and pronounced upon them six solemn woes. His words are full of warning for his followers in all ages; religion ever tends to become a matter of form and ritual; hypocrisy is often unconscious; its practice is almost universal."

2. Luke's account of this rebuke is in the setting of a dinner hosted by a Pharisee. The very similar language of Matthew 23 is found in the record of the events of Jesus' final week in Jerusalem. The two accounts are not in the same order, and there are minor differences in the texts, and in the content of the lessons. If these similar lectures were given on the different occasions, as recorded, preachers can find comfort from this fact, for we see that Jesus is not reluctant to repeat a lesson, when he sees the necessity.

QUESTIONS ON LUKE 11:37-54.

1. At what did the Pharisee "marvel," when Jesus ate with him? _____

2. What did Jesus advise the Pharisees to "give for alms?" _____

3. When the Pharisees tithed "every herb," what did they "pass over?" _____

4. What did Jesus say the Pharisees "loved?" _____

5. Did the lawyers "bear" the "burdens" they put on others?" _____

6. What would be "required" of that "generation?" _____

CHAPTER 12

In the meantime, when the many thousands of the multitude (Greek--"Myriads," sometimes an indefinite number, but is also used to mean 10,000.) were gathered together, insomuch that they stepped on one another, he began to say to his disciples first of all, "Beware of the leaven of the Pharisees, which is hypocrisy (Compare Matthew 16:5-12, and compare vs. 2-9 here to Matthew 10:24-33.) 2 But there is nothing covered up, that shall not be revealed; and hid, that shall not be known (Compare Hebrews 4:13.). 3 Wherefore, whatsoever you have said in the darkness shall be heard in the light; and what you have spoken in the ear in the inner chambers shall be proclaimed on the housetops. 4 And I say to you my friends, 'Be not afraid of them that kill the body, and after that have no more that they can do.' 5 But I will warn you whom you shall fear: 'Fear Him, who after he has killed, has power to cast into hell;' yes, I say to you, 'Fear Him.' (Compare Hebrews 13:6, and 2 Corinthians 4:7-18.) 6 Are not five sparrows sold for two pence? and not one of them is forgotten in the sight of God. 7 But the very hairs of your head are all numbered. Do not fear: you are of more value than many sparrows. 8 And I say to you, 'Every one who shall confess me before men, him shall the Son of man also confess before the angels of God (Compare Romans 10:9-10, 1 Timothy 6:12-13, and John 12:42-43.): 9 But he that denies me in the presence of men shall be denied in the presence of the angels of God.' (Compare 2 Timothy 2:12-13, and Titus 1:10-16.) 10 And every one who speaks a word against the Son of man, it shall be forgiven him: but to him that blasphemes against the Holy Spirit, it shall not be forgiven (Compare Matthew 12:31-32, and Mark 3:28-30.). 11 And when they bring you before the synagogues, and the rulers, and the authorities, do not be anxious how or what you shall answer, or what you shall say: 12 for the Holy Spirit shall teach you in that very hour what you ought to say." (Compare Matthew 10:17-20, John 14:25-27, and see Acts 4:1-12.)

MAIN POINT OF THIS SECTION:

After His confrontation with the Pharisees, Jesus turns to warn and strengthen the disciples.

QUOTES AND COMMENTS:

1. The justification for joining vs. 1-12 as one section, even though various topics are discussed, is found in the previous context. Jesus had outspokenly condemned the Pharisees and Lawyers for their ritualism, hypocrisy, and self-serving interpretations of Scripture. The meeting had ended with vehement threats being voiced by the scribes and Pharisees (11:37-54). It was fitting, then, that Jesus should give the disciples a view of their own future at the hand of these men. He warns them against one type of Pharisaical leaven, hypocrisy (the other leaven is their "teaching," Matthew 16:12). He

also urges them to be unafraid when threatened by Judaizers. Their fear is better placed by considering the superior destructive power of God. The divine right to kill is undeniable (Exodus 22:22-24, Leviticus 10:1-2, Deuteronomy 32:39), but it is always judicious. A sober deferential fear of God, however, places the disciple under divine care, rather than jeopardy. To be confessed before the angels, and to be guided by the Holy Spirit when under threat, were comforting promises to these timid men.

2. Many are concerned about what they call the "unpardonable sin." Here, in vs. 10, Jesus is referring to the error committed by the Jews in 11:15. The sin, specifically, is the assignment of a satanic source to an apparently divine action. In this example, the benevolent act of casting out demons was said to be accomplished by the power of Beelzebub. This irrational charge probably sprang from jealous hatred of Jesus found in the rulers of the Jews. They spoke out of the passion of their envy. Nevertheless, sins committed through passion are as punishable as any other (Numbers 20:7-12, Psalm 106:32-33). God has pronounced unpardonable judgment in a number of cases, and each case deserves careful scrutiny. In the case of Eli and his sons, their fault was the profane defilement of the priesthood (1 Samuel 3:14). The perverse resistance to God's will by the besieged people of Jerusalem, in the days of Hezekiah, received a similar condemnation through the prophet Isaiah (Isaiah 22:5-14). The terribly brutal reign of Manasseh was so sinful that even the goodness of Josiah could not divert the wrath of God (2 Kings 23:24-27, 2 Chronicles 36:15-16). All such sins bring the name of God into derision, so He has no choice but to demonstrate His wrath with severe judgments. Our purpose on earth is "to the praise of His glory" (Ephesians 1:12-14). Woe be unto us, if our response to His Spirit is unreasoning blasphemy!

QUESTIONS ON LUKE 12:1-12.

1. What is the "leaven of the Pharisees," according to Luke's account? _____
_____ According to Matthew? _____
2. Who are they that after they have killed the body "have no more that they can do?"

3. What fact did Jesus state which shows that the disciples were of more value than many sparrows? _____

4. According to Jesus, the angels of God receive His report of any who confess him. What is the response of angels, when sinners repent? (Luke 15:10) _____

5. Why, in your opinion, does Jesus make a distinction between forgiveness of blasphemy against the "Son of man," and that against the Holy Spirit? _____

6. Give an example of an Apostle being guided by the Holy Spirit, when called to answer charges before a ruler, or rulers. _____

CHAPTER 12

13 And someone out of the crowd said to him, "Teacher, order my brother to divide the inheritance with me." 14 But he said to him, "Man, who made me a judge or a divider over you?" 15 And he said to them, "Take care, and keep yourselves from all covetousness: (Compare Ephesians 5:3, 1 Corinthians 5:9-11, and Colossians 3:5-8a.) for a man's life does not consist in the abundance of the things which he possesses." (See Ecclesiastes 2:1-11, 12:13.) 16 And he spoke a parable to them, saying, "The ground of a certain rich man yielded great plenty; 17 and he reasoned within himself, saying, 'What shall I do, because I have nowhere to store my fruits?' 18 And he said, 'I will do this: I will pull down my barns, and build larger ones; and there I will store all my grain, and my goods. 19 And I will say to my soul, 'Soul, you have much property laid up for many years: take your ease, eat, drink, be merry.' 20 But God said to him. 'You foolish man, tonight your soul is required of you; and the things which you have prepared, whose shall they be?' 21 So is he that lays up treasure for himself, and is not rich toward God." (Compare 1 Timothy 6:6-10, 17-19.)

(Compare Vs. 22-34 to Matthew 6:25-34.) 22 And he said to his disciples, "Therefore, I say to you, 'Do not be anxious for your life, what you shall eat; nor yet for your body, what you shall put on (Compare Philippians 4:6.). 23 For the life is more than the food, and the body than the garments.' 24 Consider the ravens, that they do not sow, nor reap: they have no storehouse or barn; and God feeds them: of how much more value are you than the birds! (Compare 1 Kings 17:1-6.) 25 And which of you by being anxious can add a cubit to his stature? (The King James Version is followed here, instead of the American Standard Version, which reads, "...add a cubit to the measure of his life.") 26 If you are unable to do even that which is least, why are you anxious concerning the rest? 27 Consider how the lilies grow: They do not toil, nor do they spin; yet I say to you, 'Even Solomon, in all his glory, was not arrayed like one of these.' (Compare 7:24-25.) 28 But if God so clothes the grass in the field, which exists today, but tomorrow is cast into the oven; how much more shall he clothe you, you of little faith?" 29 And do not seek what you shall eat, and what you shall drink, nor be of doubtful mind. 30 All the nations seek after these things (See Matthew 20:20-28 for another Gentile trait.): but your Father knows that you have need of these things. 31 Yet seek His kingdom, and these things shall be added to you. 32 Do not fear, little flock; for it pleases your Father to give you the kingdom (Compare Hebrews 12:27-29.). 33 Sell what you have, and make merciful gifts (Compare Acts 4:34-37.); make purses for yourselves that do not grow old, a treasure in the heavens that does not fail, where no thief approaches, nor moth destroys. 34 For, where your treasure is, there your heart will be, also. (Compare Matthew 19:16-22.)

MAIN POINT OF THIS SECTION:

Jesus helps his disciples to discover how to avoid the sins of covetousness and anxiety.

QUOTES AND COMMENTS:

1. Several lesson principles are found in the Parable of the Rich Fool. (1) There is more to life than possessions. (2) Selfishness with one's own goods is evil. (3) "Much goods" do not guarantee long life to enjoy them. (4) Hedonism is an unrewarding occupation. (5) Having more than enough for ourselves simply means that others will benefit (see Ecclesiastes 6:1-2). (6) Tangible riches cannot compare to spiritual riches. We do not have to learn these lessons by experience, however. We can learn them vicariously from the experience of Solomon, and through the instruction of Christ.

2. Within the context of this section, we can find other words that define "anxiety." In vs. 28, it is equated with "little faith," and in vs. 29, with the condition of a "doubtful mind." Finally, in vs. 32, Jesus exhorts the disciples, "Fear not..." A logical scenario could go like this: Fear of the future, or of our continued future welfare, makes us worry. Because of our "little faith," we do not fully trust the Lord's promise to sustain us. This lack of confidence feeds our fears and our worries. We need to take Paul's advice against worry, and be exhorted to make faithful requests to God for the things we need (Philippians 4:6).

3. A difference of views governed the translators of the King James Version and the American Standard Version in their treatment of vs. 25-26. The difficulty is not in the Greek Text, but in reconciling the addition of a cubit to one's height to counting that act as a very little accomplishment. A. B. Bruce, in *The Expositor's Greek New Testament*, says that "length of life" is preferred by many as a better translation, because, "...to add a cubit to one's stature is so great a thing that no one thinks of attempting it." Those who take this stand rely heavily on the language of Psalm 39:5. But, in his comments on the parallel passage in Matthew 6:27, the controversy is "helped," he says, by "finding in the question of Jesus a reference to the growth of the human body from infancy to maturity. By that insensible process, accomplished through the aid of food, God adds to every human body more than one cubit." He quotes Lutteroth as saying, "How impossible for you to do what God has done without your thinking of it." So, it is a little thing for God to add a cubit to our stature, a feat which we certainly cannot duplicate by the employment of anxiety!

4. It is certain that men have need of food, clothing and shelter. If they pursue these things without trust in God, the void created by doubt is inefficiently filled by anxiety. Jesus recommends the "indirect approach" in obtaining these things. He first tells us not to seek these things, but adds that if you seek His kingdom, "these things shall be added to you (vs. 31)." Jesus showed His own reliance on this indirect approach, when

He was tempted of the Devil in the wilderness (Matthew 4:3-4).

QUESTIONS ON LUKE 12:13-34.

1. According to Paul, among whom should covetousness not be "named?" _____

2. What did Solomon say of the value of his "abundant" possessions? _____

3. What moral principles can be drawn from the Parable of the Rich Fool? _____

4. According to Paul in 1 Timothy 6, what will a man do who hopes in God rather than in the "uncertainty of riches?" _____

5. According to Philippians 4:6, what is the alternative to anxiety? _____

6. According to Jesus, where do you find those who wear "gorgeous apparel?" _____

7. What great gift did God plan to give the disciples that should overshadow all material things? _____

CHAPTER 12

35 Let your waist be belted, and your lamps burning; 36 and be like men looking for their lord, when he shall return from the marriage feast; so that, when he comes and knocks, they may immediately open to him (Compare Matthew 25:1-13.). 37 Blessed are those servants whom the lord, when he comes, shall find watching: truly I say to you that he shall belt himself, and make them sit down to food, and shall come and serve them (Compare 17:7-10.). 38 And if he comes in the second watch, or if in the third (See Lamentations 2:19a, & Mark 6:48.), and find them so, blessed are those servants. 39 But know this! If the master of the house had known in what hour the thief was coming, he would have watched, and not left his house to be broken into. 40 You be ready, also: for in an hour that you do not expect him, the Son of man comes. (Compare Matthew 24:43-44, and 1 Thessalonians 5:1-6.)

41 And Peter said, "Lord, do you speak this parable to us, or to everyone?" (See 12:1, 13, 22; and Mark 13:37.) 42 And the Lord said, "Who then is the faithful and wise steward, whom his lord sets over his household, to give them their share of food at the proper

time? 43 Blessed is that servant, whom his lord finds so doing, when he comes. 44 Truthfully, I say to you that he will set him over all that he has (Compare 16:10a, and Matthew 25:21.). 45 But if that servant shall say in his heart, 'My lord delays his coming (Compare 2 Peter 3:1-7.);' and begins to beat the menservants and maidservants, and to eat and drink, and be drunk; 46 the lord of that servant shall come in a day when he does not expect, and in an hour when he does not know, and shall cut him in two, and make him share the fate of the unfaithful (Compare Matthew 24:45-51.). 47 And that servant who knew his Lord's will, and did not prepare, or do according to his will, shall be beaten with many lashes (Compare James 4:17.); 48 but he that did not know, and did things worthy of lashes, shall be beaten with few lashes (Compare Acts 3:14-21, 26.). And anyone to whom much is given, of him shall much be required: and to whom they commit much, they will ask more of him. (Compare Deuteronomy 10:12-16.)

MAIN POINT OF THIS SECTION:

Jesus reveals some qualities he expects his servants to have.

QUOTES AND COMMENTS:

1. Servitude being very common in both Jewish and Roman society, Jesus often drew examples from it. The servant was expected to be attentive to the needs of the master. Indeed, he was to anticipate them, if he could. He was expected to be conscientious in the performance of his duty, even when inconvenienced by the whim of the master (compare 1 Peter 2:18-19). Matthew's account of the Ten Virgins, and the delay that put an unexpected demand on their supply of oil, is similar to his admonition here. A delay of the coming of the bridegroom until the late watches of the night should find no relaxation of the vigilance of his servants. If the master finds them still alert, they are "blessed!" In this account, we find the Lord causing his servants to sit and be served, in reward of their diligence, while in 17:7-10 it is apparent that the Lord had no cause to show such generosity until all "duties" had been completed. The contrast between these two accounts lies in the timing. Here, it seems that Jesus is speaking of the Last Day reward of his servants, while in Chapter 17 he speaks of the continuing service expected of them in this life.

2. The imagery of comparing the sudden, unannounced, final coming of the Lord to that of a thief clandestinely breaking into a house is widespread in the New Testament. It appears not only in the parallel in Matthew 24:43, but in 1 Thessalonians 5:1-6, 1 Peter 3:10, Revelation 3:3, and Revelation 16:15. However, Premillennialists wrest the obvious meaning of this figure to suggest a "secret" return of the Lord (such as their fanciful doctrine of the "Rapture") prior to his final "public" coming. This interpretation suits their innovative scenario of earth's final events, but cannot be supported in a sound scriptural way.

3. Peter's question of vs. 41 is answered by the Lord in a way to show that "stewardship" is not just the special province of the Apostles (compare Titus 1:7, and 1 Peter 4:10). The Lord's reply suggests that anyone besides Apostles and prophets, who voluntarily takes on a steward's task, must be ready to face the consequences of his undertaking (compare James 3:1).

4. The comparative punishments of knowledgeable and ignorant servants proclaimed by the Lord in vs. 47-48 are eagerly grasped by weak disciples who are in doubt of their standing with the eternal Judge, but the proclamation offers them little comfort. Even the servant "beaten with few stripes" will have done things in ignorance of the law that are "worthy of stripes." No differentiation is offered by the inspired writers of the NT regarding the relative "sinfulness" of sins. They are all classified as "worthy of death" (compare Romans 1:28-32, 1 Corinthians 6:9-10, and Revelation 21:8.). We enthusiastically accept the premise that God judges in perfect fairness, however, and the Lord's proclamation here seems to uphold that premise. Yet, even a just God must maintain his standard. We may find many passages that tempt us into speculation about "degrees" of reward and punishment, but such speculation is fruitless, if the final reward ends in a blissful heaven, and final punishment resides in a burning hell.

QUESTIONS ON LUKE 12:35-48.

1. What sort of men should we be "like," according to Jesus? _____
_____ Why? _____

2. What will the Lord do, when he comes and finds his servants watching? _____

3. In what "hour" will the "Son of man come?" _____

4. Who are described as "stewards" in our lesson, other than Apostles? (See comment #3 above.) _____

5. If the lord of the servant finds his servant doing his work, when he comes, what will he "set him over?" _____

6. What might motivate a servant to begin to beat the other servants, and to eat and drink? _____
_____ What will the lord do to that servant? _____

7. Do you believe that there are degrees of reward and punishment with God? _____

_____ Is it fruitful to speculate on this subject? _____

8. Of whom "shall much be required?" _____

CHAPTER 12

49 "I came to cast fire on the earth (Compare Matthew 10:34-36.); and how I might wish that it be already kindled! 50 But I have a baptism in which to be baptized (Compare Mark 10:38-39, and John 18:11.); and how restricted I am till it be accomplished! 51 Do you think I came to give peace in the earth? I tell you, 'No!' but rather division (Compare 1 Corinthians 11:18-19, and John 7:40-43.): 52 for from this time there shall be five in one house, divided, three against two, and two against three. 53 They shall be divided, father against son, and son against father; mother against daughter, and daughter against her mother; mother-in-law against her daughter-in-law, and daughter-in-law against her mother-in-law." (Compare Micah 7:5-6, & Zechariah 13: 2-3.)

MAIN POINT OF THIS SECTION:

Jesus longs for the fulfillment of His mission, even though it will create much upheaval in the lives of people.

QUOTES AND COMMENTS:

1. The frustration of the Lord with the limiting nature of his role as the "king in prospect" is seen in the outcry of vs. 49-50. He began to feel this pressure at his first miracle (John 2:4). It continued throughout his ministry (John 7:2-8), and was passed on to His Apostles (2 Corinthians 5:13-15). Following the example of our "restricted Lord," we should also develop the feeling that we are "channeled" or "funneled" toward the fulfillment of our own mission. This will happen when we are motivated, like Him, by the urgency of reaching our destiny, and the desirability of its fulfillment.

2. The division caused by the intrusion of the Gospel of Christ into households is difficult to handle, whether Christians in such families are in the majority or the minority. Such difficulties call for delicate diplomacy at times, but the Christian can never compromise his convictions in the face of "family" opposition. Sincerity may be just as deep in the opposing faction (John 16:2), but truth can only be on one side in a division (1 Corinthians 11:19). The Christian, though abandoned and opposed within his family, can always find comfort as Paul did, when he confessed to being one of the relatively few in the family of Israel who had accepted the lordship of Jesus over himself (Romans 11:1-5).

3. Jesus knew that there would be deep religious division over His identity and work. It was a phenomenon predicted by the prophets (Isaiah 52:13-53:3), and fulfilled when His

teaching challenged the misconceptions of His contemporaries (John 7:40-43, 9:16, 10:19-21). This division among the Jews was inexcusable, since they had read the warnings of the prophets regarding their own perverse natures, and their stubborn rejection of the anointed one (1 Peter 2:6-8, Acts 4:11-12, 7:51-53; and Romans 10:16-21).

QUESTIONS ON LUKE 12:49-53.

1. Even though Jesus "came to cast fire upon the earth," did he desire that it be kindled soon? _____
2. After studying this lesson, what do you conclude was the "baptism" with which Jesus was to be baptized? _____
3. What did Jesus come to "give...in the earth," instead of peace? _____
4. What problems do you think might prevail in a divided household having....
A majority of Christians? _____

A minority of Christians? _____

5. Matthew's similar account of this teaching says, "A man's foes shall be _____
_____."

CHAPTER 12

54 And he also said to the multitudes, "When you see a cloud rising in the west, immediately you say, 'A shower is coming;' and so it happens. 55 And when you see a south wind blowing, you say, 'There will be a scorching heat;' and it happens. 56 You hypocrites! You know how to interpret the face of the earth and the heaven; but how is it that you do not know how to interpret this time? (Compare Matthew 16:2-3.) 57 And why, also, from yourselves, don't you judge what is right? (Compare Acts 4:19, and Job 34:4.) 58 For, as you are going with your adversary before the magistrate, do your best to settle with him on the way; lest it happen that he drags you to the judge, and the judge delivers you to the officer, and the officer casts you into prison. 59 I say to you, 'You will by no means come out of there, till you have paid the very last mite.'" (Compare Matthew 5:21-26.)

MAIN POINT OF THIS SECTION:

Jesus warns his hearers about their hypocritical inconsistency and counsels them to escape the consequences.

QUOTES AND COMMENTS:

1. Many inconsistencies are practiced by the pseudo-religious person. He is canny in his discernment of weather conditions, but sometimes utterly stupid in discerning the will of God. He can understand the argument of a newspaper editor, but not that of the Apostle Paul. For such hypocrisy, he will be brought into account before the Judge. When he wakes up to the fact that he is in the clutches of his "adversary," he must not play out his hypocrisy to the bitter end, but "settle out of court." Matthew's record clothes the sentiments found here in vs. 58-59 in a portion of the sermon on the mount (Matthew 5:25-26). The context of those verses (vs. 23-24) teaches us to apply the same diligence in being reconciled to any brother who has "aught against" us. If it is wise to seek reconciliation with our fellow man before "offering our gift at the altar," it would seem even more prudent to be reconciled to God before it is too late.

QUESTIONS ON LUKE 12:54-59.

1. In what way were the hearers of Jesus "Hypocrites?" _____

2. Fill in the blanks: "And why even _____ judge ye not _____?"

What did Jesus advise his hearers to do "as they were going with their adversary before the magistrate?" _____

Why? _____

CHAPTER 13

Now there were some present at that very season who told him of the Galileans, whose blood Pilate had mingled with their sacrifices (Similar incidents are found in Josephus [Antiquities, xvii. 9.3]). 2 And he answered and said to them, "Do you think that these Galileans were sinners above all the Galileans, because they have suffered these things? 3 I tell you, 'No!' but, unless you repent, you shall all perish in the same manner (Compare Acts 17:30-31; and 2 Peter 3:9.). 4 Or those eighteen, on whom the tower of Siloam fell, and killed them, do you think that they were offenders above all the men that dwell in Jerusalem? 5 I tell you, 'No!' but, unless you repent, you shall all perish in the same manner." 6 And he spoke this parable: "A certain man had a fig tree planted in his vineyard; and he came seeking fruit on it, but found none. 7 And he said to the vinedresser, 'Look! For three years I came seeking fruit on this fig tree, and found none.

Cut it down! Why does it uselessly occupy the ground?' (Compare Matthew 21:18-19; and Hebrews 6:7-8.) 8 And answering, he says to him, 'Lord, let it alone this year also, till I shall dig around it, and fertilize it; 9 and perhaps it may start to bear fruit. But if not, you shall cut it down.'" (Compare 1 John 2:1-2, John 15:1-2 and 2 Peter 3:15.)

MAIN POINT OF THIS SECTION:

To illustrate the importance of repenting before the patience of God is exhausted.

QUOTES AND COMMENTS:

1. In comment on the perception that calamities come to extraordinary sinners, A. B. Bruce, in *The Expositor's Greek Testament*, says, "He (Jesus) assumed that the sufferers in the two catastrophes were sinners and even great sinners, so acquiescing in the popular view, because He wanted to point a lesson for the whole nation which he regarded as fast ripening for judgment. From the saying in the Teaching on the Hill concerning the Father in Heaven giving sunshine and rain to evil and good alike, it is evident that He had risen not only above popular current opinion, but even above the O.T. view as to the connection between physical and moral good and evil. That saying implies that there is a large sphere of Divine action within which moral distinctions among men are overlooked, that good may come to bad men, and evil to good men. To our Lord it would not have appeared impossible that some of the best men in Israel might be involved in the two calamities here mentioned." In support of this statement are the Bible examples of the calamities that came to Job (Job 1:13-19), to Josiah (2 Kings 23:25, 29), and to others. Also, good things came to evil men, such as Ahab (1 Kings 16:30, 20:1, 13).

2. It is common practice for preachers to cite Luke 13:3 as their proof-text for the necessity of repentance, as a New Testament condition for salvation. Though it is true that repentance is so commanded (Luke 24:47; Acts 2:38, 17:30, etc.), it is improper to use this verse as a proof of that truth. On this occasion, Jesus is giving the Jews a warning of the physical calamity that is coming to them in the destruction of Jerusalem. The unfortunate incidents in the two examples given here are but pictures of the ultimate physical calamities coming in the near future (see 21:20-24). In view of this, he urges them to repent in order to escape "perishing" in the same manner. To the Athenians, on the other hand, Paul shows that God requires repentance from all men, "inasmuch as he has appointed a day in which he will judge the world in righteousness (Acts 17:30-31)." This Judgment Day is when all sins will be ultimately punished, even if sinners survive every physical calamity that threatens them. Charles R. Erdman comments, "All impenitent men are certain to suffer, and deserve to suffer; if judgment has not fallen, the delay should be regarded as a merciful opportunity to repent." (Compare 2 Peter 3:14-15a.)

3. The parable Jesus uses in support of his teaching reminds us of some important principles. First, that God has "expectations" of profit from our service (Hebrews 5:12, 12:28-29). Also, God has the right to condemn the unproductive servant (Hebrews 6:7-8). Between the sinner and God, however, stands Jesus the "advocate" (1 John 2:1-2; Hebrews 7:25), who is only one of many who have prayed for the continued patience of God, some successfully (Exodus 32:30-34; Psalm 106:23; Joel 2:17-20), and some unsuccessfully (Jeremiah 14:7-15:4). Yet, even the "vine-dresser" is willing for just retribution to be visited, after a period of patience, and after extra "digging" and "dunging" have had a chance at rejuvenating the sinner. We must not tempt the longsuffering of God (2 Peter 3:15), for "now is the acceptable time;...now is the day of salvation (2 Corinthians 6:1-2)."

4. Fruit-bearing is a concept frequently used in the New Testament. It is a necessary function of the disciple (Romans 7:4; John 15:2a); "much" fruit is required (John 15:8), and those that are bearing fruit are "cleansed" from time to time, so that they may bear "more" (John 15:2b). It is only the "good tree" that "brings forth good fruit" (Luke 6:43), and the "end" of such fruit-bearing is "eternal life" (Romans 6:22). The fruit to be born is not just "soul-winning," though this is high on the list of priorities. The Christian's "fruit" is seen in "every good work."

QUESTIONS ON LUKE 13:1-9.

1. Who was Pilate? _____ What does this Scripture say that he did? _____

2. Does a calamitous death indicate that the victim was a greater sinner than others? _____

3. If the impenitent sinners Jesus was talking to were destined to "perish in the same manner," how would they die? _____

4. How long had the vineyard owner patiently waited for fruit from his fig tree? _____ How much longer was he asked to wait? _____

5. What was the vinedresser willing to do in the hope that the barren tree might begin to bear fruit? _____

CHAPTER 13

10 And he was teaching in one of the synagogues on the sabbath day. (Compare Matthew 4:23.) 11 And behold, a woman (was there) that had a spirit of weakness eighteen years, so that she was bent double and could not lift herself up. 12 And when

Jesus saw her, he called her and said, "Woman, you are loosed from your weakness." 13 And he laid his hands on her, and immediately she was made straight, and glorified God. (Compare Matthew 5:16.) 14 And the ruler of the synagogue, being moved with indignation because Jesus had healed on the sabbath, answered and said to the crowd "There are six days in which men ought to work; therefore come in them to be healed, and not on the day of the sabbath!" (Compare 14:3-6.) 15 But the Lord answered him, and said, "You hypocrites, do not each of you loose his ox or his donkey from the stall, and lead him to water on the sabbath? 16 And ought not this woman, being a daughter of Abraham (Compare 19:9; and Romans 9:3-5.), whom Satan had bound (think of it!) eighteen years, be loosed from this bond on the day of the sabbath?" 17 And as he said these things, all his adversaries were made ashamed (Compare Titus 2:7-8.); and all the crowd rejoiced for all the glorious things that were done by him.

18 Therefore he said, "What is the kingdom of God like? And, to what shall I compare it? 19 It is compared to a grain of mustard seed (Compare 17:6.), which a man took and cast into his own garden; and it grew and became a tree; and the birds of the sky lodged in the branches of it." (Compare Matthew 13:31-32.)

20 And again he said, "To what shall I compare the kingdom of God? 21 It is like leaven, which a woman took and hid in three measures of meal, till it was all leavened." (Compare Matthew 13:33.)

MAIN POINT OF THIS SECTION:

The gradual defeat of hypocritical opponents would herald the expansion of the kingdom of God.

QUOTES AND COMMENTS:

1. Rulers of synagogues exerted considerable power over the thinking of their attendants (John 9:22, 12:42-43). Rabbinical interpretations of Scripture also played a large part in the teaching found in the synagogues. To enhance the power of the Law, well-meaning rabbis attempted to make the ordinances of the Law even more strict by applying them to hypothetical cases. The sacredness of the sabbath was enhanced (it was thought) by many such rules, but Jesus shows how we must apply reason to such things, so that our interpretations are consistent with the revealed will of God, and our practice consistent with those interpretations. The hypocrisy of his critics was exposed by forbidding Jesus to heal sick people on the sabbath, while they were inclined to show mercy to animals in the same day. This made their practice more moderate than their interpretation. If our interpretations are so strict that they obscure the true meaning of the Scripture and lead people astray; it is of very little consequence whether our practice is consistent with our interpretation. However, if our interpretations honor all the rules for "handling aright the word of truth," then it is very important that our practice be

consistent with our interpretation! Compare Matthew 23:1-4.

2. The word "therefore" in vs.18 indicates that the two little parables recorded here were spoken in the same synagogue on the same occasion. However, some have questioned whether they connect in any way with the healing incident. H. D. M. Spence, in Pulpit Commentary, believes they do, and says, "In the seventeenth verse...we read how 'all his adversaries were ashamed; and all the people rejoiced for all the glorious things that were done by him.' This discomfiture of the hypocrites, and the honest joy of the simple folk over a noble and Divine deed of mercy, accompanied by brave, kind words, seem to have suggested to the Master the subject of the two little parables of the mustard seed and the leaven, in which parables the growth of his glorious kingdom was foreshadowed from very small beginnings. That very small beginning he could discern in what then surrounded him."

QUESTIONS ON LUKE 13:10-21.

1. What modern diseases have symptoms of physical weakness, such as is described in this woman? _____

2. What feeling motivated the ruler of the synagogue to rebuke this healing? _____

3. What practice did Jesus describe which illustrated the hypocrisy of the ruler, and those who thought as he did? _____

4. Was there any consideration due to the woman in being "a daughter of Abraham?" _____ Why, do you think? _____

5. Is Matthew's placement of the parables of the mustard seed and the leaven in a similar context? _____

6. What does Matthew say about the size of a mustard seed? _____

7. Does it require that a large amount of leaven be used, in order to leaven a lump of dough? _____

8. Did the kingdom grow from very small beginnings? _____

CHAPTER 13

22 And he went on his way through cities and villages, teaching, and journeying on to Jerusalem. 23 And someone said to him, "Lord, are they few that are saved?" And he said to them, 24 "Strive to enter in by the narrow door: 'for many,' I say to you, 'shall seek to enter in, and shall not be able.'" (Compare Matthew 7:13-14, 22:14.) 25 After the

master of the house is risen, and has shut the door, and you begin to stand outside and knock at the door, saying, 'Lord, open to us,' he shall answer and say to you, 'I don't know you or where you come from.' (Compare Matthew 7:21-23.) 26 Then you shall begin to say, 'We ate and drank in your presence, and you taught in our streets!' 27 And he shall say, 'I tell you, I don't know where you come from. Go away from me, you workers of iniquity!' (Compare Matthew 11:20-21.) 28 There shall be weeping and grinding of teeth, when you see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and your-selves thrown outside. 29 And they shall come from the east and west, and from the north and south, and shall sit down in the kingdom of God. (Compare Matthew 8:5-12.) 30 And look, there are last who shall be first, and there are first who shall be last. (Compare Matthew 19:28- 20:16.)

MAIN POINT OF THIS SECTION:

The failure to respond to our privileges will prevent us from gaining what we desire, and will lead to disaster.

QUOTES AND COMMENTS:

1.The question addressed to the Lord in this account may have been based only on academic curiosity. The Lord's answer warned his hearers to "strive" for salvation, and make sure that they were among the few that were saved! The Bible is full of examples of the salvation of a few from destruction. A prominent and memorable example: only eight souls were saved from the flood of Noah's time (1 Peter 3:20). But the whole experience of the nation of Israel was a series of such salvations, and Paul speaks sadly of the fact that only a "remnant" of Israel will be saved in Christ (Romans 9:27). He calls on the prophet Isaiah to show that this condition would prevail (Romans 9:29, and compare Isaiah 1:9, which uses the expression, "very small remnant," and reminds us of the saving of Lot and his depleted family from the great destruction of Sodom and Gomorrah, Genesis 19:29). All of these events carry the same message, "Only a few will be saved."

2.Matthew records that Jesus used language similar to verse 24 in Matthew 7:13-14, but in that place He speaks of the willing entrance of "many" into the "broad way, that leads to destruction," and says that the few who enter the "narrow gate...that leads to life" simply "find it." Here in Luke, the Lord shows another side of this matter. He says, "Many, I say to you, shall seek to enter in, and shall not be able." Therefore, He is referring to those who have not done those things necessary to enable them to enter. They either trusted in inadequate preparations (like the five foolish virgins of Matthew 25:11-12), or tried to enter by doing things lawlessly (like those in Matthew 7:21-23), and were disappointed. They hoped to profit from their presumed privileges, without meeting its apposite responsibility. Eating and drinking with Him, and being in His

audience when he taught in their streets, did not constitute a full response. Belief in Him, followed by obedience to our confession of His lordship in repentance and baptism in His name are the proper responses to such privileges, in order to be saved (Romans 10:9-10; and Acts 2:38). Inside the "narrow door" is the spiritual food and shelter we desire, but enabling conditions for entrance must be met by anyone "striving to enter." J. M. Lang, in Pulpit Commentary, says, "To have had the teaching of the Lord in street and house...this is much. But the vital matter is, what is the use which has been made of privilege, of opportunity, of instruction, of means of grace? That the Lord displayed his tokens in our midst may only add to our condemnation. Negligence, hardness of heart, the contempt of his Word and commandments, which is evidenced in the refusal to yield ourselves wholly to him who speaks from heaven, is iniquity; and most solemn is the protestation, 'Depart from me, all ye workers of iniquity.'" Compare John 15:22.

QUESTIONS ON LUKE 13:22-30:

1. Name some examples of the salvation of a "few" that are found in the Bible.

2. What is the difference between the teaching of Jesus in Matthew 7:14 and Luke 13:24? _____

3. Did the Jews respond to their privileges in a way that would save them? _____

4. What event would cause the Jews to weep and grind their teeth, according to Jesus?

CHAPTER 13

31 In that very hour there came certain Pharisees, saying to him, "Get away and leave this place, because Herod wants to kill you." 32 And he said to them, "Go and say to that fox (Compare Matthew 12:34, 23:33.), 'Look! I cast out demons and perform cures today and tomorrow, and the third day I am perfected.' 33 Nevertheless, I must go on my way today and tomorrow and the day following, because it cannot be that a prophet can perish outside of Jerusalem. (See 13:22, and compare Matthew 16:21.) 34 O Jerusalem! Jerusalem! that kills the prophets, and stones them that are sent to her (Compare Matthew 23:34-36.)! how often I would have gathered your children together, just as a hen gathers her own brood under her wings, and you would not (Compare Acts 13:18.)! 35 Behold, your house is left to yourselves, and I say to you, 'You shall not see me, until you shall say, 'Blessed is he that comes in the name and of the Lord.'" (Compare Matthew 23:37-39, and Matthew 21:9.)

MAIN POINT OF THIS SECTION:

Jesus reveals that nothing will hinder the accomplishment of His destiny.

QUOTES AND COMMENTS:

1. The commentators are divided over the sincerity of the Pharisees in this incident. Some say they lied about Herod's intent, in order to urge Jesus to leave the king's jurisdiction (with the obvious destination of Jerusalem, where they could capture and kill him themselves). Others are generous enough to suggest that some Pharisees, recognizing in Jesus a fellow-teacher, were genuinely concerned for His safety. It would seem that if they lied, Jesus might have exposed them, since He could read the thoughts of men. Instead, he gives them a message to give to Herod, insinuating that he believed their report, and that he accepted Herod's threat as genuine. If Herod did seek Jesus' life, he was probably provoked by the malevolence of Herodias, his wife. It was through her evil influence that John the Baptist had been beheaded by the reluctant Herod (see Mark 6:17-29). This is perhaps why Jesus uses the contemptuous word "Fox" in his answer, because the word is feminine (literally, "She-fox"). He may have seen through the report of Herod's desire to kill him, realizing that it was actually Herodias who wanted to see him dead, just as she had "set herself" against John.
2. Some of the strongest sarcasm ever uttered by Jesus is found in verse 33. The implication of Jesus' statement is that he is relatively safe "out of Jerusalem," the killer of prophets! Sarcasm is an effective and subtle force in convincing men of their stupidity, or inconsistency, or hypocrisy. It forces men to take a look at themselves. Other examples of sarcasm from the mouth of Jesus are found in 5:31 and Matthew 13:57. The Apostle Paul used sarcasm effectively, also (Compare 2 Corinthians 11:17-20, 12:15-16).
3. It appears from Luke's account that Jesus would not visit Jerusalem again (vs. 35), until he entered the city in "mock-triumph" a week before his crucifixion (see 19:37-38). His destiny was there, but he controlled events until the timing was just right. He had said, "I cast out demons and perform cures today and tomorrow, and the third I am perfected. Therefore, I must go on my way today and tomorrow and the day following." He did not mean, however, that his final destiny was only three literal days hence, but that he would go on relentlessly toward it in the time span ordained of God.

QUESTIONS ON LUKE 13:31-35.

1. Does it seem to you that the Pharisees were sincere or insincere in their advice to Jesus? _____
2. Was Jesus expecting to be "perfected" within a literal three day period? _____

3. Explain the meaning of the sarcastic statement of Jesus in vs. 33. _____

4. What prophet was slain in Jerusalem within the Temple grounds, according to Matthew 23:35? _____

5. What occasion was Jesus referring to, when it would be said, "Blessed is he that comes in the name of the Lord?" _____

CHAPTER 14

And it happened that when he went on a sabbath into the house of one of the rulers of the Pharisees to eat bread (See also 7:36, 11:37.), they were watching him closely. (Compare Psalm 37:32; Mark 3:2.) 2 And behold, there was a certain man before him that had the dropsy (fluid in lungs and internal cavities). 3 And Jesus, responding, spoke to the lawyers and Pharisees, saying, "Is it lawful to heal on the sabbath, or not?" 4 But they were silent. And he took him, and healed him, and let him go. 5 And he said to them, "Which of you shall have a donkey or an ox that has fallen into a well, and will not draw him up on a sabbath day?" (Compare Proverbs 12:10.) 6 And they could not reply against these things. (Compare Matthew 12: 9-14.)

MAIN POINT OF THIS SECTION:

Jesus reveals inconsistency in the attitudes of some toward the sabbath.

QUOTES AND COMMENTS:

1. H. D. M. Spence, in *Pulpit Commentary*, tells us, "Most of the older authorities here, instead of 'an ass or an ox,' read 'a son or an ox.' The difference here in the reading without doubt arises from the perplexity which was felt in very early days over the strangeness of the collocation of 'a son and an ox.' This is the reading, however, which, according to all the acknowledged principles of criticism, we must consider the true one. The meaning is clear. 'If thy son, or even, to take a very different comparison, thy ox, were to fall into a pit, wouldn't you,' etc.? How the sophistries of the scribes and the perplexing traditions of the Jerusalem rabbis on their sabbath restrictions must have been torn asunder by the act of mercy and power performed, and the words of Divine wisdom spoken by the Physician-Teacher of Galilee!" He goes on to cite the tradition concerning Hillel, before he became the famous Rabbi, how that, unable to pay the entrance fee, and desiring to hear instruction, he almost froze in the snow outside the

lecture room of a famous teacher, who discovered him and helped to revive him by vigorous rubbing on a sabbath day, because, "he was one for whose sake it was well worthwhile to break the sabbath."

QUESTIONS ON LUKE 14:1-6.

1. Does Luke mention other occasions when Pharisees invited Jesus to eat with them?

_____ Where? _____

2. Jesus asked the question here, "Is it lawful to heal on the sabbath? Who asked this question in Matthew 12:10? _____

3. Did God approve of showing kindness to animals? _____

4. What fault of the Pharisees did Jesus expose in this incident? _____

CHAPTER 14

7 And he spoke a parable to those that were invited, when he noticed how they chose out the chief seats (Compare Matthew 23:1-6.), saying to them, 8 "When you are invited by any man to a marriage feast, don't sit down in the chief seat; lest it happen that a more honorable man than you be invited by him (Compare 1 Corinthians 12:18-26; and James 2:1-9.), 9 and the one that invited you and him shall come and say to you, 'Give this man your place;' and then you will begin with shame to take the lowest place. 10 But when you are invited, go and sit down in the lowest place; so that when he who invited you comes, he may say to you, 'Friend, go up higher!' (Compare Proverbs 15:33, 22:4; Luke 1:52, and Proverbs 25:6-7.) Then you shall have honor in the presence of all that recline at the table with you. 11 For every one that exalts himself shall be humbled; and he that humbles himself will be exalted. (See 18:9-14, and compare Esther 6:6-12.)

12 And he said also to him that had invited him, "When you have a dinner or a supper, don't call your friends, or your brethren, or your kinsfolk, nor rich neighbors; lest they also happen to return the invitation in order to repay you. 13 But when you make a feast, invite the poor, the maimed, the lame, the blind: 14 and you will be blessed; because they have no way to repay you: for you shall be repaid in the resurrection of the just." (Compare 6:30-36; 1 Peter 5:2-4; and Revelation 22:12.)

MAIN POINT OF THIS SECTION:

Jesus proposes a new set of values for the Pharisees, whether they are acting as hosts or guests.

QUOTES AND COMMENTS:

1. Protocol is considered important in the social life of human beings, but the protocol that issues from human nature, by its very practice, encourages the human vice of pride. It is not wrong to seek honor, if the seeking is in a godly manner (Romans 2:6-7, 10). But earthly honors are "vanity," and serve little worthwhile purpose (John 12:43, Luke 16:15). When Jesus noticed how the guests sought the "chief seats," or chief "reclining places," one of which was the "chief" of the "chiefs," he offered a new protocol. (A. T. Robertson, in his *Word Pictures of the New Testament*, says, "a couch holding three...the middle place was the chief one...The place next to the host on the right was then, as now, the post of honor.") In view of His proposed "alternate" set of values, we wonder if Jesus is not appearing to approve the etiquette of His day in a "tongue-in-cheek" fashion, because he suggests choosing the "lowest" (least honorable) place first, on the prospect of being invited to "come up higher," rather than running the risk of being shamefully forced out of the "chief place," and finding all the secondary places of honor occupied, leaving only the "lowest." His real lesson, however, is on humility. By choosing the lowest place, with its possible opportunity to be elevated in honor by the host, the guest will also have honor from the other guests. But even if the "elevation" does not occur, by taking the lowest place, there will be no experience of shame in being asked to go lower.

2. On the other side of the coin, the "host" who makes a dinner is instructed to withhold his invitation from "friends, brethren, kinsmen, and rich neighbors," because each of these can repay the kindness by a return invitation. The prohibition given here possibly needs to be understood as a form of contrast to emphasize the lesson, because hospitality is also to be exercised among brethren (1 Peter 4:9), but even there the Apostle commands it "without murmuring." This indicates that our hospitality is not for future advantage, but an expression of love (from the Greek *agape*, *agape*) which exhibits a genuine yearning for brotherhood, but requires no repayment. Inviting the "poor, maimed, lame, and blind" can certainly fulfill such a purpose. Hospitality given to "strangers," or "foreigners," is commendable, also (1 Timothy 5:10; Hebrews 13:2), possibly because foreigners would also be numbered among those who would be hindered in their opportunity to repay it.

QUESTIONS ON LUKE 14:7-14.

1. After commenting here on their practice of "choosing the chief seats," did Jesus later accuse the Pharisees of this act of pride? _____ Where is the passage?

2. What "goes before honor," according to Solomon? _____

3. Why, in your opinion, would the man who was asked to vacate the "chief" seat have

to descend all the way to the "lowest?" _____

4. Was Haman an example of one who exalts himself, only to be humbled? _____

5. Are we forbidden by this passage to invite friends to dinner? _____ Why?

6. What was the purpose behind Jesus' instruction to invite the "poor," etc., to our feasts?

7. When shall we be repaid for following this practice? _____

CHAPTER 14

15 And when one of them that reclined at the table heard these things, he said to him, "Blessed is he that shall eat bread in the kingdom of God!" (Compare 22:28-30, and Revelation 19:9.) 16 But he said to him, "A certain man made a great supper, and he invited many; 17 And he sent out his servant at supper time to say to them that were invited, 'Come! for all things are now ready.' 18 And all of them, alike, began to offer excuse. The first said to him, 'I have bought a field, and it is necessary for me to go and see it. I beg you, have me excused.' 19 And another one said, 'I have bought five pairs of oxen, and I am going to test them. I beg you, have me excused.' 20 And another said, 'I have married a wife, and therefore I cannot come.' 21 And the servant came and told his lord these things. Then the master of the house, being angry, said to his servant, 'Go out quickly into the streets and lanes of the city, and bring in here the poor and maimed and blind and lame.' (Compare Acts 13:46; and Revelation 22:17.) 22 And the servant said, 'Lord, what you have commanded has been done, and there is yet room!' 23 And the lord said to the servant, 'Go out into the highways and hedgerows, and constrain (This word is translated "compel" in the King James Version, but "constrain," in Mark 6:45. It is a constraint which is based on a strong inducement. See 2 Corinthians 12:11). them to come, that my house may be filled. 24 For I say to you that none of those men that were invited (before) shall taste of my supper.'" (Compare Matthew 21:22-43, 22:2-14.)

MAIN POINT OF THIS SECTION:

Jesus responds to one who blesses the kingdom, by showing how shamefully many of his class will treat the kingdom when it does come.

QUOTES AND COMMENTS:

1. By offering a trivial excuse to the Lord's invitation to share in his "salvation supper," those who were bidden (the Jews, who were privileged to hear the invitation first, Romans 1:16-17) only hurt themselves. The Lord's supper will be filled with other guests who were not among those originally invited. God's goals will not be hindered by intransigent rebels (Isaiah 49:6; Acts 18:6). Any sheep who "hears the voice of the shepherd" will be taken into the fold, whether Jew or Gentile (John 10:14-16).

2. The motivation needed to reject the powerful invitation of the Lord must be strong enough to set aside all knowledge of the advantages of acceptance. Self-righteousness must exceed the righteousness of God (18:9-14). Pride must exceed humility (Matthew 21:28-32). Material concerns must overcome the spiritual (Matthew 22:4-5). We may have a knowledge of the Scripture without an understanding of it (John 5:37-40). Whatever may be our motivation for rejection, it is insufficient to justify missing eternal life with God.

QUESTIONS ON LUKE 14:15-24.

1. Did the man who spoke out at this dinner use a proper figure of speech, when he spoke of "eating bread in the kingdom of God?" _____ Why? ____

2. Who are the "bidden (invited)" in this parable? _____

3. Who are the "poor, maimed, blind, and lame?" _____

4. Point out the reason why each of the excuses offered by the "bidden" was weak and unjustified:

"I have bought a field, etc." _____

"I have bought five pairs of oxen, etc." _____

"I have married a wife, etc." _____

5. Why did the host in the parable tell his servant to "go out quickly" to invite others? What was the reason for such haste? _____

6. Would any of the bidden who offered excuses "taste" of the supper? _____

CHAPTER 14

25 Now great crowds went with him: and he turned, and said to them, 26 "If any man comes to me, and does not hate his own father, and mother, and wife, and children, and brothers, and sisters (Compare Deuteronomy 13:6-11, 33:8-9.), Yes! and also his own life (Compare Revelation 12:11.), he cannot be my disciple. 27 Whoever does not carry his own cross, and come after me (See 9:23, and John 19:17.), cannot be my disciple (Compare Matthew 10:37-38.). 28 For which of you, desiring to build a tower, does not first sit down and figure the cost, to see if he has enough to finish? 29 (He does this) for fear that when he has laid a foundation, and he is unable to finish, all that see it will begin to ridicule him, 30 saying, 'This man began to build, and was unable to finish!' (Compare 2 Peter 2:20-22.) 31 Or what king, as he goes to war against another king, will not sit down first and take counsel whether with ten thousand men he is able to meet him that comes against him with twenty thousand? 32 Or else, while the other is still a great way off, he sends an embassy, and asks for conditions of peace. (Example: 2 Kings 18:13-16.). 33 So, therefore, whoever it is of you that does not renounce all that he has, he cannot be my disciple (Compare Philippians 3:1-16.). 34 Salt is good, therefore, but if even the salt has become useless, with what will it be seasoned? 35 It is fit neither for the land nor for the manure pile: they cast it out. He that has ears to hear, let him hear!" (Compare Matthew 5:13; Mark 9:49-50.)

MAIN POINT OF THIS SECTION:

Jesus tells the crowd following him that they must not compare the true cost of discipleship to the ease of following him, physically.

QUOTES AND COMMENTS:

1. The preference that must be given to the Lord over family (and even life itself) is a matter of spiritual life and death. In the Law of Moses, provision was made for the execution of any member of one's family that sought to lure him away from God. In fact, the victim's "hand shall be first upon him to put him to death (Deuteronomy 13:6-11)." There can be no doubt that God was serious about putting truth above filial loyalty. Jesus spoke of himself as "the way, the truth, and the life," and said, "No one comes to the Father, but by me (John 14:6)." He is therefore much more important than any earthly relationship or consideration.
2. Three times in this passage, Jesus says that one "cannot be His disciple;" the first time, if he does not renounce family and life; the second, if he will not bear his own cross and follow; and the third, if he will not renounce all that he has! Moses gives an example of such devotion in the attitude of the Levites (Deuteronomy 33:8-9). As devotees of the Lord Jesus Christ, we can do no less, and should do much more!
3. The success of living the Christian life is based on the strength of the disciple's

commitment. In his spiritual ledger, he must balance the "tribulations and trials" against the promises of a faithful Lord. If it seems to him that the reliability of the promises does not represent a larger sum in his calculations than the difficulties, he may not want to begin. However, not to begin is just as fatal as beginning, and failing to complete. Those who "know not God and who obey not the gospel," shall "suffer punishment, even eternal destruction from the face of the Lord and from the glory of His might (2 Thessalonians 1:8-9)." But, what of those who have "escaped the defilements of the world," and are "again entangled therein and overcome?" Peter said their "last state is become worse...than the first," and it is "better for them not to have known the way of righteousness, than, after knowing it, to turn back from the holy commandment delivered to them (2 Peter 2:20-21)." In either case, eternal death is the result. So, our commitment to the Lord is either compulsory or voluntary, but we make our service to the Lord much easier on ourselves if what we have to do is what we want to do.

4. The Apostle Paul is a good example of one who made his commitment to the Lord in full realization of the personal cost to himself. He sums up his motivation for making the choice in Philippians 3, but there are many other passages which show that he had no regret for becoming a servant of Christ (Romans 15:15-21; 2 Corinthians 4:7-5:10, etc.). He has become like that man of whom Jesus spoke, who found "a treasure hidden in the field," and who sold all that he had to "buy that field" (Matthew 13:44).

QUESTIONS ON LUKE 14:25-35.

1. In view of the command to "honor father and mother (Ephesians 6:2)," in what sense can we "hate" them, as Jesus teaches? _____

2. What conditions are imposed in this passage by Jesus, without which we "cannot be His disciple?" _____

3. When a person plans to "build a tower," What should he do? _____

_____ Why? _____

4. What may happen to the man who "lays a foundation, and is not able to finish?"

5. If a king decides that his chance of success in war is in doubt, what might he do?

CHAPTER 15

Now all the publicans and sinners were drawing near to hear him (Compare Matthew

21:31b-32.), 2 and both the Pharisees and scribes murmured, saying, "This man receives sinners, and eats with them." (Compare 1 Corinthians 5:9-11).

3 And he spoke this parable to them, saying, 4 "Which of you, having a hundred sheep, and having lost one of them, does not leave the ninety-nine in the wilderness, and go after that which is lost, till he finds it? (Compare Psalm 119:176; Ezekiel 34:7-12) 5 And when he has found it, he lays it on his shoulders, rejoicing. 6 And when he comes home, he calls together his friends and neighbors, saying to them, 'Rejoice with me, for I have found my sheep which was lost.' (Compare Zephaniah 3:17.) 7 I say to you, that even so there shall be joy in heaven over one sinner that repents, more than over ninety-nine righteous persons, who need no repentance. (Compare vs. 29-30, Matthew 18:12-13.)

8 "Or what woman having ten pieces of silver, if she lose one piece, does not light a lamp, and sweep the house, and seek diligently until she find it? 9 And when she has found it, she calls together her friends and neighbors, saying, 'Rejoice with me, for I have found the piece which I had lost.' 10 Even so, I say to you, there is joy in the presence of the angels of God over one sinner that repents."

MAIN POINT OF THIS SECTION:

Through two shorter parables, Jesus prepares his audience for the Parable of the Prodigal Son.

QUOTES AND COMMENTS:

1. Jesus illustrates, through two preparatory parables, some precedents for the more extensive parable of the Prodigal Son. Though both of these parables have the same form, the parable which speaks of the shepherd and the sheep has more connection with other portions of scripture than the parable of the lost coin. Dozens of times in the Scripture, the Spirit uses the comparison of God's people to sheep (examples: Psalms 74:1, 79:13, 95:7, 100:3; John 10:16). More than a few times, the figure of "lost sheep" is used (Isaiah 53:6; 1 Peter 2:25). There are prophetic writers who show that some "shepherds" do not fulfill their duties (Jeremiah 23:1-4; Ezekiel 34:1-10), but Jesus pictures himself as the "good shepherd" (John 10:1-16), and sets both Apostles and elders to the task of tending the sheep of the "flock" (John 21:15-17; Acts 20:28; 1 Peter 5:1-4). Just as sheep are vulnerable, and subject to straying, so are those who are weak among the human "flock" of God. They deserve to be led by those who are true shepherds, and not just mere hirelings. As some "fat" sheep "thrust with side and with shoulder, and push all the diseased (sheep) with their horns till they have scattered them," God says he will "judge between sheep and sheep" (Ezekiel 34:20-22). In the New Testament, he tells his sheep to follow the principle of "be-stowing more abundant honor" on those "parts of the body which we think to be less honorable," or "uncomely," or "feeble," so that they may have a "more abundant comeliness" (1 Corinthians 12:

22-26).

2. The picture drawn here of the joy in heaven over the penitent sinner is one not often duplicated in the Bible. This does not mean that God is so stern that he is never gratified by the penitence of sinners. Since it is His "command" and "wish" that "all should come to repentance" (Acts 17:30; 2 Peter 3:9), we must always presume that He is pleased when any sinner repents. It reveals something about God, however, to hear Moses say, "As Jehovah rejoiced over you to do you good, and to multiply you, so Jehovah will rejoice over you to cause you to perish, and to destroy you" (Deuteronomy 28:63). But later, he says, "Jehovah will again rejoice over thee for good, as he rejoiced over thy fathers...if thou turn unto Jehovah thy God with all thy heart, and with all thy soul" (Deuteronomy 30:9-10). The joy of God, then, is conditioned on our willingness to repent.

QUESTIONS ON LUKE 15:1-10.

1. What practice of Jesus did the Pharisees and scribes murmur about? _____
_____ Why then does Paul write that we should not eat with sinners? _____

2. What would motivate a shepherd to be more concerned about one lost sheep, than ninety-nine who were safe? _____

3. What, according to Jesus, does the joy of finding a lost sheep illustrate? _____

4. Is there any basic difference in the principles taught in the parable of the lost sheep, and that of the lost coin? _____

5. If God's people are all "sheep," who would you identify as the "fat sheep" and "lean (or, diseased) sheep" of Ezekiel 34:20-22? _____

6. What disposition should Christians have toward members of the church who are "feeble, less honorable, and uncomely?" _____

CHAPTER 15

11 And he said, "A certain man had two sons: 12 and the younger one said to his father, 'Father, give me the portion of your property that is coming to me (Compare Deuteronomy 21:15-17).' And he divided to them his living. 13 And not many days after, the younger son gathered all together and journeyed into a far country; and there he wasted his property with riotous living. (See vs. 30, and compare Proverbs 6:26.) 14

And when he had spent all, there arose a mighty famine in that country; and he began to be in want. (Compare Proverbs 13:15, 21:8.) 15 And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine. 16 And he longed to fill his belly with the husks that the swine ate: and no man gave to him. (Compare 2 Chronicles 28:16- 23.) 17 But when he came to himself, he said, 'How many hired servants of my father's have enough bread and some to spare, and I perish here with hunger! (Compare Revelation 2:4-5, 1 Kings 8:46-52.) 18 I will rise and go to my father, and say to him, Father, I have sinned against heaven, and in your sight (Compare Psalm 51:4; 1 Corinthians 8:11-12.): 19 I am no longer worthy to be called your son: make me as one of your hired servants.' 20 And he rose, and came to his father. But while he was yet far off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him. 21 And the son said to him, 'Father, I have sinned against heaven, and in your sight: I am worthy no more to be called your son.' 22 But the father said to his servants, 'Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: 23 and bring the fattened calf, and kill it, and let us eat, and celebrate: 24 for here is my son who was dead, and is alive again; he was lost, and is found.' And they began to celebrate. (Compare 1 John 1:8-10; 1 Peter 5:6.)

MAIN POINT OF THIS SECTION:

Jesus illustrates the plight of the sinner, along with his prospects, if he will repent and return to God.

QUOTES AND COMMENTS:

1. Charles R. Erdman's comment on this parable is: "In describing the waywardness of this younger son, Jesus gave a complete picture of the character and consequences of sin. Some have thought that the parable of the Lost Sheep indicates that sin is due in part to ignorance and folly and that the parable of the Lost Coin shows that it may be occasioned by misfortune or accident. The parable of the Prodigal Son, however, shows that it is usually due to willful choice and to a desire for indulgence. Its results are sketched in appalling colors. We are shown all its disillusion, suffering, slavery, and despair. As a picture of the inevitable consequences of sin, no touch could be added to the scene of the prodigal in the far country when he had spent all, when the famine had arisen, when he had sold himself to feed swine and was unable to be satisfied even with the coarse food he was providing for beasts.

Nor is there any more beautiful picture of repentance than was drawn when the Master described the prodigal as 'he came to himself.' His sin had not been mere folly; it had been madness. He remembered a former time of joy and plenty in his early home. He realized his present desperate need; he resolved to arise and go to his father. Most of all,

he says that his offense had been not only against a loving, earthly parent but against God, and that he was wholly undeserving of fellowship with his father. Repentance is not only sorrow for sin; it is an acknowledgement that the offense has been committed against a holy God; it is a change of heart towards him, and a resolution for a new life which manifests itself in definite action. 'He arose, and came to his father.'

(NOTE: Erdman plays down sins of ignorance and folly, and those which result from accident, but Scripture can be found for both [1 Timothy 1:12-14; Matthew 18:5-7]. Nor, does he comment on the prodigal's substitution of foreign employment for that of "his father's house," which can be interpreted as a form of idolatry [Jeremiah 2:13]. And, finally, he does not show that the "earthly parent" of the parable is a guise for God, or that some sins are against God alone [Mark 7:21a; Hebrews 4:12-13]. Others are against both God and ourselves [1 Corinthians 6:18], and some are against God and other men [1 Corinthians 8:11-12].)

2. The enduring compassion of God never ceases to amaze those who benefit from it. God has often declared his graciousness to sinners (Exodus 34:6-7a; Psalm 31:19; Micah 7:18-20; Romans 2:4). Some sinners may dare to test this characteristic of God by "continuing in sin that grace may abound," but this is a mistake (Romans 6:12). We must "count the longsuffering of God as salvation" (2 Peter 3:15a).

QUESTIONS ON LUKE 15:11-24.

1. Is this parable complete without the story of the elder brother? _____ Why?

2. What was the difference between the inheritances of the firstborn and the second son, according to the Law of Moses? _____

3. What was one kind of "riotous living," according to vs. 30? _____

4. What did the prodigal do when his money was spent? _____
_____ What king of the Old Testament made a similar mistake when he was in trouble? _____

5. Why, in your judgment, did not the prodigal immediately return to his father, when "he began to be in want?" _____

6. What finally caused him to consider returning? _____

7. Did he expect to be received as a son? _____

8. What did the father do, when he saw his son? _____
_____ What did he say to his servants? _____

9. What did the father say was the main cause of his joy? _____

CHAPTER 15

25 Now his elder son was in the field: and as he came and drew near to the house, he heard music and dancing. (Compare Exodus 15:19-20; Psalm 30:11.) 26 And he called to him one of the servants, and inquired what it all meant. 27 And he said to him, 'Your brother has come; and your father has killed the fattened calf, because he has received him safe and sound.' 28 But he was angry, and would not go in (Compare Jonah 3:4-4:11.): and his father came out, and pleaded with him. (Compare Romans 15:7; Colossians 3:12-13.) 29 But he answered and said to his father, 'Look! These many years I served you, and I never transgressed a commandment of yours; and yet you never even gave me a young goat, that I might celebrate with my friends: 30 but when this son of yours came, who has wasted your living with harlots, you killed the fattened calf for him!' (Compare Matthew 20:10-12; Malachi 3: 13-15.) 31 And he said to him, 'Son, you are always with me, and all that is mine is yours. 32 But it was fitting to celebrate and be glad: for this brother of yours was dead, and is alive again; and was lost, and is found.'" (Compare Romans 6:12-13.)

MAIN POINT OF THIS SECTION:

The faithful must not resent the joy caused by the return of the prodigal.

QUOTES AND COMMENTS:

1. The Jewish custom of "dancing for joy" is recognized in these verses, and we can read of dancing in worship to God in Psalms 149:3, 150:4, and 2 Samuel 6:16. However, some dancing was offensive to God, because of its sensuality and its connection with the worship of idols (Exodus 32:6,19; 1 Corinthians 10:7). The lascivious and seductive dancing of both ancient and modern cultures, which is neither "for joy" or "for praise," is certainly condemned by its very nature (Galatians 5:19-21). No authority is found in the New Testament, however, for dancing in worship. Its silence on this subject must be respected, just as we respect its silence in regard to the use of instruments of music in worship.

2. The "elder brother" had an attitude similar that of the prophet Jonah, who was reluctant, at first, to preach repentance in Nineveh. Having been convinced by his

sojourn in the "belly of the whale" to do so, he preached so well that he convinced the Ninevites to repent. Their repentance displeased Jonah, however, and made him angry (for the same cause that angered the elder son of our parable). He knew that God was "a gracious God, and merciful, slow to anger, and abundant in lovingkindness." But, he did not want Nineveh to be forgiven, and resented these generous qualities of God. Through an object lesson, God created compassion in Jonah for a simple gourd, and asked, "...should not I have regard for Nineveh, that great city...?" (Jonah 4:1-11). Our brethren, whom God has received as well as we, must be received by us, if we follow His example (Romans 15:7). We must also forgive our penitent brethren, whom God forgives just as he does us (Colossians 3:13). The joy of God in seeing a sinner return to Him must be duplicated in the hearts of the righteous. We must also view the sinner, when he is not penitent, with the righteous eyes of God.

3. It is a sad event, when a faithful Christian begins to murmur about his lot. This elder brother had such a problem. When we begin to think that our privations and burdens are not worth the reward (like those in Malachi 3:13-15), then we have certainly forgotten the richness of our salvation, and the promises made to the faithful (2 Peter 1:9; 1 Peter 1:3-5). When we dwell on our labors rather than on our reward, we are very near to becoming unfaithful, and offending God (like those of Matthew 20:10-12). Our lives of service to God should always contain humble gratitude for our salvation, and a constant amazement at the generosity of God's reward to us, so that we do not fall into a state of murmuring.

QUESTIONS ON LUKE 15:25-32.

1. What motivated the "music and dancing" heard by the elder brother? _____

2. How did the elder brother react to the news of his brother's safe return? _____

3. When his father asked him to come in and join in the rejoicing, what was the son's answer? _____

4. What advantage did the elder son have during the absence of the prodigal? _____

5. Why was it "fitting to celebrate," according to the father? _____

6. Why was Jonah angry, after he had preached to the people of Nineveh? _____

7. What did God use as an object lesson to show why he should have compassion on Nineveh? _____

8. What is our main motive for "receiving" and "forgiving" our brethren, according to Paul? _____

9. What are the dangers of thinking more about our labors as Christians than our rewards and blessings? _____

10. Are Christians "alive from the dead?" (see Romans 6:13) _____ Is this lone fact sufficient to make us rejoice, even without speaking of the the additional hope of our eternal reward? _____

CHAPTER 16

And he said also to the disciples, "There was a certain rich man, who had a steward; and it was reported to him that this same man was wasting his goods (See Proverbs 18:9, and compare 1 Corinthians 4:1-2). 2 And he called him, and said to him, 'What is this I hear about you? Render the account of your stewardship (See Romans 14:12, and Matthew 12:36.), for you can no longer be steward.' 3 And the steward said within himself, 'What shall I do, seeing that my lord takes away the stewardship from me? I haven't the strength to dig; I am ashamed to beg (Compare Proverbs 19:6-7.). 4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.' 5 And calling to him each one of his lord's debtors, he said to the first, 'How much do you owe to my lord?' 6 And he said, 'A hundred measures of oil.' And he said to him, 'Take your note, and sit down quickly and write fifty.' 7 Then he said to another, 'And how much do you owe?' And he said, 'A hundred measures of wheat. He says to him, 'Take your note, and write eighty.' 8 And his lord commended the unrighteous steward because he was practical (Compare Philippians 3:7-11.): for the sons of this world are, for their own generation, more practical than the sons of light (Compare 18:1-6.). 9 And I say to you, 'Make friends for yourselves by means of worldly wealth that is often used in wrong ways, that, when it shall fail, they may receive you into the eternal dwellings (See 12:31-34, Matthew 19:21, and James 5:1-5.). 10 He that is faithful in a very little is faithful also in much (Compare 12:42-44.). 11 If therefore you have not been faithful in deceitful worldly wealth (Compare Mark 4:18-19.), who will commit to your trust the true riches? (Compare Proverbs 8:12-21, Ephesians 3:8, and Revelation 3:17-18.) 12 And if you have not been faithful in that which is another's, who will give you that which is your own? (Compare Matthew 25:14-23.) 13 No servant can serve two masters: for either he will hate one, and love the other; or else he will be loyal to one, and despise the other, You cannot serve God and worldly wealth." (Compare Romans 6:19-22, 8:6-7, 1 John 2:15-17.)

14 And the Pharisees, who were lovers of money (See 1 Timothy 3:3, 6:10; and Hebrews 13: 5.), heard all these things; and they ridiculed him. 15 And he said to them, "You are those who justify yourselves in the sight of men (Compare Job 32:1-2, 40:6-9, 42:1-7.); but God knows your hearts (Compare Jeremiah 17:9-11.): for that which is exalted among men is disgusting in the sight of God (Compare Proverbs 17:15.). 16 The law and the prophets were until John: from that time the gospel of the kingdom of God is preached, and every man enters into it violently (See Matthew 11:12.). 17 But it is easier for heaven and earth to pass away, than for one small stroke of the law to fall. (Compare Matthew 5:17-18, 24:35.)

MAIN POINT OF THIS SECTION:

Proper stewardship, even of "unrighteous mammon," can do much to insure reception in heaven.

QUOTES AND COMMENTS:

1. Charles R. Erdman comments, "The parable of the Unrighteous Steward is often regarded as the most perplexing of all the parables of our Lord. It seems to picture a man who robbed his master and received his master's praise, and was pointed to by Jesus as an example for his followers; further, it seems to indicate that a place in heaven can be purchased with money. A more careful reading shows that the praise was bestowed, not for dishonesty, but for prudence and foresight, that our Lord would have his followers imitate these good qualities in a bad man, and further that it is possible to use wealth so generously as to secure endless satisfaction and joy." We can say in addition to this that Jesus shows that men can store up practical wisdom even by observing tainted earthly activities, and turning them to a spiritual advantage.

2. Areas of stewardship for the Christian have already been commented on under Luke 12:42, in #3 on page 115. Paul's one requirement for the steward is "That a man be found faithful" (1 Corinthians 4:2). This unfaithful steward, however, provides a lesson to be applied by faithful spiritual stewards.

3. Luke's compliance with the Spirit's direction in using the terms "mammon of unrighteousness," or "unrighteous mammon," is inferred by some to mean that money, of itself, is evil. But, Paul says that "the love of money is a root of all kinds of evil" (1 Timothy 6:10), and destructive of the faith to those "reaching after" it. Why, then, does Jesus refer to "mammon" as "unrighteous." The Greek word for "unrighteous" here is *adikiwi*, *adikioi*, suggesting "taint" or "deceit." Though using a different word, Matthew reports Jesus as saying that the thorny ground, of His parable of The Sower, is choked with the "deceitfulness of riches," among other things (Matthew 13:22). Money can be used in so many evil ways that it takes on the taint of unrighteousness. Jesus, however, commends the judicious use of this deceitful tainted substance, "that, when it shall fail, they (angels? or, heavenly creatures?) may receive you into the eternal tabernacles." This

is not the only means to eternal life, however. Paul reveals many spiritual things we may do to "attain unto the resurrection from the dead" (Philippians 3:7-11).

4. The Pharisees, who loved money, ridiculed Jesus' parable, but could not see that they were violating the benevolent sentiments of the Law and the Prophets, as well as the "gospel of the kingdom of God." Their avarice was a violent rejection of the commands given through Moses in Deuteronomy 15:7-11. In the "kingdom," Apostles and prophets would also advise and command benevolent generosity (Ephesians 4:28, 1 Timothy 6:17-19, James 5:1-6, etc.). We cannot escape the force of God's law, from which "one tittle" (Gk. keraia, keraia, meaning "little horn") could not fall without difficulty. The YOD of the Hebrew was the smallest letter (see Psalm 119, between verses 72 and 73, ASV), just as the IOTA (Gk. iota) was the smallest in Greek, but all "jots and tittles" of the Hebrew and Greek languages conveyed meaning, and could not be disregarded. (NOTE: The dropping of the YOD from Sarai to make it Sarah [adding the Hebrew letter HE] changed the meaning of her name from "princely" to "princess," making it significant that "kings of peoples shall be of her" [Genesis 17:15-16]. Likewise, Abram had the same letter [HE] added to his name to change it [Genesis 17:5]. The Jews, going beyond the significance of words, drew a silly lesson from this. The Cambridge Greek Testament comments, "...they said that when God took the Yod [the "jot" of Matt. 5:18] from the name SARAI, he divided it between Sara[h] and Abra[h]am, since Yod=10, and H=5.")

QUESTIONS ON LUKE 16:1-17.

1. According to Paul, what is the great requirement in stewards? (1 Corinthians 4:1-2)

2. When this steward was told that he could no longer serve his master, what were the three options open to him? _____

3. Which option did he choose? _____

4. Why did he choose this option? _____

5. When the master learned what the steward was doing, why did he commend him?

6. What quality do the "sons of this world" have, that is superior to the "sons of light?" _____

7. Does Jesus recommend an action similar to that of the unrighteous steward?
_____ If we follow it, do we become unrighteous, also? _____ Why?

8. What thing may we do to cause someone to "commit to our trust the true riches?"

9. Can a servant serve two masters? _____ Why? _____

10. How did the Pharisees react to Jesus' parable? _____
Why? _____

11. What does God think of "that which is exalted among men?" _____

12. How did men try to "enter" the kingdom of God, according to Jesus? _____

CHAPTER 16

18 "Every one that puts away his wife, and marries another, commits adultery: and he that marries one that is put away from a husband commits adultery. (Compare Matthew 5:32, 19:9, and Mark 10:11-12.)

MAIN POINT OF THIS SECTION:

Jesus possibly adds this comment to those in answer to the mocking Pharisees, in order to correct their easy attitude toward divorce.

QUOTES AND COMMENTS:

1. This verse seems misplaced, but could appear here in connection with vs. 14-17 to anticipate and answer the Pharisees' test question on the legality of divorcing for "any cause" (See Matthew 19:3-8).

QUESTION ON LUKE 16:18.

1. Though Matthew and Luke speak only of a divorce initiated by men, Mark adds what other circumstance? _____

CHAPTER 16

19 "Now there was a certain rich man, and he was dressed in purple and fine linen, feasting lavishly every day (Compare 21:34-36, and Romans 13:11-14.): 20 and a certain beggar named Lazarus was laid at his gate, covered with sores, 21 and desiring to be fed

with the crumbs that fell from the rich man's table (Compare Deuteronomy 15:7-11.); yes, even the dogs came and licked his sores. 22 And it happened that the beggar died, and that he was carried away by the angels into Abraham's arms (Compare Matthew 8:11.): and the rich man also died, and was buried. 23 And in Hades he raised his eyes, being in torment, and saw Abraham far off, and Lazarus in his arms. 24 And he cried and said, 'Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame.' (Compare Mark 9:43, 48.) 25 But Abraham said, 'Son, remember that you in your lifetime received your good things (Compare 6:24, and Daniel 5:22-23.), and Lazarus in like manner evil things (Compare Proverbs 19:4, 7.): but now he is comforted here, and you are in anguish (Compare Proverbs 28:6.). 26 And besides all this, there is a great gulf fixed between us and you, that those who would pass from here to you may not be able, and that none may cross over from there to us.' (Compare Hebrews 9:27-28.) 27 And he said, 'I pray therefore, father, that you would send him to my father's house; 28 for I have five brothers: that he may testify to them, lest they also come into this place of torment.' 29 But Abraham said, 'They have Moses and the prophets; let them hear them.' (Compare Psalm 19:7-11, 119:1-6.) 30 and he said, 'No, father Abraham: but if one goes to them from the dead, they will repent.' 31 And he said to him, 'If they will not hear Moses and the prophets, neither will they be persuaded, if someone rise from the dead.'" (Compare 1 Samuel 28:8-19.)

MAIN POINT OF THIS SECTION:

Jesus continues his rebuke of the money-loving Pharisees, by illustrating the calamity of the rich who are not "rich toward God."

QUOTES AND COMMENTS:

1. Having only recently recommended the prudent use of "worldly wealth," Jesus is not condemning the possession of wealth here. In a later chapter, he will be disappointed when he sees a rich man's enthusiasm for performing the works of God dissolve, when commanded to distribute his wealth (18:18-25).
2. Apart from the basic lesson of this narration, other things may be learned.
 - (1)The dead are all in "Hades," the place of the dead (not "hell," or GEHENNA). Jesus was raised from "Hades," but was not in "torment" there. See Acts 2:25- 31 (ASV).
 - (2)Lazarus was "comforted" in "Abraham's bosom." This is the same as the "Paradise" to which Jesus took the thief on the cross. See Luke 23:39-43.
 - (3) There is no relief from torment, after dying in a lost condition, in Hades, or in Hell (Mark 9:45-48).
 - (4) There is no escaping from torment, due to the impassable "gulf." Catholic doctrine about a "Purgatory," a place of torment from which there is eventual escape through

masses for the dead, is therefore a traditional myth.

(5) Consciousness in Hades is a fact, though it exists after death, and before the great Day of Judgment. This is seen in the appeal of the rich man to send Lazarus to appear to his "brethren" in his "father's house."

3. The spiritual lessons to be learned from this narrative are:

(1) The mere possession of wealth cannot save one from spiritual death. Luke 18:24-27

(2) Being a beggar does not, of itself, cause one to be lost. James 2:5

(3) Life's sufferings, for the righteous, do not compare with the comforts of the life to come. Romans 8:18-23

(4) The comforts bought in this life by the unrighteous rich will be changed to miseries. James 5:1-6

(5) Mercy is at an end for the unmerciful. James 2:13

(6) Escape from punishment is impossible, after the time of opportunity (life before death) is passed. Revelation 14:9-12

(7) The Word of God is His means for saving men. James 1:21

(8) God has no confidence in extraordinary measures for saving men, and, consistent with his impartiality, saves all men by the same system. Romans 2:2-11

QUESTIONS ON LUKE 16:19-31.

1. What failure of the rich man is implied by the descriptions of his way of life, and that of Lazarus? _____

2. What terms are used here to describe where each man was, after death. (Lazarus) _____ (Rich man) _____

3. What significance do you see in the fact that Abraham is mentioned in this story?

4. What sort of relief did the Rich man first ask to receive? _____

Why was this refused? _____

5. What favor did the rich man ask after this? _____

What lesson does this teach those who have lost a loved one in death? _____

6. What will the word of God do for a person, according to Psalm 19:7-11? _____

7. Is God willing to raise dead men to persuade others? _____
8. Who is the only person whose resurrection carries the power to convince the sinner to be saved? _____

CHAPTER 17

And he said to his disciples, "It is inevitable that occasions of stumbling should come; but woe to him, through whom they come! 2 It would be better for him if a millstone was hanged around his neck, and he was thrown into the sea (Compare Revelation 18:21.), rather than that he should cause one of these little ones to stumble. (Compare Matthew 18:6-7.) 3 Watch yourselves: if your brother sin, rebuke him; and if he repent, forgive him. 4 And if he sin against you seven times in the day, and seven times turn again to you, saying, 'I repent;' you shall forgive him." (Compare Matthew 18:15-35.) 5 And the apostles said to the Lord, "Increase our faith." (Compare Mark 9:24, 2 Thessalonians 1:3.) 6 And the Lord said, "If you had faith as a grain of mustard seed, you would say to this sycamine tree, 'Be rooted up, and be planted in the sea;' and it would obey you (Compare Matthew 17:14-21, 21:18-22, 1 Corinthians 13:2.). 7 But who is there of you, having a servant plowing or keeping sheep, that will say to him, when he has come in from the field, 'Come directly and sit down to food;' 8 and will not rather say to him, 'Make ready the things I may eat, and gird yourself, and serve me, till I have eaten and have drunk; and afterward you shall eat and drink?' (Compare 12:35-37.) 9 Does he thank the servant because he did the things that were commanded? 10 Even so, you also, when you shall have done all the things that you are commanded, say, 'We are unprofitable servants; we have done that which was our duty to do. (Compare 1 Corinthians 9:16.)

MAIN POINT OF THIS SECTION:

Jesus' high standard of forgiveness causes the disciples to doubt their ability to meet it, so Jesus teaches them about the obedience of faith.

QUOTES AND COMMENTS:

1. "Occasions of stumbling" are often treated lightly by men, because of selfishness. We seldom consider the damage done to ourselves when we offend others, nor do we see a need to repeatedly forgive the repeated sins of others. We are not ready to recognize the "woe" that comes to us "through whom the occasion comes." Our pride prevents us from seeing that our sin has made us worthy to be "thrown into the sea," weighted by a millstone. If we had true self interest, we would want to escape such a fate by guarding

ourselves against committing grave offenses against others! When one sins against us, Jesus tells us to be ready to rebuke. This is the easy part. When the sinner repents, however, Jesus commands us to forgive, even if the process is repeated "seven times in a day!" This is the hard part, the part which probably provoked the cry from the Disciples, "Increase our faith!" In Matthew's account, the challenge of Christ is even greater than here. When Peter asks about the number of times he should forgive (7 times), Jesus answers, "Until seventy times and seven." Our willingness to for-give is integrated with God's willingness to forgive us (See Matthew 6:9-15, 18:23-35).

2. In answer to the plea, "Increase our faith," Jesus first answers with a rebuke. It is similar to the one he gives in Matthew 17:14-21, when the disciples' faith is not sufficient to heal a certain disease, and in Matthew 21:18-22, when the disciples are amazed at Jesus' power to wither the fig tree so quickly. A "mustard seed" portion of faith is shown to be powerful, moving sycamine trees or mountains (which probably never need to be moved for any spiritual purpose). How much more powerful a "mountain" portion of faith would be. Yet, Paul writes that we are still counted as "nothing," if our mountain-moving faith is exercised with-out love (1 Corinthians 13:2).

3. The parable that follows Christ's rebuke illustrates the extent of the disciples' vision of duty. He must have faith to realize that when duty has been satisfied, no thanks from the master is "deserved." We move from field servant to house servant without a break. When the master's requirements are fulfilled, whether in the avoiding of offenses, or in the frequent forgiveness of others, we are still "unprofitable," having "done that which it was our duty to do." Every imposition of the Lord's will on us must be diligently performed, so that we may learn to be visible examples of what Christian servants must be. The "unprofitable-ness" of this situation must not be compared with those who are described as unprofitable in Romans 3:12, where that condition comes from sin. Many passages in the Bible speak of the profit gained by men in serving God, but nowhere of the profit gained by the Lord from our work, unless this can be construed from Jesus' Parable of the Pounds (19:11-23, compare Matthew 25:26-27). Can God be served by men's hands? (See Acts 17:24-25.)

QUESTIONS ON LUKE 17:1-10.

1. Does Jesus imply that the one who gives "occasions of stumbling" should be punished by drowning, or that their death by drowning would be better than what they will actually receive? _____

2. How many times in a day does Jesus say we should forgive the penitent offender? _____ How many times in Matthew? _____

3. What, in your opinion, caused the disciples to say, "Increase our faith?" _____

4. What would a "faith as a grain of mustard seed" empower the believer to do, according to Luke? _____

_____ According to Matthew? _____

5. When, according to the parable, is a servant's responsibility fully carried out? ____

6. In your judgment, is the Lord ever "profited" by the service of a disciple? _____

_____ Explain: _____

CHAPTER 17

11 And it happened, as they were on the way to Jerusalem, that he was passing along the borders of Samaria and Galilee. 12 And as he entered into a certain village, ten men that were lepers met him there, who stood far off (Compare Leviticus 13:45-46, and Numbers 5:1-4.): 13 and they raised their voices, saying, "Jesus, Master, have mercy on us." 14 And when he saw them, he said to them, "Go and show yourselves to the priests." And it happened, as they went, they were cleansed. (Compare Leviticus 14:1-32.) 15 And one of them, when he saw that he was healed, turned back, with a loud voice glorifying God (Compare Matthew 5:16.); 16 and he fell on his face at his feet, giving him thanks: and he was a Samaritan (Compare 10:25-37.). 17 And Jesus said in answer, "Were not the ten cleansed? but where are the nine? 18 Was there none found that returned to give glory to God, except this stranger?" (Compare Romans 1:21a.) 19 And he said to him, "Arise, and go your way: your faith has made you whole." (Compare Matthew 9:22, and Mark 10:52.)

MAIN POINT OF THIS SECTION:

The single thankful Samaritan out of the ten cleansed lepers gives Jesus an opportunity to comment on the ingratitude of man.

QUOTES AND COMMENTS:

1. Ingratitude is a universal fault. Paul showed the unthankfulness of the ancient world that turned from the strong evidence of His "invisible" power and deity, to serve idols (Romans 1:18-23). The Old Testament is full of statements to illustrate the ingratitude of the Jews (Deuteronomy 32:6ff, Judges 2:10-12, Psalms 78:16-32, Hosea 2:8, etc.). Yet, here we have a case of a "stranger," a Samaritan, being only one out of ten lepers who returned to glorify God in thanksgiving. We cannot excuse the other lepers (whom we presume were Jews), by praising their devotion to the Law (Leviticus 14), or their

unswerving obedience to Christ's order to "show themselves to the priests." The Samaritan, though a probable follower of Jeroboam's corrupt alternative system for worshipping God, was no less obligated to be devoted to Moses' Law and obedient to Christ's command than the Jews, but being perhaps less of a "legalist," he might see more quickly the relative importance of returning to praise the source of his healing, before going to see the priest. Thanksgiving should entwine itself in every aspect of our life. It is the alternative to anxiety (Philippians 4:6). It is an important part of our worship (Ephesians 5:19-20, Hebrews 13:15). It should replace corrupt speech (Ephesians 5:4). And, gratitude for our salvation should be our prime motivation for serving Christ (Colossians 1:9-12, 3:15-17, James 1:9).

2. When Jesus says to the Samaritan leper, "Your faith has made you whole," we must remember that all the lepers, even the ungrateful ones, had been cleansed. When they cried to Jesus for mercy, the Lord simply told them to go to the priests. They were not healed as yet, and, according to the Law, were not supposed to appear before the priests until they were. Yet, they turned and went, being healed only after they were on their way. This takes a great measure of faith. They went in "expectation" of the healing, not after being healed. But the lesson of this section is that faith must have other qualities, such as love (1 Corinthians 13:2), and thankfulness (Colossians 2:7). [NOTE: The faith of the sick person is not always a pre-requisite of healing. Jesus raised three from the dead without their personal faith. He also healed two who were sick when He was approached by those interested in their welfare, one of whom showed commendable faith (7:2-10), and another who was slightly skeptical (John 4:46-53).]

QUESTIONS ON LUKE 17:11-19.

1. How many lepers appealed to Jesus for mercy? _____
2. What command did he give them? _____
_____ Why did they need to do this? _____

3. What did the Law of Moses require a healed leper to do? _____

4. What happened to them, "as they went?" _____
5. What was the nationality of the one man who returned, glorifying God? _____
_____ Why did Jesus call him a "stranger?" _____

6. In addition to "glorifying God," what did this one man do toward Jesus? _____

7. What questions did Jesus ask, when only one healed leper returned? _____

8. Did the nine who did not return have ample faith? _____

9. What did they do that demonstrated this faith? _____

10. Is it unusual for men who have received great things from God to be ungrateful?

11. Must a person who was being healed by Jesus have faith to be healed? _____

How do you know this? _____

CHAPTER 17

20 And being asked by the Pharisees when the kingdom of God comes (Compare Acts 1:6-7.), he said in answer, "The kingdom of God does not come with observation: 21 neither shall they say, 'Look; here!' or 'There!' for, look! the kingdom of God is within you." (Compare 11:20, and John 18:36.)

22 And he said to the disciples, "The days will come, when you will desire to see one of the days of the Son of man, and you shall not see it (Compare John 16:1-22.). 23 And they will say to you, 'Look; there! Look; here!' Do not go away, or follow after them: 24 for as the lightning, when it is lighting out of one part under the heaven and shines unto the other part under heaven; so shall the Son of man be in his day. 25 But first he must suffer many things, and be rejected by this generation. (Compare Matthew 24:23-28.) 26 And as it happened in the days of Noah, even so shall it be also in the days of the Son of man. 27 They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. 28 In the same way it happened in the days of Lot; they ate, they drank, they bought, they sold, they planted, they built; 29 but in the day that Lot went out from Sodom it rained fire and sulphur from heaven, and destroyed them all: 30 after the same manner shall it be in the day that the Son of man is revealed (Compare 1 Thessalonians 5:1-11.). 31 In that day, he that shall be on the housetop, and his goods in the house, let him not go down to take them away: and in the same way let him that is in the field not return back. 32 Remember Lot's wife (See Genesis 19:15-17, 26). 33 Whoever shall seek to gain his life shall lose it: but whoever shall lose his life shall preserve it (Compare 9:24, and Matthew 5:11-12.). 34 I say to you, 'In that night there shall be two men on one bed; one shall be taken, and the other shall be left. 35 There shall be two women grinding together; one shall be taken, and the other shall be left. [36 There shall be two men in the field; one shall be taken, and the other shall be left.]" (Verse 36 is not found in most Greek manuscripts of the New Testament.) 37 And they said in answer to him, "Where, Lord?" And he said to them, "Where the carcass is, there also will the vultures be gathered together." (See Job 39:27-30.)

MAIN POINT OF THIS SECTION:

Jesus tries to discourage the curiosity of men by correcting their suppositions concerning future unrevealed plans of God.

QUOTES AND COMMENTS:

1. The "invisible" kingdom of God is spiritual. It is not structured like the kingdoms of earth, with boundaries, jurisdictions, and offices. It is the "reign" of God and Christ in the heart. Some object to interpreting the Greek word *entov* (ENTOS) as "within," preferring "amidst" (thinking of the kingdom's presence in the person of Jesus, perhaps). This objection is based on the consideration of Jesus' audience, who are described as "hostile and godless Pharisees (Erdman)." But Robertson, in his *Word Pictures*, says, "What Jesus says to the Pharisees is that they, as others, are to look for the kingdom of God within themselves..." And, he further says, "The only other instance of ENTOS in the N. T. (Matt. 23:26) necessarily means 'within' ('the inside of the cup')." The Pharisees were not all "hostile and godless." There were Pharisees that believed (John 3:1-2, Acts 15:5, 26:1-5). It is acceptable, then, to believe that Jesus was truly suggesting that the kingdom could even be within certain ones of the Pharisees.

2. There is some confusion over the meaning of vs. 22, where Jesus says his disciples will yearn to see "one of the days of the Son of Man." Most interpreters suggest that Jesus means, by His use of the phrase "one of the days," a day such as they were presently experiencing. J. S. Lamar says, "It is not clear what days are referred to. Alford understands the days they were now leading while he was here with them: others refer them to his second coming in glory. I suggest that, perhaps, we are to understand the language generally as indicating simply an earnest longing for his presence, without pointing specially either to the future or the past." Admittedly, this phrase is unique. Most often in the Scripture, single days are mentioned in reference to the "coming" of God or Christ (see Joel 2:31, and 1 Corinthians 5:5). As to the "return" of the Lord Jesus, millennialists conceive of several "comings" of Jesus, either visible or invisible, and so think of "one of the comings" as "one of the days." (They support this view by a careless interpretation of Matthew 24:29-31, or Luke 21:25-33.) Yet, the Scripture does not indicate multiple "comings" of Jesus after his ascension. The next event after His "going" is His promise, "I come again, and receive you to myself; that where I am, you may be also" (John 14:3). The writer of Hebrews speaks only of Christ's appearance "a second time, apart from sin, to them that wait for him, unto salvation" (Hebrews 9:28). In reality, Jesus is saying to His disciples that even if they desire to see "one of the days," they "shall not see it," nor are they to believe reports of his coming in any "location." He will appear to all, just as lightning shines over the whole sky (compare Revelation 1:7). Therefore, they needed to cherish and utilize the days that He was with them (John

12:35-36a). To comfort them and us in his long absence between the first and second comings, there is a spiritual (figurative) presence of the Lord to be enjoyed by all who keep His word (John 14:23, and compare Leviticus 26:11-12 with 1 Kings 8:27 and Acts 7:46-50).

3. The complacency and indifference of the sinners in the times of Noah and Lot will occur again in the display of similar attitudes by sinners at the approach of second coming of the Lord. Such attitudes must not characterize the saints, and will not, if they are properly "waiting" for the Lord. See 1 Thessalonians 5:1-11.

4. Several views are held concerning the meaning of Jesus' proverb, "Where the body is, there also will the vultures be gathered together." The Greek word for "body" can be translated "carcass," or dead body. The key to understanding this is found in the question of the disciples, who desired to know "where" the several separations of the righteous from the unrighteous (described by Jesus in vs. 34-36) will take place. The answer of Jesus is that the event will be universal; it will take place during both day and night activities (which could occur simultaneously on opposite sides of our earth). Therefore, at the same time, and in the same place, whether day or night, the righteous will be "taken," and the unrighteous will be left to destruction (Matthew 25:46). Even the righteous and unrighteous dead of all the earth shall share in this, at the same time (John 5:28-29).

QUESTIONS ON LUKE 17:20-37.

1. Was the coming of the kingdom of God observable? _____ Did it occupy a location? _____
2. Why were the disciples to refrain from following those who said of the coming of Christ, "Lo, There?" _____

3. What must happen first, before He comes, according to Christ? _____

4. How many times will Jesus "come again," according to those who teach premillennialism? _____ According to Scripture? _____
5. What Old Testament events did Jesus recall to our minds to compare with the condition of the world at His coming? _____

6. What should we do "in that day," if we have "goods in the house?" _____
_____ If we are "in the field?"

7. What do you think Jesus meant for us to understand by His statement in vs. 33? (Explain) _____

8. What occupations will Jesus find people engaged in, when He comes to take some and leave some? _____

9. What point is Jesus trying to make by using his proverb about the vulture (eagle)? _____

CHAPTER 18

And he spoke a parable to them to show that they ought always to pray, and not to despair (Compare 1 Thessalonians 5:17-18, and Philippians 4:6.); 2 saying, "There was a judge in a city, who did not fear God, and gave no regard to man (Compare Matthew 22:15-16.): 3 and there was a widow in that city; and she often came to him, saying, 'Avenge me against my adversary.' (Compare Romans 13:1-4.) 4 And for a while he would not: but afterward he said within himself, 'Though I do not fear God, or have no regard for man; 5 yet, because this widow troubles me, I will avenge her, lest she wear me out by her continual coming.'" (Compare Deuteronomy 9:25-26, and Matthew 15:22-28.) 6 And the Lord said, "Hear what the unrighteous judge says! 7 And shall not God avenge his elect, that cry to him day and night (Compare Psalms 86:3, 88:1-2.), and yet he is longsuffering over them? 8 I say to you that he will speedily avenge them (Compare Psalm 102:1-2.). Nevertheless, when the Son of man comes, will he find faith on the earth?"

9 And he spoke this parable, also, to certain ones who trusted with-in themselves that they were righteous, and looked down on others (Compare 16:15, and Romans 10:3): 10 "Two men went up into the temple to pray; one was a Pharisee, and the other a publican. 11 The Pharisee stood and prayed by himself in this way, 'God, I thank you that I am not like the rest of men, extortioners, unjust, adulterers, or even as this publican. 12 I fast twice in the week; I give tenths of all that I get.' (Compare Isaiah 58:1-9.) 13 But the publican, standing far off, would not so much as raise his eyes to heaven, but beat his breast, saying, 'God, be merciful to me, a sinner.' (Compare Psalms 40:12, 78:38, and Hebrews 8:12.) 14 I say to you, This man went down to his house justified, rather than the other; for every one that exalts himself shall be humbled; but he that humbles himself shall be exalted." (See 14:11, Matthew 23:12, etc.)

MAIN POINT OF THIS SECTION:

In two parables on prayer, Jesus shows two ways in which it is effective.

QUOTES AND COMMENTS:

1. Charles Erdman sums up the lesson of the Parable of the Widow and the Unjust Judge in this way: "The argument is this: If an unjust judge, who had regard for neither God nor man, would yield to the importunity of an unknown widow because he feared that she would annoy him by her repeated requests, how much more will a just God be ready to reward the persevering petitions of his own loved ones who cry to him continually!"

2. Jesus' mournful question ("When the Son of man comes, will he find (the) faith on the earth?") is not a prophecy of universal infidelity at the end. Jesus knew that it would take perseverance and endurance for believers to reach the end (compare Matthew 10:16-22). Yet, He must have been confident that some faithful disciples would have these qualities, and be alive at His coming, because He incites Paul to predict, confidently, that "we that are alive, that are left, shall together with them (the righteous dead) be caught up in the clouds, to meet the Lord in the air..." (1 Thessalonians 4:17). What probably causes Jesus to despair is His own knowledge that only a few will be saved, and that "wide is the gate, and broad is the way, that lead to destruction, and many are they that enter in there-by" (Matthew 7:13).

3. In the second parable, Jesus turns from admonishing men to persevere in prayer to an illustration of effective prayer. The self-righteous man will fail to repent, since he sees no fault in himself. Though the practices of the Pharisee in the parable (which he boastfully rehearses before God) are commendable, he contrasts himself to the hated publican, and comes off looking good in his own eyes. (See Psalm 36:2-3. Paul said he would not engage in this sort of comparison--2 Corinthians 10:12). He would only "glory...according to the measure of the province which God apportioned..." vs.13.) But, the publican imitated the humility of David, who, "not able to look up," prayed for deliverance (Psalm 40:12-13). In this manner, he obtained the righteousness the Pharisee missed.

QUESTIONS ON LUKE 18:1-14.

1. What is Jesus' reason for telling the Parable of the Widow and the Unjust Judge?

2. What phrases describe the indifference of the Judge? _____

3. Why did the Judge finally decide to grant the widow's petition? _____

4. Does this parable show that God's attitude toward petitioners is like that of the Judge, or unlike it? _____

5. Describe the characteristics of a typical Pharisee: _____
_____ And of a typical publican:

6. Was there any form of petition in the Pharisee's prayer? _____

7. Did the publican try to "justify" himself? _____

8. Which man "went down to his house justified," the Pharisee or the publican?

CHAPTER 18

15 And they were bringing their babes to him, also, that he should touch them: but when the disciples saw it, they rebuked them. 16 But Jesus called them to him, and said, "Allow the little children to come to me, and don't forbid them: for the kingdom of God belongs to such (Compare Matthew 19:13-14.). 17 Truly, I say to you, `Whoever shall not receive the kingdom of God as a little child, he shall in no way enter into it.'" (Compare Matthew 18:1-4.)

MAIN POINT OF THIS SECTION:

Jesus illustrates the child-like spirit needed for men to enter the kingdom of God.

QUOTES AND COMMENTS:

1. This lesson of Jesus is more fully developed in chapters 18 and 19 of Matthew, and confirms other Scripture regarding the spiritual state of infant children. They are not "born in sin," as so many false teachers assert. Nor do they "inherit" sin from their parents (See Ezekiel 18.) "The kingdom of God belongs" to them. Rather, we (those of us who have reached the age of responsibility, and have sinned; who have become corrupt in Spirit) are to "turn," and become like them. We were not born in sin, but have given "birth" to sin, through yielding to temptation (James 1:13-15). Therefore, we need to regain the innocence of childhood, and the simplicity by which a child "receives" the kingdom.

QUESTIONS ON LUKE 18:15-17.

1. What motivated the disciples, do you suppose, to rebuke the parents of children who were being brought to Jesus for "touching?" _____

2. Why should the little children have been permitted to come to Him, according to Jesus? _____

3. In what spirit should adults receive the kingdom? _____

CHAPTER 18

(Compare the parallels of Matt. 19:16-29, and Mark 10:17-30.)

18 And a certain ruler asked him, saying, "Good Teacher, what shall I do to inherit eternal life?" (Compare 10:25.) 19 And Jesus said to him, "Why do you call me good? none is good, except one, even God (Compare Psalms 25:8, 106:1.). 20 You know the commandments, 'Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor your father and mother.'" (Compare Exodus 20:3-17.) 21 And he said, "All these things I have observed from my youth up (Compare Deuteronomy 6:4-7.)." 22 And when Jesus heard it, he said to him, "One thing you still lack: sell all that you have, and distribute to the poor, and you shall have treasure in heaven: and come, follow me." (Compare 12:29-34.) 23 But when he heard these things, he became exceedingly sorrowful; for he was very rich. 24 And Jesus, seeing him, said, "How hard it is for those who have riches to enter into the kingdom of God! (Compare Proverbs 11:28, and 1 Timothy 6:9-10.) 25 For it is easier for a camel to enter in through a needle's eye, than for a rich man to enter into the kingdom of God." (Compare 1 Timothy 6:17-19.) 26 And they that heard it said, "Who then can be saved?" 27 But he said, "The things which are impossible with men are possible with God." (Compare Philippians 4:11-13.) 28 And Peter said, "Look, we have left our own, and followed you." 29 And he said to them, "Truly I say to you that there is no man that has left house, or wife, or brothers, or parents, or children, for the sake of the kingdom of God, 30 who will not receive multiplied more in this time, and in the world to come eternal life." (Compare Ephesians 1:11-14.)

MAIN POINT OF THIS SECTION:

Jesus' disappointment in the rich ruler gives him an opportunity to use the incident to teach his disciples another lesson on the right attitude toward wealth.

QUOTES AND COMMENTS:

1. When the rich ruler addresses Jesus in verse 18 as "Good Teacher," Jesus responds in verse 19 with a question that has been troublesome to interpreters. When Jesus says that "none is good, except God," those who doubt the sinlessness of Jesus think they have found ample evidence to separate Jesus from God. However, there still remains too much plain evidence of the "equality" of God and Jesus for this passage to give much comfort to the skeptics (John 1:1-3, Philippians 2:6, Isaiah 9:6, etc.). Therefore, we need to find another reason for Jesus' exclusion of himself from the quality of "goodness." Robertson's idea is that Jesus was testing the ruler regarding his sincerity. He says, "The question of Jesus will show whether it was merely fulsome flattery on the part of the

young man or whether he really put Jesus on a par with God." Whatever the response, Robertson says, "He must at any rate define his attitude towards Christ." This view would be valid, if Luke had recorded any answer to Jesus' question, but this is missing from the text. Therefore, we must look more closely at the text for any other reason for Jesus' statement. Our first temptation is to run to the Concordance to learn where the adjective "good" (Gk., ἀγαθός, AGATHOS) is used in reference to God. We find several references (Psalms 25:8, 31:19; Romans 2:4, 11:22, etc.), but none clearly say, "Only God is good." On the other hand, we find this adjective used also in reference to ordinary men. It is used by the Lord in His parables (Examples: the "good...servant" in Matthew 25:21, and the owner of the vineyard in Matthew 20:15). Also, Luke is led by the Spirit to use this adjective to refer to Joseph of Arimathea and Barnabas (Luke 23:50-51, Acts 11:22-24). Therefore, we must conclude that Jesus was apparently trying to show that all "goodness" in men (even His own, John 16:15) comes from God, the source of all good (James 1:17-18).

2. In Mark's account of this incident, the record says that after the ruler confessed that he had kept the laws mentioned by the Lord (excerpts from the Ten Commandments), "Jesus looking on him loved him" (Mark 10:21). Jesus loves those who will "keep His commandments" (John 14:21). However, commandment-keeping is relative. We may keep nearly all and fail "in one point" (James 2:10). In spite of His love for the ruler, Jesus did not hesitate to test his suspect attitude toward his wealth. In this "one point" the man failed the test, and went away sorrowful. He was not willing to be fully obedient to Christ, exalting his earthly wealth above "treasure in heaven."

3. It was a comfort to the disciples to hear Jesus commend their spirit of commitment. They had "left their own" to follow Him. He says that they will not go unrewarded, either in "this time," or "in the world to come." This reward will not be material, apparently, in view of Paul's theme of receiving the "earnest of our inheritance" (Ephesians 1:14). Our final inheritance is spiritual (1 Peter 1:3-4). Therefore, any "earnest of our inheritance" is destined to be spiritual rather than material. We make material sacrifices, but gain a far more valuable commodity, eternal life!

QUESTIONS ON LUKE 18:18-30.

1. What question did Jesus ask, when He was addressed by the ruler as "good teacher?"

2. Whom did Jesus say was good? _____ Did He mean by this that He Himself was not good? _____

3. From what set of laws did Jesus quote in the ones He mentioned to the ruler?

4. What was the one thing "lacking" in the obedience of the ruler? _____

5. How did Jesus illustrate the difficulty which rich men face when trying to enter the kingdom of God? _____

6. What did the disciples ask, when they heard this illustration? _____

7. How did Jesus answer this question? _____

8. What did Jesus say, in order to comfort those who had abandoned their own to follow Him? _____

CHAPTER 18

(Compare the parallels in Matthew 20:17-19, and Mark 10:32-34.)

31 And he gathered the twelve around him, and said to them, "Behold, we go up to Jerusalem, and all the things that are written through the prophets shall be accomplished unto the Son of man (Compare Luke 22:37, Matthew 1:22, 2:15, 2:23, 4:14, 8:17, etc.). 32 For he shall be delivered up to the Gentiles, and shall be mocked, and treated shamefully, and spit on (Compare Matthew 26:67-68, 27:30.); 33 and they shall scourge and kill him: and the third day he shall rise again." 34 And they understood none of these things and this saying was hid from them, and they did not perceive the things that were said. (Compare 9:37-45.)

MAIN POINT OF THIS SECTION:

Jesus offers His disciples another opportunity to accept the prophecies of His humiliation, death, and resurrection.

QUOTES AND COMMENTS:

1. This event, which comes much later than the one in 9:37-45, finds the disciples still unable to accept the reality of the Lord's death and resurrection, even when Jesus says they were "written through the prophets" (Compare Psalm 22, Isaiah 53, etc.) Such events seemed entirely out of character with their pre-conceptions of His power and durability. Mark says that the disciples were "amazed" at Jesus' determination to return to the dangers of Jerusalem, and they were "afraid." Barnes comments, "They were amazed that, when he knew so well what would happen, he should still persevere in going up to the city." The disciples considered the probability of His death as real, however, and at one time expressed a willingness to share in His danger, if it happened (John 11:7-8, 15-16), but they also supposed that Jesus would attempt to escape the

threats which he enumerated.

QUESTIONS ON LUKE 18:31-34.

1. What things did Jesus say He would experience in Jerusalem? _____

2. List several prophecies which Matthew says would be fulfilled in events of the life of Jesus. (see references at the end of Vs. 31.) _____

3. Why, in your judgment, would the disciples fail to understand the things Jesus said to them? _____

CHAPTER 18

(Compare the parallels in Matthew 20:29-34, and Mark 10:46-52.)

35 And it happened, as he drew near to Jericho, a certain blind man sat by the wayside begging: 36 and hearing a crowd going by, he inquired what it meant. 37 And they told him that Jesus of Nazareth was passing by. 38 And he cried, saying, "Jesus! Son of David, have mercy on me." (Compare Matthew 9:27-31.) 39 And they that went ahead rebuked him, so that he would hold his peace: but he cried out a great deal more, "Son of David, have mercy on me." 40 And Jesus stood, and commanded that he be brought to him: and when he came near, he asked him, 41 "What do you want me to do to you?" And he said, "Lord, that I may receive my sight." 42 And Jesus said to him, "Receive your sight: your faith has made you whole." 43 And immediately he received his sight, glorifying God: and all the people, when they saw it, gave praise to God. (Compare Matthew 5:16.)

MAIN POINT OF THIS SECTION:

To illustrate again the power of Jesus to heal believers.

QUOTES AND COMMENTS:

1. There is considerable difficulty in reconciling the minor differences between Luke's account of this event, and those of Matthew and Mark. Luke says Jesus was approaching Jericho, while Matthew and Mark agree that He was leaving it. There is no contradiction in these statements, however, when we learn that the ruins of the late Old Testament Jericho were about a mile north of the New Testament site of Jericho. Jesus could be leaving one of these sites, and approaching the other at the same time (Reference: Owen, G. Frederick, *Archaeology and the Bible*, Revell, 1961, pp. 289-290). Modern archaeology has rendered a great service by helping Bible students to reconcile such apparent contradictions. In other minor differences, Matthew says there were two blind men in this incident (which is similar to the one in Matthew 9:27-31), while Luke mentions only one. Mark mentions only one, and even names him, though Luke does not. Finally, Matthew says that Jesus touched the eyes of the blind men, while Mark and Luke do not mention it. These differences are less troublesome to us, however, since the whole of the event is more important than its separate details. The details are supplied by taking them from all of the accounts in the Scriptures.

2. The blind man, when he heard Jesus of Nazareth was passing by, called Him the "Son of David." This indicated that the man had learned that Jesus was in the proper ancestral line to be identified as the Messiah, or the Christ (see Matthew 22:41-42, and Romans 1:1-3). For a man of Jericho, far removed from the scenes of Jesus' main ministry, to know this, is remarkable. He is not the only blind man with this view, however (see Matthew 9:27). Perhaps the earnest desire to be healed caused these men to learn all they could of Jesus, after they learned of His power to heal.

3. Some may think it was callous for Jesus to ask the earnest blind man, "What do you want me to do to you?" They might ask, "Isn't it obvious what he wants?" But, nevertheless, Jesus made him ask! In the same manner, God knows what we have need of, before we pray, but commands that we pray anyway (Matthew 6:7-15).

QUESTIONS ON LUKE 18:35-43.

1. List the minor differences recorded in the parallel accounts of Matthew, Mark and Luke: _____

2. What was the blind man's name, according to Mark? _____

3. How did the blind man address Jesus? _____

_____ What did this address show regarding the faith of the blind man? _____

4. What did the blind man do, when he was rebuked for crying out? _____

5. What did Jesus ask the blind man, when he was brought to Him? _____

6. Was this an exhibition of callousness on the part of Jesus? _____ What did Jesus apparently want the blind man to do? _____

7. What made the blind man "whole," according to Jesus? _____

8. After the man's sight was restored, what did he do? _____

_____ What did this cause the other people to do?

CHAPTER 19

And he entered and was passing through Jericho. (See comment #1 under 18:35-43.) 2 And there was a man called Zachaeus by name; and he was a chief publican, and he was rich. 3 And he wanted to see Jesus, (to learn) who he was, and could not see because of the crowd, because he was small in stature. 4 And he ran on before, and climbed up into a sycamore tree to see him: for he was to pass that way. 5 And when Jesus came to the place, he looked up, and said to him, "Zachaeus, hurry and come down; for I must stay at your house today." 6 And he hurried, and came down, and joyfully received him. 7 And when they saw it, they all complained, saying, "He has gone in to visit with a man that is a sinner." (Compare 5:27-32.) 8 And Zachaeus stood, and said to the Lord, "Look, Lord, half of my goods I give to the poor (Compare 18:22-23.); and if I have assessed anything from any man, wrongfully, I restore four times as much." 9 And Jesus said of him, "Today salvation has come to this house, because even he is also a son of Abraham (Compare 13:16, and John 4:22.). 10 For the son of man came to seek and to save that which was lost."

MAIN POINT OF THIS SECTION:

Jesus demonstrates again the broad appeal of his message of repentance.

QUOTES AND COMMENTS:

1. The general treatment of publicans (tax-farmers) as "sinners" is seen once again in this meeting between the Lord and Zachaeus. We must not forget that one of Jesus' apostles was a former publican (5:27-28). Because publicans served the interests of the Roman authorities, they were viewed as violators of Deuteronomy 17:14-15. It was easy to stir resentment against them, because of the universal resentment of taxation. However, Zachaeus seems earnestly interested in finding out about Jesus, and responds to him by

a generous pledge of sharing half his wealth with the poor, and of making restitution to any whom he has wronged. It is significant that Jesus accepts the pledge of only "half" of Zachaeus' fortune, while requiring another rich man to give "all" that he had to the poor (18:22). To explain the difference, it can be assumed that the former rich man would not have complied, even if Jesus had commanded him to give only half of his goods, because the Lord correctly judged him to be a covetous man. Zachaeus' willingness to share, and to rectify any proved wrong assessment, provoked Jesus to approve his "limited" commitment, and to say that "salvation" had come to his house. He had not yet produced "WORKS worthy of repentance," but only the pledge to do so. It was the sincerity of the pledge that impressed Jesus, perhaps, and caused him to see in him the spirit of compliance needed for meeting other conditions of salvation.

2. Jesus applauds the actions of Zachaeus, especially because he was a "son of Abraham." This phrase might tempt us to make some comparison between the spiritual qualities of Abraham, and Zachaeus. However, Jesus is probably not comparing such qualities. He is calling attention to the fact that the children of Abraham (and Gentile proselytes who seek spiritual "adoption" into the nation of Israel) are "heirs according to promise" (Galatians 3:29, and compare Hebrews 6:13-18, 11:8-9). Jesus told the Samaritan woman, "Salvation is from the Jews" (John 4:22), and we know that Paul confirmed that the opportunity to believe and obey the gospel was "to the Jew first, and also to the Greek" (Romans 1:16). Therefore, "sons of Abraham (or, daughters, 13:16)" were privileged to have the opportunity for salvation presented to them before it was revealed to the rest of mankind.

QUESTIONS ON LUKE 19:1-10.

1. List some of the facts presented here that show the interest and sincerity of the Publican Zachaeus: _____

2. What did Zachaeus promise to do? _____

3. Why, do you suppose, did Jesus accept Zachaeus' promise to give only half of his wealth to the poor, while requiring the rich man of 18:18-23 to give all? _____

4. What is the significance of being a "son of Abraham," as Jesus called Zachaeus?

CHAPTER 19

11 And as they heard these things, he spoke and added a parable, because he was near to Jerusalem, and because they supposed that the kingdom of God was to appear immediately (Compare Acts 1:6-7). 12 He said therefore, "A certain nobleman went into a far country, to receive a kingdom for himself, and to return (Compare Mark 16:19, and Matthew 25:31-33.). 13 And he called ten of his servants, and gave them ten pounds, and said to them, 'Trade with these till I come.' 14 But his citizens hated him, and sent men of rank after him, saying, 'We do not desire for this man to reign over us.' (Compare Isaiah 53:3, John 1:11, and John 15:18.) 15 And it happened, when he had come back again, having received the kingdom, that he commanded these servants, to whom he had given the money, to be called to him, that he might know what they had gained by trading. 16 And the first came before him, saying, 'Lord, your pound has made ten more pounds.' 17 And he said to him, 'Well done, good servant. Because you were found faithful in a very little, receive authority over ten cities.' 18 And the second came, saying, 'Your pound, Lord, has made five pounds.' 19 And he said to him also, 'Be over five cities.' 20 And another came, saying, 'Lord, look, here is your pound, which I kept laid up in a napkin, 21 for I feared you, because you are an exacting man: you take up that which you did not lay down, and reap that which you did not sow.' (Compare Matthew 25:24.) 22 He says to him, 'Out of your own mouth I will judge you, wicked servant! You knew that I am an exacting man, taking up that which I did not lay down, and reaping that which I did not sow; 23 then why did you not deposit my money in the bank, and when I came I could have withdrawn it with interest?' 24 And he said to them that stood by, 'Take away the pound from him, and give it to him that has the ten pounds.' 25 And they said to him, 'Lord he has ten pounds!' 26 (He answered,) 'I say to you that to every one that has, it shall be given; but from him that does not have, even that which he has shall be taken away from him. (Compare Matthew 25:14-29.) 27 But these enemies of mine, that did not desire for me to reign over them, bring here and kill them before me.'" (Compare 2 Thessalonians 2:7-10, and Psalm 2:1-9.)

28 And when he had spoken in this way, he went on ahead, going up to Jerusalem.

MAIN POINT OF THIS SECTION:

Jesus reveals the importance of faithfulness, even when charged with a minor responsibility, and shows the reward of such faithfulness.

QUOTES AND COMMENTS:

1. It is certain that Jesus himself is mirrored in the man who "went into a far country, to receive for himself a kingdom, and to return." Mark tells us that immediately upon his ascension the Lord "sat down at the right hand of God" (Mark 16:19), and Paul says He "reigns" till His return to raise the dead (1 Corinthians 15:22-26). Meanwhile, each of us

has a work to perform, and there will be a reckoning (Matthew 16:27). The Lord will expect to see a gain from our work.

2. It is inevitable that comparison will be made between this parable and the Parable of the Talents in Matthew 25. However, there are some basic contrasts in the two lessons of Jesus. The Parable of the Talents deals with faithfulness in the custodianship of a great sum of money (talents of gold in today's money would be about \$100,000 each), and each man was given a different sum. In the Parable of the pounds, each man was given the same small sum (probably worth about \$20 in our money). Other differences could be noted, but these will be sufficient to make us consider the Parable of the Pounds in an exclusive light. H. D. M. Spence, in the Pulpit Commentary, comments, "...The paltriness of the sum given them seems to suggest what a future lay before them. No sharing in what they hoped for--the glories of a Messianic kingdom on earth. No rest in repose under the shadow of the mighty throne of King Messiah. The 'very little' (ver. 17) told them--if they would only listen--that their future as his servants would be a life of comparatively obscure inglorious activity, without rank and power, landless, homeless, well-nigh friendless. But the sequel of the parable told more than this. It proclaimed that their Master was able to estimate the moral worth of those who had been faithful and true in a 'very little;' ay, more, was in a position to reward the faithful servant. And the recompense, a city for a pound, just hints at the magnificent possibilities of the heaven-life, just suggests the splendor of its rewards."

3. The one man who failed his duty said he feared the "austerity" of the Lord. This word in the Greek suggests one who is harsh, or unscrupulous. Certainly God is an exacting God, expecting compliance to all His demands, whether we think them just or not. The commentators generally agree that the man who hid his pound in a napkin is nursing an image of the Lord that does not fit the facts. God is not unethical. We never observe any action where He does anything like "reaping that which he did not sow." Barnes says, "All this is designed to show the sinner's view of God. He regards him as unjust, demanding more than man has POWER to render, and more, therefore, than God has a RIGHT to demand." Many people in the world today are uncomfortable with the thought of a God who expects and demands meticulous performance of duty. But, being true deity, He has the right to demand anything He wills. He knows that men foolishly presume that they can fashion Him after their own image. However, He does not conform to their conceptions of the kind of God they desire to serve. Acceptance of God as He is, and conformity to His expectations of us, are necessary, if He is not "made with men's hands."

4. The sad result of having the view that God unethically "reaps where he does not sow" is that, instead of letting our fear motivate us to make every attempt to satisfy those presumably unjust demands, we will often consider Him to be impossible to satisfy, and try to avoid punishment by hiding, or "preserving" our pound. The Lord answers this foolish choice by saying, "Out of your own mouth I will judge you!--If you presumed (however falsely) that I was an unethical profiteer, a better choice would have been to

invest the pound in a poor way (with the bankers) than to have done nothing at all.”

5. An important minor lesson of this parable is seen in the surprise shown by the citizens, when the Lord ordered the hidden pound to be taken from the shirker, and given to the one who had gained ten pounds in trading. They seemed to say, “But Lord--he already has ten pounds!” This reaction is similar to that of the workers in the vineyard who had worked all day, and resented the pay given to those who had worked only from the eleventh hour (Matthew 20:1-15). We must not make the mistake of surmising that God is unfair in the granting of special rewards to those who have rendered exemplary service.

QUESTIONS ON LUKE 19:11-28.

1. What two reasons prompted Jesus to speak this parable? _____

2. Whom do you identify with the man who "went into a far country to receive for himself a kingdom." _____

3. What are some of the major differences between this parable and the one about the "talents" in Matthew 25? _____

4. Does it seem to you that the rewards dispensed by the Lord in this parable are proportionate with the work done? _____ Why? _____

5. Is the description of the "austerity" of the Lord in this parable true to the Bible image of Christ or God? _____

6. Do sinners often view the Lord as more severe than He really is? _____ How do they most often react to this view? _____

_____ Is this a wise reaction? _____

CHAPTER 19

(Compare parallels in Matthew 21:1-9, Mark 11:1-10, and John 12:12-19.)

29 And it happened, when he drew near to Bethphage and Bethany, at the mount that is called Olivet, he sent two of the disciples, 30 say-ing, "Go your way into the village opposite you; in which, as you enter, you shall find a colt tied that no man ever yet sat on: loose him, and bring him. 31 And if any one asks you, `Why do you loose him?' this is what you shall say, `The Lord has need of him.'" 32 And the ones that were sent went

away, and found it just as he had said to them. 33 And as they were loosing the colt, the owners of it said to them, "Why do you loose the colt?" 34 And they said, "The Lord has need of him." 35 And they brought him to Jesus: and they threw their clothing on the colt, and set Jesus on him. 36 And as he went, they spread their cloth-ing in the way. (Compare 2 Kings 9:13.) 37 And as he was now drawing near, even at the descent of the mount of Olives, the whole throng of the disciples began to rejoice and praise God with a loud voice, for all the mighty works which they had seen; 38 saying, "Blessed is the King that comes in the name of the Lord (Compare Psalm 118:26.): peace in heaven! and glory in the highest!" (Compare Zechariah 9:9.) 39 And some of the Pharisees from the crowd said to him, "Teacher, rebuke your disciples." 40 And he said in answer, "I tell you that if these kept quiet, the stones would cry out." (Compare Matthew 21:15-16.)

MAIN POINT OF THIS SECTION:

To show that Jesus was recognized by the people of Jerusalem as the lowly king of Zechariah's prophecy.

QUOTES AND COMMENTS:

1. In a carefully arranged scenario, Jesus puts together the trappings of a "triumph." He has in mind to fulfill the details of Zechariah 9:9, which proclaims the coming of a lowly king to Jerusalem, and whose image is in stark contrast to the pomp and ceremony of earthly monarchs. He selects an unbroken colt to ride on, and passes over a pavement of peasant garments. He is greeted with shouts of emotion, which he knows will not be remembered only a few days into the future. Erdman comments, "However, religious feeling is not to be confused with religious faith. Emotion is no substitute for conviction. Jesus was not deceived. As he caught sight of the sacred city and heard the bitter criticism of the Pharisees, he realized the stubborn unbelief he was to encounter; he saw his rejection and death and the consequent destruction of Jerusalem...It is the sad, sad lament for what might have been."

2. John records that Jesus refused to be taken by force to be a king (John 6:15). He had no worldly ambitions. His kingdom was "not of this world" (John 18:36). This attitude seems perverse in the minds of men greedy of worldly power, but it seems perfectly natural in Jesus, the "King of Kings" who was born into poverty, and professed that he had no place to lay his head (9:58). The patriarch Abraham, also, had no possession in the land of his inheritance. "By faith he became a sojourner in the land of promise, as in a land NOT HIS OWN...for he looked for the city which hath the foundations, whose builder and maker is God" (Hebrews 11:9-10). So it should be with every Christian. "We have not here an abiding city, but we seek after the city which is to come" (Hebrews 13:14). One of our hymns says, "Earth holds no treasures but perish with using." We should keep our eyes on the spiritual goals, and reject the honors and plaudits of this

world, as Jesus did. It is enough for us to view Jesus in His homespun Galilean robe, riding a donkey, to recognize Him as the Monarch whose reign is in the hearts of men, and not over earthly domains.

QUESTIONS ON LUKE 19:29-40.

1. Luke records that Jesus sent the disciples to obtain a colt, but Matthew says they should bring an ass, with her colt. Why does Matthew include this detail? _____

2. Why did the disciples begin to "rejoice and praise God?" _____

3. Why did Jesus refuse to satisfy the demand of the Pharisees? _____

CHAPTER 19

41 And when he drew near, he saw the city and wept over it (Compare Romans 9:1-3.),
42 saying, "If you, even you, had known in this day the things which belong to peace
(Compare 1:66-67, 76-79.)! but now they are hid from your eyes. 43 For the days shall
come upon you, when your enemies shall cast up a rampart around you, and keep you
besieged, 44 and shall level you to the ground, and your children with-in you; and they
shall not leave in you one stone on another (Compare 21:6, and Matthew 24:2.); because
you did not know the time of your visitation." (Compare 13:34-35, Matthew 23:37-39.)

MAIN POINT OF THIS SECTION:

Jesus bemoans the fact that Jerusalem did not recognize the opportunity to receive Him as the Christ.

QUOTES AND COMMENTS:

1. The sadness of the failure of Jerusalem (as the center of Judaism) to respond to the "time of their visitation" causes Jesus to weep, as Paul wept under similar circumstances (Romans 9:1-3). But, Jesus had predicted his own rejection (17:25), and now tells the consequences of his rejection by Jerusalem. The prophet Isaiah also said he would be "despised and rejected of men" (Isaiah 49:7, 53:3). Man's rejection of his opportunity for salvation is evidence of his foolishness, nothing else. God and Christ and the Holy Spirit suffer no diminishing of their powers by it. They are only saddened by it, as Jesus shows here.

2. The expression "time of your visitation," in vs. 44, makes an interesting use of the greek word episkope (EPISKOPE). This is the word used to identify the office of an overseer in the church (1 Timothy 3:1, literally, "overseership," the "office of a bishop"). Here, however, it is translated "visitation." It is sometimes used in a good sense (1 Peter 2:12), but also in a bad sense (Jeremiah 10:15, in the Septuagint Version). Thayer defines it also as "inspection," and says that the word suggests "that act by which God looks into and searches out the ways, deeds, character, of men, in order to adjudge them their lot accordingly, whether joyous or sad." So, it seems that the word suggests an examination, or an investigation. The appearance of Christ amounted to a test for the Jews, and they failed to pass inspection when examined in this way. Their poor response in the very presence of Jesus may cause us to be complacent in His absence, but this is the same error.

QUESTIONS ON LUKE 19:41-44.

1. Why did Jesus weep on this occasion? _____
_____ On what other well known occasion did Jesus weep? _____
2. What future event does Jesus predict, do you think, when he says that Jerusalem will be surrounded by a rampart? _____

3. What things will Jerusalem experience, besides being surrounded? _____

CHAPTER 19

(Compare the parallels in Matthew 21:12-16, and Mark 11:15-18.)

45 And he entered into the Temple, and began to throw out the sellers, 46 saying to them, "It is written, `And my house shall be a house of prayer;' but you have made it a den of robbers." (See Isaiah 56:7, and Jeremiah 7:11.)

47 And he was teaching in the Temple, daily, but the chief priests and the scribes and the principal men of the people sought to destroy him: 48 and they could not find out what they might do; for the people all hung on him, listening. (Compare Matthew 26:55.)

MAIN POINT OF THIS SECTION:

Jesus shows great audacity in His public teaching and admonition, even while His

enemies seek His life.

QUOTES AND COMMENTS:

1. Jesus' devotion to the forms of the Law, and its holy places, shows a deep respect for the revealed will of God. If God intended for the Temple to be a "house of prayer," Jesus felt that no one should dare to infringe on that purpose with other pursuits. The church, today, is being prostituted to work for things which God never authorized. The social gospel has displaced the saving gospel in many local churches, and they have also become mere financial crutches for many human programs and institutions. It would appear from Jesus' actions here that he would drive the hucksters from His church, if he were here in person. In the last day, He will "slay them with the breath of His mouth."
2. The temporary popularity of Jesus protects him from the Chief Priests, scribes, and principle men of the people. Their plans were not well founded, or they were unable to form a plan that would work in the circumstances, until they made their bargain with Judas (Matthew 26:14-16).

QUESTIONS ON LUKE 19:45-48.

1. What details of the cleansing of the Temple are added by Matthew and Mark?

2. Which prophets did Jesus quote, when he cast out the sellers? _____

3. Why was it bold for Jesus to teach daily in the Temple? _____

4. What did the chief priests, scribes, and principal men seek to do? _____
_____ But what did the common people do?

5. Who finally helped the enemies of Jesus to accomplish their goal? _____

6. Who approached the other on this matter, first? _____

CHAPTER 20

(Compare the parallels in Matthew 21:23-27, and Mark 11:27-33.)

And it happened on one of the days (See 19:47.), the chief priests and the scribes, with

the elders, came on him as he was teaching the people in the Temple, and preaching the gospel (Compare 7:22, Matthew 4:23, and Mark 1:14-15.), 2 and they spoke, saying to him, "Tell us: by what authority do you do these things, or who is he that gave you this authority?" (Compare John 5:43.) 3 And he said in answer to them, "I will also ask you a question. Tell me; the baptism of John, was it from heaven, or from men?" (Compare 1:66, 76-77.) 5 And they reasoned within themselves, saying, "If we shall say, 'From heaven;' he will say, 'Why did you not believe him?'" (Compare 7:28-30, and Matthew 21:32.) 6 But if we shall say, 'From men,' all the people will stone us, because they are persuaded that John was a prophet (Compare 7:24-26, and Matthew 14:1-5.). 7 And they answered that they did not know where it was from. 8 And Jesus said to them, "Neither will I tell you by what authority I do these things." (Compare 2 Corinthians 4:1-4.)

MAIN POINT OF THIS SECTION:

Jesus is not willing to repeat His claim of divine authority to men who are stubbornly determined to disbelieve.

QUOTES AND COMMENTS:

1. The "gospel" which Jesus preached here (vs. 1) was only the "good tidings" that the Kingdom of God would soon appear. It was a gospel that exhorted men to repent of their sins, in view of this (Mark 1:14-15), but this gospel was only the curtain-raiser for the Gospel described by Paul in 1 Corinthians 15:1-3. The death and resurrection of Christ were still in the future during this time, when Jesus was preaching his final public lessons in the Temple. That final "sign" of His deity would open the door for salvation through His blood (1 Peter 1:17-25).

2. The tactic used by Jesus in this incident is unique. At other times, Jesus had responded to a question with another question (10:25-26), but here, he conditions his willingness to answer a question on the willingness of others to answer his own question. In this way, he seems to ignore the question, but Erdman comments, "Jesus silenced his enemies with a question which involved them in a counter dilemma...But Jesus did more than silence them; he answered them. His question was no irrelevant riddle by which he met a difficulty and delayed the necessity of a reply. He definitely implied that the authority of John was divine and that his own authority was the same; but as they were afraid to deny the divine authority of John they were also powerless to deny that of Jesus; and further he implied that if they had accepted the message of John, they would be prepared to accept Jesus. It is true that if we are afraid to accept the logical conclusions of our doubts and denials, we never can hope to discover truth."

QUESTIONS ON LUKE 20:1-8.

1. What "days" did Luke refer to in the phrase "one of the days" in verse one?

2. Define the "gospel" which Jesus was preaching at this time: _____

3. What question did the chief priests ask Jesus? _____

_____ What question did Jesus ask them in return? _____

4. What dilemma was presented to the chief priests by Jesus' question? _____

5. Did Jesus ever answer their question? _____

CHAPTER 20

(Compare the parallels in Matthew 21:33-44, and Mark 12:1-11.)

9 And he began to speak this parable to the people: "A man planted a vineyard, and leased it to vine-dressers, and went into another country for a long time (Compare Isaiah 5:1-7.) 10 And in season he sent a servant to the vine-dressers, so that they would give him of the fruit of the vineyard: but the vine-dressers beat him, and sent him away with nothing. 11 And he sent yet another servant: and they beat him, also, and handled him shamefully, and sent him away with nothing. 12 And he sent yet a third: and they also wounded him, and threw him out (Compare 2 Chronicles 36:15-16, Nehemiah 9:26, and Acts 7:51-53.). 13 And the lord of the vineyard said, 'What shall I do? I will send my beloved son; it may be they will respect him.' 14 But when the vinedressers saw him, they reasoned with one another, saying, 'This is the heir; let us kill him, that the inheritance may be ours.' (Compare Isaiah 53:1-3, and John 11:47-48.) 15 And they threw him out of the vineyard, and killed him. What will the lord of the vineyard do to them, therefore? 16 He will come and destroy these vine-dressers, and will give the vineyard to others." And when they heard it, they said, "God forbid!" (Compare Matthew 21:40-43.) 17 But he looked at them, and asked, "What is meant by this writing, then,

'The same stone, which the builders rejected,

Was made the head of the corner?' (See Psalm 118:22, and Acts 4:11.)

18 Every one that falls on that stone shall be broken to pieces; but on whomever it shall fall, it will scatter him like dust." (Compare Isaiah 8:14- 15.)

MAIN POINT OF THIS SECTION:

Jesus uses a parable to review the history of the Jewish disobedience, and to predict their rejection of Himself as the Son of God.

QUOTES AND COMMENTS:

1.No other parable of Jesus describes so graphically the record of Israel's obstinate rejection of God's rule over them than this one. Every phrase has a subtle reminder of their repeated offenses. Given great responsibility as "tenants" of the vineyard, they fail at every turn to recognize the rights of the "Lord of the vineyard." So accustomed are they to rejecting the prophets, they do not hesitate to kill the Son, in spite of the fact that he is known to them as the "heir." It is a futile hope to attempt to gain the inheritance by killing the heir, but their perverse thinking causes them to fail to see the illegitimate nature of their claim.

2. The rejection and killing of the Son of God will not prevent the triumph of God's will. The rejected stone will rise from the dust and rubble to be made "head of the corner." In view of this, Jesus warns them of the dangers of "falling on" the powerful stone, or of having it fall on them. An attack on the Christ brings only defeat. If we wait till the

Christ brings judgment on us, there is no escape.

3. One note of interest in Luke's account is that he shows Jesus answering His own question of vs. 15. In Matthew, however, the priests apparently answer the question (and in the same way that Jesus did), leading Jesus to test them on the meaning of the prophecy concerning the "rejected stone" (Psalm 118:22). In Luke, the record shows that the priests clearly discerned that Jesus was identifying them as the perverse "husbandmen," because when Jesus said the Lord would destroy them and give the vineyard to others, they cried, "God forbid!" Matthew and Mark do not fail to show that they "perceived that he spoke of them," but Luke reveals more vividly their continued resistance to the destiny that faced them.

QUESTIONS ON LUKE 20:9-18.

1. What details did Jesus borrow from Isaiah 5:1-7 to use in this parable (compare Matthew 21:33)? _____

2. In what words did Stephen describe the resistance of Israel against God? _____

3. Could the vine-dressers reasonably hope to gain an inheritance simply by killing the heir? _____

4. What was the response of the priests, when Jesus said that the Lord of the vineyard would destroy the vine-dressers, and give the vineyard to others? _____

5. From what Old Testament Scripture did Jesus quote? _____

6. What happens to the one "falling on" the "stone?" _____

_____ What happens to the one on whom it falls?

CHAPTER 20

(Compare the parallels of Matthew 22:15-22, and Mark 12:12-17.)

19 And the scribes and the chief priests sought to lay hands on him in that very hour; but they feared the people, because they perceived that he spoke this parable against them (See vs. 9-18.). 20 So they watched him, and sent out spies, who pretended to be honest men, that they might seize on something he said, so as to deliver him up to the rule and the authority of the governor. 21 And they asked him, saying, "Teacher, we

know that you speak and teach rightly, and show no partiality to anyone, but truly teach the way of God (Compare Psalm 5:8-10, 12:2, and Proverbs 29:5.) 22 Is it lawful for us to pay taxes to Caesar, or not?" 23 But he perceived their trickery, and said to them, 24 "Show me a denarius (Compare Matthew 17:24, 27.). Whose image and superscription does it have?" And they said, "Caesar's." 25 And he said to them, "Then render to Caesar the things that are Caesar's, and to God the things that are God's." 26 And they were not able to make use of the saying before the people: and they marveled at his answer, and fell silent.

MAIN POINT OF THIS SECTION:

Jesus cleverly turns aside a question designed to get him into trouble with either Jewish tradition or Roman law.

QUOTES AND COMMENTS:

1. When men "feign themselves to be righteous," or pretend to be honest, it is an admission that they are neither righteous nor honest. The pretense here is practiced to hide their real motives from Jesus. They use flattery, but Jesus knew what was in the heart of man (John 2:23-25), and He was cautious when men spoke well of Him (6:26).
2. Much is revealed by the fact that when Jesus asked for a Roman coin, a DENARIUS, it is readily produced by His inquisitors. It was the coin of imperial commerce. The benefits of open international trade, under Roman sanction, argued logically for paying tribute to Rome in its own specie. The thorough infiltration of Roman currency is even seen by the terms used in Matthew 17:24-27, where those who collect the "half-shekel" head tax for the Temple (Exodus 30:11-16), are actually asking for a DIDRACHMA, two of which, according to Jesus, make a STATER. Both of these are Roman designations borrowed from the ancient Greeks. The image and name on the coin are not given here, but they could be either that of Augustus, or of Tiberius, both of whom distributed such coins. The money changers of Matthew 21:12 may have been offering to trade uncommon Jewish half-shekels for Roman coins, to satisfy the discriminating prejudice of some Jews against paying their Temple tribute in foreign currency.
3. This test question of the spies sought to put Jesus in trouble with Roman authority. If the Lord took the popular Jewish position that taxes paid to a foreign ruler was a "technical" violation of Deuteronomy 17:15, his questioners were not above denouncing him to Roman authority, even though they were in perfect agreement with him. They probably thought that the end they sought (the destruction of Jesus) justified the hypocritical means they were using. Jesus exposes their hypocrisy, however, by illustrating their dependence on Roman currency for commerce, even though they were hesitant to pay Roman taxes. This answer confounded them, and established forever the principle of the division of man's responsibilities. Give to the ruler his due (Romans

13:7), and give to God what is due Him (Romans 12:1).

QUESTIONS ON LUKE 20:19-26.

1. What can we conclude about men who have to pretend to be righteous or honest?

2. Why, do you suppose, did these men use flattery in their approach to Jesus? ____

3. What is the Roman name for the coin Jesus asked to see? _____

4. Since it was a coin issued by Caesar, what did Jesus say to do with it? _____

5. What was the effect of this statement on the spies? _____

CHAPTER 20

(Compare the parallels of Matthew 22:23-33, and Mark 12:18-27.)

27 And there came to him some of the Sadducees (they that say that there is no resurrection), (Compare Acts 23:8.) 28 and they asked him, saying, "Teacher, Moses wrote to us that if a man's brother die, having a wife, and he have no child, his brother should take the wife, and raise up offspring to his brother. (See Deuteronomy 25:5-6.) 29 There were therefore seven brothers: and the first took a wife, and died childless; 30 and the second: 31 and the third took her; and in the same manner the seven also left no children, and died. 32 Afterward the woman also died. 33 In the resurrection, therefore, whose wife shall she be? for the seven each had her as a wife." 34 And Jesus said to them, "The sons of this world marry, and are given in marriage: 35 but they that are accounted worthy to attain to that world, and the resurrection from the dead, neither marry, nor are given in marriage (Compare 1 Corinthians 7:29.). 36 Neither can they die any more (Compare Romans 6:9, 1 Corinthians 15: 50-55.): for they are equal to the angels (Compare Revelation 19:10.), and are sons of God, being sons of the resurrection. (Compare John 6:40.) 37 But even Moses showed that the dead are raised, in the place concerning the Bush, (See Exodus 3:1-6.) when he calls the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. 38 Now he is not the God of the dead, but of the living: for all live to him." 39 And certain of the scribes said in answer, "Teacher, you have spoken well." 40 After this, they did not venture to ask of him any further question.

MAIN POINT OF THIS SECTION:

Jesus shows the skeptic Sadducees how they failed to learn the truth about the

endurance of the spirit of man beyond death, and the resurrection of the dead.

QUOTES AND COMMENTS:

1. The sect of the Sadducees comprised the skeptics and materialists of Jesus' day. They had apparently come to that state by indifference to the revelation of God. They were found mostly among the priests, yet their goals were more political than religious. Their religious character sprang mainly from the necessity to maintain civil rule through a religious office, rather than from deep convictions. From the return of the Jews from Babylonian captivity, no king of David's line had reigned on the throne. J. E. H. Thompson, in the I.S.B.E., says, "After the return from exile, the high priest drew to himself all powers, civil and religious. To the Persian authorities he was as the king of the Jews." The prophecy of Malachi reveals the post-exile flaws of the priests (Malachi 2:1-9). So, their fierce opposition to Jesus was on the basis of the threat he posed to their civil power, as the Messiah, the "king of the Jews." They set their minds to destroy Him.
2. The question of the Sadducees sought to create an absurdity from a perfectly sound law of God, designed to preserve the continuity of the families of Israel (Deuteronomy 25:5-6). This very law had been instrumental in preserving the lineage of Jesus through Boaz and Ruth (Matthew 1:1, 5-6). Jesus, however, points out the basic error of the scenario posed by the Sadducees. They had overlooked the vital proof of the resurrection by not recognizing the tense of a verb! When God said to Moses, "I am the God of Abraham," Abraham had been long dead. If Abraham had ceased to exist, body and soul and spirit, then God could not say that he continued to reign over him. Jesus shows that both the living and the dead "live unto God." The answer silenced the Sadducees, but their true character is seen, in that it does not cause them to alter their plans for putting Jesus to death!

QUESTIONS FROM LUKE 20:27-40.

1. This passage tells us that the Sadducees did not believe in the resurrection of the dead. What other things did they reject, according to Acts 23:8? _____

2. What was God's purpose for giving the law mentioned by the Sadducees? _____

3. Is there marriage in heaven? _____ Why, do you suppose, that this is true?

4. What other earthly condition did Jesus say would be absent in heaven? _____

5. How did Jesus prove from the Scripture that there is a resurrection? _____

6. What did the Sadducees answer? _____

CHAPTER 20

(Compare the parallels in Matthew 22:41-23:7, and Mark 12:35-40.)

41 And he said to them, "How do they say that the Christ is David's son? (Compare Isaiah 9:6-7, and Jeremiah 23: 5-6.) 42 For David himself says in the book of Psalms,

'The Lord said to my Lord, Sit on my right hand,

43 Till I make your enemies the footstool of your feet.'

(See Psalm 110:1-4, Hebrews 5:1-10, and 1 Corinthians 15:25-26.)

44 David therefore calls him Lord, so how is he his son?" (Compare Romans 1:1-4.)

45 And in the hearing of all the people, he said to his disciples, 46 "Beware of the scribes, who desire to walk in long robes, and love salutations in the marketplaces, and chief seats in the synagogues, and chief places at feasts; 47 who seize widow's houses, and for a pretense make long prayers: these shall receive greater condemnation." (Compare language in James 3:1.)

MAIN POINT OF THIS SECTION:

Jesus uses a riddle to expose the refusal of the teachers of Israel to discern and accept obvious truths.

QUOTES AND COMMENTS:

1. It was common knowledge in Jesus' day that the Christ would be a descendant of David, based on the revelations of the prophets (2 Samuel 7:12-13, Isaiah 9:6-7, Jeremiah 23:5-6). We have seen that even blind beggars were aware of the significance of the lineage of Christ through David (18:35-37). But, it was also true that the Christ would be called "Mighty God, Everlasting Father," making Him Lord of all. These two characteristics together formed the person described as "Immanuel, which is, being interpreted, God with us (Isaiah 7:14, Matthew 1:20-23)." He is not just deified man (Roman Emperors claimed that much). He was humanized deity, God in the flesh. In this one public claim, Jesus gave His enemies a vague answer to their basic inquiries. He knew that they would take advantage of this, and He was ready to face the consequences.

2. Jesus says David is a prophet, and Peter uses one of David's psalms (Psalm 16) to prove that Jesus was the Christ (Acts 2:22-36). Paul and the writer of Hebrews also use the same Psalm quoted here by Jesus to unfold their arguments on the king-ship and

priesthood of Christ (1 Corinthians 15:25-26, Hebrews 4:14-10:18).

3. Jesus' public proclamation of the sins of the scribes is found in an expanded form in Matthew (for the benefit of Jewish readers). Matthew says that Jesus approved their teaching from the Law, but not their hypocritical actions (Matthew 23:1-3).

QUESTIONS ON LUKE 20:41-47.

1. Who moved David to write Psalm 110, according to Matthew? _____

2. What point did Paul make from this same Psalm 110? _____

3. How did Peter use David's Psalm 16 in Acts 2? _____

4. What verse of Psalm 110 did the writer of Hebrews use to make his argument about the priesthood of Christ? _____

5. What other prophets showed that the Christ was to be a descendant of David?

6. How would you answer Jesus' question of vs. 44? _____

7. According to Jesus, what did the scribes.....

DESIRE? _____

LOVE? _____

DEVOUR? _____

8. What did they do for a show (pretense)? _____

9. What additional accusations were made against them by Jesus, according to Matthew 23:1-7? _____

10. What shall these receive, as a result of their faults? _____

CHAPTER 21

(Compare the parallel in Mark 12:41-44.)

And he looked up, and saw the rich men that were casting their gifts into the treasury. 2

And he saw a certain poor widow casting two mites in there. 3 And he said, "I say this truthfully, 'This poor widow cast in more than they all:' 4 for all these cast in to the offerings from their surplus (Compare 1 Corinthians 8:13-15.); but she, though needy, cast in all the living that she had."

MAIN POINT OF THIS SECTION:

Jesus takes this event to illustrate that generous giving is relative to one's means.

QUOTES AND COMMENTS:

1. Charles R. Erdman says of this lesson, "With this scene in mind we should be careful not to call our offerings 'mites' unless they are all that we possess; we should be encouraged, however, to know that our Lord looks upon the heart and estimates the gift by the motive and the love and the sacrifice involved; above all, we should be reminded that we can best measure our offerings not by what we give but by how much we keep. The influence of the woman is still moving multitudes toward the treasury of the Lord."

2. Jesus does not try to make this woman an object of pity, because of her poverty, nor is He teaching a lesson on benevolence to the poor. He is commending the generosity of the poor widow, just as Paul commended the "liberality" that issued from the "poverty" of the Macedonians (2 Corinthians 8:1-5). Neither the Lord nor the Apostle urged these givers to use restraint.

3. Much has been made of the small value of the two coins given by the widow. Some suggest that if one of the "mites" had been retained, it would not have purchased anything sufficient to relieve her need. However, the Lord called the two minuscule coins "all the living that she had," indicating that they had certain value. She gave both (100%, not 50%, as in 19:8).

4. Mark's Gospel reveals that Jesus was watching the "multitude" casting money into the treasury, some of whom were rich, while Luke's account contrasts only the rich to the poor. Mark's lesson, then, can draw a contrast to the poor from both the rich with great surplus, and those of lesser wealth who cast in less than their "living." According to Mark, Jesus said, "This poor widow cast in more than ALL THEY that are casting into the treasury." This evidently included those who were not rich. It is easy to condemn the rich for their avarice, but all the rest of us (the other group in the "multitude") are rich, compared to any pauper. This lesson is on sacrificial love of God and His cause, which can be found in the rich, the working class, and also in the indigent poor.

QUESTIONS ON LUKE 21:1-4.

1. What does Mark say that the "many that were rich" did? _____

2. Did Jesus discourage such gifts as the widow made? _____

3. What quality made her gift exceed that of the rich? _____

CHAPTER 21

(For Verses 5-36, Compare the parallels in Matthew 24 and Mark 13.)

5 And as some spoke of the Temple, how it was adorned with beautiful stones and offerings, he said, 6 "As for these things which you see, the days will come, in which there shall not be one stone on another that shall not be thrown down." (Compare 19:41-44.) 7 And they asked him, saying, "Teacher, when therefore shall these things be? and what shall be the sign when these things are about to happen?" (See the form of this question in Matthew 24:3.) 8 And he said, "Take care that you are not led astray: for many shall come in my name, saying, 'I am he;' (Compare John 8:24.) and, 'The time is at hand:' do not go after them. 9 And when you shall hear of wars and tumults, do not be terrified: for it is necessary that these things must happen first; but the end is not immediately." (Compare 2 Thessalonians 2:1-4.)

10 Then he said to them, "Nation shall rise against nation, and kingdom against kingdom; (Compare 2 Chronicles 15:5-6.) 11 and there shall be great earthquakes, and in various places famines and pestilences (Compare Jeremiah 29:15-19.); and there shall be terrors and great signs from heaven. 12 But before all these things, they shall lay their hands on you, and shall persecute you, delivering you up to the synagogues and prisons, bringing you before kings and governors for my name's sake. (Compare Matthew 10:18, and Acts 25:23.) 13 It shall turn out to you for a testimony. (Compare Philippians 1:12-14, 19-21.) 14 Settle it therefore in your hearts, not to meditate beforehand how to answer: 15 for I will give you a mouth and wisdom, which all your adversaries shall not be able to withstand or to contradict. (Compare 12:11-12, and Matthew 10:19.) 16 But you shall be delivered up even by parents, and brethren, and kinsfolk, and friends; and some of you shall they cause to be put to death. (Compare Micah 7:6, and Mark 13:12.) 17 And you shall be hated of all men for my name's sake. (Compare John 15:18-21.) 18 And not a hair of your head shall perish. (Compare John 11:25-26.) 19 In your patience you shall win your souls. (Compare Romans 2:7, 8:24-25.)

MAIN POINT OF THIS SECTION:

Jesus is preparing His disciples for the distress that will accompany the destruction of Jerusalem.

QUOTES AND COMMENTS:

1. This chapter of Luke, with its parallels in Matthew 24 and Mark 13, has been the source of much speculation. Those who have accepted the false doctrine of Premillennialism interpret it with a bias in that direction. Those who like to predict the time of the "end of the world" see in it the "signs of the times" on which they presume to speculate. However, it is evident that Jesus is speaking, primarily, of the destruction of Jerusalem. Among those who draw this correct conclusion, there is still some division of opinion regarding whether this is the exclusive application of the chapter, or if the Lord also gives us an additional glimpse of His "second (and final) coming." My own view is that Jesus is speaking of both the end of the Jewish nation, and the end of the world. The parallel of vs. 7 in Matthew 24:3 has the disciples asking Jesus, "What shall be the sign of your coming, and of the end of the world?" If we presume that Jesus condescended to answer these questions, in addition to the one which foretold the events surrounding the destruction of the Temple, we must search for the answer. In Matthew 24, the answer seems to be in vs. 29-31. Here in Luke, similar language is found in vs. 25-28. Support for this conclusion is to be drawn from the language used, phrases such as "The Son of Man coming on the clouds with power and great glory (Matthew 24:30)" which compares to language found in Matthew 25:31 and Acts 1:11 (references obviously dealing with the second coming of Christ); and the phrase "He shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect (Matthew 24:31)" compares favorably with 1 Thessalonians 4:16-17. In Luke, the telling phrases are "Men fainting for fear, and for expectation of the things which are coming (not just on Jerusalem, but) on the WORLD (vs. 26; compare 2 Peter 3:7-10)," and "When these things begin to come to pass, look up, and lift up your heads; because your redemption draws near (vs. 28; compare Romans 8:22-25, 13:11-14)." But, in both Matthew 24:32-35, and Luke 21:29-33, Jesus seems to return immediately to the main subject of the destruction of the Temple, since he speaks of reading signs of the coming of summer in the leafing of the tress, and says, "This generation shall not pass away, till all things be accomplished." Then, another sudden shift of emphasis back to His "coming" is apparent in Matthew 24:36-44 and Luke 21:34-35 (Luke speaks of an event that shall surprise "all them that dwell on the face of all the earth." This statement is too broad to apply only to the isolated local event of the destruction of the Temple). Therefore, those who seek evidence that Jesus answers both questions of the disciples can find it in this scenario.

2. This section of the chapter gives Jesus opportunity to warn His disciples of the things that face them before the Temple falls. They are not to be deceived by false Christs, or by premature announcements of "the end" that are not based on the signs He gives them (vs. 8). "Wars and tumults" are not to "terrify" them, either because they will be very common before the destruction of the Temple, or because such things should not generate anxiety in Christians, who have the hope of life eternal (vs. 9). Jesus then uses "sign language" similar to that in the OT prophecies of the fall of ancient cities, to illustrate, perhaps, the similar desolation of Jerusalem and the Temple (vs. 10-11). Then, in vs. 12-19, He sums up the experiences to be had by His disciples, and the advantage

to be gained in each. First, He shows that persecutions and trials will result in a "testimony" (vs. 12-13). Next, they are to have no anxiety about what to say. He will provide the "mouth and wisdom," so that they will prevail over their adversaries (vs. 14-15). Lastly, though they are threatened with death, even by their families, Jesus assures them that "not a hair...shall perish. In your patience you shall win your souls" (vs. 16-19).

QUESTIONS ON LUKE 21:5-19.

1. Of what event does Jesus mainly speak in this chapter? _____
_____ Are there indications that He may also be speaking of His second coming? _____
2. Is the Temple to share the same fate that Jesus said would happen to the whole city of Jerusalem? (see 19:41-44) _____
3. Give a reason why disciples of Christ should not be terrified when they "hear of wars and tumults." _____

4. What "advantage" will come to the disciples through persecution? _____

5. Why should the Apostles not be concerned about how to "answer" their adversaries? _____

6. Even though they might be threatened with death, what promise did Jesus give them? _____

CHAPTER 21

20 But when you see Jerusalem compassed with armies, then know that her desolation (See Matthew 24:15, and Daniel 11:31.) is at hand. 21 Then let them that are in Judea flee to the mountains; and let them that are in the midst of her depart out; and let not them that are in the country enter therein. 22 For these are days of vengeance, that all things which are writ-ten may be fulfilled. (Compare Nahum 1:2, Psalm 69:22-28, Daniel 9:24-27, and Luke 11:47-51.) 23 Woe to them that are pregnant and to them that are nursing in those days! for there shall be great distress on the land, and wrath to this people. (Compare 23:27-30, and Zephaniah 1:14- 18.) 24 And they shall fall by the edge of the sword, and shall be led captive to all the nations (Josephus records 1.1 million dead, and 97,000 captives.): and Jerusalem shall be trampled by the Gentiles, until the times of the Gentiles be fulfilled. (Compare Zechariah 14:1-2, and Romans 11:25.)

25 And there shall be signs in sun and moon and stars (Compare Isaiah 13:10.); and upon the earth distress of nations, in perplexity for the roaring of the sea and the

billows; (Compare Jeremiah 51:54-56.) 26 men fainting for fear, and for expectation of the things which are coming on the world: for the powers of the heavens shall be shaken. 27 And then shall they see the Son of man coming in a cloud with power and great glory. (Compare Acts 1:11, Revelation 1:7, and Matthew 25:31-33.) 28 But when these things begin to happen, look up, and lift up your heads; because your redemption draws near." (Compare Romans 13:11.)

MAIN POINT OF THIS SECTION:

Jesus turns from advising His disciples to describing the calamity of Jerusalem's fall.

QUOTES AND COMMENTS:

1. Jesus reveals that Jerusalem may defend itself, but it will not survive the siege. In view of this, it will be better to "flee to the mountains." Those who do not live in Jerusalem must not take refuge in her. This advice will only be effective for those who trust the word of Jesus to be true. Those who do not trust His word will perish by the sword, or be led captive into foreign lands. Jesus' predictions do not stand alone, however. He says "that all things that are written" will be "fulfilled" (vs. 22). Many prophecies of the fall of Jerusalem speak of its destruction by Nebuchadnezzar about 400 years before Christ. However, other prophecies regarding a later destruction of Jerusalem are spoken after that event, such as Daniel 9:24-27. Daniel, by using significant numbers, measures the "time" of his prophecy from the "going forth" of the order to restore Jerusalem (under Artaxerxes of Persia, see Nehemiah 2:1-8), to the appearance of the Christ (the anointed one). Then, he speaks of the destruction of Jerusalem, after the "anointed one be cut off" (the death of the Christ). The people of a foreign "prince" will "destroy the city and the sanctuary (Temple)," will cause "sacrifice and oblation to cease," and they will come on "the wing of abominations" to "make desolate" (compare Matthew 24:15-16). After Jerusalem was captured, Josephus wrote, "And now the Romans...brought their ensigns to the Temple, and set them over against its eastern gate; and there did they offer sacrifices to them."

2. Prior to Daniel's prophecy, The psalmist-prophet David wrote of the threat to the Jews, because of their persecution and crucifixion of Jesus. In Psalm 69, verse 4 is identified by Jesus as having a connection with His death (John 15:25). Verse 9 is confirmed as "messianic" in John 2:17 and Romans 15:3. Verse 21 is tied to the crucifixion of Jesus in John 19:28-30 (compare Matthew 27:34, 48; Mark 15:23; and Luke 23:36). These prophetic verses make Psalm 69:22-28 all the more significant in their connection with the vengeance of God on the nation of Israel.

3. We commented in the last section that verses 25-28 seem to be speaking of the Second Coming of the Lord, changing the subject briefly away from the graphic description of Jerusalem's calamity. Jesus uses language here that emulates the prophets' custom of

pre-staging impending events by natural wonders. The peoples of ancient times were "very superstitious," and often read omens in solar and lunar eclipses, earthquakes, and floods. God's people are not so effected, since they know that Jesus said he will come "in an hour that you think not (Matthew 24:44)." "Signs" of His coming, therefore, are not certain. The only thing that is certain is that He will come. For us, "when these things begin to happen," we should "look up, and lift up our heads, because our redemption draws near!" (Compare Romans 13:11-14.) To the Christian, this just means, "KEEP looking up!" This is the advice of 2 Peter 3:11-12.

QUESTIONS ON LUKE 21:20-28. (Next page)

1. What event should prompt men to "flee to the mountains," according to Luke? _____
According to Matthew? _____

2. What is the primary prophecy to which Jesus referred, when he said "all things that are written may be fulfilled?" _____
3. On what occasion was Jesus able to repeat the warning of verse 23 about the distress of child-bearing women in those days? _____

4. What would happen to those dwelling in Jerusalem, according to Jesus? _____

5. What would cause men to faint, according to verse 26? _____

6. What should the disciples do, "when these things begin to happen?" _____
Why? _____

CHAPTER 21

29 And he spoke a parable to them: "Look at the fig tree, and all the trees: 30 when they leaf out, you see it and know of your own selves that the summer is now near.

(Compare 12:54-57.) 31 Even so you also, when you see these things happening, know that the kingdom of God is near. (Compare Matthew 24:33.) 32 Truly I say to you, 'This generation shall not pass away, till all things be accomplished.' 33 Heaven and earth shall pass away: but my words shall not pass away.

34 But take heed to yourselves, lest it happen that your hearts be over-charged with excesses, and drunkenness, and cares of this life, and that day come on you suddenly as a snare: (Compare Romans 13:12-14.) 35 For so shall it come on all them that dwell on

the face of all the earth. 36 But watch at every season, praying earnestly, that you may prevail to escape all these things that shall happen, and to stand before the Son of man." (Compare Revelation 7:9-17.)

37 And every day he was teaching in the Temple; and every night he went out, and lodged in the mount that is called Olivet. 38 And all the people came to him early in the morning in the Temple, to hear him.

MAIN POINT OF THIS SECTION:

Jesus completes his warnings regarding the destruction of Jerusalem.

QUOTES AND COMMENTS:

1. Most of these warnings of Jesus are not directly applicable to us today, since they were concerned with an event far in the past. However, we can take a lesson from them. The ancient prophecies of the destruction of Jerusalem were fulfilled. God's prophets were vindicated, including Jesus. The nation of Israel, in the form it had during Bible times, has never been restored. Modern attempts to identify the present state of Israel with that of the Bible fail, because the Temple has not been rebuilt, and worship according to Law is not practiced. It is to be presumed that God will never permit this restoration, since "Christ is the end of the Law unto righteousness to every one that believes (Romans 10:4)."

2. In Verse 31, Jesus uses the phrase "the Kingdom of God is near." This seems to place the coming of the Kingdom in the future (beyond the destruction of Jerusalem in the year A.D. 70). Premillennialists, therefore, have a tendency to couple it with other passages they think imply the establishment of the kingdom after Jesus returns. However, Paul demonstrates that "translation" into the kingdom of Christ occurs to every man when he is "delivered out of the power of darkness (Colossians 1:13)." The following verse says that "In whom (Christ) we have our redemption, the forgiveness of our sins." Therefore, the reign of Christ (his Kingdom) commences at our redemption through the blood of Christ, and this redemption, the "remission of sins," was first preached "beginning at Jerusalem" (see 24:46-47, Acts 2:38). What, then, does Jesus refer to when He speaks of the "nearness" of the Kingdom of God after the destruction of Jerusalem?. We have to realize that there is a heavenly phase of the Kingdom, following "the end" (compare 1 Corinthians 15:24-26). So, even though the Kingdom of Christ is already in existence, the nearness of the Kingdom of God is a relevant message for all ages, because the Second Coming of Jesus is not fixed in time. It is contingent on the presence of certain conditions, known only to God. "Nearness" may be determined by us through vague "signs" (such as can occur many times before the coming!), but the signs are frequent enough to keep us "on our toes." Jesus says, "Watch at every season (vs. 36)." Complacency is dangerous! Preparedness is wise!

QUESTIONS ON LUKE 21:29-38.

1. What future event can be determined by observing the "leafing out" of trees? _____
_____ What future event can disciples expect, when they see "these things happening?" _____
2. In what time frame did Jesus say "all things" would be "accomplished?" _____

3. Will Jesus' words ever "pass away?" _____
4. What might cause the disciples to find that day coming "suddenly as a snare?" _____

5. On whom will this day come, according to vs. 35? _____

6. What should disciples of Christ be doing, "at every season?" _____

_____ Why? _____

7. What did Jesus do "every day?" _____
_____ "Every night?" _____

8. What did the people come "early in the morning" to do? _____

CHAPTER 22

(Compare the parallels in Matthew 26:1-5, 14-16; Mark. 14:1-2,10-11.)

Now the feast of unleavened bread, which is called the Passover, drew near. 2 And the chief priests and the scribes sought some way to put him to death; for they feared the people.

3 And Satan entered into Judas who was called Iscariot (Compare John 6:64, 69; 13:1-2.), who was of the number of the twelve. 4 And he went away, and discussed with the chief priests and captains how he might deliver him to them. 5 And they were glad, and contracted to give him money. (Compare Matthew 26:15, and Zechariah 11:12-13.) 6 And he consented, and sought opportunity to deliver him to them in the absence of the multitude. (Compare 19:47-48.)

MAIN POINT OF THIS SECTION:

The stage is set for the betrayal of Jesus by one of His own disciples.

QUOTES AND COMMENTS:

1. Matthew and Mark place this event two days before Passover, but only Matthew tells us that Jesus used this time to tell His disciples again of His forthcoming death by crucifixion. He connects this death with the Passover, to establish the prospectus for an allegorical use of the event, as Paul did in 1 Corinthians 5:7-8. The significance and importance of the Passover must now fade in the glaring light of the "new" sacrifice, with a spiritual meaning and significance. As the Passover commemorated the deliverance of the children of Israel, so the death of Christ marks the day of deliverance from the captivity of sin (compare John 8:31-36).

2. The betrayal of Jesus was prophesied hundreds of years before the event (See Psalm 41:9, and compare John 13:18-19). The strange story of Zechariah 11:12-13 also proves to be a prophecy (See Matthew 27:3-10). The Jewish reader of this prophecy would find it difficult to interpret, since there was no apparent cause or means to cast thirty pieces of silver (the price of a servant, Exodus 21:32), "to the potter, in the house of Jehovah." No pottery makers dwelt in the Temple, and the "casting" of the money indicated that the person doing this would be someone who had no legal way to enter the court and approach the Temple (not a Levite). The tale of Zechariah is made clear, however, in Matthew's report of the events following the trial of Jesus, when Judas returns the "blood money," but finds no sympathy from the priests who had paid it to him. In frustration, he stands at the entrance of the court, and throws the money into the Temple. The priests find it and use it to buy a "potter's field" (a bargain, due to the fact that the potter had already robbed it of all the useful clay).

3. Among those who have an occult view of the workings of Satan, this passage suggests that Satan takes captive, or "enters" people against their will. However, the God who will not override the will of men to turn them to Himself would certainly permit no malevolent spiritual creature to enter a man unwelcome. The entrance of either God or Satan into men is through invitation. However, the "house" (person) that remains "empty, swept, and garnished," after having an "unclean spirit" cast out, is another open invitation for that spirit to return, and bring in with him "seven other spirits more evil than himself" (Matthew 12:43-45). If we first fill our lives with spiritual thoughts, and seek God, He will deliver us from Satan (See Matthew 6:13, 2 Thessalonians 3:3-4, and Jude 24). Judas had a flawed character (John 12:3-6), and it was avarice which made him vulnerable to the persuasion of Satan (John 13:2).

QUESTIONS ON LUKE 22:1-6.

1. Luke says the feast "drew near." How near was it, according to the parallels in Matthew and Mark? _____

2. According to Matthew, what did Jesus tell His disciples about what was to happen on the Passover? _____

3. How did Satan "enter" Judas, according to John 13:2? _____

4. What characteristic of Judas made him vulnerable to Satan's entrance? _____

5. What prophecies in the Old Testament foretold this event? _____

6. Why did the rulers of the Jews want to arrest Jesus "in the absence of the multitude?" _____

CHAPTER 22

(Compare the parallels in Matthew 26:17-29, Mark 14:12-25.)

7 And the day of unleavened bread came, on which the passover had to be sacrificed. (Compare Exodus 12:5-6, 8, 18.) 8 And he sent Peter and John, saying, "Go and make ready the passover for us, so that we may eat." 9 And they said to him, "Where do you want us to make ready?" 10 And he said to them, "Notice this: when you have entered the city, a man bearing a pitcher of water shall meet you there; follow him into the house he enters. 11 And you shall say to the master of the house, 'The Teacher says to you, Where is the guest chamber, where I shall eat the passover with my disciples?' 12 And he will show you a large furnished upper room. Make ready there." 13 And they went, and found it just as he had told them: and they prepared the passover.

14 And when the hour came, he sat down, and the apostles with him. 15 And he said to them, "I have earnestly desired to eat this passover with you before I suffer: 16 because I say to you, I shall not eat it until it be fulfilled in the kingdom of God." (Compare 1 Corinthians 10:16.) 17 And he received a cup, and when he had given thanks, he said, "Take this, and divide it among yourselves: 18 for I say to you, 'I shall not drink of the fruit of the vine from now on, until the kingdom of God shall come.'" (Compare Colossians 1:12-13.) 19 And he took bread, and when he had given thanks, he broke it, and gave to them, saying, "This is my body which is given for you; do this in remembrance of me." 20 And after supper, likewise the cup, saying, "This cup which is poured out for you is the new covenant in my blood. (Compare 1 Corinthians 11:23-26.) 21 But take note, the hand of him that betrays me is with me on the table. 22 For the Son of man surely goes, as it has been determined: but woe to that man through whom he is betrayed!" (Compare Matthew 18:7.) 23 And they began to question among themselves which of them was the one that would do this thing. (Compare John 13:21-30.)

MAIN POINT OF THIS SECTION:

Jesus uses the occasion of the Passover to institute a new feast, the "Lord's Supper."

QUOTES AND COMMENTS:

1. Verses 7-13 show that Jesus was still giving signs to his disciples which indicated his divine powers. Barnes says, "The direction which he gave his disciples most clearly proves that he was omniscient. Amid so great a multitude going at that time into the city, it was impossible to know that a particular man would be met--a man bearing a pitcher of water--unless Jesus had all knowledge, and was therefore divine." John tells us also that he gave them a sign during supper about the one who betrayed him (John 13:16-19).

2. When Jesus told His disciples, "With desire I have desired to eat this passover with you," Luke uses the Greek word EPITHUMIA for "desire." This word is elsewhere translated "covet," as in Romans 7:7, and "lust," as in Galatians 5:16. W. E. Vine says that this word is only used in the "sense of good desire" here, in Philippians 1:23, and in 1 Thessalonians 2:17. "Everywhere else," he says, "it has a bad sense" (from his Expository Dictionary of New Testament Words, under the English word "lust.") The sort of desire expressed by this word illustrates clearly the earnest longing Jesus had for this important event to occur. We should remember Jesus' passionate statement of 12:49-50. Though He dreaded the pain of death, Jesus certainly "coveted" the day when He would shed His blood for the redemption of all men.

3. Charles R. Erdman comments, "The passover called to mind a national deliverance in the past and pointed forward to a greater deliverance to come, which was effected by the death of Christ. The Lord's Supper points us backward to the great redemption he achieved by his atoning death, and forward to the fuller redemption he will accomplish in his return." Paul confirms this truth about the Lord's Supper, when he points us back to the death and forward to the coming (1 Corinthians 11:26).

4. This account gives a detail not mentioned by Matthew and Mark regarding the order of the Lord's Supper. In the former accounts, we see that the blessing and eating of the bread preceded that of the cup. According to the American Standard Version, however, Luke tells us that before the supper is eaten, Jesus "received a cup, and when he had given thanks, he said, Take this, and divide it among yourselves, etc." Following the eating of the bread, this account continues, "And the cup in like manner after supper." Some commentators explain the before-supper-cup as one of the passover rituals, while others try to make a case for an inversion of the order, perhaps to show that there was no particular order. Those contending for this inversion of order call attention to the fact that one of the Greek manuscripts (Codex Bezae, dated the 6th Century AD), and a few fragments of others, end verse 19 at the words "my body," and leave out verse 20 altogether. But, A. B. Bruce, in *The Expositor's Greek Testament*, says of the first incident with the cup, "...this solemn act gives to the handing around of the cup here mentioned

the character of a prelude to the Holy Supper," and he takes issue with those textual scholars who say that because verses 19b-20 are omitted in a few places, they must be discredited. Acceptance of this view would have Luke inverting the order of the Supper, contradicting Matthew and Mark, and would also leave out Jesus' mention of the significance of the cup as the "new covenant in my blood...poured out for you," which Luke places in the second mention of the cup, "after supper." Mr. Bruce contends for the integrity of Luke's text, and says it should stand as reported. We see that (1) Jesus sent around the cup, with thanks, to be simply "divided" among the Disciples; (2) He blessed and broke the bread, telling them, "This is my body which is given for you;" and finally, (3) He led them in drinking the cup, telling them of its significance. This scenario allows for no inversion of order, and respects the fact that the majority of Greek manuscripts include this passage. Taken as it is, the text supports the view that the contents of "the cup" can be "divided" into individual containers before it is taken by the worshippers.

(NOTE: In criticism of Codex Bezae, it should be said that it is not a complete manuscript of the New Testament, having only the Gospels, 3 John 11-15, and The Acts. It leaves out several large portions of Matthew, John, and Acts which present no difficulty in older manuscripts, and H. S. Miller says that there are "also some small omissions, additions, and variations from the usual text." [General Biblical Introduction, p. 197.] This passage has given difficulty to the translators, however, as evidenced by the fact that one of the Syriac Versions (a translation of Greek into Syrian) has changed the order of the text to read: vs. 19, 20a, 17, 20b, 18, in order to "straighten out" the presumed "problem" of Luke's "variation." This, however, only complicates the problem of re-creating the original text. Massive evidence of the authenticity and integrity of Luke's account is present in the best manuscripts, however, so that modern Bibles with helps do not mention any variation in the text.)

QUESTIONS ON LUKE 22:7-23.

1. What "sign" did Jesus give Peter and John to identify the place where they were to prepare the passover? _____

2. In spite of the premium on accommodations during the Feast of Unleavened Bread, what sort of place did they find? _____

3. What other English words are used to translate the Greek word EPITHUMIA, other than the word "desire?" _____

4. What was the purpose of the handing around of the cup which Jesus received before blessing and breaking the bread? _____

5. What did Jesus say was the significance of the bread? _____

_____ What was the significance of the cup? _____

6. Why, do you suppose, was it still a "woe" for one to betray Jesus, if it had been "determined" for the Son of man to die? _____

CHAPTER 22

(Compare the parallels in Matthew 20:25-28, and Mark 10:42-45.)

24 And there also arose a dispute among them, which of them was considered to be greatest. 25 And he said to them, "The kings of the Gentiles have lordship over them (Compare 1 Peter 5:2-3.); and they that have authority over them are called Benefactors. 26 But not so with you. He that is the greater among you, let him become as the younger (Compare 1 Peter 5:5.); and he that is chief, like he that serves. (Compare John 13:1-17.) 27 For which is greater, he that sits at meat, or he that serves? Is it not he that sits at meat? But I am in your midst as he that serves. (Compare Hebrews 8:1-6.) 28 But you are they that have continued with me in my trials; 29 so I appoint to you a kingdom, even as my Father appointed to me, 30 that you may eat and drink at my table in my kingdom; and you shall sit on thrones judging the twelve tribes of Israel." (Compare Matthew 19:27-28, and 1 Corinthians 6:2-3.)

MAIN POINT OF THIS SECTION:

Jesus tries to help the disciples realize the true nature of their positions: as servants rather than rulers.

QUOTES AND COMMENTS:

1. Of the several contentions among the disciples regarding their "ranking," this is the last. Greatness among them is to be based on service, not rulership. Even when Paul is made an Apostle, "untimely born," he is still "not a whit behind the very chiefest apostles" (2 Corinthians 11:5). Reputation among them was based on the leadership of labor. By this standard, Paul was "intrusted with the gospel of the uncircumcision, even as Peter with the gospel of the circumcision," and Paul says further, "for he that wrought for Peter unto the apostleship of the circumcision wrought for me also unto the Gentiles" (Galatians 2:6-9). There is to be "greatness" and "chiefdom," but it will come through service.

2. The "kingdom" appointed for the Apostles here seems to involve the trappings of rule, such as "thrones." The common interpretation of this passage is that the disciples would be able to enter the kingdom of God (but this is a privilege commonly shared even by those who have not "continued" with Jesus in His trials). Jesus says their

appointment is like His! Jesus was not given an "entrance" into God's kingdom, but was given a dominion, and reigned (Ephesians 1:19-23). My view is that Jesus is saying, "I appoint you to a sort of dominion or authority, in which you, by the preaching of the true revelation, will be sustained by me, and will judge the 12 tribes of Israel in the same manner that the Queen of Sheba judged this generation through her readiness to hear Solomon." (NOTE: Even though 14 men served as Apostles at one time or another, there was never more than twelve at one time.) From this passage, some commentators have suggested that the judgment the Apostles will exercise is that of souls in the last day. It is certain that the Apostles will not be judges in the last day, however, since that judgment belongs to Christ alone (John 5:22). Even though the Apostles have a kingdom "appointed" to them, they are not independent kings, but they share in the "reign" of Christ, as those who speak His word, which will judge men in the last day (John 12:48, 13:20). Compare Ephesians 2:19-22.

QUESTIONS ON LUKE 22:24-30.

1. Is leadership in the church, by elders, identified with lordship or with being an example? _____
2. In the sight of men, which is greater, one who "sits at meat, or one who serves?"
_____ Which did Jesus do? _____
3. Why, according to Jesus, was he disposed to "appoint" a "kingdom" to the Apostles?

4. In what way might the Apostles "judge" the twelve tribes of Israel? _____

CHAPTER 22

(Compare Matthew 26:31-35, Mark 14:27-31, and John 13:36-38.)

31 "Simon, Simon, take note! Satan asked to have you, so that he might sift you like wheat; (Compare 1 Peter 5:8-9, Job 1:6-10.) 32 but I begged in prayer for you, that your faith would not fail; and you, when once you have turned again, establish your brethren." (Compare Mark 11:24.) 33 And he said to him, "Lord, I am ready to go with you both to prison and to death!" 34 And he said, "I tell you, Peter, 'The cock shall not crow this day, until you shall deny three times that you know me.'" (See vs. 54-62.)

35 And he said to them, "When I sent you out without purse, and wallet, and shoes, did you lack anything?" (See 9:1-6, 10:1-4.) and they said, "Nothing." 36 And he said to them, "But now, he that has a purse, let him take it, and the same with a wallet; and he that has none, let him sell his cloak and buy a sword. 37 Because I say to you that this scripture about me has its fulfillment, 'And he was classed with transgressors (See Isaiah 53:12.):' for that which refers to me has its fulfillment." 38 And they said, "Lord, look; here are two swords." And he said to them, "It is enough." (See vs. 49-51.)

MAIN POINT OF THIS SECTION:

Jesus tries to prepare the disciples for the shock of future events.

QUOTES AND COMMENTS:

1. Considering his frequent difficulty in understanding and appreciating the teaching of Jesus, Peter seemed to be a vulnerable target for Satan. He wanted to "sift him as wheat," to see if he had the substance of grain, or was merely chaff to be blown away in the wind. John the baptizer used the same figure for the Lord's judgment of men (3:16-17). Jesus was so confident in the outcome of His prayer for Peter that he looked beyond the testing to the restoration, and set Peter the task of strengthening the other disciples. This confidence is based on the teaching of Mark 11:22, 24, where Jesus told the disciples to "have faith in God" to the extent that when they prayed, they could not only believe their requests would be granted in the future, but could be so certain of fulfillment that they could be viewed as having already been granted by God! (In the Greek, the word for "receive" in Mark 11:24 is in the Second Aorist tense, Indicative Active mode, indicating a point of action in past time.)

2. Peter resents the implications of Jesus' statement, and declares his willingness to be imprisoned or die for the Lord. Jesus' assertion that Peter will deny him three times does not arm the disciple against the temptations that will soon face him. Self-appraisal of our powers is often self-deceptive (Compare 1 Corinthians 10:12). We may think we can stand alone, but the temptations are more severe than we thought they would be, and our boasting becomes betrayal. We need an honest doubt in our strength, sometimes, to cause us to reach for support from others. Jesus offered that support, and though Peter still fell, he later recalled the words of Jesus as a firebrand piercing his conscience, and he wept himself into a renewed resolve to serve God more faithfully. When our failures are predictable, we need the supportive strength of a merciful God to restore us through His word (Proverbs 3:5-7, Psalm 51:1-13).

3. The Apostles were about to embark on a new era of experience. They would no longer always be among friends, when they went forth to preach the New Covenant. They would need to provide their own purses, and perhaps even a sword (a figure of the severity of the spiritual battle that confronted them). Erdman says, "They took his words with absurd literalness and they said, 'Lord, behold, here are two swords.' It was with sad irony that Jesus replied, 'It is enough.'" Jesus knew that one literal sword drawn in his defense would amply fulfill the prophecy of Isaiah 53:12.

QUESTIONS ON LUKE 22:31-38. (Next page)

1. Why did Satan "ask" to have Peter? Why didn't he just take him without asking?

2. Was Jesus confident that his prayer for Peter would be granted by God? _____
_____ Why? _____

3. Was Peter prevented by the prayer from denying the Lord? _____

4. To what event is Jesus referring in vs. 35? _____

5. How many swords were in the possession of the disciples? _____

6. How would the swords serve to prove that Jesus was the Christ? _____

CHAPTER 22

(Compare the parallels in Matthew 26:30, 36-46; Mark 14:26, 32-42; and John 18:1-2.)

39 And he came out, and went, as his custom was, to the mount of Olives (Compare 21:37.); and the disciples also followed him. 40 And when he was at the place, he said to them, "Pray that you do not enter into temptation." (Compare 11:2-4.) 41 And he withdrew from them about a stone's throw; and he kneeled down and prayed, 42 saying, "Father, if you be willing, remove this cup from me: nevertheless not my will, but yours, be done." (Compare Matthew 6:10.) 43 And there appeared to him an angel from heaven, strengthening him. 44 And being in agony, he prayed more earnestly; and his sweat became like great drops of blood falling down on the ground. 45 And when he rose up from his prayer, he came to the disciples, and found them sleeping for sorrow (Compare John 16:6, 20-22.), 46 and said to them, "Why do you sleep? Rise and pray that you may not enter into temptation."

MAIN POINT OF THIS SECTION:

Jesus finds little support from the disciples, while agonizing over his approaching death.

QUOTES AND COMMENTS:

1. Gethsemane was, for Jesus, the beginning of agonies. The physical agony would be completed several hours later. The agony in the Garden was of a different sort. Charles R. Erdman comments, "...this very agony adds beyond measure to the meaning and the mystery of that death. For any sensitive soul to shrink from pain and anguish is but natural and pardonable; yet if Jesus suffered such incomparable agony simply in view of physical torture, he was less heroic than many of his followers have been. If,

however, in the hour of death, he was to be so identified with sin as to become the Redeemer of the world; if he was 'to give his life a ransom for many'; if his experience as the Lamb of God was to be absolutely unique; if he was to endure the hiding of the Father's face, then we can understand why it was that in the dark hour of anticipation his soul was sorrowful 'even unto death.' The agony of our Lord must never be supposed to reflect upon his human heroism; it is rather a proof of his divine atonement. The 'cup' which Jesus was asked to drink consisted of death as the 'Bearer of sin.'" What Erdman comes just short of saying, in our judgment, is that Jesus shrank in terror from the multitude of sins to be laid on him (Isaiah 53:6, 1 Peter 2:21-24). A Sinless Son of God would certainly see sin as a horror more deadly than mere physical death (compare Romans 7:13). If sinners would share only a small portion of Jesus' agony over sin, they would properly appreciate His sacrifice in their behalf.

2. Jesus returned, as Luke says, and found His disciples "sleeping for sorrow." He rebuked them, "Why do you sleep? Rise and pray that you do not enter into temptation!" Perhaps the sad things they heard, during their conversation with Jesus at the Supper, had "filled their hearts with sorrow," as John says, but sleeping was not the fitting response. They needed to "watch and pray." We must not forsake this prime solution for our troubles, either. Even though we are told to pray that we "enter not into temptation," temptations will come to all of us. We may be able to reduce the regularity and intensity of their appearance by prayer, but our greatest assurance is that "There has no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that you are able; but will with the temptation make also the way of escape, that you may be able to endure it (1 Corinthians 10:13)."

3. Even though Jesus had been praying, "Let this cup pass from me," it was not God's will that this be so. Erdman comments again, "The cup was not removed, but...He was given grace to drain the cup to its very dregs and death lost its sting and the grave its terror. He was fitted for perfect sympathy with those who are called upon to face the mystery of 'unanswered prayer.'" The writer of Hebrews reveals this about the praying of Jesus. "...In the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, AND HAVING BEEN HEARD FOR HIS GODLY FEAR, though he was a Son, yet learned obedience by the things which he suffered...(Hebrews 5:7-8)."

QUESTIONS ON LUKE 22:39-46.

1. Where was the Garden of Gethsemane located? _____
_____ How often during the last week had Jesus gone there? ____

2. Did the disciples heed Jesus' instructions on prayer? _____
3. From what source did Jesus receive strength while he prayed? _____

4. What happened when Jesus prayed more earnestly? _____

5. For what reason did Luke say the disciples slept? _____

CHAPTER 22

(Compare the parallels in Matthew 26:47-56, Mark 14:43-52, John 18:3-12.)

47 While he was still speaking, a crowd approached, and the one called Judas, one of the twelve, went ahead of them; and he drew near to Jesus to kiss him. 48 But Jesus said to him, "Judas, do you betray the Son of man with a kiss?" (Compare Psalm 2:10-12.) 49 And when they that were around him saw what was about to happen, they said, "Lord, shall we strike with the sword?" 50 And a certain one of them struck the servant of the High Priest, and took off his right ear. 51 But Jesus said in answer, "All of you! Permit them thus far." (Compare John 18:7-11.) And he touched his ear, and healed him. 52 And Jesus said to the chief priests, and captains of the Temple, and elders that had come out against them, "Have you come out like you would against a robber, with swords and staves? 53 When I was with you daily in the Temple, you did not stretch out your hands against me (See 19:47-48.): but this is your hour, and the power of dark-ness." (Compare John 14:30, Acts 26:18, 2 Corinthians 4:3-6, Ephesians 6:12.)

MAIN POINT OF THIS SECTION:

This is the beginning of the clandestine, illegal actions of the rulers against Jesus.

QUOTES AND COMMENTS:

1. Although a reading of all the parallel accounts is illuminating, Luke reduces the information to its essential elements: the treachery of Judas, the violent response of one of the disciples (Peter), and the boldness of Jesus in the presence of the arresting officers. And yet, only Luke mentions the healing of servant of the High Priest. This miracle may help explain why the disciples were not arrested along with the Lord. Certainly, the Lord made an appeal for their freedom (John 18:8-9). Luke says that after the attack was made, the Lord said, "Permit them thus far." Two interpretations of these words are put forward by the commentators, either of which is feasible. Charles R. Erdman says, "...the exact meaning is not certain, but probably he was addressing his disciples to prevent further violence." But, H. D. M. Spence, in *Pulpit Commentary*, says, "The exact meaning of these words has been much debated. They probably were addressed to the company of armed men, and contained a plea for the mistaken zeal of his disciple Peter. 'Excuse this resistance.'" If Jesus was trying to calm the disciples, this fits the scene, because He did not intend to resist arrest. If He was appealing to the mob, this also fits

the facts, since he appealed for the immunity of his followers. In fact, he may have been addressing both groups to prevent a bloody melee, in which the poorly armed disciples could not fight without severe loss.

2. The resignation of Jesus to His destiny is seen when He said to the cowardly mob who had come in the dead of night, away from a crowd of witnesses, "...but this is your hour, and the power of darkness." Works of evil are indeed often done in times of darkness (1 Thessalonians 5:7, John 3:19-20). Yet, this statement probably has a deeper meaning. Since the arresting officers and the betrayer were serving the interests of Satan at this point, they had enlisted themselves with the "power of darkness" (Acts 26:18, Ephesians 6:12). The mob did not realize that their service to Satan was doomed to defeat, when Jesus "arose in splendor from the dark domains."

QUESTIONS ON LUKE 22:47-53.

1. Judas kissed the Lord to identify him as the one to be arrested, but what sort of kiss is recommended by Psalm 2? _____

2. Did the disciples wait for Jesus' answer, when they asked Him, "Lord, shall we strike with the sword?" _____

3. Does Luke identify the one who attacked the servant of the High Priest? _____
_____ Which of the other writers do so? _____
_____ Which writer tells the name of the servant? _____

4. Do any of the other reporters of this event mention the healing of the servant? _____

5. What are the two possible meanings of Jesus' statement, "Permit them thus far?" _____

6. Why do you think this time was the "hour (or, the power) of darkness?" _____

CHAPTER 22

(Compare the parallels in Matthew 26:57-58, 69-75; Mark 14:53-54, 66-72; John 18:13-18, 25-27.)

54 So they seized him, and led him away, and brought him into the High Priest's house. But Peter followed far off. 55 And when they had kindled a fire in the middle of the courtyard, and had sat down together, Peter sat in their company. 56 And a certain maid, seeing him as he sat in the light of the fire, said, "This man was also with him." 57 But he denied it, saying, "Woman, I do not know him." 58 And after a little while another saw him, and said, "You are also one of them." But Peter said, "Man, I am not."

59 And after the space of about one hour another strongly insisted, "Certainly, this man was also with him; because he is a Galilean!" (Compare Acts 2:4-7, Matthew 26:73.) 60 But Peter said, "Man, I do not know what you are talking about." And immediately, while he was still speaking, the cock crowed. 61 And the Lord turned, and looked at Peter. Then Peter remembered the words of the Lord, how that he said to him, "Before the cock crows today, you will deny me three times," (See vs. 34.) 62 and he went out, and wept bitterly.

MAIN POINT OF THIS SECTION:

Peter experiences terrible remorse, having fulfilled the somber prediction of Jesus.

QUOTES AND COMMENTS:

1. The rush of events compelled Peter to "forget" the warning of Jesus regarding his imminent denials. The initial shock of hearing that one of the disciples would betray the master (vs. 21), followed immediately by the private revelation that Satan had "asked to have" him (vs. 31), and ending with the prediction of his denial, must have unhinged his mind, since it came into conflict with his previous declaration of faithfulness. Later, in Gethsemane, as he observed the betrayal kiss, puzzled at the clandestine arrest, and received yet another rebuke from Jesus for attacking the servant of the High Priest (John 18:10-11), Peter was surely perturbed regarding his role in these unexpected events. He fled the scene of the arrest, but not so far that he could not return to follow the procession carrying Jesus to his trial. Having barely escaped arrest himself in the Garden (John 18:8-9), he now finds himself threatened once again by those around the courtyard fire. It is no wonder that Peter might forget the warning of Jesus. His mind could not take in so many disturbing impressions all at once. We can learn from this that under the same sort of stress, we could fail to heed the words of warning found in the Scripture. Emotional traumas can prevent us from doing what is righteous and honest, whether they spring from anger (James 1:20), or heavy sorrow (2 Corinthians 2:5-8), or fear (John 9:18-23). Stability when tempted can come only from spiritual strength, which is acquired through God's word (Ephesians 4:11-15), and fervent prayer (Philippians 4:6-7).

QUESTIONS ON LUKE 22:54-62.

1. Over what period of time did Peter make his three denials? _____

2. What evidence did the third accuser present to confirm his charge that Peter was with Jesus? _____

3. What sort of "look" did Jesus give Peter, do you suppose? _____

4. Which New Testament writers tell us that Peter cursed as he made his last denial?

5. What did Peter do, after Jesus looked at him? _____

CHAPTER 22

(Compare this passage with Matthew 26:67-68, Mark 14:65.) 63 And the men that held Jesus made fun of him, and beat him. 64 Then they blind-folded him, and asked him, "Prophecy; who is he that struck you?" 65 And they spoke many other things against him, reviling him. (Compare 1 Peter 2:21-23.)

(Compare Matthew 26:59-66, Mark 14:55-64.) 66 And as soon as it was day, the assembly of the elders of the people gathered together, both chief priests and scribes; and they led him away into their council, saying, 67 "If you are the Christ, tell us." But he said to them, "If I tell you, you will not believe: 68 and if I ask you, you will not answer. (Compare John 10:24- 25.) 69 But from this time on shall the Son of man be seated at the right hand of the power of God." (Compare Mark 16:19, Hebrews 1:3, 8:1.) 70 And they all said, "Are you then the Son of God?" And he said to them, "You have said it. I am." (See Mark 14:62.) 71 And they said, "What do we need of any further witness? We ourselves have heard from his own mouth."

MAIN POINT OF THIS SECTION:

The unjust trial of Jesus at the hands of the Priests and Rulers begins, with mockery.

QUOTES AND COMMENTS:

1. These events begin to fulfill predictions of Jesus, such as Matthew 16:21. The prophets also revealed the rejection and ill-treatment of the Messiah (Isaiah 53:3, Psalm 22:6-7). The violence of the rejection sprang from deep-seated jealousy (Mark 15:10), and is also displayed in other events (Acts 7:24, 22:22-23).

2. Several aspects of the trial of Jesus were illegal under Jewish Law and custom. These are well documented in sympathetic studies made by several writers. The purpose of their writings is, in part, to arouse resentment against Jesus' accusers. However, if the reader of the Synoptic Gospels has not developed a strong resentment against the rulers of the Jews, before he reaches the account of the trials of the Lord, he must be a very casual reader, indeed. Nothing in their treatment of Jesus was very fair. Their opposition was motivated by fear of losing their "place" (John 11:48). Ambition, fear, and envy combined to generate their unfair actions against Jesus. The trial and crucifixion were simply the culmination of their vicious opposition.

QUESTIONS ON LUKE 22:63-71.

1. Jesus surely had the power to know who struck him while he was blindfolded. Why did he not do so, do you suppose? _____

2. According to John the Apostle, when Jesus was asked to tell the Jews "plainly" if He was the Christ, did they believe? _____
3. According to Matthew and Mark, when Jesus admitted that He was the Son of God, what did the High Priest do? _____ Of what crime did he accuse Jesus? _____

CHAPTER 23

(Compare the parallels in Matthew 27:2, 11-14; Mark 15:1-5, and John 18:28-38.)

And the whole company of them rose up, and brought him before Pilate. 2 And they began to accuse him, saying, "We found this man perverting our nation, and forbidding the giving of tribute to Caesar (Compare 20:19-26.), and saying that he himself is Christ, a king." (See John 10:22-25.) 3 And Pilate asked him, saying, "Are you the King of the Jews?" And he said in answer, "You say it." 4 And Pilate said to the chief priests and the crowds, "I find no fault in this man." (Compare Matthew 27:19, 24.) 5 But they were even more urgent, saying, "He stirs up the people, teaching throughout all Judea, beginning from Galilee even to this place." (See 4:1-2, 13-15.) 6 But when Pilate heard this, he asked whether the man was a Galilean. 7 And when he knew that he was of Herod's jurisdiction, he sent him to Herod (See 3:1.), who was himself also at Jerusalem in these days.

8 Now when Herod saw Jesus, he was extremely happy: because he had desired for a long time to see him, since he had heard about him (See 9:7-9.); and he hoped to see him do some miracle. 9 So, he questioned him with many words; but he gave no answer. (Compare Isaiah 53:7.) 10 And the chief priests and the scribes stood, accusing him vehemently. 11 And Herod, with his soldiers, treated him with contempt, and made fun of him, and after putting a gorgeous robe on him sent him back to Pilate. 12 And Herod and Pilate became friends with each other that very day: because, before this, they had been antagonistic to each other.

MAIN POINT OF THIS SECTION:

The Rulers of the Jews resort to bringing false charges against Jesus, in order to offer justify bringing Him before Roman authority.

QUOTES AND COMMENTS:

1. Of the three charges that were brought against Jesus by the rulers of the Jews, one came from a biased point of view, one was blatantly false, and the last was true. The first two charges had not been decided in Jesus' trial before the Council. They were added to gain the ear of the Roman governor, whose job was to keep the peace against those who "stirred up" the people, and to see that Roman taxes were paid. The first charge (that he was perverting the nation) would have been true, if taken purely from the viewpoint of the ruling Jews. Those who believed in Jesus, however, saw that His work was beneficial, not harmful. He never uttered any word calculated to corrupt His hearers. The second charge was a deliberate misrepresentation the teaching of Jesus regarding "tribute to Caesar." In the third charge, the rulers hoped to indict Jesus for the sin of blasphemy, or false witness for claiming to be the Christ, a king. They hoped that the Romans would treat this claim as subversive to their rule. The claim, made by any ordinary man, would certainly have been false and sinful. However, in the case of Jesus, who was true deity, and the fulfillment of messianic prophecy, it was certainly no crime, nor sinful.

2. Jesus' admission to Pilate that he was the "king of the Jews" apparently did not cause the governor to be disturbed. Though Luke, in vs. 3-4, reveals no reason why Pilate saw no threat to Rome in Jesus' statement, we can appreciate the harmlessness of this conversation more completely by reading John's longer account of it (John 18:33-40).

3. The testimony of Pilate is that Jesus had "no fault," and that he was "righteous" (Matthew 27:24). Yet, in spite of his declaration of Jesus' innocence, he was willing for judicial responsibility to be transferred to another court, that of Herod Antipas, and to allow his soldiers to scourge, torture and mock him (Mark 14:17). In the light of today's judicial traditions, this has to be viewed as an attempt to escape liability. Pilate loses a good measure of his reputation as a magistrate by these actions, even if we do not consider the fact that he surrendered an innocent man to be put to death. By modern standards for the treatment of prisoners, he failed, but we must remember that these events occurred in cruel, almost primitive, times, and that it was common to scourge and execute prisoners without just cause. So-called "Roman Justice" was often harsh and unjust.

4. Herod's curiosity was finally satisfied by seeing Jesus. He could now rest easy that he was not "John risen from the dead" (see Mark 6:14). His cynical treatment of Jesus showed his moral indifference to the truth. The soldiers in Herod's court openly mocked the Lord, just as the Philistines had teased the blind strong man, Samson. In Samson's case, the judgment of God was to come instantly on those who mocked (See Judges 16:23-30). For the mockers of Jesus, however, judgment would wait until a time chosen by the Lord (See 11:47-51, and compare Acts 13:40-41). The former animosity of Pilate and Herod was probably based on the fact that Herod's brother, Archelaus, who had once been "tetrarch of Judea" (4 B.C. to 6 A.D.), was deposed by Roman authority. The recognition of the "jurisdiction" of Herod by Pilate helped to cool the enmity

between them. Therefore, he returned Jesus to Pilate without fixing any guilt (vs. 15).

QUESTIONS ON LUKE 23:1-12.

1. Was Jesus examined in His trial before the Sanhedrin on the matters of "perverting the nation," and "tribute to Caesar," which formed a part of the accusation to Pilate?

_____ On which of these accusations did they misrepresent the teaching of Jesus? _____

2. Did Pilate think that Jesus' admission to being "king of the Jews" threatened Rome in any way? _____ How do you know this? _____

3. Who had warned Pilate to have nothing to do with "that righteous man?" _____

4. What did Pilate do when he learned that Jesus came from Galilee? _____

5. What answer did Jesus give to the questions of Herod Antipas? _____

6. What happened between Pilate and Herod because of this trial? _____

CHAPTER 23

(Compare the parallels in Matthew 27:15-26, Mark 15:6-15, & John 18:39- 19:16.)

13 And Pilate called the chief priests and the rulers of the people together, 14 and said to them, "You brought this man to me, as one that perverted the people: and look, after examining him before you, I found no fault in this man touching those things of which you accuse him: 15 no, nor did Herod, because he sent him back to us. So, see! Nothing worthy of death has been done by him. 16 Therefore, I will punish him and release him." [17 Now he must needs release unto them at the feast one prisoner.] (NOTE: Vs. 17 does not appear in any ancient manuscript of Luke, but the main idea appears in other places, such as Matthew 27:15, Mark 15:6, and John 18:39. So, it was inserted into Luke from those sources as a "gloss.") 18 But they all cried out together, saying, "Take this man away, and release Barabbas to us!" (Compare Acts 3:14.) (He was one who was thrown into prison for making an insurrection in the city.) (See Vs. 24, below.) 20 And Pilate spoke to them again, desiring to release Jesus; 21 but they shouted, "Crucify him! Crucify him!" (Compare Acts 13:27-28.) 22 And he said to them the third time, "Why? What evil has this man done? I have found no cause for putting him to death: therefore I will punish him, and release him." (Compare Acts 22:23-26, and Isaiah 53:5.) 23 But they were urgent with loud voices, asking that he might be crucified, and their voices prevailed. (Compare Psalm 12:1-4, 1 Samuel 15:24, and Acts 19:20.) 24 And Pilate set his sentence according to their request; 25 he released the one they asked for, who had been imprisoned for insurrection and murder, but he delivered up Jesus to their will.

MAIN POINT OF THIS SECTION:

Pilate is exposed as a vacillating weak ruler, who yields to mob rule.

QUOTES AND COMMENTS:

1. Barabbas is made into a dramatic anti-hero by his connection with Jesus. Insurrections were plentiful during this period. The Zealots (who numbered among them one of the twelve disciples of Jesus, Acts 1:13) became a kind of militant paramilitary force dispersed among the Jews. The I.S.B.E. says, "They resorted to violence and assassination in their hatred of the foreigner (Vol. 5, p. 3133)." Some insurrectionists gained a following by claiming to be the Christ (see Acts 5:36-37). This accounts for Jesus' warnings not to heed any calls to follow such (Matthew 24:23-24). From the information about Barabbas (whose name means, "Son of a famous father"), we know that he was an insurrectionist and murderer, and a "notable prisoner," but nothing is said of any claim that he was Christ. Curiosity about him has provoked a torrent of speculation, however, and apocryphal stories about him abound.

2. The attempts of Pilate to release Jesus to prevent a miscarriage of justice were futile. He was probably intimidated by his military weakness during this festive season. The Passover always brought hundreds of thousands of faithful Jews to Jerusalem to worship. The number of soldiers available to Pilate would have been sufficient to quell any riot in normal times, but they were in danger of being overwhelmed during the Feast. It was easier for Pilate to allow one innocent man to be put to death, than to provoke the multitude to uncontrollable rioting. Also, the Jews vaguely threatened to send a report to Rome about his intransigence (See their statements recorded in John 19:12-13.). This is not the first occasion when Pilate gave in to the "prevailing voices" of the Jews. Josephus reports that Pilate attempted to bring the ensigns of the Roman military units into Jerusalem for display. Many Jews went to Caesarea to plead with the governor to remove the offensive "images," as contrary to their law. Pilate threatened the crowd with his soldiers, but they "threw themselves upon the ground, and laid their necks bare, and said they would take their deaths very willingly, rather than the wisdom of their laws should be transgressed; upon which Pilate was deeply affected with their firm resolution to keep their laws inviolable, and presently commanded the images to be carried back from Jerusalem to Caesarea (Antiquities, Book 18, chap. 3, sec. 1)."

QUESTIONS ON LUKE 23:13-25.

1. How many times did Pilate declare the innocence of Jesus in His trial? _____ Did Pilate desire to release Him? _____

2. Had Herod found anything worthy of death in Jesus? _____
3. What do we know about Barabbas from the parallel accounts of this incident? _____
-
-

4. For what purpose did the Romans sometimes use scourging, according to Acts 22:23-26? _____

5. According to Luke's account, what finally caused Pilate to allow Jesus to be taken and crucified? _____

CHAPTER 23

(Compare the parallels in Matthew 27:27-32, Mark 15:16-21.)

26 And when they led him away, they laid hold on one Simon of Cyrene, coming in from the country, and laid the cross on him, to carry it behind Jesus.

(NOTE: There is no parallel passage in the other Gospels for vs. 27-31.)

27 And there was a great crowd of the people following, and of women who mourned and lamented him. 28 But Jesus, turning to face them, said, "Daughters of Jerusalem, do not weep for me, but weep for yourselves, and for your children. 29 Because, look! the days are coming in which you will say, 'Happy are the barren, and the wombs that never carried, and the breasts that never nursed.' (Compare 21:20-23.) 30 Then they shall begin to say to the mountains, 'Fall on us;' and to the hills, 'Cover us.' (Compare Hosea 10:1-8, and Revelation 6:12-17.) 31 For if they do these things while the tree is green, what shall be when it is dry?"

32 And there were two others, criminals, who were led with him to be put to death. (See Isaiah 53:12.)

MAIN POINT OF THIS SECTION:

Though soon to be suffering for the sins of the world, Jesus shows his sympathy for those who may suffer in coming days.

QUOTES AND COMMENTS:

1. Speculation has evolved into widely accepted traditions that account for the employment of Simon to carry the cross. Tradition has Jesus "stumbling" under the weight because of His weakened condition, but there is no scriptural proof of this. One way to avoid the establishment of traditions is to avoid the fruitless speculation that leads to it. For whatever reason, Simon was compelled by the soldiers to serve them (compare 3:8,14). From the Scripture, we must conclude that Jesus first "went out,

bearing the cross for himself (John 19:17)." At some location, later, Simon was made to carry it. That is all that can be properly discerned from revelation. Simon, being "of Cyrene" (on the northern coast of Africa), was possibly one of the pilgrims who had come to celebrate the Passover. Mark tells us that Simon was "the father of Alexander and Rufus (Mark 15:21)." This additional identification has provoked even more speculation. The naming of these men may indicate that they were later converts, but this cannot be proved. Paul mentions an Alexander whom he "delivered unto Satan (1 Timothy 1:20)," and a Rufus whom he described as "chosen in the Lord (Romans 16:13)," but there is no reliable scriptural way to tie these men to those mentioned by Mark.

2. Vs. 31 has received various interpretations. H. D. M. Spence, in the Pulpit Commentary, summarizes them this way: "Bleek and others interpret this saying here thus: The GREEN WOOD represents Jesus condemned to crucifixion as a traitor in spite of his unvarying loyalty to Rome and all lawful Gentile power. The DRY WOOD pictures the Jews, who, ever disloyal to Rome and all Gentile authority, will bring on themselves with much stronger reason the terrible vengeance of the great conquering empire. Theophylact, however, better explains the saying in his paraphrase, 'If they do these things in ME, fruitful, always green, undying through the Divinity, what will they do to YOU, fruitless, and deprived of all life-giving righteousness?' So Farrar, who well summarizes, 'If they act thus to me, the Innocent and the Holy, what shall be the fate of these, the guilty and false?'" Spence is dominated in his choice of interpretations by his Calvinistic bias, I believe, and it might be more to the point to see these words of Jesus in a sympathetic fashion, similar to His speeches of Matthew 23:37-38 and Luke 19:41-42. The provocations of the Jews against the Romans had not yet reached the state they would in the time approaching the destruction of Jerusalem (A.D. 70). Jesus may be saying that the present is a relatively peaceful interval of time, representing the "green tree," thus making the cruel time that would mark the destruction of Jerusalem "the dry." Jesus wept for those unconverted Jews who would suffer at that time. Erdman says, "It is quite in accordance with the character of Luke to note how Jesus, in this very hour of his anguish, thought rather of others than of himself and pronounced this prophecy, not in resentment, but in infinite tenderness and pity."

QUESTIONS ON LUKE 23:26-32.

1. What country was Simon from? _____ What is the general location of this country? _____
2. Who were the sons of Simon, according to Mark? _____
3. Do Matthew, Mark, and John record the incident of Jesus' speech to the "daughters of Jerusalem?" _____
4. What is your best guess regarding the identity of the "days" that were "coming," mentioned by Jesus? _____

5. What Old Testament prophet used language similar to that of Jesus in vs. 30? _____

6. How does vs. 32 help to fulfill Isaiah 53:12? _____

CHAPTER 23

(Compare the parallels in Matthew 27:33-56, Mark 15:22-41, and John 19: 17-37.)

33 And when they came to the place which is called "TheSkull," they crucified him there, and the criminals, one on the right hand and the other on the left. 34 And Jesus said, "Father, forgive them, because they do not know what they do." (Compare Matthew 5:44, and Mark 11:25.) And, dividing his garments among them, they cast lots. (See Psalm 22:18.) 35 And the people stood watching. And the rulers also sneered at him, saying, "He saved others! Let him save himself (See Psalm 22:7-8, and Matthew 27:43.), if this is the Christ of God, his chosen!" (Compare 9:35.) 36 And the soldiers also sneered, coming to him, offering him vinegar, (See Psalm 69:21.) 37 and saying, "If you are the King of the Jews, save yourself." 38 And there was also an inscription over him, "THIS IS THE KING OF THE JEWS." (See John 19:20-22.)

39 And one of the criminals that were hanged scolded him, saying, "Aren't you the Christ? Save yourself and us!" 40 But the other rebuked him by answering, "Don't you even fear God, seeing you are in the same condemnation? 41 And we surely justly; for we are receiving the due reward of our deeds: but this man has done nothing wrong!" (See John 8:46, 1 Peter 2:21-22, and Hebrews 4:14-15..) 42 And he said, "Jesus, remember me when you come in your kingdom!" (Compare Matthew 16:27-28.) 43 And he said to him, "Truly I say to you, `Today you shall be with me in Paradise.'" (See 2 Corinthians 12:1-4, and Revelation 2:7.)

44 And it was about the sixth hour, and a darkness came over the whole land until the ninth hour (Or, Noon to about 3:00 PM, by the Jew's reckoning of time.) 45 the sun's light failing: and the veil of the Temple was torn in the middle. (Compare Hebrews 6:17-19, 10:19-23.) 46 And Jesus, crying with a loud voice, said, "Father, I commit my spirit into your hands!" (Compare 1 Peter 2:23b.) Having said this, he breathed his last. (Compare Philippians 2:8.) 47 And when the centurion saw what happened, he glorified God, saying, "This was certainly a righteous man!" (Compare Isaiah 11:10.) 48 And the crowds that came together to this scene, when they observed the things that happened, returned beating their breasts. (Compare Zechariah 12:10.) 49 And all his friends, and the women that followed with him from Galilee, stood far off, seeing these things. (See John 19:25-27.)

MAIN POINT OF THIS SECTION:

To establish the essential details of the death of Christ.

QUOTES AND COMMENTS:

1. It has always been a source of amazement, even to devoted Christians, that Jesus would have the magnanimity to pray for the forgiveness of those who crucified him. Yet, we know that this is what He teaches us to do (Mark 11:25). Even in His hour of suffering, Jesus has the presence of mind to "practice what He preaches." The love and mercy of God has no greater example than this.

2. Several incidents at the cross are fulfillment of Psalm 22, which some have termed "The Calvary of the Old Testament." John's more detailed description of the division of Jesus' clothing shows how closely the fulfillment followed the prophecy (John 19:23-24). The soldiers were under no compulsion to fulfill the prophecy. They, being "alienated from God," had no interest in proving the Scriptures to be inspired. They were neither instructed by the Jews, nor by Jesus, to follow a certain routine that would fulfill the prophecy. Therefore, the incident, which was never refuted by contemporary opponents of the writers of the New Testament, serves as a prime proof of the Messiahship of Jesus.

3. John the Apostle also gives more detail about the inscription written by Pilate, by showing the reaction on the Jews (John 19:20-22). Apparently, the governor's refusal to change the wording of the sign was another attempt to justify himself of blame for hanging an innocent man.

4. By combining the information of Matthew 27:44, Mark 15:32, and Luke 23:39-43, we learn that the thief who appealed to be "remembered" when Jesus came in His kingdom had a change of heart. At first, he joined the other thief in reviling Jesus. It is probable that when he saw that Jesus, "when He was reviled, reviled not again" (1 Peter 2:23), he repented of his abuse, and accepted the truth concerning the Lord. Whatever caused the change, it was certainly beneficial to the dying thief. He extracted from Jesus the promise of being with Him in Paradise. This meant that he was forgiven of his sins, and would share the joys of "Abraham's Bosom," along with all the righteous dead (see 16:19-23). In view of this conversion, which came immediately before his death, the thief has been hailed as one who was saved "without works,." This, however, is no comfort to those who try to escape baptism in their resistance to the true concept of "salvation by works that validate faith" (see James 2:20-24). The thief was not subject to the command to "be baptized...in the name of Jesus Christ unto the remission of sins (Acts 2:38)." That command was first given seven weeks or more after the death of the thief. He could not be "baptized into the death" of Christ (Romans 6:3), since Jesus had not yet died at the time the thief was saved. In short, the thief experienced his salvation as the result of the personal ministration of Jesus, like those of 5:20 and 7:47-48. In these demonstrations, Jesus proved that "the son of man (Jesus himself) has authority on earth to forgive sins (5:24)."

5. There is a close figurative connection between the rending of the veil in the Temple, and the death of Christ. The veil divided the "Holy Place" from the "Holy of Holies." The first room was visited daily by the priests, but the second, beyond the veil, only held the Ark of the Covenant, and was visited only once in a year, by the High Priest, on the Day of Atonement. (See Hebrews 9:1-7.) So long as the Law was in effect, and the "first tabernacle was yet standing," the writer of Hebrews says that "the Holy Spirit" was "signifying that the way into the holy place (the Holy of Holies, a figure of heaven) has not yet been made manifest (Hebrews 9:8-9a)." When the veil was torn "from top to bottom" (Mark 15:38), then Jesus, who is our "High Priest" (Hebrews 8:1-2), could be our "forerunner" to create the hope of "entering into that which is within the veil" (Hebrews 6:17-20). This event now gives us the way to enter into heaven, a "new and living way, through the veil, that is to say, His flesh" (Hebrews 10:19-23).

6. Both the Centurion and the Jewish viewers were impressed by the events of Jesus' death. The Gentile officer was moved to state that Jesus must have been a "righteous man," and the "Son of God (Matthew 27:54)." The Jews returned, "beating their breasts" (compare 18:13), an indication that many of them were beginning to realize either the injustice, or the spiritual significance of the death of Christ. They would surely be the ones most influenced by the words of Peter and the rest of the Apostles in Acts 2:22-24, 40-41.

QUESTIONS ON LUKE 23:33-49.

1. What was the place of crucifixion called, according to Luke? _____

2. What New Testament writer other than Luke has a more detailed description of the gambling of the soldiers? _____

3. Did both of the thieves crucified with Jesus revile him at first? _____

4. What other name is given to Paradise, according to Luke 16:22? _____

5. Does the rending of the veil (vs. 45) have a figurative significance? _____ What does it "signify?" _____

6. What were the reactions of the viewers of Jesus' death?

The Centurion: _____

The Jews: _____

CHAPTER 23

(Compare the parallels in Matthew 27:57-61, Mark 15:42-47, and John 19:38-42.)

50 And a man named Joseph appeared, who was a councillor from Arimathaea, a city of the Jews, a good and righteous man 51 (he had not consented to their advice and action), who was watching for the kingdom of God. 52 This man went to Pilate, and asked for the body of Jesus. 53 And he took it down, and wrapped it in a linen cloth, and laid him in a tomb that was carved in stone, where no man had ever lain. (Compare Isaiah 53:9.) 54 And it was the day of the Preparation, and the sabbath approached. 55 And the women who had come with him from Galilee followed behind, saw the tomb, and how the body was laid. 56 So they returned, and prepared spices and ointments. And one the sabbath they rested according to the commandment.

MAIN POINT OF THIS SECTION:

To show the fulfillment of prophecy in his burial.

QUOTES AND COMMENTS:

1. Joseph, according the Apostle John, was joined by Nicodemus, in his ministrations to the body of Jesus. These men had not consented to the death of Christ, in the trial before the Sanhedrin, and did what they could to honor Jesus. As Mary had anointed Jesus before "his burying" (John 12:3-7), so now these men, and "the women who had come with Him from Galilee," foolishly concerned themselves with embalming a body that would not be in the new tomb long enough to "see corruption" (compare Psalm 16, and Acts 2:24-32).

QUESTIONS ON LUKE 23:50-56.

1. What statements in this passage identify this man who took responsibility for the burial of Jesus? _____

2. What other man helped him, according to John? _____

3. What prophecy did this event fulfill? _____

4. Would the preparations for embalming Jesus body be practical? _____

CHAPTER 24

(Compare the parallels in Matthew 28:1-8, Mark 16:1-8, and John 20:1-10.)

But on the first day of the week, at early dawn, they came to the tomb bringing the spices which they had prepared. 2 And they found the stone rolled away from the tomb. (Compare Mark 16:3-4.) 3 And they went in, and did not find the body of the Lord Jesus.

4 And it happened, while they were puzzled about this, suddenly two men stood near them in dazzling apparel: (Compare Acts 1:10.) 5 and as they were terrified, and bowed themselves to the ground, they said to them, "Why do you seek for the living among the dead? 6 He is not here, but has risen: remember how he spoke to you when he was still in Galilee, 7 saying that the Son of man must be delivered into the hands of sinful men, and be crucified, and rise again the third day!" (See Mark 9:30-32.) 8 And they remembered his words, 9 and returned from the tomb, and told all these things to the eleven, and to all the rest. 10 Now they were Mary Magdalene, and Joanna, and Mary the mother of James; and the other women with them told these things to the apostles. 11 And these words appeared to them as nonsense, and they did not believe them. (Compare vs. 22.) 12 But Peter rose, and ran to the tomb; and stooping to look in, he saw the linen cloths by themselves; and he went away to his home, wondering about what had happened. (Not to his home in Capernaum, apparently [See 4:31, 38.], but where he and the other disciples were temporarily housed in Jerusalem during the Feast of Unleavened Bread. Compare John 20:10.)

MAIN POINT OF THIS SECTION:

The first evidence of the empty tomb comes to the distrustful disciples from the women who first visit it.

QUOTES AND COMMENTS:

1. The disbelief of the disciples had taken hold of the women who went to the tomb. They had not anticipated finding it empty. With the ointments in hand to embalm the body for a long residence in the tomb of Joseph, they find the stone rolled back, and the tomb vacant. The discovery caused them great consternation. In spite of the announcement of the angels ("He is not here, but is risen"), one of the women, Mary Magdalene (named by Luke as one of those who visited the tomb), after reporting to the disciples that the tomb was not occupied, followed Peter and John to the site again, and (after they leave) goes into the tomb, and sees another set of angels inside. She is weeping, and the angels ask the reason for her tears. Her answer shows her persistent unbelief; "They have taken away my Lord, and I know not where they have laid him (John 20:13)." This is disbelief compounded. Typical of all the disciples, she (1) does not expect Jesus to rise again, even though he had told them in Galilee that he would (vs. 6-7). She (2) does not believe the report of the angels, and (3) thinks of the body as "taken away" and "laid" in another place, rather than raised from the dead. Yet, if viewed objectively, this monumental disbelief becomes a testimony to the future credibility of the disciples as witnesses. Had they believed, they would have said so, but they never make this claim. Human nature, on the other hand, would probably have caused them to claim belief in the resurrection, and expectation of it, if they were only

trying to perpetrate a colossal hoax. If they had been successful in maintaining the deception, while claiming to be the "original" believers, this would have brought them great prestige as leaders of the cult they created. This sort of personal gain is what is to be expected in any such deception. Therefore, the story of the resurrection is made more believable by the published unbelief of the witnesses, rather than by a claim of belief.

2. Did anyone witness the actual resurrection? Apparently, the women did not. They came after the event. Before they arrived, we have in Matthew's parallel account the description of the descent of the bright angel to roll away the stone, and sit on it, in the midst of a "great earthquake" (the second to accompany the events of the last three days--see Matthew 27:51-52). The "watchers," the guard set by the Jews to prevent the theft of the body (Matthew 27:62-66), were so frightened that they "became as dead men." Never does Matthew say, however, that the guards saw the risen Jesus. Mark says that Jesus "appeared first to Mary Magdalene" (Mark. 16:9). So, even if the angel opened the tomb, the guards did not see the risen Lord. This is confirmed by the Apostle Peter in Acts 10:40-42. Jesus appeared only to "the witnesses that were chosen before of God."

QUESTIONS ON LUKE 24:1-12.

1. In what words do the parallel writers describe the time when the women came to the tomb?

(Matthew) _____

(Mark) _____

(John) _____

2. Did the women really believe the announcement of the angels that Jesus had risen? _____ How do you explain this failure to believe? _____

3. What saying of Jesus did the angel remind them of? _____

4. Did the disciples believe the report that the tomb was empty? _____ Who "ran to the tomb," according to Luke? _____

CHAPTER 24

(Compare the following narrative with Mark 16:12-13.)

13 And take notice: two of them were going that very day to a village named Emmaus, which was sixty furlongs (About 6.9 miles) from Jerusalem. 14 And they talked to each other about all these things which had happened. 15 And it happened, while they talked and discussed together, that Jesus himself drew near, and went with them. 16 But their eyes were prevented from recognizing him. (Compare John 20:14, 21:4.) 17 And he said to them, "What words are these that you exchange while you walk?" And they

stood still, looking sad. 18 And one of them, named Cleopas, said to him in answer, "Are you the sole visitor to Jerusalem not knowing what things have happened there in these days?" 19 And he said to them, "What things?" (Compare 1 Peter 2:21-22.) And they said to him, "The things concerning Jesus the Nazarene, who was a prophet powerful in work and word before God and all the people; (Compare John 1:19-21, 6:41, 7: 40-41.) 20 and how the chief priests and our rulers delivered him up to be condemned to death, and crucified him. 21 However, we hoped that he was the one who should redeem Israel (Compare 1:68 and 2:38 to Isaiah 59:20.). Yes, and besides all this, now is the third day since these things happened, 22 and what is more, some women of our company amazed us, having been early at the tomb; 23 and when they did not find his body, they came telling us that they had also seen a vision of angels, who said that he was alive. 24 And some of those with us went to the tomb, and found everything to be just as the women had said, but they did not see him." 25 So he said to them, "O foolish men, and slow of heart to believe in all that the prophets have spoken! (Compare Acts 3:18, 24; 10:43.) 26 Must not the Christ suffer these things, and to enter into his glory?" 27 And (Compare 1 Peter 1:10-11, Acts 17:3.) beginning from Moses and from all the prophets, he explained to them the things concerning himself in all the scriptures. 28 And they drew near to the village, to which they were going, and he acted as though he were going further on. 29 But they said, urgently, "Stay with us, for evening approaches--the day is nearly over." So he went in to stay with them. 30 And it happened that when he sat down with them to eat, he took the bread and gave thanks. Breaking it, he gave to them, (Compare Matthew 14:19, 26:26.) 31 and their eyes were opened, and they recognized him; but he became invisible to them. (Compare John 20:26.) 32 Then they said to each other, "Was not our heart burning within us, while he spoke to us in the way, as he opened the scriptures to us?" 33 So they rose up that very hour, and returned to Jerusalem, and found the eleven gathered together, and others that were with them, 34 who said to them, "The Lord is actually risen, and has appeared to Simon!" (See 1 Corinthians 15:5.) 35 So they related the things that happened in the way, and how he was recognized by them in the breaking of the bread.

MAIN POINT OF THIS SECTION:

Jesus demonstrates the importance of establishing the truth of his death and resurrection from prophetic revelation.

QUOTES AND COMMENTS:

1. What Mark is guided by the Spirit to describe in only two verses, Luke is induced to relate in 22 verses. With his accustomed devotion to detail, he describes the incident in a fashion to impress us with the practical need to learn from "all that the prophets have spoken" the things concerning the identity and mission of the Christ. Even when he

could have caused the two traveling disciples to recognize him by simply "opening" their eyes, Jesus chose to teach them an extensive lesson from the prophets, beginning with Moses. This principle of using the word spoken or written by witnesses to induce belief, rather than supernatural appearances and visions, is confirmed in other places (See 1 Corinthians 1:21-23, and compare Luke 16:19-31.). Even when a vision is involved in an attempt to convince, the message of salvation is given, indirectly (See Acts 22:6-10.) Jesus knew that he needed only a few eye witnesses of His resurrection. These disciples would simply "add" their testimony to that of the prophets. Together, the prophets and the witnesses would provide indisputable proof of the greatest sign of all.

2. The writers of Bible Commentaries have devoted much speculation to the matter of why the two disciples did not recognize Jesus. Some have said that it was a simple matter of not expecting to see him. Others have suggested that God caused the lack of recognition in some supernatural way. Mark, however, clears up the mystery for us, when he says, "he was manifested in another form" (Mark 16:12). Compare 9:28-29 and Revelation 1:12-18.

3. The commentators are silent on the implications of Jesus' question in verse 19. When Cleopas marvels that their companion had not heard of the "things" that had recently happened in Jerusalem, Jesus innocently asks, "What things?" On the surface, He seems to be feigning ignorance of the events in which He has played such a prominent part. Was this guile? Guile is defined in the dictionaries: "A bait, snare, deceit-- subtlety." It seems as if Jesus is certainly being subtle by feigning ignorance. However, we cannot charge Him with practicing any guile in this mild "deception." The Apostle Peter says, by the Spirit, that Jesus "did no sin, neither was guile found in his mouth" (1 Peter 2:22). What Jesus said here was not a bait, or snare, to do evil. He was simply trying to draw out the disciples regarding their perception of the meaning of the events they were speaking of. Their answer would help him to decide how to instruct and correct them, while still keeping his identity a secret. This tactic, because of the example of Jesus, can be used legitimately by teachers, today.

4. The reproof of Jesus for their failure to believe in "all that the prophets have spoken" could be expanded to cover everyone today who is not willing to follow every word revealed by God. "Every Scripture is inspired of God," Paul says in 2 Timothy 3:16, and Jesus, quoting Moses, said, "Man shall not live by bread alone, but by every word that proceeds out of the mouth of God" (Matthew 4:4). Therefore, the disciple who does not rely on all the words of God is likely to have the same short-sighted and distorted view of truth that was found in these two disciples. They thought of Him only as a prophet, because His death had smashed their "hope" that He was the royal redeemer of prophecy.

5. The manner used by Jesus in blessing and breaking bread for a common meal brought recognition to the eyes of the two disciples. After recognition, they commented on how their hearts "burned" while he was teaching them. The teaching of Jesus certainly had a unique and familiar style (Matthew 7:28-29, John 7:46), but Jesus did not

allow himself to be recognized till He had finished His lesson. Later, when all the disciples had finally accepted the fact of His resurrection, He still chose to "open their mind, that they might understand the scriptures" (vs. 45).

QUESTIONS ON LUKE 24:13-35.

1. How does Mark help us to understand the reason for the failure of the two disciples to recognize Jesus? _____
2. Was Jesus practicing guile, when he feigned ignorance of the events regarding His death and resurrection? _____ How do we know this? _____
3. What statements by the two disciples shows that their concept of Jesus was less than it should be? _____
4. Why did Jesus choose to teach them from the scriptures, rather than causing them to recognize him? _____
5. What did Jesus do, finally, to cause them to recognize him? _____
6. What did the two disciples learn from the Apostles, when they returned to Jerusalem to tell of their experience? _____

CHAPTER 24

36 As they spoke these things, he himself stood in their midst, and said to them, "Peace to you." (Compare John 1 Mark 6:48-50 4:27.) 37 But they became scared and terrified, and supposed that they saw a spirit. (Compare Mark 6:48-50.) 38 And he said to them, "Why are you troubled, and why are doubts arising in your heart? 39 See my hands and my feet , that it is I myself: handle me, and see; for a spirit does not have flesh and bones such as you see me having." (Compare John 20:24-29.) 40 And when he had said this, he showed them his hands and his feet. (Compare Psalm 22:16b.) 41 And while they still did not believe for joy, and wondered (Compare Genesis 45:26-28.), he said to them, "Do you have anything here to eat?" 42 And they gave him a piece of broiled fish. 43 So he took it, and ate it before them. (Compare John 20:19-21.)

MAIN POINT OF THIS SECTION:

Yet another appearance of Jesus demonstrates the reality of a bodily resurrection.

QUOTES AND COMMENTS: (next page)

1. Charles R. Erdman comments, "The appearances and disappearances of Jesus after his

resurrection may have been mysterious or miraculous as was his walking upon the sea in the days of his previous ministry; but he gave his disciples to understand by every conceivable, sensible sign that he had risen from the dead in his actual, physical, human body. The theory that the resurrection can be explained as a hallucination, a vision, or an apparition is forever silenced by the testimony of Luke, the careful historian, the intelligent physician. Upon the foundation of the established fact of a literal, bodily resurrection, this superstructure of our Christian faith firmly stands." (Compare 1 Corinthians 15:12-19.)

2. The "Sign of Jonah," the ultimate sign intended to satisfy even the most demanding of sign-seekers, is now history (see Matthew 12:38-40). Luke's testimony ties the last thread of the evidence of Jesus' deity into the fabric of revelation. The witnesses are to multiply within the 40 days of appearances to disciples (see 1 Corinthians 15:1-8), so that on the Day of Pentecost, about 10 days after the ascension of Jesus, Peter can utter the words, by the Spirit, "This Jesus did God raise up, whereof we all are witnesses" (Acts 2:32). From this point on, they will be willing to die for this cause. When threatened, Peter and John can say, "Whether it is right in the sight of God to hearken unto you rather than unto God, judge ye: for we cannot but speak the things which we saw and heard" (Acts 4:19-20). When Thomas demands tangible proofs (John 20:25), Jesus satisfies him, but proclaims, "You have seen me, and have believed. Blessed are they who have not seen, and yet have believed" (John 20:29).

QUESTIONS ON LUKE 24:36-43.

1. On what day did this appearance take place? _____

2. When Jesus appeared, what did the disciples suppose they saw? _____
_____ How did Jesus show them that they were mistaken? _____

3. After these proofs, they "still did not believe for _____ and _____."
4. What further proof did He then offer? _____

5. What was the "sign of Jonah?" _____
_____ Was this sign now fulfilled?

CHAPTER 24

44 And he said to them, "These are my words which I spoke to you while I was yet with you, that all things must be fulfilled which are written in the Law of Moses, and the

prophets, and the psalms, concerning me." (See vs. 25-27, and 22:37.) 45 Then he opened their mind, that they might understand the scriptures (Compare Acts 16:14.); 46 and he said to them, "So, it has been written that the Christ should suffer, and rise again from the dead the third day (Compare Acts 17:1-3.); 47 and that repentance and remission of sins should be preached in his name to all the nations, beginning from Jerusalem. (Compare Acts 4:12, 13:38.) 48 You are all witnesses of these things. (Compare Acts 1:8.) 49 And see this: I send out upon you the promise of my Father, but you are to wait in the city until you are clothed with power from on high." (Compare Joel 2:28-32, Acts 2:33, 39.)

50 And he led them out until they were opposite Bethany; and he raised his hands, and blessed them. 51 Then it happened, while he blessed them, he was separated from them, and ascended into heaven. 52 And they worshipped him, and returned to Jerusalem with great joy; and were in the Temple continually, thanking God. (Compare Mark 16:19-20, and Acts 1:9-12.)

MAIN POINT OF THIS SECTION:

The Lord finishes His earthly sojourn by giving the disciples a commission, and by allowing them to witness His ascension.

QUOTES AND COMMENTS:

1. Considerable time has passed between vs. 43 and vs. 44. The events ending at vs. 43 happened on the day of Christ's resurrection. The events from vs. 44 onward must have all happened on the day of His ascension. Between those two days, there were about 40 other days of appearances, some of which occurred in Galilee (John 21:1-25, Matthew 28:16-20). However, it served the Lord's purpose for them to return to and "tarry in Jerusalem" between the day of ascension and the day of Pentecost, about 10 days later (Acts 1:4-5). The ascension took place, as Luke testifies, "opposite Bethany," which was a mere suburb of Jerusalem no more than two miles eastward. The southern portion of the Mount of Olives is near Bethany, so this may have been the location of the ascension.

2. As Jesus enabled the disciples on the road to Emmaus to understand the prophecies which applied to His death and resurrection, without revealing his identity. He now repeats the process for those to whom He has revealed Himself. Their eyes are first opened, then their minds. They are to be witnesses of these events to the world, and they need to be able to convince men in a convincing way. The evidence of fulfilled prophecy has a powerful influence over the minds of men, and the Apostles from Pentecost onward leaned heavily on the statements of the prophets when they preached (Acts 2:22-31, 10:43, 13:32-39, 17:1-3, etc.).

3. In this passage, and in several others, we have seen the assertion that the Christ

would "rise again from the dead the third day." No prophet of the Old Testament specifically mentions the "third day" as the time of resurrection, though some commentators allude to it, using Hosea 6:2, which has nothing to do with a prophecy of the Christ. The "third day" idea is reckoned from Psalm 16:10, which says that the body of the Messiah would not remain in Sheol (the grave) long enough to "see corruption" (Compare Acts 2:27). Additional evidence is found in John 11:39, where the fear is expressed that a four-day sojourn in the grave would bring the stench of decay to the body of Lazarus. From this, it seems that the limit of time for a body to remain dead without corruption (under normal circumstances) is no more than three days. Actually, it appears that Jesus was not in the grave as long as 72 hours (3 full days). He was buried about sunset of Friday (if we take the most common view of the day of crucifixion), and was raised about 36 hours later at about dawn on Sunday (the first day of the week). Even if one takes the view of a crucifixion on Thursday, this does not extend the time in the grave to more than 60 hours, about a half day short of three full days.

4. The "commission" of Jesus, according to Luke, charged the Apostles to preach "repentance and the remission of sins" in the "name of Jesus." The preaching of repentance was not new, since both John the Baptist and Jesus had preached this theme for years. Nor was it fresh news that in Jesus could be found the remission of sins, since John had preached a baptism that looked forward to the Christ for the remission of sins in His death (Acts 19:4). Even the universal appeal of this preaching had been predicted by the prophets (Isaiah 49:6, Psalm 18:49). Also, the beginning place for the preaching had been revealed (Isaiah 2:2-3). What was really new in this commission was that now the message would be preached "in his name," or by Jesus' newly acquired authority (see Matthew 28:18). To do something in the name of someone is to do it by his authority, as seen in Acts 4:7, where power is equated with a name. Thus, we see Peter fulfilling this commission by commanding people to "repent...and be baptized...in the name of Jesus Christ, unto the remission of sins" in Acts 2:38.

5. Jesus said to the disciples, "I send out upon you the promise of my Father: but you are to wait in the city until you are clothed with power from on high." Though this "promise" seems to be the one given through the prophet Joel, which was fulfilled on the day of Pentecost (see Acts 2:16-17, and compare Acts 1:8), the Apostles allude to another promise found in Joel's prophecy, that in that day "Whosoever shall call on the name of the Lord shall be saved." The great controversy between the charismatics of today, and Christians, is, "which is of prime importance, the outpouring of the Spirit, or the salvation of mankind?" Too much is said which magnifies the saving mission of Christ to relegate it to a position of secondary importance. The evidence shows that the baptism of the Holy Spirit was promised only to the Apostles (Acts 1:1-3, 6-8), and they were the only ones to receive it on Pentecost (see Acts 1:26-2:4). So, even though the promise of the baptism of the Spirit was important to the Apostles, to aid them in revealing the message of salvation, the promise of universal salvation through Christ is

of prime importance to everyone. This is the promise we should all seek.

6. Though we know the meaning of the death of Christ, and discern the significance of His resurrection, we often fail to think of the glorious accomplishments of His ascension. Mark tells us that Jesus' glorification placed him "at the right hand of God" (Mark 16:19). Paul the Apostle says that in His ascension, Christ "led captivity captive, and gave gifts unto men" (Ephesians 4:8, and compare Psalm 68:18)). He also told Timothy that part of the "mystery of godliness" was that Christ was "received up in glory" (1 Timothy 3:16). This was the great event for which Jesus hoped to prepare his disciples (John 6:60-62), and which was proclaimed to his enemies (22:66-69). Finally, the "words of Agur" (Proverbs 30:4) link Jesus with Jehovah:

"Who has ascended up into heaven, and descended?

Who has gathered the wind in his fists?

Who has bound the waters in his garment?

Who has established all the ends of the earth?

What is His name, and what is His Son's name,
if thou knowest?"

QUESTIONS ON LUKE 24:44-53.

1. How many things "which are written (concerning Jesus) in the Law of Moses, and the prophets, and the psalms," needed to be fulfilled? _____

2. What did Jesus "open their mind...to understand?" _____

_____ What were they to understand from them? _____

3. To whom were the Apostles to preach "repentance and remission of sins?" _____

_____ Beginning from what place? _____

4. What "promise of the Father" would Jesus send on them? _____

_____ Where were they to stay till this happened? _____

5. What was Jesus doing when he was separated from them, and was carried up into heaven? _____

6. What did the disciples do after the ascension? _____

THE END OF LUKE'S GOSPEL