

LUKE 7



In 5 minutes...

WHEN:

- The events of chapter 7 were part of Jesus' ministry on earth.
- These events took place approximately 30-33 A.D..

CHARACTERS:

- Jesus - The Savior, son of Mary.
- Centurion - A Roman military officer who had a sick servant.
- Widow from Nain - Woman from the town of Nain whose son had just died.
- John the Baptist - Imprisoned prophet of God.
- Simon - A Pharisee who invited Jesus to dine in his house.
- Sinful Woman - Woman who anointed Jesus' feet with oil and washed them with her hair.

WHERE:

- The chapter opens in Capernaum where Jesus heals a centurion's servant.
- He then makes a trip to town southwest of the sea of Galilee, Nain.
- Luke doesn't tell us where Jesus talked with John's disciples or the city where Simon the Pharisee lived.

LUKE 7



OVERVIEW:

- JESUS HEALS A CENTURION'S SERVANT (7:1-7:10):
 - + In the city of Capernaum a centurion sent the elders of the Jews to ask Jesus to heal his sick servant.
 - + Jesus followed the elders to the centurion's house.
 - + As they were walking, friends of the centurion approached Jesus and told Him the centurion did not believe himself worthy for Jesus to come to his house. He asked Jesus to just say the word and heal his servant.
 - + Jesus "marvelled" at the man's faith, lifted him up as an example for the people, and healed his servant.
- A WIDOW'S SON RAISED FROM THE DEAD (7:11-17):
 - + While entering the town of Nain, Jesus encountered a funeral procession for the only son of a widow.
 - + Jesus had compassion on the woman and raised her son from the dead.
 - + The large funeral crowd was amazed and spread the news through the surrounding country.
- MESSENGERS FROM JOHN ASK ABOUT JESUS' IDENTITY (7:18-7:33):
 - + Disciples of John the Baptist came to Jesus and asked if He was the Messiah or if they should look elsewhere.
 - + Jesus told them to tell John what they had witnessed: the blind received sight, the lame were able to walk, the lepers were cleansed, hearing was restored to the deaf, and the gospel was preached to the poor.
 - + Jesus then spoke to the people about John's honorable character and how the Jews had rejected his message.
- JESUS IS ANOINTED WITH OIL IN A PHARISEE'S HOUSE (7:34-7:50):
 - + Simon, a Pharisee, asked Jesus to eat a meal with him at His house.
 - + While eating, a sinful woman approached Jesus with an alabaster flask of ointment.
 - + She proceeded to wet Jesus' feet with her tears and wash them with her hair.
 - + Simon concluded Jesus wasn't a prophet because no prophet would let a sinner wash his feet.
 - + Jesus turned to Simon and corrected Him.
 - + Using an illustration about two debtors, Jesus revealed the sinful woman loved God more than Simon.
 - + Jesus forgave the woman's sins, saying, "Your faith has saved you; go in peace."

BIG PICTURE:

- This chapter puts Jesus' power over sickness and death on display.
- His power was part of the evidence that He was the one true Messiah.

TAKEAWAYS:

- Sometimes evidence isn't enough to make people believe. You can provide someone with all the evidence in the world, but if it isn't received in an open and honest heart, it won't change a person. Many of the Jews had all the evidence they needed but still rejected both John and Jesus.
- Difficult times can introduce doubts into even the most convicted believers. John taught the people that Jesus was the Messiah but his time in prison may have led him to question Jesus' identity.
- Sometimes great faith can be observed where we aren't expecting to find it. The centurion was a military man and most likely a Gentile, it is incredible that although the Jews had been anticipating the Messiah for centuries, the greatest example of faith was found in a Gentile.

LUKE 7

Luk 7:1 After he had finished all his sayings in the hearing of the people, he entered Capernaum.

- “His sayings” is a reference to Jesus’ teaching in chapter 6.
- Jesus had just finished talking about loving enemies, judging others, He encouraged the people to be trees bearing good fruit, and He spoke to them about building their lives on a solid foundation.
- He then went back into the city of Capernaum.

Luk 7:2 Now a centurion had a servant who was sick and at the point of death, who was highly valued by him.

Luk 7:3 When the centurion heard about Jesus, he sent to him elders of the Jews, asking him to come and heal his servant.

Luk 7:4 And when they came to Jesus, they pleaded with him earnestly, saying, “He is worthy to have you do this for him,

Luk 7:5 for he loves our nation, and he is the one who built us our synagogue.”

Luk 7:6 And Jesus went with them. When he was not far from the house, the centurion sent friends, saying to him, “Lord, do not trouble yourself, for I am not worthy to have you come under my roof.

Luk 7:7 Therefore I did not presume to come to you. But say the word, and let my servant be healed.

- In Capernaum there was a Roman Centurion who had a sick servant:
 - o There were approximately 5,000 men in a Roman legion.
 - o The legion was made up of 10 cohorts.
 - o A cohort was made up of 6 centuries.
 - o A century consisted of 80-100 men.
 - Centuries fought, marched, and camped together.
 - They carried their own provisions and weapons.
 - o The century was then divided into 10 contubernia (8-10 men in each).
 - o Each century was led by a centurion.
 - o The contubernia were led by a decanus.

- These leadership tiers were created by the Marian Reforms of 107 BC.
- This sick servant was highly valued by the centurion and was suffering from some kind of paralyzing disease (Matthew 8:6).
- Luke tells us He was at the “point of death” (Luke 7:2).
- When the centurion heard Jesus was in the area, he got some of the elders of the Jews to petition Jesus to heal his servant.
 - The elders pleaded with Jesus.
 - They told Jesus the centurion was a worthy man.
 - That he loved the Jewish nation.
 - He even built their synagogue.
- The relationship between this Roman centurion and the Jews of Capernaum was probably somewhat of an anomaly.
 - For the most part, Jews didn’t get along with Romans, and it was probably rare to see Jewish leaders go out of their way to help a Gentile.
 - But here we see a situation where the Jews loved this Gentile man because, according to them, he loved their nation.
 - The text says they pleaded with Jesus on His behalf.

- APPLICATION:

- We should evaluate people as individuals and be careful where/when we apply stereotypes.
- Both parties would have lost out on a great relationship if they had stereotyped each other too quickly and never gotten to know each other.

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- Jesus went with these elders to the centurion’s house, but when He got close, the centurion sent friends out to meet Jesus.
 - The friends gave Jesus a message from the centurion.
 - He didn’t think he was worthy to accept a visit from Jesus.
 - He asked Jesus to just “say the word,” knowing that would be enough to accomplish the healing.
 - Here was a man who wasn’t a Jew, there was no Messiah in His tradition, yet he had the utmost respect for Jesus and recognized Him as someone worthy of great honor.
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- APPLICATION:

- Notice how the Jewish elders describe the centurion, “He is a worthy man...”
 - Notice how the centurion describes himself, “I am not worthy to have you...”
 - That is a mark of an honest and God fearing man/women.
 - They live an upright life and others observe their virtues.
 - But in their own hearts they recognize how many qualities they still have to work on and how unworthy they are of Jesus’ grace.
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- It’s interesting that Jesus was willing to go to the homes of those who knew they were unworthy of His presents, but largely avoided the homes of those who thought themselves worthy.

- He ate in the homes of tax collectors.
- Was willing to go to the centurion’s house.
- But He didn’t spend a lot of time in the houses of the proud and haughty.

- SIDE NOTE:

- In the 1st Century, Jews did not go into Gentile’s houses (Acts 10:28).
 - This had more to do with the Jews believing the Gentiles unworthy than the other-way-around.
 - I can’t find any command in the Old Testament which forbid God’s people from entering Gentile homes.
 - I think this rule originated in the oral traditions of the rabbis, not in God’s written Law.
- Evidently, Jesus didn’t think much of this tradition, as He was completely willing to go the centurion’s house.
- This detail wouldn’t have been missed by a Gentile reading Luke’s gospel.
 - It would have communicated something about Jesus’ view of the Gentiles.
 - It reveals He didn’t hold the Gentiles in contempt like many of His fellow countrymen.

Luk 7:8 For I too am a man set under authority, with soldiers under me: and I say to one, ‘Go,’ and he goes; and to another, ‘Come,’ and he comes; and to my servant, ‘Do this,’ and he does it.”

Luk 7:9 When Jesus heard these things, he marveled at him, and turning to the crowd that followed him, said, “I tell you, not even in Israel have I found such faith.”

Luk 7:10 And when those who had been sent returned to the house, they found the servant well.

- The centurion knew the power of a word backed by authority.
 - Being a man of authority himself, the centurion asked Jesus to use the authority of His word to command healing.
 - Because of his rank, the centurion's word was enough to bring his 80-100 men to attention and direct them anyway he wanted.
 - He believed Jesus' words were enough to bring nature to attention and directed it anyway He wanted.
- It isn't uncommon for the gospels to mention people who marveled at the works of Jesus, but it's less common for them to mention Jesus marveling at people.
- Jesus marveled at the centurion's faith and He made a rather shocking statement.
 - "I tell you, not even in Israel have I found such faith."
 - To a close-minded Jew, like the Pharisees and scribes, this probably would have been pretty offensive.
 - The Pharisees and scribes thought they were hot-stuff, religiously speaking.
 - Jesus had spent a lot of time in their presence.
 - But declared this man's faith was greater than anything He had previously observed.
 - To the open-minded Jew, this statement would have reaffirmed a lesson taught by John when He warned the people not to think their bloodline made them right in the eyes of God (John 3:8).
 - It also would have been a lesson that Jews had things to learn from the piety of Gentiles.
- It's pretty incredible that the Gentile centurion was able to recognize Jesus for who He was but so many of the Jews couldn't.
 - I wonder if that is because the centurion didn't carry all the baggage of Jewish traditions and expectations around.
 - He didn't have any presuppositions about who the Messiah was going to be, He just evaluated Jesus on the evidence of His life.
 - The Jews had all kinds of misguided expectations about the Messiah, and when Jesus made it clear He wasn't going to fulfill their expectations, they rejected Him.

○ APPLICATION:

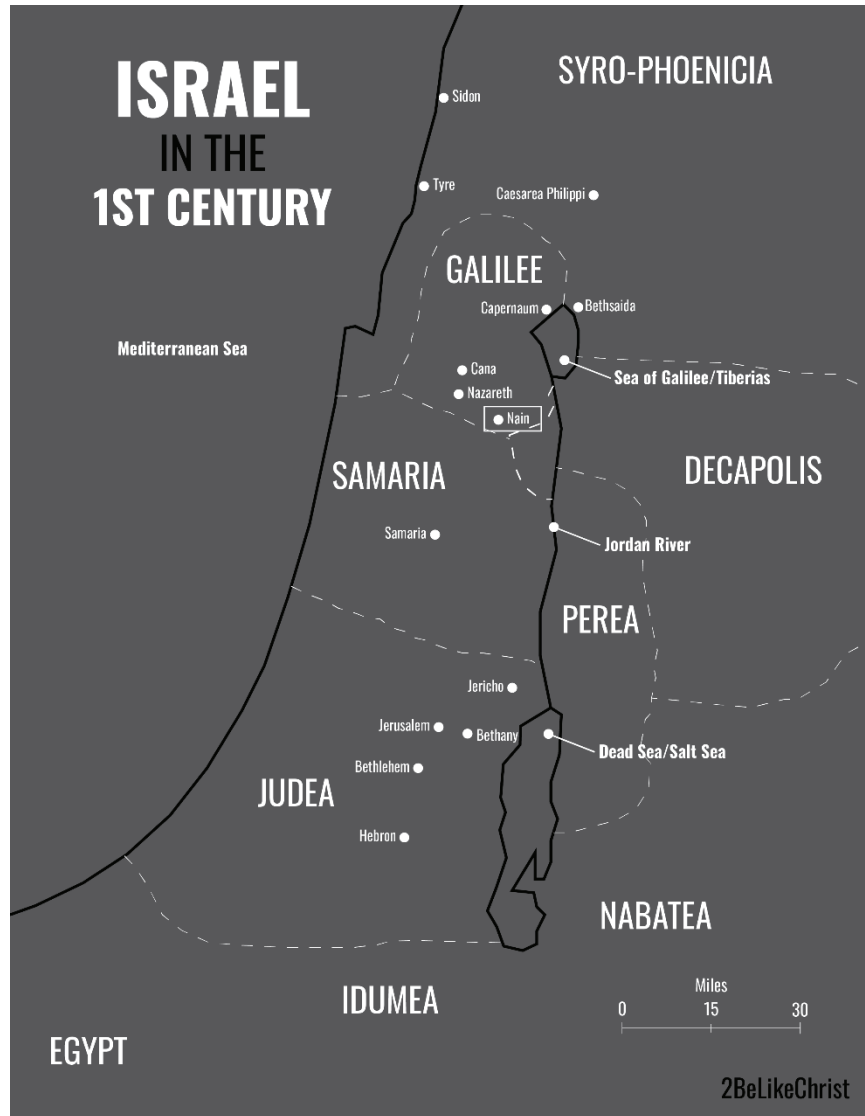
- Sometimes people who have been Christians for a long time, those who are steeped in Christian tradition and doctrine, need a new Christian to come along, one who isn't as familiar with Christianity, to help them see where their traditions have misguided them.
- There is so much tradition in the church, so many long-held ways of doing things, and there is a comfort that comes along with the familiarity of those practices.
- But if we aren't careful, that familiarity can become dogmatic.
- The church needs new Christians with fresh eyes on the story of Jesus to remind us where our tradition has bled into truth.

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- After marveling at the centurion's faith, Jesus healed the man's servant and the centurion's friends returned to the house to find him well.

Luk 7:11 Soon afterward he went to a town called Nain, and his disciples and a great crowd went with him.

Luk 7:12 As he drew near to the gate of the town, behold, a man who had died was being carried out, the only son of his mother, and she was a widow, and a considerable crowd from the town was with her.

- This story is very interesting and is only found here in Luke 7.
- Nain was located on the northern slopes of the Hill Moreh and was 6 miles southeast of Nazareth (*Lexham Geographic Commentary on the Gospels*).



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- This is the only place Nain is mentioned in the Bible.
- As Jesus was approaching the town, He was met by a funeral procession.
 - A young man had died and was being carried out of the town for burial.
 - The sorrow of the scene increases when we learn the young man's mother was part of the procession.
 - The tragedy increases even further when we learn he was his mother's only son and she was a widow.
 - This is especially sad considering their society didn't offer many ways for older widows to make an income and provide for themselves, they were largely depended on the men of the household.
 - This woman was facing a future of destitution.

- Jesus saw this seen, had compassion on the woman, and told her not to cry.
- He then approached the “bier” (a stand on which a coffin or corpse is placed) and spoke to the dead body.
- Incredibly, the body responded.
 - The young man sat up and began speaking.
 - The crowd could reach no other conclusion but that a “great prophet” was among them.
- Observe Jesus’ pity and power, two attributes that rarely mix.

- APPLICATION:

- Jesus saw and cared for the sad.
- His heart was stirred by human grief.
- Ours ought to be as well.
- A compassionless heart is not a trait we should cherish.

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- The news of the miracle spread throughout the entire country.

Luk 7:18 The disciples of John reported all these things to him. And John,

Luk 7:19 calling two of his disciples to him, sent them to the Lord, saying, “Are you the one who is to come, or shall we look for another?”

- The discussion in verses 18-35 has a parallel in Matthew 11.
- John had been in prison since chapter 3, verse 20.
 - Perhaps in that time some doubt had begun to creep into his mind.
 - He sent two of his students to ask Jesus if He was indeed the prophesied Messiah.
 - John’s actions may be a bit confusing to the reader because in Matthew 3, before he went to prison, John seemed to acknowledge Jesus was the Messiah and He even heard the voice from Heaven saying, “This is my beloved Son, with whom I am well pleased” (Matthew 3:17).
 - Why was John no longer confident?
 - I think the answer is found in John’s circumstances.
 - It’s one thing to acknowledge a fact when your life is going well.

- But difficulty and hardship test us, discourage us, and introduce doubts.
 - We don't know how long John had been in prison, but it may have been the case that his tough circumstances led him to doubt.
 - Maybe he thought Jesus would have gotten him out of prison if He had had the power.
- So, John sent His disciples to Jesus to confirm what he thought he knew.

- APPLICATION:

- Even the most convicted followers of God can struggle with doubt.
 - Faith doesn't remove all doubt.
 - Like John, we need to go to the right source for the answers to our doubts.
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Luk 7:20 And when the men had come to him, they said, "John the Baptist has sent us to you, saying, 'Are you the one who is to come, or shall we look for another?'"

Luk 7:21 In that hour he healed many people of diseases and plagues and evil spirits, and on many who were blind he bestowed sight.

Luk 7:22 And he answered them, "Go and tell John what you have seen and heard: the blind receive their sight, the lame walk, lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good news preached to them.

- John's disciples came to Jesus and asked Him if He was the Messiah or if they should be on the lookout for another man.
- I like the way Jesus responds to them and to John.
 - He didn't reprimand John for doubting.
 - He didn't say, "John just needs to have more faith!"
 - He pointed them to the evidence.
 - Jesus was preaching the coming of the Kingdom.
 - Jesus was displaying visibly verifiable divine power.
 - His power was the evidence that revealed His identity.
 - People were being healed of diseases and plagues and evil spirits right

before the eyes of anyone who cared to observe.

- This would have been the equivalent of walking into the public hospital and healing all the people in front of their doctors.

- APPLICATION:

- Sometimes facts and hard evidence can be the most comforting thing to a person with shaken faith.
- Many people view facts as cold and impersonal.
- But I find that when I am emotionally a mess, sometimes what I need to right my mind is a reminder of the evidence.
 - Evidence that God exists.
 - Evidence that Jesus really died for me.
 - Evidence that the Bible can be verified.
- This is why study in apologetics can be valuable.
- We don't serve a God who is afraid of being fact-checked.

Luk 7:23 And blessed is the one who is not offended by me.”

- The last thing Jesus told John was that those who weren't offended at Him would be blessed.
- Many find offense rather than salvation in the words of Jesus.
- Instead of making Him a foundation, a rock, on which to build their lives they stumble over Him and curse Him for being in their way.
- There were many who witnessed Jesus' miracles and still rejected Him because of some “offense.”
 - Maybe they didn't like the way He looked.
 - Maybe they rejected Him because of His background.
 - Maybe His teachings stepped on their toes.
 - Maybe He wasn't the Messiah they had dreamed up in their mind.
- Offense: annoyance or resentment brought about by a perceived insult to or disregard for oneself or one's standards or principles.

- Some people can reject the clearest conclusion of evidence when they find it “offensive” to their personal principles.
 - 2 truths prevent many people from accepting Christ.
 - (1) There is a God greater than me.
 - (2) His principles are more important than mine.
 - People find God’s instructions and commands offensive because they violate their personal preferences.
 - This is what was going on in the first century and what is still going on today.
 - God and Jesus as presented in the scriptures offend people.
 - So they deny the true Christ and His true teaching and establish rules based on their values.
 - Or they reinterpret Christ to align with their principles.
 - Jesus was saying, “blessed is the one who doesn’t take offense at My true nature and true character.”
 - Blessed is the one who is willing to accept the Savior and the God who sent Him.
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- APPLICATION:

- People can reject what is obvious if they find its implications undesirable.
 - Creation is a good example.
 - Why do people reject the idea of a Designer when the evidence of design is all around them?
 - In some cases, it’s because they find the Creation account “offensive.”
 - Maybe they don’t like the implications of believing in a creator God.
 - Or they take offense at God because believing in Him has been presented as the “uneducated” position in academia and they don’t want to be associated with the “uneducated.”
 - People sometimes reject clear evidence if its path leads to a place they don’t want to go.
 - Jesus was presenting clear evidence (miracles), but many weren’t interested in following where He was leading... they didn’t like the path.
 - We need to follow the evidence and not dismiss truth just because we find it “offensive” or don’t like it’s conclusion.
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Luk 7:24 When John's messengers had gone, Jesus began to speak to the crowds concerning John: “What did you go out into the wilderness to see? A reed shaken by the wind?”

Luk 7:25 What then did you go out to see? A man dressed in soft clothing? Behold, those who are dressed in splendid clothing and live in luxury are in kings' courts.

Luk 7:26 What then did you go out to see? A prophet? Yes, I tell you, and more than a prophet.

Luk 7:27 This is he of whom it is written, “Behold, I send my messenger before your face, who will prepare your way before you.”

- When the disciples of John turned away, Jesus turned to the audience who overheard their exchange.
- What had they seen in the wilderness?
 - o “A reed shaken by the wind?”
 - Answer: No!
 - If you’ve ever been in a marsh with reeds or a field with tall grass and the wind was blowing steadily, you will have observed the reeds/grass bending to the will of the wind.
 - John wasn’t a fickle man who shifted to appease the ever changing pressures of 1st Century pop-culture. He was God’s man carrying a timeless message.
 - Later in Paul’s epistle to the Ephesians, He encourages the Ephesians not to be pushed around by the winds of doctrines.
 - Eph 4:14 - so that we may no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes.
 - Perhaps after hearing John’s question, some of the people were tempted to see John as fickle.
 - Jesus didn’t wish for them to see Him in that light.
 - APPLICATION:
 - A moment of doubt or a moment of weakness does not define a man/woman.
 - We shouldn’t judge a person’s character on one mistake or a singular falter.
 - Jesus didn’t.

- “A man dressed in soft clothing?”
 - Answer: No!
 - They went out in the wilderness to see a man who endured the hardships of the Old Testament prophets.
 - The prophets of old often taught unpopular messages to rebellious people.
 - They, like John, were not reeds shaken in the wind.
 - Their unwavering nature didn’t allow them to play politics with those in authority or to win them comfort and ease by tickling people’s ears.
 - All that the prophets had foretold had come to pass or would come to pass and here Jesus affirmed the words and work of John by elevating him above the prophets (verse 26).
 - The prophets of the Old Testament had long desired to see the Messiah and John had the privilege of announcing His arrival.
- In what way was John “more than a prophet”?
 - A prophet was any individual who delivered God’s message to men.
 - John was more than “just another prophet,” because he filled a special place in God’s prophetic work.
 - John was sent to announce the coming of the Messiah and “prepare” the way.
 - Jesus quoted the prophecy referring to John (Mal 3:1; 4:5, see also Luke 1:17)
 - Mal 3:1 “Behold, I send my messenger, and he will prepare the way before me. And the Lord whom you seek will suddenly come to his temple; and the messenger of the covenant in whom you delight, behold, he is coming, says the LORD of hosts.
 - Mal 4:5 “Behold, I will send you Elijah the prophet before the great and awesome day of the LORD comes.

Luk 7:28 I tell you, among those born of women none is greater than John. Yet the one who is least in the kingdom of God is greater than he.”

- In my understanding, John was not the greatest servant of God because of he was less

sinful than anyone else, or more steadfast than anyone else, or performed more good works than anyone else, but because of his elevated role.

- He was greater than others because of the position in which God placed him.
 - o The Jews had been waiting for the Messiah for centuries.
 - o John was selected to the privileged position of being the herald of the King.
- In the same way, those who are privileged to be part of the Kingdom of Heaven (Christians) are not greater than John because they are less sinful, more steadfast, or do more good works than John, but because of the honor of receiving the blessing of association with the Son of God.
- Those in the Kingdom receive a privilege John never received (because he died before Jesus' death and resurrection).

Luk 7:29 (When all the people heard this, and the tax collectors too, they declared God just, having been baptized with the baptism of John,

Luk 7:30 but the Pharisees and the lawyers rejected the purpose of God for themselves, not having been baptized by him.)

- When the people heard Jesus' testimony about John they "declared God just."
- What does that mean?
 - o The language is difficult, but I think the general idea is that they showed their approval for the work God had done through John.
 - o The common people and the tax collectors submitted themselves to John's baptism and in doing so they affirmed he was a prophet of God.
 - o They testified to the justice of God in keeping His promise to send a prophet to prepare the way for the Messiah.
 - o The Pharisees and lawyers on the other hand, rejected the purpose of God for their nation by refusing John's message.
 - o KJV and ASV say they "rejected the counsel of God."

Luk 7:31 And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?

Luk 7:32 They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

Luk 7:33 For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.

Luk 7:34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!

Luk 7:35 But wisdom is justified of all her children.

- Jesus addressed “this generation,” specifically targeting those Jews who rejected John and Himself.
- He said they would not have been satisfied or accepting of God’s message no matter who brought it or how it was delivered.
 - He compared them to children playing with their companions.
 - Some of the children thought their playmates would enjoy a happy tune, so they played one on their flute.
 - But their playmates didn’t respond.
 - Assuming they must be in a sorrowful mood, the children changed the happy tune to a dirge.
 - Dirge: a mournful song, piece of music, or poem.
 - But their playmates still didn’t respond.
 - With similar variety, John and Jesus had presented differently.
 - John preached the gospel while lived apart from people, in an uncomfortable wilderness, and without an abundance of food.
 - Jesus preached the gospel while living among people, living in town, and being willing to eat in people’s homes if invited.
 - But some rebellious Jews rejected the gospel preached by both.
 - They weren’t open to the message no matter where it came from and what the messenger looked like.
 - They mocked John as having a demon, probably suggesting he was a crazy person (who else would spend their time in the wilderness?).
 - And they accused Jesus of associating with sinners when He dined.
 - Nothing was good enough for them.

○ APPLICATION:

- Some people aren’t interested in truth no matter how it is packaged.

- No approach will be effective if you aren't telling them what they want to hear.
 - Truth is not their greatest priority.
 - This is true for non-believers.
 - It is also true for religious people with religious bias.
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○ APPLICATION:

- If someone wants to reject God and the good news God sent into the world, they will always be able to find some "reason" to do it.
 - It doesn't even need to be a good reason, just "good enough" for them.
 - We need to find those who have "ears to hear" (Mat 11:15).
 - We've all met people whose ears aren't for listening, right?
 - The kind of person who isn't interested in actually hearing what is said, only in responding.
 - The person who assumes they already know what you are about to tell them.
 - The person whose ears are hardened to certain messages because of past experiences.
 - Jesus didn't spend all His time with those who weren't open to hearing.
 - We need to pray for people's ears to be open and search out those who are ready to listen.
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- Make sure not to skip over Jesus' last statement in verse 35, "But wisdom is justified of all her children.
- Matthew records the statement as follows, "Yet wisdom is justified by her deeds" (Mat 11:19).
 - I think what He is saying here is that the truth of His and John's message shouldn't be evaluated by picking apart the outward appearance of the messenger, but by an examination of the messenger's actions and life, by the fruit they produce (deeds/children).
 - The Jews rejected John and Jesus because of their outer appearance.
 - They weren't what the Jews expected or wanted.
 - So, they wrote them off.

- But if they had looked at the evidence of their lives, the fruit they produced, the message they preached, and their inner godliness, they would have realized they possessed “wisdom.”
 - The Pharisees and lawyers thought wisdom could only be found in a person who looked a particular way, like them.
 - Jesus was informing them their system for evaluating a source of wisdom was broken.
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- APPLICATION:
 - Be careful before you judge someone as unwise or “not worth listening to” because of their outer appearance.
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- APPLICATION:
 - Sometimes we look at our lives and they aren't turning out the way we thought they would.
 - Outwardly they are not what we dreamed up.
 - But as long as we are faithful to God, we can be confident that, through His actions and deeds, He will reveal He has the true wisdom!
 - God has confirmed His wisdom through His deeds in our personal lives and in His work throughout time.
 - Better to live a life guided by the wisdom of God that doesn't turn out the way we expected, than to live a life guided by human wisdom that looks exactly like what we wanted.
 - How often do we assume we know who God wants us to be, just like these Jews thought they knew who God's Messiah was going to be.
 - What they needed to do was open their ears and hearts to God's wisdom.
 - Not resist God, believing they knew better!
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Luk 7:36 One of the Pharisees asked him to eat with him, and he went into the Pharisee's house and reclined at table.

- A Pharisee named Simon (7:40) invited Jesus over to his house for a meal.
- Jesus accepted the invitation, entered the house, and “reclined at table.”
 - In those days, they didn’t have the dining room table and chairs we are accustomed to using at meal time.
 - They would have had a low table surrounded by floor pillows on which the guests reclined while eating.

Luk 7:37 And behold, a woman of the city, who was a sinner, when she learned that he was reclining at table in the Pharisee's house, brought an alabaster flask of ointment,

Luk 7:38 and standing behind him at his feet, weeping, she began to wet his feet with her tears and wiped them with the hair of her head and kissed his feet and anointed them with the ointment.

- While Jesus was in the Pharisees house, a woman from the city came in with an alabaster flask of ointment.
- She proceeded to wet Jesus’ feet with her tears, wash them with her hair, kiss them, and put the ointment on them.
- If you’ve read the other gospels, you might think you’ve read this story before.
 - There is an account of a woman anointing Jesus with oil in Matthew 26, Mark 14, and John 12.
 - But if I understand the text correctly, this event in Luke 7 is separate from the rest.
 - Certain similarities lead many to believe the stories are the same:
 - The house was owned by a man named Simon (Matthew 26:6)
 - A woman anointed Jesus with ointment from an alabaster box.
 - But as we go through the story, you’ll notice there are significant differences.
 - It isn’t unreasonable to think Jesus ate in the house of two people named Simon.
 - Simon was a very common name.
 - Remember, Jesus had 2 Apostles named Simon.
 - Simon Peter
 - Simon the Zealot.
 - It also isn’t unreasonable to think Jesus was anointed twice.
 - Although anointing a person with ointment is a foreign concept to most

modern readers, it was common in those days.

- In Matthew 6:17, Jesus talks about anointing as if it was an everyday practice, part of making oneself presentable to go out in public.
- It is possible the second woman to anoint Jesus was inspired by the first.
- What is alabaster?
 - Alabaster is a light colored semi-translucent stone which has been used in carvings and pottery for 1,000s of years.
 - Alabaster is semi-soluble in water and is almost exclusively used for indoor vessels and art.



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- (Alabaster perfume bottle from the tomb of King Tut).
- This woman payed Jesus a high honor by humbling herself to use her own body to honor him.
 - Her humility is a beautiful physical picture of Romans 12:1.
 - In Romans, Paul told his readers their bodies/lives were to be devoted to the Lord’s worship and service.
 - This woman literally gave her body to honor Jesus.

Luk 7:39 Now when the Pharisee who had invited him saw this, he said to himself, “If this man were a prophet, he would have known who and what sort of woman this is who is touching him, for she is a sinner.”

- We don’t know the full heart of Simon the Pharisee.
 - Perhaps he invited Jesus over because he was searching for truth.
 - Perhaps he just wanted to bring Jesus to his home to trap Him.
 - But we are told he wasn’t very impressed with the way Jesus handled this situation.

- He figured that if Jesus was a prophet He would turn this woman away because He would know she was a sinner.
 - He thought a prophet would never allow a sinful woman like this to touch Him.
 - This shows how unfamiliar the Pharisees were with God’s prophets in the Old Testament.
 - God’s prophets had never walked around all “high and mighty” as if they were worthy of great honor and couldn’t be bothered by people who lived sinful lives.
 - The prophets spent their time pleading with the Jewish people to repent.
 - Here was a woman who recognized her sin and was returning to God.
 - The prophets would have been thrilled if someone like this had come up to them.
 - In fact, the entire Jewish nation should have been where this woman was, on the floor, honoring God for sending Jesus to give them mercy.
 - Wherever Simon got his concept of a prophet, it wasn’t from God’s Old Testament scriptures.

Luk 7:40 And Jesus answering said to him, “Simon, I have something to say to you.” And he answered, “Say it, Teacher.”

Luk 7:41 “A certain moneylender had two debtors. One owed five hundred denarii, and the other fifty.

Luk 7:42 When they could not pay, he cancelled the debt of both. Now which of them will love him more?”

Luk 7:43 Simon answered, “The one, I suppose, for whom he cancelled the larger debt.” And he said to him, “You have judged rightly.”

- Simon hadn’t expressed his sentiment about the woman out loud but Jesus, reading his mind, confronted him about what was in his heart.
 - Think about this scene... Simon had just determined in his heart that Jesus wasn’t a prophet because He couldn’t discern the character of the sinful woman.
 - Jesus then reached into Simon’s heart, extracted the corruption of his heart, and began examining it with Simon in conversation.
 - Simon thought Jesus couldn’t read hearts... Jesus immediately turned to Him to address what was secretly going on in his heart.
 - This probably would have been a bit scary for Simon.

- Jesus asked Simon to imagine a moneylender who had two debtors.
 - o One owed 500 denarii (around 500 days wages).
 - o The other owed 50 denarii (around 50 days wages).
 - o One day, the moneylender decided he was going to forgive both debtors their debts.
 - o Of the two, which would love the moneylender more?
- Simon replied, “The one, I suppose, for whom he cancelled the larger debt.”
- Jesus confirmed the correctness of his answer.

Luk 7:44 Then turning toward the woman he said to Simon, “Do you see this woman? I entered your house; you gave me no water for my feet, but she has wet my feet with her tears and wiped them with her hair.

Luk 7:45 You gave me no kiss, but from the time I came in she has not ceased to kiss my feet.

Luk 7:46 You did not anoint my head with oil, but she has anointed my feet with ointment.

Luk 7:47 Therefore I tell you, her sins, which are many, are forgiven—for she loved much. But he who is forgiven little, loves little.”

- Jesus pointed Simon’s attention to the woman for a comparison.
- In those days, guests in a home were greeted with certain amenities.
 - o The roads weren’t paved, they were made of dirt, so a homeowner would typically have a servant wash the feet of His guests (Jesus did this for His Apostles in John 13).
 - o Kissing someone on the cheek was a common greeting (similar to the custom that still exists in part of Europe).
 - o Evidently, anointing someone’s head with oil was also common (in a time before deodorant, this was probably done to give the guests an agreeable aroma).
- Jesus pointed out Simon’s neglect of all these hospitalities.
- He hadn’t honored Jesus as a host ought to honor a guest.
- But the woman at His feet had gone above-and-beyond the typical honor.
 - o She washed Jesus’ feet with her hair.
 - o She kissed Him repeatedly.
 - o She anointed his feet with ointment (which was probably more expensive than the typical anointing oil).

- She expressed great love and honor for Jesus, why?
 - o Because she knew how sinful she was.
 - o She knew how badly she needed Jesus to forgive her.
 - o She was like the debtor who owed 500 denarii.
- Whether his lack of hospitality was intentional or accidentally, Simon had expressed very little love and had given very little honor to Jesus.
- Why?
 - o He didn't think he needed Jesus like this woman.
 - o He didn't think he was that sinful.
 - o He didn't think his debt was that great.
 - o Which led him to "love little."
- "A man's love to God will be in proportion to the obligation he 'feels' to him for forgiveness" (Barnes).
- The more we grasp the depth and seriousness of our own sin, the more affection we will have towards God for saving us from it.
- When the sinful woman first entered the room, Simon saw himself as a man who loved God, and her as one who dishonored God.
- By the end of this short discourse, Jesus revealed to Simon he was the one who had dishonored God and she the one who loved Him the most.

- APPLICATION:

- o If you spend all of your time looking down on others and no time mourning your own sins, you are in danger of loving God too little, loving others too little, and loving yourself too much.
 - o ... "he who is forgiven little, loves little."
-

Luk 7:48 And he said to her, "Your sins are forgiven."

Luk 7:49 Then those who were at table with him began to say among themselves, "Who is this, who even forgives sins?"

Luk 7:50 And he said to the woman, "Your faith has saved you; go in peace."

- Jesus told the woman her sins were forgiven.

- She knew she was sinful, she came to Jesus for the remedy, and He provided her with what she was seeking.
- Jesus told her to “go in peace.”
 - o No man has the power to forgive sins.
 - o No man has the power to set a sinful human’s soul at peace.
 - o Only God can forgive the sins committed against Him.
 - o Jesus could forgive sins because He was God.
- This same peace is offered by Jesus today.
 - o Come to Him.
 - o He will give you peace by taking away the sin that burdens your soul.
 - o When you are united with the God who controls all things, nothing will be able to steal your peace.
- The woman was relieved, but the Pharisees were angry Jesus presumed to have the power to forgive sins.
- Although they were angry, they had no argument against Him.
- Jesus had already dealt with this issue in chapter 5 when He healed the paralyzed man who was let down through the roof (Luke 5:17-26).

LUKE 8



In 5 minutes...

WHEN:

- The events of chapter 8 were part of Jesus' ministry on earth.
- These events took place approximately 30-33 A.D..

CHARACTERS:

- Jesus - The Savior, son of God.
- 12 Apostles - Jesus' closest associates.
- Jesus' Family - His mother Mary and His brothers.
- Possessed Man - A man with an evil spirit in the country of Gerasenes.
- Jairus - A ruler of the synagogue who had a dying daughter.

WHERE:

- The chapter opens with Jesus travelling through various towns proclaiming the news of the Kingdom of God.
- He taught the people in parables "by the sea" (Matthew 13:1), probably near Capernaum.
- The events in verses 22-25 took place in a boat on the Sea of Galilee.
- Jesus healed a demon possessed man in the country of the Gerasenes (also called the Gadarenes, Matthew 8:28).
- Luke doesn't tell us where Jairus lived but Capernaum seems likely.

LUKE 8



OVERVIEW:

- JESUS PREACHES THE GOOD NEWS OF THE KINGDOM (8:1-8:3):
 - + Jesus travelled through various towns and villages preaching the good news of the Kingdom of God.
 - + He was accompanied by the 12 Apostles, Mary Magdalene, Joanna, Susanna, and many others.
- THE PARABLE OF THE SOWER (8:4-8:18):
 - + Jesus taught the people using a parable about a sower (farmer) spreading seed in his field.
 - + The seed fell on 4 types of soil: the hard soil (path), stony ground, thorny ground, and good soil.
 - + Jesus proceeded to explain the parable to His 12 Apostles.
 - + The 4 soils represented 4 types of people and how they received the words of God.
 - + Jesus only explained the parable to the Apostles, but told them they would later be responsible for sharing the same truths with the world.
- JESUS' FAMILY VISITS HIM (8:19-8:21):
 - + Jesus' mother, Mary, and brothers came to see Him.
 - + Jesus taught the people they could be part of His spiritual family if they were obedient to the words of God.
- JESUS CALMS THE STORM (8:22-8:25):
 - + Jesus and the Apostles were travelling across the Sea of Galilee when a wind storm kicked-up.
 - + The Apostles were so afraid they thought they were going to sink but Jesus miraculously calmed the storm.
- THE HEALING OF THE DEMON POSSESSED MAN (8:26-8:39):
 - + After the storm, Jesus arrived in the country of the Gerasenes and was met by a demon possessed man.
 - + When Jesus cast the demon out it entered a herd of pigs and caused them to drown themselves in the sea.
 - + The people of the nearby city were afraid of Jesus and asked Him to leave their country.
 - + Before departing, Jesus told the man who had been healed to tell everyone about what God did for him.
- JAIRUS' DAUGHTER RAISED AND A BLEEDING WOMAN HEALED (8:40-8:56):
 - + Jairus, a ruler of the synagogue, found Jesus and asked Him to heal his dying daughter.
 - + While walking to Jairus' house, a woman with a "discharge of blood" touched Jesus' clothing in hopes of receiving healing.
 - + Upon touching Him, she was healed and her faith was commended by Jesus.
 - + While Jesus was talking to the woman, a person from Jairus' house told him his daughter had died.
 - + Jesus overheard the conversation and told Jairus not to fear "only believe, and she will be well."
 - + Jesus entered Jairus' house, took his 12 year old daughter by the hand, and raised her from the dead.

BIG PICTURE:

- In the last chapter, Jesus showed He had power over sickness, death, and sin.
- In this chapter, Jesus reveals His power over death, demons, and nature.

TAKEAWAYS:

- God doesn't forget about His people. The Apostles were worried their ship was going to sink but Jesus knew every wave and wind gust and wasn't going to let them drown.
- Jesus led the Apostles into the storm even though He knew they would be afraid. Perhaps Jesus still does the same to us today so we learn to rely on His power and not our own.

LUKE 8

Luk 8:1 Soon afterward he went on through cities and villages, proclaiming and bringing the good news of the kingdom of God. And the twelve were with him,

Luk 8:2 and also some women who had been healed of evil spirits and infirmities: Mary, called Magdalene, from whom seven demons had gone out, a

Luk 8:3 and Joanna, the wife of Chuza, Herod's household manager, and Susanna, and many others, who provided for them out of their means.

- Following the dinner at Simon the Pharisees' house, Jesus continued His work travelling through various cities and preaching about the Kingdom of God.
- What is the Kingdom of God/Heaven?
 - o The easiest way to understand it is as the "reign of God."
 - o God always has and always will rule over the entire universe.
 - o Kingdoms of men have risen and fallen throughout the history of the world, but God's reign has outlasted them all.
 - o Jesus came into the world to fix the broken relationship between God and man.
 - o This allowed people to unite with God and be a part of His kingdom.
 - o God's kingdom is going to outlast all present and future earthly kingdoms.
 - o There are so many corrupt rulers, politicians, military leaders, and nations, but God's kingdom will outlast them all and will never be destroyed.
 - o If we are part of God's kingdom, we will be able to live and reign with Him in His kingdom forever.
 - o Jesus invited people to join God's kingdom instead of putting their trust in earthly institutions.
 - God's kingdom was prophesied in the Old Testament.
 - Daniel 6 makes mention of God's kingdom and how it would never be destroyed.
 - A lot of the Jews thought this was going to be some kind of physical, earthly kingdom.
 - They thought Jesus was going to come down to earth and build an empire, but they were mistaken.
 - God had a greater plan in mind.

- Making a great kingdom and establishing a great throne on earth may sound like a pretty good idea.
 - But God’s throne was established in heaven, a place where the sin that corrupts the earth can’t touch.
- While Jesus was preaching this message, He was accompanied by the 12 Apostles and a number of women who Jesus had healed of sicknesses and evil spirits.
 - Mary Magdalene:
 - Mary Magdala was one of Jesus’ most devoted followers.
 - We know this from texts like this one and the accounts of Jesus death, burial, and resurrection.
 - She was the first person Jesus appeared to on the resurrection morning.
 - Luke tells us Jesus had freed her from the possession of “seven demons.”
 - There is a long-standing belief she was a prostitute before becoming a follower of Jesus, but this has no biblical foundation.
 - This belief seems to have gained popularity when it was suggested by Pope Gregory in the late 500s A.D..

▪ APPLICATION:

- Before studying for this chapter, I assumed there was some kind of biblical proof Mary was a former prostitute.
- It goes to show, just because you hear something repeated over-and-over again in a church setting doesn’t mean it has any Biblical backing.

○ Joanna:

- Wife of Chuza.
- She was present at Jesus’ resurrection (Luke 24:10).
- Her profession is curious, she was Herod’s household manager (probably Herod Antipas who ruled in Galilee).
- She may have heard about Jesus from John the Baptist’s preaching or his time in Herod’s prison.

○ Susanna:

- This is the only reference to her in the Bible.

- Her name is the only detail given.
- Mark 15:40-41 also confirms the presence of these women who ministered to Jesus in Galilee.
- The women are said to have provided for Jesus and the Apostles while they went about preaching.
- It is a mark of Jesus' humility that He accepted the generosity of these women.
 - Certainly, He did not have to rely on such provision.
 - It was only by choice He had any need at all.
 - 2Co 8:9 For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that you by his poverty might become rich.

Luk 8:4 And when a great crowd was gathering and people from town after town came to him, he said in a parable,

Luk 8:5 "A sower went out to sow his seed. And as he sowed, some fell along the path and was trampled underfoot, and the birds of the air devoured it.

Luk 8:6 And some fell on the rock, and as it grew up, it withered away, because it had no moisture.

Luk 8:7 And some fell among thorns, and the thorns grew up with it and choked it.

Luk 8:8 And some fell into good soil and grew and yielded a hundredfold." As he said these things, he called out, "He who has ears to hear, let him hear."

- A parable is an illustration/story that teaches a spiritual truth.
- When people from various towns had gathered, Jesus told them a parable about a sower.
- Sow: "plant (seed) by scattering it on or in the earth."
 - Modern American farmers don't "sow" their fields the same way farmers in the 1st Century did.
 - Modern farmers use tractors and planters.
 - Ancient farmers would prepare their field and then scatter seed by hand.
 - They would take a bag full of seeds, walk through the field, and toss the seeds out until they had covered the entire plot.



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- As you may imagine, throwing seed with your hand isn't the most precise practice, especially when you are working on the edge or corner of your property.
- It is that lack of precision that Jesus used to teach a spiritual lesson.
 - Some of the seeds fell on a path on the edge of the plowed field, they got trampled by passersby, then they were gobbled up by the birds.
 - Some of the seed fell on rocky ground and crops don't grow well in rocks. The plants didn't have enough moisture in their soil and the sun scorched them until they withered.
 - Some of the seed fell on thorny ground. The plants started growing but the seedlings were choked out by the thorns growing up next to them.
 - Some of the seed fell on good ground and produced a harvest for the farmer.
- Jesus concluded the parable by encouraging His listeners to consider His words, saying, "He who has ears, let Him hear."
 - This was a favorite phrase of Jesus'.
 - We see this several times in the opening chapters of the book of Revelation.
 - Jesus may have taken it from Ezekiel 12:2.
 - Eze 12:2 "Son of man, you dwell in the midst of a rebellious house, who have eyes to see, but see not, who have ears to hear, but hear not, for they are a rebellious house.
 - Jesus wanted His listeners to ponder what they had just heard.

- Unfortunately, many people didn't take the time to consider the deeper spiritual meaning of Jesus' farming analogy.
- Jesus will explain the meaning of the parable as we progress through the chapter.
- APPLICATION:
 - This statement from Jesus ought to make us consider how often we take time to think deeply about anything?
 - When was the last time you sat down and pondered some of life's big questions?
 - Unfortunately, a lot of people are content to live their lives on the surface and never ask the questions that can lead them to God.

Luk 8:9 And when his disciples asked him what this parable meant,

Luk 8:10 he said, "To you it has been given to know the secrets of the kingdom of God, but for others they are in parables, so that 'seeing they may not see, and hearing they may not understand.'

- After Jesus talked about the sower, some of His disciples approached Him and asked Him why He spoke to the people in parables.
- Jesus told the Apostles His parables were designed to teach willing listeners the secrets of the Kingdom of God while concealing those same secrets from those on the outside (those who would not become Jesus' disciples).
- He quoted a passage from Isaiah 6:9.
 - "Seeing they may not see and hearing they may not understand."
 - In Isaiah's day, the people were so rebellious that God told Isaiah to preach to them, but he told him ahead of time they wouldn't listen.
 - They audibly heard Isaiah's words, but failed to take them into their hearts and allow them to change their lives.
- Many would respond in a similar way to Jesus' preaching.
 - They would hear the parable, but they wouldn't take it into their heart, consider its meaning, and understand the truth it communicated.
 - They weren't that interested in the truths of the Kingdom of God.
- But others (the disciples) would be able to take these parables and better understand the nature of the Kingdom.

Luk 8:11 Now the parable is this: The seed is the word of God.

Luk 8:12 The ones along the path are those who have heard; then the devil comes and takes away the word from their hearts, so that they may not believe and be saved.

Luk 8:13 And the ones on the rock are those who, when they hear the word, receive it with joy. But these have no root; they believe for a while, and in time of testing fall away.

Luk 8:14 And as for what fell among the thorns, they are those who hear, but as they go on their way they are choked by the cares and riches and pleasures of life, and their fruit does not mature.

Luk 8:15 As for that in the good soil, they are those who, hearing the word, hold it fast in an honest and good heart, and bear fruit with patience.

- Jesus then moved to explain the parable of the sower.
- The parable was about how the word of God grows in a person's heart after hearing it.
- The seed that the farmer sowed was the word of God.
- The disciples were going to be like farmers in a field sowing grain in hopes of a harvest.
- Four types of ground were mentioned and each represented a type of gospel hearer.
 - o (1) The seed on the path.
 - This symbolized those who heard the word of God, but who soon after had its impact removed from their heart by the devil.
 - Jesus' words had a very short stay in their hearts.
 - It didn't have time to take root.
 - Can the devil take God's word out of the heart of the hearer against their will?
 - No, the text seems to suggest otherwise.
 - Notice verse 15.
 - The seed in the good soil was held fast in the heart of the hearer.
 - It seems the devil can only take the seed away from the hearer when the hearer is not resolved to hold it fast in their heart.
 - Otherwise he would take it away from everyone.
 - An example of a person who fits this category may be someone who hears God's word, is convicted, knows they need to make a change, but instead of making that change they allow themselves to get caught up with the everyday affairs of life and they forget about their conviction.
 - Satan would love to take the word of God out of your head and heart and replace it with something that will distract you.

- This is why it is so important to keep the words of Jesus in front of our eyes and in our heads every day.
-

- APPLICATION:

- Satan wants you to waste your life on all of the distractions of this world.
 - If he can keep you out of God's word and keep you from applying it for the 80 or so years you are alive, he will have succeeded.
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- (2) The seed in the rocky ground.
 - The seed that fell on the rocky ground sprouted quickly and began to grow.
 - However, it quickly died because it's roots couldn't grow past the rocks to reach nutrients, moisture, and stability.
 - This illustrates those who heard Jesus' message and gladly accept it, but at the first sign of persecution, abandoned it because they had no foundation and stability.
 - This type of person has a conviction, but their conviction doesn't have a strong foundation.
- (3) The seed in the thorny ground.
 - The seed that fell on the thorny ground sprouted quickly and began to grow.
 - However, the new growth was quickly choked out by thorns.
 - This illustrates those who gladly accept the gospel but are quickly distracted by the entangling temptations of the world.
 - In the end, they cannot escape the thorns of temptation and they never bear fruit (produce harvest).
 - Many new believers start off with tremendous potential but find the allurements of the world more enticing than the genuine soul satisfaction of Christ.
- (4) The seed in the good ground
 - The seed in good ground sank down into the soil and produced an abundant harvest.
 - This soil represents a heart that is ready and willing to accept the gospel

message.

- But not only are they ready and willing, they also have the endurance to overcome persecution and the lies of the devil.
 - The end result of the word of God in an honest heart is a harvest of righteousness.
- Why did Jesus teach this parable to His disciples?
 - Because they needed to know how people would receive the message of the Kingdom of God.
 - The disciples were going to be responsible for teaching others about the Kingdom and they needed to know the kinds of reactions they would encounter.
 - This parable was as much a lesson for Jesus' immediate audience as it is for us.
 - We are all commanded to tell people about the Kingdom of God, and we will meet all 4 of these hearts in our attempt to make disciples.
 - Some people won't be that interested.
 - Some people will be unable to withstand the challenges of being a Christian.
 - Some people will be too in love with the offerings of the world to ever mature in Christ.
 - Some people will accept the Kingdom message, will hold the good news firmly in their hearts, let it transform their lives, and bear fruit for God.

Luk 8:16 "No one after lighting a lamp covers it with a jar or puts it under a bed, but puts it on a stand, so that those who enter may see the light.

Luk 8:17 For nothing is hidden that will not be made manifest, nor is anything secret that will not be known and come to light.

Luk 8:18 Take care then how you hear, for to the one who has, more will be given, and from the one who has not, even what he thinks that he has will be taken away."

- A person lights a lamp to fill a dark space with light.
 - They don't light a lamp to hide its light.
 - You wouldn't light a lamp and then cover the flame to prevent it from lighting the room.
 - If you wanted it to be dark you wouldn't have lit the lamp in the first place.
- Why did Jesus bring up this point?
 - Jesus was shedding light on the secrets of the Kingdom of Heaven.

- He was doing it with the intention of sending light out into the world.
- The disciples were not going to be told to hide the light from others, instead they were going to be told to take it and share it with the world.
- I believe this helps us understand verse 17.
 - “For nothing is hidden that will not be made manifest, nor is anything secret that will not be known and come to light.”
 - The things Jesus taught the disciples in private would eventually be taught publicly.
 - The disciples would be responsible for sharing what they had learned from Jesus with those who never spoke to Jesus.
- How then do we interpret verse 18?
 - “Take care then how you hear, for to the one who has, more will be given, and from the one who has not, even what he thinks that he has will be taken away.”
 - Jesus wanted the disciples to be mindful of the way they heard His teachings.
 - Who is the “one who has?”
 - I understand this to be a person who “has” an open heart and properly considers the words of Christ (a faithful disciple).
 - A person who hungers and thirsts for righteousness (Mat 5:6).
 - God will use a person like this and continue feeding and refining them.
 - They will receive an “abundance” and they “shall be satisfied.” (Mat 5:6).
 - Who is the “one who has not?”
 - In contrast, this would be a person whose mind and heart are closed off to truth.
 - Those who make no application of Jesus’ words.
 - Or those who start well but can’t finish (the seed in stony or thorny soil).
 - They hear Jesus’ words, but any semblance of growth is “taken away” by Satan.
 - It may also be God who does the “taking away.”
 - Like the man who did not properly steward his master’s talent in Matthew 25.

- If we are given opportunity and teaching and knowledge from God and we do not steward it properly, what we have will be taken away.
- Mat 25:28-29 - So take the talent from him and give it to him who has the ten talents. For to everyone who has will more be given, and he will have an abundance. But from the one who has not, even what he has will be taken away.
- The disciples needed to “take care” how they heard and what they did with Jesus’ words.
- They needed to hold them fast “in an honest and good heart” (Luk 8:15).
- If they did, God would entrust them with greater responsibility in His Kingdom.

Luk 8:19 Then his mother and his brothers came to him, but they could not reach him because of the crowd.

Luk 8:20 And he was told, “Your mother and your brothers are standing outside, desiring to see you.”

Luk 8:21 But he answered them, “My mother and my brothers are those who hear the word of God and do it.”

- Someone notified Jesus that His mother and brothers were wanting to see Him.
- This would have been Mary and her other children with Joseph (Jesus’ half-brothers).
- Luke hasn’t introduced us to Jesus’ brothers, but we have their names recorded in other gospels (see Matthew 13:55).
 - James
 - Joseph
 - Simon
 - Judas
- As He did so often, Jesus used this everyday experience to teach a spiritual lesson.
- Jesus told the people, “My mother and my brothers are those who hear the word of God and do it
- The text does not suggest He was in any way disrespecting His family.
- He was driving home the importance of the word of God in its hearer’s hearts.
 - The seed in good soil held fast to the word of God.
 - The faithful disciple took care how they heard the word and what they did with it

after they had heard it.

- Here Jesus told the people those who heard and did the will of God were part of the family of God.
- The true family of God are those who identify with Jesus and accept His heaven-given message.
- The blood of Christ is a stronger bond than familial blood
 - Our family relationships dissolve when those we love pass-away.
 - Don't you want a relationship that can't dissolve in death?
 - The bond of Christ's blood is only reaffirmed in death!

Luk 8:22 One day he got into a boat with his disciples, and he said to them, "Let us go across to the other side of the lake." So they set out,

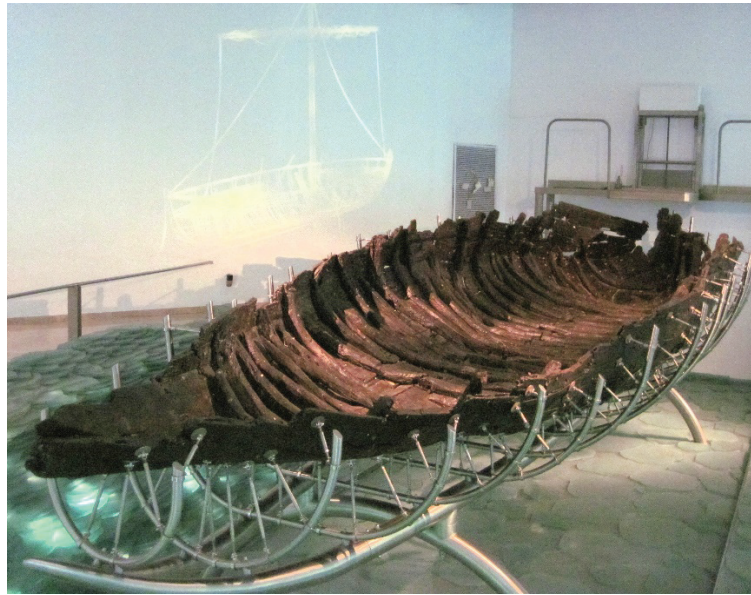
Luk 8:23 and as they sailed he fell asleep. And a windstorm came down on the lake, and they were filling with water and were in danger.

Luk 8:24 And they went and woke him, saying, "Master, Master, we are perishing!" And he awoke and rebuked the wind and the raging waves, and they ceased, and there was a calm.

Luk 8:25 He said to them, "Where is your faith?" And they were afraid, and they marveled, saying to one another, "Who then is this, that he commands even winds and water, and they obey him?"

- Here's a good example to show the gospel writers did not always record all of the events they wrote about in chronological order.
 - In Matthew:
 - Jesus teaches in parables in chapter 13.
 - Jesus calms the storm in chapter 8.
 - In Mark:
 - Jesus teaches in parables at the beginning of chapter 4.
 - Jesus calms the storm at the end of chapter 4.
 - In Luke:
 - Jesus teaches in parables at the beginning of chapter 8.
 - Jesus calms the storm in the middle of chapter 8.
 - There is no problem with the events being in a different order.

- There was no rule that a person could only record the life of Jesus in the order of events as they happened.
- The gospel writers never claimed to be writing chronological accounts.
- But it is something worth noting.
- Jesus wanted to go across the sea of Galilee “to the other side.”
 - He and His disciples got into a boat and left the crowds, venturing out on the water.
- Jesus’ vehicle
 - In 1986 a 1st Century Galilee fishing vessel was discovered during a drought.
 - The boat is 27 ft long and 7.5 ft wide.
 - It is now housed in the Yigal Allon Museum in Kibbutz Ginosar.
 - The vessel Jesus rode in was probably very similar.



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- During the Apostle’s trip to the other side, a windstorm came up.
 - Windstorms kick-up very quickly in the sea of Galilee. The wind comes off the east side of the Sea from an area known as the Golan Heights (Lexham Geographic Commentary on the Gospels).



-
- It must have been a pretty nasty storm if experienced fishermen couldn't handle the waves.
- Curiously, Jesus was sleeping onboard, apparently not concerned with the waves that must have been hitting him.
- The Apostles were afraid they were going to go down with the ship and were shocked that Jesus was sleeping through it all.
- They woke Him up and said, "Master, Master, we are perishing."
- Jesus woke up, rebuked the wind, and everything went still.
- He then turned to His Apostles and rebuked them for their lack of faith.

- APPLICATION

- I think the story of the storm and the sea are beautiful parallels of a trial all faithful Christians face at some point in their lives, the temptation to believe that Jesus has forgotten about them.
- Have you ever heard someone ask, "Where is God?"
 - "Where is God in my suffering?"

- “Where is God in my financial struggle?”
- “Where is God in this natural disaster?”
- Like the Apostles, they can’t understand why Jesus is sleeping on them. It’s like He doesn’t care about their suffering and the “storms” of their lives.
- But the conclusion of this story lays down a principle that is also confirmed in verses like Romans 8:28.
 - Jesus is never unaware of our suffering.
 - He will deliver the faithful from their storms.
 - And as with the Apostles, God’s deliverance will help our weak faith by giving us a chance to marvel at Him.

- APPLICATION:

- Did you notice how the Apostles cried out to Jesus to save them (“Master, Master, we are perishing”) but were then shocked when He did?
- How often do we pray and ask God for something but are then shocked when He comes through and helps us?
- It would be better to pray with confidence and then be shocked if God didn’t come through (by the way, we would never be shocked again).

- APPLICATION:

- The Apostles were in this situation because they were being obedient to Christ.
- It is not the case that fearful/hard situations are always the consequence of some sin of ours.
- Sometimes, as illustrated here, God leads us into storms to refine our faith.

- APPLICATION:

- I thought the Shepherd was going to lead me beside still waters and make my life easier?
- Psalm 23:1-2 The LORD is my shepherd; I shall not want. He makes me lie down in green pastures. He leads me beside still waters.
- Wasn’t God promising to make my path smooth and comfortable if I follow Him?
- Psalm 23 is not about where we are led and where we lay our heads, it is about the Shepherd who accompanies us!

- Isn't it interesting, Jesus, the Shepherd, acted like He was lying down in the green pasture by the still waters in this story?
 - But His disciples were having a meltdown.
 - He was almost certainly getting hit with water.
 - The wind noise must have been significant.
 - But the Shepherd slept while the sheep perceive danger.
 - Was Jesus a bad shepherd?
 - No, His sheep didn't trust Him.
 - Their perception was incorrect.
 - They should have known, if the shepherd was sleeping, they weren't in danger.
 - Does that have any application for us? Yes, I think so!
-

- APPLICATION:

- I find it interesting that Jesus calmed the storm.
- Why? Because the storm wasn't a threat.
 - The storm wasn't going to destroy the boat.
 - Jesus knew it.
- The danger existed only in the imagination of the Apostles.
 - They believed in a danger that wasn't real.
 - The devil was threatening to take what God held in His hand.
 - But He couldn't do it.
 - It was an empty threat.
- So, why did Jesus calm the storm?
- Why did He pull them out of the situation?
- Has God ever done that for you?
 - You were trying to live for God...
 - But some circumstance in your life started making you anxious...
 - Your mind perceived some danger...
 - Was that danger going to overcome you?
 - Not if God's promises are true!

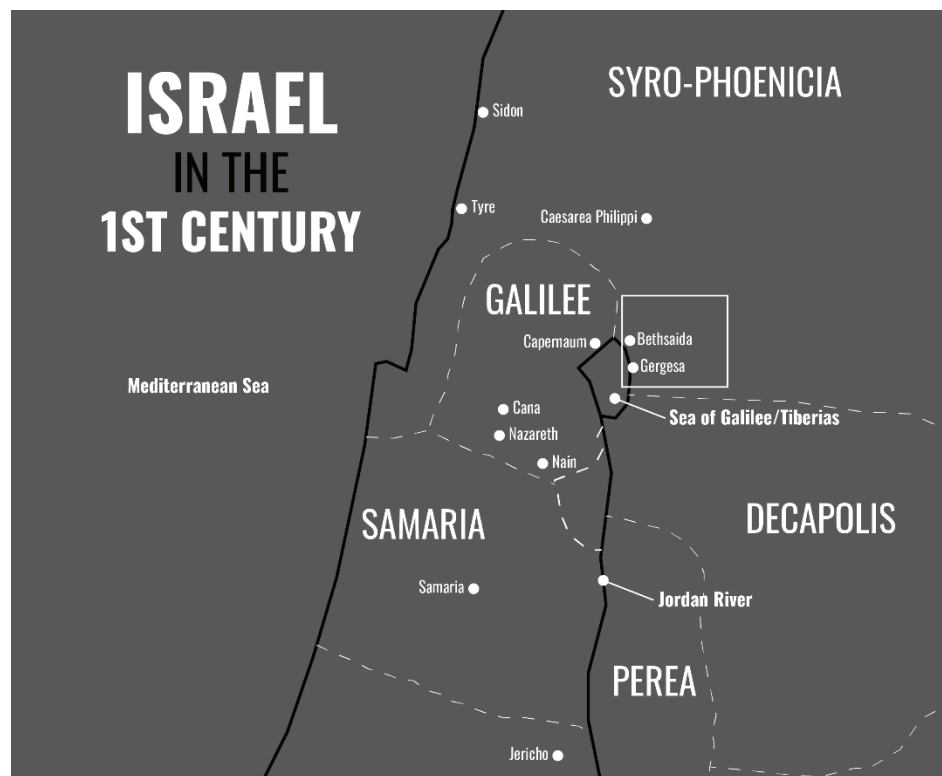
- But rather than allow the imaginary danger to continue to plague you until you learned to overcome it, God took it away!
 - Why might God do that?
 - Perhaps, so that like the Apostles, we can look back at the situation and realize God had everything under control.
 - That all of our anxiety was pointless.
 - That the shepherd wasn't off guard.
 - So next time we encounter some threat of Satan, it will be easier for us to suppress the anxiety, knowing the precedent of God's care for us.
 - No doubt the Apostles looked back at this event and drew strength from it when they encountered other anxiety inducing circumstances in their future.
 - I have found this true in my life.
 - The older I get, the longer my list gets of times God has brought me through some perceived danger.
 - The longer the list grows, the less I find myself buying into Satan's empty threats.
 - We need to remind ourselves of all the times God has calmed storms in our past.
 - We need to preach God's past faithfulness to ourselves to starve the validity of our anxieties.
 - How many times has God calmed storms in your past? Let that statistic be what fills your mind the next time the wind and waves try to fill it with fear!
-

Luk 8:26 Then they sailed to the country of the Gerasenes, which is opposite Galilee.

Luk 8:27 When Jesus had stepped out on land, there met him a man from the city who had demons. For a long time he had worn no clothes, and he had not lived in a house but among the tombs.

- Where were the Gerasenes?
 - o If you look in Matthew's record of this story, he used the name "the Gadarenes."

- Most people believe this area was located on the east side of the Sea of Galilee around the city of Gergesa (see the square on the map below). This makes sense for several reasons:
 - (1) The area can be considered on the “other side” or “opposite side” of Galilee from Capernaum (Mark 1:1; Luke 8:26). Capernaum is on the Northwest side while Gergesa is on the East side of the lake.
 - (2) It is in the region of the Golan Heights which explains the presence of the windstorm.
 - (3) There are several steep banks in the area that lead down into the sea (Mark 5:13; Luke 8:33) (Check out Google Earth).



- The Gerasenes may have been inhabited by many Gentiles.
 - We learn from the text that there were large herds of swine in the area.
 - Jewish people were prohibited from eating pigs.
- Upon reaching land, Jesus got out of the boat and was immediately met by a man with an unclean spirit.
 - The man wasn't wearing anything.
 - He had been possessed by the unclean spirit for a long time and he lived in the tombs where people buried their dead.
 - Mark's account tells us the demon gave the man unnatural strength.

- Many had tried to bind him with ropes and chains but “he wrenched the chains apart and he broke the shackles in pieces. No one had the strength to subdue him” (Mark 5:4).
- Mar 5:5 Night and day among the tombs and on the mountains he was always crying out and cutting himself with stones.

Luk 8:28 When he saw Jesus, he cried out and fell down before him and said with a loud voice, “What have you to do with me, Jesus, Son of the Most High God? I beg you, do not torment me.”

Luk 8:29 For he had commanded the unclean spirit to come out of the man. (For many a time it had seized him. He was kept under guard and bound with chains and shackles, but he would break the bonds and be driven by the demon into the desert.)

Luk 8:30 Jesus then asked him, “What is your name?” And he said, “Legion,” for many demons had entered him.

Luk 8:31 And they begged him not to command them to depart into the abyss.

- Upon seeing Jesus, the possessed man fell down and cried out “What have you to do with me, Jesus, Son of the Most High God? I beg you, do not torment me.”
- The one addressing Jesus was not the man who was possessed but the demon doing the possessing.
- This is made clear in a couple of ways:
 - The demon knew exactly who Jesus was.
 - Jesus hadn’t spent a lot of time in this area.
 - Jesus hadn’t spoken plainly to many people about His identity as the Messiah and the Son of God.
 - Yet this man knew exactly who He was.
 - How?
 - It was the demon’s knowledge, not the man’s.
 - When responding, Jesus addressed the demon, not the man.
 - In verse 30, Jesus asked the demon his/their name.
 - The demon responded “Legion.”
 - Mark records the haunting response this way, “My name is Legion, for we are many.”
 - It seems there were many demons who were all speaking through this

representative voice.

- The demons then begged Jesus not to send “them” into the abyss.
- So, this man was possessed by a sentient demon who could communicate through his body.
- Demon Possession in the Bible:
- I think this is an appropriate time to take a look at demon possession in the Bible, as this text probably leaves you with a lot of questions.
- We don’t know all the details our minds are curious about when it comes to the demons, evidently God didn’t think we needed to know, but the New Testament does provide us a bit of information:
 - The demons were agents of Satan (Mark 3:23).
 - These demons appeared to have minds of their own. They spoke to Jesus and had knowledge of Jesus their hosts did not have (Mark 5:29).
 - Demon’s knew Jesus and do not dispute His position as the Son of God.
 - James 2:19 tells us the demons believe in God and tremble at the fact of His existence (as we see in this text).
 - Mark’s account mentions this particular demon giving super-human strength to its host (Mark 5:4).
 - The demons could inhabit animals (Luke 8:33).
 - The demon knew Jesus was superior to them and could pass judgement on them (Mark 5:7; Mat 8:29; Luke 8:31).
 - The Jews in the Bible appear somewhat familiar with demon possession by the time of the 1st Century.
 - Outside of the early years of the Church, I am not aware of any biblical references to casting out demons.
 - It is possible that Zechariah 13:2 refers to the disappearance of evil spirits at the time of the Messiah and the establishing of the Church.
 - Some people equate evil spirits with mental illness. Personally, I do not equate the two based on the facts above.
 - We know demons and spiritual enemies of God exist even today (Eph 6:12), but I do not see evidence that demon possession is still occurring.
- Twice in Luke’s account the demon begged Jesus not to pass judgement on him.
 - 1. “I beg you, do not torment me” (8:28).
 - 2. “they begged Him not to command them to depart into the abyss” (8:31).

- The Greek word translated “abyss” is an interesting word found 9 times in the New Testament.
 - 7 of the 9 are in Revelation where the word is translated “bottomless pit.”
 - The other is in a challenging text in Romans 10:7 where it is translated with the definite article as “the deep.”
 - What was the demon talking about?
 - Matthew records a similar statement made by the demon.
 - Have you come here to torment us before the time?”
 - Evidently, the demons are aware of their future fate.
 - Many have the idea that Satan and the demons are going to be the overlords of hell, but this is not correct.
 - Hell is going to be a place where the demons are punished.
 - Mat 25:41 “Then he will say to those on his left, ‘Depart from me, you cursed, into the eternal fire prepared for the devil and his angels.
 - The demon in Luke 8 appears to have been concerned that Jesus had come to judge him early.
 - It was worried it was going to receive its punishment before the final judgement day.
- SIDE NOTE:
 - I find it interesting that the demons knew they couldn’t win.
 - Why resist God if you know you can’t succeed?
 - Was it just to do as much damage to His cause as possible?
 - Maybe it was just because the demon wanted to do its own thing. Wanted to live its own way instead of God’s.
 - It believed in God.
 - It knew it wasn’t a match for God.
 - But it also knew it wasn’t judgement day yet.
 - It didn’t know Jesus was going to show up that day.
 - Is that so far from the attitude of a lot of people today?
 - Many people believe in God.
 - They know they are no match for Him.
 - But they also know it isn’t judgement day yet.
 - So they live the way they want to live.

- Some will end up surprised when they meet Jesus sooner than they expected.

Luk 8:32 Now a large herd of pigs was feeding there on the hillside, and they begged him to let them enter these. So he gave them permission.

Luk 8:33 Then the demons came out of the man and entered the pigs, and the herd rushed down the steep bank into the lake and drowned.

- The demons knew Jesus would not allow them to continue oppressing the man.
 - Curiously, they requested to be sent into a herd of pigs nearby and even more curiously, Jesus obliged.
 - When Jesus had banished the demons, they entered into the pigs and they all ran down a steep cliff and drowned in the Sea of Galilee.
 - Mark tells us the total number of pigs was about 2,000.
 - What an odd conclusion to the story!

- APPLICATION:

- God doesn't always satisfy our curiosities.
- In this case, God didn't fill in all the details as to why Jesus interacted with this demon the way He did.
 - Why did Jesus allow the demon to enter the pigs knowing it would destroy them?
 - Why didn't Jesus condemn the unclean spirit and direct it to the abyss?
- I find it tempting to try to fill in those gaps with speculations.
- But that may not always be helpful.
- There are times when it is ok to say, "we don't know."
- If God wanted us to know the details of His relationship with the demons, He would have told us.

Luk 8:34 When the herdsmen saw what had happened, they fled and told it in the city and in the country.

Luk 8:35 Then people went out to see what had happened, and they came to Jesus and found the

man from whom the demons had gone, sitting at the feet of Jesus, clothed and in his right mind, and they were afraid.

Luk 8:36 And those who had seen it told them how the demon-possessed man had been healed.

Luk 8:37 Then all the people of the surrounding country of the Gerasenes asked him to depart from them, for they were seized with great fear. So he got into the boat and returned.

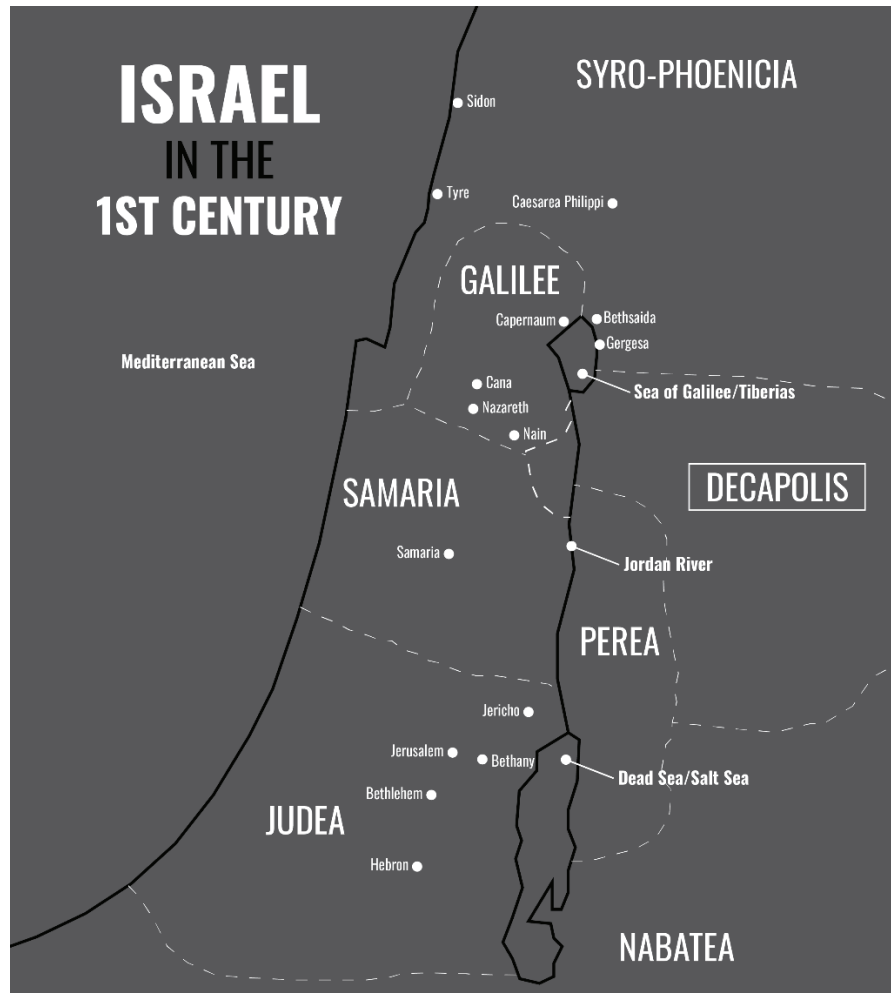
- The pig herdsman went into the city and surrounding country and told everyone what had happened.
- Upon hearing the news, the people came to see Jesus.
- But when they saw the man healed and in his demon-less state, they were afraid and asked Jesus to leave.
- Why were they afraid?
 - o It is hard to say for sure.
 - o I can think of a few possibilities.
 - (1) They were afraid Jesus would cause more damage to their livelihood if He stayed.
 - Two thousand pigs were enough loss for one day.
 - (2) They were overwhelmed by the miracle.
 - Maybe they were afraid because they didn't know what/who they were dealing with.
 - Rather than take the time to get to know Jesus, they asked Him to leave so their lives could return to normal as soon as possible.
 - "We don't know what went on here, but we don't want to be involved!"
 - (3) This may describe a proper "fear of God."
 - They may have asked Jesus to leave because they didn't feel worthy of His presence.
 - Similar to Peter's words in Luke 5:8 after Jesus filled his net with fish.
 - Luk 5:8 "...Depart from me; for I am a sinful man, O Lord."
 - According to Strong's Concordance, the word can be understood as "to be in awe of, that is, revere"
 - In all three accounts (Luk 8; Mar 5; Mat 8) there is no mention of

Jesus condemning them for their “fear.”

Luk 8:38 The man from whom the demons had gone begged that he might be with him, but Jesus sent him away, saying,

Luk 8:39 “Return to your home, and declare how much God has done for you.” And he went away, proclaiming throughout the whole city how much Jesus had done for him.

- As Jesus was departing, the previously demon-possessed man begged Him to accompany Him.
 - Jesus didn’t permit it.
 - Jesus told the man to go into the city, to his home, and to his friends and tell them about the mercy of the Lord.
 - That is exactly what he did.
 - Mark says he proclaimed the message in Decapolis.



- Decapolis (Greek: Δεκάπολις, Dekápolis, 'Ten Cities') was a group of ten cities on the eastern frontier of the Roman Empire in the southeastern Levant in the first centuries BC and AD. They formed a group because of their language, culture, location, and political status, with each functioning as an autonomous city-state dependent on Rome (Wikipedia).
-

- APPLICATION:

- The man probably thought following Jesus was the best route he could possibly take.
 - But Jesus redirects Him for a greater purpose.
 - You may attempt to set your life on a God honoring trajectory with full confidence your direction is the best way for you to accomplish the work of God.
 - God may change your plans to accomplish more through you than you ever thought possible.
-

LUKE 9



In 5 minutes...

WHEN:

- The events of chapter 9 were part of Jesus' ministry on earth.
- These events took place approximately 30-33 A.D..

CHARACTERS:

- Jesus - The Savior, son of God.
- 12 Apostles - Peter, James, and John are featured in this chapter. `
- Herod Antipas - Ruler of Galilee and son of Herod the Great
- Demon Possessed Boy - A boy tormented by an evil spirit who was brought to Jesus by his father.
- The Samaritans - The people of Samaria, located between Galilee and Judea.

WHERE:

- At the beginning of the chapter, Jesus sent His 12 Apostles into various cities to preach the gospel.
- Jesus fed 5,000+ people outside the town of Bethsaida.
- The Transfiguration occurred on a mountain but we are not told the name of the mountain.
- Towards the end of the chapter, Jesus travelled through the region of Samaria.

LUKE 9



OVERVIEW:

- THE 12 APOSTLES ARE SENT OUT TO PREACH (9:1-9:6):
 - + Jesus gave the 12 Apostles power to cast out demons and cure diseases.
 - + He sent them out into the towns to teach people about the Kingdom of God.
- HEROD IS PERPLEXED ABOUT THE IDENTITY OF JESUS (9:7-9:9):
- JESUS FEEDS 5,000+ PEOPLE (9:10-9:17):
 - + Near the town of Bethsaida, large crowds gathered to hear Jesus teach.
 - + As the day grew old, the Apostles recommended Jesus send the people away to find food and lodging.
 - + Instead, Jesus miraculously used 5 loaves of bread and 2 fish to feed the 5,000+ people.
 - + The Apostles gathered 12 baskets full of leftovers after the meal.
- PETER'S CONFESSION AND THE COST OF BEING A DISCIPLE (9:18-9:27):
 - + Jesus asked the Apostles who they believed Him to be and Peter responded, "The Christ of God."
 - + Jesus spoke to them about the sacrifices they would have to make if they chose to accept Him as the Christ.
- THE TRANSFIGURATION (9:28-9:36):
 - + Jesus took James, John, and Peter up a mountain and was transfigured (changed) before their eyes.
 - + The spirit of Moses and Elijah appeared with Jesus and were talking with Him.
 - + A voice from heaven spoke, saying, "This is my Son, my Chosen One; listen to Him!"
- A BOY WITH AN UNCLEAN SPIRIT (9:37-9:42):
 - + A father brought his possessed son to the disciples for healing but they were unsuccessful.
 - + The spirit threw the boy to the ground and convulsed him but was banished at the command of Jesus.
- JESUS DISCUSSES VARIOUS TOPICS WITH HIS DISCIPLES (9:43-9:50):
 - + He tells the disciples He will be "delivered into the hands of men."
 - + The greatest in the Kingdom of Heaven is the one who is "least" among his fellows.
 - + Jesus advised His disciples concerning a man they saw casting out demons in Jesus' name.
- THE CITIZENS OF A SAMARITAN TOWN REFUSE TO HOST JESUS (9:51-9:56):
- JESUS SPEAKS TO THREE MEN ABOUT THE COST OF FOLLOWING HIM (9:57-9:62):
 - + The first man wanted to follow Jesus but Jesus warned him "the Son of Man has nowhere to lay His head."
 - + The second man wanted to follow Jesus but wanted to go and bury his father first.
 - + The third man wanted to follow Jesus but wanted to return home first to say goodbye to friends and family.
 - + Jesus spoke to all three men about the importance of giving the Kingdom of God first priority.

BIG PICTURE AND TAKEAWAYS:

- This chapter ought to make anyone who wants to be a Christian consider the cost and sacrifice of the decision.
- There are a lot of ideas in our world about what a Christian should be, but this is how Jesus described a disciple.
- He told His disciples the job wouldn't give them earthly glory, their leader was going to be killed, He compared their work to carrying a cross, they would have to peacefully accept rejection from people who didn't like them (like the Samaritans), and they would have to give priority to the work of God above anything else.
- Becoming a follower of Jesus is a serious commitment and shouldn't be entered into without some serious thought.

LUKE 9

Luk 9:1 And he called the twelve together and gave them power and authority over all demons and to cure diseases,

Luk 9:2 and he sent them out to proclaim the kingdom of God and to heal.

Luk 9:3 And he said to them, "Take nothing for your journey, no staff, nor bag, nor bread, nor money; and do not have two tunics.

Luk 9:4 And whatever house you enter, stay there, and from there depart.

Luk 9:5 And wherever they do not receive you, when you leave that town shake off the dust from your feet as a testimony against them."

Luk 9:6 And they departed and went through the villages, preaching the gospel and healing everywhere.

- This same event is recorded at greater length in Matthew 10.
- Jesus sent His 12 Apostles out into the community to preach the gospel.
 - o Matthew says they were told to preach about the Kingdom of Heaven.
 - o Mat 10:7 And proclaim as you go, saying, 'The kingdom of heaven is at hand.'
- They were sent specifically to Jewish people and were not to go to Gentile or Samaritan towns (Mat 10:5).
 - o They were not to go to the Gentiles (non-Jews).
 - The term "gentile" comes from the Hebrew word goy meaning "nation."
 - The plural is goyim meaning "nations" or ha-goyim meaning "the nations" (used to refer to nations outside of Israel).
 - When the term was translated in the Latin Bible, the words "gentes" and "gentilis" were used.
 - o The Apostles were not to preach to the Samaritans.
 - The Samaritans were a people who inhabited northern Israel.
 - In 2 Kings 17:24, after taking Israel captive, the Assyrian empire moved foreigners into Israel's land.
 - The foreigners married and intermixed with the Israelites that were not sent into captivity.
 - 2 Ki 17:24 - And the king of Assyria brought people from Babylon, Cuthah, Avva, Hamath, and Sepharvaim, and placed

them in the cities of Samaria instead of the people of Israel. And they took possession of Samaria and lived in its cities.

- 2 Ki 17:28-29 - So one of the priests whom they had carried away from Samaria came and lived in Bethel and taught them how they should fear the LORD. But every nation still made gods of its own and put them in the shrines of the high places that the Samaritans had made, every nation in the cities in which they lived.
 - The Samaritans were partial-Jews who partially followed the Law of Moses but also worshipped idols.
 - They were despised by “true-Jews” even 750 years later in the 1st Century (John 4:9).
 - If you have a chance, please read 2 Kings 17:24-41.
- The Apostles were only to preach to the lost sheep of Israel (Mat 10:6).
- The Jews were compared to lost sheep because they often abandoned God, their true shepherd, and wandered off in their own direction.
- Jer 50:6 - “My people have been lost sheep. Their shepherds [Jewish leaders] have led them astray, turning them away on the mountains. From mountain to hill they have gone. They have forgotten their fold.
- Again-and-again throughout their history, they had left the shepherd and found themselves in trouble.
- The Apostles were told to preach the same message John the Baptist and Jesus had been teaching, namely, “The Kingdom of Heaven is at hand.”
- They were given miraculous powers to evidence the truth of their message.
 - Anyone can go around preaching about a coming Kingdom.
 - But not everyone has divine power to back up their claim.
- They were instructed by Jesus not to charge people for the miracles they performed but to entrust their livelihood to God’s providence (Mat 10:8).
 - God would take care of their needs.
 - They would be cared for by the kindness of individuals who honored God and honored their message.

○ APPLICATION:

- Do you think any of the Apostles ask the “what-if” questions?
 - What if my sandal breaks?

- What if I run out of money?
- What if I fall in the mud and don't have a change of clothes?
- What if no one is hospitable to me?
- Too often we allow the what-if questions to delay or prevent us from accomplishing Jesus' mission.
- We should do our best to increase our faith to trust that if Jesus sends us somewhere, He will take care of us.
- We should hand all the potential "what-ifs" over to Him to sort out.

-
- The Apostles were to rely on the hospitality of fellow Jews for housing and some of their provisions.
 - This may seem very strange to a person who isn't familiar with 1st Century Jewish culture.
 - Jews took hospitality very seriously!
 - For them, hospitality wasn't just something nice they could do if they were feeling charitable, it was an obligation.
 - By the 1st Century, a significant number of traditions and rabbinic teachings existed which addressed the "rules" of hospitality.
 - Jews were expected to be hospitable to fellow traveling Jews, providing them with a place to sleep and some food.
 - The Apostles were told to rely on this hospitality for their shelter and stay in the home of any "worthy" Jew.
 - By "worthy" Jesus probably meant any house that was amiable to their message (Mat 10:12-13).
 - If the house was not "worthy" they were told to leave, wipe the dust off their feet, and find another home (Mat 10:14-15).
 - This custom's precise meaning is never explained in the Bible but the context in which it was to be performed can point us in the right direction.
 - The Apostles may have been told to do this as a sign of their blamelessness.
 - The Apostles went to the town and preached the gospel...
 - They asked for nothing in return.
 - When rejected by the citizens they were to wipe the dust off their feet to symbolize they had taken nothing from the people and

would not even take the dust of the town away.

- No one would be able to accuse them of preaching for some kind of personal gain.
- It's also possible this was a sign of the town's wickedness.
 - The Apostles went to the town and preached the gospel...
 - If the citizens rejected the message, the Apostles were to symbolically cleanse their feet of the wickedness of the city, a wickedness so pervasive it was even in their dust.
- A final possibility is that this was a sign of future judgement.
 - The Apostles went to a town and preached the gospel...
 - The citizens rejected their preaching.
 - The dust of the city which had clung to the feet of the preachers was to be left in the city to testify against its inhabitants on Judgement Day.
 - On Judgement day, none of the inhabitants of those town will be able to say, "God, you never gave us a chance," because the dust of their city will prove that false.
- This is not the only time this practice is mentioned in the Bible.
 - Paul and Barnabas did this when they were kicked out of Antioch in Pisidia.
 - Act 13:51 But they shook off the dust from their feet against them and went to Iconium.
- In Matthew, Jesus gave a stern warning to the cities who did not extend hospitality to His Apostles.
- He said their judgement would be worse than Sodom and Gomorrah (Mat 10:15).

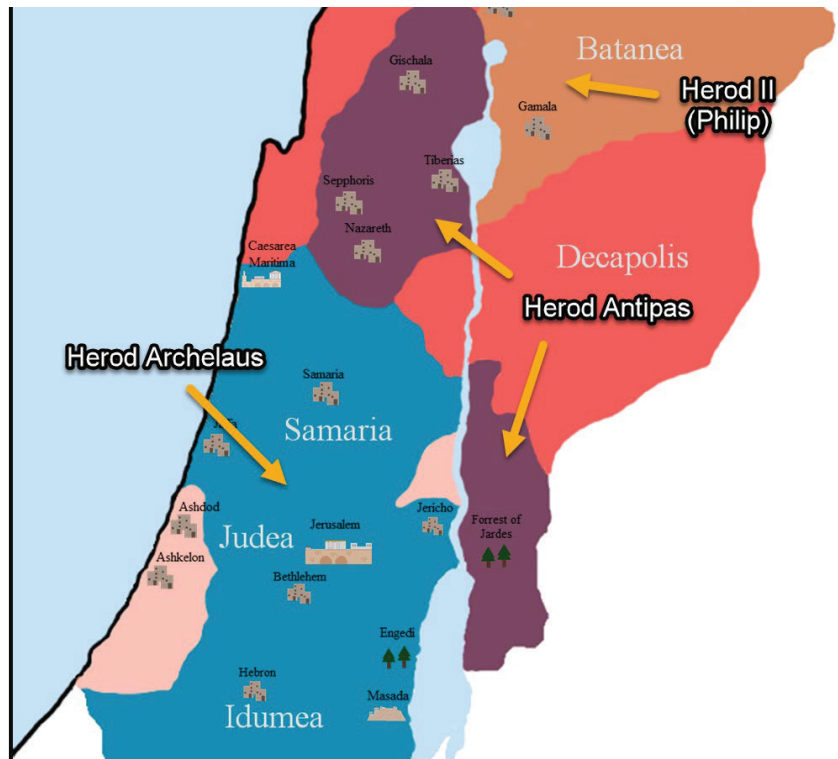
Luk 9:7 Now Herod the tetrarch heard about all that was happening, and he was perplexed, because it was said by some that John had been raised from the dead,

Luk 9:8 by some that Elijah had appeared, and by others that one of the prophets of old had risen.

Luk 9:9 Herod said, "John I beheaded, but who is this about whom I hear such things?" And he sought to see him.

- We were introduced to Herod the tetrarch all the way back in chapter 3.

- This Herod was also known as Herod Antipas.
- He was one of the sons of Herod the Great who was king of Judea when Jesus was born.
- He ruled over Galilee and Perea.



-
- You may remember, Herod had John (Zechariah and Elizabeth's son) thrown in prison.
 - Luk 3:19-20 But Herod the tetrarch, who had been reproved by him for Herodias, his brother's wife, and for all the evil things that Herod had done, added this to them all, that he locked up John in prison.
 - After being in prison for a while, Herod Antipas had John executed.
 - Luke doesn't record the specifics of John's death (you can read the story in Matthew 14:1-12).
- Herod was perplexed when he heard there was a man drawing large crowds, baptizing, and preaching about the Kingdom of Heaven.
 - Those were all things John had done.
 - He thought John had come back to life and gone back to preaching.
 - There were all kinds of theories spreading:
 - Some thought John had been raised from the dead.
 - Some thought the prophet Elijah had returned (Elijah was a prophet in the

Old Testament).

- Others thought another prophet had risen from the dead and returned to preach in Israel.
- Herod was probably a bit nervous about the idea of John rising from the dead.
 - Matthew's account tells us Herod knew better than to kill John.
 - He may have worried John had risen to take his revenge.

Luk 9:10 On their return the apostles told him all that they had done. And he took them and withdrew apart to a town called Bethsaida.

Luk 9:11 When the crowds learned it, they followed him, and he welcomed them and spoke to them of the kingdom of God and cured those who had need of healing.

- When the Apostles returned from preaching, they told Jesus everything they had done.
- They then got in a boat and sailed to Bethsaida.
 - They likely did not go ashore in Bethsaida proper.
 - Instead to a region around Bethsaida.
 - The place was referred to as a “desolate place” (Mat 14:13; 15; Luk 9:12).



- Mark 6 tells us they went to the desolate place to “rest a while.”
 - o But the crowds of people had other plans.
 - o They wanted to be with Jesus, so they went around the Sea of Galilee on foot and waited for Jesus on the shore (Mar 6:33).
- Jesus met them on the shore, taught them, and healed their sick.
- Rather than expressing His annoyance with the crowd, He had compassion on them (14:14)

- APPLICATION:

- o I am by nature an introvert and often find it annoying when someone lingers and won't leave me alone, especially when I'm tired.
 - o But rather than focusing on His own inconvenience, Jesus focused on the needs of the people.
 - o Instead of being bothered by a person's presence, I ought to consider the needs and opportunities I have to serve the person God puts in front of me.
-

Luk 9:12 Now the day began to wear away, and the twelve came and said to him, “Send the crowd away to go into the surrounding villages and countryside to find lodging and get provisions, for we are here in a desolate place.”

Luk 9:13 But he said to them, “You give them something to eat.” They said, “We have no more than five loaves and two fish—unless we are to go and buy food for all these people.”

Luk 9:14 For there were about five thousand men. And he said to his disciples, “Have them sit down in groups of about fifty each.”

Luk 9:15 And they did so, and had them all sit down.

Luk 9:16 And taking the five loaves and the two fish, he looked up to heaven and said a blessing over them. Then he broke the loaves and gave them to the disciples to set before the crowd.

Luk 9:17 And they all ate and were satisfied. And what was left over was picked up, twelve baskets of broken pieces.

- The day was quickly passing away and the Apostles became concerned for the people.
- They asked Jesus to send the people away so they could find food and lodging for the night.
- Jesus looked back at them and said, “No need! You feed them.”

- The text doesn't describe an awkward pause at this point...
- Nor does it tell us the Apostles laughed thinking Jesus was joking...
- But there must have been some kind of shocked response on the Apostle's faces when Jesus responded this way.
- Jesus, of all people, knew they neither had the bread nor the money to feed the multitude.
- Jesus was asking them to do the impossible.
 - So, what did they do?
 - They took an inventory of their resources and determined it couldn't be done.
- John 6:6 tells us Jesus said this to test them.
 - Test them for what?
 - Probably to test where they believed their sufficiency to carry out God's commands came from.
- At the beginning of Luke 9, Jesus had given the Apostles power to heal the sick and cast out demons, but when He asked them to feed 5,000 men they immediately looked at their wallets and proclaimed it couldn't be done (John 6:7).
- Joh 6:7 Philip answered him, "Two hundred denarii worth of bread would not be enough for each of them to get a little."
 - Did the money in their wallet help them cast out demons and heal the sick?
 - Why were they looking there now?
 - They should have looked right back at Jesus and said, "show us how!"

- **APPLICATION:**

- How often does God tell us to accomplish something and we come back to him with a personal inventory and tell Him it can't be done?
 - "Not enough talent!"
 - "Not enough money!"
 - "Not enough time!"
- Instead, we ought to read God's commands in the Bible and respond with, "show me how!"
 - It may seem out of our reach.
 - It may seem out of our wheelhouse.
 - It may seem like God is asking for the impossible.
 - But don't you think God asks us to do great things sometimes to test us?

- So that we can see, just as the Apostles learned here, “that the surpassing power belongs to God and not to us” (2Cor 4:7).
- God doesn’t care about your empty wallet. In fact, your empty wallet makes you the perfect candidate for God’s work and ought to encourage you to look to God to give you what you need.
- 2Cor 12:9 - Therefore I will boast all the more gladly of my weaknesses, so that the power of Christ may rest upon me.

-
- Jesus was about to remind the Apostles of His sufficiency to enable them to serve others.
 - Jesus used something very ordinary (5 loaves and 2 fish) to do something extraordinary (feed thousands).
 - The miracle fed the 5,000 men, but it also left behind a reminder of Jesus’ sufficient power in the 12 baskets of bread, one for each Apostle to gather and remember.
 - God isn’t low on supply of grace to accomplish “impossible” things.
 - The 12 baskets ought to encourage us when we think we’ve dreamed big enough, to dream a bit bigger for the glory of God.

Luk 9:18 Now it happened that as he was praying alone, the disciples were with him. And he asked them, “Who do the crowds say that I am?”

Luk 9:19 And they answered, “John the Baptist. But others say, Elijah, and others, that one of the prophets of old has risen.”

Luk 9:20 Then he said to them, “But who do you say that I am?” And Peter answered, “The Christ of God.”

Luk 9:21 And he strictly charged and commanded them to tell this to no one,

Luk 9:22 saying, “The Son of Man must suffer many things and be rejected by the elders and chief priests and scribes, and be killed, and on the third day be raised.”

- One day, Jesus asked His disciples about the popular opinions on His identity.
- There were several theories:
 - John the Baptist
 - Elijah
 - “one of the prophets of old”
- He then asked them who they thought He was.
- Peter responded, “The Christ of God.”

- Christ = anointed
- Peter was confident Jesus was the long-awaited Messiah.
- Jesus confirmed Peter's belief in verse 21.
 - But He told the disciples not to tell anyone His true identity.
 - Jesus was going to continue working among the people and He wanted them to come to their own conclusion.
- Jesus then said something that would have seemed contradictory to most 1st Century Jews.
 - He told the disciples He would suffer at the hands of the Jewish religious leaders, be killed, and rise the third day.
 - In the mind of the Jews, the Messiah was a conqueror, a strong king.
 - How could Jesus claim to be the Messiah and follow up the claim with another about His future suffering and dying?
 - This would have created a lot of tension in the minds of the disciples about who the Messiah really was.
 - We will see that tension play out as we go through the book.
 - Jesus' words about rising from the dead seem to have been missed by the disciples, they were focused on the suffering and dying part (this is more obvious in the other gospel accounts, see Mat 16:22).

Luk 9:23 And he said to all, "If anyone would come after me, let him deny himself and take up his cross daily and follow me.

Luk 9:24 For whoever would save his life will lose it, but whoever loses his life for my sake will save it.

- If you were a disciple, and in your mind, the Messiah was going to be a victorious, conquering, earthly king, you probably would have assumed following Him would result in some kind of reward for you.
 - A position of honor.
 - Monetary reward.
 - Victory over your enemies.
- When Jesus introduced the idea that what awaited Him and His followers was a cross (crucifixion), there were probably many confused faces staring back at Him.
 - "What does crucifixion have to do with the Savior of the Jewish nation?"

- “What does crucifixion have to do with me?!”
- “Maybe I need to rethink my decision to follow this guy!”
- “Maybe this guy doesn’t know what He is talking about. I don’t remember hearing about a crucified Messiah in my Sabbath morning synagogue class!”
- It's easy for us to look at this statement and to understand exactly what Jesus was saying because we are on the far side of the cross, but try to put yourself in the shoes of a 1st Century Jew before the cross.
 - Jesus was talking about the cross on which He would die for the sins of the world.
 - He would be sacrificed as the Lamb of God for the sins of the world.
 - In light of His sacrifice, He called His followers to be willing to take up a cross of their own.
 - This doesn’t mean all Christians will be literally crucified.
 - But it does mean Christians will have to make sacrifices of their own in the service of Jesus.
 - Jesus made the sufficient sacrifice to save the world.
 - Christians make sacrifices to spread the message of good news, that all who come to Jesus can be saved.
 - That message isn’t always popular.
 - We may be persecuted.
 - We may lose opportunities or career options if we live in a country/community that is opposed to Jesus.
 - We also sacrifice in the sense that we give up our lives and give them to God. There are times a Christian must give up personal ambitions to pursue God.
 - Being a Christian means sacrificing who you want to be in order to become who God wants you to be.
 - It means losing your life so God can make something of it and save you to a better eternal life.
 - Those who refuse to relinquish control to God will eventually lose everything.
- Let me try to explain this verse in another way (I find it difficult to explain clearly):
 - Jesus made the statement, “For whoever would save his life will lose it”
 - Matthew records a similar statement, “Whoever finds his life will lose it” (Matthew 10:39).

- When Jesus talked about saving life, I understand Him to be talking about where a person’s heart belongs.
 - Mat 6:21 – “For where your treasure is, there your heart will be also.”
 - A person’s “life” is what they live for and value.
 - If we live to enjoy and maximize the pleasures of this world and our greatest desire is to stay in this world to enjoy what it offers, the outcome isn’t going to be good for us.
 - Because eventually everyone dies and loses everything.
 - These are people who think the reason for living is to enjoy life on earth.
 - They attempt to “find” their life on earth.
 - Who look to temporal things as their source of joy.
 - If you put all your stock in this world, you will lose it all in the end.
- So Jesus was saying, if we find the highest affection of our lives to be something in this world (family, money, marriage, friends, etc) we will lose our lives in the end. Meaning, when this world passes away, so will our highest affection, and we will have nothing left. Not to mention, our souls will be in danger because we did not acknowledge Christ as our greatest affection (therefore He will not acknowledge us).
- But if we find our highest affection in Jesus, our heart will not belong to a temporal world corrupted by moth and rust (Matthew 6:20), and when all of this passes away we will inherit new life (true, real, and lasting life) when Christ acknowledges us before the Father.
- Whoever surrenders (loses) his life to Christ will find what it really means to “live” in Him. (Matthew 10:39).

Luk 9:25 For what does it profit a man if he gains the whole world and loses or forfeits himself?

Luk 9:26 For whoever is ashamed of me and of my words, of him will the Son of Man be ashamed when he comes in his glory and the glory of the Father and of the holy angels.

- Compounding the previous thought, Jesus asked, “For what does it profit a man if he gains the whole world and loses or forfeits himself?”

- Let's say you're better at living for this world than anyone else!
 - You acquire all the money.
 - You get all the power.
 - You can procure for yourself anything you desire.
- How much is your paper money worth to God?
 - God spoke a word and created everything you worked so hard to acquire and more.
 - God doesn't care about your paper money or your powerful earthly influence.
 - Psalm 24:1 The earth is the LORD's and the fullness thereof, the world and those who dwell therein,
 - Money can't buy your soul.
- The only thing that can buy back your soul (redeem it) is the blood of Jesus.
 - If you aren't covered by that blood, you don't have any hope.
 - If you are ashamed of claiming Jesus or you believe yourself to be your own savior, Jesus' blood will not save you.
 - On the flip-side, if you are unashamed of Christ, willing to pick up your cross daily, and acknowledge Him as your only hope, He will acknowledge that you are covered by His blood when you stand before God at the end of time.
- The end of verse 26 is a reference to the end of the world.
 - Time will end and "eternity" will begin.
 - Jesus will come back to the earth in a glorified state (not as a man), gather the souls of men, and judge the world.
- You notice, Jesus didn't sugar coat His invitation.
 - This wasn't a dressed-up sales pitch.
 - He described His proposition as a daily crucifixion.
 - He didn't tell the people about the pros while leaving out the cons.

- APPLICATION:

- We shouldn't sugar coat our presentation of the gospel either.
- The gospel is great news, but it isn't news that can be accepted without sacrifice.
- We need to make that clear up front when we invite someone to become a

Christian.

- Jesus talked about taking up the cross daily and counting the cost of being His disciple (Luke 14).
 - He was very up front with His audience and we should be as well.
 - A lot of times we shy away from speaking as boldly as Jesus because we don't want to scare people off.
 - But repeatedly, in the gospels, we see Jesus losing His audience because of His bluntness about what was required to be His disciple.
 - This loss of people didn't seem to concern Jesus because He was interested in the souls of those who were ready to lose their lives to save them.
-

Luk 9:27 But I tell you truly, there are some standing here who will not taste death until they see the kingdom of God.”

- This last section of Jesus' teaching wouldn't have been easy for the disciples to understand, especially if they had misconceptions about the Messiah figure.
- They may have begun to doubt the Kingdom of God was coming anytime soon.
- The end of verse 26, where Jesus comes in great glory probably sounded a lot more like the Kingdom of God they had envisioned, but that wasn't the way Jesus had presented Himself during His ministry, and I doubt they could see how crucifixion fit into the equation.
 - We know from the rest of the book of Luke that they didn't have all of these puzzle pieces figured out.
 - They were confused about how a Kingdom could be established through crucifixion.
- So, I view verse 27 as an encouraging clarification for the disciples.
 - Jesus plainly told them the Kingdom of God would arrive within their lifetime.
 - At this moment they didn't understand how, but they could be encouraged in knowing God would bring it about.
 - It was close, they would get to see it, and they were to put their trust in Jesus to work everything out.

Luk 9:28 Now about eight days after these sayings he took with him Peter and John and James and went up on the mountain to pray.

- Eight days later, Jesus took three of His disciples up “the mountain” to pray.
 - The exact location of the “mountain” is unknown.
 - Some suggest it was Mount Tabor in southern Galilee while other point to Mount Hermon.
 -



-
- Mount Tabor



○ (Mt. Tabor in 2011)



○
○ Mt. Hermon



(Mt. Hermon)

-
- Why did Jesus only opt to take only 3 of His Apostles with Him to witness this event?
 - We are not told.
 - This was not the only time Jesus permitted these three to witness events hidden from the other 9.
 - Did they need extra faith building?
 - Was this a privilege for their devotion?
 - We don't know and I'm not sure speculation is fruitful in this case.
- In order to pick up all the small details of this event, it is important to read all three of the gospel writer's accounts:
 - Matthew 17
 - Mark 9
 - Luke 9
- As Jesus was praying, He began to change.
 - Matthew 17:2 says He was "transfigured."
 - What does it mean to be "transfigured"?
 - I found this etymology chart interesting for the origin of the English word.

trans·fig·ure
/ˌtræn(t)sˈfɪɡ(y)ər/

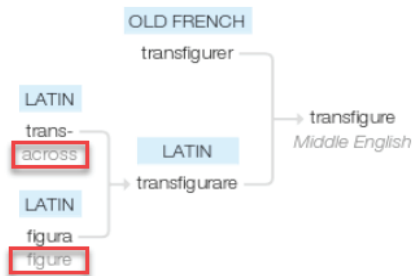
verb

past tense: **transfigured**; past participle: **transfigured**

transform into something more beautiful or elevated.
"the world is made luminous and is transfigured"

Similar: transform change alter convert metamorphose vary

Origin



■ Middle English: from Old French *transfigurer* or Latin *transfigurare*, from *trans-* 'across' + *figura* 'figure'.

- To move “across figures”
- Synonyms include: change, alter, metamorphoses.

○ What about the Greek?

- According to Strong's, the term carries the same meaning, to transform or change.

G3339

μεταμορφόω

metamorphoō

met-am-or-fo'-o

From **G3326** and **G3445**; to *transform* (literally or figuratively “metamorphose”): - change, transfigure, transform.

Total KJV occurrences: 4

Strong's Hebrew and Greek Dictionaries

- The same word is used in 2 other familiar passages
 - Rom 12:2 - Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.

- 2Co 3:18 - And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit.
- SIDE NOTE: Notice, as we behold the glory of Christ we are transfigured.

Luk 9:29 And as he was praying, the appearance of his face was altered, and his clothing became dazzling white.

Luk 9:30 And behold, two men were talking with him, Moses and Elijah,

Luk 9:31 who appeared in glory and spoke of his departure, which he was about to accomplish at Jerusalem.

- While praying, Jesus' appearance changed.
 - Luke reads, "the appearance of his face was altered."
 - Matthew reads, "His face shown like the sun"
 - "His clothes became white as light"
 - Mark adds "as no one on earth could bleach them" (Mark 9:3).
 - If you read John's vision of Christ in Revelation 1, you'll see the similarities in the appearance of Jesus.
- One commentator I read rightly pointed out that while we think of this transformation as a miracle, the true miracle was God's consistent appearance as a normal man.
 - The Apostles saw a sliver of Christ's true appearance escaping from its human shell.
 - It may be a greater miracle that Christ's glory didn't come bursting out of Him on a daily basis than that it made a momentary appearance in this instance.
- Jesus' appearance wasn't the only thing that changed. The attendees at the prayer gathering also increased.
 - Along with the Apostles and Jesus, two new men were present, Moses and Elijah.
 - Why these two men?
 - There are many significant Old Testament characters so why did Jesus choose these two?
 - It is likely because they represented two pillars of the Old Testament system, the Law and the Prophets.

- Moses was God’s chosen law giver and Elijah represented the authority of God’s prophets.
- Moses provided the people with the Laws of God and the prophets worked among the people to encourage them to follow the Law.
- Luke’s account tells us the two men were speaking to Jesus about “His departure, which He was about to accomplish at Jerusalem” (Luke 9:31).

Luk 9:32 Now Peter and those who were with him were heavy with sleep, but when they became fully awake they saw his glory and the two men who stood with him.

Luk 9:33 And as the men were parting from him, Peter said to Jesus, “Master, it is good that we are here. Let us make three tents, one for you and one for Moses and one for Elijah”—not knowing what he said.

- The three Apostles who accompanied Jesus fell asleep sometime while Jesus was praying.
- When they woke up and came to their senses, they saw Jesus in a glorious form conversing with Moses and Elijah.
 - Somehow Peter knew the identity of the two guests.
 - The Bible doesn’t reveal how He knew (not like they would have had pictures of men who lived 1000+ years before them).
- All three gospel accounts seem to suggest the guests did not stay with Jesus long.
- As Moses and Elijah were departing to go back to the spiritual realm, Peter exclaimed, “Master, it is good that we are here. Let us make three tents, one for you and one for Moses and one for Elijah.”
 - He said this “not knowing what he said” (Luke 9:33).
 - Mark says, “For he did not know what to say, for they were terrified” (Mark 9:5).

○ APPLICATION:

- Sometimes its ok to keep your mouth shut.
- You don’t have to comment on everything you observe.
- In this case, as we will see in a moment, Peter would have done better by not saying anything.

-
- While these may not have been Peter’s wisest words, they show he was anxious to

please Jesus (even if He didn't exactly know how).

- What did Peter mean "make three tents?"
 - The word for "tent" used here is the same word used for "tabernacle" in the New Testament (used a lot in the book of Hebrews).
 - In the Old Testament, the tabernacle was a tent (a very elaborate tent) where the Ark of the Covenant was kept during the period of the wilderness wanderings and the time of the Judges.
 - The Jewish tabernacle was the place of God's presence and a place of worship.
 - The Temple in Jerusalem replaced the tabernacle during the reign of Solomon.
 - The same word is used to refer to other places of worship (idol worship) such as the "tent of Moloch" (Acts 7:43).
 - So, what was Peter suggesting?
 - He seems to have been saying, "Let's construct a monument or a holy site or a place of worship in honor of Moses, Elijah, and Jesus."

Luk 9:34 As he was saying these things, a cloud came and overshadowed them, and they were afraid as they entered the cloud.

Luk 9:35 And a voice came out of the cloud, saying, "This is my Son, my Chosen One; listen to him!"

Luk 9:36 And when the voice had spoken, Jesus was found alone. And they kept silent and told no one in those days anything of what they had seen.

- Peter's question about the three tents received an immediate response.
 - A cloud overshadowed them (Matthew calls it a "bright cloud").
 - A voice came out of the cloud, saying, "This is my Son, my Chosen One; listen to Him."
 - Whatever this voice sounded like, it must have been more than the voice of a human because the Apostles were terrified and fell immediately on their faces (a very common response to hearing the voice of God in the Bible).
- What did God intend to communicate?
 - God was rejecting Peter's offer to build three tabernacles.
 - Why?
 - For one, Jesus had no need of a physical tent/tabernacle.
 - For two, elevating Moses and Elijah to the level of Christ was a mistake.

- Christ was greater than the Law giver and the prophets.
 - Jesus was going to accomplish what the Old Law couldn't and He was the fulfillment of all of its prophecies.
- The voice from heaven distinguished Christ from the other two and clarified whose instructions the Apostles needed to heed.
 - With their presence, Moses and Elijah confirmed the identity of Jesus and the Father sealed their confirmation with His unbreakable word.
 - The appearance of Moses and Elijah would have been a powerful and significant moment, especially for a Jew wrestling with the identity of Jesus.
 - In a broader sense, this would have communicated a shift in the identity of God's authorized messenger.
 - For thousands of years, Moses and the prophets had been the authorized mouthpieces of God, but now God was giving all authority over to His Son and had sent Him into the world as the "Word" of God (John 1).
 - There was no need to honor all three men, Jesus deserved all the honor.
- When the voice had spoken, the two guests disappeared as quickly as they had come.
 - Jesus told the Apostles not to tell anyone what they had witnessed until He had risen from the dead (Mark 9:9).
 - The reason is not specifically given.
 - Peter does make reference to this experience in 2 Peter 1:16 and it seems his readers had at least some familiarity with the events on the "holy mountain."
 - 2Pe 1:16-18 - For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty. For when he received honor and glory from God the Father, and the voice was borne to him by the Majestic Glory, "This is my beloved Son, with whom I am well pleased," we ourselves heard this very voice borne from heaven, for we were with him on the holy mountain.

Luk 9:37 On the next day, when they had come down from the mountain, a great crowd met him.

Luk 9:38 And behold, a man from the crowd cried out, "Teacher, I beg you to look at my son, for he is my only child.

Luk 9:39 And behold, a spirit seizes him, and he suddenly cries out. It convulses him so that he foams at the mouth, and shatters him, and will hardly leave him.

Luk 9:40 And I begged your disciples to cast it out, but they could not.”

Luk 9:41 Jesus answered, “O faithless and twisted generation, how long am I to be with you and bear with you? Bring your son here.”

Luk 9:42 While he was coming, the demon threw him to the ground and convulsed him. But Jesus rebuked the unclean spirit and healed the boy, and gave him back to his father

- Mark’s account of this interaction contains a few more details than Matthew and Luke’s so I would encourage you to read this narrative in Mark 9.
- Luke tells us this occurred the day following the Transfiguration as Jesus and the three Apostles were coming down from the mountain (Mark 9:14; Matthew 17:14).
 - o This timeline suggests Jesus met with Moses and Elijah at night before coming down the mountain the next day.
 - o This seems probable and fits with the sleepiness of the 3 Apostles.
- When Jesus descended the mountain, a man approached Him wanting Him to heal his demon possessed son.
- The father had asked Jesus’ disciples to cast the demon out but they had failed.
- In verse 41, Jesus gave a very stern rebuke.
 - o Jesus appears to have been venting His frustration with the faithlessness of those around Him.
 - o How many miracles had He already performed and yet doubts still existed?
- Was this condemnation meant for the disciples who had failed to cast out the demon?
 - o It is possible.
 - o This wouldn’t be the first time Jesus called them faithless.
 - o “Twisted” can be understood as being bent out of one’s original direction.
 - o Earlier in the chapter we read how the Apostles had performed miracles with confidence, but here we find something hindering them.
 - o Somehow their faith had been thrown off course.
- I think it is also possible the harsher part of this condemnation was meant for the scribes.
 - o Although they aren't mentioned in Matthew or Luke’s account, the gospel of Mark tells us the scribes were present and were arguing with the disciples, perhaps mocking them for failing to cast out the demon.
 - o The scribes had witnessed enough of Jesus' miracles to know He had the power to cast out demons.
 - o Their continual harassment of Jesus’ disciples was due to their hard-hearted

faithlessness.

- Their wickedness and faithlessness may have been the target of Jesus' ire.
 - Following His rebuke, Jesus asked for the boy to be brought to Him and He cast out the demon.
-

- APPLICATION:

- Jesus' followers are not always perfect representative of Him.
 - Many have a bad impression of Christ because they had a bad experience with someone who claimed to be His follower.
 - It is important to remember 2 things:
 - Christians are not perfect like their Savior (which is why they need a Savior). It's possible to be wronged by an honest Christian who makes a mistake or falls into sin.
 - Many wear the name "Christian" but are not genuine followers of Christ.
 - Neither of the aforementioned facts invalidate Jesus or the Christian faith.
 - Don't judge the entire Christian faith based on a bad experience you had with a Christian.
 - It's not rational to evaluate the validity of Christianity using a handful of personal experiences.
 - If you want to evaluate Christianity, you have to evaluate the words and character of Jesus Himself.
-

Luk 9:43 And all were astonished at the majesty of God. But while they were all marveling at everything he was doing, Jesus said to his disciples,

Luk 9:44 "Let these words sink into your ears: The Son of Man is about to be delivered into the hands of men."

Luk 9:45 But they did not understand this saying, and it was concealed from them, so that they might not perceive it. And they were afraid to ask him about this saying.

- There was great amazement at Jesus' power, but Jesus reignited it in with His next statement.
- "Let these words sink into your ears: The Son of Man is about to be delivered into the hands of men."

- Even though Jesus had amazing power over the demons, He was going to be arrested and killed by men (“be delivered into the hands of men”).
 - The disciples were ready to accept Jesus as the Christ while He was walking around performing miracles.
 - Would they still be willing to accept Him as the Christ after His arrest and murder?
- The disciples didn’t understand what Jesus was telling them.
- Luke adds a curious statement here, he writes, “it was concealed from them, so that they might not perceive it.”
- Who or what concealed it?
- Who or what kept them from understanding?
 - Did Jesus keep the disciples from understanding?
 - I think it is possible.
 - To me, the wording of verse 45 sounds like Jesus’ statement was concealed to keep the disciples from fully comprehending.
 - Jesus may have had a reason to keep the mystery of the cross veiled for the time being.
 - I suspect the reason He made the statement was to give the disciples a prophecy they would only understand post-fulfillment.
 - But He told the disciples to let the “words sink into your ears.”
 - He wanted them to store them away in their brains.
 - Because one day they would recall them and comprehend what Jesus had meant.
 - In that moment of comprehension, they would again be amazed at the power of Jesus and know of a certainty that He was the Messiah.
 - Another possibility... Did the disciples’ bias keep them from understanding?
 - We’ve already discussed the Jew’s preconceived notions about the Christ.
 - The Jews viewed the Messiah as a conqueror, not a victim.
 - This bias may have kept them from comprehending Jesus’ words about being “delivered into the hands of men.”

- **APPLICATION:**

- We need to be constantly evaluating if what we believe is true or

just tradition.

- We don't want to find ourselves in a position where we are unable to comprehend Jesus' words because our minds are biased by an erroneous tradition.
- "And from this we may learn that the plainest truths of the Bible are unintelligible to many because they have embraced some belief or opinion before which is erroneous, and which they are unwilling to abandon. The proper way of reading the Bible is to lay aside all previous opinions and submit entirely to God." (Barnes).

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- The disciples were afraid to ask Jesus to explain, probably not wanting to reveal their lack of comprehension, but of course, Jesus knew.

Luk 9:46 An argument arose among them as to which of them was the greatest.

Luk 9:47 But Jesus, knowing the reasoning of their hearts, took a child and put him by his side

Luk 9:48 and said to them, "Whoever receives this child in my name receives me, and whoever receives me receives him who sent me. For he who is least among you all is the one who is great."

- It doesn't matter what kind of group you belong to, there will always be temptations to compete.
 - This is true on sports teams, in the business world, in creative professions, and yes, even in places of faith.
 - By nature, Jesus' followers were no different, but He was going to teach them the way of the Kingdom of Heaven.
- Mark 9 tells us the Apostles were arguing about their greatness as they were walking on the road to Capernaum.
- When they arrived, Jesus called them to Him and asked them what they had been arguing about, but they didn't want to tell Him.

- APPLICATION:

- How many arguments would we engage in if we knew Jesus was going to ask us about them later?
- How many disagreements do we involve ourselves in that we would be ashamed to tell Jesus about?

- How many things do we talk about that we would be ashamed to admit to if Jesus asked?

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- In order to teach the Apostles a better way, Jesus took a child in His arms (9:36) and collected their attention.
 - He told them “Whoever receives this child in my name receives me, and whoever receives me receives him who sent me. For he who is least among you all is the one who is great.”
 - The Apostles thought greatness meant holding a position of honor and being received into the homes of important people.
 - Jesus taught them greatness was receiving the humble into their care.
 - Being a servant of the humble is greatness in the Kingdom of Heaven.
 - Think about the work Jesus was engaged in that very moment.
 - The King of Heaven had come to earth.
 - Why?
 - To be honored by men?
 - No, to sacrifice Himself in humility and save the poor in spirit.
 - Greatness is found in mimicking Christ.

Luk 9:49 John answered, “Master, we saw someone casting out demons in your name, and we tried to stop him, because he does not follow with us.”

Luk 9:50 But Jesus said to him, “Do not stop him, for the one who is not against you is for you.”

- Evidently, the Apostles had seen a man who had the power to cast out demons.
- The man was casting demons out of people in the name of Jesus (by Jesus’ authority and power).
- The Apostles had tried to stop the man because he wasn’t an Apostle.
- They were probably confused at how the man even had such power considering he wasn’t among the 12 who received it at the beginning of chapter 9.
- Jesus told John they shouldn’t have stopped the man because he was on their side.
 - In Mark 9:39 Jesus said, “Do not stop him, for no one who does a mighty work in my name will be able soon afterward to speak evil of me.

- If this man was a blasphemer or someone who was going to speak negatively about Jesus, God never would have enabled him to cast out the demon.
- There was no reason to stop him because he was someone who honored Christ.

Luk 9:51 When the days drew near for him to be taken up, he set his face to go to Jerusalem.

Luk 9:52 And he sent messengers ahead of him, who went and entered a village of the Samaritans, to make preparations for him.

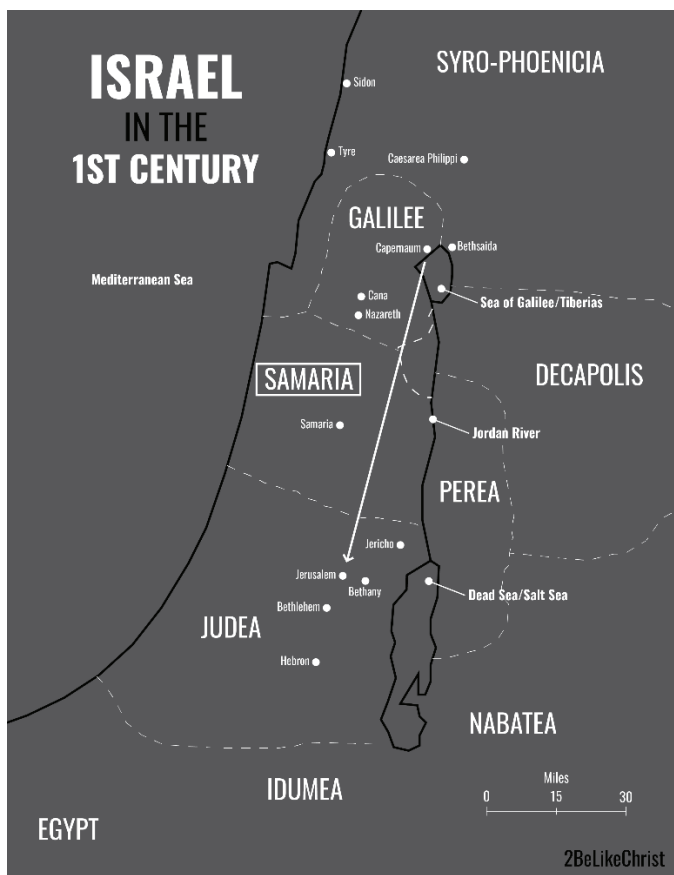
Luk 9:53 But the people did not receive him, because his face was set toward Jerusalem.

Luk 9:54 And when his disciples James and John saw it, they said, “Lord, do you want us to tell fire to come down from heaven and consume them?”

Luk 9:55 But he turned and rebuked them.

Luk 9:56 And they went on to another village.

- As the days of Jesus’ ministry progressed and He got closer and closer to the day He would ascend to heaven, He decided to make a trip to Jerusalem.
- He determined He would go through Samaria (instead of the typical route around it).



- He sent messengers ahead of Him to make preparations for His arrival but the people of Samaria rejected them.
- They didn't want to be hospitable to Jesus because He was set to go to Jerusalem and they didn't get along with the Jews who lived to the south.
 - o The Samaritans didn't honor Jerusalem the way the Jews did.
 - o They believed Mount Gerizim was the place of God's presence and they built a temple there to compete with the one in Jerusalem.
- When James and John heard about this, they asked Jesus if He wanted fire to come down from heaven and destroy the Samaritans.
 - o The Samaritans had personally insulted Jesus.
 - o James and John thought they should be harshly rebuked and punished.
- But Jesus turned to James and John and rebuked them.
- Jesus hadn't come to the world to destroy people who offended God, but to save them.
 - o Can you imagine what Jesus' ministry would have looked like if He brought down fire from heaven on everyone who did Him wrong?
 - o Herod... dead.
 - o Pharisees and scribes... dead.
 - o High Priest... dead.
 - o Multitudes of people... dead.
 - o Apostles... dead.
 - o Roman soldiers... dead.
 - o Pilate... dead.
- Jesus came to save the people who did Him wrong.
- Jesus came to save us even though we've all sinned and offended God.

- **APPLICATION:**

- o Jesus didn't allow personal offense to distract Him from His purpose.
- o He didn't get distracted with taking vengeance out on these people.
- o He had a bigger mission.
- o We need to be the same way.
- o It is easy to lose sight of our bigger mission to save souls when someone offends us.

- It's easy to get distracted with taking vengeance.
- We need to stay focused.
 - We aren't here to judge the world, repay evil, and right every wrong done to us.
 - We are here to help the world be saved.
- When we comprehend that bigger vision it will be easier to let go of offenses.

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- Jesus let the offense of the Samaritans go and took His Apostles on to another town.

Luk 9:57 As they were going along the road, someone said to him, "I will follow you wherever you go."

Luk 9:58 And Jesus said to him, "Foxes have holes, and birds of the air have nests, but the Son of Man has nowhere to lay his head."

Luk 9:59 To another he said, "Follow me." But he said, "Lord, let me first go and bury my father."

Luk 9:60 And Jesus said to him, "Leave the dead to bury their own dead. But as for you, go and proclaim the kingdom of God."

Luk 9:61 Yet another said, "I will follow you, Lord, but let me first say farewell to those at my home."

Luk 9:62 Jesus said to him, "No one who puts his hand to the plow and looks back is fit for the kingdom of God."

- People were approaching Jesus as He walked on the road and they were expressing their interest in being one of His disciples.
- Jesus warned the first man about the potential difficulties He faced if he became a disciple.
 - Jesus didn't have a home.
 - Jesus wanted the man to know that following Him may cost him his home and comforts.

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- APPLICATION:
 - Almost all of us have a home.
 - A place we feel comfortable.

- A place with the people we love.
 - Not every Christian's calling will require them to leave home, but some will, and all need to be prepared for that possible sacrifice.
 - Mat 10:37 Whoever loves father or mother more than me is not worthy of me, and whoever loves son or daughter more than me is not worthy of me.
 - The sacrifice is potentially very great, but so is the reward!
 - Mat 19:29 And everyone who has left houses or brothers or sisters or father or mother or children or lands, for my name's sake, will receive a hundredfold and will inherit eternal life.
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○ APPLICATION:

- Is this how we respond to people who say they want to be followers of Jesus?
 - Probably not, right?
 - Usually we congratulate them on their commitment.
 - We pat them on the back and tell them they've made the best decision of their lives.
 - But do we warn them ahead of time about the commitment?
 - About what it really costs to die to yourself daily?
 - If we did, we might have fewer "converts," but we might have more genuine believers.
-

- The second man was called by Jesus to be His follower.
 - He said he would follow but needed to bury his father first.
 - That sounds like a reasonable excuse, right?
 - Jesus didn't think so, He responded, "Leave the dead to bury their own dead. But as for you, go and proclaim the kingdom of God."
 - The easiest way for me to explain this statement is with a paraphrase.
 - A paraphrase might be, "Let those who are spiritually dead attend to the physical affairs of a dying world, but those who are spiritually alive must follow me and proclaim spiritual life.
 - In a more general sense, the paraphrase might be something like, "Even the things you believe are most important, like burying a parent, ought to fall lower on the priority scale than following Me!"

- A third man told Jesus he would follow Him after saying farewell to the people at home.
 - Again, that seems pretty reasonable to us.
 - However, Jesus didn't care for the response.
 - He pressed the immediate necessity of following Him.
 - Nothing was to distract a person from following Him immediately
-

- APPLICATION:
 - We all have an urgent need to follow Jesus.
 - When we realize how badly we need Jesus, nothing should hinder us from pursuing Him.
 - We aren't guaranteed another minute of life.
 - Souls are at stake and there isn't any time for delay.
 - Once we've seen the need we need to respond as quickly as possible.
-

- The need for commitment was emphasized by Jesus' last statement.
- "No one who puts his hand to the plow and looks back is fit for the kingdom of God" (Luke 9:62).



- This illustration isn't as obvious to 21st Century readers as it would have been to 1st Century listeners.
- When a farmer plowed rows in his field, he had to keep the plow straight while his oxen/mule pulled it through the ground.

- If he got distracted and started looking around, his row would end up crooked, instead of straight.
 - He had to stay focused on the work immediately in front of him.
 - Jesus wanted this third man to stay focused on what he knew he needed to do that moment (follow Jesus). He didn't want him returning home where he might get distracted or lose his conviction.
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- APPLICATION:
 - I think most churches can probably do a better job at helping new Christian stay focused on the conviction that led them to become a disciple of Jesus'
 - Often, following conversion, churches don't have ways to engage new Christians.
 - That lack of engagement can tempt new Christians to start looking back at their old life.
 - Churches should make an effort to help people put their hand to the plow and not look back.
-

- Now, this section of scripture can make Jesus sound heartless, as if He didn't care about this man who just lost his father and isn't even willing to let another say his goodbyes to his family.
- Was Jesus against saying goodbye to loved ones or burying one's father?
- No.
- I don't think Jesus intended to diminish the virtue of either of those two things.
- Instead Jesus was elevating the priority of becoming a disciple.
- Even the best and most important things on earth are to be lower on our priority list than following Jesus.
- I believe that's the point He was driving home to them and us.

LUKE 10

In 5 minutes...

WHEN:

- The events of chapter 10 were part of Jesus' ministry on earth.
- These events took place approximately 30-33 A.D..

CHARACTERS:

- Jesus - The Savior, son of God.
- 72 Disciples - Selected by Jesus to preach the gospel throughout various towns and villages.
- A Lawyer - An expert in the Jewish law who asked Jesus what he needed to do to have eternal life.
- The Good Samaritan - A character created by Jesus to teach the lawyer about loving his neighbors.
- Martha and Mary - Sisters who lived in the village of Bethany.

WHERE:

- Chorazin, Bethany, and Capernaum - Cities condemned by Jesus for their rejection of the Gospel.
- Road from Jerusalem to Jericho - A 15 miles road through the wilderness, popular with robbers and thieves.
- Bethany - A village a few miles east of Jerusalem.

LUKE 10



OVERVIEW:

- THE 72 DISCIPLES ARE SENT OUT TO PREACH (10:1-10:12):
 - + Jesus selected 72 disciples and sent them to preach in the cities He was going to visit.
 - + They were not to concern themselves with making provisions for their trip but would rely on hospitality.
 - + They were told to heal the sick and announce the arrival of the Kingdom of God.
- CITIES CONDEMNED FOR NOT REPENTING (10:13-10:16):
 - + Jesus announced “woes” against three specific cities for their unwillingness to repent of sin.
 - + The citizens of Chorazin, Bethsaida, and Capernaum had heard the words of God and witnessed many miracles but refused to turn to God.
 - + Those who rejected the message of the 72 were really rejecting the message of God.
- THE 72 COMPLETE THEIR WORK (10:17-10:24):
 - + The 72 returned to Jesus after completing their assignment.
 - + They were amazed at the power of God that had worked through them to cast out demons.
 - + Jesus praised God for His plan to save mankind.
 - + He told the disciples they could know God by knowing Him.
- THE GOOD SAMARITAN (10:25-10:37):
 - + A lawyer asked Jesus how to inherit eternal life.
 - + Jesus told him he needed to love God with all his heart and love his neighbor as himself.
 - + The lawyer, believing himself to be righteous, asked Jesus, “who is my neighbor?”
 - + In response, Jesus told him a parable about a kind Samaritan man (the Jews disliked the Samaritans).
 - + Through the parable, Jesus revealed to the lawyer he was not as righteous as he believed himself to be.
- MARTHA AND MARY (10:38-42):
 - + In the village of Bethany, Jesus and His Apostles visited the home of two sister, Martha and Mary.
 - + Martha got angry at Mary because she was listening to Jesus teach instead of helping her serve the guests.
 - + Jesus corrected Martha’s thinking and showed her Mary’s priority for spiritual things was commendable.

BIG PICTURE:

- Jesus was introducing a Kingdom of God that would span across nationalities and social strata. This is observed in the Parable of the Good Samaritan, the fact that the gospel preached by the 72 was offered to anyone willing to listen, and Jesus’ words about the gospel being accepted by those who were like “little children” (10:21).

TAKEAWAYS:

- Spiritual things should always be given top priority. There are many “good works” we can involve ourselves in (like Martha) but the spiritual things are the “necessary” things (10:42).
- The Parable of the Good Samaritan is a lesson against prejudice of all kind. If the Jews and Samaritans were to be neighbors to one another, so should all people, no matter what tensions exist from their past.

LUKE 10

Luk 10:1 After this the Lord appointed seventy-two others and sent them on ahead of him, two by two, into every town and place where he himself was about to go.

Luk 10:2 And he said to them, "The harvest is plentiful, but the laborers are few. Therefore pray earnestly to the Lord of the harvest to send out laborers into his harvest.

- At the beginning of chapter 9, Jesus sent the 12 Apostles out to preach about the Kingdom of Heaven.
- Chapter 10 opens with Jesus selecting 72 additional men to be preachers.
 - o He sent these men ahead of Him to the towns He was planning to visit.
 - o They were sent in pairs.
- Their work was pictured as a harvest.
 - o The harvest was ready and abundant but there were few laborers to do the work.
 - o News about the Kingdom of Heaven needed to be proclaimed everywhere but there were few who were willing to work and make the sacrifices Jesus talked about in 9:57-62.
- Jesus instructed the 72 to pray that God would send workers to join them.

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- APPLICATION:
 - o We should pray for the same thing.
 - o Ask God to use us and others to spread the message of the Kingdom of Heaven throughout the world.

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- APPLICATION:
 - o We would be wise to work in pairs too.
 - o Having a partner provides encouragement, counsel, and boldness.
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Luk 10:3 Go your way; behold, I am sending you out as lambs in the midst of wolves.

- Sheep are peaceful animals. When was the last time you heard about a sheep killing someone? Probably never!

- The message of the coming Kingdom was to be proclaimed with a gentle spirit.
- Jesus warned His Apostles that although they were to be gentle and loving, they would encounter wolves (enemies) who would resort to violent and dishonest means to destroy them and the message they preached.

Luk 10:4 Carry no moneybag, no knapsack, no sandals, and greet no one on the road.

Luk 10:5 Whatever house you enter, first say, 'Peace be to this house!'

Luk 10:6 And if a son of peace is there, your peace will rest upon him. But if not, it will return to you.

Luk 10:7 And remain in the same house, eating and drinking what they provide, for the laborer deserves his wages. Do not go from house to house.

Luk 10:8 Whenever you enter a town and they receive you, eat what is set before you.

Luk 10:9 Heal the sick in it and say to them, 'The kingdom of God has come near to you.'

Luk 10:10 But whenever you enter a town and they do not receive you, go into its streets and say,

Luk 10:11 'Even the dust of your town that clings to our feet we wipe off against you. Nevertheless know this, that the kingdom of God has come near.'

Luk 10:12 I tell you, it will be more bearable on that day for Sodom than for that town.

- These instructions were very similar to those given to the 12 Apostles in the last chapter.
- The 72 did not need to concern themselves with taking provisions with them on their journey.
- God was going to provide for them through the hospitality of strangers.
 - o They weren't going to need a moneybag, knapsack, or sandals.
 - o When Jesus said, "no sandals", He may have meant they were not to carry an extra pair of sandals in addition to those on their feet.
 - o But it is possible He meant for them to have no sandals at all because even those were to be provided for them providentially on the way.

- APPLICATION:

- o It is hard to set out to complete a task without knowing exactly how all the pieces will fall into place.
- o It requires a great deal of faith to trust that God will provide for you.

- But if God promises He will, He will!

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- They were to seek provision and shelter in private houses.
 - When they approached a house, they were to bless it with the words, “Peace be to this house.”
 - If the owner of the house was a “son of peace,” their blessing was to remain over the house.
 - I understand the “son of peace” to be someone who was friendly to the gospel message.
 - If the owner of the house wasn’t a “son of peace” the blessing was to be retracted because the house would find no peace while they rejected the gospel of God.
 - They were then to seek shelter elsewhere.
 - When they found a welcoming home, they were to remain in the house and accept whatever provision was given to them.
 - They weren’t to go from “house to house.”
 - They were to be content with what God provided.
 - They may have been tempted to go around from house to house to get better food, or maybe the bed was uncomfortable where they were staying, or to find a house in a nicer part of town, or to try to hit up every house to benefit from as much charity as possible.
 - Jesus wanted them to stay where God put them.
 - They were to preach the same message the 12 Apostles preached on their journey, “The Kingdom of God has come near to you” (Luk 10:9).
 - We discussed the practice of wiping dust off feet in the last chapter, but I will include it here as well.
 - This custom’s precise meaning is never explained in the Bible but the context in which it was to be performed can help us understand its meaning.
 - The disciples may have been told to do this as a sign of their blamelessness.
 - The disciples went to the town and preached the gospel...
 - They asked for nothing in return.
 - When rejected by the citizens they were to wipe the dust off their feet to symbolize they had taken nothing from the people and would not even take the dust of the town away.

- No one would be able to accuse them of preaching for some kind of personal gain.
 - It's also possible this was a sign of the town's wickedness.
 - The disciples went to the town and preached the gospel...
 - If the citizens rejected the message, the disciples were to symbolically cleanse their feet of the wickedness of the city, a wickedness so pervasive it was even in their dust.
 - A final possibility is that this was a sign of future judgement.
 - The disciples went to a town and preached the gospel...
 - The citizens rejected their preaching.
 - The dust of the city which had clung to the feet of the preachers was to be left in the city to testify against its inhabitants on Judgement Day.
 - On Judgement day, none of the inhabitants of those towns will be able to say, "God, you never gave us a chance," because the dust of their city will testify against them.
- This practice is mentioned elsewhere in the Bible.
 - Paul and Barnabas did this when they were kicked out of Antioch in Pisidia.
 - Act 13:51 But they shook off the dust from their feet against them and went to Iconium.
- Jesus concluded with a stern warning to the cities that would reject His disciples.
 - Judgement day would be worse for them than for the city of Sodom.
 - Sodom was an extremely wicked city that God destroyed with "sulfur and fire" (see Genesis 18-19).

Luk 10:13 "Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes.

Luk 10:14 But it will be more bearable in the judgment for Tyre and Sidon than for you.

Luk 10:15 And you, Capernaum, will you be exalted to heaven? You shall be brought down to Hades.

- Jesus had already seen how many Jews responded negatively to the message of the

Kingdom and He knew many more would reject His message in the future.

- In this text, He gives a very firm rebuke to the inhabitants of the cities who had rejected His message and miracles.
- He specifically targeted the towns around Galilee.
 - o These towns had the unique privilege of witnessing more of Jesus' miracles and hearing more of Jesus' words than any other city in the world.
 - o If anyone had seen sufficient evidence to come to faith, they had.
 - o Yet they turned their eyes away from the truth.
- Chorazin and Bethsaida were condemned first and Jesus said their judgement would be worse than cities like Tyre and Sidon.
 - o Tyre and Sidon were Gentile cities. Their inhabitants weren't anticipating a Messiah figure, but Jesus said they would have repented of their sins and turned to God if the same miracles had been performed there.
 - o In ancient times, wearing sackcloth and putting ashes on your head was a sign of deep mourning.
 - o Sackcloth was a coarse fabric probably made from goats' hair.
 - o It wouldn't have been very comfortable. Imagine wearing a burlap sack as clothing.
- In what appears to be an even more fierce rebuke, Jesus denounced Capernaum, His place of residence.
- The residents of Capernaum had probably witnessed even more miracles and heard even more preaching than the citizens of Chorizan and Bethsaida.
- Jesus compared their judgement to a city notorious for wickedness, Sodom.
 - o Even Sodom would have repented if they had witnessed the work going on in Capernaum.
 - o Because of their obstinance, Capernaum would receive an even harsher punishment than the one received by one of the world's most wicked cities.

Luk 10:16 "The one who hears you hears me, and the one who rejects you rejects me, and the one who rejects me rejects him who sent me."

- It is easy to take it personally when someone rejects the gospel we proclaim, but Jesus wanted the disciples to know those who rejected the message were actually rejecting Him and His Father.

- The ones who accepted the message preached by the disciples were accepting Christ and God.
-

- APPLICATION:

- o We are messengers who spread Jesus' message around the world.
 - o We shouldn't take personal offense when someone rejects the gospel.
 - o Nor should we boast in pride when someone accepts the gospel.
 - o It is God's message and the offense or honor belongs to Him.
-

Luk 10:17 The seventy-two returned with joy, saying, "Lord, even the demons are subject to us in your name!"

Luk 10:18 And he said to them, "I saw Satan fall like lightning from heaven.

Luk 10:19 Behold, I have given you authority to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall hurt you.

Luk 10:20 Nevertheless, do not rejoice in this, that the spirits are subject to you, but rejoice that your names are written in heaven."

- After some time, the 72 disciples returned to Jesus amazed at what they were able to accomplish by His power.
- They specifically mentioned their ability to cast out demons.
- Jesus' response has been the subject of a great deal of curiosity.
 - o He said, "I saw Satan fall like lightning from heaven."
 - o What did Jesus mean by this?
 - o Let's discuss two interpretations (these two interpretations partially overlap).
 - o 1. The first interpretation is that Jesus was referring to the original fall of Satan.
 - Although we don't know a great deal about the origins of Satan, there are some passages in the scriptures that suggest he was cast out of God's presence for some wickedness/rebellion committed in the past.
 - Jesus and His Father had thrown down Satan in the past and Their power had not lessened.
 - The name of Jesus was still sufficient to banish wickedness.
 - o 2. The second interpretation is less literal.

- It interprets Satan falling like lightning to mean Jesus was observing the power of Satan being cast down from its exalted place as the 72 disciples worked.
 - Satan had assumed an exalted position in the world as a result of the Jewish nation turning their back on God and the Gentile nations being consumed with idolatry.
 - Satan had been exalted as if to Heaven.
 - But Jesus observed his defeat at the hands of the 72, which ultimately, was only a foreshadowing of the complete defeat of Satan at Jesus' hands.
- Jesus had enabled the disciples to tread on the power of the devil.
 - They were given all they needed to defend themselves against Satan's tricks.
 - He that can control Satan and his hosts that can be present to guard from all their machinations, see all their plans, and destroy all their designs, must be clothed with no less than almighty power (Barnes).
 - Jesus told the disciples to rejoice, not because they had been given power over the demons, but because their names were written in heaven.
 - They were to rejoice because they were on God's side, the winning side.
 - They would not be among those who are cast down into the lake of fire (Mat 25:41).
 - They wouldn't join Legion in the abyss (Luk 8:31).
 - They were not to rejoice in their ability to cast out the demons that inhabited their world.
 - They were to rejoice that they were citizens of a better country.
 - They had won a small victory against the forces of Satan.
 - But one day, Jesus would claim total victory and they would be welcomed into heaven, a city where the gates are never breached by evil.

Luk 10:21 In that same hour he rejoiced in the Holy Spirit and said, "I thank you, Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding and revealed them to little children; yes, Father, for such was your gracious will.

- Jesus directed this statement to God rather than the disciples.
- It was a statement of thanks for the way God had designed the gospel.
- The simplicity and humility of the gospel message was hidden in plain sight from those

who believed themselves too wise to accept it.

- Jesus wasn't using "wise" and "understanding" to refer to genuine wisdom and insight.
 - o Anyone who was genuinely wise would have looked at Jesus' life and deeds and accepted His message.
 - o Jesus used these terms in a sarcastic way.
 - o He was talking about people who thought they were wise but were actually fools.
 - o In the immediate context, this would refer to people like the Jewish religious leaders.
 - The Scribes, Sadducees, and Pharisees, all believed themselves too sophisticated for the simple preaching of the Jew from Nazareth.
 - They expected a Savior with a little more flourish, a little more formal training, a little more like them.
 - When they didn't get it, they wrote Jesus off as a drunkard who didn't know anything about the Jewish God (Luk 7:34).
- The humble, the "little children," those who were willing to learn, those who didn't think too much of themselves, were the ones who accepted the gospel message.
- Jesus rejoiced and thanked God for designing the gospel the way He did.
 - o The courts of many kingdoms are filled with proud, self-exalting people.
 - o Not so in the Kingdom of Heaven.

Luk 10:22 All things have been handed over to me by my Father, and no one knows who the Son is except the Father, or who the Father is except the Son and anyone to whom the Son chooses to reveal him."

- God had entrusted everything to His Son, Jesus.
- The unity between the Father and Son was so perfect that God's eternal plan to save mankind along with many other things were put in Jesus' trust.
- Jesus and God were/are united in the greatest degree.
- Jesus was claiming to be something more than a man.
- The only way humans know Jesus is because God sent Jesus down to earth.
- The only way humans know God is because Jesus revealed God's character to us.
- This was God's plan and He worked in unison with Jesus to accomplish it.

Luk 10:23 Then turning to the disciples he said privately, “Blessed are the eyes that see what you see!

Luk 10:24 For I tell you that many prophets and kings desired to see what you see, and did not see it, and to hear what you hear, and did not hear it.”

- It was a privilege for the disciples and anyone alive at that time to get to observe the united work of God and Jesus being completed on the earth.
- There were many prophets, kings, and people who loved God who longed to see the day of the Messiah but never had the chance.
- We are privileged to live after the life, death, and resurrection of Jesus so we can look back and understand God’s saving plan.

Luk 10:25 And behold, a lawyer stood up to put him to the test, saying, “Teacher, what shall I do to inherit eternal life?”

Luk 10:26 He said to him, “What is written in the Law? How do you read it?”

Luk 10:27 And he answered, “You shall love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind, and your neighbor as yourself.”

Luk 10:28 And he said to him, “You have answered correctly; do this, and you will live.”

Luk 10:29 But he, desiring to justify himself, said to Jesus, “And who is my neighbor?”

- A “lawyer” in Jesus’ day wouldn’t have filled the same legal role as a modern day “lawyer.”
- A “lawyer” in the 1st Century Jewish community was an individual trained to understand and interpret the Old Testament Law of God.
- This man would have been considered a religious expert.
- Perhaps believing himself very skillful with these issues, he stood up and tested/challenged Jesus with a religious question.
 - o “Teacher, what shall I do to inherit eternal life?”
 - o A somewhat open-ended question.
- Jesus met his question with a question.
 - o “What is written in the Law? How do you read it?”
 - o Jesus asked him to answer his own question.
 - o He was the “expert” in the Law.

- The lawyer responded with what Jesus called the greatest commands in the Old Testament scriptures (Matthew 22:37-39).
 - “You shall love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind, and your neighbor as yourself.”
 - A person is to give all their faculties in devotion to God.
 - To love God supremely and to love those He created and loves.
- This was the right answer.
 - Jesus told Him he answered correctly.
 - If this lawyer always followed through with living out those words, he would have eternal life, he would be “saved.”
- The lawyer could have stopped there and let the conversation go, but the text says he asked a follow up question in an attempt to “justify himself.”
 - The text leads us to believe he did this in an attempt to prove to himself and others that he had kept the Law.
 - That he was blameless and worthy of eternal life.
 - This is where he made his mistake.
 - Jesus was about to tell him a story that would expose his sinfulness and the sinfulness of many Jews.
 - Here was a man who knew the Law of God, but was about to learn he hadn’t been keeping it as well as he thought.
 - Here was a man who thought his own righteousness was enough to earn him eternal life.
 - He was seeking to “justify himself,” but Jesus was about to show him his inability to do that very thing.
 - And if he couldn’t justify himself, he wasn’t going to “inherit eternal life.”

- APPLICATION:

- The Bible teaches us we are all guilty of sin.
- We all do things we shouldn’t.
- We don’t keep God’s commands as well as we should.
- None of us can stand before God and make a compelling case that we deserve eternal life.
- This man thought he could, but when he pressed the issue, the words of Christ exposed him.

- The same will be true for us.
 - We may think we are pretty good people.
 - But if we really want to find out...
 - If we ask Jesus and seek His insights about who we really are...
 - The words of Jesus (written down for us in the Bible) will expose us.
- This is why Jesus came to the earth.
- Our own righteousness and goodness aren't that great.
- We aren't worthy to inherit eternal life.
- So, Jesus, who was righteous and good, out of love, sacrificed Himself to give us eternal life.

Luk 10:30 Jesus replied, "A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him and beat him and departed, leaving him half dead.

Luk 10:31 Now by chance a priest was going down that road, and when he saw him he passed by on the other side.

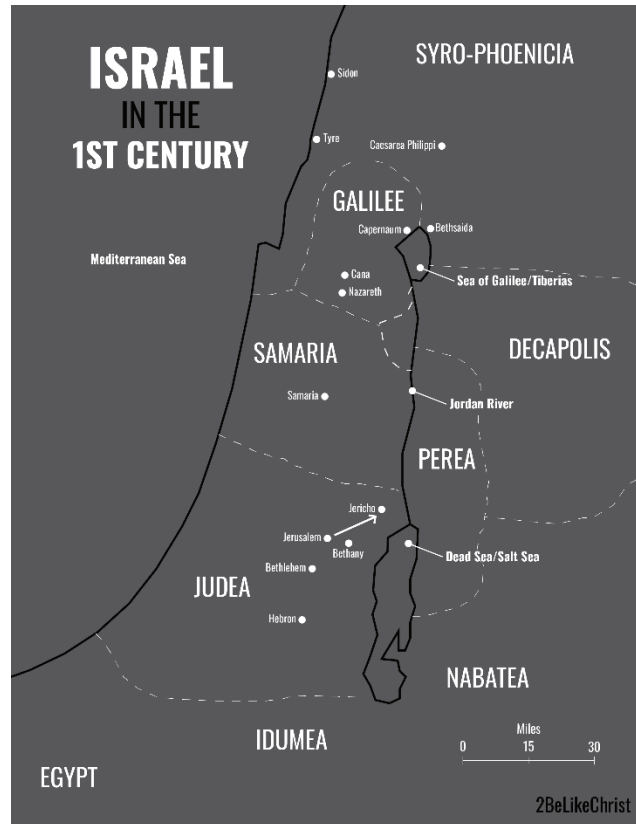
Luk 10:32 So likewise a Levite, when he came to the place and saw him, passed by on the other side.

Luk 10:33 But a Samaritan, as he journeyed, came to where he was, and when he saw him, he had compassion.

Luk 10:34 He went to him and bound up his wounds, pouring on oil and wine. Then he set him on his own animal and brought him to an inn and took care of him.

Luk 10:35 And the next day he took out two denarii and gave them to the innkeeper, saying, 'Take care of him, and whatever more you spend, I will repay you when I come back.'

- To answer the lawyer's question, Jesus told him a story.
 - A man was travelling from Jerusalem to Jericho.
 - I think it is implied that this man was a Jew.



-
- During Jesus’ time, the road from Jerusalem to Jericho was notoriously dangerous.
- “The ravines, the almost inaccessible cliffs, the caverns, furnish admirable lurking-places for robbers. They can rush forth unexpectedly upon their victims, and escape as soon almost beyond the possibility of pursuit” (Hackett, *Illustrations of Scripture*).
- The man in Jesus’ story was jumped, beaten up, and robbed.
- As the man lay in the road half-dead, another man approached.
 - The man was a Jewish priest.
 - When the priest saw the beaten man, he walked to the other side of the road to avoid him.
 - He wasn’t interested in helping.
- Following the priest, a Levite came along.
 - He wasn’t interested in helping the half-dead man either.
 - He too passed by on the other side of the road.
- It should be noted, both the priest and the Levite were from the tribe of Levi.
 - Levi was a special tribe among the Jews that had dedicated themselves to

carrying out religious duties.

- These men really should have known the Old Testament command quoted by the lawyer, “You shall love... your neighbor as yourself” (verse 27).
- Whether they knew it or not, they didn’t practice it.

- APPLICATION:

- This would be a good spot to stop and reflect.
- Are there any commands of God you know but don’t practice?

-
- Finally, a Samaritan man came along on the road.
 - As we’ve mentioned in a previous chapter, the Jews and the Samaritans didn’t like each other.
 - There was a lot of pent up anger between their countrymen that often spilled over into violence.
 - The Samaritans practiced a similar, but modified, version of the Old Testament Law kept by the Jews.
 - So, as Jesus was telling this story, as soon as He mentioned a Samaritan, the people probably would have turned up their noses.
 - This wasn’t a man who they would have looked at favorably.
 - If their minds were left to fill in the rest of the story, the Samaritan wouldn’t have helped the half-dead man either.
 - But Jesus didn’t think like the average Jewish man.
 - The Samaritan was the only one who stopped to help.
 - Compassion filled him when he saw the beaten man.
 - He bound up his wounds, allowed him to ride on his animal, brought him to an inn, and paid the bill for his care.
 - Jesus asked the lawyer which of the three men had followed the principle found in the Law and played the part of a neighbor to the robbery victim?
 - The lawyer responded with the obvious answer.
 - “The one who showed him mercy.”
 - The Samaritan was a neighbor to the Jew.
 - Jesus told the lawyer to go and do likewise.
 - He was to be a neighbor to anyone in need of compassion and mercy.

- He had a neighborly responsibility to anyone in need, even a Samaritan.
 - He probably asked his question thinking he only had a responsibility to other Jews.
 - But using a story and the lawyer's own words, Jesus convicted him otherwise.
 - SIDE NOTE:
 - If Jesus had come out in verse 29 and said, "everyone is your neighbor, even the Samaritans," the lesson wouldn't have been as convicting/powerful.
 - There is a difference between proclaiming something to be true vs. leading people to a conclusion through the pathways of their own mind.
 - Jesus led this man to a conclusion he never would have reached without the guidance of a master teacher.
-

- APPLICATION:
 - Stories can lower our defenses and the defenses of others and have powerful convicting power.
 - You can observe this multiple times in the Bible, but the one that stands out most to me is the story Nathan told David about the little ewe lamb (2 Samuel 12:1-7).
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- APPLICATION:
 - This story is a statement against prejudice of all kinds.
 - If the Jews and Samaritans were to be neighbors to one another, so should all people, no matter what cultural tensions exist.
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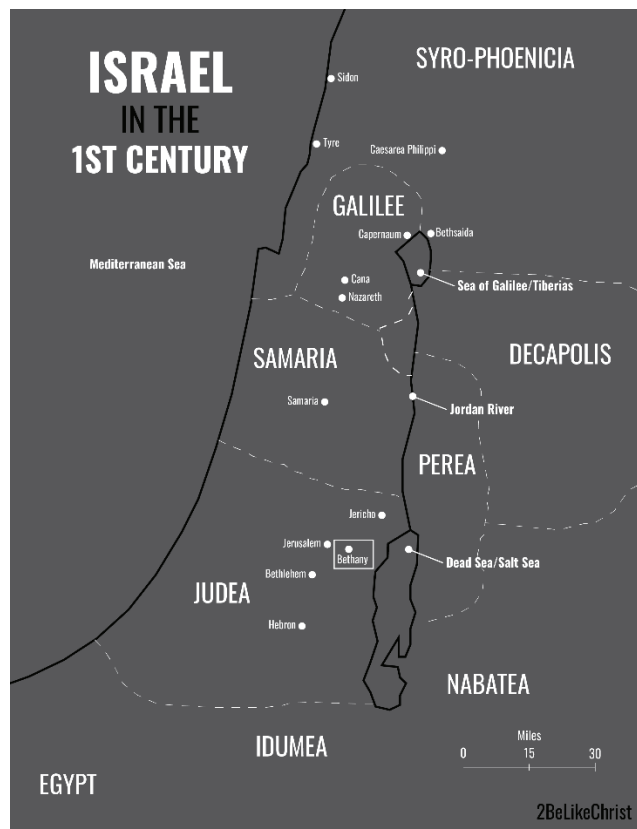
- APPLICATION:
 - We are to be neighbors to those who don't share our faith.
 - The Jews and Samaritans were far apart on several religious issues.
 - How can we ever hope to show someone the love of Christ if we walk by them on the other side of the road in their time of need?
 - Being a neighbor to someone who doesn't know Jesus may be your best opportunity to reach them.
-

- APPLICATION:
 - Being a neighbor may cost you.

- It may cost you time or money or both (like the Samaritan).
- But if we really believe we are just managing the Lord's money, it shouldn't be an issue.

Luk 10:38 Now as they went on their way, Jesus entered a village. And a woman named Martha welcomed him into her house.

- Bethany was the name of the village where Martha lived.
 - We know this from John 11:1
 - Joh 11:1 Now a certain man was ill, Lazarus of Bethany, the village of Mary and her sister Martha.



- Martha had a brother named Lazarus and a sister named Mary (John 11:19).

Luk 10:39 And she had a sister called Mary, who sat at the Lord's feet and listened to his teaching.

Luk 10:40 But Martha was distracted with much serving. And she went up to him and said,

“Lord, do you not care that my sister has left me to serve alone? Tell her then to help me.”

Luk 10:41 But the Lord answered her, “Martha, Martha, you are anxious and troubled about many things,

Luk 10:42 but one thing is necessary. Mary has chosen the good portion, which will not be taken away from her.”

- Martha welcomed Jesus and those who accompanied Him into their home and began serving them.
 - o Imagine having 13 house guests (minimum).
 - o It would be a lot of work.
- Martha became frustrated because her sister, Mary, was sitting at Jesus’ feet and listening to Him teach instead of assisting her with the work.
- She actually went up to Jesus and asked Him to make Mary help her.
 - o In her mind, being a good host was very important.
 - o Certainly, serving your guests is a good thing.
- The fact that Martha troubled Jesus with this issue indicates it was a big deal to her, and it shows us her mind was focused on physical things.
- Mary’s mind, however, was focused on something entirely different.
 - o She wanted to know about spiritual things.
 - o She wanted to know about them so badly she ignored the household duties typically assigned to her.
- In response to Martha’s request, Jesus said, “Martha, Martha, you are anxious and troubled about many things, but one thing is necessary. Mary has chosen the good portion, which will not be taken away from her.”
 - o There were many things Martha could have chosen to do in that moment.
 - o She chose to concern herself with household affairs to the point of anxiety.
 - o There were many things Mary could have chosen to do in that moment.
 - o She chose to sit down and hear the words of eternal life.
- In that moment, they both honored Jesus.
 - o Martha brought Jesus physical food.
 - o Mary went to Jesus for spiritual food (the good portion).
 - o Between the two, Mary was wiser.
 - o In an eternal perspective, Mary had chosen what was necessary for her soul.

- Physical food can keep you alive for a while, but spiritual food is necessary for the long-term (eternity).
 - If you run out of physical food but have spiritual nourishment, you'll be alright.
 - Jesus told Martha He would not deprive Mary of the greater nourishment so she could serve the fleeting nourishment of physical food to her guests.
-

- APPLICATION:

- We can get caught up doing good work but not necessary work.
 - You've probably seen humanitarian organizations that provide food, water, and medical care to needy people around the world.
 - Those are good things.
 - But we can't allow good things to overwhelm us to the point of ignoring what is necessary.
 - Keeping a person alive a few more years with better food, water, and medical care is great, but every person will die eventually.
 - We need to make sure we are using the "good" to communicate the "necessary" message of the gospel.
-

LUKE 11



In 5 minutes...

WHEN:

- The events of chapter 11 were part of Jesus' ministry on earth.
- These events took place approximately 30-33 A.D..

CHARACTERS:

- Jesus - The Son of God.
- The Disciples - Jesus' followers who asked Him to teach them how to pray.
- The Pharisees and Lawyers - Jewish religious leaders who were determined to undermine Jesus.
- Beelzebul - A name associated with Satan. It probably had its origins as the name of an idol in the city of Ekron.
- Jonah - A prophet from the Old Testament who was swallowed by a whale.

WHERE:

- Luke doesn't mention any specific locations in this chapter.
- Per Mark 3:20-22, it seems these events occurred in the region of Galilee, specifically the city of Capernaum.

LUKE 11



OVERVIEW:

- JESUS TEACHES THE DISCIPLES TO PRAY (11:1-11:13):
 - + Having observed Jesus praying, one of the disciples asked Jesus to teach them how to pray.
 - + Jesus taught them a model prayer, "Father, hallowed be your name. Your Kingdom come. Give us each day our daily bread, and forgive us our sins, for we ourselves forgive everyone who is indebted to us. And lead us not into temptation."
 - + After teaching them to pray Jesus assured them God would hear and answer their prayers.
- THE POWER OF BEELZEBUL (11:14-11:23):
 - + The Pharisees and other critics were seeking a sign from Jesus and trying to discredit Him.
 - + When He healed a mute man who had an evil spirit the Pharisees accused Him of using Beelzebub's power.
 - + Jesus rebuked their ignorant accusation. Suggesting Satan was casting out his own demons was ignorant.
 - + Jesus had the ability to take what belonged to Satan because He had the power of God.
- JESUS SPEAKS ON A VARIETY OF TOPICS (11:24-11:36):
 - + A woman in the crowd blessed Jesus' mother but Jesus spoke of the blessedness of those who keep His words.
 - + Jesus would not give His critics any more miraculous signs except the "sign of Jonah."
 - + Jesus said the Gentile people of Ninevah and the Queen of the South were wiser than the Jews of His day.
 - + The Pharisees and lawyers rejected the light of God and were trapped in the darkness of sin.
- WOE TO THE PHARISEES AND LAWYERS (11:37-11:54):
 - + A Pharisee invited Jesus to his home for a meal.
 - + While in the Pharisee's house, Jesus began rebuking the Pharisees for their corruption.
 - + Following the Pharisees, He turned to the lawyers who were present and started rebuking them for hypocrisy.
 - + The Pharisees and lawyers were angry and continued their attempts to catch Jesus doing something wrong.

BIG PICTURE:

- In this chapter, Jesus talked about His power over Satan. He had the power to take away Satan's power.
- This was shown in the casting out of the mute spirit, but in the big picture, Jesus' entire life was illustrating this point.
- Satan's greatest powers were sin and death.
- Jesus defeated both of those powers at His death and resurrection and took what belonged to Satan (made sinners into sons of God (see 11:21-22)).

TAKEAWAYS:

- I encourage you to take some time and meditate on the failings of the Pharisees and lawyers.
- I think the reason Jesus spent so much time talking to the Pharisees and lawyers in the gospels is because many of the motivations that led them into their sins are also present in our hearts and need to be killed before they turn us into men like them.

LUKE 11

Luk 11:1 Now Jesus was praying in a certain place, and when he finished, one of his disciples said to him, “Lord, teach us to pray, as John taught his disciples.”

- The Apostles observed Jesus praying and they wanted Him to teach them what He was doing.
 - They were probably familiar with formal prayers offered in the synagogue on the Sabbath day, but we don't know much about their experience with personal prayer.
 - They would have been familiar with the way the Jewish religious leaders prayed (in a showy and proud way, Mat 5:6), but they were also exposed to the very different way Jesus prayed (alone, often at night).
 - They wanted Jesus to teach them His method of prayer.
- The Apostle's question was a good one.
 - Those of us who have been Christians a while can forget that prayer requires some explanation.
 - Those who didn't grow up in Christian household and those from cultures where prayer is not common usually need some explanation.
 - What should I pray for?
 - Does God only want specific prayers, or should they be open-ended?
 - Am I supposed to pray for certain things at different times?
 - Do I prayer special prayers on holidays?
 - Do I have to offer a sacrifice with my prayer?
 - Do I have to use certain special words?
 - Does God want me to pray about the little problems of my everyday life or just the big stuff?
 - Are their rules for how often I have to pray?
 - Is anything off limits?
 - Should I kneel, close my eyes, look up to heaven, do I need a prayer rug?
 - All of these questions and more are valid, especially when a person is coming from a religion that treats prayer differently or if a person has no experience with prayer.

- In the next few verses, Jesus is going to provide His disciples with a model prayer.

Luk 11:2 And he said to them, “When you pray, say: “Father, hallowed be your name. Your kingdom come.

Luk 11:3 Give us each day our daily bread,

Luk 11:4 and forgive us our sins, for we ourselves forgive everyone who is indebted to us. And lead us not into temptation.”

- There are several elements to this prayer, and it would be a good idea to model our prayers after this one.
- In this short prayer we see:
 - Praise – “Hallowed be your name”
 - Expression of Trust in God’s Plan – “Your kingdom come.”
 - Request for Provision – “Give us each day our daily bread”
 - Request for Forgiveness – “forgive us our sins”
 - Request for Guidance – “lead us not into temptation.”
- We can pray using these elements as a guide.
- Let’s break this down a bit more:
 - “Father, hallowed be your name...”
 - Hallowed: “make holy, consecrated”
 - This was a statement of praise and worship, acknowledging God’s greatness.
 - “Your kingdom come...”
 - The Kingdom of God is God’s reign over all things.
 - People were invited to join God’s Kingdom when the Church was established.
 - The Church is a group of people who have been called out of the kingdoms of the world and into a better spiritual Kingdom with a better spiritual King.
 - That is why the Apostles spoke of being citizens of heaven.
 - Philippians 3:20 - But our citizenship is in heaven, and from it we await a Savior, the Lord Jesus Christ,

- There is a sense in which the Kingdom of God is already here but another in which the reign of God, in its fullest sense, will not be observed until the end of time when God throws down all of His enemies and removes their evil influence.
 - On that day, the Day of Judgement, all of God’s adversaries will be thrown down and God will reign forever in unchallenged glory.
 - On that day, the Church will be gathered to Him and live with Him as their King forever.
 - The Apostles could pray for the Kingdom to come in both sense because the Church had not yet been established.
 - Today, we can pray for the Kingdom to come in the second sense.
 - The Bible ends with John praying for this very thing.
 - Revelation 22:20 – “...Come, Lord Jesus!”
 - John prayed for the return of Jesus and the eternal reign of God.
- “Give us each day our daily bread...”
 - The disciples were to ask God to provide them with food.
 - Although we often fail to realize it, it is God who puts food on our table every day.
 - He sustains us in our health, our ability to have a job, our talents, our mental faculties, etc.
 - Everything we are and everything we have remain ours only by God’s grace.
 - It is therefore right and necessary to ask God to continue to provide for us.
 - He is the only One who controls all factors of the universe and the only one who can guarantee food on our table tomorrow.
- “and forgive us our sins, for we ourselves forgive everyone who is indebted to us.”
 - Jesus tied the disciple’s forgiveness to their forgiveness of others and told them to pray this way as a reminder of the connection.
 - Are you able to pray the words of verse 4?
 - What if God’s forgiveness was benchmarked on the way you’ve forgiven others?
 - Would God be a very forgiving God?

- Are you willing to forgive people who wrong you? Or do you hold a grudge? Hold it over their head? Bring it up whenever you need ammunition?
 - A person who is not willing to forgive a fellow human is a person who either:
 - 1. Doesn't understand the wickedness of their own sin.
 - 2. Doesn't know the value of Christ's sacrifice.
 - Probably both!
 - A man who genuinely knows Christ, and the fate Christ has saved him from through grace, will always be capable of forgiving another!
 - A man who refuses to forgive another doesn't know Christ and therefore will not have Him as the atonement for his own sins.
 - Our perspective is grossly distorted if we believe we've been too wrongfully treated by another to forgive them, but haven't treated God wrongly enough to be forgiven.
- "And lead us not into temptation."
 - Let's look at 2 possible interpretations of this verse:
 - 1. A Prayer to God to Lead us Away from Temptation:
 - Lead us not into temptation but away from it.
 - We need God's help to steer us away from temptation.
 - To limit our exposure to it so it doesn't gain access to our hearts.
 - In Matthew 26:41, while in the Garden of Gethsemane, Jesus instructed His Apostles to pray something similar.
 - Mat 26:41 Watch and pray that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak.
 - From this verse we understand conquering temptation is not just a matter of a person's willpower, it also involves the assistance of God.
 - That assistance is requested in prayer.
 - 2. A Prayer to God to Keep us from Physical Trials:
 - The Greek word translated "temptation" can refer to physical adversity.

- It is translated as “trials” in James 1:2.
- If I understand correctly, it is possible this verse can be paraphrased, “And lead us not into trials.”
- Believers don’t want to suffer for their faith and should pray that suffering doesn’t become their reality.
 - This would be similar to what Paul instructed Timothy to do in 1 Timothy 2:1-2.
 - He was to pray for kings and rulers so Christians could live peaceful lives.

Luk 11:5 And he said to them, “Which of you who has a friend will go to him at midnight and say to him, ‘Friend, lend me three loaves,

Luk 11:6 for a friend of mine has arrived on a journey, and I have nothing to set before him’;

Luk 11:7 and he will answer from within, ‘Do not bother me; the door is now shut, and my children are with me in bed. I cannot get up and give you anything’?

Luk 11:8 I tell you, though he will not get up and give him anything because he is his friend, yet because of his impudence he will rise and give him whatever he needs.

- In these 4 verses, Jesus told a story about a man who received an unexpected guest.
 - Late at night, when all the bread stores had closed, a friend arrived at this man’s house.
 - In those days, hospitality was considered a very important virtue to the Jews, so the man felt it was his responsibility to feed his friend and give him a place to sleep.
 - But he didn’t have any bread.
 - So, he went over to his neighbor’s house and asked him for bread.
 - His neighbor was his friend, but he was annoyed because it was late, and his family was already asleep.
 - In the end, the neighbor gave the man the requested bread because of his persistence.
 - He wanted to go back to bed and he knew his friend wouldn’t stop asking until he got the bread he needed.
- Jesus said the man didn’t give his friend bread because he was his friend but because of his “impudence.”

- Impudent – not showing due respect for another person (Oxford).
 - The man was a bit rude waking his neighbor up in the middle of the night.
 - The neighbor wanted the annoyance to go away, so he gave him the bread.
- The KJV uses the word “importunity.”
 - Importunity – persistence, especially to the point of annoyance (Oxford).
- How do we interpret this story?
 - Is it saying we should annoy God with persistence until He gives us what we want?
 - I think the best way to understand is to keep reading down through the text.
 - We will come back to the interpretation after reading the next few verses.

Luk 11:9 And I tell you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.

Luk 11:10 For everyone who asks receives, and the one who seeks finds, and to the one who knocks it will be opened.

Luk 11:11 What father among you, if his son asks for a fish, will instead of a fish give him a serpent;

Luk 11:12 or if he asks for an egg, will give him a scorpion?

Luk 11:13 If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him!”

- It’s pretty incredible that the God who created us wants to hear our requests.
 - This was an important point in the disciple’s education on prayer.
 - God wanted them to speak to Him.
 - It’s not as if He is up in heaven just tolerating all of us.
 - The God of the Bible isn’t portrayed like some of the ancient gods of other cultures, as if a person has to walk on eggshells to approach Him due to His volatile and unpredictable mood.
- What is even more incredible is the promise that our requests will be honored.
 - Those who ask for help in serving God will receive it.
 - Those who seek the truth will find it.
 - Those who knock at God’s door will be given entrance.

- A Roman peasant couldn't knock on Caesar's door and get access to the emperor whenever he wanted.
 - God's door is always open to His children.
 - The King invites you in to request council and care.
-

○ APPLICATION:

- How often do we take advantage of God's willingness to listen?
 - You have an opportunity to knock on God's door and ask for wisdom and guidance before you do just about anything.
 - Do we ever do that?
-

- I understand the questions in verses 11-12 to be rhetorical.
 - The answers should have been obvious.
 - "What father among you, if his son asks for a fish, will instead of a fish give him a serpent?"
 - "or if he asks for an egg, will give him a scorpion?"
 - Answer: "No!"
 - It's pretty hard to mistake these things.
- Even an earthly father, with all of his imperfections, knows how to appropriately answer the request of his son.
 - If an imperfect man knows how to grant a request, how much more capable must a perfect God be at doing it?
 - If as a son, you were able to go to your "evil" (meaning imperfect/sinful) father and trust that he would care for you, how much more confidence should you be to make your requests to a Holy Father (God).
- This helps us understand the story Jesus told in verses 5-8.
 - The neighbor granted his friend's request, not out of love for his friend, but because he was annoyed with him.
 - Even an irritated person can grant a request to someone in need, if only to benefit themselves by ridding themselves of a persistent annoyance.
 - A person without love in their heart can grant a request.
 - A sinful father can grant a request.
 - How much better at granting requests must a loving and perfect Father be?

- He is the best at caring for you!

Luk 11:14 Now he was casting out a demon that was mute. When the demon had gone out, the mute man spoke, and the people marveled.

Luk 11:15 But some of them said, “He casts out demons by Beelzebul, the prince of demons,”

Luk 11:16 while others, to test him, kept seeking from him a sign from heaven.

- This account is also recorded in Matthew 12.
- Jesus was working miracles but was surrounded by a bunch of critics.
- Matthew tells us these critics were the Pharisees.
- Jesus healed a man with an evil spirit that made him mute.
- As soon as the demon went out of the man, he was able to speak again.
- Upon seeing this, that Pharisees accused Jesus of getting His power from “Beelzebul, the prince of the demons.”
- The miracle was undeniable, but the Pharisees needed to attribute the power to someone other than God (otherwise they would have to accept Jesus’ legitimacy).
 - The origin of the name “Beelzebul” seems to have come from a Philistine idol.
 - 2 Kings 2:1 Now Ahaziah fell through the lattice in his upper chamber in Samaria, and lay sick; so he sent messengers, telling them, “Go, inquire of **Baalzebub**, the god of Ekron, whether I shall recover from this sickness.”
 - The worship of Beelzebub was either so vile that it earned the idol the title “prince of the demons” or else at some point the name had been adopted by the Jews as a designation for Satan.
 - Either way, the Pharisees were attributing Jesus’ power to the Devil and demonic forces.
- There were also individuals in the crowd who kept asking Jesus for more miracles “to test Him.”
 - They were probably hoping He would eventually falter and they would have a chance to discredit Him.
 - Whenever you want to figure out how a card trick works, you ask the magician to perform the trick again, and again, and again as you watch for signs of slight-of-hand.
 - In this case, the critics weren’t going to be able to find any evidence of fraud, no matter how many miracles Jesus performed.

Luk 11:17 But he, knowing their thoughts, said to them, “Every kingdom divided against itself is laid waste, and a divided household falls.

Luk 11:18 And if Satan also is divided against himself, how will his kingdom stand? For you say that I cast out demons by Beelzebul.

- The suggestion that Jesus got His power from Beelzebul was a ridiculous notion.
 - o Would a king send his army to start a war with his navy?
 - o No! Of course not. The suggestion is nonsense.
 - o So, why would anyone believe Satan empowered Jesus to destroy his own work?
- The Pharisees weren't dumb, but this suggestion shows just how desperate they were to find a way to discredit Jesus.

Luk 11:19 And if I cast out demons by Beelzebul, by whom do your sons cast them out? Therefore they will be your judges.

- If you read 1st Century Jewish history, you'll find reference to the practice of exorcism.
 - o The procedures for performing an exorcism included chants, incantations, incense, etc.
 - o Exorcisms were not always successful.
 - o Jesus' power was unique in that it was 100% successful, and the demons submitted to just His words (no need for chants, incantations, incense, etc.).
- Jesus asked the Pharisees, “If I cast out demons with the power of the Devil, with what power do your Jewish exorcists (your sons) try to cast out demons?”
 - o If their reasoning was sound and someone who cast out demons had to be in league with the demons... what did that say about their Jewish exorcists?
 - o Were they in league with the devil?
 - o The Pharisees obviously would have said, “No!”
 - o So why would they make such a ridiculous accusation against Jesus?
 - o Jesus told them their own exorcists would condemn their reasoning.
 - o This was a pretty poorly thought out argument, and Jesus exposed it for what it was.

Luk 11:20 But if it is by the finger of God that I cast out demons, then the kingdom of God has come upon you.

- Matthew's account is very similar.
- Mat 12:28 But if it is by the Spirit of God that I cast out demons, then the kingdom of God has come upon you.
- If Jesus wasn't using the power of Satan to cast out the demon, whose power was He using?
 - o Who was more powerful than Satan?
 - o The only possible answer to that question is "God!"
 - o The only one with the power to destroy Satan is God.
- If He wasn't empowered by Satan, He was empowered by God, and if the power of God was entering the world to overthrow the effects of Satan, it meant only one thing, the Kingdom of God was coming.
- God was going to overthrow Satan's dominion and set up a Kingdom to oppose him.

Luk 11:21 When a strong man, fully armed, guards his own palace, his goods are safe;

Luk 11:22 but when one stronger than he attacks him and overcomes him, he takes away his armor in which he trusted and divides his spoil.

- Again, Matthew's record parallels.
- Mat 12:29 Or how can someone enter a strong man's house and plunder his goods, unless he first binds the strong man? Then indeed he may plunder his house.
- If you are going to take something that belongs to a strong man, you first have to find a way to bind him.
- If this can be done, you will then be able to plunder his house (take what belongs to him).
- What does this have to do with anything?
- Jesus was illustrating His power over Satan.
- Satan is the strong man and Jesus had the power to bind him and take what belonged to him.
 - o In this case, the demon possessed individual was under Satan's power.
 - o Christ came with the Spirit of God to plunder what Satan possessed.

- In a wider sense, Jesus came with the Spirit of God to plunder all that Satan possessed and kept by the power of sin (sinners).

Luk 11:23 Whoever is not with me is against me, and whoever does not gather with me scatters.

- Jesus left no middle ground or grey space in which His audience could linger.
- There are only two sides in the universal conflict between good and evil.
 - You either belong to the power of Satan.
 - Or you belong to the power of the Spirit of God.
 - Rom 8:9 - You, however, are not in the flesh but in the Spirit, if in fact the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him.
 - You either gather with Christ or scatter with Satan.
 - The term scatter and gather may be alluding to the two ends of the agricultural spectrum.
 - A sower scatters seed.
 - A harvester gathers into barns.
 - Mar 4:26 - And he said, “The kingdom of God is as if a man should scatter seed on the ground.
 - Mat 3:12 - His winnowing fork is in his hand, and he will clear his threshing floor and gather his wheat into the barn, but the chaff he will burn with unquenchable fire.”
 - As the spring planting and fall harvesting can’t be farther apart, the power of Satan and the power of Christ can’t be farther apart.
 - You’re either in one camp or the other:
 - You either belong to the power of Satan.
 - Or you belong to the power of the Spirit of God.

Luk 11:24 “When the unclean spirit has gone out of a person, it passes through waterless places seeking rest, and finding none it says, ‘I will return to my house from which I came.’

Luk 11:25 And when it comes, it finds the house swept and put in order.

Luk 11:26 Then it goes and brings seven other spirits more evil than itself, and they enter and dwell there. And the last state of that person is worse than the first.”

- I find this passage a bit hard to get my head wrapped around, but I will do my best to draw out the point Jesus was making.
- Matthew records an addition sentence of Jesus' where Luke leaves off in verse 26, "So also will it be with this evil generation" (Mat 12:45).
- The Parable:
 - A man was oppressed by the power of a demon (the power of Satan).
 - The man received some relief and an opportunity to get his mind oriented correctly (finds the house empty, swept, and put in order).
 - But the demon returned stronger than ever before.
- The Explanation:
 - For a long time, the Jews had been oppressed by demon possession, but thinking more broadly, they were under the power and control of Satan because of their sins.
 - They received an opportunity, through Christ, to get their minds and hearts oriented correctly and escape Satan forever.
 - But instead of filling their houses with godliness, they left them open for the return of Satan's influence.
 - 2Pe 2:20 - For if, after they have escaped the defilements of the world through the knowledge of our Lord and Savior Jesus Christ, they are again entangled in them and overcome, the last state has become worse for them than the first.
 - Although this verse in Peter's epistle wasn't directed towards Pharisees and scribes, I believe the principle contained here is applicable.
 - Peter probably took the words at the end of 2 Peter 2:20 directly from Jesus.
 - The Pharisees were privileged to witness God on earth.
 - They saw His miracles.
 - They saw His power over Satan's demons.
 - They heard His sermons.
 - They would see His death and the miracles that accompanied it.
 - They would see His resurrection.
 - With their own eyes they would witness the promised relief from the power of Satan, but they would not open their hearts and homes to it.

- In rejecting Christ, they hardened their hearts and allowed Satan to entangle them to a greater degree than ever before.
- It's one thing to reject Jesus because you've never heard about Him, it's another thing to see the beauty and salvation of the Lord and say, "No thanks! Not interested!"
 - Jesus should have softened their hearts, not harden them.
 - But because they hated Jesus, their hearts became more a home for Satan than ever before (verse 26).
 - Satan's possession of them was more secure than ever before.

Luk 11:27 As he said these things, a woman in the crowd raised her voice and said to him, "Blessed is the womb that bore you, and the breasts at which you nursed!"

Luk 11:28 But he said, "Blessed rather are those who hear the word of God and keep it!"

- A woman somewhere in the crowd blessed Jesus' mother for the privilege she had been given of bearing the Son of God.
- It was a great honor, especially in those days, for a woman to have a distinguished son.
- This woman thought Mary's maternal connection to Jesus was really something great.
- But as Jesus did in Luke 8:19-21, He took the emphasis off the physical blood connection and placed it on the spiritual connection between Himself and those who heeded God's message.
 - Certainly, Mary was blessed to bear the Messiah (she said so in Luke 1:48).
 - But she and we are blessed to a greater degree when we submit ourselves to the words of God and He adopts us into His spiritual family.
- SIDE NOTE:
 - I do think this verse is relevant when evaluating the importance some churches place on Mary.
 - If there was ever a time for Jesus to lift up His mother as a saint among saints this was it.
 - He instead spoke of the honor belonging to all His disciples.

Luk 11:29 When the crowds were increasing, he began to say, "This generation is an evil generation. It seeks for a sign, but no sign will be given to it except the sign of Jonah.

Luk 11:30 For as Jonah became a sign to the people of Nineveh, so will the Son of Man be to

this generation.

Luk 11:31 The queen of the South will rise up at the judgment with the men of this generation and condemn them, for she came from the ends of the earth to hear the wisdom of Solomon, and behold, something greater than Solomon is here.

Luk 11:32 The men of Nineveh will rise up at the judgment with this generation and condemn it, for they repented at the preaching of Jonah, and behold, something greater than Jonah is here.

- The group of Jews surrounding Jesus weren't honest truth seekers.
- They came to accuse Jesus, not listen to him with honest hearts.
- Why?
- Had they not seen enough miracles?
 - o Did they not have enough evidence to believe?
 - o No, they had seen plenty of miracles.
- In truth, they had no intention or willingness to believe in Jesus no matter how many miracles He performed.
- They just wanted to find a way to trap Jesus.

o APPLICATION:

- You will meet these people on your Christian walk.
- They put on a good show in the beginning to make you believe they are authentic, but after a while, their true intentions come out.
- They just want to trip you up.

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- These evil influences were attempting to discredit God's Messenger.
 - He called the people an evil and adulterous generation.
 - o They weren't necessary "adulterous" because they all cheated on their spouses (although some of them may have).
 - o They were adulterous in the sense that they owed their loyalty to God, but their self-interests often led them to give their loyalty to other things.
 - o In the Old Testament, God spoke of the Jewish nation as an adulterous wife because of its unfaithfulness to Him.
 - The stubborn heart of the Jewish people infuriated Jesus.
 - He refused to give them another sign except for the "sign of Jonah."

- If you want to know more about Jonah, there is a book bearing his name in the Old Testament.
- Jonah was swallowed by a whale for 3 days because he refused to preach to the people of Nineveh.
- Jesus was going to spend 3 days in the earth before resurrecting.
- This sign would be sufficient evidence for anyone who doubted Jesus' identity.
- It would be all they would need to believe.
- The question was, would they accept it or would they reject it (Jesus knew most of them would reject it).
- In contrast to the stubbornness of the Jews, when Jonah finally travelled to Nineveh, the people of the city heeded his message and repented of their wickedness.
 - They felt bad about their sins and listened to the words of God preached by Jonah.
 - In verse 32, Jesus told the Jews someone greater than Jonah was speaking to them in that moment.
 - But they weren't wise enough to repent.
 - Nineveh (a heathen Gentile city) was wiser than the "educated" people of God.
- The people of Nineveh weren't the only Gentiles wiser than the Pharisees and scribes, the "queen of the South" is also counted as being more righteous (see 1Kings 10:1ff).
- The queen of the South journeyed a long way to hear the rumored wisdom of King Solomon, yet the Jews didn't recognize an even greater wisdom walking among them in their towns.

Luk 11:33 "No one after lighting a lamp puts it in a cellar or under a basket, but on a stand, so that those who enter may see the light.

Luk 11:34 Your eye is the lamp of your body. When your eye is healthy, your whole body is full of light, but when it is bad, your body is full of darkness.

Luk 11:35 Therefore be careful lest the light in you be darkness.

Luk 11:36 If then your whole body is full of light, having no part dark, it will be wholly bright, as when a lamp with its rays gives you light."

- God gave a light (Jesus) to the Jewish people.

- The light was meant to lead them to God.
- The light wasn't hidden from the people but shown brightly in their midst offering them vision and wisdom.
- But they weren't interested in seeing properly.
- They loved the darkness where their moral failings went unexposed.
- Joh 1:9-11 The true light, which gives light to everyone, was coming into the world. He was in the world, and the world was made through him, yet the world did not know him. He came to his own, and his own people did not receive him.
- Candles aren't meant to be hidden and God certainly didn't hide Jesus from the Jews. Jesus had been walking around in their towns day after day offering God's wisdom to anyone who would listen.
- So, what was the problem?
 - Answer: Their eyes weren't working properly.
 - Jesus wasn't talking about their physical eyes, but the eyes of their heart/soul.
- If the Jew's observed Jesus properly, they would have seen the light and wisdom of God.
 - They would have been filled with it.
 - They would have recognized the truth in Jesus' message and acknowledged Him as the Son of God.
- But the eyes of their hearts were sick, sin had warped them.
 - They couldn't see properly.
 - The eyes of their hearts were broken and when they were exposed to the light, rather than observing it in its beauty and allowing it to fill them, their twisted lenses only saw it as a means to try to destroy Jesus.
 - The only reason they sat and listened to the Light of the World was so they could find a way to snuff Him out.
- They had the light but they would not allow it to fill them and transform them.

- APPLICATION:

- The book of James warns readers about reading the word of God but not allowing it to change them.
- Jas 1:22 But be doers of the word, and not hearers only, deceiving yourselves.
- We can read about the Light of the World everyday, but if we don't allow ourselves to be filled with it to the point of being transformed by it, we are wasting time.

- Our hearts have to be open to letting the light in, letting it expose us, letting it fill us, and letting it guide us on the path to God.
-

- The Bible often uses light and dark to illustrate spiritual things.
 - The first thing God said in Genesis 1 was, “Let there be light.”
 - He brought light into a dark universe.
 - In a new form of creation, God sent Jesus (the Word of God, John 1:1) to give light to a world darkened by sin.

Luk 11:37 While Jesus was speaking, a Pharisee asked him to dine with him, so he went in and reclined at table.

Luk 11:38 The Pharisee was astonished to see that he did not first wash before dinner.

- What was hand washing?
 - If you’ve never read the Bible before or haven’t been introduced to Judaism, you may think this “hand washing” refers to the common practice in most modern households.
 - We don’t want to eat with dirty hands because, well, germs and stuff, so we wash them with some soap and water before we eat.
 - But Jesus’ neglect of washing His hands for hygiene’s sake wasn’t what astonished the Pharisees.
 - The Jew’s had a special hand washing tradition.
 - Jewish hand washing is known as *netilat yadayim* (don’t ask me how to pronounce it).
 - The practice is described in great detail in the Talmud.
 - The Talmud is a collection of Jewish oral traditions.
 - These oral traditions were meant to explain and expound on the Torah.
 - The Torah is the written Law of God (Genesis, Exodus, Leviticus, etc)
 - The practice of hand washing originated with a command given to the priests when they entered the Temple to perform their duties.
 - They were told in Exodus 30:17-21 to wash their hands and their feet in purification for their holy responsibilities.

- Exo 30:17-21 - The LORD said to Moses, “You shall also make a basin of bronze, with its stand of bronze, for washing. You shall put it between the tent of meeting and the altar, and you shall put water in it, with which Aaron and his sons shall wash their hands and their feet. When they go into the tent of meeting, or when they come near the altar to minister, to burn a food offering to the LORD, they shall wash with water, so that they may not die. They shall wash their hands and their feet, so that they may not die. It shall be a statute forever to them, even to him and to his offspring throughout their generations.”
 - So, the origin of the tradition came from God’s Law, but the elders expanded on this command and created traditions demanding hand washing and ritual purification for common Jews doing common things.
 - They required the same ritual purification by water to take place at several occasions:
 - Before eating.
 - After eating (if they had touched the “salt of Sodom”).
 - When eating certain fruits and vegetables.
 - After sleeping.
 - Before prayer.
 - They also created rituals about:
 - What type of water was required.
 - How much water was required.
 - How many times the water had to be poured on the hand.
 - Blessings/prayers that had to be recited during the ritual.
 - This type of hand washing wasn’t about physical cleanliness, it was about a spiritual purification before the priest (the Jew) approached the altar (the table) to take part in the sacrifice (the bread).
 - This wasn’t the only time the Jewish religious leaders took issue with Jesus not participating in the ritual of handwashing.
 - You can read about another confrontation in Matthew 15:1-9.
 - In that account, Jesus made it very clear that hand washing was nothing more than a tradition and the Pharisees had no right to bind it on anyone.
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○ APPLICATION:

- We need to be really careful about taking a “principle” found in one context and creating rules to bind in other contexts.

Luk 11:39 And the Lord said to him, “Now you Pharisees cleanse the outside of the cup and of the dish, but inside you are full of greed and wickedness.

Luk 11:40 You fools! Did not he who made the outside make the inside also?

Luk 11:41 But give as alms those things that are within, and behold, everything is clean for you.

- Jesus knew the Pharisees thoughts and His response was very blunt!
- Jesus didn't bother with the rules of etiquette, He went straight to the point.
- The Pharisees were like a cup that was clean on the outside but dirty on the inside.
 - Imagine a cabinet with fancy silver dinnerware.
 - All the silver bowls are sparkling clean on the outside to impress the guests, but are full of dust, cobwebs, and old food on the inside.
- The Pharisees worked hard to make themselves look very righteous to other people (on the outside).
- But their hearts (the inside) were dirty and evil and corrupt.
- They may have been able to deceive the common Jewish people, but their Creator knew them inside-out.
- In verse 41, Jesus told them they should have given their hearts as a sacrifice to God so they could be clean on the outside and the inside.
 - If a person's heart (inside) is right, their actions (outside) will reflect their inner purity.
 - In other words, if the inside is right, the outside will fix itself.
- Jesus wanted them to give their hearts to God as a sacrifice.
 - Paul said something similar in Romans 12
 - Rom 12:1 I appeal to you therefore, brothers, by the mercies of God, to present your **bodies as a living sacrifice**, holy and acceptable to God, which is your spiritual worship.
 - If they gave themselves to God, He would make them new and clean them of sin.
 - But they would remain dirty so long as they refused God's offer.

Luk 11:42 “But woe to you Pharisees! For you tithe mint and rue and every herb, and neglect justice and the love of God. These you ought to have done, without neglecting the others.

- Jesus said something very similar in Matthew 23:23.
 - o Mat 23:23 “Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cumin, and have neglected the weightier matters of the law: justice and mercy and faithfulness. These you ought to have done, without neglecting the others.
- Mint and rue are both small herbs.
- Jesus used these herbs because they are very small in size.
- In the Old Testament, the Jewish people were commanded to “tithe” their income. This meant giving a percentage of their income to the LORD.
- Lev 27:30 “Every tithe of the land, whether of the seed of the land or of the fruit of the trees, is the LORD's; it is holy to the LORD.
- The Pharisees were meticulous in tithing even the smallest herbs of their income in order to comply with God’s commands, but they neglected other more important commands.
 - o Jesus was pointing out their hypocrisy.
 - o They had abandoned the pursuit of justice, mercy, and faithfulness (which were also commanded in the Law).
 - o They were spending so much time in the details, they forgot the big picture.

- APPLICATION:

- o The same thing can happen in modern churches.
- o We can get caught up in the details and forget the big picture.
- o Notice, Jesus didn’t condemn them for caring about the details, He condemned them for neglecting the big things.
- o It is right to care about the details, but the bigger picture must always be kept in view.
- o We can’t get bogged down in the details of one command and excuse ourselves from the rest.
- o What might it look like to lose the bigger picture?
 - Christians that get caught up arguing with brethren about what color to paint the church building. They forget the color doesn’t matter but unity

really matters.

- Christians who debate to win arguments instead of saving souls.
 - Christians who study the Bible in depth, but never act on its instruction.
 - It is right to study the Bible, but pointless if we forget the reason we study.
-

Luk 11:43 Woe to you Pharisees! For you love the best seat in the synagogues and greetings in the marketplaces.

- In American culture, the seating order at worship isn't a big deal (unless someone steals your seat lol) but in Jesus' day it mattered a lot.
 - When you were invited to someone's house, it mattered where you were placed around the table (Luke 14:10).
 - Location = status.
 - Evidently, the same practice had leaked into Jewish synagogue worship.
- The Pharisees wanted to be seated in the best spots so they could attract the admiration of their peers.
- They also loved "greetings in the marketplace."
 - Now, it isn't wrong to like it when people say "hi" to you at the grocery store.
 - I think what Jesus was referring to was the Pharisees' love of going around town and having people greet them because they recognized them as leaders in the community.
 - Jesus said they loved it when people called them rabbi/teacher (Mat 23:7).
 - They gloated in the attention.
 - They relished the admiration they received on account of their position.

Luk 11:44 Woe to you! For you are like unmarked graves, and people walk over them without knowing it."

- The Jews were not supposed to walk on graves, it made them ceremonially unclean according to Numbers 19:16.
 - Num 19:16 - Whoever in the open field touches someone who was killed with a sword or who died naturally, or touches a human bone or a grave, shall be unclean

seven days.

- If you've ever walked through an old cemetery, you'll know it isn't always easy to spot the grave markers, especially if the cemetery hasn't been well maintained.
 - o Moss, ivy, and grass often grow over flat grave markers.
 - o Stones are weathered by the wind, rain, and heat and start to blend in with their surroundings.
- Imagine you are a Jew in the 1st Century, walking along minding your own business, when all of a sudden you accidentally stepped on a grave marker that had camouflaged itself into its surroundings.
 - o That would be pretty inconvenient.
 - o You would be ceremonially unclean for 7 days and you would probably have to adjust whatever plans you had for the upcoming week.
- How did this picture relate to the Pharisees?
 - o The exterior of the Pharisees kept the Jewish people from recognizing what they really were.
 - o Their corruption and greed were camouflaged beneath the robes of a religious teacher.

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- o APPLICATION:
 - Does this ever happen today?
 - You bet!
-

Luk 11:45 One of the lawyers answered him, "Teacher, in saying these things you insult us also."

- Evidently, there were some lawyers present at the meal.
- One of them spoke up and pointed out that Jesus' words reprovved, not only the Pharisees, but the lawyers also.
- The spirit in which this statement was made is not made clear to us.
 - o We don't know if the lawyer recognized his own failings in the words of Jesus.
 - o Or if he said this in anger, incredulous that Jesus would dare offend two groups of religious leaders at once.

Luk 11:46 And he said, “Woe to you lawyers also! For you load people with burdens hard to bear, and you yourselves do not touch the burdens with one of your fingers.

- Both the Pharisees and lawyers were guilty of abusing their positions and Jesus meant to drag their failures into the light and make them abundantly clear.
- The lawyers were interpreters of the Old Testament Law and the oral traditions.
- Here Jesus condemned them for laying heavy burdens on the people but being unwilling to help them in any way.
 - You can imagine a scene where a man is bent over under the already heavy burden of keeping the Old Testament Law and a lawyer is behind him adding wrapped packages full of rigorous tradition on his already heavy back.
 - As observed throughout the gospels, the Jewish religious leader’s application of the Law was harsh and unconcerned with loving God or loving one’s neighbor.
 - The Old Testament Law was difficult to keep, and the lawyers made it even more difficult.
 - A good example of this can be found in Mark 2:27 (parallels the text of Matthew 12).
 - The Pharisees made up all kinds of strict rules about what it meant to “keep Sabbath.”
 - The Sabbath was a day meant to ease men’s burdens and stress, but the Pharisees had made it a burden on men.
 - The enforcement of the handwashing tradition was another unnecessary burden forced on the people.

Luk 11:47 Woe to you! For you build the tombs of the prophets whom your fathers killed.

Luk 11:48 So you are witnesses and you consent to the deeds of your fathers, for they killed them, and you build their tombs.

Luk 11:49 Therefore also the Wisdom of God said, ‘I will send them prophets and apostles, some of whom they will kill and persecute,’

Luk 11:50 so that the blood of all the prophets, shed from the foundation of the world, may be charged against this generation,

Luk 11:51 from the blood of Abel to the blood of Zechariah, who perished between the altar and the sanctuary. Yes, I tell you, it will be required of this generation.

- The lawyers were guilty because they pretended to honor the prophets of God.
- They adorned their tombs and probably talked about them with admiration.
- But in reality, if the prophets had been present in their lifetimes, they would have disrespected them just like their fathers.
- They were no better than their ancestors who hated the prophets for speaking the truths they received from God.
- They would have been complicit with the actions of their fathers towards the Old Testament prophets, which was evidenced by their actions against Jesus.
- Consider this, they had more opportunity to learn about God than any Jews who came before them.
 - o They could read the Old Testament scriptures.
 - o They could read the sermons of the prophets.
 - o They could observe the character of God in how He dealt with their forefathers.
- Did they learn from their wealth of knowledge? Did they heed the message of the prophets and repent? Nope!
 - o Jesus was the culmination of all that the Old Testament prophets spoke about, yet the Jewish officials were planning to murder Him.
 - o They were going to be guilty of Jesus' blood and the blood of all those who God used to lay the groundwork for Jesus' arrival.
- I believe the use of Abel and Zechariah is meant to sum up all Jewish history prior to Christ.
 - o Abel was the son of Adam and Even (beginning of the Bible).
 - o Zechariah was a prophet towards the end of the Old Testament.
- The religious leaders of Jesus' day mocked the cause for which the prophets spilled their blood.

- APPLICATION:

- o God takes it very seriously when we go through the motions of honoring Him, while our lives don't acknowledge Him as our Lord.
- o This is what the lawyers were doing with the prophets.
 - They honored them externally.
 - But their lack of repentance revealed they didn't care what the prophets had to say.

- Have you ever sat in a worship service and sang praises to God, only to leave the service and live as if you didn't care one-way-or-another what God had to say?
-

- APPLICATION:

- Be careful you don't evaluate a person's character too quickly.
 - A person can participate in a lot of externally "good things," but be as corrupt as a lawyer internally.
-

Luk 11:52 Woe to you lawyers! For you have taken away the key of knowledge. You did not enter yourselves, and you hindered those who were entering."

- The messages of the prophets were the "key" to understanding the Kingdom of Heaven.
 - But seeing as how the lawyers didn't honor the prophets, they discarded the true meaning of their messages and came up with their own interpretations.
 - Then they taught the Jewish people about the Kingdom using their faulty interpretations.
 - The lawyers were supposed to be the educated interpreters of God's Law.
 - The people looked to them as an authority.
 - But they had robbed the people of a true knowledge of God, they gave them bad information, and provided them with poor examples to imitate.
 - No wonder Jesus was upset with them!
-

- APPLICATION:

- Don't let the same thing be said of you!
 - "He didn't make it to heaven and the people who look to him for spiritual guidance aren't going to make it either."
 - I don't think there is a worse legacy.
-

Luk 11:53 As he went away from there, the scribes and the Pharisees began to press him hard and to provoke him to speak about many things,

Luk 11:54 lying in wait for him, to catch him in something he might say.

- The Pharisees and lawyers didn't care for Jesus.
- They doubled down on their efforts to catch Him doing/saying something wrong.
- You would think if the most educated minds in Galilee followed a man around every day for years trying to catch Him doing something wrong and still couldn't, they would have started listening to Him.
- It goes to show, even the most obvious truths can't penetrate a mind that has been closed off to learning.

LUKE 12

In 5 minutes...

WHEN:

- The events of chapter 12 were part of Jesus' ministry on earth.
- These events took place approximately 30-33 A.D..

CHARACTERS:

- Jesus - The Son of God.
- The Disciples - Jesus' followers who listened to Him teach.
- The Pharisees and Lawyers - Jewish religious leaders who were determined to undermine Jesus.
- The Rich Fool - A character created by Jesus to teach the multitudes about trust in material possessions.

WHERE:

- Chapter 12 appears to be a continuation of chapter 11.
- Per Mark 3:20-22, it seems these events occurred in the region of Galilee, specifically the city of Capernaum.

LUKE 12



OVERVIEW:

- A WARNING ABOUT THE PHARISEES (12:1-3):
 - + Large crowds of people gathered to hear Jesus.
 - + Jesus warned them about the “leaven” (influence) of the Pharisees, which was “hypocrisy.”
- THERE IS NO REASON TO FEAR IF YOU ARE ON JESUS’ SIDE (12:4-12:12):
 - + There is not reason to fear threats from men because God protects the souls of the faithful.
 - + There is no need to fear neediness because God ensures the care of the faithful.
 - + Anyone who puts their trust in Jesus (“acknowledges” Him), Jesus will acknowledge before God.
 - + Anyone who denies Jesus, Jesus will deny before God.
- THE PARABLE OF THE RICH FOOL (12:13-21):
 - + A man came to Jesus asking Him to intervene in a dispute he had with his brother about an inheritance.
 - + Jesus warned the man about covetousness and told him a parable about the folly of putting trust in riches.
- THOSE WHO TRUST IN CHRIST HAVE NO REASON TO BE ANXIOUS (12:22-12:34):
 - + Jesus told His disciples not to be anxious about their lives, what they would eat or wear.
 - + God cared for the birds, flowers, and grass and He would certainly care for them.
 - + God would give them what they needed if they served Him in His Kingdom.
- ALL MUST BE READY FOR THE RETURN OF CHRIST (12:35-48):
 - + Like servants awaiting their master, the disciples were told to fulfill their duty faithfully until Jesus’ return.
 - + Faithful servants will be rewarded by God.
 - + Servants who neglect their responsibilities while Jesus is away will be punished.
- JESUS’ MESSAGE WILL CAUSE DIVISION IN EVEN THE CLOSEST RELATIONSHIPS (12:49-53):
- INTERPRETING SIGNS AND RECOGNIZING THE NEED TO REPENT (12:54-59):
 - The Jews were able to recognize signs indicating the coming weather but they weren’t able to recognize the signs indicating the Messiah had arrived.
 - Jesus told them they needed to repent before they found themselves face-to-face with the Judge and received a harsh sentence.

BIG PICTURE:

- This chapter emphasizes the need for readiness and the urgency of being busy in the Lord’s service.
- Nobody knows when Jesus will return, but we know when He does, everyone will stand before the Judge.
- Those who are currently serving God need to be diligent in their work and inviting others to serve God.
- Those who aren’t serving God currently need to begin serving Him so they face the judge as a ally, not an enemy.
- God is the king of everything, we either serve Him or we don’t, and our choice will make all the difference.

TAKEAWAY:

- In light of verse 48, take an inventory of everything God has given you (money, talent, health, smarts, etc...)
- Are you using those things to serve God’s kingdom? For His glory? To call others to Christ’s service?
- If not, take 1 or 2 of the things from your inventory and come up with a way you can use it to serve Jesus.
- “Everyone to whom much was given, of him much will be required” (12:48).

LUKE 12

Luk 12:1 In the meantime, when so many thousands of the people had gathered together that they were trampling one another, he began to say to his disciples first, “Beware of the leaven of the Pharisees, which is hypocrisy.

Luk 12:2 Nothing is covered up that will not be revealed, or hidden that will not be known.

Luk 12:3 Therefore whatever you have said in the dark shall be heard in the light, and what you have whispered in private rooms shall be proclaimed on the housetops.

- Make sure not to detach the opening of chapter 12 from the end of chapter 11.
- The other gospels make it clear these passages are connected.
- In the last chapter, the Pharisees accused Jesus of casting out demons with Satan’s power and Jesus responded by pronouncing a series of woes on the scribes and Pharisees.
- Large crowds gathered to hear Jesus as He told His disciples to beware of the leaven of the Pharisees.
 - Jesus made a similar statement using the illustration of leaven in Matthew 16.
 - In that text, the leaven is said to represent the “teaching of the Pharisees...”
 - Jesus wanted the disciples to beware of what the Pharisees taught.
 - Not necessarily what they taught out of their mouths.
 - But what they taught with their actions/lives.
 - Jesus bluntly described their teaching as “hypocrisy.”
 - By their example, they taught people it was ok to be hypocrites.
 - If you remember the “woes” in chapter 11, you’ll remember hypocrisy was one of the major problems Jesus had with the Jewish religious leaders.
 - This may seem like a “duh” statement to most modern Bible readers, of course the disciples should avoid the teaching of the Pharisees, but it is important to read this with a 1st Century Jewish perspective.
 - Many of the Jews respected the Pharisees and scribes.
 - They may have read to them in their synagogues on Sabbath.
 - The Jews probably went to them with questions of the Law.
 - Their positions weren’t far from our modern concepts of a priest, pastor, elder, or preacher.
 - The Jews may have believed them to be honorable and godly men.

- And only in Jesus were they beginning to see that they had been misled and misguided by individuals who perhaps didn't know God as well as they had believed.
 - To help understand this better, think of how difficult it can be to get a long-standing member of a church (say the Mormon church) to see they've been misled.
 - They trust their leaders.
 - They believe their leaders are guiding them correctly.
 - They believe their leaders are honest men.
 - And it isn't easy for them to relinquish their confidence in those leaders even when shown the truth about God.
- In addition, the Jewish religious hierarchy had significant pull with the people (as we will see during Jesus' crucifixion when they turned the people against Christ).
- Why did Jesus use leaven to illustrate the teaching of the Pharisees?
 - A small amount of leaven, when put in dough, has a big impact on how the bread turns out.
 - Although the Pharisees were fewer in number than the common Jews, their teaching had the power to influence the nation.
 - Those who were influenced by the Pharisees would turn out vastly different than those who were influenced by Jesus.
 - Students of the Pharisees would turn into hypocrites, like their teachers.
 - Mat 23:15 Woe to you, scribes and Pharisees, hypocrites! For you travel across sea and land to make a single proselyte, and when he becomes a proselyte, you make him twice as much a child of hell as yourselves.
 - Students of Jesus would turn into genuine children of God.
 - Joh 5:24 Truly, truly, I say to you, whoever hears my word and believes him who sent me has eternal life. He does not come into judgment, but has passed from death to life.

Luk 12:2 Nothing is covered up that will not be revealed, or hidden that will not be known.

Luk 12:3 Therefore whatever you have said in the dark shall be heard in the light, and what you have whispered in private rooms shall be proclaimed on the housetops.

- Hypocrites pretend they are something they aren't and hope they won't get caught.
 - Jesus wanted His disciples to know that nobody is going to get away with anything in the end.
 - o Someone may be able to escape the consequences of their hypocrisy while on the earth, but nothing gets past God's judgement.
 - o Everything hidden will be revealed.
 - o Everything will be exposed.
 - o Heb 4:13 And no creature is hidden from his sight, but all are naked and exposed to the eyes of him to whom we must give account.
 - A person's hidden sins are as clear to God as if someone was shouting them from a rooftop in the middle of town.
 - What a person keeps hidden in the dark, God will expose with His light.
-

- APPLICATION:

- o What sins are you hiding?
 - o What are you keeping hidden?
 - o You can only keep them hidden so long.
 - o It is better to live an upright life.
 - o Admit what you've done wrong and dedicate yourself to living a godly life.
 - o Your conscience will feel better.
 - o You can fix the wrongs you've done to others.
 - o You can get help and support from other Christians.
-

- APPLICATION:

- o Confession is the route through which we bring the hidden things to the light to make them right with God and others.
 - o We should not look down on someone who confesses doing something wrong.
 - o That moment is a time for grace and a time to be proud of the confessor, the time for shame is past.
-

- APPLICATION:

- Confession is for the courageous.
 - Anyone can hide in the dark.
 - It takes strength and trust in God to let Him help you right your wrongs.
-

Luk 12:4 “I tell you, my friends, do not fear those who kill the body, and after that have nothing more that they can do.

Luk 12:5 But I will warn you whom to fear: fear him who, after he has killed, has authority to cast into hell. Yes, I tell you, fear him!

Luk 12:6 Are not five sparrows sold for two pennies? And not one of them is forgotten before God.

Luk 12:7 Why, even the hairs of your head are all numbered. Fear not; you are of more value than many sparrows.

- Placing oneself in an adversarial position against the Pharisees and scribes was dangerous.
- Jesus reassured the disciples they didn't need to fear any earthly enemy because God had the power to preserve their soul no matter what violence they encounter at the hands of persecutors.
- The only being (human or otherwise) they needed to fear was God.
- The only being we need to fear is God.
 - If you are living in sin, you should fear God because His holiness and justice require Him to punish sinners.
 - If you are living in harmony with God, you have nothing to fear because God promises your eternal security.
 - If you are living in sin, you should be afraid of everything.
 - If you are living for God, you don't need to fear anything.
- When difficult times come, our minds are tempted to think God has forgotten about us.
- Jesus reassured the disciples God doesn't forget about anything.
 - The smallest details of everything in the universe are known at every second.
 - The life events of every sparrow are known to Him.
 - The number of hairs on each person's head is known by God.

- If God keeps track of the smallest details relating to creatures that don't bear His image, we who are made in His image have no reason to worry we are forgotten.

Luk 12:8 “And I tell you, everyone who acknowledges me before men, the Son of Man also will acknowledge before the angels of God,

Luk 12:9 but the one who denies me before men will be denied before the angels of God.

Luk 12:10 And everyone who speaks a word against the Son of Man will be forgiven, but the one who blasphemes against the Holy Spirit will not be forgiven.

- The world tempts disciples to avoid acknowledging Jesus as the one-and-only Savior.
 - o Claiming Christ too loudly, especially claiming Him as the only way to heaven, can have a damaging impact on your career opportunities.
 - My father works for a large university and was recently told if he didn't sign a paper affirming all sexual orientations, he would no longer be considered for promotion.
 - I have a YouTube channel documenting my wife and I's travels. I recently put up a post stating I didn't support LGBTQ+ Pride Month and lost a lot of support from local businesses.
 - Yesterday, I spoke to a woman who owns a small bakery about how nervous she was to start including Bible verses in her business marketing.
 - o Institutions of higher education mock the Bible and imply that those who believe in it are poorly educated.
 - o Organizations of all kinds are not welcoming to the expression of firm religious conviction.
 - o Many people have friends, acquaintances, and relatives who are openly critical of the person of Jesus.
 - o Our society has tried to make discussion of Jesus “taboo” in every situation outside a church building.
 - We live in a world where it is easier in almost every occasion to remain silent about Jesus than it is to acknowledge Him and His importance.
 - This is exactly what the devil wants.
- But Jesus told the disciples, if they wanted Him to claim them on Judgement Day, they needed to acknowledge Him before men on the earth.
- If the disciples denied Jesus (which could include remaining silent about Him), He would deny them on Judgement Day.

- Jesus plainly laid out the options before the disciples:
 - Acknowledge Me before men... I will acknowledge you before God
 - Deny Me before men... I will deny you before God.
- You've probably seen a movie where one friend denies they know the other friend because they are in some way embarrassed by them, even though the friend they are embarrassed by has always been faithful to them.
 - If we deny Christ, we deny our most faithful friend.
 - We won't want to look at Jesus on Judgement Day and tell Him we were embarrassed by Him (The world has done a good job at making us feel embarrassed about spiritual things).
 - While we would never verbally affirm we are embarrassed by Jesus, we often communicate it through our lives and actions.
- Jesus' statement about blaspheming the Holy Ghost in verse 10 has been the focus of countless religious discussions, and a huge number of interpretations have been proffered by studied and not-so-studied Bible students over the years.
- I definitely encourage you to read Matthew 12.
 - In that chapter, Jesus makes an almost identical statement.
 - The context surrounding the statement helps us understand its meaning.
- A word of warning:
 - Don't try to interpret this verse as if it exists in a vacuum.
 - Many people pull this statement out of its context, which allows them to come up with all kinds of wild interpretations.
 - Just as context is important to properly interpret a modern conversation, it is equally important when trying to interpret ancient conversation.
- In Luke 11 and Matthew 12, Jesus cast out a demon and the Pharisees accused Jesus of casting out demons by the power of Satan (Beelzebul).
 - Jesus proceeded to show how ridiculous that suggestion was.
 - But it was on the heels of that miracle that Jesus made this statement.
 - Every sin will be forgiven men except the blasphemy of the Spirit.
 - Blasphemy: "the act of insulting or showing contempt or lack of reverence for God."
 - Is there a greater blasphemy than to attribute the works of God to the power of Satan?
 - The Pharisees, in accusing Jesus were showing their contempt for the

work of God.

- They were mocking it.
- They were suggesting it was actually Satan's work.
- They were saying they would never join sides with Jesus because He was working for the devil.
- As long as they persisted in mocking and rejecting the power of the Spirit of God, they would never be able to find forgiveness.
- Why? Because forgiveness is only available through God the Father, and through the work of Jesus, and through the power of the Spirit.
- Jesus mentioned His critics could speak "a word against the Son of Man" (Jesus was the Son of Man) and be forgiven, but those who spoke against the Holy Spirit could not be forgiven.
- What did He mean by that?
 - Jesus' work was not yet complete.
 - He still needed to die on the cross, resurrect from the dead, and ascend into heaven.
 - When that work was accomplished, He would send the Spirit of God to the world.
 - The Spirit would guide men into the truth.
 - He would testify to the truth taught by Jesus.
 - He would explain to men and women what they needed to do to be saved by Jesus' blood.
 - We know that many Jews who mocked Jesus while He was on earth turned in repentance when the Spirit spoke through Peter on the Day of Pentecost (Acts 2).
 - They were forgiven the words they spoke against Christ (namely, "Crucify Him!")
 - But those who rejected Christ during His life, and continued to mock the truths revealed by the Holy Spirit after Christ's resurrection, had no way to be forgiven until they left off their blasphemy.
 - There is only one route to receive forgiveness of sin.
 - You either receive forgiveness through Christ and the Holy Spirit, or you never receive forgiveness.
 - If we insult the Spirit of grace and count the blood of Jesus a common and

unholy thing, we cannot be forgiven until we stop persisting in blasphemy.

Luk 12:11 And when they bring you before the synagogues and the rulers and the authorities, do not be anxious about how you should defend yourself or what you should say,

Luk 12:12 for the Holy Spirit will teach you in that very hour what you ought to say.”

- As we've observed through our study, the enemies of Jesus included the Jewish religious elite (Pharisees, Scribes, Sadducees, ect).
- Jesus' disciples were not religious scholars, and so, naturally, there would have existed some anxiety on their part as to how they would defend their beliefs against their more educated opponents.
- Jesus anticipated this anxiety and gave them the solution before they had a chance to express their concerns.
- They were told not to worry about their debate skills.
- God's Spirit would speak through them and give them the words they would need to represent Jesus well.

Luk 12:13 Someone in the crowd said to him, “Teacher, tell my brother to divide the inheritance with me.”

Luk 12:14 But he said to him, “Man, who made me a judge or arbitrator over you?”

Luk 12:15 And he said to them, “Take care, and be on your guard against all covetousness, for one's life does not consist in the abundance of his possessions.”

- An inheritance was a portion of a father's property given to his children upon his death.
- In the Jewish culture, at least in the ancient days, the inheritance was divided between the male children with the eldest son getting a double portion.
- We don't know the exact nature of the dispute between the man in verse 13 and his brother, but evidently, they were quarrelling over the division of property.
 - o The fact that the man asked Jesus to solve the dispute may suggest the man had no legal right to the property he desired.
 - o If the man had a legal right, he could have taken the issue to the court and had it resolved.
 - o Jesus' warning against covetousness also suggests the man didn't have a rightful claim.

- Jesus' purpose on earth was not to arbitrate petty financial disagreements.
- He chose not to speak specifically to the man's disagreement with his brother, but He did speak to the bigger issue of the condition of the heart that led to the disagreement.
- Jesus warned the man to guard his heart from covetousness.
 - Covetous – “marked by inordinate desire for wealth or possessions or for another's possessions; having a craving for possession (Webster).
 - Being fixated on acquiring something that doesn't belong to you.
 - Or an obsession with obtaining something you don't currently possess.
- It is dangerous when our hearts/affections are guided by an obsession with a physical possession.
 - Our hearts need to be guided by God's will.
 - Fixation on a possession will distract our lives from their true purpose.
 - It may cause us to do things out of line with the will of God in pursuit of our desire.
 - Physical possessions turn our attention from God because they offer an illusion of satisfaction and protection.
 - God is the only real source of satisfaction and protection.
 - “one's life does not consist in the abundance of his possessions.”
 - A person's life is not sustained or secured by his affluence.
 - This will be observed in the parable Jesus told in verses 16-21.

- APPLICATION:

- Is there anything in your life that you want so much you are willing to discard God's directions to get it?
 - Anything you find your heart loving more than God?
 - Covetousness can apply to more than money.
-

Luk 12:16 And he told them a parable, saying, “The land of a rich man produced plentifully,

Luk 12:17 and he thought to himself, ‘What shall I do, for I have nowhere to store my crops?’

Luk 12:18 And he said, ‘I will do this: I will tear down my barns and build larger ones, and there I will store all my grain and my goods.

Luk 12:19 And I will say to my soul, “Soul, you have ample goods laid up for many years; relax, eat, drink, be merry.”

Luk 12:20 But God said to him, ‘Fool! This night your soul is required of you, and the things you have prepared, whose will they be?’

Luk 12:21 So is the one who lays up treasure for himself and is not rich toward God.”

- Jesus wanted to drive home the point that a man’s life didn’t consist of physical possessions, so He told the people a parable about a rich man.
- One particular year, the rich man’s harvest was so plentiful he couldn’t fit it all into his barns.
- He determined to build bigger barns to store his crops and goods.
- He thought the outcome of this building would be a life of plenty and ease.
 - o “And I will say to my soul, “Soul, you have ample goods laid up for many years; relax, eat, drink, be merry.”
 - o He assumed he had amassed enough to secure himself comfort and ease for many years.
 - o He thought his possessions ensured a good future.
 - His error was not in building bigger barns.
 - His error was in believing the things in those barns were a guarantee of a future he envisioned.
 - o As he inventoried his supplies, he determined there was enough for “many years.”
 - o But God came to Him and told him he would die that very night.
 - His possessions were meaningless.
 - They were a lie and a false sense of security.

o APPLICATION:

- People still have a hard time learning the lesson taught in this parable.
- We would be wise to account for all the times tragedy strikes the rich or terminal illness takes the wealthy.
- Their money can’t save them.
- All the preparations will never be enough.
- Whether rich or poor, real security from the tragedies of life is only found in God.

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- The “fool” of verse 20 is the man “who lays up treasure for himself and is not rich towards God.”
 - The one who lays up treasure for himself is one who lives to amass and enjoy riches which terminate on himself (Jamieson-Fausset-Brown).
 - The one who is rich towards God is the one who lives with God as his highest affection and whose life, possessions, and energy terminate on the glory of God.
 - Riches in the world guarantee nothing.
 - Riches in Christ, God, and the Holy Spirit guarantee everything.

Luk 12:22 And he said to his disciples, “Therefore I tell you, do not be anxious about your life, what you will eat, nor about your body, what you will put on.

Luk 12:23 For life is more than food, and the body more than clothing.

Luk 12:24 Consider the ravens: they neither sow nor reap, they have neither storehouse nor barn, and yet God feeds them. Of how much more value are you than the birds!

Luk 12:25 And which of you by being anxious can add a single hour to his span of life?

Luk 12:26 If then you are not able to do as small a thing as that, why are you anxious about the rest?

Luk 12:27 Consider the lilies, how they grow: they neither toil nor spin, yet I tell you, even Solomon in all his glory was not arrayed like one of these.

Luk 12:28 But if God so clothes the grass, which is alive in the field today, and tomorrow is thrown into the oven, how much more will he clothe you, O you of little faith!

Luk 12:29 And do not seek what you are to eat and what you are to drink, nor be worried.

- The story of the rich man teaches us wealth doesn’t guarantee our future and doesn’t protect from uncertainty.
- Continuing the lesson, Jesus told His disciples not to be anxious about their lives.
 - How could they do that?
 - How could they live lives without anxiety?
- Jesus spoke to them about a God whose providential care could be observed all around them.
 - They could observe the ravens.
 - The ravens didn’t have nice houses, barns to store food, or bank accounts.

- Yet, God gave them enough food every day.
 - They knew the lilies.
 - The lilies were beautifully clothed.
 - But they never saw the lilies toiling in the field to gather wool so they could take it home and spin it at the spinning wheel.
 - They were dressed by God.
 - Even something as fleeting as a flower wasn't overlooked by God.
 - God didn't let the ravens go hungry and He adorned the flowers with clothing better than that of Solomon (the richest king of Israel).
 - Jesus asked the people, "Are you not of more value than they?"
 - The answer was obviously, "Yes."
 - God made humans in His own image.
 - If God didn't forget about the birds and the flowers, He wasn't going to forget about them.
 - As long as they were in His care, they wouldn't lack any of the necessities of life.
 - In verse 27, Jesus encouraged them to put their trust in God because of human inability.
 - Humans can't even control how tall they are and worrying about our height makes no difference in how tall/short we'll ultimately end up being.
 - In a similar way, anxiety about the future and worrying about "having enough" doesn't change the events of the future.
 - Humans have a tendency to worry about things like food and shelter.
 - They have a tendency to believe money will remove their anxieties (like the rich man).
 - Jesus was telling His audience, "God is where you need to put your trust."
 - The only one capable of controlling the future is God. Who else would you put your trust in?
 - If He dresses the grass of the field with beauty, knowing it will be gone in a matter of days, how much more will He care for us?
 - Until the day you look out and see the birds dying of starvation and all the flowers losing their color, know God will provide for you.
-

- APPLICATION:
 - This principle requires child-like faith.

- Most little children don't worry about whether or not they are going to have food, how they are going to pay the bills, etc...
 - They just know their parents will provide them with what they need.
 - We have to revert to a similar trust in our spiritual Father (God).
-

Luk 12:30 For all the nations of the world seek after these things, and your Father knows that you need them.

Luk 12:31 Instead, seek his kingdom, and these things will be added to you.

- The entire world, then and now, was pursuing their physical needs/wants.
 - They were pursuing material possessions to ensure their necessities and pleasures in the future.
 - They were employed in the gathering of wealth, just like the rich man.
 - Jesus wanted to give His disciples a new employment.
 - He wanted them to stop chasing the uncertainty of riches and work with Him to build the Kingdom of God.
 - Why was that a better investment of a person's time?
 - 1. When a man spends his life obtaining material possessions, he loses everything when he dies (12:20). When a man invests his time into the Kingdom of God, his investment is eternal.
 - 2. There are certain factors which cannot be manipulated no matter how much money you have. God controls everything and promised His disciples they would have everything they would need for this life and the next.
-

- APPLICATION:

- We are faced with the same choice.
 - Will our aim be the accumulation of physical things in an attempt to secure our earthly lives?
 - Or will we put our trust in God, allow Him to care for us, and build something more lasting?
-

- The rich man thought he found his security in the barn he built.

- He should have spent more time looking at the ravens and lilies outside in the world God built.

Luk 12:32 “Fear not, little flock, for it is your Father's good pleasure to give you the kingdom.

Luk 12:33 Sell your possessions, and give to the needy. Provide yourselves with moneybags that do not grow old, with a treasure in the heavens that does not fail, where no thief approaches and no moth destroys.

Luk 12:34 For where your treasure is, there will your heart be also.

- There was no reason to fear for life’s necessities.
- God was happy to give His disciples a place in His Kingdom.
- If such a privilege was so graciously given, was there any reason to worry about something as small as food and clothing?
- Those who had previously employed themselves in the pursuits of the rich man, could sell their possessions, give to the needy, and discard their anxieties.

- APPLICATION:

- o Is there anything you are holding on to “just in case”?
- o Can you think of anyone who might be in need of such a thing?
- o Why not sell the “just in case” thing and give it to the person who has an immediate need?

- APPLICATION:

- o God uses us as we submit to His word.
- o How does God provide the needs of life to His people?
- o In part, He does it when His disciples read a text like this and put it into application.
- o There are needy Christians in the world right now who will praise God for keeping His promises when their needs are met by another disciple applying verse 33.
- o That is one way we bring glory to God.

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- In those days, it was a dangerous thing to have an old moneybag.

- An old bag was more susceptible to tearing and spilling a person's money all over the ground.
- Jesus encouraged the people to store up money in their heavenly moneybag.
- The things of heaven never grow old, which is a striking contrast to things on earth.
- Many material things lose value over time:
 - o Electronics
 - o Cars
 - o Boats
 - o Cell phones
 - o Furniture
 - o Appliances
- Sometimes material things fail to work properly.
- Sometimes they are destroyed in fires.
- Sometimes a thief comes and steals them.
- The point being, physical stuff will let you down.
- If your heart is tied up with your physical stuff, if physical stuff is what you really treasure, your heart is going to be disappointed you.
 - o Your stuff is going to fail you.
 - o Your stuff is going to get stolen.
 - o You're going to lose all your stuff when you die.
- But if your heart is given to God, if the success of God's Kingdom is what you treasure, your heart is going to be able to rejoice, both here and in heaven.
 - o God's Kingdom will never be destroyed.
 - o You will reign with God, Jesus, and the Holy Spirit in heaven (2 Timothy 2:12).

Luk 12:35 "Stay dressed for action and keep your lamps burning,

Luk 12:36 and be like men who are waiting for their master to come home from the wedding feast, so that they may open the door to him at once when he comes and knocks.

- Jesus encouraged His disciples to constant readiness.
- They were the servants of God and like the servants of a great man, they were to be alert and ready for His arrival at any time.

- In those days, if the master of a house went to a wedding, there was no way of telling when he would return (they didn't have cell phones and gps).
- The servants had to stay up all night with the lamps lit so the master could be welcomed home at any time.
- It would be super bad if the servants fell asleep and accidentally kept their master waiting at the door.
- Spiritually speaking, the arrival of the master is a picture of when God comes to judge the world at the end of time.
 - o Christians are to be prepared at any moment.
 - o It also has application to the end of our individual lives.
 - o Our lives may end at any moment so we must be prepared at any moment to meet the Lord and give an answer for our actions.

Luk 12:37 Blessed are those servants whom the master finds awake when he comes. Truly, I say to you, he will dress himself for service and have them recline at table, and he will come and serve them.

Luk 12:38 If he comes in the second watch, or in the third, and finds them awake, blessed are those servants!

- These two verses are incredible because they give us a picture of a Master honoring His servants.
- If the master returned to his house and found his servants doing their jobs, He would sit them down at his table and serve them.
- He would honor them for their faithfulness.
- This is a truth we find written all over the New Testament.
- Jesus will return at the end of time and He will reward those who have been faithful to Him.
- We will be seated at our Master's table in heaven and receive God's blessings.
- It isn't a blessing we deserve, but one given by a generous Master.

- APPLICATION:

- o Many people balk at the idea of being a servant to anyone, including God.
- o But the Bible doesn't present it as if we have the right to object.

- By the nature of our relationship with God as Creator, all men owe their allegiance and service to Him.
 - We are either faithful servants doing our job or unfaithful servants neglecting our duties.
 - We should be thankful the God we get to serve is a generous one.
-

Luk 12:39 But know this, that if the master of the house had known at what hour the thief was coming, he would not have left his house to be broken into.

Luk 12:40 You also must be ready, for the Son of Man is coming at an hour you do not expect.”

- Jesus compared His second coming to the surprise arrival of a thief in the night.
- A homeowner doesn't know when a thief is going to show up at his house.
- The thief doesn't announce his coming or give a 7-day notice before arrival.
- The Son of Man (Jesus) is going to appear at the end of time without a announcement.
- It will be sudden and surprising.
- We remember to lock our doors at night just in case a robber shows up.
- In a similar way, we need to be diligent about being ready for the Lord's return.

Luk 12:41 Peter said, “Lord, are you telling this parable for us or for all?”

- Peter wasn't exactly sure who Jesus was addressing.
- All of this discussion about servants being prepared for the Lord's coming, was it meant just for the 12 Apostles, all the disciples, or everyone?

Luk 12:42 And the Lord said, “Who then is the faithful and wise manager, whom his master will set over his household, to give them their portion of food at the proper time?

Luk 12:43 Blessed is that servant whom his master will find so doing when he comes.

Luk 12:44 Truly, I say to you, he will set him over all his possessions.

- There are a few different interpretations of Jesus' answer:
- Interpretation 1:

- Jesus asks Peter a question in response to his question.
- “Who is the faithful servant who the Lord will trust and bless?”
- “To who will the Lord entrust His house and the care of those He loves?”
- The faithful and trustworthy servant is the one who cares about his master’s affairs and cares for those he loves.
- God’s faithful servants are those who care about God’s affairs and care about those He loves?
- Who ought that to be?
- Everyone, right?!
- The parable was widely applicable.
 - It addressed those who faithfully served God.
 - It addressed those who were negligent.
- Interpretation 2:
 - In a rich man’s house, one of the most trusted servants was put in charge of the master’s household.
 - This servant was responsible for feeding, clothing, and caring for the master’s immediate family.
 - Jesus may have been telling Peter the parable was spoken generally to the multitudes but specifically to the Apostles, sense they were going to be entrusted with caring for God’s children (the early Church).
- A faithful servant is happy to hear news of his master’s return, because he knows the master will be proud of his work.

- APPLICATION:

- Have you ever had a job where you dreaded the boss dropping by to inspect your work?
- Maybe you didn’t have any passion for your work or maybe you didn’t work as hard as you could have.
- You can probably remember the dread of seeing your boss walking down the hallway to check up on your progress.
- You don’t want to have that same feeling when God comes to evaluate the life you are living.

- In contrast, have you ever had a job where you did great work and you couldn't wait for your supervisor to stop by to see your progress because you knew they would be proud of you?
 - Spiritually speaking, we need to live lives that welcome Jesus' return.
 - We want to live in a way that makes Jesus proud of us.
-

Luk 12:45 But if that servant says to himself, 'My master is delayed in coming,' and begins to beat the male and female servants, and to eat and drink and get drunk,

Luk 12:46 the master of that servant will come on a day when he does not expect him and at an hour he does not know, and will cut him in pieces and put him with the unfaithful.

Luk 12:47 And that servant who knew his master's will but did not get ready or act according to his will, will receive a severe beating.

Luk 12:48 But the one who did not know, and did what deserved a beating, will receive a light beating. Everyone to whom much was given, of him much will be required, and from him to whom they entrusted much, they will demand the more.

- The servant in verse 45 had the attitude, "My master hasn't come yet, so he must not be coming any time soon."
 - When examining that logic, it doesn't take long to realize it is a faulty way of thinking.
 - There is as good a chance Jesus will come back in the next hour as there was any of the last hours of the past 1,000 years.
 - But even though most people mentally acknowledge that, their lives don't.
 - Many people continue in sin because they assume God isn't coming back anytime soon.
 - They assume they have time to get their lives right.
 - They are gambling with their souls.
- The servant in verse 45 began misbehaving.
 - He assumed the master wasn't coming back any time soon, so he engaged in all kinds of mischief.
 - Day after day, he operated on the assumption his master wasn't returning, until one day, his luck ran out.
 - The master returned to discover his bad behavior.

- The master severely punished the man.
- “Cut him in pieces” doesn’t sound like He let the servant off easy, does it?
- There will be people who believe in God, who are caught sinning when the Lord returns, because they will assume Jesus isn’t coming back that day.
- We need to know God is aware of this attitude in us and in others.
 - He knows when people turn their back on Him assuming He won’t return in that moment.
 - And in all of those cases up to the present moment, God has refrained from returning.
 - But don’t think the God who knows your heart doesn’t recognize what you are doing.
 - He takes it extremely serious, and in this text, we see Jesus sternly warning us not to be like the assuming servant.
- In verse 47, Jesus told the people that all men are expected to and will be held responsible for doing God’s work, but among those who fail to do so, there are distinct categories.
- Those who fail to serve the Lord will all be punished, but to varying degrees.
 - Those who fail to do God’s work because they are ignorant of God’s will, “will receive a light beating.”
 - Those who know God’s will and choose to ignore it, “will receive a severe beating.”
 - These verses seem to suggest everyone who isn’t a faithful servant of God will be punished but the severity of the punishment will depend on their knowledge of God’s will and their individual circumstances.
- “Everyone to whom much was given, of him much will be required, and from him to whom they entrusted much, they will demand the more.”
 - A person’s individual responsibility as a servant of God will vary depending on how much the person was given.
 - “the more knowledge a man has, the more practice is expected from him; and the greater his gifts are, the more useful he ought to be, and diligent in the improvement of them” (John Gill).
 - God has selected certain people for certain gifts and privileges.
 - Those gifts are blessings and responsibilities.
 - They are gifts to use to bring honor to God.
 - They are responsibilities to help those in need.

- APPLICATION:

- The older I get, the more I suspect I fall into the “much is required category.”
 - I was raised by Christian parents.
 - I’ve heard the story of Jesus from the cradle.
 - I have 2 Christian brothers.
 - I have a Christian wife.
 - I have good health.
 - I have a good mind.
 - I am materially blessed.
 - Received a college education.
 - Studied the Bible at school for 2 years.
 - Live in the age of the internet and have endless resources at my fingertips.
- For what?
 - Why do I have all these things?
 - Why were they given to me?
 - Is it just so I can sit back and thank God for how blessed I am?
 - No, it’s because I’m meant to use them.
 - These things enable me in unique ways to accomplish certain tasks God has designed for me in the Kingdom.
 - They are blessings and responsibilities.
- Is it reasonable to believe I will be judged by God in the same way as a person who didn’t hear the name “Jesus” until they were decades into their lives?
- Is it reasonable to believe I will be held to the same standard as those who grew up in Hindu, Shinto, or Islamic households?
- No!
- I’ve been given certain jumpstarts in life so that I can reach those who are starting from behind.
- We are making a mistake if we recognize our blessings but don’t recognize the responsibility that comes with them.

- APPLICATION:

- What privileges, gifts, talents, strengths, unique traits, have you been given?
 - How can you use those to help others know Jesus?
-

Luk 12:49 “I came to cast fire on the earth, and would that it were already kindled!

Luk 12:50 I have a baptism to be baptized with, and how great is my distress until it is accomplished!

- Verse 49 is a tough one to interpret.
- Various ideas exist as to the proper interpretation of the “fire on earth.”
 - What does the fire represent?
 - When exactly will the fire arrive?
- Let me present 2 interpretations I find plausible:
 - Interpretation 1:
 - The fire is a reference to the Holy Spirit and His purifying work on earth.
 - The Holy Spirit is often associated with fire.
 - In Acts 2, when the Holy Spirit was sent to the Apostles, tongues of fire appeared above their heads (Acts 2:4).
 - John the Baptist coupled the Holy Spirit with fire when describing Jesus’ baptism.
 - Mat 3:11-12 “I baptize you with water for repentance, but he who is coming after me is mightier than I, whose sandals I am not worthy to carry. **He will baptize you with the Holy Spirit and fire. His winnowing fork is in his hand, and he will clear his threshing floor and gather his wheat into the barn, but the chaff he will burn with unquenchable fire.**”
 - When Jesus spoke the words in Luke 12:49, the Holy Spirit had not yet arrived.
 - When He did arrive, He would give mankind the knowledge they needed to be faithful servants of God.
 - Through their acceptance or rejection of the Holy Spirit’s message, the human race would be purified.
 - Those who serve God will be given eternal life.

- Those who refuse to serve God will be destroyed (“burn with unquenchable fire”, Matthew 3:12).
 - Interpretation 2:
 - The fire is a reference to the persecution Christians will face for their faith.
 - This interpretation fits with the “division” Jesus described in verses 51-53.
 - In addition to family division, Christians would face other forms of persecution.
 - Peter described the trials of the early church as a “fiery trial” (1 Peter 4:12).
 - Why would Jesus “wish” for the arrival of this fire?
 - Jesus looked forward to the spread of the news of salvation across the world.
 - He knew the bearers of the gospel message would always be accosted by people who hated them.
 - Jesus promised all believers they would face persecution.
 - Jesus was only wishing for the arrival of the persecution because it meant the gospel message was being preached and His disciples were at work.
- “I have a baptism to be baptized with, and how great is my distress until it is accomplished!”
 - This next statement is also a bit difficult.
 - Jesus told His hearers He needed to be baptized.
 - We know this is not a reference to His baptism by John the Baptist because that already happened (John 3:21-22).
 - To understand what Jesus was talking about we need to think about the term baptism in its purest sense.

G907

βαπτίζω

baptizō

bap-tid'-zo

From a derivative of G911; to *make whelmed* (that is, *fully wet*); used only (in the New Testament) of ceremonial *ablution*, especially (technically) of the ordinance of Christian *baptism*: - baptist, baptize, wash.

Total KJV occurrences: 80

Strong's Hebrew and Greek Dictionaries

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- Whelm – “engulf, submerge, or bury (someone or something),” (Oxford).
- The word means to bury or immerse.
- Jesus was going to be immersed in something and His soul would be in “distress” until it occurred.
- I think it’s likely Jesus was referring to His death.
- Jesus was going to be immersed in suffering, a fiery trial of His own.
- His soul would be in “distress” until His death was accomplished.
- Why?
 - 1. We know there was a level of dread Jesus experienced knowing He was going to go to the cross (see Mark 14:32-33).
 - 2. He could have also been referring to the distress He would experience until the work of God was accomplished.
 - Have you ever had a really important responsibility, or interview, or meeting, or school project?
 - So important that all of your attention was bent towards it?
 - So important that you couldn’t rest in your soul until whatever it is was complete?
 - Jesus knew the importance of what He was doing.

- He wasn't going to be able to rest until His work of salvation was complete.
- Part of accomplishing God's work was enduring the distress put on Him by those who opposed Him.

Luk 12:51 Do you think that I have come to give peace on earth? No, I tell you, but rather division.

Luk 12:52 For from now on in one house there will be five divided, three against two and two against three.

Luk 12:53 They will be divided, father against son and son against father, mother against daughter and daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against mother-in-law."

- Jesus' work is commonly paired with words like peace, love, and kindness, but Jesus described His work very differently to His audience on this occasion.
- While becoming a disciple of Jesus will bring you peace with God, it most certainly will not bring you peace in every relationship in your life.
- The gospel's exclusive message will, guaranteed, drive a wedge between you and other people if your life mimics Jesus'.
 - It may alienate family members.
 - It may alienate friends.
 - It may distance you from coworkers.
- The only way to avoid division is to avoid the gospel.

- APPLICATION:

- Unfortunately, many people, I included, are slow to share the good news because we want to avoid division or relationship strain.
- And while I believe it is good to consider our tact, Jesus told us the result of teaching like Him would be division.
- On some level, we are going to have to become comfortable with preaching a divisive message.
- There isn't a way to avoid it.

- It isn't pleasant, but if we want to see people saved from sin, we are going to have to teach the gospel widely, and if we are teaching the gospel widely, we are going to face division, and some of that division is going to be close to us.
 - It might make family gatherings awkward, but which would you rather have?
 - Awkward family gatherings?
 - Or more souls in hell?
 - That's blunt... but Jesus wasn't afraid of being blunt.
-

Luk 12:54 He also said to the crowds, "When you see a cloud rising in the west, you say at once, 'A shower is coming.' And so it happens.

Luk 12:55 And when you see the south wind blowing, you say, 'There will be scorching heat,' and it happens.

Luk 12:56 You hypocrites! You know how to interpret the appearance of earth and sky, but why do you not know how to interpret the present time?

- This is a very similar condemnation to the one found in Matthew 16:1-3.
- Jesus condemned the people for their inability to interpret their spiritual surroundings.
 - They could predict the weather based on the sky's appearance, but they failed to accurately predict what God was doing in their world.
 - The Messiah had presented Himself to them.
 - God was presenting Himself to them.
 - But many of them were clueless.
 - They couldn't put the pieces together to see God's great work.
 - If they had known the scriptures half as well as they knew meteorology, they would have seen the evidence of fulfilled prophecy all around them.
 - This condemnation may relate back to Luke 11:16 where the people (probably the Jewish religious leaders) were asking Jesus for "sign" to test Him.
 - Luk 11:16 while others, to test him, kept seeking from him a sign from heaven.
 - Luk 11:29-30 When the crowds were increasing, he began to say, "This generation is an evil generation. It seeks for a sign, but no sign will be given to it except the sign of Jonah. For as Jonah became a sign to the people of Nineveh, so will the Son of Man be to this generation.

- They pretended they wanted to see a sign so they could believe in Jesus.
- But there was already a flood of evidence in front of them.
- Their unbelief was the result of having ears that wouldn't hear and eyes that wouldn't see, not the result of insufficient evidence.

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