

OVERVIEW OF LUKE'S GOSPEL

Introduction:

We have four Gospels. The four present four aspects of Christ, the Son of God. These four sides are to be seen in Revelation 4:7, in the four beasts:

The first is like a lion — Matthew: the King. It was written to the Jews. Its genealogy went back to Abraham, and it proved Jesus to be the Messiah, the King of Israel.

The second like a calf — Mark: the ox, servant. This Gospel was written to the Romans. It proved Him to be the Servant of God. We see Him a worker, not a talker—it is the book of action.

The third had a face as a man — Luke: man, human.

The fourth like a flying eagle — John: eagle, deity.

As Mark was apparently under the influence of Peter, so Luke was definitely influenced by Paul with whom he traveled as a missionary companion for many years.

Luke was a Physician, and he expresses his medical knowledge in both Luke and Acts.

Mark had written for the Romans. Luke wrote for the Greeks who were noted for their emphasis on the intellectual and the ideal of perfect manhood. Jesus is presented in His perfect humanity by Luke.

OUTLINE OF LUKE

- Luke 1:

Introduction

—1:1-4

A. The order of the Scriptures:

- "set forth in order" — 1:1
- "to write unto thee in order" — 1:3
- God is orderly. There is order in all.

B. The Source of his facts:

- (1) From the eyewitnesses -1:2
• Eyewitnesses — Luke was not one of the 12 disciples. Now, notice Heb. 2:3-4.
- John 15:27 —all the disciples
- Acts 1:3 —again, all the disciples
- Acts 10:39 —Peter was
- I Peter 5:1 —Peter again
- II Peter 1:16 —Peter, of the transfiguration
- I John 1:1-3 —John was

"Salting the Oats"

Table with 1 column and 20 rows for notes.

Luke 1:1-4 — Luke gives us vital information about the book he is writing. What is this information and how does it impact our lives?

Luke

Raising Godly Generations

2. The Birth of John the Baptist —1:57–80

1. Birth and circumcision —1:57–59a
 - Circumcision was always performed the 8th day, even though that day might have been the Sabbath. Gen. 17:12; Lev. 12:3; John 7:23.
 - And see Phil. 3:5.

2. They named him John —1:59b–63
 - John = The Greek form of *Johanan* (“Jehovah hath been gracious”)
 - See above under Luke 1:13.

3. Zechariah’s praise —1:64
 - His mouth was opened.
 - During the period of his dumbness (1:20) [and *deafness* (1:62)] he was unfit for priestly service. A priest was to be without blemish —Lev. 21:17–24. [But does that include dumbness and deafness?]

4. The wonder of the neighbors —1:65–66
 - Their fear and wonder

5. Zechariah’s prophecy —1:67–79
 - (1) The prophecies of Zachariah — 1:68-75
 - He hath visited and redeemed. — 1:68
 - A horn of salvation — 1:69
 - Horn = power (See II Sam. 22:3)
 - Pointing to it as fulfilled prophecy — 1:70–71
 - Promise kept — 1:72–75
 - Fulfilling his oath to Abraham (see Gen. 22:16–18).

 - (2) Divine attributes extolled in this song:
 - 1. Mercy, faithfulness — 1:72
 - 2. Highest = Omnipotence — 1:76

 - (3) The purpose of Salvation:
 - 1. Deliverance out of the hand of our enemies. Of course, see Heb. 2:14–15. This will ultimately be the result for the nation Israel. They thought He was here the first time for that purpose. — 1:74–75
 - 2. Two more in 1:77–79
 - (1. To give His people knowledge of salvation by the remission of sins.
 - (2. To make the Sunrise from on high visit us to shine on those who sit in darkness —

 - (4) Divide his song as follows:
 - 1. Thanks to God for the coming of the Messiah — 1:68–70
 - 2. The purpose of Messiah’s coming — 1:71–75
 - 3. The Mission of John — 1:76–77
 - 4. Further picture of the Messiah’s coming — 1:78–79
 - This song refers primarily to the Jewish nation. It applies also to Christians:
 - Romans 15:8–9
 - I Peter 2:9
 - The Lord God of Israel visited and redeemed His people — 1:68.

“Salting the Oats”

Luke 1:57–66 — In the details of John’s birth, how did God further demonstrate His unique purpose for John?

Luke 1:67–79 — Zechariah praised God for several things here in this song of praise. For what does He praise God?

Luke

Raising Godly Generations

(2) The Genealogy of Jesus —3:23–38

1. His age when He enters into His ministry —3:23a
 - Why was it not when He was 21 yrs. of age, or 25, or even 27? Why 30?
 - Num. 4:2–4 —The sons of Kohath began their service at age 30 and ended at age 50.
 - Num. 4:47; I Chron. 23:3, 24, 27 (24–32), It appears that David may have lowered the age.

2. The Genealogy —3:23b–38
 - Matthew’s genealogy goes back to David and Abraham, showing His legal right to the throne of David and His relationship to the Abrahamic Covenant.
 - Luke goes back to Adam, for Jesus is the “Second Adam,” the PERFECT One — showing Jesus in His perfect humanity.
 - Notice the italic, “the son.” So, what it says literally is, “which was of.”
 - Luke gives the genealogy of Mary, while Matthew gives that of Joseph.
 - Jer. 22:30 gives a curse upon the descendants of Jehoiachin, who was in Matthew’s genealogy of Joseph.

• *Luke 4:*

(3) Temptation of Jesus —4:1–13

- As we enter into the overview of Luke 4, we must remember that Luke presents Jesus Christ as the Perfect Man.
1. Jesus’ temptation in the wilderness —4:1–13
 - (1) There is proof in this passage that temptation is not sin. And we learn also that temptation may be the strongest following some great experience of God.
 - (2) Jesus was tempted to sin but notice:
 - (1) Heb. 4:15; 7:26–28
 - (2) Isa. 53:9
 - (3) I Pet. 2:22
 - (4) II Cor. 5:21
 - (3) Observe the special moment chosen by the devil for this attack.
 - (1) It took place after His baptism and the descent of the Holy Spirit.
 - (2) It took place after He had not eaten for 40 days and when He was hungry.
 - (3) It took place as He entered His ministry.
 - It was as He was entering upon a life and ministry. The foundation principle of that ministry was faith in, and loving obedience to, God His Father.
 - Notice the light that this throws upon the nature of Satan’s attack and his twice-repeated challenge: “If thou be the Son of God.” Jesus was tempted “in all points” “like as we are, yet without sin” (Heb. 4:15). He, as our heavenly Intercessor, therefore understands our temptations.

“Salting the Oats”

Luke 3:23–38 — From this genealogy of Jesus what do we learn about His Humanity?

Luke 4:1–13 — How does Satan’s temptation of Jesus, as seen here, relate to the temptations we face in our life?

Luke

Raising Godly Generations

4. His miracles after sunset —4:40–41
- (1) At the end of the Sabbath —4:40a
 - The Jewish Sabbath ended at sunset. The people waited until the Sabbath was over and then brought their sick for healing.
 - (2) Diverse diseases —4:40b
 - (3) Also devils came out of many —4:41
 - They confessed who He was.
 - See James 2:19
 - Rebuking them, He did not allow them to speak.
 - They knew He was Christ. He does not need or want the confessions of devils.

5. He set forth on His mission —4:42–44
- (1) He departed to a desert place. —4:42a
 - It was day by then.
 - (2) The people tried to restrain Him from going. —4:42b
 - They sought Him, and “stayed” Him.
 - “stayed,” that is, they detained Him.
 - (3) He told them of His mission —4:43
 - He had been sent to preach the kingdom of God to other cities also.
 - (4) He continued His Galilean ministry —4:44

• *Luke 5:*

- The overview of Luke 5 should be considered in light of the fact that Luke was not one of the disciples, but was a companion of Paul. Luke was “the beloved physician.” His theme is declared in Luke 1:1–4.
 - *It was a very eventful morning.*

1. Teaching from Peter’s ship —5:1–3
- This took place on the Sea of Galilee.
- (1) Problem: Throngs of people. —5:1
 - They wanted to hear the Word of God.
 - (2) Provision: Two ships —5:2
 - They were standing by the lake.
 - The fishermen were out of the ships washing their nets.
 - (3) He entered Simon’s ship —5:3a
 - This is not the first time these men encountered the Lord. He had healed Simon’s mother-in-law a bit earlier.
 - He asked for the ship to be thrust out a little from the land.
 - This would create perfect acoustics so He could be heard.
 - (4) He sat and taught the people from the ship. —5:3b
 - These fishermen became His disciples.
2. The great catch of fishes —5:4–7
- (1) He asked that Simon “launch out.” —5:4
 - Jesus finished speaking, then He asked Simon to “launch out into the deep.”
 - He said “let down your nets for a draught,” meaning, for a catch.

“Salting the Oats”

Luke 5:1–11, 27–29 — How does Jesus’ call of these disciples relate to His working in our lives?

Luke

Raising Godly Generations

Naaman, had been cured, but there is no record anywhere in Scripture, after Miriam, up to the time of Christ, and this event, of any Jewish man who ever came to the Priest for cleansing. Was the provision for cleansing in Lev. 14 given expressly for this man? Sin is also incurable. Only Christ can take care of sin.

- Also see Matt. 8:2-4; Mark 1:44-45.

(3) The healing, the charge, and the resulting fame — 5:15

- He charged the man to tell no man.
- Yet there was much fame and crowd pressure.
- See Mark 1:40-45, and especially 1:45, "Jesus could no more openly enter into the city, but was without in desert places: and they came to Him from every quarter." Limited by fame! So it can be today.
- Great revivals have often been quenched when the news media created too much publicity. The crowds changed from earnest seekers to curious spectators.

5. Praying in the wilderness — 5:16

(He had withdrawn.)

- Luke spoke much of Christ's prayer life. See various instances in Luke 3:21; 6:12; 9:18, 28-29; 10:21; 11:1.
- Examples of His praying:
 - His agony in the garden before the crucifixion — 22:39-46,
 - He prayed the Father to forgive them from the cross — 23:34
 - He commended His spirit into the hands of the Father. — 23:46

6. Healing in the presence of the "theologians" — 5:17-26

(1) He was teaching — 5:17a

(2) Power of the Lord present to heal — 5:17b

- There was healing *in the presence of* the Pharisees and doctors of the Law which had come out of every town of Galilee, Judæa, and Jerusalem.
- Note: "And the power of the Lord was present to heal them." To heal whom? See 5:18-26.

(3) The palsied man — 5:18-26

- His forgiveness and healing.
- This event is recorded in Matt. 9:2-8 and Mark 2:1-12. Mark gives the longest account, though his is the shortest of the Gospels.
- **Five things which are interesting about this event:**
 - 1. The four men who bore him were determined. — 5:19
 - They let the man down through the roof.
 - 2. **THEIR** faith was significant. — 5:20
 - When Jesus saw **THEIR** faith. That must refer to the faith of all of them, the man *and* those who brought him.
 - He said, "Man, thy sins are forgiven thee" — 5:20.
 - Note, He placed the spiritual need first.
 - 3. The reasonings of the Scribes and Pharisees:
 - They had witnessed that healing. There could be no argument. Yet, there are questions, for, first, the Lord forgave the man's sin. To forgive sin was to claim to be God.
 - "Who is this which speaketh blasphemies?" — 5:21
 - The leaders began to reason:
 - Did they reason aloud or to themselves — maybe *among* themselves. — 5:21
 - Who can forgive sins, but God alone?" — 5:21

"Salting the Oats"

Luke 5:17-39 — In these verses notice Jesus' confrontation with the Pharisees and religious leaders of His day. How do these attitudes relate to us today?

“Salting the Oats”

Luke 6:1–11 — Here we see another confrontation of Jesus with the Pharisees and religious leaders. What is the focus of this confrontation and how does it relate to us today?

6/15/10

• *Luke 6:*

1. Questions concerning the picking and eating of grain by the disciples on the sabbath —6:1–5

• We saw that there are 3 “whys” in 5:27 — 6:10.

These dealt with:

- (1) **Association** —5:30
- (2) **Self-denial** —5:33

— And now the third “Why”:

- (3) “Why do ye that which is not lawful to do on the sabbath days?” —6:2

• Having to do with **religious observance**

- See also Luke 14:1–6 —They ate with Jesus on the Sabbath. They criticized Him for healing a man on that day.

• David used for an illustration —6:3–4

- Cf. I Sam. 21:1–6. It was when David was fleeing Saul after Jonathan warned him.

• Of interest:

(1) Christ was in the line of David.

(2) David was the rejected king —Christ too was the rejected King.

(3) Christ was Lord of the Sabbath —6:5

- He had previously forgiven sins, now He is Lord of the Sabbath. They should catch on soon, but they won’t.
- The shewbread was for the priests —Lev. 24:5–9 (v. 9)

• *Mercy:* Matthew added (12:7) “But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.” [And they were condemning the disciples.] See Matt. 9:13 (and the context, 9:10–13). This is a quote from Hosea 6:6, “For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.” Also see Micah 6:6–8.

• David’s *lie* caused the death of a number of the priests —I Sam. 22:9–18

2. Healing the man with the withered hand —6:6–11

• Read Matt. 12:9–13 which covers this same event, but again, with a slightly different emphasis, which would be seen, of course, in the context.

- (1) They watched Him —6:7

- They knew that He *could* heal the man, because He is God.
- They knew that He *would* heal the man, because He is merciful.

- (2) Their purpose: —6:7

- To “find an accusation against Him.”

- (3) His Omniscience —He knew their thoughts. —6:8

- (4) His question —6:9

• “Is it lawful”? “to do good” — “to save life” ???

• “to do evil” — “to destroy” life [See Matt. 12:11–12].

• In Lk. 13:15 we see that the ruler of the Synagogue would water his ox on the sabbath, but he condemned the Lord for healing. Their values were perverted. Which one is most important to God, an ox, or a human being?

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Raising Godly Generations

(5) He healed the man — despite the accusation that He knew would come.

(6) They communed —6:11.

- See Matt. 12:14–ff.
- Mercy is again the emphasis of His answer.

(3) Appointment of the Apostles and Sermon on the Plain —6:12–49

1. He prayed all night —6:12

- See Luke 5:16, where Jesus withdrew Himself into the wilderness and prayed.
 - We pointed to Luke 3:21; 9:18, 28–29; 10:21; 11:1, and also to 22:39–46; 23:34; and 23:46.
- Luke also teaches much about prayer in later passages: Later we shall look at Luke 11:1–13 and 18:1–14.
- This night of prayer was in preparation for the next stage of his ministry.

2. He selected the twelve Apostles —6:13–16

- He chose, of His disciples, twelve whom “also He named apostles” —6:13
 - A disciple is a follower and a learner, while an Apostle is a *sent-one* (He sent them forth —Matt. 10:5)
 - God’s men are always *chosen*, there are often candidates, but God *chooses* whom He will and *when* He will.

• The twelve Apostles were: —*By others*

—By Luke	Matt	Mark		
(1) Simon (whom He also named Peter)	#1	#1		
(2) Andrew	#2	#4		
(3) James (Son of Zebedee)	#3	#2		
(4) John (Brother of James)	#4	#3		
—These two: “Sons of thunder”				
(5) Philip	#5	#5		
(6) Bartholomew (Nathanael??)	#6	#6		
(7) Matthew (the Publican)	#8	#7		
(8) Thomas	#7	#8		
(9) James (Son of Alphaeus)	#9	#9		
(10) Simon (called Zealotes, a Caananite)	#11	#11		
(11) Judas (Bro. of James —Lebbaeus, or Thaddaeus)	#10	#10		
(12) Judas Iscariot (The Betrayer)	#12	#12		

3. He healed multitudes on the plain —6:17–19

- Luke, the beloved physician (Col. 4:14) records these many healings. Folks came to the Great Physician, and He healed them.
 - (1) Location —”in the plain” —6:17
 - (2) Who came? —Folks from Judæa and Jerusalem, and from the sea coast of Tyre and Sidon —6:17
 - They came to hear and to be healed of their diseases.
 - (3) Some were vexed with unclean spirits and they were healed

“Salting the Oats”

Luke 6:12–16 — What did Jesus do before choosing the twelve disciples and why?

Luke 6:17–19 — In these verses where is Jesus and what is He doing?

"Salting the Oats"

Luke 6:20–49 — In His "Sermon on the Plain" Jesus is giving instruction in moral conduct. What is His emphasis in this instruction?

- (4) The whole multitude sought to touch Him
 - There went virtue out of Him, and healed them all.

4. He preached on the plain —6:20–49
- *This is the sermon on the plain. Matt. 5 – 7 is the sermon on the mount.*
 - *These blessings were proclaimed upon (spoken to) His disciples. He had just chosen them (6:12–16).*
- (1) The blessed —6:20–23:
- 1. YE poor —“yours is the kingdom of God” —6:20
 - Matt. 5:3
 - 2. YE that hunger —“shall be filled” —6:21a
 - Matt. 5:6
 - 3. YE that weep now —“ye shall laugh” —6:21b
 - Matt. 5:4
 - 4. YE when men shall hate YOU —6:22a
 - Matt. 5:11–12
 - 5. ... when they shall separate YOU from their company —6:22b
 - 6. ... when they shall reproach YOU —6:22c–23
 - “Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets” —6:23.
 - Compare I Pet. 2:19.
 - These blessings were particularly addressed to His Disciples as messengers in the same position as the prophets of the Old Testament.
- (2) The woes upon —6:24–26:
- *Still addressed to His Disciples? (To future disciples?)*
 - 1. YOU that are rich —“for ye have received your consolation” —6:24
 - For a parallel thought, see Matt. 6:2, 5. “They have their reward.”
 - He should be able to preach plainly James 5:1–3.
 - See I Tim. 6:6–11.
 - 2. YOU that are full —“ye shall hunger” —6:25a
 - 3. YOU that laugh now — “ye shall mourn and weep” —6:25b
 - 4. When all men shall speak well of YOU —“for so did their fathers to the false prophets” —6:26
 - See II Tim. 3:12 “Yea and all that will live godly in Christ Jesus shall suffer persecution.”

• II Tim. 2:12.	
BLESSED	WOE
6:20 POOR	6:24 Rich
<i>the kingdom</i>	<i>have consolation</i>
6:21 HUNGRY	6:25 FULL
<i>be filled</i>	<i>be hungry</i>
6:21 WEEP	6:25 LAUGH
<i>will laugh</i>	<i>will mourn and weep</i>
6:22–23 HATED	6:26 ACCLAIMED

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great reward

done to false prophets

- (3) Basic principles:
- 1. Love your enemies —6:27a
 - Do good —Ps. 25:21–22; Rom. 12:20–21
 - 2. "... as ye would that men should do to you, do ye also to them likewise" —6:31.
 - GOLDEN RULE —Matt. 7:12
- (4) Living in love and mercy —6:27–37:
- 1) Love your enemies —6:27a
 - See 6:32.
 - 2) Do good to them which hate you —6:27b
 - See 6:33.
 - 3) Bless them that curse you —6:28a
 - 4) Pray for them which despitefully use you —6:28b
 - Acts 7:60
 - 5) Offer the other cheek —6:29a
 - Matt. 5:39
 - 6) Give your coat also —6:29b
 - Matt. 5:40
 - 7) Give, not expecting it back —6:30
 - See 6:34 and Matt. 5:42
 - 8) The "Golden Rule" —6:31
 - See Matt. 7:12
 - 9) Not living in love and mercy makes us no better than sinners —6:32–34
- (5) **THE SUMMARY** —6:35–49:
- 1. Your reward shall be great —6:35
 - 2. Ye shall be the children of the Highest —6:35
 - "for He is kind unto the unthankful and to the evil" —You will be like your Father.
 - *It does not mean that we must do these things to be His children, but it shows how to be like our Heavenly Father.*
 - 3. "Be ye therefore merciful as your Father also is merciful" —6:36
 - 4. Judge not —6:37a
 - Gr. *krino* —to judge, decide —Has to do with distinguishing. Note Matt. 7:1–2.
 - 5. Condemn not —6:37b
 - Gr. *katadikazete* —"justice against" —Has to do with passing (pronouncing) judgment.
 - 6. Forgive —6:37c
 - 7. Give —6:38
 - 8. His parable —6:39
 - Can the blind lead the blind?
 - 9. Spiritual pride and judgment —6:40–42
 - 10. Fruit —6:43–45
 - The source of the fruit (the heart) and its condition determines the kind of fruit there will be.

"Salting the Oats"

"Salting the Oats"
Luke 7:1-10 — What factors of this centurion's faith make it a great faith?
Luke 7:11-17 — How does the raising of the widow's son at Nain demonstrate what happens when Christ comes into our life?

- 11. Obedience —6:46-47
- 12. The Foundation for the house —6:46-49
 - When the "house" of our life is tested, that which will determine whether or not it stands will be its foundation. See I Cor. 3:11.

(3) Christ's Ministry — One of Grace and Mercy —7:1 – 8:3

• *Luke 7:*

- 1. Healing of the Centurion's Servant —7:1-10
 - Notice the nature of the Centurion's faith:
 - (1) At Capernaum —7:1
 - (2) A Centurion sent the Jewish elders for Jesus —7:2-5
 - (3) Jesus went with the Centurion's servants. —7:6a
 - (4) The Centurion sent again. —7:6b-8
 - He considered himself unworthy to come himself. —7:7a
 - "... say in a word" (7:7)
 - Cf. Ps. 119:25, "according to Thy Word." Faith is a conviction based on adequate evidence. What the Centurion *knew* about Jesus caused him to believe, and thus, believing, to ask this of the Savior. Faith is not *blind* or unreasoning. It is not mere *credulity*. Faith is rational, and it is a confidence based upon sound evidence.
 - (5) Jesus marveled at his faith. —7:9-10
 - See Romans 10:17
 - Hebrews 11:1-3, 6
 - The Centurion had said to Jesus, "For I also am a man set under authority" (7:8).
 - As a captain over 100 men (the backbone of the Roman legions), he was under the authority of and under the requirement of obedience to Cæsar. As Cæsar's captain, he also possessed the authority of his Emperor in commanding his soldiers.

Jesus Christ, as "Captain of our salvation" (Heb. 2:10), is under the authority of the Father (John 4:34; 5:30, 37; 6:38; 7:16-17; 8:28-29), and with and in that same authority He commanded demons, diseases and death. Jesus was of authority and under authority.

Here a Gentile captain recognized that which the nation of Israel would not. They would avail themselves of His healing, but they would not recognize the Lordship of His Person. The captain of the Roman army recognized that very thing. Also, this man confessed his own sinfulness as well as the power of the Lord.

- **Faith** — In Luke 7, compare verses 9 and 50.
- 2. Raising the widow's son at Nain —7:11-17
 - Picture the two processions meeting at the city of Nain.
 - (1) He went to Nain. —7:11
 - Accompanied by many of His disciples, and much people.
 - He was the healer.
 - His disciples, the followers, learners (spoken to in 6:17-49).

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- Many of those people were seekers; for healing, etc. — along with those who were merely curious.
- On the other hand:
 - (2) The procession meeting Him —7:12
 - The dead man and those who bore him, his mother, and much people of the city.
 - *The dead man* —beyond human help, dead.
 - Only Christ could give him life, or restore him to life.
 - *The bereaved mother* —Christ showed her compassion (v. 13).
 - The people —7:16
 - A fear came upon all—of both groups, no doubt.
 - (3) The raising of the dead man —7:13–15
 - He had compassion on the mother. —7:13
 - He comforted her: “Weep not.”
 - He raised the man —7:14–15
 - He touched the bier, and the bearers stopped. —7:14a
 - He spoke to the dead man:
 - He commanded him to rise. —7:14b
 - Cf. Acts 3:15, He is “the Prince of life.”
 - The man sat up and spoke. —7:15
 - (4) The resultant awe —7:16
 - A fear came upon all.
 - This is more of a reverential fear than a dread or terror.
 - They glorified God for the healing.
 - They considered Him to be a great prophet who had risen up among them, and that God was visiting His people.
 - Contrast this with the view of the Centurion in 7:8. He recognized the greatness of the Savior, but they did not.
 - (5) The rumors (publicity) —7:17
 - The rumor (Gr. *lógos*, a “word”).
 - It spread through Judæa and in the region roundabout.
- 3. John the Baptist questions —7:18–23
 - (1) John’s desire for assurance —7:18–20
 - This was maybe caused by his discouragement over his imprisonment.
 - “John is in prison, the King is rejected, and John’s faith wavered.” —*New Scofield Reference Bible*
 - I don’t consider this idea to be tenable.
 - Another improbable suggestion: Maybe John had not rightly interpreted his own message. See 3:3–9, 16–17.
 - John had predicted judgment.
 - See I Peter 1:10–12.
 - Perhaps John was looking for Christ to establish His Kingdom *right now!* Cf. Acts 1:6.
 - See my notes on Matt. 11:2–3.
 - (2) Christ’s encouragement to John —7:21–23.
 - He demonstrated His powers to John’s disciples.
 - Cf. Mt. 11:4–6. Also notice Isa. 8:14–15; 61:1.
 - First, Christ healed some people —7:21.

“Salting the Oats”

Luke 7:18–23 — How does John’s concern warn us about possible bitterness against God in our own lives?

“Salting the Oats”

Luke 7:24–29 — What is Jesus’ evaluation of John?

4. Jesus’ commendation of John the Baptist —7:24–29
 - (1) The character of John the Baptist —7:24–28a
 - 1. Unshakable —7:24
 - The reeds and marshes bend with the wind. Whether the wind was adversity or doctrine, John did not bend or shake.
 - James 1:6 — Wavering faith
 - Eph. 4:14 — Not tossed to and fro
 - 2. Rugged —7:25
 - A rugged man who could endure hardship, not “gorgeously appareled in soft raiment” in a king’s court, but a common man
 - He *was* the King’s herald.
 - 3. Much more than a prophet —7:26
 - To the Hebrews a prophet was the highest type of leader (e.g., Moses).
 - But John was “much more than a prophet.” —Why?—
 - 4. The messenger —7:27
 - The prophesied forerunner of the Messiah.
 - None of the earlier prophets had held that great privilege. See Mal. 3:1.
 - 5. The greatest prophet —7:28a
 - But —
 - (2) He then made a contrast. —7:28b
 - “... but he that is least in the kingdom of God is greater than he” (7:28b).
 - See Luke 10:23–24.
 - Also, see II Cor. 3:7–11; and 5:18–20.
- John had the honor of proclaiming His coming, we have the honor of proclaiming that He has come and finished His salvation. John was a prophet, we are citizens, sons, and ambassadors.*
5. Jesus appraisal of His generation —7:30–35
 - (1) Jesus made a comparison:
 - 1. They were like children—spoiled ones at that —7:32
 - We have piped —joy, dance
 - We have mourned —solemnity, sadness
 - 2. Their problem with John and Jesus —7:33–34
 - John came with fasting and solemnity.
 - Christ came with joy and feasting.
 - Their attitude: “Give me what I want!”
 - This attitude exists today: entertain, tickle our ears.
 - (2) Wisdom is shown by her fruits. —7:35
 - Thus, the fruits justify wisdom.
 - That is, wisdom exhibits it to be such as it ought to be.
 - Is it human wisdom or God’s wisdom?
 - Its fruits declare it.
 - The kind of wisdom one has is shown by its fruits.
 6. At the home of Simon the Pharisee —7:36–50
 - There a woman anointed His feet.

Luke 7:30–35 — How does Jesus’ evaluation of the Pharisees and lawyer’s response to John relate to us today?

“Salting the Oats”

Luke 8:4–21 — How do these Parables and Jesus’ teaching about true brethren set forth the great need for us to properly respond to God’s Word?

- These women ministered unto Him of their substance — their gratitude — Cf. 7:41–48
- This is how He and the disciples were supported.

(5) Kingdom Parables —8:4–21

1. The Parable of the Sower —8:4–18

• In Luke we saw a change in the locations of Christ’s teaching (8:4). We now see Him using the parable.

- First, He was in the synagogues until the crowds forced Him outside.
- Then, in Luke 6:17–19, He was in the plain preaching.

(1) The Parable of the Sower —8:4–8, 11–15

- Four kinds of soil:
 - See Matt. 13:3–8, 18–23
- 1. “way side” — “trodden down, and the fowls of the air devoured it” (“way side” = beside the way or path)
 - The fowls represent the devil who takes away the Word out of their hearts, *lest they should believe and be saved.*
- 2. “upon a rock” — “as soon as it was sprung up, it withered away, because it lacked moisture” —8:6, 12
 - Matthew says, “upon stony places”
 - These receive the Word with joy, they “have no root, which for a while believe, and in time of temptation fall away” —8:13 (Matthew: “And when the sun was up, they were scorched; and because they had no root, they withered away” —13:6. Also see Matt. 13:21.)
- 3. “among thorns” — “the thorns sprang up with it, and choked it”
 - “... are choked with cares and riches and pleasures of this life, and bring no fruit to perfection” —8:14
- 4. “on good ground” — “sprang up, and bare fruit an hundredfold”
 - (Matthew: “and brought forth fruit, some an hundredfold, some sixty fold, some thirty fold” —13:8)
 - “... in an *honest* and *good* heart, *having heard* the Word, *keep* it, and bring forth fruit with patience” —8:15 (Matt. 13:23, “he that heareth the Word, and understandeth it”)

(2) Why He spoke to them in parables —8:9–10

- He explained that it was given to the disciples to understand the mysteries of the Kingdom. Thus, He spoke to them in parables. —Luke 8:10
 - See Matt. 13:11
 - In Matt. 13:10–16 He refers to Isaiah 6:9–10. This is also seen in John 12:37–41; Acts 28:25–27 and Rom. 10:16; 11:8. *THIS IS JUDICIAL BLINDNESS!*
 - Also compare Luke 8:18 with Matt. 13:9, 12. What is it that he “hath”? *A will to hear and obey!* That’s what. See Matt. 11:15 also.

"Salting the Oats"

Luke 8:22–56 — What do these four great miracles reveal to us about Jesus? How does this revelation relate to our lives?

mother. But again He affirms this same thing.

- *For most believers their brothers and sisters in Christ are much closer than their flesh and blood family members. There is a spiritual kinship.*

(6) Four Great Miracles —8:22–56

1. His power over the storm —8:22–25
 - (1) His statement: "Let us go over unto the other side of the lake" —8:22
 - That was His *purpose*.
 - (2) The storm —8:23
 - *It was a trial* (a test).
 - The storm indicates the fury of Satan in his opposition to the Son (Cf. Rev. 12:4).
 - *What did the storm test?*
It tested their faith:
 1. *Faith in Who He is*
 2. *Faith in what He said*
 - (3) Their concern, and His response —8:24
 - "Master, master, we perish." —They were afraid *they would* be drowned, and afraid that *He* would be drowned.
 - Many Christians fear that the "boat" is going down, but it cannot go down, Christ is on board!
 - He rebuked the storm and there was calm —*He can rebuke the storms in our lives and make instant calm. He has power over the creation!*
 - (4) "Where is your faith?" —8:25
 - He said, "Let us go over unto the other side of the lake."
 - He did not say, "Let's *try* to go over."
 - That was His Word. Did they believe that?
 - They had seen His power over devils, diseases, and death.
 - What about the wind?
2. His experiences at Gadara —8:26–39
 - (1) Power over the demons —8:26–33
 - Matt. 8:28–34; Mark 5:1–17

The country of the Gadarenes "over against" (across from) Galilee. The tribe of Gad inherited Gadara, they helped the other tribes to take the land, but they returned and settled to the east of Jordan.

- 1. The man's condition —8:27, 29
 - Note: Matthew speaks of *two* men. Luke picks out one of them. The condition:
 - He had devils a long time. —8:27
 - Wore no clothes —Nudity, related to demon possession.
 - He was not in his right mind. —8:27
 - He lived among the tombs. —8:27
 - He lived out of doors among the tombs. The devil is always near to death! Demons instigate killing.

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- Who went into the house? Peter, James, and John, the father, and the mother. —8:51
 - Peter, James, and John
 - See them at the Transfiguration (Luke 9:28; Matt. 17:1).
 - They have a special place at Gethsemane (Matt. 26:37).
- To the mourners He said: “Weep not; she is not dead; but sleepeth” — “sleepeth” = speaking of natural sleep.
 - They laughed Him to scorn. —8:53
- He put them all out. —8:54
 - Why not have witnesses?
 - He did have some, for soon all would know.
 - We don’t know why for certain, but He likely did not want scoffing unbelievers in there.
- He took her by the hand: “Maid arise.” —4:55–56
 - The spirit came again, indicating that she was dead.
 - He commanded that she be given food.
- Her parents charged to tell no one —8:56
 - Contrast this with 8:39

This was the second raising of the dead. Others raised:

- The widow’s son —7:11–16
- Here
- Lazarus —John 11:1–44

• *Luke 9:*

This chapter presents, Lessons on *Dedication, Hardship and Suffering*.

- What He taught them about suffering:
 - (1) They, His disciples, would be rejected —9:5
 - (2) He announced His own rejection, suffering, death and resurrection —9:22
 - (3) He told them about the cost of discipleship —9:23–26

(7) Preaching Ministry of the Twelve —9:1–9
 — His disciples sent forth —9:1–9
 • Matt. 10:1–42; Mark 6:–13

1. Disciples commissioned —9:1–6
- This marks a new direction in His ministry—now through His disciples going forth.
 - (1) Commissioning His disciples —9:1
 - 1. He called his twelve disciples together
 - 2. He gave them power and authority
 - Power (dynamic power, Gr., *dúnamis*)
 - Authority (*exousía*, “the power of rule (the power of him whose will and commands must be submitted to by other).
 - Power and authority over all devils
 - Power and authority to cure diseases.
 - (2) Sending His disciples —9:2
 - 1. And he sent them to do two things:

“Salting the Oats”

Luke 9:1–9 — What stands out about the preaching ministry of the twelve?

“Salting the Oats”

Luke 9:10–17 — What stands out about Jesus in Luke’s account of the feeding of the 5,000?

- To preach the kingdom of God
 - To heal the sick.
- (3) Instructing His disciples —9:3–5
- 1. He told them what to take with them.
 - Take *nothing* for your journey
 - not staves
 - nor scrip
 - neither bread
 - neither money
 - neither have two coats apiece
 - 2. He told them where to stay.
 - They were to stay in whatever house they entered into.
 - Whoever would not receive them they were to shake off the very dust from their feet for a testimony against them.
- (4) The departure of His disciples —9:6
- 1. They departed, and went through the towns
 - 2. They went preaching the gospel, and healing every where.
- (5) Herod’s alarm —9:7–9
- 1. Herod the tetrarch heard of all that was done by Jesus.
 - He thought that John had risen from the dead.
 - He heard from some who thought that Elias had appeared.
 - Others said that one of the old prophets was risen again.
 - 2. Herod’s conscience was bothering him.
 - He had beheaded John and wondered, “who is this, of whom I hear such things?”
 - He desired to see Jesus.
2. Herod’s guilty conscience —9:7–9
- (8) The Feeding of More Than 5,000 —9:10–17
- Matt. 14:13–21; Mark. 6:32–44; John 6:5–13
- (1) The Apostles returned and reported to Him. —9:10a
- (2) He took them aside in a desert place. —9:10b
- It was near Bethsaida.
- (3) People followed Him. —9:11
- He received them.
 - He spoke to them of the kingdom of God.
 - He healed them.
- (4) Concern for food at the end of the day —9:12–14
- The twelve: Send the multitude away. —9:12
 - So they could go to places nearby to “lodge” and get food.
 - He told them to give food to the crowd. —9:13
 - All the twelve had was **five loaves and two fishes**.
 - The number of the people: “about five thousand men.”
 - He was about to do something great so He had the twelve make them sit down by fifties in a company. —9:14
- (5) He fed the multitude. —9:15–17
- 1. The disciples obeyed and made them all sit down.
 - 2. He blessed the food.
 - He took the five loaves and the two fishes.
 - Looking up to heaven, he blessed the food.
 - He then broke it, and gave it to the disciples to set before the

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multitude.

Note: Only He can bless the food. We merely ASK Him to bless it when we pray before our meals. Only he can multiply the loaves and fishes. We cannot, so we ask Him to multiply our food, for He will.

- 3. They were all filled.
 - The more than 5,000 men were filled with so little.
 - There were leftovers: Of fragments that remained to them were twelve baskets.

Note: Five loaves and two fishes to feed so many! And twelve baskets were left over. That meant one basket for each of the twelve disciples.

(9) Peter's Great Confession —9:18–22

• Matt. 16:13–20; Mark 8:27–30

1. Jesus asked them a question —9:18
 - He was praying alone. Though evidently, He *alone* was praying.
 - His disciples were with Him, but evidently not praying.
 - He asked “Whom say the people that I am?”
2. Their answer: —9:19
 - What was the popular view of Christ?
 - Some (including Herod —9:7-8) thought He was John the Baptist.
 - Others said He was Elias
 - Yet others said, that one of the old prophets is risen again.
3. He then asked them a very *personal* question. —9:20a
 - It was, “But whom say *ye* that I am?”
4. Peter's answer (confession) —9:20b
 - Peter's answer was, “The Christ of God.”
 - “Christ” means “anointed,” “Messiah” (Heb., *mashiyach*) means “anointed.”
 - So then, Peter was actually saying? “The *Messiah* of God.”
 - See Isa. 61:1 and compare Luke 4:18–19 and John 3:34.
 - From whence came Peter's answer? —Matt. 16:16–17.
5. His charge and His announcement to them —9:21–22
 - His charge and command to tell no man. —9:21
 - To tell no man what? To tell no man that He is the Messiah.
 - Why? Because some things had to take place first — see next.
 - His announced suffering, death and resurrection —9:22
 - First, before men know Who He is: [See Matt. 16:21–23; Mark 8:31–33]
 - 1. He “must suffer many things.”
 - 2. He must “be rejected of the elders and chief priests and scribes.”
 - 3. And He must “be slain.” *See the following passages:*
 - I Cor. 15:3 (this passage presents the Gospel), also see Rom. 5:6, 8.
 - II Cor. 5:21 and Gal. 3:13.
 - I Pet. 2:24
 - 4. He must “be raised the third day.”
 - See I Cor. 15:4.

“Salting the Oats”

Luke 9:18–22 — How does Peter's confession of Christ and Jesus' response relate to us today?

“Salting the Oats”
Luke 9:23–27 — How does Jesus’ call for sacrifice apply to us today?
Luke 9:28–36 — What stands out in Jesus’ transfiguration and how does it apply to us today?

- The great subject of the early preachers was His resurrection. It is in nearly every message in the book of Acts.
- Before He can be confessed, He must suffer, be crucified, and rise again from the grave on the third day.
 - See Peter’s message in Acts 2:22–32. Then, before He could be exalted at the right hand of the Father (Acts 2:33), he had to rise.

(10) A Call for Sacrifice —9:23–27

- The cost of discipleship —9:23–26
- Matt. 16:22–28; Mark 8:32–38

- He has just mentioned His future suffering. —9:22

1. The demands of discipleship —9:23

- To follow Him a man must:

- (1) “deny himself”
 - This is not self-denial, but is denying self. There is a difference.
 - Compare Matt. 16:24 and Mark 8:34.
- (2) “take up his cross daily”
 - This was spoken by Jesus before the Cross.
 - The cross is an instrument of death. He faced death, as he said (9:22). They too would face death continually.
 - Paul said, “I die daily.” (See I Cor. 15:30-32)
- (3) “follow” Him

2. What denying oneself involves —9:24–26

- (1) Our attitude toward our own life —9:24
 - 1. When we attempt to save our life *we lose it.* —9:24a
 - 2. When we lose our life for His sake *we shall save it.* —9:24b
- (2) Our attitude toward the world —9:25
 - There is no advantage if a person gains the whole world and loses himself. —9:25
- (3) Our attitude toward Jesus and His Words —9:26
 - If one is ashamed of Him and of His Words. —9:26
 - The Son of man shall be ashamed of him.
 - That will be “when he shall come in his own glory, and in his Father’s, and of the holy angels.”
- (4) The future glory of Christ and His disciples —9:27
 - He spoke of something which would take place in just a few days.
 - Some of those standing there would still be alive when they saw “the kingdom of God.”
 - **They saw that Kingdom in His transfiguration which took place within just a few days.**

(11) The Transfiguration —9:28–36

- His Transfiguration —
- Matt. 17:1–8; Mark 9:2–8

- This is a fulfillment of the promise of 9:27.

1. The mountain of Transfiguration —9:28

- Which disciples accompanied him?
 - We see the select three disciples: Peter, John, and James.
 - See Luke 8:51 Matt. 26:37-39 Mark 14:33-36

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- Did Peter know what he was saying in his confession (9:20)?

(14) Misunderstandings of His Ministry —9:46–50

1. Pride — ambition —9:46–48
 - Ambition (pride) is seen.
 - Their need: HUMILITY
2. Sectarianism —9:49–50
 - Their attitude toward another who was casting out devils in Jesus' Name!
 - That person did not follow with them. He was not a part of the group of disciples.
 - Jesus responded, "... he that is not against us is for us."

Notice: Mark 9:38–41. Mark 9:40 does not contradict the teaching of Matt. 12:30, it supplements and explains it. The man of John's concern was doing miracles *in Jesus' Name*. He was not opposing Jesus. [See Num. 11:24–29]

4. Christ's Ministry in Judea —9:51 — 19:27

(1) Journey Toward Jerusalem —9:51–62

1. Vindictiveness of James and John —9:51–56
 - Rejection by the Samaritans —9:51–53
 - The spirit of vindictiveness —9:54–56
 - Their desire that He command fire to come down on the Samaritan village. Contr. John 4:39–42 and Acts 8:5–25.
 - That is what Elijah did! —II Kings 1:9–12
 - John, the Apostle of Love, was not always so. —See 9:55.
 - John had been ambitious, sectarian, and vindictive. (See Matt. 20:20–28 and Mark 10:35–45 for his ambition.)
 - Look at Mark 10:45 and I John 4:9–10. John must have seen the great truth of loving service!
 - The Lord can take the most unfit vessel and make it fit for His own use. He did this with the Apostle John.

2. His test of purpose —9:57–62

- (1) Tested as to home —9:57–58
 - Cf. Lk. 14:28–33
 - The rash disciple: "I will follow thee ..."
 - The disciple must, count the cost!
- (2) Tested as to home obligations —9:59–60
 - Cf. 14:26
 - The procrastinator —
 - His father was not dead yet, so he would procrastinate until his father died.
 - Jesus said, "Let the dead bury their dead: but go thou and preach ..."
- (3) Tested as to home attachments —9:61–62
 - Cf. 14:27
 - The wavering disciple —
 - Oriental farewells sometimes lasted for days on end.

"Salting the Oats"

Luke 9:51–62 — Jesus journeys toward Jerusalem to die for our sins. What significant instruction do we receive from Jesus within this context, and how can we apply it to our lives?

"Salting the Oats"

Luke 10:29–37 — How does the lawyer seek to shift the focus to justify himself, and how does Jesus bring the focus back to love?

Luke 10:38–42 — How does this contrast of Mary and Martha relate to us today?

Luke 11:1–13 — Relate Jesus' teachings about prayer to your own prayer life.

(2) Christ expanded who his neighbor was — 10:30–37

- The man (a Jew) who was robbed on the road to Jericho:
 - A priest came by, but would not help the man (v. 31). He was one who should have helped.
 - A Levite came by, but also would not help (v. 32). He was another who should have helped the man.
 - A Samaritan came by, and he helped (vv. 33–35).
 - The Samaritans were hated by the Jews (see John 4:9).
- The lawyer drew his own conclusion — 10:36–37
- *We can see how Christ showed who can be a real neighbor; He changed "Who is my neighbor?" into "Who is the man that shows such love?" It was a humbling admission.*

3. Mary and Martha — 10:38–42

— The two contrasted:

- Martha — busy, hospitable
- Mary — sitting at Jesus' feet, learning

(1) Martha — 10:40–41

- He said, "... thou art careful and troubled about many things" — Many things! = "... much serving" –v. 40.

-1. She was making too careful and elaborate preparation.

-2. She was preparing many things = many dishes.

— *She wanted to have plenty, and she was probably preparing a very delicious meal.*

(2) "But one thing is needful" — 10:42

— not "many things"

(3) "Mary hath chosen that good part" — 10:39

— She sat at His feet and heard His Word. That would not be taken from her

• *Luke 11:*

4. Teachings about prayer — 11:1–13

(1) He teaches them *how* to pray — 11:1–4

- The request in verse 1 is, "Teach us to pray"
- Jesus first taught *how* to pray.
- Compare this with Matt. 6:9–13.

(2) The persistent friend — 11:5–8

- Jesus grants their request. We learn to pray when we see our need as this man saw his need for bread.
- Have we not sometimes found ourselves in such a situation? Someone comes to us and we know we should help them, but how when we are unable? This teaches that we must come to the Lord persistently. It is the need that drives us to prayer. It should not be that way, for we are *commanded* to pray.
- Persistence (importunity) in prayer is illustrated in 11:5–8.

(3) The need of persistence and its reward — 11:9–10

- Again, persistence is emphasized: We must persistently knock, knock, and seek, seek.

(4) God's willingness is illustrated — 11:11–13

- If the lazy, self-indulgent who is deaf to the cries of both necessity and

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friendship can be moved by shameless persistence, then *how much more* can the God who is “rich unto all that call upon Him” (Rom. 10:12).

- All are sinners, even parents. If parents, being evil, know how to give good gifts unto their children, “how much more shall your heavenly Father give the Holy Spirit to them that ask him?” —v. 13
- Cf. Matt. 7:11.

5. Accusations concerning His power — 11:14–23

- (1) Their accusation of Jesus — 11:14–16
 - 1. He cast out a devil — 11:14
 - The devil caused the man to be dumb.
 - When the devil was gone the man began to speak.
 - 2. Their accusation concerned His power to cast out demons. — 11:15
 - The accusation of v. 15 should be contrasted with the words of the 70 in 10:17, and His testimony concerning them in 10:20.
 - Take another careful look at their insinuation 11:15, and His words in 11:19–20 compared with 10:17–18.
 - 3. Others asked Him for a sign. — 11:16
- (2) His answer — 11:17–20
 - 1. A house divided against itself falleth —
 - *“If Satan also be divided against himself, how shall his kingdom stand?”*
 - 2. By whom do your sons cast them out?
 - Their exorcisms were imperfect (weak, impotent), He was (and is) all-powerful.
 - 3. *“But if I with the finger of God cast out devils, no doubt the Kingdom of God is come upon you.”*
 - A stronger man has come, overcomes Satan, takes away his armor, and divides the spoils

6. What happens in the empty soul? — 11:24–26 [Matt. 12:43–45]

- This is the state of one from whom an unclean spirit goes out IF Christ does not fill the void left by that expelled spirit.
- (1) After a devil is cast out ... — 11:24–25
 - The evil spirit is cast out and the “house” is all cleaned out.
 - Someone must fill the void left by that expelled spirit.
 - (2) He brings on a worse condition — 11:26
 - No one has taken the devil’s place, and he finds his old place all cleaned out, so he brings in even more.
 - If Jesus fills our lives, there will be no room for the devil.

7. Jesus’ answer to the lady who blessed Mary — 11:27–28

- (1) She blessed Mary — 11:27
 - It appears that she thought she was blessing Him.
 - She is a forerunner of the Romanist attitude toward Mary.
 - She lost sight of Christ.
- (2) His answer to her — 11:28
 - Rather, more blessed are those who listen to His Word and obey.

“Salting the Oats”

Luke 11:14–23 — Jesus again demonstrates His power over Satan by casting out a demon (v.14). How does Jesus’ answer concerning the source of His power relate to us today (vv.15–23)?

Luke 11:24–26 — How does Jesus’ answer concerning the need for Himself to fill the void left by the demon relate to us today?

Luke 11:27–28 — How does Jesus’ answer concerning the basis for true blessing relate to us today?

Raising Godly Generations

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“Salting the Oats”

Luke 11:29–32 — Compare their understanding of Jesus’ sign and greatness with our understanding today.

Luke 11:33–36 — How does Jesus’ warning concerning the light of the truth of Himself relate to us today?

- Notice how many times He refers to obedience through the verses of this chapter.

8. The Sign of Jonah — 11:29–30

- Their request for a sign. This was a constant question.
- The sign of Jonah:
 - As Jonah was a sign to the Ninevites — a sign of miraculous preservation through judgment (of death and life).
 - 1. The “sign of the prophet Jonah” — 11:29
 - “For as Jonas was three days and three nights in the whale’s belly; so ...” —Matt. 12:40
 - See I Cor. 15:4, “... he rose again the third day according to the scriptures”
 - 2. The Ninevites shall rise up in judgment (Matt. 12:31).
 - That was because they repented at the preaching of Jonah — and Jesus is greater than Jonah:
 - (1) In His obedience, and ...
 - (2) In His resurrection from the dead — 11:32
 - The Ninevites would have regarded Jonah as one who had in effect risen from the dead, and they repented at his preaching. How would the generation to which Jesus preached stand in comparison to Nineveh on the judgment day?

9. He reveals the sign of His greatness — 11:31–32

- He is greater than Solomon (wisdom).
 - The queen of the south — I Kings 10:1–13
- He is greater than Jonah (preaching repentance). [See above]
- Contrast these verses with 10:23–24.

10. Warnings concerning the light — 11:33–36

[Matt. 5:15–16; Mark 4:21–22; cf. Luke 8:16]

- (1) The need for a clear, healthy eye — 11:33–34
 - The purpose of a candle — light — 11:33
 - Always placed where it can provide light
 - Be sure that your eye be clear, healthy, sound. — 11:34a
 - The eye is the light of the body.
 - “light,” Gr. *ličnos*, “a hand-lamp” (Vine). Thayer: “a lamp, candle, that is placed on a stand or candlestick.”
 - “single,” Gr. *haplous*. “simple.” “Luke 11:34, said of the eye, ‘singleness’ of purpose keeps us from the snare of having a double treasure and consequently a divided heart” (from Vine).
 - The blindness of the unbelieving religious leaders (11:33–36) is in contrast with the illumination of the 70 (10:21–22).
 - Pay attention that your eye not be full of darkness. — 11:34b–35a
 - The eye is full of darkness when it is evil.
 - We must be sure, then, that our light is not darkness (evil).

(2) How the body can be full of light — 11:36

- The problem of the Jewish leaders: The light shone, but they did not see. See Psalm 119:130: “The entrance of thy Word giveth light.” [Concerning light, see Matt. 5:15–16; Mark 4:21–22; Luke 8:16...]
- Luke 11:36 describes the man who is wholly open to the light, and being transformed by it, has become full of light —Cf. II Cor. 3:18.
- See II Cor. 4:3–4 —“the god of this world” blinds!

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11. Dining with a Pharisee — 11:37–44

- (1) The concern of the Pharisee — 11:37–38
- 1. Jesus went in and sat down to eat.
 - 2. The Pharisee marveled that Jesus had not washed first.
—Forms don't do it!
- (2) The Lord's response to the Pharisee — 11:39–40
- 1. The Pharisees washed themselves ceremonially.
 - This was a religious exercise, a futile attempt to cleanse themselves spiritually.
 - However, their uncleanness was within.
 - 2. He called them fools because they did not understand.
 - They washed the outside of the cup and platter (11:39).
 - The cup and platter symbolizing themselves.
 - Their inside was full of "ravening and wickedness."
 - "ravening," Gr. *harpagé*, "the act of plundering, robbery."
 - "wickedness," referring to wicked acts that flow forth.
 - The one who made the outside made the inside as well.
 - This applies to the maker of the cup and platter.
 - It also applies to the Lord making the human.
- (3) They tithed of every *little* thing. — 11:42
- 1. He told them to give alms of what they have.
 - He declared that all things are clean to them.
 - That is, they don't need to be cleansed ceremonially.
 - 2. They tithed "of mint and rue."
 - 3. They forgot justice, the more important matters of life.
 - 4. They should have done all of those things.
- (4) They wanted honor before men. — 11:43–44
- What about honor before God?

12. His warnings — 11:45–52

- (1) The response of the lawyer to the Lord. — 11:45–46
- 1. He rightfully concluded that the Lord was reproaching him also. — 11:45
 - They were the whitewashed graves He spoke of. — 11:45
 - *In light of v. 44, we see His implication that the Pharisees tended to defile all who came into contact with them. How true this is with those who trust in themselves that they are righteous and who have but lowered the high and holy standards of God until they themselves can have a clear conscience.*
 - 2. He pronounced His first "woe" on the lawyers. — 11:46
 - They lade men with grievous burdens, but they won't lift their finger to help them with those burdens.
- (2) Their rejection of prophets — 11:47–51
- 1. Concerning the past — 11:47–48
 - His second "woe," still on the lawyers
 - They built the sepulchres of the prophets. — 11:47a
 - Their fathers killed those prophets. — 11:47b
 - In building those sepulchres they endorse the deeds of their fathers. — 11:48
 - The lawyers built tombs for the prophets whom their forefathers killed as if they disapproved what those forefathers did. But

"Salting the Oats"

Luke 11:37–54 — What condemnation have the Pharisees and lawyers brought upon themselves?

“Salting the Oats”

Luke 12:1-12 — Jesus discusses different subjects in this passage. What are they and how do they amplify His warning against hypocrisy in v.1?

they still reject what the prophets of that day taught, just as their fathers did. So they are “witnesses” against themselves.

- See Matt. 23:31.

-2. The prediction — 11:49

- This is a warning statement to his apostles.

- Those same lawyers will slay and persecute prophets whom God would send them in the future.

- The disciples needed to realize that their lives would also be in jeopardy as those who went before them.

-3. The accountability — 11:50-51

- The result — all of the persecutors of all time will be held accountable for the blood of those prophets whom they kill. — 11:50-51

- Notice the extent of this: It starts with Abel.

(3) His second “woe” on the lawyers — 11:52

- They took away the “key of knowledge.”

- They did not enter into knowledge themselves.

- They hindered those who wanted to enter knowledge.

- Who does this today?

13. The Scribes and Pharisees try to trap Him — 11:53-54

- They urged Him *vehemently* and *provoked* Him to speak of many things, laying in wait to find something that they could accuse Him about.

- *Luke 12:*

- *Subject of Luke 12: The things of this world in light of the coming of Christ and the judgment.*

14. Warning about the hypocrisy of the Pharisees — 12:1-3 [Matt. 8:14-21]

- The warning of this verse is His answer to the schemes of the Pharisees. — 11:53-54

- What had these men been doing (11:53-54)?

(1) An innumerable multitude were gathered — 12:1a

(2) He warned of the leaven of the Pharisees. — 12:1b

- This leaven was *hypocrisy*.

- They feigned righteousness, showing that they were hypocrites.

- They were all show.

- Yet they were capable of killing prophets.

(3) Every secret will be made known — 12:2-3

- The hypocrisy of the Pharisees —

- The things that they, the Disciples say —

- He was addressing them.

- This also refers to what we say.

15. Encouragements about God’s care — 12:4-7

(1) Whom to fear and not to fear — 12:4-5

- We are not to fear the ones who can kill the body. — 12:4

- Fear God, Who can cast the soul into Hell. — 12:5

Luke

Raising Godly Generations

22. Jesus came to send a fire upon the earth — 12:49–53

- (1) “Fire” = judgment — 12:49
- He came to judge
 - The prince of this world (Cf. John 12:31; 16:11) at His crucifixion.
 - The nation was judged and dispersed in 70 A.D.
 - Our sins were judged on the cross.
 - Read Isa. 61:1–2 relating to His first coming (Lk. 4:18–19).
 - Judgment will come later.
- (2) His baptism = His death — 12:50
- Judgment will follow (v. 49), but “first,” His baptism.
 - He had to die on the Cross first.
 - Judgment will come later.
- (3) He did not come to bring peace — 12:51–53
- The question of the Apostles and Christ’s answer — Acts 1:6–8
 - The conditions that He brought:
 - division (v. 51)
 - five in one house, divided two against three, etc. (v. 52)
 - relatives against each other (v. 53)
 - The Gospel divides.

23. They cannot discern the age — 12:54–57

- (1) They could discern the weather — 12:54–55
- Matt. 16:1–4
- (2) They could not discern that time — 12:56–57
- Luke 11:52
 - Luke 24:25

24. Agree with your adversary by the way — 12:58–59

- The meaning of this, according to the context, is: “Be reconciled to God before the day of judgment.”
 - This passage is similar to Matt. 5:25–26.

• *Luke 13:*
 — *This gives His emphasis: Repentance and readiness.*

25. His message on repentance — warnings — 13:1–5

- (1) The question of the people — 13:1–3
- 1. The question concerning a tragic event — 13:1
- Pilate’s cruelty, an act of man.
 - One would suppose that, since they were killed while sacrificing, Jesus would condemn it.
 - **Note:** As far back as Isaiah, they were sacrificing hypocritically, and God judged them for it.
 - Pilate was ruler of the Romans by whom God was judging Israel. This was the act of a ruler to whom God had sold them because of their sin.
 - He called on them to repent.
- 2. Jesus’s warning — 13:2-3
- His question: Were they greater sinners because they suffered this?
 - He does not tell them whether they were or not.
 - He called their attention to *their* need to repent.

“Salting the Oats”

Luke 12:49–59 — Here Christ issues some warnings. What are they and how do they relate to our lives?

Luke 13 — In this passage what does Jesus teach us about repentance and surrender to His Lordship?

“Salting the Oats”

Luke 14:1–24 — What lessons does Jesus give here to the Pharisees and lawyers? How do they relate to us today?

Of course, even a very few of the great earthly multitude of nations shall be saved.

- With 13:25 (and 13:26–28) compare II Cor. 6:2b.
 - The door is shut!

31. Warning of the Pharisees — 13:31–35

(1) The warning concerned Herod — 13:31

- Their fear was that Herod would kill Jesus.
- Were they really worried about Him?
 - Or did they want Him to flee?

(2) Jesus’ answer to that warning — 13:32–33

- He sent a message to Herod — 11:32
 - He called Herod a “fox.”
 - He told Herod what he was doing. — 13:32
 - He said, “on the third day I shall be perfected.” That refers to His resurrection.
- Herod could not stop him from completing his mission.
 - “I must walk to day, and to morrow, and the day following.”
 - “(It cannot be that a prophet perish out of Jerusalem.” [*Then He laments over Jerusalem.*]

(3) Jesus’ lament over Jerusalem — 13:34–35

- [Matt. 23:37–39; Luke 19:41–44; Ps. 118:26; Jer. 22:5]
- Jerusalem was the “slaughterhouse of the prophets” — 13:34.
 - Matt. 23:37-39
 - The three days, i.e., “today, and tomorrow, and the day following” cannot here be taken as three literal days.
 - In verse 34 is a window which gives an insight into the heart of the Lord Jesus. We see His yearning and love for Jerusalem. He would gather them as a hen gathers her brood under her wings.

• *Luke 14:*

32. He eats bread in the home of a Pharisee — 14:1–6

- Healing of the man with dropsy on the Sabbath. See Matt. 12:9–13 which refers to a different but similar event, with a similar answer.

(1) Situation — 14:1

- The house of one of the chief Pharisees
- He went to eat.
- It was on the Sabbath day.
- He was not invited because they were merely extending hospitality to Him.
 - They watched Him [spying on Him] — Why are they watching Him?

(2) The opportunity — 14:2

- Dropsy — meaning that the body was retaining water and was swelled up (many heart patients have this problem today).
- Was this a trap that they had laid for Him?

(3) The problem — Sabbath observance — 14:3–4

- 1. The question — 14:3–4a
- Is it lawful to heal on the Sabbath?
 - This is what the lawyers and Pharisees asked.
 - He asked the question first. They held their peace. — 14:4a
 - They did not answer Him.

Luke

Raising Godly Generations

- 2. The healing — 14:4b
- He healed the man and let him go.
- (4) The question that could not be answered — 14:5-6
- He challenged them about the Sabbath
 - What is lawful on the Sabbath day? [Cf. 13:14; Matt. 12:2]
 - What about the ass or the ox? Cf. 13:15-17
 - See David's deed. — Matt. 12:3-8
 - He silenced them: (1) They cared for their animals on the Sabbath [*Self interest*], and (2) They did not have compassion on a man who was seriously ill.
 - They cared more for animals than for men, especially since the animal meant something to them monetarily.
33. A parable on self-exaltation — 14:7-11
- (1) The problem: Their *self interest* — 14:7
- Someone has said, "A man is usually as old as he thinks he is, but not as important."
- (2) The parable — 14:8-11
- He did not appeal to their sense of humility, but to their sense of shame.
 - It is not natural for men to love their neighbors
 - *Self seeking* springs more readily from the carnal nature.
 - Also, the host will honor whom he will honor.
 - The lesson — humility and exaltation — 14:11
 - Matt. 11:29, "Jesus was meek."
 - Also see Luke 22:25-27; Phil. 2:7; I Pet. 5:5 and James 4:6.
- *God will humble the proud and exalt the humble!*
- Before honor is humility — Prov. 15:33
34. On inviting the needy to a dinner — 14:12-14
- The lesson: The greater blessing belongs to those who give to people who cannot repay.
- (1) Don't invite those who can recompense — 14:12
- (2) Invite those who cannot recompense — 14:13-14
- Whom and when we invite guests depends upon the motive behind the invitation. It could be fellowship. It can be for service.
35. The parable of the great supper and excuses — 14:15-24 [Cf. Matt. 22:1-14]
- (1) The pious statement by the man — 14:15
- It is doubtful that the man really knew what he was talking about.
- (2) His response — 14:16-20
- The parable ... this is what *really* happens when men are invited to His "dinner" — excuses:
 - I have bought a piece of ground — 14:18
 - What a fool to buy land without seeing it first!
 - *Some people let possessions stand in their way.*
 - I have bought five yoke of oxen — 14:19
 - What a fool to buy oxen without first proving them!
 - Who plows at night?
 - *Some let business keep them from God's things.*

"Salting the Oats"

“Salting the Oats”

Luke 14:25–35 — In these verses Jesus sets forth the price for following Him. What is it and how does it relate to us today?

- I have married a wife — 14:20
 - He could be excused from war (Deut. 24:5), but could have brought his wife to the supper.
 - *Some let family keep them from the things of God*

(3) The feast shall not want for guests — 14:21–24

- The dignitary who was at the house of one of the chief Pharisees thought *he* would be feasting in the “kingdom of God” (14:15), but it will be those in the streets, the poor, the maimed, the halt and the blind (14:21), along with those in the highways and hedges who are *compelled* to come in (14:23).
- Those who are bidden will be rejected. — 14:24
 - Those who reject God’s invitation will be rejected.
 - Who finally participated? — Cf. 13:18–30; Acts 28:25–28; Rom. 11:11.

36. Counting the price of following Him — 14:25–33

- Salvation is free. It does not cost us, it cost Him. It is by grace through faith.
 - However, this speaks of *discipleship*, and that *particularly* in view of His times.
 - The question here is not of salvation but of *devotion to Christ*.
- Where may the path of discipleship lead us? Three “cannots”:
 - 1. *Hate not ... — 14:26*
 - 2. *Doth not bear his cross — 14:27*
 - 3. *Does not count the cost and forsake — 14:33*

(1) Consider the price in view of 14:16–24 which precede this.

(2) Consider the price in view of His great popularity (14:25)

- He was accompanied by an *unthinking* multitude.
- He knew He was on His way to the Cross, but they may have thought that He was on His way to His Kingdom.
- A disciple: (1) A learner, (2) a follower. To follow Him then meant great cost, for He was on His way to rejection. (Cf. John 15:18–27).
 - To be a disciple today is (1) to be a believer, (2) to learn of Him and to follow Him wherever He leads — that too involves a great cost.

Every believer is a disciple who must be *taught* (Matt. 28:19–20). To “disciple,” then, means to lead to Christ, rather than to establish in the faith. The word “disciple” is not a verb in the Scriptures.

- “Hate” — Consider in light of Mal. 1:2–3; Rom. 9:13
 - Yet, what did God in fact give Esau? It was not nothing. “Hate” is a relative thing in the Scriptures. — 14:26
 - Hate father and mother (Cf. Matt. 10:37)
 - Hate his wife (Contr. Eph. 5:25)
 - Hate his children
 - Hate his brothers and sisters
 - Hate his own life (Cf. Matt. 10:39)
- Cross — The man bearing his cross was on his way to execution. (Cf. Matt. 10:38) — 14:27

"Salting the Oats"

Luke 16:19-31 — How does the story of Lazarus and the rich man further illustrate the point of the Unjust Steward (16:9)?

- 4. His answer to the derision of the covetous Pharisees — 16:14-18
 - Their character: They were covetous.
 - They derided Him (or they sneered).
 - His 3 parables of Luke 15 brought only *derision* from them.
 - Their mental and spiritual condition:
 - They believed that their riches were evidence of God’s approval.
 - They thought that they were serving God.
 - However, they were serving mammon. And He told them that they could not serve God AND mammon.
 - His response to their derision (16:15):
 - They cleverly concealed their greed (covetousness) before men.
 - But God looks at the heart (Prov. 21:2).
 - Their self-righteousness was an abomination to God.
 - And — The Law and the Prophets and the Kingdom (16:16):
 - The Law and the Prophets (Old Testament) were until John (the Baptist) — See Matt. 11:12
 - Since that time the Kingdom is preached — Matt. 4:23 and Every man presseth into it. (See Luke 15:1) — 3:1-2
 - [This is that to which the Pharisees were objecting — 15:2.]
 - The permanence of the Law — 16:17-18
 - Not one “tittle” will fail (16:17). Notice Matt. 5:18.

[The tittle is a very small extension or protrusion on several of the Hebrew letters to distinguish these letters from others which are similar. The Point is, every little part of the Word of God is forever settled in heaven (Ps. 119:89), and preserved on earth.]
 - Now, a specific example of the Law which the Pharisees were disobeying. — 16:18

— It was the law of divorce. See Mt. 5:31-32; 19:3-12.

[There were at least 3 different interpretations concerning divorce held by the Pharisees of that day. (1) The school of Rabbi Shammai said that adultery alone was grounds for divorce, while (2) the school of Hillel said that if she spoiled a dish of food, spun in the street, talked to a strange man, or spoke disrespectfully of her husband’s relatives in his hearing, and yet another (3) Rabbi Akiba said that a man could divorce his wife if he found a women who was fairer than she. Things were bad for marriage in Jesus’ day, for they followed the idea of Hillel.]
 - How does one serve God rather than money? He has a high regard for God’s eternal Word — 16:16-18
- 5. The story of Lazarus and the rich man — 16:19-31
 - This story illustrates what the Lord said in 16:9. The rich man might have had Lazarus to welcome him in heaven, but he loved his money and high living.
 - (1) The Rich man — 16:19
 - He was well clothed — In purple and fine linen.
 - He “fared sumptuously every day” — He lived “high on the hog”!

Luke

Raising Godly Generations

- None of the others gave glory to God — 17:18
- “thy faith hath made thee whole” — 17:19
 - “whole,” Gr. *sózo*, “to save, keep safe and sound, to rescue from danger or destruction.” *It is used for spiritual and eternal salvation, the salvation of one’s soul.*
 - He is completely whole. The first touch was physical. Now he is entirely whole! That one man was saved by faith.

8. The Kingdom of God and the revelation of the Son of Man — 17:20–37

(1) The demand of the Pharisees — 17:20–21

- When the Kingdom of God should come ...
 - The Jews (Pharisees) knew that God had promised to restore the kingdom to Israel. II Sam. 7:10–16 records that promise made to David (see also I Chron. 17:4–15).
 - The same promise is seen in Isa. 11:1–10; Jer. 23:3–8; 33:15–16; Ezek. 37:24–25; and Zech. 14:9.
 - It was promised by the Angel Gabriel in Luke 1:32–33. And in Acts 1:6 the disciples inquired about it.
 - The problem lay in their concept of the Kingdom. They looked for the earthly reign of their Messiah. They thought He would come with the armies of heaven and destroy the power of Rome. The Messiah will reign on the earth, but something has to take place first. His plan is far greater than they could conceive:
 - 1. Israel had failed a number of times. To bring in another kingdom with a human, earthly government such as He had done previously would only court more failure.
 - 2. Roman power over them was another phase in God’s judgment. God *established* Roman power over Israel, as he established that of Babylon, Media-Persia, and Greece.
 - 3. His program did not only consist of the redemption of Israel from Roman dominion, it is to redeem ALL mankind from the power of sin.
 - 4. The program of God is found in Acts 15:14–18. Cf. Acts 1:6–8 also.
- Christ’s answer (twofold) — 17:20–21
 - 1. It does not come with “observation” — 17:20
 - That is, there will be no outward show that men can see.
 - Cf. John 18:36 — His Kingdom is of God, and is not earthly. Man cannot gain it by fighting for it.
 - 2. It is “within” (Gr. *entos*, “in the midst”) ...
 - No one could say, “Lo here! Or, lo there,” for *it is within you*. [Certainly it was not *within* the unbelieving Pharisees who were making such a demand.]
 - The Kingdom was “within” them as a group in the Person of the King.
 - Matt. 16:28 and 17:1–8 — 17:1 begins with “And,” showing it to be in the same physical context.
 - The King was standing in their midst at that moment, but they were not ready to accept Him.
 - John 3:3, 5 — how one enters the Kingdom of God.

“Salting the Oats”

Luke 17:20–37 — What details of the Kingdom of God are given here and how must we be ready for its coming?

Luke

Raising Godly Generations

- 4. God's separation in His coming —17:34-36
 - Cf. Matt. 24:40-41, and the conclusion is given in Matt. 24:42-44 ("Watch, therefore ...")
 - Two men in one bed —17:34
 - Speaks of sleeping (night) – one is taken
 - Two women grinding together —17:35
 - Speaks of working (day) – one is taken
 - Two men in the field —17:36
 - Speaks of working (day) – one is taken
- 5. When there is moral corruption there must be divine judgment —17:37
 - Cf. Matt. 24:28 —
 - Some say this refers to Armageddon (Cf. Rev. 19:17-18, 21).

• Luke 18:

- 9. Parable of the persistent widow — 18:1-8
 - "faint," Gr. *ekkakéo*, "to be utterly spiritless, to be wearied out, exhausted."
 - (1) This parable illustrates the need for persistent, unwavering continuance in prayer.
 - We must contrast the widow with the "elect" and the unjust judge with the just God.
 - (2) When she says "avenge me," she is speaking of legal protection, of justice.
 - (3) We do not see that there will be improved conditions on the earth at His coming — 18:8
- 10. The prayers of the Pharisee and the Publican — 18:9-14
 - *The Pharisee lived before men, showing through outward acts his religion, but he had nothing inside. See 1 Sam. 16:7.*
 - (1) "God be merciful to me"
 - He asked that God have mercy toward him — mercy as shown in the Seat of Propitiation in the Tabernacle (the Mercy Seat). This is a recognition of the substitutionary sacrifice.
 - (2) "a sinner" —
 - He recognized what he was.
 - The Pharisee did not (Rom. 3:10-18, 23] See Luke 5:32
 - (3) "justified" (v. 14a) —
 - This means declared righteous, not *made* righteous.
- 11. Jesus and children — 18:15-17
 - (1) To what characteristics of the child does He refer?
 - To their simple, childlike FAITH.
 - (2) Instead of children becoming like the adults who would forbid them to come, these forbidding adults must come as children.

"Salting the Oats"

Luke 18 — In this chapter Jesus gives us lessons on faith. What are they and how do they apply to our lives today?

"Salting the Oats"

Luke 19:1-10 — How does Jesus demonstrate the truth of verse 10 in His dealing with Zacchaeus?

- They said, "Jesus of Nazareth passeth by." — 18:37
 - We have not seen the term "Jesus of Nazareth" since 4:34 (that is how He was confessed by devils), and we will not see the term again until 24:19.
- (3) His confession: "Jesus, thou son of David" — 18:38-39
 - This recognizes His Messiahship – He is King!
 - Matthew emphasizes Him as the King, see Mt. 1:1.
 - He evidently believed that Christ could heal him (see 18:41).
 - He persisted, despite the rebukes of the crowd (that is, "Those who went before.")
- (4) Jesus commanded to bring the man and He healed him — 18:40-42
 - Though the people rebuked, Jesus showed mercy.
 - Christ asked, "What wilt thou that I shall do unto thee?"
 - "Lord, that I may receive my sight." — He had faith that Christ could heal him.
 - "Receive thy sight" — 18:42a
 - "Thy faith hath saved thee" — 18:42b
 - He came to seek and to save that which was lost, see 19:10
- (5) The man glorified God — 18:43
 - He followed Jesus, glorifying God.
 - This caused all the people to give praise to God also.
- *Luke 19:*
- 2. Zacchaeus — 19:1-10
 - (1) Jesus entered *and passed through* Jericho — 19:1
 - (2) Zacchaeus — 19:2-4
 - The chief among the Publicans — 19:2a
 - He was rich — 19:2b
 - He sought to see Jesus but could not — 19:3
 - He ran before Jesus and climbed a Sycamore tree — 19:4
 - (3) Salvation — 19:5-9
 - He was called by Jesus — 19:5
 - He received Jesus joyfully — 19:6
 - They *all* murmured — 19:7
 - Evidence of repentance — 19:8
 - Salvation came to that house — 19:9
 - How was he saved? (See v. 6)
 - Did his restitution do the job? No!
 - His confession: "Lord" — 19:8 [Contrast 19:39]
 - His faith — 19:9
 - Rom. 4:12, "*And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.*"
 - Gal. 3:7, "*Know ye therefore that they which are of faith, the same are the children of Abraham.*"

Luke

Raising Godly Generations

- Key verse: Luke 19:10
 - Romans 5:8, "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." [Only sinners qualify for His salvation. The problem that the Pharisees had was that they were self-righteous and did not recognize themselves to be sinners, and as a result, they did not receive Jesus.]

3. Parable of the Nobleman, his stewards and his rebellious subjects — 19:11–27

- Why did He speak a Parable at this time? — 19:11
 - (1) Because He was nearing Jerusalem — 19:11b
 - (2) Because they thought that the kingdom of God should immediately appear — 19:11c
 - They needed to know that He was not going to Jerusalem to set up His kingdom, He was going to die.
 - They needed to understand all of that prior to His Triumphal entry (See 19:28–48).
 - He would be proclaimed Messiah for a time, then during the week to follow would be rejected and crucified.
- The parable of the nobleman pictures what will *really* take place — 19:12
 - This is probably based upon the true story of Herod Archelaus. Herod the Great had arranged for his son Archelaus to succeed him. The Jews hated Archelaus and sent a delegation to Rome to complain to Caesar about him.
- (1) The nobleman went away to receive for himself a kingdom and to return — 19:12
 - The nobleman represents the Lord Jesus Christ.
 - He will *receive* a Kingdom from His Father (not from His subjects).
 - He will come again and assume the Throne of that Kingdom.
- (2) He entrusted his wealth into the hands of his 10 servants — 19:13
 - The nobleman gave each servant 1 pound (19:13, 16).
 - Christ has entrusted His own with many things:
 - The "mysteries of God" — I Cor. 4:1
 - Our abilities.
 - Our opportunities.
 - The money that he gives us.
 - He said, "Occupy till I come" — They are to *do business* with this money until he returns.
- (3) His citizens rejected him — 19:14
 - These are called his "enemies" in v. 27.
 - "We will not have this man to reign over us."
 - The men of this world are that way with Christ (cf. Ps. 2:1–3; Acts 4:25–29).
- (4) When he returned he first called his servants to give account of their stewardship — 19:15–26
 - He had given each 1 pound:
 - The first man gained 10 pounds — 19:16–17

"Salting the Oats"

Luke 19:11–27 — What truth about our present responsibility is given and illustrated in this parable?

“Salting the Oats”

- His question of 20:4 would have put them on the spot. If they admitted that John’s baptism was upon heavenly authority, they would necessarily have to allow the same for Jesus’ authority. So, if they believed John, they should consequently believe Jesus as a natural result, for John spoke of Jesus.
- He refused to answer their question. —20:8

2. The parable of the vineyard and the unfaithful husbandmen —20:9–18

- The parable:
 - *A certain man* = God
 - *vineyard* = The people of Israel (Isa. 5:1–7)
 - *husbandmen* = The religious leaders of the nation
 - *servants* = the prophets
 - *the son* = Jesus
 - *to others (20:16)* = To Christian leaders (believers, Jew and Gentile alike)
- They understood the parable, and their reaction was “God forbid”! —20:16
 - That reaction was an admission that they understood.
 - Thus, they knew Whom they were crucifying.
 - This parable should have shocked them into thinking and exercising care. It didn’t.
 - See another instance of their understanding in Matt. 21:45.
- He is the Stone mentioned in Psalm 118:22–23 —20:17–18
- Compare 20:18 with 19:10.
 - Fall on the Stone and be broken (humbled) —20:18a
 - Or let it fall on you (speaking of judgment) and it will grind you to powder. —20:18b
 - But, the Son of man did not come to judge, but to “ seek and to save that which was lost.” —Luke 19:10

3. The attack by Chief Priests and Scribes —20:19–26

- They tried to lay hands on Him. —20:19
 - They were stopped by their fear of the people.
- They sent spies to lay hold on His words. —20:20
 - The question about tribute money —20:21–26
- (1) The effort to lay hands on Him —20:19
 - This was because they perceived He had spoken the parable of 20:9-18 against them.
 - They then began to seek to entrap Him in His words —20:20
- (2) Their question of the tribute money —20:21–26
 - The question was asked by the Herodians. They tried to create a dilemma for Him.
 - Consider the following two facts which follow:
 - 1. The Jews hated Rome.
 - There was a constant state of turmoil and rebellion against Roman authority. To have advocated taxes to Caesar would have made Him an outcast by the Jews, like the Publicans who collected taxes for the Romans, or as the Herodians who favored the Herods.

Luke

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“damnation” = Gr. krima, judgment — It is the sentence pronounced, a verdict, a condemnation, the decision resulting from an investigation.

• Luke 21:

8. The widow’s offering —21:1–4
- See Mark 12:41–44.
 - How God regards the gifts of His own.
 - Our giving is a stewardship of what we *have*, and what matters most is how much we have left over after we give in “deep poverty” —II Cor. 8:2
 - She gave according to what she *had* (II Cor. 8:12). Not wealth but poverty. Not a part but the whole.
 - Here Christ says that she gave more than *all of them together*.
 - It does not say that she cast in more than any, but more than *all of them together!*

(3) The Olivet Discourse —21:5–38

1. The destruction of the Temple foretold —21:5–6
- See Matt. 24:1–2; Mark 13.
 - The disciples admire the Temple —21:5
 - It was adorned with “goodly stones and gifts.”
 - “goodly” = Serviceable, having to do with size, durability, strength, beauty ...
 - The word “gifts” refers to dedicated things.
 - See John 2:20
 - Christ’s announcement —21:6
 - It will be cast down (cf. 19:44)
 - This was performed by the Romans under Titus in A.D. 70. Not one stone was left upon another (Matt. 24:2).
 - The Romans pried them apart for the gold. Thus, their greed fulfilled His prediction. They had set the Temple afire, and the gold melted and ran into the cracks between the stones.
2. Signs of these times —21:7–24
- Two questions by the disciples —21:7
 - (1) WHEN? “When shall these things be?” —21:7a
 - Luke emphasizes the *time*, “When ...?”
 - There is a twofold idea in Christ’s answer here: (1) Refers to the destruction of the Temple which took place in 70 A.D., and (2) Refers to the Great Tribulation, and the time just prior to His second coming in Glory. Notice the following:
 - Jesus answers their question in 21:20–24.
 - (2) WHAT? “What sign will there be when these things shall come to pass?” —21:7b
 - 1. The tribulation just before the siege of Jerusalem —21:8–19
 - Then 21:20–24 can be applied to either event, the destruction of Jerusalem, or the days in the Great Tribulation just prior to His coming in Glory.

“Salting the Oats”

Luke 21:1–4 — How does God measure our giving?

Luke 21:5–38 — What does Jesus teach us here about the end times before the setting up of His kingdom?

“Salting the Oats”

Luke 22:1–38 — What does Jesus teach us here about Himself, ourselves, and how we are to minister and serve Him?

The Temple was destroyed at that time. It has not yet been built.

- The certainty of His Words —21:33
 - **This refers to the divine preservation of all Scripture.**
 - Cf. II Pet. 3:3–9.

4. Warnings to watchfulness —21:34–36

- “Take heed to yourselves” —21:34a
 - Always look in the mirror of the Word of God to see ourselves as reflected by that Word! This is self examination.
- He charges to readiness for “that day” —21:34b–36
 - It shall come as a “snare” (a trap) —21:35
 - How may one be counted worthy to escape these things? —21:36
 - Watch and pray.
 - *Actually, it is only through Jesus Christ (I Cor. 1:30).*

5. His teaching in the Temple by day —21:37–38

- He taught in the Temple by day, and abode in the Mount of Olives by night. —21:37
 - He had no place to lay His head (Matt. 8:20; Luke 9:58).
 - The Mount of Olives: For its significance, see Matt. 26:30; Luke 22:39; and Zech. 14:4.
- The people came early to hear Him —21:38

• *Luke 22:*

(4) The Last Supper —22:1–38

1. Chief Priests and Scribes seek to kill Him —22:1–2

- Unleavened Bread (Passover) drew near —22:1
- They feared the people —22:2
 - [Mark 14:1–2 — They did not want an uproar!]
 - The people were flocking to Him (see 21:38 and compare 20:19). This made the leaders the more cautious.
 - It was the leaders who rejected Him. *This is true today. The denominational leaders do not want the Bible and the Jesus of the Bible. They want a twisted Bible and a Jesus who is the figment of their twisted imagination.*

2. Judas agreed to betray Him —22:3–6

- [Matt. 26:14–15; Mark 14:10–11]
- Satan entered into Judas. Thus Judas was under Satanic influence.
 - Notice Satan’s growing influence over Judas: John 6:70–71; 13:2, 26–27.
- How many times does Satan appear in Luke?
 - (1) At the temptation of Jesus in the wilderness (Luke 4). This was a very important event, Satan did not dispatch his demons, he took care of it personally. The Lord was victorious.
 - (2) As Satan entered into Judas (22:3). This was also very important, and Satan was there personally. It was the betrayal to death. Here again the Lord was victorious.

See I Cor. 2:8: Had the political and religious leaders of that day known the wisdom of God they would not have crucified the Lord of glory. Also had Satan himself known the wisdom of God, he would not have incited the leaders to crucify the Lord Jesus Christ. Satan is not one of the princes of this world, but his minions work to influence the princes of this world.

- (3) As Satan would "sift" Peter (22:31). In light of Peter's position (Mt. 16:19), his 3 most significant acts following Pentecost [Acts 2:14-40 (Jew); 8:14-25 (Samaritan); 10:9-48 (Gentile)], this was also a very important matter. The Lord did not cast Peter aside, as Satan perhaps thought that He might. However, the sifting separated the chaff from the wheat in Peter's life.
- By the way, Satan is not omnipresent. He comes around whenever something big is about to take place.
• Judas covenanted with them for money -22:5
- In John 12:4-6 we see his love of money. He was a thief! Cf. I Tim. 6:10
3. Peter and John make ready the Passover -22:7-13
• Peter and John were sent by the Lord.
- See our notes on Matt. 26:17-19; Mark 14:12-16 for comments about this event.
• For an earlier miraculous and/or prearranged errand for His disciples, see Luke 19:28-34.
- It was probably prearrangement AND omniscience. The timing of the man with the pitcher attests to His omniscience.
- Also Matt. 21:1-7; Mark 11:1-7
4. The Passover and the Lord's Supper -22:14-20 [Matt. 26:20-30; Mark 14:17-25]
• The Lord's Supper:
(1) Connected with the Passover -22:14-18
• "And when the hour was come ..." -22:14
- The time of the Passover had arrived. But another "hour" had also come, an "hour" which would change the course of history. For "The Hour" see John 2:4; 7:30; 8:20; 12:23, 27; 13:1; 16:32; and 17:1.
[Also, see my course, The Analysis of John.]
• The Passover was a picture of redemption which had been familiar to the Jews for centuries.
• It looked back to deliverance from Egypt and forward to Christ our Passover (I Cor. 5:7).
• The Lord's supper looks back to His death (I Cor. 11:26) and forward to the Kingdom (Lk. 22:16, 18).
• "With desire I have desired to eat this passover with you before I suffer" -22:15
- "desire" - "longing," He had set His heart upon this.
• He gave them the cup and told them to divide it among themselves. -22:17
• When He would next partake with them. -22:18
- See Matt. 26:29 and Mark 14:25.
(2) Connected with the New Covenant -22:20
• The New Covenant is the New Testament.

"Salting the Oats"

Table with 1 column and 20 rows for notes.

“Salting the Oats”

- See Jeremiah 31:31–34
- See Hebrews 7:19, 22; 8:6, 7–13; 9:1–22

5. He foretold His betrayal —22:21–23
[Matt. 26:21–25; Mark 14:18–21; John 13:18–30]

- The betrayer is identified —22:21
 - He is one of the disciples
- Each one of the disciples realized that he had the potential to be that betrayer. —22:23
 - “Lord, is it I?” (Mt. 26:22)

***Note:** I once preached a message on this text: “HOW LOW CAN HUMAN NATURE STOOP?” In it were presented 2 possible thoughts on part of the disciples: (1) They each feared that they could betray Him inadvertently (by accident), (2) Each knew his own heart and what he would be capable of doing. I considered the 12 Disciples one by one, making a biographical study of each. That is a very revealing study. What about your heart? What about mine?*

6. The disciples strive over greatness —22:24–30

- This was a constant problem among the disciples.
 - See Matt. 20:20–24; Mark 10:35–41, where it was James and John who had the great ambition for greatness.
 - It started early in His ministry with them (Lk. 9:46).
- Greatness lies in servanthood —22:25–27
[Matt. 20:25–28; Mark 10:42–45]
 - He is the example. —22:27
 - See how He served them at that time. —John 13:4–16
- He tells their place in His Kingdom —22:28–30
 - Compare Matt. 19:27–30

7. He told Peter of his coming denial —22:31–34
[Matt. 26:33–35; Mark 14:29–31]

- Satan’s desire to “sift” Peter “as wheat” —22:31
 - When wheat is sifted, the chaff is separated from the grain.
 - No doubt Peter had a lot of chaff to be taken away.
 - Satan’s sifting removed that chaff.
 - Satan sifted Job. Job 1:6 and 2:1.
 - And see Amos 9:9 for another aspect of sifting.
- The Lord was praying for Peter —22:32a
 - See John 17:9.
 - “... I have prayed for thee, that thy faith fail not”
 - “fail” = Lit., “to leave out,” to cease or fail. Luke 16:9, “when ye fail,” speaking of death. Peter stumbled and failed, but his faith did not leave him.
- Peter’s mission —22:32b
 - “converted” — *to turn towards* (Gr. *epistrephe*—*epi*, towards, and *strephe*, to turn).
 - “strengthen” — to establish, fix, strengthen. See Rom. 1:11; 16:25; I Thess. 3:2, 13.
- Peter’s self confidence —22:33
 - We saw Peter’s self assurance in Matt. 26:33–35; Mark 14:29–31; and we shall see it in John 13:37–38.

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- We also saw Peter’s confession in Luke 9:18–20.

- The denial is predicted —22:34
 - Matt. 26:33–35; Mark 14:29–31; John 13:36–38

8. He warned them of coming difficulties —22:35–38

- He sent them —22:35–36:
 - (1) How He sent them before —22:35
 - Cf. 10:4; Matt. 10:9–14; Mark 6:8–9
 - (2) How He sends them (and us) now —22:36
 - The way He sent His disciples the first time is not our example for today.
 - If we are going out to serve the Lord **now** we must be prepared with purse, scrip, sword (not for aggression, but protection).
- He must go to the Cross —22:37
 - This fulfills Isa. 53:12.
 - See Mark 15:28 also.
- We must not overdo our preparations for personal protection. We are not going out to wage warfare, but to preach the Gospel —22:38

(5) The Agony in Gethsemane —22:39–46

— He went to the Mount of Olives to pray.

- This is Gethsemane (Matt. 26:36–46; Mark 14:32–42; John 18:1).
- His disciples went with Him. Only 3 of 11 were permitted to follow Him.
 - Eleven were selected from the hundreds which followed Him.
 - Three of these (Peter, James, and John) had unique privileges — Here, they accompanied Him (Mt. 26:36–37).
 - But none of them could go through that agony in the garden with Him! He did *that* alone!
- Two kinds of disciples:
 - (1) Those with special needs.

Those who, though blood-bought saints, are still babes in Christ. They are carnal, and “dull of hearing” (See I Cor. 3:1–4; Heb. 5:11–14). James and John had demonstrated their ambitious carnality (Mark. 10:35–45). Even though, Jesus often took them with Him.
 - (2) Those who could have the privilege of going on.

These are they who are grace-taught saints, who have been much alone with their Redeemer. They have enjoyed His Transfiguration and they hear Him (9:35).

 - Can we be certain that Peter, James, and John were not among those having special needs? Even *they* slept.
 - However, they slept “for sorrow” —22:45

This is not mentioned in any of the other Gospels.

Contrast 22:46: “Why sleep ye? rise and pray, lest ye enter into temptation.” [Cf. 22:40] *Sorrow or not, they had to be prepared!*
- An angel appeared and strengthened Him —22:43
 - Cf. Matt. 4:11; Mark 1:12–13

“Salting the Oats”

Luke 22:39–53 — Again, what does Jesus teach us here about Himself, ourselves, and how we are to minister and serve Him?

“Salting the Oats”

(6) The Betrayal and Arrest —22:47–53

- 1. The arrival of Judas with the multitude — 22:47–49
 - See our notes on Matt. 26:47–50 and Mark 14:43–46 for a discussion on this betrayal.
 - Judas betrayed Him with a kiss — 22:47b–48
- 2. Peter’s retaliation with a sword — 22:50–51
 - He cut the ear off the High Priest’s servant.
 - No doubt Peter misunderstood the reason for the swords (22:38).
[See our comments on Matt. 26:51–54 and Mark 14:47.]
 - Jesus healed the man’s ear — 22:51
 - This was His last earthly act of healing.
- 3. Jesus challenges their methods — 22:52–53
 - They were devious and underhanded.
 - The “power of darkness” — 22:53
 - Satan entering Judas (22:3)
 - John 1:4–5; 3:19
 - Eph. 6:12 [See Eph. 5:8–11.]

(7) Christ on Trial —22:54 – 23:25
–1. Before the High Priest —22:54–71

- 1. Peter denied Him — 22:54–62
 - They took Him to the High Priest — 22:54
 - Peter followed afar off — 22:54b
 - The stages of Peter’s downfall:
 - (1) Overconfidence — 22:33
 - (2) Overcome (by sorrow) and falling asleep — 22:45
 - (3) Overbearing (in retaliation) — 22:50
 - (4) Overly fearful (following afar off) — 22:54
 - (5) Overly familiar (with the world — at the fire) — 22:55
 - (6) *Overcome* (the denial) — 22:56–60
- 2. Their abuse of Jesus — 22:63–65
 - What they did to Him:
 - They mocked Him. — 22:63a
 - They smote Him. — 22:63b
 - They blindfolded Him and struck Him on the face and then mockingly challenged Him to tell who it was who struck Him. — 22:64
 - *This mocked His omniscience.*
 - They spoke against Him blasphemously. — 22:65

Luke 22:54–62 — What steps to denying our Lord do we see in Peter’s life? How can we avoid them?

Luke 22:63–71 — How was the deity of Jesus Christ mocked in this part of His trial?

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- 3. He was taken to the Council of Elders —22:66–71
 - When it was day [See on Mark 15:1: The Sanhedrin could not legally meet at night. They made their verdict official as soon as it was day. (See Matt. 26–57–58; Luke 22:66).] —22:66
 - Is He the Christ? The leaders asked Him this. —22:67–68
 - (1) If He told them they would not believe. —22:67
 - (2) If He asked them they would not answer Him or let Him go. —22:68
 - His future power [Matt. 26:64; Mark 14:62] —22:69
 - Is He the Son of God? The leaders asked Him. —22:69–70
 - (1) His response: “Ye say that I am,” meaning *yes*. —22:70
 - (2) They then accuse Him of blasphemy [Matt. 26:64–65; Mark 14:62–64] —22:71

• Luke 23:

–2. Before the Roman Authorities —23:1–25

- He is here tried by Rome (representing the Gentiles).
- 1. His appearance before Pilate —23:1–5
 - Who was Pilate?
 - Pontius Pilate was the governor of Judæa. He had been appointed to this position by Tiberius in A.D. 26. His relationships with the Jews were marked by foolish acts and cruelty. He was not a popular man with the Jews. Though, he seems to have had a certain respect for justice.
 - Their accusations:
 - (1) Jesus had been “perverting the nation, and forbidding to give tribute to Cæsar.” —23:2a
 - (2) He said that He is “Christ a King.” —23:2b
 - A charge of blasphemy would mean nothing to the Roman authorities. Insurrection against Rome would mean a great deal to Pilate.
 - Pilate’s question and conclusion:
 - (1) “Art thou the King of the Jews?” —23:3a
 - (3) Jesus answered, “Yes.” —23:3b
 - “Thou sayest it” meant “yes.”
 - (3) Pilate concludes: “I find no fault in this man.” —23:4
 - Their insistence and further accusations —23:5
 - They emphasized the extent of His teaching: From Galilee to Jerusalem.
- 2. Before Herod —23:6–12
 - Luke is the only one who mentions the trial before Herod. It resulted in Pilate and Herod being made friends (23:12).
 - This was Herod Antipas, Tetrarch of Galilee. Pilate wanted to get off the hook —23:6–7
 - Pilate learned that Jesus was of Galilee (23:5–7).
 - Herod was glad to see Jesus —23:8
 - He had hoped to see a miracle done by Jesus.
 - Remember Herod’s guilty conscience? See Luke 9:7–9

“Salting the Oats”

Luke 23:1–25 — Jesus is in the hands of the Jewish leaders who before feared the people. How are they now working to destroy Jesus?

“Salting the Oats”

Luke 23:26–56 — Note how different people responded to Jesus’ crucifixion and burial.

- Jesus did not answer Herod —23:9–10
- Herod mocked Him and sent Him back to Pilate —23:11–12
 - He dressed Him in a gorgeous robe.
 - To Herod it must have been but a joke.
 - Herod’s “men of war” joined him in mocking.
 - An incident of note: Pilate and Herod were made friends, where they had been enemies. —23:12

3. Before Pilate again —23:13–25

- In this paragraph we see:
 - (1) Pilate’s declaration of Jesus’ innocence —23:13–15
 - Herod concurred with him. —23:15
 - (2) His desire to release Jesus —23:16, 20, 22
 - (3) The insistence of the Jewish leaders —23:18, 21, 23
 - *Their insistence was that Jesus be crucified.*
 - They would accept no verdict of innocence.
 - They desired Barabbas, who was guilty of sedition and murder.
 - (4) Pilate’s submission to the leaders —23:24–25
 - (5) Simon the Cyrenian —23:26a
 - Cyrene, the capital of Cyrenaica in North Africa.
 - His name, Simon, indicated that he was a Jew. Many Jews lived in Cyrene.
 - Simon bore the Cross for the Lord.

(8) Crucifixion and Burial —23:27–56

1. Crucifixion —23:27–49

(1) The procession to Calvary —23:27–32

- Notice the procession. —23:27
- Jesus warned of an event to come. —27:28–31
 - That event was the destruction of Jerusalem which took place in 70 A.D.
 - See His prior warnings in Luke 13:34–35; 19:41–44; 21:6.
 - His warning to the “daughters of Jerusalem” was in view of that coming destruction —23:28–30
 - If the Romans thus treat one whom they admit to be innocent, what will they do to this city when it rises in rebellion against them? That is the idea of 23:31.

(2) The crucifixion —23:32–33

- Two malefactors were led with Him to also be put to death by crucifixion. —23:32
- A place called Calvary. [*Calvary* = The Greek translation of the Hebrew Golgotha. Greek *kranion*, the skull. See Matt. 27:33.]

(3) The events surrounding the Cross —23:34–43

- Jesus calls to the Father to forgive them —23:34
 - They “know not what they do.” See I Cor. 2:7–8.
- Notice the various attitudes around the Cross.
 - The various groups represented there reveal to us what the world really is. Consider each of the following:

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in the house. —24:35

(11) The Appearance to Disciples in Jerusalem —24:36–49

1. He appeared to His disciples together —24:36–48
 - *He showed Himself to them.* —24:36–40
 - (1) They were terrified, thinking Him a spirit—24:36–37
 - He said, “Peace be unto you.”
 - This was spoken first, and it did not help.
 - (2) He invited them to see and handle Him —24:38–40
 - He had “flesh and bones” [not *flesh and blood*, His blood had been shed]. He was real! —24:39
 - The life of the flesh is in the blood (Lev. 17:11, 14). He has life apart from blood today (John 5:26). He *is* Life.
 - He showed them His hands and feet which had been pierced —24:40
 - *He ate with them.* —24:41–43
 - (1) He asked for food and ate it before them. See Acts 10:41.
 - (2) Ghosts do not eat!
 - *He opened their understanding* —24:44–48
 - (1) He referred again to Moses, the Prophets, and the Psalms —24:44
 - He had taught them these things while He was with them. They had no excuse.
 - (2) He opened their eyes —24:45
 - (3) He gave them a Commission —24:46–48
 - It is a Commission to them **and** to us.
 - The Gospel is: His *suffering* and *death*, and His resurrection on the third day. —24:46
 - The Gospel involves *repentance* and *remission of sins*. —24:47
 - This was to be preached *in His Name*.
 - It was to be preached *among all nations*.
 - And this was to *begin at Jerusalem*.
 - By “remission” is meant “dismissal, release, forgiveness” [Lit., “to send away”]. (1) The penalty of sin is removed; (2) The cause of the offense is removed.
 - Those disciples were witnesses of these things —24:48
 - A witness tells what he *knows*.
2. He commanded them to remain in Jerusalem —24:49
 - They were to remain in Jerusalem.
 - This was until they were endued with power.
 - This was the promise of the Father. See Acts 2:33.
 - Also see Acts 1:4, “And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.”

“Salting the Oats”

Luke 24:36–43 — What proof does Jesus offer here of His resurrection?

Luke 24:44–48 — What clear message does Jesus command to be given in this record of the Great Commission?

Luke 24:49 — For what must the disciples tarry in Jerusalem?

Ephesians 1:19 (15–21) — How are we endued with His power today?

