

## Luke

The goal of this Bible Class is to give the students a working knowledge of the whole book of Luke. It is based on an expository approach to teaching the Bible, with an emphasis in preparing the students for the worship of our Savior. The various lessons are to be viewed by the teacher as thematic suggestions to help with preparation. While the lessons are not intended to be read to the class word for word, the main ideas should be the substance of what is taught. The teacher, in preparation for the class, should consider reading through the whole curriculum before beginning the class, as well as the book of Luke several times. This will provide the instructor with a broad and comprehensive understanding of Luke as it is being taught. At the end of the course, the class will be concluded with a Bible Knowledge Evaluation. The instructor should be sure to review the material sufficiently that the students are able to correctly answer the questions on the evaluation at the end of the course.

It is important that the instructor be not only knowledgeable about the material, but also able to teach it with enthusiasm and conviction. Students best learn from teachers that are themselves excited about the scriptures. The use of maps, diagrams, white boards etc. is extremely helpful. Some of these have been provided in the curriculum. It is suggested that the class be conducted in an interactive manner. This can be accomplished by having them read short portions of the scripture texts, asking them questions, and wholeheartedly encouraging them to ask questions. All students should be encouraged to bring a Bible to class.

The inclusion of the Westminster Shorter Catechism as part of the curriculum is designed to help the students acquire a broad understanding of Christian doctrine along with the specific Bible teaching. The Elders of the church will coordinate the specific questions and answers to be used in the class.

It will become evident to the teacher that this course curriculum, while not dealing with every verse and concept in the book of Luke, is comprehensive and deeply theological. It is designed to help the students understand the book of Luke in its wider biblical context, with emphasis on its place in the redemptive history of God's covenant people. The students will be confronted with and asked to understand and remember fairly difficult concepts. It should be remembered that children are able to comprehend much more than we often give them credit for. While this class will be a challenge for both the teacher and the students, the rewards for the efforts of those in the class will be surprising and exciting.

In preparation for these lessons, the following works were used with benefit:  
Moessner, David P., *The Lord of the Banquet*, (Minneapolis, MN: Fortress Press, 1989).  
Wright, Tom, *Luke for Everyone*, (London, England, SPCK, 2001).

## Week One – Luke: A Theological Introduction

### ❖ Westminster Shorter Catechism

Welcome to our first week together as a class. We begin our Sunday Bible Classes in December because Jesus Christ is the Lord of history. RCC has chosen to use the historic Church Calendar to tie our progress of time with the advance of the church through history. Consequently, a new schedule for Lord's Day Bible classes will begin on the first Sunday in December, the beginning of the Advent season.

This year we will be studying several books of the Bible (Luke, Daniel, Esther and Ezra-Nehemiah), with the hope and expectation that you will know and understand these books in a way that will help you remember them for the rest of your lives. Bring your Bibles each week to class. You cannot learn the Bible without reading it and using it. We will be giving you handouts occasionally, which I suggest you keep so that you can refer back to them throughout the class. When we finish each book you will be given a student evaluation to fill out and hand in. While it will look like a test/quiz, we use it to judge how well *we* did in teaching the class.

[Teacher: Give the students the two page handout at end of this lesson.]

**Author:** Luke (also the author of Acts)

Luke was probably a Gentile (Col. 4:10-14) and was a close companion of Paul, joining him in his second missionary journey (Acts 16:10-17; 20:5-21:18; 27:1-28:16). Luke was referred to by Paul as the beloved physician (Co. 4:14).

Theses two books written by Luke it takes up 28% of the New Testament. Understanding the writings of Luke is essential to understand how the goodnews of the gospel will impact the world. The book of Luke was probably written during Paul's imprisonment in Caesarea or Rome at the end of the 50's. Paul was held imprisoned in Caesarea for more than two years (Acts 24:27), and then taken to Rome to be tried before Caesar (Acts 25:10-12; 26:32-28:31).

Turn with me to Luke 1:1-4 [Read].

The Gospel (which means "good news") (and the book of Acts) is addressed to "Theophilus" which means in Greek: "Lover of God," or "Loved of God." We do not know if this was a real person or not. It may have been have been just a name used to describe the Christians that would read the book. It may also have been a real person who was a Roman official (v. 3 "most excellent").

The Gospel of Luke was probably written primarily for a Gentile audience so that they could have a record of what Jesus said and did in way that they would understand and be encouraged by. Luke tells us in this prologue (introduction) why he wrote the book. (By the way, we will use some big words at times to teach what they mean so that you can understand and use them in your lives). In v. 3 he said that he was writing “an orderly account” of the things pertaining to the kingdom of God (Acts 1:3) as established by Jesus and taught by the Apostles. Luke says that he was writing a narrative or story that was based on the eyewitness accounts and writings of those who heard what Jesus said and saw what Jesus did. Luke probably had both Gospel of Matthew and the Gospel of Mark.

Luke is writing to give an accurate understanding of the things that was to be believed and taught about Jesus.

Our goal in this class is to give you an understanding of what Luke intended his original readers to understand about Jesus and the Kingdom of God. The Kingdom began in Palestine, but would impact the whole world. When Luke wrote both the Gospel of Luke and the book of Acts, Paul had been through a great deal of the Roman world preaching the gospel to the Gentiles. The goodnews that Jesus was the King was goodnews not only for the Jews, but for the whole world.

In order to fully understand Luke’s message we have to remember what the coming of Jesus meant to the Jewish people at that time. We need to understand what God had been doing from the beginning.

(N.T. Wright, *The Four Gospels: Four Stories, One Jesus*)

- 1) The Gospels are telling the story of the long drama between the Creator God and the covenant people Israel, and how this drama reached its great climax in the person and work of Jesus and how it would change the way the world is. The expectation of Israel at the time was that when God would do what He promised in the OT, it would have far reaching, even world shaking effects. The Gospels layout how this happened through Jesus.
- 2) The Gospel writers were telling that story deliberately in a biographical and narrative form, focusing on the last days of Jesus.
- 3) The Gospel writers were not just writing a general history (as a tape recording would be), but doing it in a such a way as to speak to their own community at their own time, and also for the benefit for subsequent Christian communities.

God created mankind in Genesis and placed him in the Garden of Eden. But Adam and the rest of mankind were not to stay in the Garden. Man was to take dominion over all of the earth for God. Man was to see the kingdom of God established in the world. But because of sin, man would have difficulty and trouble in doing so. In fact, the kingdom of God would not be established in the world until the New and greater Adam, Jesus, would come to build the Kingdom of God. God made covenants with Noah, and with Abraham that included blessings to the whole world. [Explain to the students the chart on the handout].

Centuries later God made a new covenant with Israel, and established His special covenant people at Mount Sinai. From the time of Adam to David the people of God were **tribes** that were organized around the word of God and the worship of God in the tabernacle. During the time of the kings, from David to the time they were exiled was the period of the formation of Israel as a **nation** or **kingdom**. God made a covenant with David as a promise that the Messiah would sit as a king on David's throne forever. During this time the temple was built to replace the tabernacle. But because of their sin, God split the kingdom and eventually He sent them out into the world **empires** of Assyria, Babylon, the Medes and Persians, Greeks and Romans. The kingdom of God was never intended to be just for the Jews in Palestine. God sent the nation of Israel into the world to be His witnesses. Eventually He brought the Jews back into the land, making a New covenant, promising to give them the Messiah who would be the King over all the earth. During this time the temple was rebuilt. These three periods of Israel's history (tribe, kingdom and empire) are the work of God to build a people that are the foundation of the Kingdom of God in the world.

Luke is a revolutionary Gospel, which challenged the idea that Caesar is the king of the world (cf. 1:5; 2:1). Even in the birth narrative Jesus is upstaging the Emperor, Jesus being the real king of the world. Caesar Augustus was sitting as head of a very uneasy kingdom, when a baby in a remote part of the kingdom is shown to be the true Emperor. Jesus was not only the King of the Jews, but also the Divine ruler of all people throughout the world. He did not come with the power of armies and political authority. Rather, He came to seek and to save that which was lost (Key verse: Luke 19:20). He came as a servant, first to the Jews who rejected Him. He came to the poor, the sick and demon possessed. He came as a friend of sinners and the social outcasts of the Jewish world. He came as a suffering servant to seek and to save that which is lost. Even the Gentiles!

To the first century Jews, this was a very difficult thing to understand. They expected the Messiah to come and rule the world and make the world into a Jewish

world. They expected the Messiah to establish His throne in Jerusalem and to maintain the Jewish worship of God in the temple forever. They expected Him to conquer the Roman Empire by force and to politically reign as the King of the Jews. But Luke paints for us a very different picture. Jesus would indeed be the King and ruler of the world. But he shows us that he would judge the Jews that continually rejected and persecuted Him, just as they had rejected and persecuted the prophets God had sent to them throughout their history. Not only so, Jerusalem and the temple would be destroyed! Through the suffering of the Son of Man, judgment would come upon rebellious Israel and bring salvation to the world.

In order to demonstrate how this would happen, Luke shows us Jesus as a prophet, the greatest prophet, coming to preach and proclaim salvation to everyone. From the very beginning of the book prophecies proclaim his birth (Angels, Zacharias, Mary, Simeon, Anna, shepherds, John the Baptist). Jesus Himself is said to be anointed to preach and does the work of a prophet. Throughout the book of Luke Jesus is portrayed as the greatest prophet that was sent by God to proclaim the judgements of God, and announce and secure the salvation of all that believe and submit to His message. The Gospel of Luke is the book of the prophetic ministry of the Son of Man who was sent by God to seek and to save that which is lost. Indeed, this was good news, not only for the Jews, but also for everyone in the world who will believe in the message of this Great Prophet. The Gospel of Luke shows us how the kingdoms of this world have become the Kingdom of the Son of Man.

**Homework assignment:** Read Luke 1-2. Notice the work of the Holy Spirit and the many prophecies.

## Introduction to the Gospel of Luke

**Author:** Luke (also the author of Acts)

Luke was probably a Gentile (Col. 4:10-14) and was a close companion of Paul (Acts 16:10-17; 20:5-21:18; 27:1-28:16), who referred to him as the beloved physician (Co. 4:14).

**Place of Writing:** Caesarea or Rome

**Audience:** Gentiles (and Jews), addressed to “Theophilus” = “Lover of God,” or “Loved of God.”

**Date of Writing:** Late 50’s

**Key Verse:** Luke 19:10

**“The Son of Man who came to seek and to save that which was lost!”**

### Outline of the Gospel of Luke

- I. The Advent of the Son of Man 1:5-4:13 (1-4)
- II. The Galilean Ministry of the Son of Man 4:14-9:50 (4-9)
- III. The Journey of the Son of Man to Jerusalem 9:51-19:27 (9-19)
- IV. The Final Ministry, Passion and Victory of the Son of Man in Jerusalem 19:28-24:53 (19-24)

**Homework assignment:** Read Luke 1-2. Notice the work of the Holy Spirit and the many prophecies.

# New Testament Overview, Structured By the Gospels

<b>Gospel</b>	<b>Matthew</b>	<b>Mark</b>	<b>Luke</b>	<b>John</b>
<b>Focal Decade</b>	30s	40s	50s	60s
<b>Cherubim Face</b> <small>Ezek. 1:8-10; Rev. 4:7</small>	Ox	Lion	Eagle	Man
<b>Distinctives</b>	Moses Life, Sermons, Retelling of Law	“Immediately,” Works of Jesus as the King revealed	Holy Spirit-Prophecy, Gentiles, Travel Narrative	
<b>Office Stressed</b>	Priest (Lev. 4)	King	Prophet/Emperor	
<b>OT Historical Period</b>	Sinaitic	Kingdom	Empire Restoration	
<b>Geographic Focus of Action</b>	Jerusalem	Land	Jerusalem → World	Throne land (Sanctuary, Heaven)
<b>Covenantal Period Connection</b>	Moses (Mosaic Covenant)	David (Davidic Covenant)	Nehemiah (Restoration Covenant)	
<b>Architectural Stress</b>	Tabernacle	Temple	Ezekiel’s Temple	
<b>Epistles Associated /w Gospels</b>	James	1 Peter, 2 Peter	Acts, Paul’s 14 Epistles (Hebrews)	Jude, John’s 3 Epistles, Revelation



## Week Two – Jesus: The Greater Samuel

### ❖ Westminster Shorter Catechism

#### ❖ Review

Last week we learned that the Advent (“coming”) of Jesus was the fulfillment of the prophetic expectations of the coming of the Messiah. He would be the Greater Adam, the Greatest prophet, and the Greater David. He came to establish the kingdom of God, which was the true empire of the world. He came as the suffering servant to seek and to save that which was lost (Key verse: Lk. 19:10). He suffered because Israel rejected Him over and over again. They rejected Him just as they had rejected the prophets God had sent them throughout their history. The Father sent Jesus, the Son of Man, to finally proclaim to Israel the need for them to repent of their sins and to believe in Him, or they would be judged. What we will learn in the Gospel of Luke is that the people of Israel were wicked in large part because the leaders were wicked. Far from leading the people into faith and righteousness, they were teaching and leading them away from Yahweh and into judgment. Jesus came to warn Israel that they were in great danger of being rejected by God. Not only so, Israel had failed to be a blessing to the nations. Jesus came to seek and to save all the lost that would believe in Him.

### I. The Samuel Birth Narrative as a background to the Birth of John and Jesus

This morning we will begin our study in 1 Samuel 1-2 in order to fully understand Luke 1-2. By the time of the end of the Judges we learn that the Priests and Levites were not faithful to the Lord. They were not teaching the people properly, and were not maintaining the faithful worship of Yahweh. The people often turned to other gods because the Priest and Levites were not doing their job. 1 Samuel begins with a story of Eli and his sons who were unfaithful Priests in the tabernacle in Shiloh (1 Sam. 1:3; 2:12-17; 22ff). Eli’s sons did not know the Lord, even though they served in the Tabernacle. They stole from the Lord the sacrifices of the people and they had sexual relations with the women who were at the Tabernacle. In short, the priesthood was corrupt and wicked (like the Jewish leaders in Jesus’ day).

A woman named Hannah was barren and had no children (1 Sam. 1:2, 5-18; see also other barren women bearing important sons: Isaac, Gen. 21; Jacob, Gen. 30; 35; Samson, Judges 13). She prayed with great bitterness of soul and God granted that she would have a child. V. 17-18 says, “Go in peace, and the God of Israel grant your petition which you have asked of Him.” And she said, “*Let your maidservant find favor in your sight.*” So the woman went her way and ate, and her face was no longer sad.

V. 18 is so similar to what Luke says in Lk. 1:38 we should begin to connect these two passages in our minds. There are many parallels between the two. [Explain the chart called “Comparison of 1 Samuel 1-2 and Luke 1-2”]. Read Hannah’s song, 1 Sam. 2:1-10. Clearly, Luke not only wants us to think about how the events in these passages parallel one another, but also how the two periods of time parallel one another. Just as Samuel was wonderfully born and served in Israel during a time when the people were being led astray by bad Priests and leaders (Eli and his sons), now Jesus and John were coming to Israel during a time when the people were being led astray by wicked leaders. Jesus and John would not only be prophets like Samuel, but both would be much greater than Samuel because this time the true King of Israel had come to establish the Kingdom of God throughout the world.

## **II. The Advent of the Son of Man – Doublets in the birth narrative**

With the Old Testament background that Luke has alluded to we can now look at Luke 1-2 with a fuller understanding of what Luke is trying to communicate. In addition to connecting the birth narrative in Luke 1-2 to Samuel the prophets, Luke connected the coming of John the Baptist with the advent of Jesus. To draw the connection between the two Luke used a series of **doublets**, or groupings of two things together in a theme. These doublets help us to understand the theology of Luke. In addition to being an “orderly account” of the life of Jesus, Luke is laying out before us “things that are to be believed” (1:1-4) by us concerning Jesus.

This week we will look at the first three of these doublets, and next week we will study the last of the doublets. [Point out the doublets on the handout called, “Doublets in the Birth Narrative.”]

### **A. Two Announcements by Gabriel**

Gabriel means “man of God” or “warrior of God” (only in Dan. 8:15-26; 9:21-27; 1:11-20, 26-38). Gabriel is the angel that God used to send messages of great importance. In the two passages in Daniel (while the people of God were in captivity in Babylon for their sin), Gabriel was sent to make clear/give greater understanding of the visions that Daniel had received from the Lord. Gabriel explained to Daniel (just after Daniel had prayed, 9:20-23) that Israel would be restored after the captivity, but they would be conquered again because of sin. The good news is that the Messiah would come, but would be cut off for the sins of the people (i.e. Jesus would be sacrificed for the sins of the people). The Messiah would confirm the covenant and bring in everlasting righteousness. The bad news was that the Romans would destroy the city of Jerusalem and the temple. Luke

included Gabriel in the birth narrative to show that God was fulfilling the prophecies of Daniel.

### **1. Gabriel announced the birth of John**

Turn to Luke 1:5-25 and we will see the first doublet. Zacharias (both he and his wife Elizabeth were righteous before God, v. 6) was a priest in the temple Herod rebuilt, the temple that God told Daniel would be destroyed. He was given the privilege to burn incense in the Holy Place, which was a symbol of the prayers of the people going before the Lord. While he was offering the incense (during prayers, Dan. 9:20-23) Gabriel appeared to Zacharias and told him that his aged and barren wife (like Hannah, v. 7) would bear a son called John (vv. 13-17). John (which means “Yahweh is a gracious giver”) would be a Nazirite (someone on a holy mission, or take a vow to do something for the Lord, Num. 6:2-21; Like Samson and Samuel). He would be a prophet that would prepare the people of God for the coming of the Messiah, as was prophesied by Malachi (Mal. 4:4-5).

Zacharias and Elizabeth were old and he doubted the word given to him by Gabriel. He wanted a sign to help him to know that this would come to pass. He did not need a sign. He was not asked to do anything. This was merely an announcement to help Zacharias know what God was going to do. Throughout the book of Luke we will see that it is a wicked and perverse generation that seeks a sign. Although a righteous man, Zacharias is a picture of unbelieving Israel at the time. Truly John was needed as a man to prepare the hearts of the people for the coming of the Messiah. Gabriel said in v. 20 that the judgment on Zacharias (being unable to speak) would be the sign to him that all of these things would come to pass. Indeed, vv. 24-25 tells us that Elizabeth conceived and said, “Thus the Lord has dealt with me, in the days when He looked on *me*, to take away my reproach among people.”

### **2. Gabriel announced the birth of Jesus**

The second appearance of Gabriel is to Mary. She was a virgin that was betrothed to be married to Joseph, who was of the House of David (meaning that his son could be the Messiah that would sit on his father David). Notice that Mary, a virgin, was like Hannah and Elizabeth. The births of these children happened by divine intervention. When Gabriel greeted Mary, she was troubled by what he said to her (just as Zacharias was, cf. vv. 11-12 and 28-29). The announcement was that she would bear a son, and that she should call his name Jesus (“Yahweh saves”). This would happen by the Holy Spirit coming upon her. She could not misunderstand what was being said to her: Jesus would be the Son of God, the Messiah. In contrast to Zacharias, Mary did not doubt. She did not ask for a sign. She believed and said words in v. 38 similar to Hannah (1 Sam. 1:18):

“Behold the maidservant of the Lord! Let it be to me according to your word.”

## **B. The Work of the Holy Spirit**

The second set of doublets brings out the work of the Holy Spirit in connection with Jesus. Throughout the book of Luke the work of the Holy Spirit is an important theme. When Mary came to visit Elizabeth, at the sound of Mary’s voice the baby John leaped for joy in his mother’s womb and Elizabeth was filled with the Holy Spirit and prophesied. 1:15 tells us that John was filled with the Holy Spirit from his mother’s womb. Not only so, 1:35 tells us that Mary would conceive by the Holy Spirit, and that Son of God, by the Holy Spirit would be born from her. Clearly, in the time when the nation of Israel was in need of a Savior, God sent His Son by the power of the Holy Spirit.

## **C. Two Songs of Praise**

The final set of doublets we will look at this week is the songs of praise spoken by Zacharias and Mary. Keep in mind that a similar song was sung by Hannah, which points to the fact that both John and Jesus were prophets like Samuel. Samuel was the prophet that anointed David king of Israel. John was the prophet who baptized Jesus, and the Father testified that Jesus was the Son of God in whom he was well pleased.

### **1. The *Magnificat* by Mary**

Read the *Magnificat* in Luke 1:46-55. *Magnificat* in Latin means “to magnify” the Lord. God has taken the initiative to fulfill His promises to Abraham – nations.

### **2. The *Benedictus* by Zacharias**

Read the *Benedictus* in Luke 1:67-79. *Benedictus* in Latin means a “good word,” *bene* = good, *dictus* = word. God is saving the people/world through His Son of David.

**Conclusion** – By writing the birth narrative the way he did, Luke highlights for us the fulfillment of Old Covenant expectations concerning the coming Messiah. John and Jesus are both prophets like/but greater than Samuel. John is the prophet spoken of by Isaiah and Malachi who is like Elijah to turn the hearts of the people back to the Lord. Jesus is not only a prophet, but also the Messiah spoken of in Daniel who would reign on the throne of David forever. John and Jesus came to bring the people (the wicked and perverse generation) to repentance and faith.

**Homework assignment:** Read Luke 1-2. Notice the growing response of the people to the births.

Comparison of 1 Samuel 1-2 and Luke 1-2

<b>Samuel</b>	<b>John</b>	<b>Jesus</b>
Barren Mother - 1:2, 5-18	Barren Mother – 1:7, 36	Virgin Mother – 1:27, 34-35
Mother favored by the Lord – 1:18	Mother favored by the Lord – 1:25, 57	Mother favored by the Lord – 1:28, 30
Son born – 1:20	Son born – 1:57-58	Son born – 2:1-7
Hannah’s song – 2:1-10	Zacharias’ song – 1:67-79	Mary’s Song – 1:46-55
Child grew in stature and in favor both with God and men – 2:21, 26; 3:19	Child grew in stature and in favor both with God and men – 1:80	Child grew in stature and in favor both with God and men – 2:40, 52
Child became servant of the Lord – 1:24-28, 2:11, 18-21	Child became servant of the Lord – 1:76-80; 3:1ff	Child became servant of the Lord – 2:41-52; 4:14ff
Samuel the child prophet 3:1-18		Jesus (child) taught the teacher of Israel – 2:41-50

**Doublets in the Birth Narratives**

<b>Doublet</b>	<b>John</b>	<b>Jesus</b>
2 Announcements by the angel Gabriel	Zacharias – 1:5-22; Elizabeth – 1:23-25	Mary 1:26-38
Presence of the Holy Spirit	Elizabeth – 1:41 John – 1:15	Mary – 1:35 Jesus – 1:35
2 Songs of Praise	<i>Benedictus</i> by Zacharias 1:67-79 (80)	<i>Magnificat</i> by Mary 1:46-55
2 Births and Circumcisions	Birth of John 1:57-66	Birth of Jesus 2:1-21
2 Responses	Response of the people 1:58, 65-66	Response of the shepherds 2:8-20
2 Presentations		Simeon – <i>The Nunc Dimittis</i> 2:25-32 (vv. 33-35) Anna – 2:36-38
2 Maturations/ Preparations	John – 1:80	Jesus – 2:39-40; 41-50; 51-52

**Homework assignment:** Read Luke 1-2. Notice the growing response of the people to the births.

## **Week Three – The Birth and Preparation of the Son of Man**

- ❖ **Westminster Shorter Catechism**
- ❖ **Review**

### **II. The Advent of the Son of Man – Doublets in the birth narrative**

Last week we looked at 1 Samuel 1-2 in connection with Luke 1-2 and saw that by writing the birth narrative the way he did, Luke highlights for us the fulfillment of Old Covenant expectations concerning the coming Messiah. Samuel was the prophet that anointed the first kings of Israel. Both John and Jesus are prophets like/but greater than Samuel. But John would be the one to announce the coming of the true King to Israel and the world, and would baptize the Lord as a form of anointing. We also saw in the first set of doublets in Luke birth narrative that John is the prophet spoken of by Isaiah and Malachi who is like Elijah to turn the hearts of the people back to the Lord. Jesus is not only a prophet, but also the Messiah spoken of in Daniel who would reign on the throne of David forever.

Today we will continue to look at the doublets used by Luke to help us understand who Jesus is (in connection with John) and His mission as the Son of Man that came to seek and to save that which is lost. [Call attention to the handout called, “Doublets in the Birth Narratives”] The significance of the doublets is that Luke is connecting the birth of Jesus with the birth of John – both of whom are prophets. John was the greatest prophet of the Old Covenant age (Lk. 7:26-28) because he came announcing the coming of the Messiah. Jesus was the greatest prophet ever. As we will see as we go through the book of Luke, all of the prophets from the beginning of time testified and were rejected by the people (ultimately). Jesus, the greatest prophet, will also be rejected (as prophesied) and will be the one to not only bring the ultimate judgment on the people of God – but will also bring salvation to Israel and the nations.

#### **D. 2 Births and Circumcisions**

##### **1. The Birth and Circumcision of John      Luke 1:57-66**

Not much is said by Luke about the birth of John. When the time came, he was born, just as Gabriel had said he would. The righteous but unbelieving Zacharias had a son, despite his unbelief. Although John was to be a prophet of the Most High God, Zacharias would be unable to speak of the birth of John. That is until the day he was to be circumcised. Just as God had commanded all male children to be circumcised on the eighth day as a sign of being included in the covenant of

God, John was circumcised on the eighth day. There was a controversy at this time because some [unnamed] people wanted to name the child after his father Zacharias. Elizabeth said no, “He shall be called John.” After being asked by the people talking to Elizabeth, Zacharias wrote on a tablet, “his name is John.” Immediately his mouth was opened and his tongue was loosed and he spoke praising God. When he could speak in faith, God allowed him to speak as a faithful prophet. The sign of being unable to speak, given as a punishment, became a sign to the people around of the great work God would accomplish through John. It was immediately after this that Zacharias, filled with the Holy Spirit prophesied and gave the *Benedictus* that we looked at last week.

## **2. The Birth and Circumcision of Jesus Luke 2:1-21**

Turn to Luke 2 where Luke describes the historical context of the birth of Jesus. He was born under Caesar Augustus, who had decreed (ordered) that a census be taken throughout the Roman world. Joseph took Mary to Bethlehem (which means “house of bread”) which was known as the city of David. Jesus was a descendent of David – therefore He could be the King that would sit forever on the throne of David, as promised by God in the Davidic covenant. The King of the world was not in Rome, as Caesar Augustus supposed. He was born in Bethlehem and laid in a manger. He would shepherd and feed His people as the Son of God on the throne of David. What Luke is trying to get us to see in this passage is that Jesus the Messiah is not quite what the people of Israel or the world would expect out of the true King of Israel and the world. He would come humbly as a suffering servant. By His humility and service Jesus would become the ruler of the world. What a surprise to a world that would easily miss the importance of this event. Certainly Luke needed to explain to people what God was doing through this miraculous birth.

### **E. 2 Responses**

#### **1. The response of the people to John’s birth Luke 1:5, 65-66**

1:58 tells us that the mercy of the Lord at the birth produced joy in the lives of the neighbors and relatives of Elizabeth.

1:65-66 gives us a different response from unnamed people at the circumcision of John: fear. In both the Gospel and the book of Acts, Luke highlights the response of fear by people as they observe the mighty acts of God. Of the 35 uses of the word fear in the New Testament, Luke uses the word 21 times; 14 in Luke and 7 in Acts. It not only represents fear of God (in a positive sense, to have a feeling of respect and to obey Him), but also a sense of surprise and even concern. In some cases it means that the people are fearful to believe. The response that we see here in vv.

65-66 is the kind that stirred up an interest in the people about what God was going to do through John. It was enough of a response in the people that news of John's birth spread throughout the area of Judea. And the people that heard about it kept (remembered-pondered) it in their hearts.

## **2. The response of the shepherds to Jesus' birth Luke 2:8-20**

Three times Luke says that Jesus was born in a manger (a feeding trough for animals). This was given as a sign to the shepherds (2:12, 16). The shepherds, summoned in from the fields (like David, the shepherd, was brought in from the flocks to be anointed king of Israel), are given a picture of Jesus the Messiah who would shepherd Israel as David had as King. The shepherds had a more dramatic announcement of the birth of Jesus than the people at the birth of John (although it was certainly dramatic to see Zacharias begin to speak after 9 months of silence). Initially, just one angel appeared to the shepherd, with the glory of the Lord shining about them. Imagine the brightness of the glory of the Lord appearing to you suddenly while you were taking it easy watching the sheep by night. And then suddenly a multitude/great number of the heavenly host appeared with the angel praising God for the birth of the Savior and the coming of the peace of God to all men. Their response was not only that of fear, but also they began to understand the truth of what the angels had told them. They did not just keep it to themselves, but made the news widely known so that people marveled about what the shepherds told them. The shepherds became prophets.

## **F. 2 Presentations Luke 2:22-24, 25-35, 36-38**

Luke 2:22-24. In keeping the law of Moses, Joseph and Mary took Jesus to Jerusalem to make sacrifices for Mary's purification and to present Jesus to the Lord, because every firstborn child was to be dedicated to the Lord (Lev. 12; Deut. 18:4; Ex. 13:11-15; 22:29; 34:19-20; Num.18:15-16). Jesus would have been about 1 month old when he was presented to the Lord (Num.18:15-16).

### **1. Simeon – *The Nunc Dimittis* Luke 2:25-32 (33-35)**

While in Jerusalem they met a righteous and devout (carefully devoted to God, religious) man named Simeon. He was waiting in hope and faith for the coming of the Messiah. He was a man filled with the Holy Spirit, and it had been revealed to him that he would not die until he had seen the Lord's Christ, Yahweh's Messiah. He was waiting for Yahweh to comfort His people and bring consolation to the suffering in Israel. At just the right time the Spirit led him to the temple when Joseph and Mary brought Jesus for the purification rites. Somehow he knew that



Jesus was the one that he had waited for, and took Jesus in his arms and spoke the words we sing at the end of our worship services called the *Nunc Dimittis* (which means, “Now let [your servant] depart”). What Luke is saying when he placed this in the story is that Jesus is the Lord, the Messiah and King of the world. Caesar is not going to remain the ruler of the world, this child, Jesus is the one to bring salvation to the nations and glory to Israel.

What Luke shows us is that the Messiah, the true ruler, of the world will deal with the suffering of His people by sharing in that suffering. Joseph and Mary did not know that God had revealed anything to Simeon, and were surprised and marveled that he spoke this way about the baby. Simeon himself began to prophecy concerning the Child and Mary. Simeon spoke dark words about opposition to Christ and about a sword of sorrow that would pierce Mary’s heart. He said that it has been determined by God for many in Israel to fall and rise again through Jesus, and as His coming will be a sign of God’s work in the world, so it will reveal the hearts and minds of the people.

## **2. Anna Luke 2:36-38**

V. 38 says that at the instant that Jesus was being presented to Simeon and was the subject of his prophecies, Anna came and saw and heard what was going on. Anna was a woman that was 84 years old, and had been a widow most of her life (having only been married for seven years). She served the Yahweh in the temple faithfully in prayer and fasting most of her life (cf. 1 Tim. 5:5), and when she heard what Simeon said thanked God and prayed to Him concerning the all the people that were looking for salvation in Israel.

## **G. 2 Maturations/Preparations**

Note the connection with Samuel, in 1 Sam. 2:26, “And the child Samuel grew in stature, and in favor both with the LORD and men.”

### **1. The growth and preparation of John Luke 1:80**

A similar thing is spoken of John in Luke 1:80, “So the child grew and became strong in spirit, and was in the deserts till the day of his manifestation to Israel.” John was prepared by God for the great work by making him strong in spirit. His preparation was in the wilderness, which we will see next week is where he did much of his work. He will call people to the wilderness to repent, so that they could go into the promised land of salvation.

## **2. The growth and preparation of Jesus** **Luke 2:39-40, 41-50; 51-52**

Look at Luke 2:40 and 52, where we see the same language as both John and Samuel. Clearly, the Father was preparing Jesus for His ministry. Just as Samuel was a prophet from his youth, so too, Jesus was doing the work the Father had called Him to from His youth. You know the story of how Jesus taught the teachers of Israel when He became separated from His parents. From His earliest days, Jesus was the prophet that would be used by the Father to save the world. He is an example to you in that lived in submission to his parents (v. 51).

In all of these doublets and references back to the Old Testament, Luke is showing his readers that there was something special about this Jesus that so many throughout the world were believing in. The birth of Jesus is the climax of all of the expectations of the people of Israel throughout the history of man. He is not only a great prophet, but also the Savior of the whole world. He is the only who will rule the world as announced by all the prophets. May we receive Him with faith, and prepare ourselves to serve Him, our true King, as we grew and became strong in spirit, filled with wisdom; and may the grace of God was upon us.

Homework assignment: Read Luke 3. Note what it means to repent and why John the Baptist was warning the people.

## Week Four – John the Baptist **Luke 3:1-20**

### ❖ **Westminster Shorter Catechism**

### ❖ **Review**

Review briefly (2-5 minutes) the material in the “Introduction to the Gospel of Luke” and the “New Testament Overview, Structured by the Gospels.”

<b>Outline of the Gospel of Luke</b>	
I.	The Advent of the Son of Man 1:5-4:13 (1-4)
<b>II.</b>	<b>The Galilean Ministry of the Son of Man 4:14-9:50 (4-9)</b>
III.	The Journey of the Son of Man to Jerusalem 9:51-19:27 (9-19)
IV.	The Final Ministry, Passion and Victory of the Son of Man in Jerusalem 19:28-24:53 (19-24)

[Authors, order, dates, Apostles associated with each gospel, faces of the cherubim, what period of

biblical history each of the gospels is associated with, the office stressed, and the outline of the book of Luke.]

What we have seen so far in the Gospel of Luke is that Luke is carefully constructing an “orderly account” of the life and ministry of Jesus. This narrative was written so that a largely Gentile audience will be able to understand how they are to live as Christians during a time when they were being persecuted by the Jews (primarily) and the pagan idol worshippers throughout the Roman world.

We have seen that Luke, by the way he constructed the birth narratives, intends for us to view Jesus as the greatest prophet and the fulfillment of all the Messianic prophecies of the Old Covenant. He used the history of Samuel (who was the great prophet that anointed the first kings of Israel) as means of structuring the section on the Advent of the Son of Man. Not only so, Luke highlighted and closely connected the ministries of John the Baptist and of Jesus by bringing together a series of doublets. John is the greatest prophet of the Old Covenant Age, and Jesus is the greatest prophet of all!

Today we will focus our attention on the ministry of John the Baptist. [Teacher: Give the students the handout at the end of this lesson.]

### **I. The Historical Context of John’s Ministry**

Luke begins in chapter 3 with an extended series of names, dates and places. The arrival of John on the scene came at a time Israel desperately needed deliverance and salvation. It was a time – much like Israel in Egypt. It was a time when all those who ruled the people of Israel were wicked: The Roman Emperor, Tiberius

Caesar was terrible and cruel and forcefully ruled Palestine; he placed other wicked men in positions of power in Palestine, which further demonstrated the fact that the people of Israel were servant/slaves to Rome (v.1); and finally, even the high priests of the Jews will be shown in Luke to be unbelieving and unjust men – ready to be judged. Devout Jews had longed-for a word from the Lord, but clearly the rulers were not speaking and ruling for God (v. 2). Everyone knew that things could not go on as they were, and the people were waiting for God to save them. They were waiting for God to renew the covenant with them again. They did not know what this would look like or what God would do, but they waited expectantly. Hoping for a new exodus.

The enemies of God and His true people were ready for the judgment of God to be manifest. It was a time for change. V. 3 says that the Word of God came to John (not the high priests) at this time. God would use John to prepare the people for just this kind of time – the greatest change in all of human history: the coming of the Messiah. Read vv. 4-6. The work of John the Baptist was to prepare the way for the coming of the true ruler of the world (as opposed to Caesar and his helpers and the rulers of the Jews) – Jesus. V. 6 shows that it was not just to the Jews this true King would come, “all flesh shall see the salvation of God.”

When John came, he appeared like one of the prophets of old, particularly Elijah. He came as a Nazirite (one dedicated to God for a particular purpose). Luke 1:17 reads, “He will also go before Him in the spirit and power of Elijah, ‘to turn the hearts of the fathers to the children,’ and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord.” Matthew 3:4 tells us that John “was clothed in camel’s hair, with a leather belt around his waist; and his food was locusts and wild honey.” Apparently, through the history of Israel, this way of dressing and living became associated with the prophetic office (Zech. 13:4), especially Elijah (2 Kings 1:8). We have to keep in mind that the work of Elijah was one of prophetically announcing the judgments of God against the false religions of the day in Israel and the rulers/kings of Israel that permitted and promoted these false religions. John came as a new and greater Elijah, calling the people back to the Lord and preaching judgment upon all who refused to submit to Yahweh. He came preparing the way for the true King of the world who would lead them out of slavery to sin and death, into life and righteousness.

## **II. The Ministry of John the Baptist**

Luke 1:80 tells us that John “was in the deserts until the day of his manifestation to Israel.” Now, when the time had come (AD 27, when he was 30 years old, which was the age when the priests were to begin to serve, see Number 4), the Word of

the Lord came to John. Luke 3:3 says that “he went into all the region around the Jordan, preaching a baptism of repentance for the remission of sins.” Multitudes/large crowds went out to where John was and heard the Word of God preached to them. He did not preach in a way that made them comfortable in the way they were living. Rather, he called upon them to change their way of thinking and living. Repentance means to change and to turn from your thinking and living to God. It is a repentance from sin and turning to God in righteousness. The message of John was that of warning, for if the people failed to repent, they would experience the judgment of God in terrible ways. Those who believed in his message and repented, he baptized them in the Jordan River as an expression of their faith in God who would save them.

What is significant about the baptism is that it was a reminder to the people of the deliverance of Israel by God when they were brought out of Egypt, through the Red Sea, through the wilderness wanderings, and finally through the Jordan into the promised land. Now they were slaves again – In their own land! Since throughout the Old Covenant the prophets declared that this kind of slavery was the result of Israel’s sin (as in the time of the judges, the kings and the exile), the way of escape and deliverance was to return to God (see Mal. 3:1-7). For the people to be restored required repentance from their sin and turning to God in faith.

Luke 3:7-9 says,

<sup>7</sup>Then he said to the multitudes that came out to be baptized by him, “Brood of vipers! Who warned you to flee from the wrath to come? <sup>8</sup>“Therefore bear fruits worthy of repentance, and do not begin to say to yourselves, ‘We have Abraham as *our* father.’ For I say to you that God is able to raise up children to Abraham from these stones. <sup>9</sup>“And even now the ax is laid to the root of the trees. Therefore every tree which does not bear good fruit is cut down and thrown into the fire.”

‘You bunch of baby snakes’ is a way of calling them children of the Devil (Gen. 3). The people thought that being descendents of Abraham made them children of God. But John told them that by acting like the Devil they could only expect judgment; unless they repented and changed their ways of thinking and living. The picture that John uses of a tree that does not bear the fruits of godliness being ready to be cut down is used frequently by Jesus in this book (see 6:43-45; 13:7-9). It was a warning to bear the fruits of righteousness that comes as a result of repentance. This picture shows the urgency that the people needed feel about the time left to them. In vv. 10-14 see specific examples given about how the people could bear such fruits. Interestingly, all of these had to do with the way people handled money. Money is the root of all kinds of evil, and often reveals what is in the hearts of men. He says that if you are rich and have more than you need, give some of it to the poor. If you are a tax collector, collect only what you are told to collect (tax collectors were given the authority/power to collect more than what

was required, which became a burden for the people). If you were a soldier, don't threaten people and make them give you money, rather, be content with your wages. These were simple and clear commands that if they were obeyed, it would show that the people were indeed bearing the fruit of repentance.

John became so popular, and so many people were going out to be baptized by him that some began to wonder if he was the Christ/Messiah (v. 15). Most people at the time thought that the Messiah would be a political man, a warrior that would overthrow the government of Rome and Herod. But John told the people that not only was he not the Messiah, but the Christ would come differently than they expected. He would come baptizing with the Holy Spirit and fire. He would come in judgment, like a farmer that separates the wheat from the chaff; collecting the wheat in the barn, but burning the chaff with fire. He would separate the wicked from righteous, saving the righteous but destroying the wicked. 'Be warned and get ready!' was the message of John.

Just as Elijah preached to the people to repent for their sins of idolatry, so too John preached to the people to repent of their sins (v. 18). Just as Elijah rebuked and preached against the wicked kings of Israel, so to John in v. 19 rebuked Herod for having an affair with and eventually marrying Herodias, his brother's wife, and for all the evils he had done. Herod did not much like this and eventually arrested John and through the scheming of Herodias, had him beheaded.

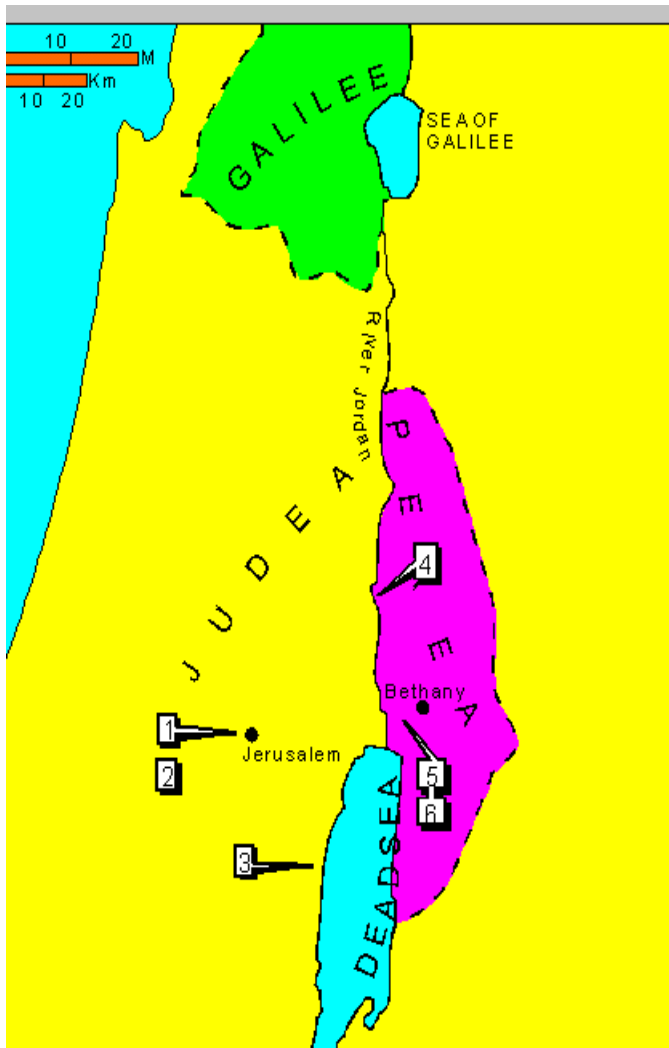
The Christian faith is grounded in history. Christians are not to try to escape history and the stuff of every day life. They are part of the story that God is writing in history. Just as God was arranging for the judgment and salvation of Israel and the establishment of the Kingdom of God, so too He is in control of your history and what He intends to do in and through you. The question for you today is the same as it was 2000 years ago when John came – Are you willing to live for Him? Are you willing to repent of sin and bear the fruits of repentance? If so, your baptism will testify that you are indeed a child of God.

Homework assignment: Read Luke 4 & see how Jesus defeats the Devil as a new Adam.

# John The Baptist

## I. The Historical Context of John's Ministry

## II. The Ministry of John the Baptist



### John the Baptizer

- 1 Zechariah the priest had a vision in the temple. His wife Elizabeth will give birth to John, who will be a prophet like Elijah (Luke 1:5-25).
- 2 John is born (Luke 1:57-66).
- 3 He grows up in the Judean desert (Luke 1:80).
- 4 At thirty years old, John is called out of the desert. Begins ministry in the Jordan Valley. He called people to repent, baptizes, and gathers disciples. They are taught about the coming judgment and to share their food and clothes with the poor, and to be content (Luke 3:1-17).
- 5 John was questioned by the Jewish authorities, east of Jordan. He told the people he is not the Messiah, but came before Him (Luke 3:16-17).
- 6 John baptized Jesus (Luke 3:21-22).

Homework assignment: Read Luke 4 & see how Jesus defeats the Devil as a new Adam.

## Week Five – The Baptism, Genealogy and Temptation of Jesus **Luke 3:21-4:13**

### ❖ **Westminster Shorter Catechism**

### ❖ **Review**

Review briefly (2-5 minutes) the material in the “Introduction to the Gospel of Luke” and the “New Testament Overview, Structured by the Gospels.”

<b>Outline of the Gospel of Luke</b>	
I.	The Advent of the Son of Man 1:5-4:13 (1-4)
<b>II.</b>	<b>The Galilean Ministry of the Son of Man 4:14-9:50 (4-9)</b>
III.	The Journey of the Son of Man to Jerusalem 9:51-19:27 (9-19)
IV.	The Final Ministry, Passion and Victory of the Son of Man in Jerusalem 19:28-24:53 (19-24)

[Authors, order, dates, Apostles associated with each gospel, faces of the cherubim, what period of biblical

history each of the gospels is associated with, the office stressed, and the outline of the book of Luke.]

Last week we saw that John began his ministry of preparing the way for Jesus. This preparation took the form of warning people to repent for their sins, and turn to God in faith. It was a new exodus – where people were baptized in the Jordan to demonstrate that they were willing to live in obedience to God. John’s message was also one of warning to those who did not repent for the time was soon coming when it would be too late, because the Christ/Messiah was coming to baptize with the Holy Spirit and fire.

Today we complete the first section in the outline. Next week we begin the next section: The Galilean Ministry of the Son of Man. [Teacher: Give handout.]

### **I. The Baptism of Jesus: The Beloved Son of God Luke 3:21-22**

Turn to Luke 3:21-22 where we read about the baptism of Jesus. Although the other synoptic Gospels deal with the baptism of Jesus, we will focus on what Luke wanted to communicate to us. Remember that Luke wrote an “orderly account” of the life, death and resurrection of Jesus to teach us what we are to believe concerning Jesus and how we should live. What Luke shows us is that Jesus is the Son of God come to restore to the Father a people who are renewed in the covenant. Last week we saw that John called the people that came to be baptized a bunch of baby snakes, or children of the Devil, even though they thought themselves true sons of Abraham – sons of God through the Abrahamic covenant.



After John baptized Jesus, Luke tells us that while Jesus was praying the heavens were opened and the Holy Spirit descended bodily in the form of a dove upon Jesus and the Father spoke from heaven to Jesus and said, “You are My beloved Son; in You I am well pleased.” There are several things to notice about this.

- 1) The Father praised the Son before men, and testified that He is the Son of God is a way that was unmistakable. Jesus came not only to reveal the Father, but the Father revealed the Son.
- 2) This statement, as we will see, demonstrates that Jesus is the Son of God in a way that all men are being called to. He is the firstborn Son of God of the new human race. By Jesus men all around the world will be enabled to become sons of God.
- 3) This event is like another one that we will study later in the book of Luke: The glorification of the Son on the Mount of Transfiguration. Turn to Luke 9:28 and notice the similarities between the two stories. Jesus was praying (with some of His disciples). Two men appeared in glory, Moses and Elijah, who were two of the greatest prophets of the Old Covenant. Jesus Himself was transformed/transfigured so that the disciples saw His glory as the Son of God. A cloud came (the glory cloud) and the Father spoke again and said, “This is My beloved Son. Hear Him!” This time the Father is calling upon the disciples to hear the words of the greatest prophet, the Son of God.
- 4) Finally, the three persons of the Godhead are revealed at the baptism of Jesus.

## **II. The Genealogy of Jesus: The Son of Adam, the Son of God Luke 3:23-38**

What Luke records next is a genealogy of Jesus. Read Luke 3:23. Jesus began His ministry when He was thirty years old. By stating that He was thirty years old Luke wants us to think of other men who began to be used by God in their work at that age: Joseph began to rule the world under Pharaoh (Gen. 41:46); David began to rule as king in Israel (2 Sam. 5:4); and the priests began their ministry in the tabernacle/temple (Num. 4).

There is much that we could learn by studying the genealogy in detail, but we will focus on two aspects that Luke is communicating to us through it. Unlike the genealogy found in the Gospel of Matthew (Ch. 1), Luke traces the line of Jesus all the way back to Adam through David and Abraham.

- 1) In this account we see that Jesus was in the direct line of King David, which makes it possible for Jesus to sit on the throne of David as promised in the Davidic covenant.
- 2) V. 23 says that Jesus was the son of Joseph, or so it “was supposed” or thought by the people (Luke giving us inside information), meaning that

God was His Father, although Joseph raised Him. V. 38 ends the genealogy by saying that Jesus was the descendant of “the son of Enos, the son of Seth, the son of Adam, the son of God.”

What Luke is trying to communicate is that Jesus is the Son of God, and a new and greater Adam. Luke told us earlier in the chapter that the people were sons of the Devil by calling them a bunch of baby snakes (recalling the serpent in the garden). Now Luke wants us to think back to the garden with Adam again, but this time think of Jesus in his place.

Jesus is the originator of a new creation and a renewed humanity. This theme of Jesus being the new or second Adam is repeated elsewhere in scripture 1 Corinthians 15:45-49.

<sup>45</sup>And so it is written, “The first man Adam became a living being.” The last Adam became a life-giving spirit. <sup>46</sup>However, the spiritual is not first, but the natural, and afterward the spiritual. <sup>47</sup>The first man was of the earth, made of dust; the second Man is the Lord from heaven. <sup>48</sup>As was the man of dust, so also are those who are made of dust; and as is the heavenly Man, so also are those who are heavenly. <sup>49</sup>And as we have borne the image of the man of dust, we shall also bear the image of the heavenly Man.

Jesus came to secure a new and heavenly humanity, or which we are members if we are born again into Jesus.

### **III. The Temptation of Jesus, the Son of God Luke 4:1-13**

The first Adam sinned in by listening to/gave heed the serpent that invaded the Garden. He did not guard his bride from the Devil, but stood by and watched as the serpent deceived her. Adam then took the forbidden fruit and sinned by disobeying the Father.

Now in Chapter 4 Luke shows us the greater Adam being confronted by the Devil. Romans 5: says,

<sup>12</sup>Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned—<sup>15</sup>But the free gift is not like the offense. For if by the one man’s offense many died, much more the grace of God and the gift by the grace of the one Man, Jesus Christ, abounded to many. <sup>16</sup>And the gift is not like that which came through the one who sinned. For the judgment which came from one offense resulted in condemnation, but the free gift which came from many offenses resulted in justification.

Jesus, the new and greater Adam, became the savior of a new humanity. By His righteousness and victory over the Devil, we too will be triumphant over the Devil.

Luke 4:1-13 shows us the temptation of Jesus by the Devil, and the success in dealing with the temptation. V. 1 says that Jesus was filled with the Holy Spirit and was led by the Spirit into the wilderness. The wilderness is often spoken of in scripture as a waste place where life is not easily sustained. It is a place that Yahweh took His people to test them to see if they would be faithful to Him (Deut. 8:1-5, 16). But the people often turned it around and tested God (Num. 14:22; Ps. 106:14).

Jesus, after he eaten nothing for forty days, v. 2 says He was hungry (as we all would be). [This scene reminds of Moses that went up on the mountain and was given the Word of God.] Jesus, was feeling weak and dependant upon the Father, yet remained faithful, just as we should be when we are weak and troubled. When one is tempted and endures trials, a person often wonders if they are really a Son of God. In fact, this is the first line of temptation given to Jesus. In v. 3 the devil said to Him, “**IF** you are the Son of God, command these stone to become bread.” At His baptism and in the genealogy we see that Jesus is said to be the Son of God. Luke wants us to see that indeed Jesus is the true Son of God, the second Adam that will be the founder of a new humanity, and will ruler all things (including the Devil) as the Davidic King forever. But for Jesus to be the universal King, He must be given the Kingdom by His Father in heaven, which would come as a result of His death on the cross (vv. 5-8). If indeed Jesus was Israel’s Messiah, He knew that He did not need to show it by spectacular displays of power (signs and wonders which the people would want to see, as we will learn in the chapters ahead)(vv. 9-12). Jesus is the Son of God, and He was determined to submit to the Father and receive His Messianic Kingdom in a manner that set before Him by the Father, not the Devil. The way of the Devil may have seemed easy, but it was not the way the Father had determined for Him.

In every temptation Jesus answered the Devil by quoting scripture. What we see in this is that Jesus, the second Adam, listened to the Father through the word of God; whereas the first Adam listened to the serpent. If we hold fast to the word of God, we too will be able to resist the Devil and properly flee temptation, thus, showing ourselves to be sons of God.

The Word of the Father, the genealogy and His temptation in the wilderness demonstrated Jesus demonstrated to be the Son of God and the founder of a new humanity.

Homework assignment: Read Luke 4-5. Take note of how Jesus was received in His hometown and by the disciples whom He called.

## Comparison Between the Temptation in Genesis 3 and Luke 4

Temptation	Response	Temptation	Response
<p><sup>1</sup>Now the serpent was more cunning than any beast of the field which the LORD God had made. And he said to the woman, “Has God indeed said, ‘You shall not eat of every tree of the garden?’”</p>	<p><sup>2</sup>And the woman said to the serpent, “We may eat the fruit of the trees of the garden; <sup>3</sup>“but of the fruit of the tree which <i>is</i> in the midst of the garden, God has said, ‘You shall not eat it, nor shall you touch it, lest you die.’”</p>	<p><sup>3</sup>And the devil said to Him, “If You are the Son of God, command this stone to become bread.”</p>	<p><sup>4</sup>But Jesus answered him, saying, “It is written, ‘Man shall not live by bread alone, but by every word of God.’”</p>
<p><sup>4</sup>Then the serpent said to the woman, “You will not surely die. <sup>5</sup>“For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil.”</p>	<p><sup>6</sup>So when the woman saw that the tree <i>was</i> good for food, that it <i>was</i> pleasant to the eyes, and a tree desirable to make <i>one</i> wise, she took of its fruit and ate.</p>	<p><sup>5</sup>Then the devil, taking Him up on a high mountain, showed Him all the kingdoms of the world in a moment of time. <sup>6</sup>And the devil said to Him, “All this authority I will give You, and their glory; for <i>this</i> has been delivered to me, and I give it to whomever I wish. <sup>7</sup>“Therefore, if You will worship before me, all will be Yours.”</p>	<p><sup>8</sup>And Jesus answered and said to him, “Get behind Me, Satan! For it is written, ‘You shall worship the LORD your God, and Him only you shall serve.’”</p>
	<p>She also gave to her husband with her, and he ate.</p>	<p><sup>9</sup>Then he brought Him to Jerusalem, set Him on the pinnacle of the temple, and said to Him, “If You are the Son of God, throw Yourself down from here. <sup>10</sup>“For it is written...”</p>	<p><sup>12</sup>And Jesus answered and said to him, “It has been said, ‘You shall not tempt the LORD your God.’”</p>

Homework assignment: Read Luke 4-5. Take note of how Jesus was received in His hometown and by the disciples whom He called.

## Week Six – Beginning the Galilean Ministry **Luke 4:14-5:11, 27-32**

### ❖ Westminster Shorter Catechism

### ❖ Review

Review briefly (2-5 minutes) the material in the “Introduction to the Gospel of Luke” and the “New Testament Overview, Structured by the Gospels.”

<b>Outline of the Gospel of Luke</b>	
I.	The Advent of the Son of Man 1:5-4:13 (1-4)
<b>II.</b>	<b>The Galilean Ministry of the Son of Man 4:14-9:50 (4-9)</b>
III.	The Journey of the Son of Man to Jerusalem 9:51-19:27 (9-19)
IV.	The Final Ministry, Passion and Victory of the Son of Man in Jerusalem 19:28-24:53 (19-24)

[Authors, order, dates, Apostles associated with each gospel, faces of the cherubim, what period of biblical

history each of the gospels is associated with, the office stressed, and the outline of the book of Luke.]

Today we begin to look at the second section of the outline: The Galilean Ministry of the Son of Man (Lk. 4-9). We have seen that Jesus is clearly the Son of God, and that He is the great prophet that will establish a new humanity – that will bring peace on earth and goodwill toward men.

Following His victory over the Devil as the New Adam, Jesus returned to Galilee from the wilderness of the Jordan River and began His ministry in the power of the Spirit. Turn to Luke 4:14-15. [Give the map at the end of this lesson to the students.] Jesus taught in the Jewish synagogues throughout the area of Galilee and His fame began to spread. By studying this and the other Gospel accounts it becomes clear that He had also been doing miracles. At this point, some that would become His disciples had begun to follow Him, but they are not formally called His disciples or begin to follow Him full-time until the next chapter.

### **I. The Nazareth Manifesto      Luke 4:16-29**

By writing the narrative the way he did, Luke draws attention to Jesus’ coming as a prophet with a surprising message (v. 24) and the kind of reception He would receive. Jesus went back to his hometown of Nazareth, and there too He was given opportunity to teach in the synagogue on the Sabbath day. What Luke shows us is a summary of the message that Jesus the prophet came to preach. He was given a copy of a scroll and read from Isaiah 61:1-2. [Read Luke 4:18-19.] This text from Isaiah is about the Messiah. Throughout Isaiah we read about one who would be “anointed” or appointed to do the Lord’s will, particularly to bring salvation to the

nations. Isaiah preached against Israel for her sins, yet promised the Messiah who would restore Israel and save the Gentiles (the same thing Luke has already told us would be the work of Jesus). The Messiah has not come to inflict *punishment* on the nations, as the people of Israel at that time were expecting (as they misread Isaiah). He was to come to bring the love and mercy of God to the all of the world.

When He had finished reading and sat down, everyone was anxious to hear what Jesus would say. Jesus said in v. 21, “Today this Scripture is fulfilled in your hearing.” Jesus announced that *He* is the anointed/appointed One in whom was the Spirit of God that would bring the goodnews to the world (see also 4:1, 14 on the work of the Holy Spirit in Jesus). After Jesus said this, v. 22 tells us that those who heard Him were amazed at the way He spoke, preaching about the grace of God. Everyone in Nazareth had heard of the works of Jesus had been doing (4:14-15, 22-23). They knew that He had grown up among them with a perfect reputation (2:51-52), and they were curious to hear Jesus and see Him do magic tricks or miraculous signs for them (4:23). But Jesus knew them and the tendency in men not receive or believe someone they knew well (vv. 22, 24). He knew that they would say to Him in a proverbial way, “Physician, heal yourself! Whatever we have heard done in Capernaum, do also here in Your country.”

Why would the message that He preached to them something that they would not want to hear? [Have a discussion with the students about the response of the people of Nazareth. You would think that they would be happy to hear that the anointed One had come to preach goodnews, bring salvation to not only Israel but also the nation, bringing freedom and healing to all. But the people of Israel were waiting for God to liberate/free Israel from their pagan enemies. They wanted to see the nations judged by God, pouring out His wrath and destruction. Jesus came preaching something that was different than they expected.]

What Jesus points out is that when the great prophets were alive and doing their work in Israel, they preached *against* Israel, and it was the *Gentiles that benefited* from their work. [Read 4:25-27.] Jesus reminded them that when the great prophet Elijah was a prophet, Israel was judged by God with a drought in the land for 3 ½ years because of their sin of idolatry (1 Kings 17:1). 1 Kings 17:8-16 is the story of Elijah being sent by God to a Gentile widow to miraculously provide food for them. Jesus’ point was that although there were many widows in Israel during Elijah’s ministry, God sent him to a *Gentile*. Jesus continued in the same way to remind the people about how Elisha, the successor to Elijah, was sent by God to cleanse Naaman, the commander of the Syrian Army (2 Kings 5:1-14). There were many in Israel that had leprosy during the time of Elisha, but God healed only

Naaman, and enemy and pagan. The result was that God saved Naaman, but continued to judge Israel. What Jesus was saying this that He had come as a prophet to announce the judgment of God upon Israel for her rejection of the Lord, and would through His work bring salvation to all of the nations, including those in Israel who would respond in faith to Jesus.

Now, having heard this from Jesus, the people of Nazareth became angry. This was too much for them. They thought that Jesus had told them that God was going to rescue *the wrong people!* It was as if Jesus were preaching today and saying that America has sinned and that the terrorist attacks on September 11<sup>th</sup> was the judgment of God. Not only so, Jesus came to save people like Osama Ben Ladin! Preaching the grace of God for Israel and judgment on the nations would have been what they expected; instead, Jesus preached grace for everyone, including the nations. Unless they could see that this was the time for their God to be gracious, unless they abandoned their unbiblical dreams of military victory over their national enemies, they would suffer defeat themselves at every level – military, political and spiritual.

Now they were not so much tempted to say, ‘We know you, heal yourself.’ They wanted to kill Jesus by throwing Him down over the cliff of the city. Ironically, the Devil invited Jesus to throw Himself down because God would protect Him (v. 9); Jesus having refused, found Himself in a similar predicament. What Luke is showing us is that the people of Nazareth (and as we will see, throughout Israel) are siding with the Devil, rejecting Jesus as the anointed King. They made their choice. But instead of killing Jesus, God protected Him, and He passed through the midst of them and escaped (vv. 28-30). Jesus refused the temptation to test God, as the Devil had wanted Him to do. And indeed, God protected Jesus (escaping in the midst of them), as He was faithful to do the work He was anointed to perform.

## **II. Calling of the Disciples Luke 5:1-11, 27-31**

The text goes on to show that Jesus went back up to Capernaum in Galilee (remember we are studying the Galilean ministry of the Son of Man). There he continued to teach in the synagogues with power and authority. People responded to His message because He was clearly different than the other teachers they had heard. He obviously had the word of God (see 4:31-32, 42-44). Not only so, Jesus healed man people, demonstrating that He was a prophet from God.

Jesus cast out of a man an unclean demon that knew who Jesus was. The demon said, “Let *us* alone! What have we to do with You, Jesus of Nazareth? Did You come to destroy us? I know who You are—the Holy One of God!” Jesus did not want the Word of God

preached by demons, giving them attention. Rather, Jesus silenced the demon and cast it out to that people would listen to Him (4:31-37).

Jesus healed Simon Peter's mother-in-law who was sick with a fever (4:38-39). He also healed many others, including those with possessed by demons (4:40-41). What was the response to the preaching and healing ministry of Jesus in vv. 42-44? Was it the same as the people of Nazareth? The crowds followed Him.

Read 5:1-11. The crowds pressed in on Him on the shore of the sea of Galilee to hear the word of God. So Jesus got into Simon Peter's boat and went out a little ways and preached to them. After awhile Jesus told Simon to go out deeper and cast out his nets to catch fish. Simon told Jesus that they had not caught anything previously, but would do what Jesus said. They caught so many fish that they needed help getting them all in. V. 8 gives us Simon Peter's response, he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord!"<sup>9</sup>For he and all who were with him were astonished at the catch of fish which they had taken; <sup>10</sup>and so also were James and John, the sons of Zebedee, who were partners with Simon. And Jesus said to Simon, "Do not be afraid. ***From now on you will catch men.***"<sup>11</sup>So when they had brought their boats to land, they forsook all and followed Him." Peter, James and John became the disciples of Jesus on a permanent basis. They would follow Him in a way that the people of Nazareth would not.

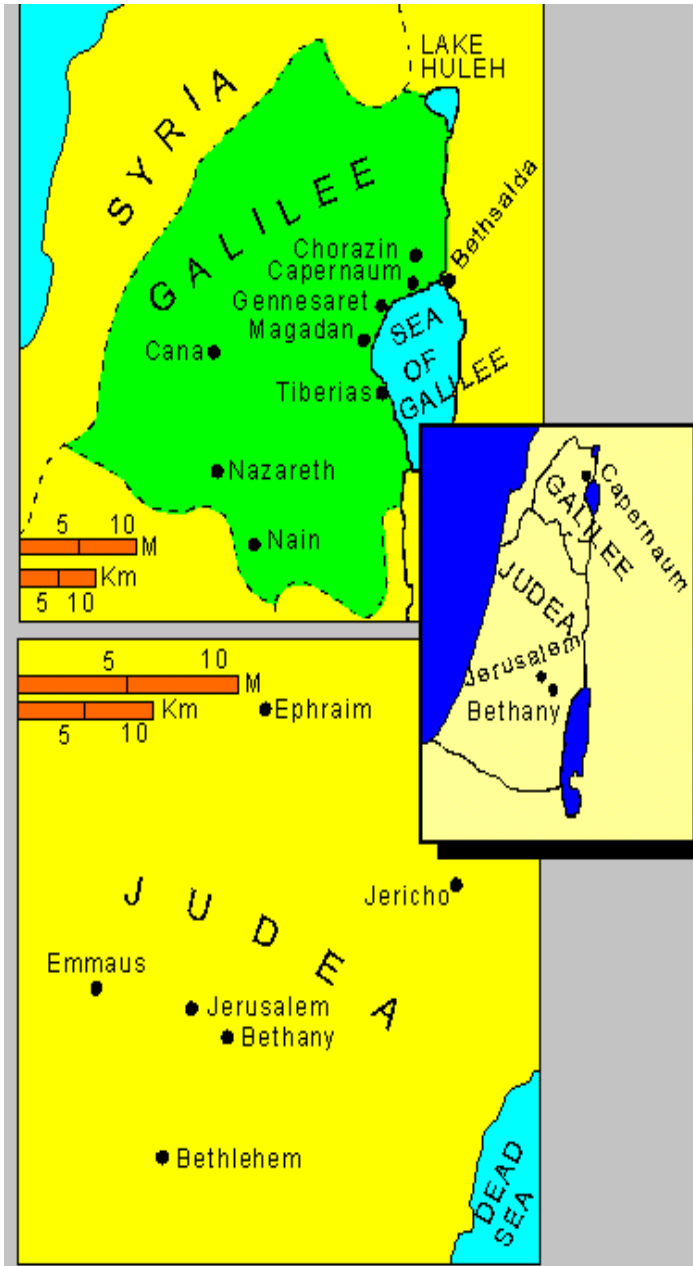
It is interesting to note here that the imagery of fishing is used. In the Old Testament, Israel is associated primarily with the land, being shepherds and farmers (David the King being a shepherd.). The nations were associated with the sea and the deep, a dark and fearful watery wilderness. Here we see the imagery of fish being caught to teach that Jesus came to save not only the lost sheep of Israel, but to catch the fish in the nations. Jesus has come to seek and to save that which is lost, even the fish/nations. The disciples would be used to bring in the nations.

Not only so, 5:27-32 is that account of the calling of Matthew the tax collector at a feast given by Matthew with other "sinners." Keep in mind that people thought of tax collectors as the sinful low-life of Israel. The Pharisees criticized Jesus for eating and drinking with such people, which is what we will see over and over again (see 7:29-39; 15:1-2; 18:1-14; 19:1-10). Jesus said, "I have not come to call *the* righteous, but sinners, to repentance." Thank God He saved sinners like us!

Homework assignment: Read Luke 5-6. Observe how there is an increasing division between Jesus and His disciples and the Jewish leaders.



# The Galilean Ministry of the Son of Man



## The Area of Galilee

### *Capernaum*

Early in his ministry, Jesus made his home in Capernaum, after his rejection in Nazareth (Lk. 4:31). He used the town as his base to travel out into Galilee and probably stayed in the home of Simon and Andrew, where he had healed Simon's mother-in-law (Lk. 4:38-39). He healed many people in the town, which drew large crowds, and gained it a reputation as the place where Jesus worked miracles (Luke 4:23). Jesus later condemned Capernaum for its lack of response to him (Luke 10:15).

### *Bethany*

Jesus was welcomed into the house of the sisters Mary and Martha in Bethany on one of his visits to the south (Luke 10:38). Bethany became his home in the south. On his final visit to Jerusalem, Jesus stayed overnight in Bethany, travelling into the city each day. He was anointed at Bethany just before his death, probably by Mary, the sister of Martha (Lk. 7:36-50; Mark 14:3-9).

Homework assignment: Read Luke 5-6. Observe how there is an increasing division between Jesus and His disciples and the Jewish leaders.

## Week Seven – Growth of Ministry and beginning of opposition **Luke 5:12-6:11**

### ❖ Westminster Shorter Catechism

### ❖ Review

Review briefly (2-5 minutes) the material in the “Introduction to the Gospel of Luke” and the “New Testament Overview, Structured by the Gospels.”

#### Outline of the Gospel of Luke

- |            |  |
|------------|--|
| I.         | The Advent of the Son of Man 1:5-4:13 (1-4)  |
| <b>II.</b> | <b>The Galilean Ministry of the Son of Man 4:14-9:50 (4-9)</b>                             |
| III.       | The Journey of the Son of Man to Jerusalem 9:51-19:27 (9-19)                               |
| IV.        | The Final Ministry, Passion and Victory of the Son of Man in Jerusalem 19:28-24:53 (19-24) |

[Authors, order, dates, Apostles associated with each gospel, faces of the cherubim, what period of biblical

history each of the gospels is associated with, the office stressed, and the outline of the book of Luke.]

What we have seen throughout the book of Luke so far is that Jesus has come a prophet greater than all of the past prophets because He not only preaches the Word of God, but also is the messianic fulfillment of all prophecy. He has come preaching the coming of the Kingdom of God – A Kingdom different than was expected in Israel. It is a Kingdom that includes the nations as well as Israel. Last week we saw how Nazareth rejected Jesus as the anointed Son of God (thinking Him merely the son of Joseph, 4:22). They rejected the idea that God would give grace and salvation to the Gentile nations as well as Israel. But of course we also saw that the crowds began to follow Jesus, and some of the disciples (Peter, James, John, Levi/Matthew) were chosen and began to go with Him in His ministry.

### **I. Two Notable Healings Luke 5:12-26**

#### **A. The Healing of the Leper 5:12-15, 16**

Read Luke 5:12-15. Jesus said (in Lk. 4:27) that there were many lepers in Israel at the time of Elisha the prophet but none were healed except Naaman the Syrian (a *Gentile*). Now in this text Jesus healed a leprous man of *Israel*. By healing this man Jesus was showing that Israel needed to be made “clean” and restored to God (see also Lk. 17:12). Notice in vv. 12-13 that the man is not just healed of the disease, but made “clean.” Someone with leprosy was *ceremonially unclean* and not allowed to go into the temple to worship God and offer sacrifices (Lev. 13:1-14:57; Deut. 24:8). Such a person could only be restored to full participation in the covenant community by presenting oneself to the priest for inspection, being sprinkled with water (baptized) and offering special sacrifices. These people were

not dirty or unclean in the physical sense, but the uncleanness spoken of represented the spiritual pollution of sin. It was as if the sin inside of the person became evident on the skin.

Jesus, by healing the leprous man was saying in effect that Israel needed to be restored to God spiritually through baptism and faith. It is thought that no one ever just got over the disease, and the only people recorded in the Bible of recovering from it were those who were healed by God in a miraculous way. Thus, it is a special work of God to heal people of this disease, which points to the reality that only God can heal anyone spiritually from the corruption of sin. The person healed must present himself to the priests as a demonstration that God had worked in his life, so that he can be restored to the worship of God. All of Israel must come to repentance and be healed by God, and made spiritually clean before Him if they were to be made acceptable to Him. The Lord Jesus came to seek and to save that which was lost (Lk. 19:10), both in Israel and those among the Gentiles. What is interesting here is that Jesus put His hand on the man and healed Him. Although leprosy would make a person unclean (not meaning contagious, but spiritual death symbolically spreads through touching a leper), it did not make Jesus unclean. Jesus, being the Son of God, was not made unclean. Jesus came to cleanse the unclean, Himself being perfectly clean and able to make men clean as only God can do. He associated Himself with the people that needed healing and cleansing from sin, unlike the Pharisees who kept away from the people that needed help (as we will shortly see).

Although Jesus told the man to go to the priests and show himself and make the sacrifices commanded in the law (and not first to go around telling people about his being healed), the report of the healing became widely known. Remember that it was unheard of that someone would just recover from being a leper. Crowds of people came as a result to hear Jesus and be healed by Him.

V. 16 tells us that Jesus often went away from the crowds to pray in the wilderness (as did many of the other prophets in the Old Testament, and John the Baptist). We too must spend time in prayer and Bible study with the Lord if we are to be used by God.

#### **B. The Forgiveness and Healing of the Lame Man Luke 5:17-26**

Just as God alone can heal a leper and make him spiritually clean and acceptable to God, Luke then shows us that Jesus came forgiving sin, which only God can do. Read 5:17-20. Pharisees had gathered to Jesus from all around Israel to hear Jesus teach. Remember, 4:18-21 tells us that Jesus was anointed to preach the goodnews and to heal. 5:17 tells us that “the power of the Lord was present to heal them.” The

teaching and the healing works of Jesus are connected in this passage to show us that the Lord healed the man to teach about the goodnews of the coming Kingdom.

After the paralyzed man was brought to Jesus (through much effort, representing faith), Jesus simply said to the man, “Man, your sins are forgiven you” (v. 20). He didn’t heal Him first, but merely said that by faith he was forgiven. Who can make a person clean from leprosy? [God!] Who can forgive sins? [God!] The Pharisees hearing Jesus say this were surprised and began to quietly discuss this and thought that Jesus was claiming to be God (and they were right!). It would indeed be a foolish blasphemy if you or I were to say, “Your sins are forgiven!” But Jesus was God, and Jesus wanted to communicate that fact. Wanting to make them think, Jesus responded to them (vv. 23-26),

Which is easier, to say, ‘Your sins are forgiven you,’ or to say, ‘Rise up and walk’? But that you may know that the Son of Man has power on earth to forgive sins”—He said to the man who was paralyzed, “I say to you, arise, take up your bed, and go to your house.” Immediately he rose up before them, took up what he had been lying on, and departed to his own house, glorifying God. And they were all amazed, and they glorified God and were filled with fear, saying, “We have seen strange things today!”

Only God can forgive sins, and only God can heal a paralyzed man. By healing the man Jesus showed them that He is the Son of Man that came to seek and to save that which is lost (19:10). He came to forgive sinners and heal the sick.

## **II. The Eating and Drinking of the Son of Man Luke 5:27-**

Last week we briefly saw that Jesus called Levi/Matthew to be one His disciples. In 5:29 we see that Levi gave a great feast in his own house. Many tax collectors (as we have previously seen these were viewed as chief sinners in Israel). Jesus sat and ate and drank with them. He fellowshiped with them – He developed relationships with sinners. It was at this fellowship meal with sinners that we see the first great conflict with the religious leaders of Israel. In the last paragraph with the healing of the paralytic, the Pharisees’ concern is a matter of private conversation. The concern of and conflict with the Pharisees began to rise at the fellowship meal that Jesus had with the sinners. As we will see, table fellowship with the Savior is a major theme throughout the book of Luke.

The Scribes and Pharisees murmured/grumbled against the disciples of Jesus in v. 30. Jesus answered their objections by saying that those who are well do not go to a doctor, only the sick need to be cured. He said in effect that sinners need spiritual healing (forgiveness) just as the healing of leper and paralytic men had demonstrated. He implies by this that if the Pharisees think that they do not need healing/forgiveness, the work of spiritual healing will not be of any use to them. Those who come to Jesus in faith will be healed by being called to repentance and forgiven. Those who do not come will remain in their sin and perish.

The text continues discussing how eating provokes more controversy. In v. 33 the Pharisees ask why John the Baptist's disciples fast and make prayers like the Pharisees, but Jesus' disciples eat and drink. Luke is showing us is that the Pharisees at this time were not worried about John and his disciples (since they were like them), but thought that Jesus and His disciples were doing what they should not, namely, eating and drinking, and fellowshiping with sinners. Jesus asserted that this is the time for eating and drinking – this is the time to call sinners to repentance because the Son of Man is with them.

In 6:1-5 we see the same debate with the Pharisees continue. Jesus and the disciples plucked heads and grain and ate them on the Sabbath day. The Pharisees condemned this because they believed this violated the Sabbath law. Of course there is nothing in the law to condemn picking grain to eat when you are hungry. Jesus and the disciples were doing nothing more than what David had done in the Old Testament when he provided food for his men. Jesus is a greater David that provides food for His men, and is in fact the Son of Man that is also the “Lord of the Sabbath” (v. 5). To oppose the disciples is in fact to oppose Jesus Himself, the one who has come eating and drinking to call sinners to repentance and to proclaim the will of God in the law.

The story of the opposition to Jesus continues on another Sabbath in vv. 5-11 where Jesus healed a man with a withered hand. In this passage Luke draws our attention to the fact that the Pharisees were looking to see if Jesus would heal on the Sabbath so that they could find grounds to bring charges against Him in legal proceedings (v. 7). Jesus does not avoid the controversy, even though he knew their thoughts. In fact, Jesus challenged the Pharisees in v. 9: “Then Jesus said to them, “I will ask you one thing: Is it lawful on the Sabbath to do good or to do evil, to save life or to destroy?” The reaction of the Pharisees is given in v. 11: But they were filled with rage, and discussed with one another what they might do to Jesus. Clearly, now the Pharisees were ready to begin to oppose Jesus in the strongest possible ways. They were rejecting the works of Jesus because in their view He was preaching and teaching in a way that violated their understanding of the law of God. The line of division was clearly drawn: The Pharisees on one side and Jesus and His disciples on the other.

What Luke wants us to see in this section is that although there are a group of people that are beginning to respond to His ministry of calling sinners to repentance (through teaching, healing and eating and drinking), the religious leaders of Israel want no part of the kingdom of God as proclaimed by Jesus. They

want to keep things just the way they are. We are coming to see that the Pharisees considered what Jesus said and did to be evil and sinful (see v. 9), when in fact the way they treated people was evil and sinful. Jesus has come to save sinners, and the Pharisees did not want what He was offering.

This is the way of the gospel. It confronts the sinful and self-righteous thoughts and actions of men. And they do not like it. But the work that Jesus did, and the work that God has called us to is to call sinners to repentance. If God has chosen to save them they will believe. If they continue to refuse the grace of God they will perish in their sin. Make sure that you are receiving Jesus today, and not refusing to believe and live for Him. If you are unwilling to submit yourselves to Him and His word, you too will find yourself opposing Jesus, like the Pharisees. But if you come to His table in faith and submission, He will receive you and eat and drink in fellowship with you. He will feed you with forgiveness and joy.

Homework assignment: Read Luke 6-7. Notice that Jesus similarities and differences between this passage and the Sermon on the Mount in Matthew 5-7.

## Week Eight – The Sermon on the Plain by the Great Prophet **Luke 6:12 – 7:17**

### ❖ Westminster Shorter Catechism

### ❖ Review

Review briefly (2-5 minutes) the material in the “Introduction to the Gospel of Luke” and the “New Testament Overview, Structured by the Gospels.”

<b>Outline of the Gospel of Luke</b>	
I.	The Advent of the Son of Man 1:5-4:13 (1-4)
<b>II.</b>	<b>The Galilean Ministry of the Son of Man 4:14-9:50 (4-9)</b>
III.	The Journey of the Son of Man to Jerusalem 9:51-19:27 (9-19)
IV.	The Final Ministry, Passion and Victory of the Son of Man in Jerusalem 19:28-24:53 (19-24)

[Authors, order, dates, Apostles associated with each gospel, faces of the cherubim, what period of biblical

history each of the gospels is associated with, the office stressed, and the outline of the book of Luke.]

In Luke 4:23-27 Jesus identified Himself as a prophet at the beginning of His ministry in Nazareth. He went around Galilee (we are in the second section of the outline) preaching and healing as a means of prophetically proclaiming the coming of the Kingdom of God. His prophetic ministry is one of telling people the goodnews (“gospel”) that God is going to save lost sinners, both rich and poor, Jew and Gentile. What we have seen in the last two weeks is the mixed response of the people to His message. On the one hand, great crowds of people began to follow Jesus to hear what He had to say and to be healed by Him. On the other hand, the Pharisees were offended by the fact that He was willing to eat and drink with tax collectors and sinners. While the Pharisees seem interested in the healing works of Jesus, they were alarmed by Jesus’ claim to be able to forgive sins, and angered by His unwillingness to submit to the traditions of the Jews with regard to Sabbath-keeping. In short, at this point in Jesus’ ministry there is growing interest and support for His prophetic work among the crowds, and growing opposition to Jesus’ prophetic work among the Pharisees.

Today we will be looking at Luke 6:12-7:17. The end of this section reads (7:16-17):

Then fear came upon all, and they glorified God, saying, “A great prophet has risen up among us”; and, “God has visited His people.” And this report about Him went throughout all Judea and all the surrounding region.”

Turn to Deuteronomy 18:15-19. Remember that when God met with the people at Mt. Sinai, they were terrified and asked God not to speak to them directly. God agreed to speak through Moses, with the warning that the people should hear and

faithfully obey him because he would speak the very words of God to them (cf. Deut. 5:24-29). In this text God promised to raise up a prophet like Moses from among Israel. This prophet will speak the very words of God to Israel, and anyone that refuses to hear the words of God spoken through Him will be held accountable and judged by God. Jesus is that great prophet like Moses who speaks the very words of God – words that must be believed and obeyed. Many of the people of Israel were beginning to recognize Jesus as the great prophet foretold by Moses.

### **I. The Twelve Apostles Luke 6:12-16**

V. 12, Now it came to pass in those days... What days? [In v. 11 Luke tells us that the Pharisees were enraged by the actions and words of Jesus. It was in *these* days when the Pharisees began to conspire about what they should do about Jesus that He went to a mountain to pray.] He prayed all night, and the next day Jesus called His disciples to Himself. A disciple is literally “a learner” or “student.” Apparently there were many such students of Jesus. At this point Jesus called twelve men out of the group, and made them Apostles. The word Apostle means, to be a “messenger” or “one sent forth with orders.” Jesus here commissions the twelve to be His special messengers that would carry the gospel/goodnews throughout the world. One can hardly mistake the meaning of choosing *twelve*, one representing the twelve tribes Israel. Just as Moses chose twelve men to represent each of the tribes of Israel (Num. 3:3-33; Deut. 1:22-23; and Joshua, cf. Josh. 3:12) to spy out the Promised Land, Jesus chose twelve men to send into the world. Jesus is forming a new/renewed Israel that will go into the entire world, the new Promised Land. As Jesus establishes a new covenant with the new Israel, He chose the twelve Apostles as His representatives.

What Luke does is show us a contrast between the Pharisees and the special disciples, the Apostles of Jesus. Interestingly, there is one among the number of Apostles that would be like the Pharisees, Judas, who would become a traitor.

### **II. The Sermon on the Plain Luke 6:17-49**

The text goes on to say in vv. 17-19 that Jesus went with the disciples down the mountain to a plain (a level place) where a great multitude of people had gathered to hear Jesus speak and to be healed by Him. Luke says in verse 19 that “power went out of Him and healed them all.”

You may have heard of the Sermon on the Mount in Matthew 5-7. Luke records for us in 6:20-49 a different but similar sermon known as the Sermon on the Plain. Here (as with the Sermon on the Mount in Matthew) Jesus speaks as the new Moses, the great prophet like Moses. Jesus began His sermon with the Beatitudes



(the “blessed be the’s”) in vv. 20-23. The word “blessed” means “happy.” This is followed by a section of woes (the “cursed be the’s”). What does this remind us of? The covenant blessings and curses given by Moses in Deuteronomy 28 [teacher: it may be useful to very briefly turn to Deut. 28 and show the students the blessings and curses of the covenant.] These Beatitudes were goodnews to the people in a surprising way: Blessed are the poor, hungry, sad and hated; and sad/woe to/cursed be the rich, full and popular. Jesus spoke words that were a reversal of what was expected. Indeed His gospel was goodnews to some and bad news to others. But of course this was the same message proclaimed by the prophets of the Old Testament.

What follows is a series of instructions about how to live in the Kingdom of God. In verse 27 we see the point that Luke wants to communicate: The words of Jesus are to be heard and responded to in obedience. What is emphasized is that Jesus is the prophet like Moses – hear Him! (Cf. LK. 9:35). Jesus commands people to love, not to judge people without being righteous yourself, and be of good character. Jesus speaks the good words of God out of the abundance of His divine heart (6:45). V. 46-49 says that the people that He spoke to need to hear what He says and do it – Hearing and obedience to the words of Jesus are the key to life in the Kingdom of God.

The Lord in Deuteronomy 29 says:

9 Therefore ***keep the words of this covenant, and do them, that you may prosper in all that you do.*** 14 “I make this covenant and this oath, not with you alone, 15 but with him who stands here with us today before the LORD our God, as well as with him who is not here with us today...18 so that there may not be among you man or woman or family or tribe, ***whose heart turns away today from the LORD our God,*** to go and serve the gods of these nations, and that there may not be among you a root bearing bitterness or wormwood; 19 and so it may not happen, when he hears the words of this curse, that he ***blesses himself in his heart,*** saying, ‘I shall have peace, even though I follow the dictates of my heart’— as though the drunkard could be included with the sober. 20 “***The LORD would not spare him; for then the anger of the LORD and His jealousy would burn against that man, and every curse that is written in this book would settle on him, and the LORD would blot out his name from under heaven.***

The Sermon on the Plain given here in Luke 6 would have reminded the people of these words, and would have been a warning to people. As we will see in the chapters to come, Israel had indeed allowed their hearts to be turned from the Lord their God. The Pharisees had lead the people away from obedience to the Lord, and Jesus here warned them that they would suffer the judgments/curses of the covenant if they do not live like He is commanding them to. The question is, “Will

they have ears to hear the words of the prophet?” “Will faith in the Son of Man be found in Israel?”

### **III. The Works of the Great Prophet Luke 7:1-17**

#### **A. Healing of the Centurion’s Servant Luke 7:1-10**

In 7:1 we see again the importance of the message of the prophet by referring to the completion of His “sayings in the hearing of the people.” Have they been hearing Him? He went to Capernaum [point out on map in Galilee], where Jesus healed the servant of a Roman Centurion. What is interesting about this passage is that Jesus is approached by the Gentile Centurion. This Gentile sent some of the elders of the Jews to appeal to Jesus to heal his servant. They testify that the centurion was a man respected by the Jews because he loved the Jewish nation and had built a synagogue for the Jews; he was a God-fearing Gentile. Jesus went and met by friends of the man, who was reluctant to make his request to Jesus because he felt unworthy, but believed what he had heard about the Lord. His friends said that he knew that Jesus had the authority of God, and could heal his beloved servant just by his **WORD!** Jesus responded in v. 9, “I say to you, I have not found such great faith, not even in Israel!” When the friends of the centurion returned to the house, the servant was indeed healed. The faith of this Gentile was greater than any faith Jesus had seen in Israel – Even more than His disciples and John the Baptist (as we will see next week). The message of Jesus was not just for Israel, but for the Gentiles as well. This was indeed goodnews for the people that read this Gospel of Luke. The Kingdom was given to all who believed in the words of Jesus! Will faith be found in Israel?

#### **B. Raising of the Widow’s Son Luke 7:11-15**

Next, in vv. 11-15, the next day Jesus raised a man, the son of a widow, from the dead. When Jesus saw that a widow was grieving over the death of her only son, v. 13 says that He had compassion on her and comforted her. Jesus touched the man in the coffin and commanded him to arise. The word of Jesus is not just to teach the people the way to live in the Kingdom of God, but would raise the dead. The man arose and began to speak – probably words of faith. Jesus would raise up people that were spiritually dead so that they could have faith like that of the Gentiles.

#### **C. The Response of the Crowd Luke 7:16-17**

Remember how this lesson began – with the faithless and angry Pharisees that were opposing Jesus. Now we see that there are not only disciples and the twelve Apostles that believe in Jesus, but also the Gentiles and even the dead are raised to believe in Him. As we began we read vv. 16-17. Let us look at it again:

Then fear came upon all, and they glorified God, saying, “A great prophet has risen up among us”; and, “God has visited His people.” And this report about Him went throughout all Judea and all the surrounding region.

The question that is being addressed in this part of the Gospel is, “Who is this Jesus?” He is the great prophet that is God Himself, bringing the words of life and of the Kingdom to the whole world, creating a new and restored Israel that will extend to all the world.

Homework assignment: Read Luke 7. Observe the conflict developing between Jesus and the Pharisees. Look and see who the true children of the Kingdom are.

## Week Nine – The Mixed Response to the Great Prophet **Luke 7:18-50**

### ❖ Westminster Shorter Catechism

### ❖ Review

Review briefly (2-5 minutes) the material in the “Introduction to the Gospel of Luke” and the “New Testament Overview, Structured by the Gospels.”

<b>Outline of the Gospel of Luke</b>	
I.	The Advent of the Son of Man 1:5-4:13 (1-4)
<b>II.</b>	<b>The Galilean Ministry of the Son of Man 4:14-9:50 (4-9)</b>
III.	The Journey of the Son of Man to Jerusalem 9:51-19:27 (9-19)
IV.	The Final Ministry, Passion and Victory of the Son of Man in Jerusalem 19:28-24:53 (19-24)

[Authors, order, dates, Apostles associated with each gospel, faces of the cherubim, what period of biblical

history each of the gospels is associated with, the office stressed, and the outline of the book of Luke.]

Two weeks ago we saw how the crowds that began to follow Jesus were a mixed multitude: many were beginning to believe (disciples/Apostles), and some were beginning to reject Jesus (Pharisees). Jesus not only preached the goodnews of the Kingdom, but did many miracles of healing and casting out of demons. Last week we learned about the Sermon on the Plain (Similar to the Sermon on the Mount in Matthew). In that section we saw an emphasis on the *words* of Jesus, the great prophet promised by God through Moses. Jesus as the greater Moses was to be heard and obeyed. The authority of this great prophet and His words were confirmed and by the healing of the centurion’s servant and the raising of the widow woman’s only son. Last week we did not see any opposition to Jesus. 7:16-17 reads:

Then fear came upon all, and they glorified God, saying, “A great prophet has risen up among us”; and, “God has visited His people.” **And this report about Him went throughout all Judea and all the surrounding region.**

Remember, Jesus was in Galilee. The news about Him went south into all Judea, where Jerusalem and the leaders of the Jews were. Not only so, John the Baptist was in that region. At this point the reader would be led to think that everyone in the Palestine area were hearing about Jesus and were believing. As we will see today, this is far from the truth.

### **I. The doubt of John Luke 7:18-23**

In Luke 3:20 we saw that Herod had shut John the Baptist up in prison because he has preached against the lifestyle of Herod. 7:18 says that the disciples of John the Baptist made a report to John concerning all that Jesus had been saying and doing. But what we see next is quite surprising! John doubts that Jesus is the coming

Messiah. 19-20 says that John sent two of his disciples to ask Jesus if He was the “Coming One” or if they should look for someone else. What other evidence did John need than what had been reported to him? V. 21 says that right then and there Jesus performed miracles of healing so that John’s disciples could see. Jesus answered the question of John by indicating that the OT prophecies of the final salvation in Isaiah are being *fulfilled in the very acts that John is beginning to doubt* (Is. 29:18-19; 32:3-4; 35:5-6; 42:6-7, 16; 61:1-3). Jesus said in v. 22,

“Go and tell John the things you have seen and heard: that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, the poor have the gospel preached to them.

When we understand that John’s disciples had already told John about these things, it becomes clear that Jesus’ instruction to them is a direct slap in the face to John’s questioning. In v. 23 Jesus said,

“Blessed [happy] is he who is not offended [does not stumble] because of Me.”

Happy (which is the meaning of the word “blessed”) is the person that does not stumble (which is the meaning of the word “offended”) because of Jesus. John was stumbling in faith because of Jesus. As we saw in 5:33, John and his disciples were likened by the Pharisees to the Pharisees because they of their frequent fasting and prayers, whereas Jesus and His disciples are not like the Pharisees because they eat and drink (with sinners). It may be that John expected Jesus to be more like the Pharisees and himself, i.e., not eating and drinking with sinners. It is possible that John was stumbling/doubting because the message of Jesus was so different than what he had expected. John being in prison may have begun to doubt that the work he had done was the right thing, and that there was someone other than Jesus that would come to be the new King of Israel. It certainly did not look to John like Jesus was acting like a coming King. He was acting more like a prophet than a King.

It is important for all of us to be careful not to set in our minds things about Jesus that are not really true. Too many people have unbiblical thoughts about the Lord, and become discouraged or doubt their faith when it turns out that things are not the they thought they would be. When you doubt, and you are stumbling in faith, it is a time to stop and look again at the scriptures to see if what you have believed about the Lord and the Christian life is really what He has revealed in the Bible.

What we see in this is that not everyone in the crowds believed in Jesus. Some doubted (even one as great as John the Baptist). Some were also rejecters of Jesus (as we will see next). But *happy is the person that does not stumble in unbelief.*

## II. The men of this generation Luke 7:24-50

### A. The children of the Kingdom Luke 7:24-35

After the disciples of John left to report to their master what Jesus told them, Jesus turned to the multitude and spoke to them (who were probably hearing all that Jesus had said to the disciples of John). He asked them in v. 24-26, when you went out to be baptized by John, “**What did you go out into the wilderness to see?**” Jesus answered the question, “A prophet? Yes, even more than a prophet.” John was more than a prophet because he came to prepare the way for Jesus.

Luke indicates that John is not judged out of the Kingdom by Jesus, but the important warning not to stumble because of Him was important for everyone, including one that is as great as John the Baptist. To be offended or to stumble because of Jesus is nothing less than **rejection** of Jesus, and excludes a person from the Kingdom. The Kingdom of God will be populated by people that receive Jesus, and even the least in the Kingdom will be great (even greater than John the Baptist). Who are the least in the Kingdom? As we will see in the coming verses, tax collectors (v. 29), children (vv. 32, 35) and sinners (vv. 34, 37) are those who will receive Jesus and declare the righteousness of God through Jesus. These will be great in the Kingdom because of their relationship with the Son of Man. **BUT** the Pharisees and lawyers (experts in the law) reject the plan of God for establishing the Kingdom of God through Jesus.

Just as the people went out to see John, who was the preparer of the way for Jesus, the question that Jesus is pressing upon the people is: ***Just who is Jesus? What does one go out to see in Him?*** This is point of this section. Those who believe the original message of John (repent for the Kingdom of God is coming, and Jesus will bring salvation to the repentant and judgment upon the rejecters of Jesus) will declare the praises of God for His plan to save the lost through Jesus. But those who refused to repent and be baptized by John (Pharisees & Lawyers) are also the ones who reject the plan of God for the salvation of sinners through Jesus.

Read 7:31. What is the generation that Jesus spoke to like? It is interesting that Jesus lumps the crowds and Pharisees together in this question. While it may have seemed that the crowds were largely in support of Jesus (7:16), Jesus goes on to explain that the generation as a whole was rejecting Jesus. The generation was like a group of children that made mockery of the works of John and Jesus. John, they say, had a demon (a criticism Jesus will receive in 11:15) because he came not eating and drinking; while Jesus, they say, was a glutton and drunkard because he came eating and drinking (a criticism already seen in 5:33). Not only so, Jesus was a friend of thieves and worthless sinners. The Pharisees were prominent examples

and leaders of these children. Yet, in the midst of these children there are also children that are wise and receive the work of both John and Jesus. Thus, as we look at the generation as a whole, it is generally to be thought of as doubting and unbelieving (Lk. 9:41, “faithless and perverse”); and yet there are some that do believe and receive Jesus. It is a mixed response.

### **B. Sinners at the Table of the Lord                      Luke 7:36-50**

Luke goes on in vv. 36-50 to give an illustration of the mixed response of the people and the true nature of the Kingdom. One of the Pharisees, named Simon, (see the response of the Pharisees in v. 30) invited Jesus to eat with him (as Levi had done in 5:27-32). Remember that Luke just showed that Jesus had been criticized for eating and drinking, having fellowship, with sinners. Now one of those who are least in the Kingdom of God, a sinful woman, came weeping and anointed the feet of Jesus with fragrant oil and washed His feet with her tears and hair, and she repeatedly kissed His feet (v. 45). Truly, this woman understood who Jesus is and humbly came to Him for forgiveness of her sins. She knew by faith that Jesus is the Son of Man that came to seek and to save that which was lost (19:10).

When the Pharisee saw this, v. 39 says that he spoke/thought to himself, “This Man, if He were a prophet, would know who and what manner of woman this is who is touching Him, for she is a sinner.” Simon the Pharisee was directly challenging the growing opinion of Jesus, and showing His rejection of the plan of God to call sinners to repentance (v. 30). Jesus responded to the objection of Simon, “Simon, I have something to say to you.” So he said, “Teacher, say it.” Jesus now speaks as a prophet (having known the thing that Simon said to himself); the question is will Simon have the ears to hear what Jesus would say? Jesus told him the parable of a man that had loaned money to two men. One owed 500 and the other 50 denarii (a larger and smaller amount). The creditor forgave the debt of both men. Jesus asked which of them will love the creditor more? The obvious answer was the one who was forgiven more. In vv. 47-48 Jesus applied this parable to the woman, “Therefore I say to you, her sins, which are many, are forgiven, for she loved much. But to whom little is forgiven, the same loves little.” Then He said to her, “Your sins are forgiven.” V. 50, “Your faith has saved you. Go in peace.” The obvious message is that Jesus came “Not to call the righteous, but sinners to repentance” (5:32).

Jesus eats and drinks with sinners to save them. The Pharisees refused to eat and drink with sinners to shame and reject them. Because Jesus associates with these sinners, even claiming to forgive their sins, the Pharisees were rejecting Jesus.

They wanted no part of God's program for salvation of sinners. They believed that the only ones that would be in the Kingdom of God, those who would be saved, are those who had lived righteous lives. But what they had failed to realize is that they were required by God to love their neighbors just as they loved themselves. The Pharisees loved themselves so much that they refused to love others, especially those whom they believed to be sinful, or at least more sinful than themselves.

The lesson to be learned from this passage of scripture is that we are not only to receive Christ as humble children, we are to love sinners. If we want to be in right relationship to God through Christ, we must receive and love all of those whom Christ receives, even if those people are not the kind of people that we are most comfortable with. May God humble us to receive Christ in faith, as the sinful woman did, and to serve Him by loving the unlovely. As we understand our sinfulness and how much Christ has forgiven us, we will love Him all the more.

Homework assignment: Read Luke 8. Why did Jesus speak to people in parables?



## Week Ten – The Authority and Parables of the Great Prophet **Luke 8:1-56**

### ❖ Westminster Shorter Catechism

### ❖ Review

Review briefly (2-5 minutes) the material in the “Introduction to the Gospel of Luke” and the “New Testament Overview, Structured by the Gospels.”

<b>Outline of the Gospel of Luke</b>	
I.	The Advent of the Son of Man 1:5-4:13 (1-4)
<b>II.</b>	<b>The Galilean Ministry of the Son of Man 4:14-9:50 (4-9)</b>
III.	The Journey of the Son of Man to Jerusalem 9:51-19:27 (9-19)
IV.	The Final Ministry, Passion and Victory of the Son of Man in Jerusalem 19:28-24:53 (19-24)

[Authors, order, dates, Apostles associated with each gospel, faces of the cherubim, what period of biblical

history each of the gospels is associated with, the office stressed, and the outline of the book of Luke.]

What we have seen in the last couple of lessons is that the popularity of Jesus was rising because of His preaching and healing ministry. But what is becoming ever more clear is that among the crowds, last week referred to as “this generation,” there is a mixed response to Jesus. As a whole, Israel was not receiving Jesus, but rejecting Him. There were some that were receiving Jesus in faith, and being healed and forgiven by Him (e.g. the paralyzed man, 5:17-25; the centurion and the healing of his servant, 7:1-9; the sinful woman at Pharisee’s house, 7:36-50). The people of that generation were expecting the Messiah to come, but they were expecting something quite different than what they saw in Jesus. They expected the Kingdom of God to come in a big and obvious way, with the Messiah to come and establish Himself as King in Israel. They expected the Romans to be overthrown and ejected from Israel and judged. But none of this was happening through Jesus, or at least not in the way they expected. Jesus came preaching and displaying the love of God for all men, including tax collectors, sinners and even Gentiles. He said that the poor would be blessed, and preached woe upon the rich. He said that there was more faith in the Roman centurion than in all of Israel. He came eating and drinking in fellowship with people that righteous Jews would not even think of being with. Jesus was preaching and bringing in a Kingdom that was quite unexpected – and this message was received as goodnews to some and bad news to others.

Luke 8:1-3 relates the good work of Christ continuing throughout Galilee along with the twelve apostles. There were several women that also accompanied them:

Mary Magdalene who had been healed by Jesus casting out several demons; Joanna, the wife of Chuza (Herod's servant), Susanna and many others. These women of means (with money) responded to the need of Jesus and the disciples. These women cared for them and met their physical needs from the things that belonged to them (money, food, etc.). Notice that the last story was about the woman that anointed the feet of Jesus with fragrant oil, tears and kisses, and now these other women were devout believers and followers of Jesus. Luke makes special mention of women both in the Gospel and Acts, and shows that the goodnews of the coming of the Kingdom is not only for Jews, not only for the religious leaders, not only men, but also for women and children, Gentiles and Jews. In a time when women were not well treated, women were given a prominent place in the life of Jesus, and should be to us as well.

[Teacher: Give the students the handout at the end of this lesson.]

## **I. The Parables of the Son of Man – Hearing and Faith**

What follows is an extended section that emphasizes the need to **HEAR** (vv. 10, 12-15, 18, 21, 24-25,) and **BELIEVE** (v. 25). This necessity is illustrated by Jesus first in two parables, and then in His interaction with various people.

### **A. The Parable of the Sower Luke 8:4-15**

#### **1. The Parable vv. 4-8**

Read 8:4-8. Jesus told the Parable of the sower to a large crowd, but talks privately to His disciples about the meaning of it. The meaning of the parable that Jesus spoke could not be understood without explanation, but Jesus called upon the people to hear. V. 9, "His disciples asked Him, saying, "What does this parable mean?" "What in the world are you talking about? Why did you tell us this story?" The parable appears to simply be a story of a farmer, with no other application to life, no moral point to the story. The key to understanding this section is the last words in v. 8: "*He who has ears to hear, let him hear!*"

#### **2. The Purpose of Parables vv. 9-10**

Jesus answered in v. 10, "To you it has been given to know the mysteries of the kingdom of God, but to the rest it is given in parables, that 'Seeing they may not see, And hearing they may not understand.'" This is a quote from Isaiah 6:9 (see also **Matt. 13:10-17**; Ezek. 12:2-3; Acts 28:25-27; Jn. 12:38-40; Mk. 4:12; Rom. 11:8f.). Read Luke 10:21-24. Those who reject the words of Jesus would not be able to comprehend what He was saying, even though they heard (not having ears to hear/understand). They would not appreciate His actions when He did miracles, even though they saw with their eyes (not having eyes to see/perceive). But the ones to whom Jesus chose to

reveal Himself, and who were willing to receive His word in faith, would be given the ability to see and hear. The ones that have ears to hear are not necessarily the wise and knowledgeable (like the religious leaders), but are all those who receive Jesus in faith, as a child does (cf. 9:46-48; 10:21-24). The parables were given to the crowds to show that they did not understand the meaning of the Kingdom and entice them to seek the truth in Jesus, just as the disciples were doing.

### 3. The Parable Explained vv. 11-15

Jesus explained the parable to the disciples because He wanted to reveal the secret/hidden things about the Kingdom of God to them, leaving the unbelieving crowds in their willful darkness and silence (not seeing or hearing). The parable itself is about **HEARING** the word of God. Jesus was giving His disciples the ability to understand the responses of people in the Kingdom. Many people appear to hear the word, but do not respond as expected (just as seed is sown but some do not grow as expected). They hear but do not understand. This is important because there were many people that would hear the word of God, but not go on to grow in faith and bear the fruit expected. The disciples needed to understand this so that they could respond properly when they saw this happen in their own ministries. Jesus is the sower (and later the disciples) of the seed, which is the word of God.

Parable	Explanation
Sower	Jesus
Seed	Word of God
Wayside/Path	Hear but the devil takes word out of heart
Rocky soil	Hear/receive the word with joy, but fall away when tempted
Thorns	Hear and grow, but are not fruitful because of the world
Good soil	Hear with a good heart, keep the word and bear fruit.

What kind of hearing do you have to the word of God? When the word is sown into your heart and mind, do you hear and understand? Are you one of those who have the word taken away by the Devil so that you struggle to believe? Are you one who hears the word and responds to it, believing for awhile, but then fall away because of temptations? Or are you one who has heard the word and grown, but the issues of the world distract you from producing the fruit of godliness that is expected? Or do you have a good heart that receives the word in such a way that you seek to keep it and bear the fruit of one who is walking with the Lord?

### B. The Parable of the Revealed Light Luke 8:16-18

Jesus told another parable about what people do with light, read vv. 16-18. In this parable the light is the word of God. The light/word of God is to be evident in a

person's life. The point that Jesus made in v. 18 is that we must be careful to how we hear. If we hear with faith and keep the word given to us, we will be given more and more understanding. But if we hear the word but do not believe or keep it, we will come to have less and less understanding, being blinded by unbelief.

## **II. The Mother and Brothers of the Lord Luke 8:19-21**

What happens next is that the mother and brothers of Jesus came to see Jesus. Jesus used this opportunity to teach the people that all of those who hear and do the word of God spoken by Him will be in a relationship with Him, just as His mother and brothers were. The implication is that those who do not hear and do what is commanded in the word of God are not in relationship with the Savior.

## **III. The Wind and Wave Hear and Obey Luke 8:22-25**

Next, Luke shows us that even the wind and water hear the voice of Jesus and obey. Jesus got into a boat with His disciples to go across the lake. What lake? [The Sea of Galilee.] Jesus slept while the disciples struggled in a terrible storm that threatened their lives [Like Jonah, cf. Jonah 1:4-6]. They woke Jesus and said, "Master, Master, we are perishing!" Then He arose and rebuked the wind and the raging of the water. And they ceased, and there was a calm. But He said to them, "**Where is your faith?**" And they were afraid, and marveled, saying to one another, "Who can this be? For He commands even the winds and water, and they obey Him!" The word of Jesus calms the storms as the wind and water obey His voice. Once again, the issue is, "Who is Jesus?"

## **IV. The Demons Hear and Obey – Healing of the Demoniac Luke 8:26-39**

Next, Luke relates to us the story of the calming/saving of a human storm, the healing of a man made wild by a great number of demons, called Legion ("many"). This man was demon possessed for a long time, and wore no clothes, lived among the tombs, and was kept under guard with chains (although he often broke his bonds and escaped to the wilderness). In himself, this man was in a hopeless condition. Jesus commanded the demons to come out of Him. The demons within the man cried out in a loud voice saying, "What have I to do with You, Jesus, Son of the Most High God? I beg You, do not torment me!" Even the demons confessed who Jesus was. Their confession was not faith but fear because they knew He came to judge them. Not even the Pharisees were willing to acknowledge Jesus for who He was. Certainly their judgment would be manifest every bit as much as these demons.

This area was probably most populated by Gentiles because the Jews didn't eat pigs or keep them. The demons begged Jesus not to send them into the abyss, the deep place of the dead, a place of judgment. Rather, they asked to be sent into a herd of pigs, which Jesus granted. The demons went out of the man and into the

pigs, and the pigs ran violently down a steep bank and into the Sea of Galilee and drowned. Although the people of the city saw the demon possessed man made well, they wanted Jesus to leave because they were afraid and were probably not too happy about the loss of their pigs. When Jesus was getting ready to leave, the healed man wanted to go with Jesus, but Jesus said to the man in v. 39, “Return to your own house, and tell what great things **God** has done for you.” And he went his way and proclaimed throughout the whole city what great things **Jesus** had done for him.” With these words, the works of Jesus are said to be the works of God. This troubled man was now not only a believer in Jesus, but also went about telling people what had been done for Him by Jesus. This is what we should do as well. He was made clean and believed.

#### **V. The Healing of Jarius’s Daughter and the Woman Luke 8:40-56**

Finally, Luke shows us the salvation of Jesus being manifested through the healing of a woman and the daughter of Jarius, a synagogue ruler. In both of these cases, their physical condition was desperate and hopeless, one being terribly ill for twelve years, and the other a twelve year old girl that had died. In both cases, faith in Jesus is the key to the story. It was the faith of the woman that made her well, and Jesus called upon Jarius to believe in Him and He would make his daughter well. What is interesting in both cases is that Jesus touched both the woman and the girl. This is important to the story because in both cases it would make a person ritually unclean, to touch a woman with a flow of blood or a dead person. Just as Jesus touched the man with leprosy in Luke 5:12-13, so too now, Jesus touched these two and made them well. Jesus came to cleanse the unclean, Himself being perfectly clean and able to make people clean as only God can do.

The lesson in all of these texts is that Jesus is not only the great prophet, whose word must be heard and obeyed, He is the Son of God who has come to eat and drink with sinners. He is the one with power not only to save sinners that hear and obey His word, but the authority to calm the wind and wave, cast out demons and heal the unclean and dead. Those who receive the Son in faith, hearing His word in faith will be forgiven and saved. But those who reject the saving work of Jesus, these are rejecting the plan of God to save all sorts of people. Rejection of Jesus is worse than being a sinner, a demon possessed man, an unclean woman or a dead daughter.

Homework assignment: Read Luke 9.

**Week Ten – The Authority and Parables of the Great Prophet**  
**Luke 8:1-56**

**I. The Parables of the Son of Man – Hearing and Faith**

**A. The Parable of the Sower Luke 8:4-15**

**1. The Parable vv. 4-8**

**2. The Purpose of Parables vv. 9-10**

Isaiah 6:9 (see also **Matt. 13:10-17**; Ezek. 12:2-3; Acts 28:25-27; Jn. 12:38-40; Mk. 4:12; Rom. 11:8f.)

**3. The Parable Explained vv. 11-15**

<b>Parable</b>	<b>Explanation</b>
Sower	Jesus
Seed	Word of God
Wayside/Path	Hear but the devil takes word out of heart
Rocky soil	Hear/receive the word with joy, but fall away when tempted
Thorns	Hear and grow, but are not fruitful because of the world
Good soil	Hear with a good heart, keep the word and bear fruit.

**B. The Parable of the Revealed Light Luke 8:16-18**

**II. The Mother and Brothers of the Lord Luke 8:19-21**

**III. The Wind and Wave Hear and Obey Luke 8:22-25**

**IV. The Demons Hear and Obey – Healing of the Demoniac Luke 8:26-39**

**V. The Healing of Jarius’s Daughter and the Woman Luke 8:40-56**

Homework assignment: Read Luke 9.

**Week Eleven – Jesus – The Prophet Like Moses**  
**Luke 9:1-50**

❖ **Westminster Shorter Catechism**

❖ **Review**

Review briefly (2-5 minutes) the material in the “Introduction to the Gospel of Luke” and the “New Testament Overview, Structured by the Gospels.”

<b>Outline of the Gospel of Luke</b>	
I.	The Advent of the Son of Man 1:5-4:13 (1-4)
<b>II.</b>	<b>The Galilean Ministry of the Son of Man 4:14-9:50 (4-9)</b>
III.	The Journey of the Son of Man to Jerusalem 9:51-19:27 (9-19)
IV.	The Final Ministry, Passion and Victory of the Son of Man in Jerusalem 19:28-24:53 (19-24)

[Authors, order, dates, Apostles associated with each gospel, faces of the cherubim, what period of biblical

history each of the gospels is associated with, the office stressed, and the outline of the book of Luke.]

This is the last week in the second section of the outline. Throughout this section Luke has shown us that Jesus is the great prophet foretold by Moses, Isaiah and Malachi. John came in the spirit and power of Elijah to prepare the way for this prophet, who is also the Messiah, the Christ. Certainly this prophet, the Christ, should be heard and obeyed. From beginning to end of this section (beginning in Nazareth) we have seen that there was a mixed response to Jesus, even among the faithful, like John and the disciples. While Jesus was gaining in popularity, He was clearly not being heard and responded to as He should be. In 7:31 Jesus condemned/warned the whole generation as a group of people who did not understand who Jesus was and what He was doing. This generation was much like the Old Testament people that were a perverse and rebellious generation (cf. Deut. 32:5, 20). In our lesson today in Luke 9:1-50 (the conclusion of the Galilean Ministry of Jesus) we see that even the disciples are far from understanding the message of Jesus. Luke shows us that even though the disciples do not yet respond to message and ministry of Jesus properly, even though they were being prepared to do the work of the ministry, which Christ would send them to do. Not only so, this passage introduces and provides a preview to the next section, The Journey of the Son of Man to Jerusalem (9-19).

The journey of Jesus to Jerusalem not only leads to His death, but also is a journey of rejection because of this generation’s refusal to be gathered as a repentant, obedient people. Along side of the growing rejection of Jesus is a stream of

“children” who hear the voice of Jesus and receive the salvation that Jesus proclaimed. The death of Jesus is what ultimately brings salvation.

Today we will see how Luke draws our attention to the disciples, and shows us that they too were failing to respond to Jesus properly.

#### Luke 9:1-6 – Sending of the Twelve

Jesus gave the twelve disciples (interesting that Luke does not call them apostles) power and authority to cast out demons and cure diseases, and sent them to preach and heal people. Then He gave them some specific instructions. They were not to take with them provisions for their ministry, but were to rely on the people they go to for provision. If someone received them and brought them into their home, stay there. But if the people of a city did not receive them, they were to shake off the dust from their feet. Receiving the disciples was like receiving the savior. Rejection of the disciples was the same as rejecting Jesus. Jesus so closely associates Himself with us that failure to receive us and our ministry to people is like rejection of Jesus.

#### Luke 9:7-9 – Herod and Jesus

Herod had put John the Baptist to death. When he heard about all that Jesus was saying and doing, he was confused because some people had said that Jesus was John, having raised from the dead, and others said that Jesus was Elijah, and others that another Old Testament prophet had risen again. Herod wanted to know who Jesus was (not because he wanted to believe in Jesus, but because he was afraid of Him). Once again, Luke raised the question, “Who is this Jesus.”

#### Luke 9:10-17 – Feeding of the 5,000

The disciples returned to Jesus and told Him what they had done. They went privately to a deserted place near Bethsaida (see on map). The multitudes followed them there and Jesus received them (cf. v. 4-5, where the people were to receive the disciples). He spoke/preached to them about the kingdom of God, and healed all who had need of healing. Jesus miraculously fed 5,000 men (plus women and children).

#### Luke 9:18-22 – Who do the crowds say that I am?

The feeding of the 5,000 is immediately followed by Jesus asking the disciples about the opinion of the crowds regarding who He is. Herod had heard what the crowds were saying. The crowds were confronted with Jesus’ power and authority. “Who do they say I am?” John, Elijah, another old prophet. ***But who do YOU say that I am.*** Peter answered correctly for the disciples, “The Christ of God.” Upon



this confession, Jesus strictly warned and commanded them to tell this to no one. Don't you think that this was a strange command? This would seem to be the very thing that Jesus would want the disciples to tell people, correcting the misunderstandings of the people. V. 22 gives us the reason that Jesus did not want the disciples to tell the crowds who He is. For the first time (in Luke) Jesus said that He would suffer many things, be rejected by the leaders of the Jews, and be killed and raised again on the third day. Apparently it was not time for them to know that Jesus was to be the suffering servant, and that all who would follow Him would also suffer.

#### Luke 9:23-27 – Denying Self

Jesus went on to say that those who desired to come after Him must suffer like Him. They too must take up their cross and follow Him. Every day, the followers of Jesus must deny themselves, and suffer for Him. If they were going to gain Jesus, and a place in His kingdom, they would have to be willing to suffer like He would suffer. It would mean being put to shame because of their association with Jesus. At this point, the crowds (and as we will see, the disciples) merely wanted the coming of the kingdom of God in glory. But Jesus told them that the way to the glory of the kingdom was through self-denial. Indeed many of those to whom Jesus spoke would see the kingdom come in this way – the way of suffering with and for Jesus.

#### Luke 9:29-36 – The Mount of Transfiguration

What follows is the amazing story of the Mount of Transfiguration. The day after Jesus said these things to the disciples, He took Peter, James and John to a mountain to pray. While He prayed, Jesus was transfigured/changed so that He appeared in His glory (face changed – like Moses, cf. Ex. 33:18-34:35). Not only so, Moses and Elijah appeared in glorious form as well, and talked with Jesus about His journey (literally, “exodus”) to Jerusalem. Just as Moses lead the people through the wilderness to the Promised Land, Jesus would lead His disciples to Jerusalem. Exodus 33:12-23 tells us that Moses wanted to be assured of the presence of Yahweh with Him as he lead the people, and that God would reveal Himself to Moses in a special way, showing him His glory and goodness and proclaiming His name to Moses. The result was that the face of Moses shined with the glory of God, and made the people afraid (Ex. 34:29-35). In this same way, the Father revealed the glory of the Son to the three disciples, giving them a further understanding that Jesus was the “Christ of God” (v. 20). Peter (and the other disciples) did not understand what was happening. The glory cloud came upon the mountain around the disciples and they were fearful. Then the voice of the Father

said, “**This is My beloved Son. Hear Him!**” The disciples told no one about what they had seen or heard when they came down from the mountain.

Luke 9:37-42 – Boy healed - Disciple’s failure as faithless and perverse

When Jesus and the disciples came down from the mountain, another multitude/crowd met Him. It is at this point that Luke begins to show us the failures of the disciples, and how little they understood Jesus and the kingdom of God. Suddenly (as if seizing the attention of Jesus and the crowd), a man from the crowd appealed to Jesus to heal his son, because Jesus’ disciples could not. The child was severely demon possessed and had suffered terribly. Jesus responded by condemning the whole generation as represented by the disciples that could not heal the child. V. 41 says, “***O faithless and perverse generation***, how long shall I be with you and bear with you? Bring your son here.” [cf. Deut. 32:5, 20; 1:12] Jesus implies that there is not much time left, and this generation should begin to believe and respond in faith or they will be left without Jesus and suffer under the coming judgment.

Luke 9:43-45 -

While the crowd was amazed at the majesty of God through Jesus, even the disciples clearly did not understand the importance of what was happening. The time was running out. Jesus was about to begin His exodus/journey to Jerusalem. Again Jesus predicted to His disciples that He was about to be delivered into the hands of men (to suffer, die and be raised again). But they did not understand. They were looking for something completely different from Jesus and the coming of the kingdom than what God had planned.

Luke 9:26-48

The complete failure of the disciples to understand the nature of the kingdom is immediately illustrated for us by Luke in the argument that arose among the disciples about which of them would be greatest in the kingdom. Remember back in 7:28 that Jesus had told them that it would be the least in the kingdom of God that would be the great. It is becoming like a child that makes one great in the kingdom. It is those who believe in Jesus, those who receive Jesus in humility, those who die to themselves and serve those who receive Jesus that will be great in the kingdom. The disciples had it all wrong. They were looking to be served by people – but Jesus sent them out to serve others. Vv. 47-48 And Jesus, perceiving the thought of their heart, took a little child and set him by Him, and said to them, “Whoever receives this little child in My name receives Me; and whoever receives Me receives Him who sent Me. For he who is least among you all will be great.”

The job of the disciples was to receive people in humility into the kingdom of God. They were not supposed to reject people. By rejecting people that are part of the kingdom, they were rejecting Jesus.

Luke 9:49-50

And if their argument about being the greatest was not enough, we see in vv. 49-50 that they were rejecting and forbidding a man that was serving Jesus. A man was casting out demons in the name of Jesus, and because he was not part of the little band of disciples, of which they were a part, because he was not associated with them, they rejected and forbade him from serving the Lord. This man was like the child that Jesus took to Himself, but the disciples were rejecting. Jesus said that whoever is not against us (Jesus and the disciples) is for us (cf. 9:4-5).

In all of these things, the disciples looked more like the disciples of the Pharisees than the disciples of Jesus. The Pharisees refused to believe in Jesus, and were characterized as being a faithless and perverse/crooked. The Pharisees thought themselves worthy to receive the best places in the kingdom (being righteous as compared to the sinners that Jesus ate and drank with). The Pharisees insisted on only associating with those that agreed with them or were like them. The disciples of Jesus, instead of denying themselves, taking up their cross and suffering for other people, were rejecting people and trying to position themselves as great in the kingdom of God.

These same warnings given to the disciples are given to us. If we want to be rightly related to Jesus, we must receive Him in the people that He sends to us. We must be willing to receive and humbly love people, just as Jesus did. It is the children of this world, those who humbly believe and receive Jesus that will be great in the kingdom of God. It is these whom we should receive, just as Jesus did. May God grant that we would not be like the Pharisees and the faithless disciples. May God grant that we would be willing to receive all of His children that believe and follow Jesus, even if they are different than us or do not fit with our view of the kingdom of God.

Homework assignment: Read Luke 9-10

## Week Twelve – The Journeying Guest – The Lord of the Banquet **Luke 9:51-10:24**

### ❖ **Westminster Shorter Catechism**

Q. 9. What is the work of creation?

A. The work of creation is, God's making all things of nothing, by the word of his power [a], in the space of six days, and all very good. [b]. [a]. Gen. 1:1; Ps. 33:6, 9; Heb. 11:3. [b]. Gen. 1:31.

Q10: How did God create man?

A10: God created man male and female, after his own image, in knowledge, righteousness, and holiness, with dominion over the creatures.

### ❖ **Review**

Review briefly (2-5 minutes) the material in the “Introduction to the Gospel of Luke” and the “New Testament Overview, Structured by the Gospels.”

<b>Outline of the Gospel of Luke</b>	
I.	The Advent of the Son of Man 1:5-4:13 (1-4)
II.	The Galilean Ministry of the Son of Man 4:14-9:50 (4-9)
<b>III.</b>	<b>The Journey of the Son of Man to Jerusalem 9:51-19:27 (9-19)</b>
IV.	The Final Ministry, Passion and Victory of the Son of Man in Jerusalem 19:28-24:53 (19-24)

[Authors, order, dates, Apostles associated with each gospel, faces of the cherubim, what period of biblical history each of the

gospels is associated with, the office stressed, and the outline of the book of Luke.]

### **Introduction to the third section: The Journey of the Son of Man to Jerusalem**

This week we begin a new section on the outline. It is the largest section in the book of Luke (chapters 9-19), and is especially linked to the mountain sending (9:28-36). On the Mt. of Transfiguration, the Father sent Jesus the Son on a new “exodus,” a journey to call people to Himself, which would ultimately result in His death and the salvation of the world. In the Galilean ministry (section II of the outline) the *works* of Jesus were presented (i.e. healing, casting out demons, raising the dead etc.). Seventeen times Luke provided accounts of “mighty works.” Now in this third section, during the journey to Jerusalem, the *words* of Jesus are presented by Luke as the prominent theme (in parables, instruction, table talks, individual discussions). There are only six accounts of “mighty works” performed (sometimes just barely mentioned). The emphasis in this third section is clearly on the long teaching sections, where Jesus pressed upon His hearers the need to hear Him and respond to Him in faith and obedience. This becomes especially important following the Mt. of Transfiguration because the Father commissioned the Son to speak as the mouthpiece of God, and directed the disciples to “Hear Him!” (9:35). To reject the preaching and teaching of Jesus would result in judgment and condemnation as the Kingdom came.

It is interesting to note that the disciples share in the ministry of proclamation of the kingdom of God (9:52-53; 59-60; 10:1-12, 13-15), and are sent by Jesus as heralds of the Kingdom “in every town and place in which he was about to go” (10:1). In 10:16 Jesus so connected the preaching of the disciples to Himself, that if people heard them, they would hear Jesus; and if the people rejected them, they rejected Jesus.

In this journey of the Son of Man to Jerusalem, Jesus travels as the great teacher. He is preoccupied with defending His interpretation of the Law with the religious leaders of the Jews, instructing His disciples in this “law” or way of thinking and living, teaching people in their synagogues, streets and homes, and warning the crowds to hear His voice, lest they be shut out of the kingdom of God. Thus, while the second section deals prominently with the mighty works of Jesus, this third section deals with His teaching ministry. You will notice more instruction from the Lord, and will be able to apply the teachings in this section in a way that was more difficult in the second section.

### **I. The “exodus” to Jerusalem Luke 9:51**

Turn to 9:51 where we see a dramatic change in the language of the text. “Now it came to pass, *when the time had come for Him to be received up*, that ***He steadfastly set His face to go to Jerusalem...***” (See also vv. 52-53; 10:1) The appearance of the face of Jesus was changed at the Mt. of Transfiguration to reveal His glory. Now He set His face to go to Jerusalem to fulfill the ministry set before Him by the Father. Just as John had gone before Him to prepare the way for His face (Lk. 1:76; 7:27), and the Father was preparing the face of all people for the salvation that would come through Jesus (Lk. 2:31), so now, Jesus was setting His face to go to Jerusalem to bring salvation to all the world.

#### **A. The rejection of a Samaritan village Luke 9:52-56**

The disciples went through a village in Samaria to prepare the people for the coming of Jesus to them. But they did not want to receive Him because He was steadfastly on His way to Jerusalem. The Samaritan expected the Messiah to come, but thought that the Jews were wrong for insisting that true worship should be performed in the temple in Jerusalem (cf. Jn. 4:20-25). They didn’t like that Jesus was just passing through Samaria, and did not receive Him. The disciples were unhappy about the rejection of Jesus and suggested that they should command fire from heaven to consume the Samaritan village (showing the hatred of the Jews for the Samaritans). Jesus said in v. that He did not come to destroy people, but to save them. The disciples did at this point clearly not understand the work of Jesus

anymore than the Samaritans or the Pharisees. They were expecting the Christ judge/destroy/expel the Romans and Samaritans, but in fact the Son of Man came “to seek and to save that which was lost” (19:10).

### **B. The cost of discipleship Luke 9:57-62**

At this point a man wanted to join Jesus on His journey to Jerusalem, and the Lord called upon others to follow Him. But Jesus called upon them to understand the high cost of being a disciple of Jesus. His ministry on the way to Jerusalem would be hard (not having the security of knowing that people would receive and care for them), and required that the ministry should come before all other concerns. The journey to Jerusalem was of such importance at this point in the ministry of Christ and the disciples that they all needed to be as steadfast in their commitment as Jesus was. This passage deals with the urgency of the mission that Jesus and the disciples were on, and is unique to this situation.

## **III. The sending of the seventy Luke 10:1-16, 17-24**

### **A. The sending of the seventy Luke 10:1-16**

Luke 10:1 tells us that Jesus appointed 70 to go out and prepared the way before His face in the places He was about to go. Can you think of anywhere in the Bible that the number seventy is used in a significant way? In Gen. 10 we see list of the nation of the world, known as *The table of (70) Nations*. The number seventy in the Bible often symbolically represents the nations. Also, Yahweh commanded that seventy men of the elders of Israel were to be gathered before the Lord at the tabernacle to help Moses with the leadership of Israel as they journeyed to the Promised Land (Num. 11:16). Jesus, the new and greater Moses (as we have seen repeatedly throughout the Gospel of Luke), is appointing seventy men to prepare His way as He journeys to Jerusalem to bring salvation to the lost nations of the world.

In 10:2 Jesus said that the harvest is great (cf. Jn. 4:34-39; 1 Cor. 3:6-9; Joel 3:12-13). Now is the time for the harvest of the nations to begin. Jesus called upon the disciples to pray that more laborers would be given for the great task of bringing in the harvest of the nations.

Jesus sent the seventy out in pairs. With the manifestation of the kingdom of God drawing near, Jesus went on to say that the mission that He was calling them to would be very difficult (as He said in 9:57-62; cf. Matt. 10:5-42). In v. 3 Jesus that He was sending them as sheep among wolves, going to people that would in some cases treat them badly. The urgency of the journey and mission required that they

go without by way of preparation or supplies. They were to be dependant upon the hospitality of the people they would minister to (as Jesus would be throughout this section). In v. 5 Jesus instructed the disciples to go to a house and say, “Peace to this house” (see 1 Sam. 25:6; Is. 57:19 as common OT greeting and overture of peace; cf. Matt. 10:12-13). If the household is a “son of peace” he would receive them and their message. They were to stay in that house as long as they were in the city to prepare the way for the coming of the Son of Man to that city. While they were there they were to eat and drink whatever they were given as payment for their ministry among them. To eat and drink represented fellowship and mutual acceptance. Thus, as Jews, if they were given food that was not normally eaten by Jews, they were to eat it as a sign that the goodnews of the kingdom of God was being given even to Gentiles. While they were in the city they were to preach the gospel of the coming of the Savior and heal the sick.

If the people of a city did not receive them, it was to be a sign to them that they were not willing to receive the message that they were sent to proclaim. They were to symbolically reject the people of that city by wiping off the dust from their feet (Lk. 9:5; Is. 49:23; Nahum 1:3), and warn them that the kingdom of God has come near to them. Jesus said that those cities that continued to refuse to receive the disciples (and Jesus) would suffer a severe judgment, worse than that of Sodom (Gen. 19:1-29; Lam. 4:6; Ezek. 16:48-50; cf. Matt. 10:15; 11:24). Those cities that had seen the mighty works of Jesus but refused to receive Him would be severely judged. In v. 16 Jesus again connected the work of the disciples to His own ministry, such that the people that heard them would be also hear Him, and those who rejected them would also be at the same time rejecting Him.

#### **B. The return of the seventy Luke 10:17-24**

When the seventy returned to Jesus they were filled with joy because of what they were able to do: the demons were subject to them in Jesus’ name. They had power and authority (Lk. 9:1) over the demons and to cure diseases. This would indeed be very exciting and joyful.

Jesus answered their excitement with a confirmation that indeed they had been effective in their work. He said in v. 18, “I saw Satan fall like lightning from heaven.” (See Is. 14:4-23; Ezek. 28:1-19). Jesus came to bring salvation to the lost sinners of the world, but also to destroy the works of the serpent of Old and establish the kingdom of God in the world (Jn. 12:31; 16:11; Heb. 2:14; 1 Jn. 3:8; Rev. 12:7-9; 20:2). This work of judging Satan and destroying his rule on the earth had begun – through the disciples. Jesus went on to say (v. 19) that He had given them authority to “trample on serpents and scorpions, and over all the power of the

enemy” (Ps. 91:13; Is. 11:8; Ezek. 2:6; Deut. 8:15; Acts 28:5; Rom. 16:20). The careful student of the Bible cannot miss the reference here to Genesis 3:15, the promise that the serpent would have his head crushed by the seed of the woman, Jesus. Jesus would crush Satan’s head and destroy his kingdom through the work of His disciples, which continues to this day as we go forth into the world with the Word of God.

Jesus concluded His remarks to the disciples by saying that what is more significant than having authority over the demons is having their names written in heaven. The fact that they are properly related to the Father because of their relationship with the Son gives them a place in the kingdom of God – as opposed to those who are related to Satan by rejecting the Son. In vv. 21-24 Luke records a prayer of Jesus in which the Savior praises the Father for hiding these things to the wise of this world, but revealing them to babes (the disciples who have their names written in heaven, v. 20). The Son came to reveal the Father – only those who know and receive the Son can know and have a relationship with the Father. He turned to the disciples and told them that they were blessed because they have been chosen to see all of these things – things that prophets and kings had longed to see for centuries. The era of messianic joy and peace that was expected in the old covenant has now arrived in the coming of the Son. As they journeyed with Jesus to Jerusalem, the disciples would see and hear what had been hoped for by all of the old covenant saints. But as we shall see, there were many in that day that saw and heard the same things that the disciples did, but respond with rejection rather than faith.

We are not only the recipients of Christ’s salvation, but through Him have been given the ability to know the Father and enjoy the blessings of being in His kingdom. We also have the joy of seeing the works of the Devil destroyed throughout history, and have the continued assurance that all that we do in faith for the Lord will be used to establish His kingdom.

Homework assignment: Read Luke 10-11