

CHAPTER FIFTEEN

Summary

Perhaps there is no place in the whole Bible where the saving grace of God is more clearly presented than in this chapter devoted to the three parables of grace. Christ defended His mission against the hypocritical charge of the Pharisees with a logic and love that could not be answered by His critics. It is true that they were not converted, but sinners of all ages since then have been grateful for His clear explanation of God's grace which He made available by His death on the cross.

Sinners are lost as the lost sheep, the lost coin, and the lost son clearly show. The story of the lost son shows what it means to repent, for he decided to get up and go to his father. The once arrogant lad came back in genuine humility; he only asked to be made as one of his father's hired servants.

A welcome awaits the lost when they return to the Heavenly Father's house. Heaven rejoices over one sinner who repents. The rejoicing over finding the lost sheep and the lost coin indicate it, but the feast of joy in the father's house when his son returned shows what it means to God. It was certainly appropriate to rejoice and make merry for the brother was dead, but was alive; he was lost, but found!

Questions

1. What was the occasion for the Pharisees' complaint against Jesus?
2. What was their object in making the complaint?
3. How did Jesus answer the complaint?
4. In the parable of the Lost Sheep, who were represented by the ninety-nine?
5. Did the Pharisees need to repent?
6. Why didn't Jesus attack their sinful lives at this time?
7. Why did He tell about the shepherd who went to find the lost sheep?
8. Why did He tell about the rejoicing when the sheep was found?
9. Over what sinners does heaven rejoice?
10. What kind of sinners does Jesus receive? Where did this leave the Pharisees, in reality?
11. In considering the whole chapter, why can we say that the

STUDIES IN LUKE

- "ninety and nine who need no repentance" represent the Pharisees?
12. What does the story of the lost sheep show about people who are lost?
 13. What is the purpose of the parable of the Lost Coin?
 14. What do these parables suggest about the first business of the church?
 15. What is the relation of preaching to social reform?
 16. Should the church take over the responsibility for teaching children? What about parental responsibility?
 17. What responsibility does the church have in regard to standards for the home?
 18. What is a possible distinction between the fact that a sheep was lost and a coin was lost?
 19. What should be the concern of church leaders for those who drop out of Bible school or church?
 20. What attitudes of church people may cause others to be lost?
 21. Why mention the rejoicing among the angels?
 22. What makes the case of the lost son different from that of the lost sheep or lost coin?
 23. How did Jesus picture the degradation and waste of sin?
 24. What was the attitude of Jews toward swine? What bearing on the job the prodigal took?
 25. What became of the prodigal's friends when his money was gone?
 26. What caused him to think of his father's house?
 27. How does his story illustrate the meaning of repentance?
 28. What does James say about the cause of sin?
 29. What does the father's attitude toward the returning son teach about God's attitude toward sinners who repent?
 30. How far did the Heavenly Father go in order to meet the sinner?
 31. What does the parable of the Lost Son show about the necessity of confessing sins to the Father?
 32. What did the father do for his son upon his return to the home?
 33. What does this teach about God's treatment of sinners who repent?
 34. What do the Scriptures say about the removal of our sins?
 35. What kind of standard must the church uphold in the matter

CHAPTER FIFTEEN

of living if it is to be effective in proclaiming the gospel to the lost?

36. How did the father describe the fact that the son had returned?
37. Who is represented by the elder brother?
38. What about his claim that he had never transgressed a commandment of his father's?
39. Why didn't the father argue the point with him?
40. What did he call the lost brother?
41. How did the father correct this view?
42. How did he appeal to the elder son to accept his own brother?

CHAPTER SIXTEEN

Outline

- A. Luke told about Jesus' lesson on the need of preparation for life after death: The parable of the unrighteous steward (1-18).
 - 1. The facts of the parable (1-8).
 - a) The unrighteous steward had been wasting his master's goods and was called on to give account, since he was to be discharged.
 - b) The steward, facing the situation, decided on a course of action.
 - (1) He was not strong enough to work, and was ashamed to beg.
 - (2) He hit on a plan that would cause people to take him into their homes when he lost his position.
 - (a) He said to one of his master's debtors who owed a hundred measure of oil, "Change it to fifty."
 - (b) To another who owed a hundred measures of wheat, he said, "Write eighty."
 - c) The master commended him for his intelligence in providing for his future.
 - 2. The need of preparation for life after death (9-18).
 - a) Application of the principle: "Make friends for yourselves by means of the mammon of unrighteousness that when it fails they may receive you into the eternal tabernacles."
 - b) The need of faithfulness in the discharge of responsibility (10-13).
 - (1) The principle: Faithfulness in little leads to faithfulness in much; dishonesty in little leads to dishonesty in much.
 - (2) The question of unrighteous mammon contrasted with true riches:
 - (a) If you have been unfaithful in the use of unrighteous mammon, who will trust you with true riches?
 - (b) If you have not been faithful in what belongs to another, who will give you what belongs to you?

CHAPTER SIXTEEN

- (3) The application,
 - (a) No servant can serve two masters; he will hate one and love the other, or hold to one and despise the other,
 - (b) You cannot serve God and mammon!
- c) The lesson applied to the Pharisees (14-18).
 - (1) They were lovers of money and scoffed at Jesus' views on the subject (14-15).
 - (a) Jesus said, "You justify yourselves before men, but God knows your hearts.
 - (b) He also said, "What is exalted among men is an abomination in the sight of God."
 - (2) They were out of harmony with the law (16-18).
 - (a) The law and the prophets were preached until John; since then, the gospel of the kingdom is preached.
 - (b) Everyone is trying to enter the kingdom by force.
 - (c) But it is easier for heaven and earth to pass away than for the law to fail in the least point.
 - (d) As an example of the unshakable nature of the law, Jesus added, "Every one who divorces his wife and marries another commits adultery, and the one who marries her when she is divorced from her husband commits adultery."
- B. Luke told about Jesus' lesson on the failure to prepare for life after death: The rich man and Lazarus (19-31).
 1. The contrast between the two in their lifetime (19-21).
 - a) The rich man was clothed in splendor and enjoyed himself every day.
 - b) Lazarus, a poor beggar, desired to eat what fell from the rich man's table; dogs licked his many sores.
 2. The contrast between the two in death (22).
 - a) When the poor man died, angels carried him to Abraham's bosom.
 - b) The rich man died and was buried.
 3. The contrast between the two after death (23-26).
 - a) The rich man in torment in Hades looked up and saw Lazarus in Abraham's bosom.

- b) He called out, "Father Abraham, have mercy on me and send Lazarus to dip the tip of his finger in water to cool my tongue, for I am in anguish in this flame."
 - c) But Abraham said, "Son, remember that in your lifetime you received your good things and Lazarus evil things; now he is comforted and you are in anguish."
 - d) Then Abraham added, "Besides all this, between us and you, a great chasm is fixed that prevents crossing from one side to the other."
4. The rich man's plea for his brothers (27-31).
- a) He asked to have someone go to his five brothers to warn them not to come to that place of torment.
 - b) Abraham said, "They have Moses and the prophets; let them hear them."
 - c) The rich man protested, "No, father Abraham; but if one go to them from the dead, they will repent."
 - d) Abraham said, "If they do not hear Moses and the prophets, they will not be persuaded if one arise from the dead."

The Parable of the Unrighteous Steward

Scripture

16:1-18 And he said unto the disciples, There was a certain rich man, who had a steward; and the same was accused unto him that he was wasting his goods. 2 And he called him, and said unto him, What is this that I hear of thee? render the account of thy stewardship; for thou canst be no longer steward. 3 And the steward said within himself, What shall I do, seeing that my lord taketh away the stewardship from me? I have not strength to dig; to beg I am ashamed. 4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. 5 And calling to him each one of his lord's debtors, he said to the first, How much owest thou unto my lord? 6 And he said, A hundred measures of oil. And he said unto him, Take thy bond, and sit down quickly and write fifty. 7 Then said he to another, And how much owest thou? And he said, A hundred measures of wheat. He saith unto him, Take thy bond, and write fourscore. 8 And his lord commended the unrighteous steward because he had done wisely: for the sons of this world are for their own generation wiser than

the sons of the light. 9 And I say unto you, Make to yourselves friends by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles. 10 He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is unrighteous also in much. 11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? 12 And if ye have not been faithful in that which is another's, who will give you that which is your own? 13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.

14 And the Pharisees, who were lovers of money, heard all these things; and they scoffed at him. 15 And he said unto them, Ye are they that justify yourselves in the sight of men; but God knoweth your hearts: for that which is exalted among men is an abomination in the sight of God. 16 The law and the prophets *were* until John: from that time the gospel of the kingdom of God is preached, and every man entereth violently into it. 17 But it is easier for heaven and earth to pass away, than for one tittle of the law to fall.

18 Every one that putteth away his wife, and marrieth another, committeth adultery: and he that marrieth one that is put away from a husband committeth adultery.

Comments

And he said unto the disciples.—There is an apparent connection between this chapter and the preceding one in which Jesus completely discredited the Pharisees who had complained that He was receiving sinners. He proved that He was receiving only such sinners as were willing to repent of their sins and conduct themselves in a manner that glorified the Lord. The lessons of chapter sixteen are primarily to the disciples, although He had some things to say directly to the Pharisees.

The two parables of this chapter, while dealing incidentally with the subject of riches, stress the importance of doing something about entrance into the eternal happiness of those who use the opportunities of this life to prepare for life after death. For example, in the parable of the Unjust Steward, Jesus shows that the man was commended for making preparation for the time when he

would no longer have an income. But the real lesson points to the necessity of preparing for the eternal home.

In the parable of the Rich Man and Lazarus (assuming that it is a parable) Jesus contrasts the rich man and the beggar in this life, but elaborates on their states after death. It would seem, therefore, that riches, about which Jesus said some important things, was not the primary lesson to be learned from the story of the rich man and Lazarus. Eternal life, a subject that seemed to be taken lightly by the Pharisees, was not to be taken for granted by the disciples. "Joy in heaven" is stressed in the parables of grace, and the thought continues in the parables of chapter sixteen. What Jesus said about riches in this chapter is not, of course, to be minimized. *There was a certain rich man.*—The dishonest steward is the central character in this story; he was not commended for his dishonesty, but for his wisdom in preparing for the future. Dishonesty was the occasion for his losing his position. The fact that he was about to lose his income made it necessary for him to do something about his future. Everyone faces the necessity of doing something about life after death, for "it is appointed unto man once to die, and after that cometh the judgment." The vital question is: Where will you spend eternity? The second parable of the chapter indicates that there are but two places in which to spend it.

the same was accused unto him.—Someone had reported to his master that he was wasting his master's goods. There must have been truth to it, for the steward immediately took steps to provide for himself when he was no longer privileged to serve his master.

render the account of thy stewardship.—The master demanded a statement of his accounts. He was to turn in a report of his stewardship since he was no longer to be steward.

Since the lesson deals with eternal life, it is well to think of it as having to do with one's relationship to God. It does not suggest that all men are dishonest in life's work; but all "must render account of the things done in the body, whether they are good or bad" (II Cor. 5:10).

I am resolved what to do.—The steward said to himself, "I do not have the strength to do hard physical labor and I am ashamed to beg. What shall I do?" Suddenly the idea struck him! "I know," he said, "I'll arrange it so they will take me in when I lose the stewardship." "They" were the ones who owed his master. This is the central idea of the parable: providing for the future.

And calling to him each of his lord's debtors.—The example of what he said to two of them is sufficient to indicate his action with reference to the rest. To the one who owed a hundred measures of oil, he said, "Take your bill and write fifty." To another who owed a hundred measures of wheat, he said, "Make it eighty." The debtors apparently entered into the dishonest deal without protest. We need not be concerned about the two words for "measure"; one of them refers to liquid and the other to dry measure. It would be difficult to determine exactly—even if there were a point in doing so—how much they represent in our measures. Neither do we know why he discounted one 50% and the other 20%. It has nothing to do with the lesson of the parable. What the steward did was enough to gain his point, making friends who would later take him into their homes. *and his lord commended the unrighteous steward.*—The master of the steward who added dishonesty to his wastefulness commended the servant because he had acted intelligently in providing for the future. It was certainly not for dishonesty that he was commended, and he had already been discharged for wastefulness.

for the sons of the world are for their own generation wiser.—These words are added as Jesus' own comment on the situation. People of this age—this life as compared to the spiritual life that extends into heaven—are wiser toward those of their generation than "the sons of light." How often the "sons of light" act unwisely! They let the things of this material world keep them from preparing for the heavenly experience. In the parable of The Sower, Jesus spoke of those who allow the cares of the world and the deceitfulness of riches to choke out the implanted Word of God. The "sons of light" should know how to please the Heavenly Father; they should know the importance of doing His will; they should be aware of the necessity of preparing for the life after death.

Make to yourselves friends by means of the mammon of unrighteousness.—"Mammon" refers to material riches. It is called "mammon of unrighteousness" because it is so often used in unrighteous ways. There is no suggestion in this expression that material wealth is in itself unrighteous. Neither is there, for that matter, any virtue in poverty in itself. It is the use to which wealth is put that determines its value.

Those women who accompanied Jesus and the apostles were, no doubt, people of some financial standing. Joseph, the man who buried the body of Our Lord, was rich. Abraham, for his day, was certainly a

rich man, but he was a man of faith and looked for the city that hath foundations whose builder and maker is God.

With whom, then, are you to make friends by the proper use of wealth? Jesus indicates that it is with those who can receive you into the eternal tabernacles, heaven itself. Who are they who will receive you? The Father and the Lord Jesus Christ.

How can one use wealth to gain such an end? There are several ways in which money can be used to the glory of the Lord: (1) don't worship riches; (2) use wealth to promote the welfare of the needy (Matt. 25:40); (3) use it to promote the kingdom of God on earth (Phil. 4:41-6).

Of course, the Bible indicates that there is more to the matter of entering the heavenly tabernacles than the right attitude toward wealth. It is this plus complying with the terms of salvation under the New Covenant as set forth in the nine cases of conversion in the book of Acts. It is this plus a life that actually produces the fruit of repentance. See Gal. 5:16-24; Eph. 4:; 7:32; Col. 3:1-17; II Pet. 1:5-11. These are but a few of the many statements of Scripture on the necessity of living the Christian life. The person who does have the Scriptural view of money will, in all probability, take the other issues into consideration also.

He that is faithful in a little—The principle that is involved in this statement holds good whether one has little or much. If you have not been faithful in handling the wealth of this life, who will commit true riches to your trust? Jesus restated the principle in another form, "If you have not been faithful in that which belongs to another, who will give you what belongs to you?" This was the problem of the unrighteous steward; he was not faithful in managing his masters possession and could not expect him to give him a home after he was discharged. Is Jesus suggesting that the things of the world really do not belong to us? It seems so. Then the possession of heaven really does belong to the saints, for they are heirs of God and joint-heirs of Jesus Christ.

Ye cannot serve God and mammon.—This removes any doubt about what was commended in the steward's conduct. It was not dishonesty, but the wisdom of the dishonest servant who had the foresight to prepare for the day when riches would fail. The really wise person will see that this calls for preparation for life after death.

As a servant cannot serve two masters, Jesus said that you cannot

serve God and mammon. Why try the impossible? Apparently Judas tried it, but he failed.

And the Pharisees.—Jesus had been instructing His disciples, but the Pharisees who were lovers of money heard what He said and began to scoff at His views on wealth. Literally, they turned up their noses at the idea He presented. Their disgust must have shown in some manner on their faces.

were lovers of money.—Evidently they were loving money and trying to make it appear that they also loved God at the same time. But this was impossible, for Jesus said, "You cannot serve God and mammon." They were so sure that the favor of God rested on them that the words of Jesus seemed ridiculous to them.

that which is exalted among men is an abomination in the sight of God.—The Pharisees were exalting material riches; but this was an abomination in the sight of God who knew their hearts.

The law and the prophets.—Why did Jesus mention the law and the prophets? Evidently because the Pharisees prided themselves on keeping them, but Jesus had showed how they were failing to do so. They were pretending to obey the Law of God, but, in reality, were serving material wealth.

There are several problems of interpretation in this verse. Take for example the first clause as it reads in Greek: "The law and the prophets until John." There is no verb in this clause because it is implied in the verb of the main clause. We must understand it to read, "The law and the prophets *were preached* until John; after that the gospel of the kingdom is preached." This avoids the error that assumes that the jurisdiction of the law and prophets extended only to the time of John. The facts are that it extended to Pentecost, the beginning of the jurisdiction of the New Covenant. What Jesus said, then, is that the gospel of the rule of God in the hearts of men which John preached and which He also preached held exactly the same view toward exalting material riches as the Law of Moses which forbade having any other god before the God of Israel.

What is meant by saying "Every man entereth violently into it"? This is to say that every man was attempting by force to enter the kingdom in his own way. In reality, it is impossible to force one's way into the kingdom. "No man comes to the Father but by me," said Jesus. Were the Pharisees, by setting up their own standards, trying to take over the kingdom by force? The context seems to suggest that they were. Others were also trying it. After the feeding

of the five thousand, the people came to take Jesus by force and make Him their king. He prevented it by withdrawing into the mountain to pray (John 6:15). Even Peter and James and John had their own ideas of what Jesus' kingdom should be, but they couldn't persuade Him to adopt them.

A similar statement is given in Matt. 11:12, "From the days of John the Baptist until now the kingdom of heaven suffereth violence, and men of violence take it by force," that is, they were trying to do so.

But it is easier for heaven.—What God had said in His law about riches stands. Jesus lived and taught under the jurisdiction of the Law, but this principle is not changed under the New Covenant. See James 5:1-6.

Every one that putteth away his wife.—Apparently, this is another one of those things which men were advocating that was an abomination before God. Jesus said that every one who divorces his wife and marries another commits adultery, and he that marries the divorced woman commits adultery. Divorce did not end the marriage contract. The Pharisees had been scoffing at Jesus—and there are many who scoff at His teaching on divorce today—but He did not hesitate to let them know exactly what the Law of God said on the matter.

What is said on the subject of divorce in Matt. 19:3-12—if we are to assume that there is any difference between that account and this one in Luke—does not affect the teaching of the New Covenant on the issue of marriage. According to Romans 7:2 and I Corinthians 7:7. "A wife is bound for so long time as her husband liveth." Only death severs the marriage bond. Jesus made it plain that from the beginning divorce and remarriage was not a part of the plan of God. Divorce was permitted by Moses because of the "hardness of their hearts," but it was not so from the beginning. There is a serious question on which there is no uniform opinion as to whether or not remarriage was permitted by the regulation of Moses. See STUDIES IN FIRST CORINTHIANS, chapter seven, for further discussion of the problem.

Divorce is having a serious effect on the home in our time. Civil authorities are beginning to see the evil effect of it and are suggesting ways of coping with it. But the church has the answer in the Bible. It is the duty of Christian people to teach and practice what is written in the Word. It is the only way to restore the home to the orig-

inal standard of God. The future of the nation and of the church demands a return to the divine regulation for the home where children may be brought up in the nurture and admonition of the Lord (Eph. 6:1-4). Divorce is not the only problem, but it is a major one.

The Rich Man and Lazarus

Scripture

16:19-31 Now there was a certain rich man, and he was clothed in purple and fine linen, faring sumptuously every day: 20 and a certain beggar named Lazarus was laid at his gate, full of sores, 21 and desiring to be fed with the crumbs that fell from the rich man's table; yea, even the dogs came and licked his sores. 22 And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died, and was buried. 23 And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. 24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame. 25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things: but now here he is comforted, and thou art in anguish. 26 And besides all this, between us and you there is a great gulf fixed, that they that would pass from hence to you may not be able, and that none may cross over from thence to us. 27 And he said, I pray thee therefore, father, that thou wouldest send him to my father's house; 28 for I have five brethren; that he may testify unto them, lest they also come into this place of torment. 29 But Abraham saith, They have Moses and the prophets; let them hear them. 30 And he said, Nay, father Abraham: but if one go to them from the dead, they will repent. 31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead.

Comments

Now there was a certain rich man.—Some raise the question whether or not this is a parable in the true sense. Luke does not say that it is a parable, but it has the general characteristics of a parable and may be treated as one. This does not weaken the truth taught by

it nor permit us to indulge in fanciful interpretation. The flames in which the rich man found himself and the torment which he was experiencing cannot be explained away by saying that this is just a parable. In this illustration, Jesus contrasted the lives of the two men in this life and in death and after death.

and a certain beggar.—Jesus had just been warning the Pharisees about their practice of exalting the love of money above their love for God. The rich man in the parable had been doing just that. But a poor man can be guilty of doing the same thing, although it is clear that Lazarus was not.

laid at his gate.—The language does not suggest that he was gently laid at the rich man's gate; rather, it appears that he was "dropped off" in a rough manner and left to take care of himself. His condition was unbearable; his body was full of sores and his suffering was made worse by the fact that unclean dogs of the street came and licked his sores. There is no indication that his desire to eat what fell from the rich man's table was granted.

the beggar died.—Nothing is said about his funeral, but angels carried him to Abraham's bosom. This was the place of highest honor in the kingdom of heaven.

Angels are "ministering spirits sent forth to do service for the sake of those who shall inherit salvation" (Heb. 1:14). To be absent from the body is to be at home with the Lord (II Cro. 5:8). In the resurrection, the disease-ridden body of the beggar will be fashioned anew to conform to the glorious body of the Lord (Phil. 3:20).

the rich man also died, and was buried.—The contrast is striking; and after death it is even greater. Jesus said, "In Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." Hades is the abode of the dead, the intermediate state between life and heaven or hell. Hades is not hell, although the wicked who are in Hades are in torment. But the righteous are in Paradise (Luke 23:43), a term equivalent to Abraham's bosom.

Peter says that Jesus was not left in Hades (Acts 2:22-36), a fact that shows that the righteous dead are in Hades but certainly not in torment.

Son remember.—There are some pertinent facts about the state of the wicked in these words of Jesus: (1) the rich man was conscious; (2) he was able to recognize Abraham and Lazarus; (3) he was in

torment and anguish; (4) he was able to remember his own life and that of his five brothers.

a great gulf fixed.—The chasm was fixed so that those who would cross from one side to the other could not. After death, there is no opportunity to prepare for heaven. It is true that sin separates sinner and saint in this life, but there is a way to cross it, the way of the cross of Christ. It calls for faith in Christ, repentance of sins, and baptism for the remission of sins (Acts 2:38). Those who cross from a state of sin to a state of forgiveness and remain faithful unto death will receive the crown of life (Rev. 2:10). Those who fail to continue steadfastly will be with the wicked in Hades (Acts 2:42; II Thes. 1:7-10; Heb. 3:7-4:11; II Pet. 2:20-22).

I have five brethren.—The time to have helped them was while he was living. He wanted Lazarus to go from the dead to warn them not to come where he was in that place of torment. But Abraham said, "They have Moses and the prophets; let them hear them." The Word of God gives all the necessary direction, motivation, and help that a sinner could possibly use to help him to escape the bondage of sin in this life. "The word of the cross is to them that perish foolishness, but to us who are being saved it is the power of God." If a sinner will not hear the Word, he will not be persuaded though one arise from the dead to urge him to do so. Jesus was soon to prove the point by His own resurrection.

Hardship, persecution, tragedy—these seldom produce repentance (Rev. 9:20-21; 16: 10-11). Let those who imagine that persecution such as existed in the days of the martyrs would lead to repentance ponder these Scriptures. It is the preaching of the Word that leads to repentance as men learn of the goodness of God and find their way out of the sorrow of sin, (Rom. 2:4; II Cor. 7:10).

For the teaching of the Scriptures on the second coming of Christ and the resurrection and the judgment see Heb. 9:27; John 5: 28-29; I Cor. 15:50-58; Matt. 25:31-46; Rev. 20:11-15. Death and Hades will be abolished; heaven and hell follow. See Rev. 21:1-8; 21:26-27; 22:1-5, 14-15.

Summary

The two parables of this chapter complete a series of five which begins with the three parables of grace given in chapter fifteen. The series has a common topic since the parables of grace have to do with

saving the lost sinner while the parables of this chapter are about the necessity of preparing for life after death.

The parable of The Unrighteous Steward teaches the lesson of wisdom in preparing for the future. The unrighteous steward was commended by his master, not because of his dishonesty, but because he had the wisdom to prepare for the future. Jesus indicated that it is necessary to make friends by means of the mammon of unrighteousness that when it fails these friends, the heavenly Father and the Lord Jesus Christ, may receive you into the eternal home.

Jesus said, "You cannot worship God and mammon." Wisdom indicates the necessity of worshipping God in this life in order to have that eternal home in heaven.

The Pharisees who were lovers of money were listening and began to scoff at Jesus' views of wealth. He said, "The thing that is exalted by men is an abomination in the sight of God." The Pharisees were proud of their claim to be keeping the Law of Moses. Jesus reminded them that no part of it was to fall and indicated that their views on the subject of divorce contradicted what God had said on the matter.

The story of the Rich Man and Lazarus enforces the same lesson by showing what happens after death. The state of the two was not determined by riches or poverty, but by the use to which the rich man put his wealth and the manner in which Lazarus conducted himself in poverty and sickness. In Hades, the abode of the dead, the rich man lifted up his eyes and saw Lazarus in Abraham's bosom—the place of highest honor for a Jew. But the rich man was in torment, and begged that Lazarus might be sent to relieve his suffering. Abraham reminded him that in his lifetime he had enjoyed good things, but Lazarus had evil things. Besides, the chasm that separated them made it impossible to grant his request.

Then the rich man remembered his brothers and begged that someone be sent to warn them not to come to the place where he was. But Abraham said, "They have Moses and the prophets; let them hear them, for if they do not neither will they hear one from the dead."

The time to prepare for life after death is now!

Questions

1. What is there to suggest the connection between the subject of this chapter and that of the preceding one?

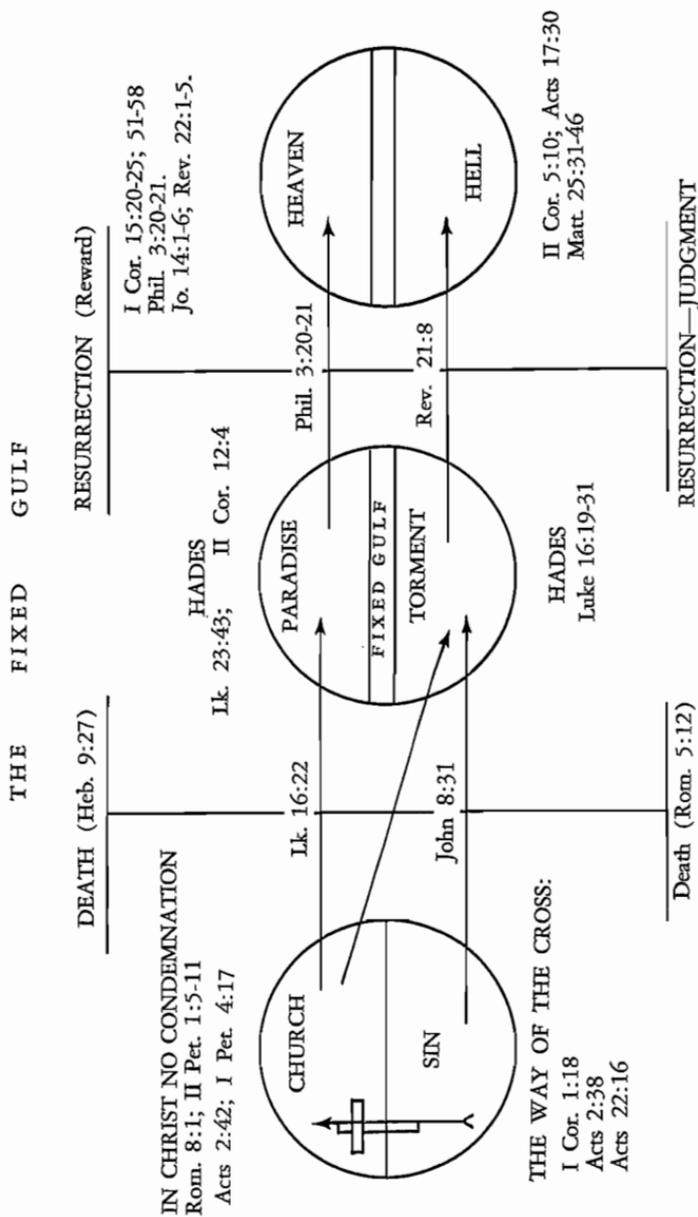
CHAPTER SIXTEEN

2. What is the subject of this series of parables?
3. Why did Jesus use the story of the dishonest steward to illustrate the necessity of preparing for life after death?
4. For what did his master commend him?
5. What do the Scriptures teach about every one giving account of his life?
6. What did the steward do when he learned that he was to lose his position?
7. Why did he have the debtors change the records?
8. In what way are the "sons of the world" wiser than the "sons of light"?
9. What does "mammon" mean? Why called "unrighteous"?
10. Can men of wealth also be men of faith?
11. How can one use wealth so as to have God's approval?
12. What did Jesus say about faithfulness in much or in little?
13. Why did He say that no man can serve two masters?
14. How did Jesus' statements about money apply to the Pharisees?
15. What were men doing that was an abomination in the sight of God?
16. Why did Jesus mention the Law and the prophets in this connection?
17. What does "the law and prophets *were* until John" mean?
18. In what way was the kingdom suffering violence?
19. What does this mean? How can one enter the kingdom?
20. How did Jesus show that the Law could not be set aside?
21. What did this have to do with the Pharisees views on divorce?
22. What does the New Covenant say about the duration of marriage?
23. What can the church do to uphold the dignity and sanctity of the home?
24. What may be said about treating the story of the Rich Man and Lazarus as a parable?
25. What similarity between the rich man and the Pharisees?
26. How did Jesus describe the condition of the beggar?
27. What happened to him when he died?
28. What service do angels render those who inherit salvation?
29. What change in the beggar's body will there be in the resurrection?
30. What does "Hades" mean?

STUDIES IN LUKE

31. What was the state of the rich man in Hades?
32. What does this story teach about recognition after death?
33. What does it teach about consciousness after death?
34. What is said about the impossibility of changing one's state after death?
35. How and where may a change of state be made?
36. What was the rich man's concern for his brothers?
37. Why was his request refused? Of what significance is this to the Christian?
38. What leads to repentance?
39. When will Hades be abolished?
40. What is to follow after that happens?

CHAPTER SIXTEEN



CHAPTER SEVENTEEN

Outline

- A. Luke told about Jesus' instruction on the subject of forgiveness (1-10).
1. The duty of His disciples to forgive (1-4).
 - a) Occasions of stumbling are inevitable.
 - b) Warning to the disciples in view of this.
 - (1) Woe to him through whom they come.
 - (2) It would be better for him to have a millstone put around his neck and be cast into the sea than to cause one of the little ones (young in faith) to stumble.
 - c) What they were to do if a brother should sin.
 - (1) Watch themselves.
 - (2) Rebuke the brother who sins.
 - (3) Forgive the brother who repents.
 - (4) Forgive him even if it should happen seven times a day, if he says "I repent."
 2. The inference of His disciples that it was too much for them to obey such an order (5-10).
 - a) It is implied in their request for increased faith.
 - b) It is answered in Jesus' remarks:
 - (1) About "faith as a grain of mustard seed."
 - (a) He assumed that they had such faith.
 - (b) By exercising it, they could command the tree to be unrooted and planted in the sea and it would obey them.
 - (2) About the unprofitable servant.
 - (a) The servant who after working all day in the field came in and served his master was not thanked because he had done what he was commanded to do.
 - (b) In the same way, the disciples should treat the command to forgive; they were unprofitable servants; this was their duty.
- B. Luke told about the incident of healing the ten lepers (11-19).
1. The marvel of their being healed (11-14).
 - a) It happened on their way to Jerusalem in a village in the area between Samaria and Galilee.

CHAPTER SEVENTEEN

- b) The lepers from afar begged Jesus for mercy.
 - c) He told them to go and show themselves to the priests.
 - d) As they went they were cleansed.
2. There was one, a foreigner, who returned to thank the Lord for what He had done (15-19).
- a) When he saw that he was healed, he turned back and with a loud voice glorified God and fell at Jesus feet and thanked Him.
 - b) He was a Samaritan.
 - c) Jesus said, "The ten were cleansed, were they not? The nine, where are they? Were there none who returned to give glory to God except this stranger?"
 - d) Jesus said to him, "Arise, go your way; your faith has saved you," that is, from the plague of leprosy.
- C. He told about Jesus' lesson concerning the coming of the kingdom (20-37).
1. What He said to the Pharisees (20-21).
- a) The kingdom was not to come with observation; it could not be pointed to as being "here" or "there."
 - b) "The kingdom of God is within you."
2. What He said to His disciples (22-37).
- a) He warned about deceptive claims that would be made about His second coming (22-25).
 - (1) The warning was necessary for the disciples would desire to see one of the days of the Son of Man.
 - (2) They were not to follow those who would say, "Lo, here! Lo, there!"
 - (3) They were to remember that His coming would be as clear as lightning from heaven; there would be no need to follow false reports.
 - (4) He said that He must first suffer and be rejected by that generation.
 - b) He told of conditions that would prevail at the time of of His coming (26-37).
 - (1) It would be like the days of Noah when life went on normally until the day he entered the ark.
 - (2) It would be like the days of Lot when life went on normally until God rained fire and brimstone from heaven and destroyed Sodom.

- (3) It would be too late to prepare—Remember Lor's wife.
 (4) It would be a time of separation.
 (5) It would be where the condition existed that merited it: they asked, Where, Lord?" He answered, "Where the body is, there the eagles will be gathered together."

The Duty to Forgive

Scripture

17:1-10 And he said unto his disciples, It is impossible but that that occasions of stumbling should come; but woe unto him, through whom they come! 2 It were well for him if a millstone were hanged about his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble. 3 Take heed to yourselves: if thy brother sin, rebuke him; and if he repent, forgive him. 4 And if he sin against thee seven times in the day, and seven times turn again to thee, saying, I repent; thou shalt forgive him.

5 And the apostles said unto the Lord, Increase our faith. 6 And the Lord said, If ye had faith as a grain of mustard seed, ye would say unto this sycamine tree, Be thou rooted up, and be thou planted in the sea; and it would obey you. 7 But who is there of you, having a servant plowing or keeping sheep, that will say unto him, when he is come in from the field, Come straightway and sit down to meat; 8 and will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? 9 Doth he thank the servant because he did the things that were commanded? 10 Even so ye also, when ye shall have done all the things that are commanded you, say, We are unprofitable servants: we have done that which it was our duty to do.

Comments

And he said unto his disciples.—Some assume that there is no connection between the three thoughts that follow: (1) offenses; (2) the request for increased faith; (3) the story of the unprofitable servant. It does make sense, however, to take them as a unit. Offenses are impossible to avoid, but one must forgive a brother who sins and repents even if it is seven times a day. Such an order was

so astounding that the disciples said, "Lord, increase our faith." But it was not increased faith that they needed; all they needed was to obey His command to forgive. The story of the unprofitable servant illustrated this very point.

It is impossible but that occasions of stumbling should come.—Since it is impossible to avoid occasion that lead to giving offense, one must be ready always to forgive when the offender says, "I repent." To be guilty of causing another to sin is a serious offense. It would be better if one were drowned in the sea rather than suffer the consequences of causing one who is immature in the faith to sin. Sin can lead to eternal death. What awful danger and responsibility are involved in "occasions of stumbling!"

If your brother sin.—Watch out! This is a very real possibility. What are you to do to avoid the consequences of it? Two things are suggested: (1) rebuke him, and (2) forgive him.

It is wrong to let a brother go on in sin without trying to lead him to repent. James has a word to say about this: "My brethren, if any among you err from the truth, and one convert him; let him know that he who converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins" (James 5:19-20).

And if he sin against thee seven times a day.—This means that there is no limit to forgiveness "if he repent." The one who sins has an obligation in the matter also. If he sins, he should repent and seek forgiveness. But an unforgiving attitude on the part of the offended party could cause the sinner to be lost eternally. See II Cor. 2:5-11; Matt. 5:23-24; 18:35; Eph. 4:31-32; Col. 3:13.

Increase our faith.—The response of Jesus' disciples seems to suggest that they felt that His command was too much for them to obey. But what did they mean by the request to increase their faith? Were they suggesting that it would take a miracle to carry it out? One thing is certain: Jesus' reply indicates that all they needed was to obey His order.

If you had faith as a grain of mustard seed.—See also Matt. 17:21 where this expression is found in connection with the miracle of casting out the demon from the epileptic boy. See also Luke 9:37-45 for meaning of "faith as grain of mustard seed." The least of this faith would cause the sycamine tree to obey them. No increase in faith in connection with power to perform miracles was necessary; all they needed was simply to believe Him and show that they did

by obeying what He said about forgiveness. This faith involves a total commitment to Christ that is intellectual, volitional, and emotional. This is the faith that takes the Lord at His word and does what He says. See it illustrated in the lives of the great men of faith as reported in Hebrews 11:1-12:2.

The reference to faith in Mark's account of healing of the epileptic boy helps us to see the difference between faith in connection with miracles and faith that is trust in the Lord. See Mark 9: 22-24. The disciples had failed to help the grief-stricken father. When Jesus arrived, he said, "If you can do anything, help us; have pity on us." Our text seems to suggest that Jesus rebuked him for saying "If you can." It is quite possible, however, that Jesus' response should be translated: "As to your suggestion, 'If you can,' why, all things are possible to the one who believes." Then the father said, "I do believe; help my unbelief." His unbelief had to do with his questioning Jesus' ability to perform the miracle. This is not the "little faith" of the disciples, for that concerned the ability on their part to perform the miracle.

Our own unbelief may need to be overcome on many occasions. It can be done by knowing what He would have us do and by a willingness to trust Him even though we may not always see the immediate outcome. Knowing what He would have us do depends on studying His revealed will, the Bible. The examples of those who have acted by faith can help to encourage us to trust the Lord. As we see in our own experience what it means to trust Him we are strengthened in our desire and determination to live the life of faith. *But who is there of you, having a servant plowing.*—This illustration shows that the disciples were under obligation to obey the command to forgive. The servant does not tell the master what he will do. Even when he has worked hard all day, he may have additional services to perform in the evening. But not even for that is he thanked, for it is his duty to do whatever his master commands. It was the duty of Jesus' disciples to do whatever He commanded them—forgive even seven times in a day—even though it might seem difficult. *Even so ye also.*—There could be no mistake about the purpose of the story: Jesus meant for them to obey His command to forgive. This was their duty, for they were like unprofitable servants. The reason which lies back of this is seen in the story of forgiveness which is presented in Matt. 18:21-35. When God forgives those who sin against Him, He does so not because of duty but of grace. That

puts the forgiven sinner under obligation to forgive his fellowman from the heart.

Healing the Ten Lepers

Scripture

17:11-19 And it came to pass as they were on the way to Jerusalem, that he was passing along the borders of Samaria and Galilee. 12 And as he entered into a certain village, there met him ten men that were lepers, who stood afar off: 13 and they lifted up their voices, saying, Jesus, Master, have mercy on us. 14. And when he saw them, he said unto them, Go and show yourselves unto the priests. And it came to pass, as they went, they were cleansed. 15 And one of them, when he saw that he was healed, turned back, with a loud voice glorifying God; 16 and he fell upon his face at his feet, giving him thanks: and he was a Samaritan. 17 And Jesus answering said, Were not the ten cleansed? but where are the nine? 18 Were there none found that returned to give glory to God, save this stranger? 19 And he said unto him, Arise, and go thy way: thy faith hath made thee whole.

Comments

along the borders of Samaria and Galilee.—The route He was following lay along the line that separated Samaria from Galilee. To say "through the midst" would be to suggest that He was actually going through these two provinces.

there met him ten men who were lepers.—For the subject of leprosy, see comment on the healing of the leper in 5:12-16. These men followed the law of the leper, standing afar off and calling out to Jesus for mercy.

Go show yourselves unto the priests.—This also was a part of the law of the leper. The priest was appointed to pronounce on the cure. The remarkable thing about it is that Jesus ordered them to go show themselves before they were healed. He knew, of course, that they would be cleansed as they went.

And one of them.—All ten were cleansed, but only one thought to return to give glory to God. He was a Samaritan, but he fell on his face before Jesus and thanked Him for what He had done.

Were not the ten cleansed?—The thing that puzzled Our Lord was

the fact that only the Samaritan had returned to praise God and thank Him for the miraculous healing.

thy faith hath made thee whole.—Jesus said this same thing on many occasions to those whom He had healed. He believed that Christ could save him from the awful plague of leprosy; he expressed that belief by going on his way to the priest, and as he went the miracle took place.

The Coming of the Kingdom

Scripture

17:20-30 And being asked by the Pharisees, when the kingdom of God cometh, he answered them and said, The kingdom of God cometh not with observation: 21 neither shall they say, Lo, here! or, There! for lo, the kingdom of God is within you.

22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. 23 And they shall say to you, Lo, there! Lo, here! go not away, nor follow after them: 24 for as the lightning, when it lighteneth out of the one part under the heaven, shineth unto the other part under heaven; so shall the Son of man be in his day. 25 But first must he suffer many things and be rejected of this generation. 26 And as it came to pass in the days of Noah, even so shall it be also in the days of the Son of man. 27 They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. 28 Likewise even as it came to pass in the days of Lot; they ate, they drank, they bought, they sold, they planted, they builded; 29 but in the day that Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed them all: 30 after the same manner shall it be in the day that the Son of man is revealed.

31 In that day, he that shall be on the housetop, and his goods in the house, let him not go down to take them away: and let him that is in the field likewise not return back. 32 Remember Lot's wife. 33 Whosoever shall seek to gain his life shall lose it: but whosoever shall lose *his life* shall preserve it. 34 I say unto you, In that night there shall be two men on one bed; the one shall be taken, and the other shall be left. 35 There shall be two women grinding together; the one shall be taken, and the other shall be left. 37 And they

answering say unto him, Where, Lord? And he said unto them, Where the body *is*, thither will the eagles also be gathered together.

Comments

when the kingdom of God cometh.—It was the Pharisees who asked Him when the kingdom of God was coming. Were they sincere or were they taunting Him about a favorite subject on which He had been teaching for nearly three years? Of course, not all of the Pharisees were opposed to Him, but most of them were. Nicodemus was sincere in his desire to learn about the kingdom—some would even question this.

If they were sincere, it is evident that they didn't understand the nature of His kingdom, for Jesus had to tell them that it could not be located "here" or "there." It was not an earthly kingdom.

the kingdom of God is within you.—Some assume that this meant that the kingdom was "in their midst" as represented by the presence of Christ the King. But more likely, it had to do with the spiritual kingdom or rule of God in the hearts of those who were willing to accept Christ as their King and obey His word. The spiritual kingdom, the church, did come on the Day of Pentecost. The citizens of that kingdom do acknowledge Him as King and Savior so that He does rule in their hearts.

And he said unto his disciples.—Having answered the question of the Pharisees, Jesus turned to the disciples to instruct them on another phase of the kingdom, that is, the eternal kingdom of Our Lord and Savior Jesus Christ into which the saints will enter when He comes again. See II Pet. 1:11.

one of the days of the Son of man.—Not one of the days when He was on earth with them, but one of the days of His coming in His glorious kingdom. Just as He was to suffer before that day was to come, so they were to face persecution and even death. As this happened, they would long for the triumph of the gospel and the day of His coming; but it would not be in their day. Paul is a good example of this. See Phil. 1:23 and II Pet. 1:12-15.

And they shall say to you, Lo, there! Lo, here.—This is what false prophets and false Christs would say in order to deceive even the elect at the time of the destruction of Jerusalem. See Mat. 24: 23-24 and Luke 21:5-8.

for as the lightning.—Why shouldn't they follow those who would speak of His coming in the days of distress and longing to be with

Him? His answer is clear: they would not need to be deceived, for His coming will be as lightning from heaven—everybody will recognize Him when He comes. There will be no need for anyone to say, "He is there, or He is here."

He mentioned the nature of His second coming in connection with His prediction of the destruction of Jerusalem to let the disciples see the contrast between His coming and the deceptive claims of the false prophets.

must suffer many things and be rejected.—They had failed to grasp this point in His teaching because of their own mistaken notion about the nature of His kingdom. They thought of an earthly kingdom like that of David or Solomon. They dreamed of the time when the Jews would again be a nation respected and honored among the nations of the world. But His kingdom was not of this world. He refused the crown when men tried to force it upon Him, for He came to give His life a ransom for His people. He came to die on Calvary for the sins of the world. He came to conquer the devil who has power of death, and that required His death on the cross (Heb. 2:14). But death, and suffering, and pain will forever be banished from His eternal kingdom.

As it was in the days of Noah.—This refers to His second coming. It will be as sudden and unexpected as the closing of the door of the ark or the raining of fire and brimstone on Sodom.

They ate, they drank, they married, and were given in marriage.—This is often taken to mean that extreme wickedness will be a sign of His coming just as extreme wickedness prevailed before the Flood. But the point is this: Life will go on in its normal fashion right up to that day just as it had done in the days of Noah.

There is no reason to assume that eating means gluttony, or that drinking means drunkenness, or that marrying means immorality. No one denies that these sins are present today, or that they have been present in all ages of the past and probably will be when Christ comes again. But these are not signs of His coming, for that will be at an unknown time.

There were to be signs warning people of the approaching destruction of Jerusalem which came in 70 A.D. But the warning about Christ's second coming is given in His word and the word of His apostles. That warning indicates that it will be at an unknown time as life is going on in a normal fashion. That's why He said, "Watch and be ready," for no one knows when it will be.

In that day, he that shall be on the housetop.—He is still speaking of the day of His second coming. There will be no time to prepare when He comes, Now is the time to make preparation for that great event. This is clearly illustrated by the parable of The Virgins (Matt. 25: 1-13).

Remember Lot's wife.—The story is found in Gen. 19:26. Her heart was set on that wicked city even in the hour of its terrible destruction. The Christian is warned not to have his heart set on this world that will be destroyed by fire when He comes. Not even a longing glance at the world where sin did its corrupting work will be tolerated when the Lord comes. The one who seeks to preserve life as he is living it here will lose it, but the one who sets his hope on the Lord and life eternal will find it.

In that night there shall be two men in one bed.—Not only is the coming of Christ to be at an unexpected time, but it will also be at a time of separation (Matt. 25:32). Jesus dramatically pictures that time by saying, "Two men shall be sleeping in a bed; one shall be taken and the other left," "Two women shall be grinding together; one of them shall be taken and the other left." The same thought is suggested by the separating of the wheat from the tares (Matt. 13:40).

Where the body is, thither will the eagles be gathered together.—These words are also found in Matt. 24:40 where they may refer to the destruction of Jerusalem. The judgment on Jerusalem was like that of the Judgment Day, for both deal with the rejection of Christ. The words as Luke records them definitely refer to the final Judgment and the separation that will occur when He comes. The disciples had asked, "Where, Lord?" That is, "Where would this terrible thing take place?" Would it be on this earth? Would it be at the end of the age? The final separation is at the end of the age (Matt. 13:40). But of course, sin separates and brings judgment wherever it is practiced. Jesus' words seem to indicate that wherever a condition exists that merits judgment, there judgment will come.

Summary

Occasions of stumbling are inevitable, but there is a fearful penalty involved in causing the little ones who believe in Christ to fall. The brother who sins and repents is to be forgiven, even if it happens seven times a day.

This is a command that is to be obeyed. It took no miracle to

do so. The disciples had been given power to perform miracles and the faith through which that power was made operative. They could even command a tree to be planted in the sea and it would obey them. They, then, as intelligent followers of Christ could obey His command to forgive. Jesus illustrated the point with the story of the servant whose duty it was to do all that his master told him to do.

As Jesus and His disciples were traveling along the route that lay along the border between Samaria and Galilee, they met ten men who were lepers. Jesus told them to go and show themselves to the priest. As they went they were healed. Only one, a Samaritan, returned to thank Him. Jesus said, "There were ten healed, were there not?" Why was it that only the Samaritan returned? Ingratitude? Jesus' language seems to indicate that it was. Their failure does emphasize the gratitude of the foreigner who came back to glorify God for what happened to him.

The Pharisees asked Jesus, "When is the kingdom coming?" They may have been taunting Him, or again they could have been sincere. He said, "It is within you." Evidently they were not submitting to God's rule or they would have known this.

This became an occasion for Jesus to teach His disciples about His second coming. As they faced persecution, they would long for the triumph of the gospel and the eternal kingdom of Our Lord and Savior, Jesus Christ. He warned them against those who would say that it is here or there, for when He comes all will know about it. But it will be at an unknown time and a time of separation. Judgment, of course, will come wherever there is a condition that merits it.

Questions

1. What is the connection between Jesus' command to forgive, the disciples request for increased faith, and the story of the unprofitable servant?
2. How often should one be forgiven?
3. On what condition is one to be forgiven?
4. What responsibility does the one who is sinned against have?
5. What does James say about the erring brother?
6. What did the disciples imply by their request for increased faith?
7. Why didn't they need to have their faith increased?
8. What did they need?

CHAPTER SEVENTEEN

9. What may be done to help those who are weak in faith?
10. What is the lesson of the story of the unprofitable servant?
11. Why did the lepers stand afar off?
12. Why did Jesus tell them to show themselves to the priest?
13. When did their healing take place?
14. Who was the one who returned to glorify God?
15. What about the nine?
16. Explain the fact that the faith of the Samaritan made him whole.
17. Why did the Pharisees ask Jesus about the kingdom of God?
18. Why did He say that it was not "here or there"?
19. Where, then, is the kingdom?
20. Why didn't the Pharisees know this?
21. What phase of the kingdom did Jesus have in mind as He spoke to the disciples?
22. What did He mean by "one of the days of the Son of man"?
23. What would happen before that time?
24. Why were they to pay no attention to those who would say that it is "here or there"?
25. What does the reference to lightning from heaven indicate about the coming of Christ?
26. What does the reference to Noah teach about His coming?
27. What marks the difference between the destruction of Jerusalem in 70 A.D. and the second coming of Christ?
28. How did Jesus show that there will be no time to prepare when He comes?
29. Why did He say, "Remember Lot's wife"?
30. How did He show that His coming will be at a time of separation?
31. What is meant by, "Where the body is, there will the eagles be gathered together"?

CHAPTER EIGHTEEN

Outline

- A. Luke recorded two more of Jesus' parables on prayer (1-14).
1. The Widow and the Judge (1-8).
 - a) The facts of the parable (1-5).
 - (1) Its purpose: To show the disciples that they ought always to pray and not lose heart (1).
 - (2) The unrighteous judge: He claimed that he neither feared God nor regarded man.
 - (3) The widow: She kept coming asking that her case be heard.
 - (4) The decision: Because the judge was being worn out by her persistence, he finally heard the case.
 - b) The lessons of the parable (6-8).
 - (1) God answers speedily: In contrast to the unrighteous judge, God will speedily avenge those who call on Him.
 - (2) What about that kind of faith? "When the Son of Man comes, will He find that kind of faith on earth?"
 2. The Pharisee and the Publican (9-14).
 - a) The facts of the parable (9-13).
 - (1) It concerned those who were confident that they were righteous, but discredited everyone else.
 - (2) The Pharisee and the publican went to the temple to pray.
 - (a) The Pharisee's prayer.
 - i) He stood and prayed to God.
 - ii) He thanked God that he was not like the rest—extortioners, unjust, adulterers, or even as this publican.
 - iii) He told God about his works: I fast twice a week; I give tithes of all I get.
 - (b) The publican's prayer.
 - i) He stood afar off and wouldn't lift his eyes to heaven, but beat his breast as he prayed.
 - ii) Humbly, he said, "God be merciful to me the sinner."

CHAPTER EIGHTEEN

- b) The lessons of the parable, (14)
 - (1) Jesus said the publican went down to his house justified rather than the Pharisee.
 - (2) He added, "Everyone who exalts himself shall be humbled, but he who humbles himself shall be exalted."
- B. Luke told about parents who brought little children to Jesus (15-17).
 - 1. The attitude of the disciples: The disciples rebuked the parents who wanted Jesus to touch their children (15).
 - 2. The attitude of Jesus:
 - a) He said, "Let the little children come to me and do not forbid them, for to such belongs the kingdom of heaven."
 - b) Then He added, "Whoever does not receive the kingdom of God as a little child shall not enter into it."
- C. Luke told about the Rich Young Ruler (18-30).
 - 1. His conversation with Jesus (18-23).
 - a) His question: "Good teacher, what shall I do to inherit eternal life?" (18).
 - b) Jesus' answer: "Why call me good; one is good—God." "You know the commandments"
 - (1) Do not commit adultery.
 - (2) Do not kill.
 - (3) Do not steal.
 - (4) Do not bear false witness.
 - (5) Honor your father and mother.
 - c) His response: "All these things I have observed from my youth."
 - d) Jesus' challenge: "You lack one thing: sell all you have and give to the poor and you will have treasures in heaven, and come, follow me."
 - e) His rejection: When he heard this, he was very sorrowful, for he was very rich.
 - 2. Jesus' lesson that grew out of this incident (24-30).
 - a) Salvation and riches (24-27).
 - (1) A difficult thing: "How hard it is for those who have riches to enter into the kingdom of God."
 - (2) An impossible thing: "It is easier for a camel to go through a needle's eye than for a rich man—

STUDIES IN LUKE

—one who makes riches his god—to enter into the kingdom of God.”

- (3) All things are possible with God: “Who can be saved?” Jesus said that things that are impossible with men are possible with God.
- b) Eternal life (28-30).
 - (1) The condition: Peter said, “We have left all our things and followed you.”
 - (2) The reward: Jesus said, “There is no man who has left house or wife or brothers or parents or children for the sake of the kingdom of God who shall not receive manifold more in this time and in the age to come, eternal life.”
- D. Luke told of Jesus’ effort to get the twelve to become aware of what awaited Him at Jerusalem (31-34).
 1. He told them that all things the prophets had written about the Son of Man would be accomplished (31).
 2. He mentioned these things in detail (32-33).
 - a) He would be delivered up to the Gentiles.
 - b) He would be mocked, shamefully treated, and spit upon.
 - c) He would be scourged and killed.
 - d) The third day, He would arise again.
 3. The disciples understood none of what He said (34).
- E. Luke told about healing the blind beggar at Jericho (35-43).
 1. The blind man’s pitiful request (35-39).
 - a) He heard the crowds going by and asked what it meant.
 - b) He was told that it was Jesus of Nazareth.
 - c) He called for mercy.
 - (1) He said, “Jesus, thou son of David, have mercy on me.”
 - (2) The crowds told him to be quiet.
 - (3) But he cried out the more and said, “Thou son of David, have mercy on me.”
 2. Jesus’ merciful answer (40-42).
 - a) Jesus had the blind man brought to Him and asked, “What will you have me do for you?”
 - b) He said, “Lord, that I may receive my sight.”
 - c) Jesus answered, “Receive your sight! Your faith has saved you.”

3. The effect of the miracle (43).
- a) Immediately he received his sight.
 - b) He followed Jesus, glorifying God.
 - c) When the people saw it, they gave glory to God.

The Parable of the Widow and the Judge

Scripture

18:1-8 And he spake a parable unto them to the end that they ought always to pray, and not to faint; 2 saying, There was in a city a judge, who feared not God, and regarded not man: 3 and there was a widow in that city; and she came oft unto him, saying, Avenge me of mine adversary. 4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; 5 yet because this widow troubleth me, I will avenge her, lest she wear me out by her continual coming. 6 And the Lord said, Hear what the unrighteous judge saith. 7 And shall not God avenge his elect, that cry to him day and night, and yet he is long-suffering over them? 8 I say unto you, that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?

Comments

to the end that they ought always to pray.—A lesson on persistence in prayer is the purpose of the parable. There is no reason to lose heart simply because prayer may not be answered as soon as we expect. There will be trials and hardships before the Lord comes again, but that is all the more reason to keep on praying.

Some have assumed that the Lord has delayed His coming because there has not been enough praying. Peter, however, makes it clear that His coming is delayed because of God's long suffering; He wants all men to come to repentance. See II Peter 3:9.

This parable does not teach the same lesson as the parable of the Friend at Midnight (11:5-13). There the thought was: Don't be ashamed to ask God. Here it is: Keep on praying. Both emphasize this: God does answer prayer.

There was in the city a judge.—The wicked judge is contrasted with the gracious heavenly Father. We miss the point of the parable if we fail to see this contrast. The judge was about as indifferent to the needs of others as a man could possibly be, but the Father is

kind and eager to help those who call on Him. The judge delayed action until he was forced to do something; the Father, as Jesus put it, will "speedily avenge" those who call on Him.

and she came oft unto him.—Again the contrast must be noted: the widow kept coming, apparently with the same request. But the heavenly Father is ready to hear the prayers of His children at all times. The only reason the wicked judge paid any attention to the widow's request was a selfish desire to be rid of her. The heavenly Father demonstrated His eagerness to help His people when He sent the Christ into the world to give help to the seed of Abraham—that is, to the men of faith (Heb. 2:16). The Lord said, "Hear what the wicked judge said"—that is, about being troubled and worn out by the widow's continual coming.

And shall not God avenge His elect.—If the unrighteous judge was willing at last to render justice in the case of the widow, certainly God will see that justice is done in the case of His chosen. The elect are the ones who choose to be members of the family of God by dedicating themselves to the Lord Jesus Christ through faith and obedience to His Word. The chosen are those who choose to accept Jesus as the Christ. All who will may make this choice for themselves (Rev. 22:17; John 3:16).

he is longsuffering over them?—God will see that His chosen ones are given just treatment before Him; He does not grow weary with their coming to Him day and night. This is the point of the parable. God is not a wicked judge nor a peevish parent that grows weary listening to the cries of His children.

he will avenge them speedily.—Some assume that Jesus was saying that His coming and judgment on the wicked were to come speedily. The lesson, however, is on prayer. Jesus was urging the disciples to pray always and not grow weary in doing so. The Father would hear them and answer their cry without waiting until the Judgment Day to do it. Christ, our high priest, is able to save completely because He lives to make intercession for us (Heb. 7:25).

Nevertheless, when the Son of man cometh.—Although God will answer their cries without delay, Jesus asks, "Will there be that kind of faith on earth when the Son of Man comes?" That is, will the elect show that kind of faith that will keep them praying without ceasing until He comes? It is a question that every disciple of Christ must ask and answer for himself.

*The Pharisee and the Publican**Scripture*

18:9-14 And he spake also this parable unto certain who trusted in themselves that they were righteous, and set all others at nought: 10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican. 11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican. 12 I fast twice in the week; I give tithes of all that I get. 13 But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be thou merciful to me a sinner. 14 I say unto you, This man went down to his house justified rather than the other: for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted.

Comments

that they were righteous and set all others at naught.—There is no mistaking the purpose of this parable. Jesus directed it toward the self-righteous Pharisees in contrast to the humble people of His day. He was answering the claims of the Pharisees that they were the only righteous ones: they “never transgressed a commandment” of the Father. But Jesus did not hesitate to point out their sins. A pharisaical attitude is so easy to acquire. It should be shunned, however, for it is sinful. Could there be any worse place to display it than in prayer?

The Pharisee stood and prayed.—His prayer was about himself. There are two topics in the prayer: (1) his moral integrity, and (2) his religious activity. As to his morality, he thanked God that he was not like others who were extortioners, unjust, adulterers, or even like that publican who was also in the temple, praying. As to his religious devotion, he reminded God that he did fast twice a week and that he gave tithes of all he got. He was evidently satisfied with himself, a perfect example of self-righteousness.

But the publican.—What a contrast he presented! He stood afar off and would not lift up so much as his eyes to heaven. He presented a perfect example of humility: he knew that he was a sinner. He also knew, as he beat his breast and prayed, “God be merciful to me *the* sinner,” that the Pharisee was talking about him. While it may be quite easy for one to assume a pharisaical attitude,

it is never easy to say, "I am a sinner." The Bible record mentions a few who did: Saul, David, Peter, Judas, and Paul. Too often, real humility is absent when we ask God for mercy.

be thou merciful to me.—God's mercy that pardons the guilty is available through Jesus Christ who died for all. The publican's spirit of humility is necessary on the part of all who would receive that mercy. Jesus said that he went down to his house pardoned rather than the other one. Then He added, "Everyone that exalteth himself shall be humbled; but he that humbleth himself shall be exalted."

Bringing Babes to Jesus

Scripture

18:15-17 And they were bringing unto him also their babes, that he should touch them: but when the disciples saw it, they rebuked them. 16 But Jesus called them unto him, saying, Suffer the little children to come unto me, and forbid them not: for to such belongeth the kingdom of God. 17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein.

Comments

bringing unto him also their babes.—There is nothing in this incident that supports the practice of infant baptism or the substitute for it, infant dedication. It does show that parents were concerned about their children and wanted Jesus to touch them. The desire to have Him pray for them was perfectly natural. See Matt. 9:13-15. They had seen the effect of His healing hand on the blind, the lame, and the sick. They wanted His blessing to be on their children—a thing that any parent who knows Him would want.

Parents are instructed to bring up their children in the "nurture and admonition of the Lord" (Eph. 6:4). Responsibility rests on them to see that their children have the opportunity to learn about the Lord Jesus and the blessing He has for all who walk in the light of His Word. This calls for parents to dedicate themselves to the Lord and to follow His instruction for child-training, including the example they should set in Christian living.

they rebuked them.—It is strange that the disciples should think that Jesus was not interested in children or that He did not have time

for them. The Old Testament speaks of the importance of training the child in the way of the Lord (Deut. 6:6-7; Prov. 22:6). Timothy is a good example of the effectiveness of such training (II Tim. 1:5; 3:14). Taking children to Sunday school is a poor substitute for parental responsibility in religious training of children. The Sunday school performs a much needed task, but is not designed to relieve parents of their responsibility. Too often what little religious instruction there is in the home is left to the mother, while it should be the responsibility of both parents. The home with the help of the church should be able to give every child a good foundation in Bible knowledge. Children who have the advantage of such instruction will probably love the Lord just as much as they did in the day when He laid His hands on the little children.

Suffer the little children to come unto me.—Jesus turned the rebuke upon the disciples and told them to let the children come to Him. He said, "Do not forbid them for to such belongs the kingdom of God."

Whosoever shall not receive the kingdom as a little child.—This implies the necessity of purity and trust on the part of those who would enter the kingdom. This is true of the heavenly kingdom, and it is true of the earthly phase of Christ's kingdom, the church. That's why sinners are commanded to repent and be baptized for the remission of their sins in order to enter the body of Christ, the church.

The Rich Young Ruler

Scripture

18:18-30 And a certain ruler asked him, saying, Good Teacher, what shall I do to inherit eternal life? 19 And Jesus said unto him, Why callest thou me good? none is good, save one, even God. 20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor thy father and mother. 21 And he said, All these things have I observed from my youth up. 22 And when Jesus heard it, he said unto him, One thing thou lackest yet: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. 23 But when he heard these things, he became exceeding sorrowful; for he was very rich. 24 And Jesus seeing him said, How hardly shall they that have riches enter into the kingdom of God! 25 For

it is easier for a camel to enter in through a needle's eye, than for a rich man to enter the kingdom of God. 26 And they that heard it said, Then who can be saved? 27 But he said, The things which are impossible with men are possible with God. 28 And Peter said, Lo, we have left our own, and followed thee. 29 And he said unto them, Verily I say unto you, There is no man that hath left house, or wife, or brethren, or parents, or children, for the kingdom of God's sake, 30 who shall not receive manifold more in this time, and in the world to come eternal life.

Comments

And a certain ruler.—The account of the Rich Young Ruler is given in all three synoptic gospels. Matthew calls him a young man, probably in his thirties. As a ruler he would have responsibilities that called for some maturity. References to age are usually relative and should be understood in their context.

There can be no question about the sincerity of this young man, for Mark says that he ran to Jesus and knelt before Him and asked Him, "Good Teacher, what shall I do that I may inherit eternal life?" See Mark 10:17.

Why callest thou me good?—Jesus' question pointed to the only source of eternal life. He added, "No one is good except One, even God." The answer to the question of eternal life cannot be separated from God. Jesus, who answered the question, is clearly identified with Him. It is doubtful if the ruler was able to see through this. But it becomes clear as the conversation progresses.

Thou knowest the commandments.—Eternal life, since they were under the Old Covenant, depended on keeping the commandments (Lev. 18:5; Gal. 3:12; Rom. 10:5). For the answer to the question under the New Covenant, see Acts 2:26-42 and the other cases of conversion recorded in the Book of Acts.

Then Jesus recited the commandments, mentioning five of the six that have to do with man's duties to man and significantly leaving out those that had to do with duties to God. The young man said, "I have done all these since I was a boy." Except for his own word, we have no way of knowing whether he had or not. But Jesus did not question his statement; He seems to have accepted it at face value. It was not impossible for him to do what God commanded, even though theologians through the centuries have said that man is incapable of doing such a thing.

One thing thou lackest.—There were two tables of the law. The first said, "Thou shalt have no other gods before me." It is quite evident that the ruler had neglected to observe this first table of the Law. What was the god he was worshipping instead of the Lord God under whose covenant he was living?

Jesus said, "Sell everything you have; distribute it to the poor, and you will have treasures in heaven, and come follow me." He made the issue clear: the young ruler was worshipping gold rather than God. He had to remove the false god and follow the Lord Jesus. Now we see why Jesus asked, "Why do you call me good? Only God is good."

When he heard these things.—A storm cloud swept over his face like the dark clouds that blot out the light of the sun. The price was too great, for he was very rich. Although Jesus loved him for his clean life, He could not offer eternal life at a discount (Mark 10:21).

And Jesus seeing him.—The struggle that went on in the young man's soul was plain for Jesus to see. He said, "With what difficulty those who have riches enter into the kingdom of God!" His problem was in putting God first in his life. He made the fatal decision to let gold be first.

It is easier for a camel.—Jesus was speaking of a literal camel and a literal needle's eye; to assume otherwise is to ruin the lesson Jesus taught. The ruler was making gold his god; that made it impossible for him to enter the kingdom of God.

Who then can be saved?—Man cannot save himself, not even with all his gold. But God can save the one who turns to Him by obeying His commands.

Lo, we have left our own, and followed thee.—Peter was quick to respond in face of the refusal of the rich ruler to comply with Jesus' demands. He said, "We have left our things, and have followed you." According to Matthew, he added, "What then shall we have?" They were far from being unselfish in following Jesus. Their dream of an earthly kingdom had much to do with it.

for the kingdom of God's sake.—Jesus said that anyone—not just the Rich Ruler—who has left possessions or family for the sake of the kingdom of God will receive many times more in this life, and in the age to come eternal life.

Matthew also adds these words of Jesus: "But many shall be last that are first and first that are last." See Matt. 19:30. Jesus illustrated

His meaning with the parable of the Laborers in the Vineyard. At the end of the day, all received exactly the same amount—not as wages but as the gift of the master. As He closed the parable, Jesus repeated the words, "So the last shall be first, and the first last" (Matt. 20:16). This suggests that the story of the Rich Ruler, Peter's question about the reward of the apostles, and the parable of the Vineyard constitute three phases of Jesus' lesson on eternal life. It is not a question of rich or poor, apostle or other worker, for all who follow Christ and serve Him faithfully will have the same gift, eternal life.

The work of the apostles in the kingdom was different, for they were to sit on twelve thrones judging the twelve tribes of Israel, but the reward was no greater than for the least in the kingdom. See Luke 22:30 for further discussion of meaning of judging the twelve tribes of Israel.

What Awaited Jesus at Jerusalem

Scripture

18:31-34 And he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all the things that are written through the prophets shall be accomplished unto the Son of man. 32 For he shall be delivered up unto the Gentiles, and shall be mocked, and shamefully treated, and spit upon: 33 and they shall scourge and kill him: and the third day he shall rise again. 34 And they understood none of these things; and this saying was hid from them, and they perceived not the things that were said.

Comments

Behold we go up to Jerusalem.—Jesus had already warned the apostles that He had to die at Jerusalem, but they were unable to fit the cross into their own views of His kingdom. As they neared the city, He again attempted to get them to understand what awaited Him there.

all the things that are written through the prophets.—He was (1) to be delivered to the Gentiles, (2) mocked, (3) shamefully treated, (4) spit upon, (5) scourged, and (6) killed. On the third day, He would rise again.

they understood none of these things.—They didn't understand because their view of the kingdom required Him to be on an earthly

throne. Actually, it was not until the Day of Pentecost that they understood His death and resurrection. When they knew that He had sat down at the right hand of the throne of God, they understood what He had tried to tell them about His kingdom.

Healing the Blind Beggar

Scripture

18:35-43 And it came to pass, as he drew nigh unto Jericho, a certain blind man sat by the way side begging: 36 and hearing a multitude going by, he inquired what this meant. 37 And they told him, that Jesus of Nazareth passeth by. 38 And he cried, saying, Jesus, thou son of David, have mercy on me. 39 And they that went before rebuked him, that he should hold his peace: but he cried out the more a great deal, Thou son of David, have mercy on me. 40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, 41 What wilt thou that I should do unto thee? And he said, Lord, that I may receive my sight. 42 And Jesus said unto him, Receive thy sight: thy faith hath made thee whole. 43 And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

Comments

a certain blind man.—This incident is also reported in Matt. 20:29-43 and Mark 10:64-52. According to Matthew, there were two blind men sitting by the wayside; Mark and Luke mention only one of them. Mark gives his name, Bartimaeus. Mark beginning with the phrase "as they come to Jericho," indicates that the miracle occurred as "He went out from Jericho." Matthew tells only what happened as they went out from Jericho. Luke did not see fit to explain at what point the miracle actually took place. He begins his next story, the one about Zacchaeus the Publican, by saying that "He entered in and was passing through Jericho." The exact place where He met Zacchaeus or where He healed Bartimaeus does not seem to be important to him. The miracle that opened the eyes of one man and the message of salvation that changed the life of another are the things of real importance.

A number of solutions to the problem of harmony between the accounts have been suggested. They show that while the data are

limited there is no need to assume that a contradiction exists. The answer to the problem may lie in the history of Jericho. Archaeology sheds some light on that history. What appears to be a problem to us may have been no problem whatever to the writers of the Gospels.

hearing the multitude.—The crowds informed Bartimaeus that Jesus was passing by. He must have known about Him, for he cried out, "Son of David, have mercy on me." "Son of David" is equivalent to "Messiah," for all knew that the Christ was to be the son of David. His confession was about the same as that of Peter or Nathaniel. See Matt. 16:16; John 1:49.

And they that went before him rebuked him.—This harsh attitude of the crowds is in sharp contrast with the mercy of Jesus. Jesus was ready to listen to his amazing request: "Lord, that I may receive my sight." That, of course, was asking for a miracle. He evidently believed that Jesus could do this for him. Jesus said, "Receive your sight." In these brief words, the miracle of opening the eyes of a blind man is described by the gospel writers. Jesus added, "Your faith has saved you"—that is, from blindness. Distressed people have believed the claims of quacks, but no miracle results from their belief no matter how sincere it may be. The power to perform the miracle was exercised by Jesus to prove His right to be called, "Son of David," that is "Messiah." See John 20:30-31.

And immediately.—This is the sign of a genuine miracle. He received his sight, followed Jesus, and glorified God. The crowds that had told him to be quiet were now ready to praise God also.

Summary

Luke's emphasis on the prayer life of Jesus is seen in two more parables which are given in this chapter. The parable of the Widow and the Judge was given to teach the disciples that they ought always to pray and never lose heart. Will the Son of Man find that kind of faith on earth when He comes again?

The parable of the Pharisee and the Publican reveals the necessity of humility on the part of these who pray to God for mercy.

In the busy ministry of Jesus, the disciples tried to keep parents from bringing their children to Jesus that He might touch them and bless them. But Jesus took this as an occasion to teach the important lesson that it is necessary to receive the kingdom of God in the

CHAPTER EIGHTEEN

spirit of the little child. Without that purity and trust, no one could enter the kingdom.

The story of the Rich Young Ruler presents another lesson on the theme of Eternal Life. The young man ran to Jesus and knelt before Him and asked, "Good Teacher, what shall I do to have eternal life?" When Jesus told him to keep the commandments, quoting those that had to do with man's duties to man, he said, "I have done this since I was a boy." But there was one thing that he lacked, his duty to God. He was a man of great wealth; gold was evidently his god. Jesus told him to sell all and he would have treasures in heaven. Then He added, "Come, follow me." What he needed was to worship Jesus as Lord, not gold. There is no other possible way for man to have eternal life. The apostles had left all to follow Him. Jesus said that in this life they would have manifold more and in the age to come they would have eternal life.

Luke significantly followed the lesson on eternal life with Jesus' effort to get His disciples to become aware of what was to happen to Him in Jerusalem. All that the prophets had written about Him was to be accomplished. He was to be put to death and on the third day rise again in order that those who believe on Him might have eternal life.

The chapter closes with the miracle of opening the eyes of the blind beggar. The scene was at Jericho. Crowds were following the Lord. The blind man heard them passing by and asked who it was. When he learned that it was Jesus, he called out for Him to have mercy on him. When his sight was restored, he followed Jesus and glorified God.

Questions

1. What suggestion is there that this chapter continues the thought of the preceding one.
2. What is the purpose of the parable of the Widow and the Judge?
3. How does it differ from the lesson taught by the parable of the Friend at Midnight?
4. Why is the Coming of Christ delayed?
5. What contrast is there between the wicked judge and the heavenly Father?
6. What lesson is taught by the fact that the widow kept coming to the judge with her plea?

STUDIES IN LUKE

7. What caused the judge to finally hear her?
8. What has this to do with prayer?
9. Who are the elect? How do they become the chosen of God?
10. What did Jesus say about the longsuffering of God?
11. What did He say about the manner in which He responds to the pleas of His chosen ones?
12. What do the Scriptures teach about Jesus' work as high priest?
13. How are we to understand Jesus' question, "When the Son of man cometh, shall he find faith on the earth?"
14. How is the question to be answered?
15. What is the lesson taught by the parable of the Pharisee and the Publican?
16. To what class of people did Jesus direct this parable?
17. What did the Pharisee think of himself? What bearing does this have on the references to the Pharisees in chapter fifteen?
18. What contrast did Jesus make between the Pharisee and the publican?
19. What is there that shows that the publican was aware of the attitude of the Pharisee toward him?
20. How is his humility shown?
21. What does the Bible say of those whose confessions of sin are recorded in it?
22. Why was the publican pardoned?
23. What lesson did Jesus teach from this parable?
24. Why did the parents bring their babes to Jesus?
25. Why did the disciples rebuke them for doing so?
26. What is the responsibility of parents in the matter of religious training? of the church?
27. According to the Old Testament, who was responsible for teaching the Law of God to the children?
28. From whom did Timothy learn about the sacred writings?
29. What should be the relation between the home and the church in child training?
30. What did Jesus mean by saying that "to such belongs the kingdom of God"?
31. Why are sinners told to repent and be baptized to enter the body of Christ, the church?
32. What do the three accounts reveal about the story of the Rich Young Ruler?
33. What may be said about his age?
34. What did he call Jesus?

CHAPTER EIGHTEEN

35. Why did Jesus challenge this remark?
36. What did Jesus mean by saying, "No one is good except One."
37. Why did Jesus quote only the commandments that had to do with man's duties to man?
38. What did the young ruler lack?
39. What did he have to do to overcome it?
40. What did Jesus mean by the reference to a camel and a needle's eye?
41. What did Peter say when he heard Jesus' remarks about the rich?
42. What is the meaning of Jesus' words, "Many shall be last that are first and first that are last"?
43. Why did Jesus call attention to the things that were to happen to Him at Jerusalem?
44. Why didn't the disciples understand?
45. What are the facts about the miracle of healing the blind beggar as given in all three synoptic gospels?
46. Why didn't Luke state exactly where it took place?
47. Why did the beggar call Jesus "Son of David"?
48. What was the attitude of the crowd toward the beggar?
49. What was implied in his request that he might receive his sight?
50. What did his faith have to do with the miracle?

CHAPTER NINETEEN

Outline

- A. Luke recorded the story of Zacchaeus the Publican (1-10).
1. His desire to see Jesus (1-4).
 - a) Jesus was passing through Jericho.
 - b) Zacchaeus was a chief publican, and rich.
 - c) Being small of stature, he ran ahead of the crowd and climbed up into a sycamore tree.
 2. Jesus in the house of Zacchaeus (5-7).
 - a) When Jesus saw him, He said, "Hurry and come down, for I must stay at your house today."
 - b) Zacchaeus welcomed him with joy.
 - c) The people criticized Him, saying, "He has gone in to lodge with a man who is a sinner."
 3. The effect of Jesus presence in the home of Zacchaeus (8-10).
 - a) Zacchaeus said, "Behold, Lord, half of my goods I give to the poor; and if I have defrauded anyone, I restore it fourfold."
 - b) Jesus said, "Today is salvation come to this house, since he is also a son of Abraham."
 - c) Then He added, "For the Son of man came to seek and to save that which was lost."
- B. Luke recorded the Parable of the Pounds (11-27).
1. The occasion: He was near Jerusalem, and some supposed that the kingdom of God was to appear immediately (11).
 2. The nobleman who was to receive a kingdom (12-14).
 - a) He went to a far country to receive a kingdom and to return.
 - b) He gave his servants ten pounds and said, "Trade with these until I come."
 - c) His citizens hated him and sent a delegation to say, "We won't have this man reigning over us."
 3. What happened when the nobleman returned (15-27).
 - a) The accounting by the servants (15-26).
 - (1) One had gained ten pounds and was given authority over ten cities.

CHAPTER NINETEEN

- (2) Another gained five pounds and was put over five cities.
 - (3) One gained nothing:
 - (a) He made the excuse that he was afraid and uttered false charges against his master.
 - (b) But the king showed how he could have at least returned the money with interest.
 - (c) His pound was given to the one who had ten.
 - (4) The principle involved: "To every one who has gained, there shall be given more; but from the one who has no increase, even what he has shall be taken away."
- b) The death sentence for those who refused to have him as their king (27).

C. Luke gave the account of the Triumphal Entry (28-40).

1. The preparation (28-35).

- a) Time: After He had spoken the parable of the Pounds, as He was going on to Jerusalem (28).
- b) Place: Near Bethphage and Bethany (29).
- c) Action: The disciples bring a colt for Him to ride on (30-35).
 - (1) They told the owner that the Lord had need of the colt.
 - (2) They threw their garment on the colt, and Jesus sat on him.

2. The welcome (36-38).

- a) They spread their garments on the way.
- b) At the descent of the mount of Olives, the crowd praised God saying, "Blessed is the King that cometh in the name of the Lord; peace in heaven and glory in the highest."

3. The complaint (39-40).

- a) The Pharisees said, "Teacher, rebuke your disciples."
- b) He said, "I tell you, if they become silent the stones will cry out."

D. Luke told about Jesus' lament over Jerusalem (41-44).

1. When He saw the city, He wept over it (41).
2. He said, "If you had known the things that make for peace! But now they are hid from your eyes."
3. What would happen to the city (43-44).

- a) It would be besieged by the enemy.
 - b) Its people would be dashed to the ground.
 - c) Its building would be destroyed.
4. All this, because they did not know the time of their visitation (44).
- E. Luke told about the cleansing of the Temple (45-48).
- 1. The temple cleansed (45-46).
 - a) He drove the merchants out.
 - b) He said, "It is written, My house shall be a house of prayer, but you have made it a den of robbers."
 - 2. The Teacher threatened (47-48).
 - a) He was teaching daily in the temple.
 - b) The chief priests, the scribes, and the principal men of the people sought a way to destroy Him.
 - c) They were unable to do so for all the people were hanging on His words listening to Him.

Zacchaeus the Publican

Scripture

19:1-10 And he entered and was passing through Jericho. 2 And behold, a man called by name Zacchaeus; and he was a chief publican, and he was rich. 3 And he sought to see Jesus who he was; and could not for the crowd, because he was little of stature. 4 And he ran on before, and climbed up into a sycomore tree to see him: for he was to pass that way. 5 And when Jesus came to the place, he looked up, and said unto him, Zacchaeus, make haste, and come down; for to-day I must abide at thy house. 6 And he made haste, and came down, and received him joyfully. 7 And when they saw it, they all murmured, saying, He is gone in to lodge with a man that is a sinner. 8 And Zacchaeus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold. 9 And Jesus said unto him, To-day is salvation come to this house, forasmuch as he also is a son of Abraham. 10 For the Son of man came to seek and to save that which was lost.

Comments

Jericho.—The place of the healing of the blind man (18:35) and location of the story of the Good Samaritan (10:30). For its Old

Testament history, see Joshua 2:1; 6:1-2, 26-27; I Kings 16:34. For its later history, see Bible Dictionaries and works on Archaeology.

Zacchaeus, and he was a chief publican.—Luke made his story of the Life of Christ live by giving names of people and places and by showing the Lord in action as He dealt with all kinds of people.

Zacchaeus was a chief publican, and rich. He probably had other tax collectors working under him. Tax collectors were generally thought to have gotten their wealth by abuse of their office.

he sought to see Jesus.—We do not know why; perhaps he had heard of Jesus' attitude toward publicans. Being a little man, he was unable to catch a glimpse of Jesus because of the crowds. He didn't let his handicap keep him from realizing his desire; he made up for it by extra effort. He ran on before the crowd and climbed up into a sycamore tree in order to see Jesus as He passed by. There is no indication that he even thought of Jesus looking up and seeing him.

today I must abide at thy house.—Did Luke abbreviate the story, or did Jesus speak abruptly as the record shows? He was very busy, but was never discourteous or offensive in His approach to people. See 14:7-14. It may be that Zacchaeus' own interest was so evident that nothing more needed to be said. Jesus went directly to the point and told him that He was to stay in his house that day. Zacchaeus was delighted, but the crowds were critical because He was going in to lodge in the house of a publican. But Jesus openly and boldly identified Himself with this one in need of salvation, this one whom the crowds designated a sinner.

Lord, behold, Lord.—Many other words may have been spoken by Jesus and Zacchaeus, but Luke reported the essentials of the story. The words of Zacchaeus are significant; they acknowledge Jesus as Lord, meaning far more than words of polite address. The gift of his goods to the poor was indicative of a change that had taken place because of the presence of Jesus, not only in his house, but also in his heart.

if I have wrongfully exacted aught.—"If" does not suggest that there was any doubt about it. He knew that he had cheated and used pressure because of his office to get his wealth. Now he must make restitution, a sure sign of repentance.

To-day is salvation come to this house.—The Savior had sought and found another lost sinner. Salvation had come to Zacchaeus for he was a son of Abraham—a Jew, yes, but more than that, he was a

believer in the Lord Jesus Christ. See John 8:31-44 for Jesus' comment about those who are truly Abraham's children.

For the Son of man came to seek and save that which was lost.— Jesus had already successfully defended His ministry against the false charges of the Pharisees that He was receiving sinners (15: 1-32). Now He is proving the correctness of His position by actually rescuing this publican, "a man that is a sinner," from his lost estate.

Today is still "the day of salvation." The church which is the body of Christ should be following the example of Christ in seeking and saving the lost sinner. This is its first business in the world until Christ comes again.

The Parable of the Pounds

Scripture

19:11-27 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they supposed that the kingdom of God was immediately to appear. 12 He said therefore, A certain nobleman went into a far country, to receive for himself a kingdom, and to return. 13 And he called ten servants of his, and gave them ten pounds, and said unto them, Trade ye herewith till I come. 14 But his citizens hated him, and sent an ambassage after him, saying, We will not that this man reign over us. 15 And it came to pass, when he was come back again, having received the kingdom, that he commanded these servants, unto whom he had given the money, to be called to him, that he might know what they had gained by trading. 16 And the first came before him, saying, Lord, thy pound hath made ten pounds more. 17 And he said unto him, Well done, thou good servant: because thou wast found faithful in a very little, have thou authority over ten cities. 18 And the second came, saying, Thy pound, Lord, hath made five pounds. 19 And he said unto him also, Be thou also over five cities. 20 And another came, saying, Lord, behold, here is thy pound, which I kept laid up in a napkin: 21 for I feared thee, because thou art an austere man: thou takest up that which thou layedst not down, and reapest that which thou didst not sow. 22 He saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I am an austere man, taking up that which I laid not down, and reaping that which I did not

sow; 23 then wherefore gavest thou not my money into the bank, and I at my coming should have required it with interest? 24 And he said unto them that stood by, 'Take away from him the pound, and give it unto him that hath the ten pounds. 25 And they said unto him, Lord, he hath ten pounds. 26 I say unto you, that unto every one that hath shall be given; but from him that hath not, even that which he hath shall be taken away from him. 27 But these mine enemies, that would not that I should reign over them, bring hither, and slay them before me.

Comments

And as they heard these things.—The crowds that saw Jesus go into the house of Zacchaeus heard what He said about seeking and saving the lost. This was the occasion for further instruction about the kingdom of God and the work that the King expected His servants to be doing until He comes again.

The two reasons for the parable are: (1) The fact that He was near Jerusalem; and (2) the supposition of the people that the kingdom of God was to appear immediately. The anticipation of the people must have increased to the point of excitement as Jesus neared the city. He had made it clear for several months that His goal was Jerusalem. The climax of His ministry was soon to occur. When John the Baptist began his ministry, the people were expecting some momentous thing to happen. The impact of three years of Jesus' teaching about the kingdom must have raised their hopes to the point that they supposed that it was soon to appear. Perhaps they were asking themselves, "Is this the time when He will restore the kingdom to Israel?"

It is strange that they didn't understand what He had repeatedly taught: He was going to die at Jerusalem, giving His life as a ransom for the many (Mark 10:45). But not even the disciples who were closest to Him understood it (Acts 1:6).

He said therefore.—The Parable of the Pounds was Jesus' answer to the many mistaken notions which the people had about the nature of the kingdom of God.

A certain nobleman went into a far country.—As Jesus began the parable, He made it clear that He, like the nobleman, must go into a far country to receive His kingly authority and return. This, we know from the events that followed, meant that He was about to be put to death at Jerusalem, arise from the dead, and ascend to the

right hand of the throne of God. For the history of this beginning of His kingdom see Acts 1:6-11; 2:29-36, 38-42.

On the Day of Pentecost, the apostles under the control of the Holy Spirit announced to the crowds that "God had made him both Lord and Christ," fulfilling the promise to David that He would set one on his throne forever.

Many who followed Him to Jerusalem were disappointed that their views of the kingdom were not realized, but three thousand people on the Day of Pentecost did accept His rule in their hearts. They got themselves baptized for the remission of their sins and continued steadfastly in the apostles' teaching and fellowship, in breaking of bread and prayers.

And he called ten servants.—While the nobleman was away his servants were to be busy performing the tasks he had assigned them.

As the nobleman clearly represents Christ the King, so the servants represent all of those who accept His authority and are busy doing His will. They have a task to perform while He is away. Just before He left, He told His followers to take the gospel into all the world, make disciples and baptize them, and teach them to observe all that He had commanded. See Acts 1:8; Mark 16:15-16; Matt. 28:18-20.

The task is two-fold: (1) Evangelize and (2) educate. Evangelize means that they are to seek and save the lost; educate means that they are to teach new converts to observe all that Christ has commanded. This program is to be carried on by each succeeding generation of His followers until He comes again. See II Tim. 2:1-2. He has sent no other orders.

But his citizens hated him.—The citizens are not the same as the servants who were told to trade with the ten pounds while he was away. Jesus identified them as enemies (27). They sent a delegation to say that they wouldn't have Him as their king. They were the citizens of the kingdom that had failed in its mission. They were the enemies who crucified the Son of God. See Psa. 89:3-4; Lk 1:32; Acts 2:22-36.

While this is a direct reference to the Jews who crucified Jesus, there is no difference between them and any others who are guilty of rejecting Him as Lord; their punishment will be the same (II Thes. 1:8-10; I Cor. 15:25-26).

And it came to pass, when he came back.—This points to the second coming, for Christ is coming again! Heb. 9:27-28; I Thes. 4:14-15; Acts 1:10-11.

He had already indicated that His coming would be at a time of judgment (17:22-23). The Parable of the Pounds and the Parable of the Talents (Matt. 25:14-30), which is similar to it in many ways, give interesting details about the judgment which will take place when He comes again.

having received the kingdom.—He received the kingdom while he was away, not after he returned. This is true of Christ: When He went away He sat down at the right hand of the throne of God where He reigns as King; when He comes again He will sit on the throne of His glory as Judge, separating the "sheep from the goats." It will be too late to accept Him as King when He returns as Judge. Now is time to confess Him before men as Lord and Christ.

And the first came before him.—The reward of the king was for the faithful who had discharged their duties while awaiting his return. The one who gained ten pounds was given authority over ten cities. This clearly represents what Christ will do when He returns, for "each one will receive the things done in the body, according to what he hath done, whether it be good or bad" (II Cor. 5:10).

Lord, here is thy pound.—The unfaithful one was also unreasonable; he could have put the money in the bank that it might, with interest, be presented to the king when he returned. Evidently, Christ will accept no excuse for not doing what He has told us to do, whether our ability be great or small.

Out of thine own mouth will I judge thee.—What the wicked servant said against his master was not true; neither did it justify his failure to make the very best use of the talent that had been given to him. Condemning Christ does not excuse the church for failure to perform the task which He left for it to do.

unto every one who has.—To every one who has gained by using his talent, more will be given; but for the one who has no increase to show, even what he had—the opportunity to serve—will be taken away when the Lord comes again.

But these mine enemies.—They were to be slain because they had refused to have him as king. The Jews rejected their King; Jerusalem suffered unbelievable destruction because of it, and in the Judgment all who reject Him as King by refusing to have Him rule in their hearts will suffer even greater punishment.

slay them before me.—Some assume that the gentle Jesus and the loving heavenly Father would never do such a thing, but Jesus said it will happen. Our God is a consuming fire to those who refuse to

obey Him (Heb. 12:29). Satan and all those who insist on serving him will be destroyed (Rev. 20:10, 15).

The Triumphal Entry

Scripture

19:28-40 And when he had thus spoken, he went on before, going up to Jerusalem.

29 And it came to pass, when he drew nigh unto Bethphage and Bethany, at the mount that is called Olivet, he sent two of the disciples, 30 saying, Go your way into the village over against you; in which as ye enter ye shall find a colt tied, whereon no man ever yet sat: loose him, and bring him. 31 And if any one ask you, Why do ye loose him? thus shall ye say, The Lord hath need of him. 32 And they that were sent went away, and found even as he had said unto them. 33 And as they were loosing the colt, the owners thereof said unto them Why loose ye the colt? 34 And they said, The Lord hath need of him. 35 And they brought him to Jesus: and they drew their garments upon the colt, and set Jesus thereon. 36 And as he went, they spread their garments in the way. 37 And as he was now drawing nigh, even at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen; 38 saying, Blessed is the King that cometh in the name of the Lord: peace in heaven, and glory in the highest. 39 And some of the Pharisees from the multitude said unto him, Teacher, rebuke thy disciples. 40 And he answered and said, I tell you that, if these shall hold their peace, the stones will cry out.

Comments

going up to Jerusalem.—Jesus frequently reminded the disciples that He was going to Jerusalem where He would bring His earthly ministry to its climax.

when he drew nigh to Bethphage and Bethany.—Little is known about Bethphage except that the word means "house of figs," and that it was near Bethany.

Bethany—"house of affliction" or, according to some, "house of dates"—is well known as the home of Mary and Martha, sisters of Lazarus. Jesus stayed at their home when He was in that area (10:

38:42; John 12:1). It was located on the southeast slope of the mount of Olives a short distance from Jerusalem.

John indicates that the triumphal entry occurred on the day after Jesus' arrival at Bethany which was six days before the passover. See John 12:1, 12.

Go your way into the village.—One of the two just mentioned, or possible another that was near.

Jesus gave detailed instruction about the colt which the disciples were to bring for Him to ride on. No man had ever ridden the colt. Why Jesus selected it is not stated. Prophecy, of course, indicated that He was to enter the city riding on the colt.

The Lord hath need of him.—There has been much speculation as to whether or not Jesus used supernatural knowledge in giving this detailed instruction to His disciples. An example of His use of such power is given in Matt. 17:27. But it isn't necessary to assume that he made use of it in this case. Previous arrangements could have been made by Him with the owners. All the disciples had to say was: "The Lord has need of him."

Jesus' miraculous powers were used to demonstrate God's approval of His teaching and work. He never used it merely to amaze people. See 23:8-12.

and set Jesus thereon.—The disciples threw their garments on the colt and set Jesus on him. Both Matthew and John mention the prophecy of Zech. 9:9 which was fulfilled as the victorious King came triumphantly, even though humbly, riding into Jerusalem.

at the descent of the mount of Olives.—Jesus and the disciples had gone to the top of the mount of Olives and were ready to go down the western slope that led to the city of Jerusalem when the multitudes met Him and began praising God for the works they had seen done.

John suggests that the resurrection of Lazarus had greatly influenced the people at this time (John 12:9-13).

Blessed is the King that cometh in the name of the Lord.—Suggested by Psa. 118:26 and Isa. 62:11. See comment on 13:35.

They had been wondering when the kingdom was to appear; now they were acclaiming Jesus as King.

And some of the Pharisees.—The Pharisees kept a close watch on all of Jesus' activities. When they heard the crowd praising Him, they said, "Teacher, rebuke your disciples." In their opinion, this was blasphemy. They wanted Him to stop the praise that came spontaneously from the hearts of the people.

if they shall hold their peace.—Jesus' answer made it clear to the Pharisees that He did approve what the people were doing and that He had no intention of restraining them. Nothing could prevent their expression of gratitude to God for what He had done for them through Jesus. "If the people become silent," He said, "the stones will cry out."

Jesus' Lament Over Jerusalem

Scripture

19:41-44 And when he drew nigh, he saw the city and wept over it, 42 saying, If thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid from thine eyes. 43 For the days shall come upon thee, when thine enemies shall cast up a bank about thee, and compass thee round, and keep thee in on every side, 44 and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

Comments

he saw the city and wept over it.—What should have been a joyous occasion, for the people were praising Him as King, was a sad one to Jesus. Not the momentary acclaim of the crowds, but the fact that many of these same people who soon would be crying out, "Crucify him, crucify him," was in the mind of the Lord. The deep sorrow that disturbed him as He thought of what was going to happen to the "City of the Great King" caused Him to break forth in sobs that shook His body. Once before His sorrow had caused Him to break into tears. That was just before He raised Lazarus from the dead (John 11:35). Luke does not mention tears at this time; he told about the agonizing sobs that expressed the Savior's grief.

If thou hadst known.—Jesus spoke to the city, meaning, of course, the people of the city. If they had known the things of peace which even then were hid from their eyes, they would have escaped the awful destruction that was coming upon them. If they had listened to the message of the angels' song at the time of His birth or to His teaching about the peacemakers or to His pleas for sinners to repent before it was too late, they would have escaped the most terrible punishment ever visited on any city (Matt. 24:21).

This may well indicate the remorse of those who will stand in the Judgment without having made peace through the blood of His cross.

but now they are hid from your eyes.—The things of peace were hid from their eyes, for they saw Jesus only as a man who was perverting their nation (23:2).

For the days shall come upon thee.—Jesus foretold in detail what was coming upon the city. He mentions it briefly here but in detail in Matt. 24:1-34 and Luke 21:5-32. Escape would be cut off; the people would be crushed to the ground; the city would be completely destroyed. It all happened in 70 A. D. when the Romans destroyed Jerusalem.

because thou knewest not the time of thy visitation.—What is meant by "visitation"? There are two possible interpretations of this passage. In Isa. 10:3, the Hebrew word which is translated in the LXX by the Greek word that Luke uses here means a visitation that results in punishment. This illustrates the fact that the word can be used of the coming of the Judge who rewards the faithful and punishes the wicked. See I Peter 2:12 where this might apply. But in Luke 1:68, it is stated that God "visited" His people and wrought redemption for them. This was in the person of the Lord Jesus Christ.

The concensus of commentators is that "visitation" in Luke 19:44 refers to the redemption which Jerusalem did not accept, just as she did not know the things of peace. But Jesus might have been speaking of the destruction that He was to bring on the city that rejected Him, when He mentioned "the time of their visitation."

Cleansing the Temple

Scripture

19:45-48 And he entered into the temple, and began to cast out them that sold, 46 saying unto them, It is written, And my house shall be a house of prayer: but ye have made it a den of robbers.

47 And he was teaching daily in the temple. But the chief priests and the scribes and the principal men of the people sought to destroy him: 48 and they could not find what they might do; for the people all hung upon him, listening.

Comments

began to cast out them that sold.—All three of the synoptic writers record this incident (Matt. 21:12-14; Mark 11:15-18; Luke 19:45-48). But John gives the account of the cleansing of the temple that occurred at the beginning of Jesus' ministry (John 2:13-22). There is no good reason for assuming that such an incident could not have occurred at the beginning of His ministry and again at its close. The fact that they are similar does not rule out the possibility of two separate cleansings. It takes a very short time for people to revert to their old ways. Selling sacrificial animals was undoubtedly a very good business, and the merchants did not give it up for long. *It is written.*—Jesus' appeal to what was written shows His approval of the Old Testament Scriptures. Jews pretended to approve them, but their conduct proved otherwise.

The temple was not built as a place of business, but as a house of prayer. It was a place for worshippers to offer their gifts and sacrifices to the Lord. It was a place where they were to receive His gracious blessings.

They had so perverted this purpose that Jesus said, "You have made it a den of robbers."

The church is the temple of God. In the light of what happened to the temple in Jerusalem, Christian people might well examine their relation to this spiritual temple to see if it too has been put to other uses than the divinely appointed one. See I Pet. 2:1-10. In the light of what is "written," what will the answer be?

And he was teaching daily in the temple.—From beginning to end, Jesus' ministry was one of teaching as He proclaimed good news to the people. A return to a teaching ministry in the church is long overdue.

sought to destroy him.—There was no denying what their real intent was; they were bent on destroying this One who was taking their place in the hearts of the people. The conspiracy included the chief priests and scribes and the prominent men of the nation.

There was only one thing holding them back: How could they do it without violent reaction from the people? The people were clinging to His words as they listened to Him. What a thrilling experience it must have been to hear the Teacher sent from God tell the story of eternal life!

CHAPTER NINETEEN

Summary

As Luke neared the close of his account of the Life of Christ, he crowded as many incidents into it as possible. Five are given in this chapter, some of which are mentioned only briefly.

The story of Zacchaeus presents another practical defense of Jesus' ministry in behalf of the lost sinner. He was criticized, of course, for going into the house of this chief publican, but He answered, "The Son of man came to seek and save that which was lost."

The Parable of the Pounds answers many questions about the nature of the kingdom of God. The story of the nobleman who went into a far country to receive a kingdom and return shows that Jesus was soon to return to the Father where He would be seated at the right hand of the throne of God and reign as King until the end of the age. Then He will return to call upon His servants to render account of their stewardship. Those who have been faithful will be rewarded accordingly, but no excuse will be accepted for failing to carry out His orders. Even the opportunity to serve will be taken away from the one who does not use it in this life. Those who reject Him as King will be destroyed when He comes again.

The story of the Triumphal Entry presents Jesus riding into Jerusalem on a colt as the prophet had said. As He came to the descent of the mount of Olives, He was met by a crowd that spontaneously cried out, "Blessed is the King that comes in the name of the Lord." The ubiquitous Pharisees heard it and said, "Teacher, rebuke your disciples." He said, "I tell you if they become silent, the stones will cry out." But soon the enemy would stir them up and they would be yelling, "Let him be crucified."

As Jesus looked at the city He wept over it. "If you had known the things that belong to peace, but now they are hid from your eyes." The time would come when their city would be besieged, its people dashed to the ground, and its buildings utterly destroyed. All this was because they did not know the One sent from God with the message of peace.

He went into the city and once again found the temple being used as a place of merchandise. He drove out the merchants as He had done at the beginning of His ministry and said again, "It is written, My house shall be called a house of prayer. You have made it a den of robbers."

As He was teaching in the temple, the chief priests and scribes

STUDIES IN LUKE

and prominent men were seeking a way to destroy Him. How to do it without arousing the people, was their only concern, for all the people were hanging on His words, listening to the story of eternal life.

Questions

1. What is known about the history of Jericho?
2. Why was Zacchaeus called a chief publican?
3. Why did he want to see Jesus?
4. How did he overcome his handicap?
5. Why did Jesus say, "I must abide in your house today"?
6. What did the crowds say about this?
7. What did Zacchaeus propose to do about his life?
8. What is the significance of the remark: "If I have wrongfully exacted aught"?
9. Why did Jesus say that salvation had come to his house?
10. What did his being a son of Abraham have to do with it?
11. What was the purpose of Jesus' ministry as seen in His remark at the close of the story of Zacchaeus?
12. What was the occasion for telling the Parable of the Pounds?
13. What is the parable about?
14. Why didn't the people understand Jesus' purpose in going to Jerusalem?
15. Who is represented by the nobleman in the parable?
16. What does the parable teach about the kingdom of God and the office of Christ as King?
17. When did He receive the kingdom?
18. What will He do when He comes again?
19. What are His servants to do while He is away?
20. Who are represented by the citizens who refused to have Him as their King?
21. On what basis were the servants rewarded?
22. What lesson is taught by the one who didn't use his talent?
23. When will the opportunity to serve be taken away?
24. What will happen to those who reject Christ as King?
25. What does Bethphage mean? Bethany?
26. Where were these villages located?
27. How explain the owners willingness to let the disciples take the colt?

CHAPTER NINETEEN

28. What is suggested by the fact that Jesus rode the colt into Jerusalem?
29. What did the people say when they saw Him coming?
30. What was the objection of the Pharisees?
31. How explain Jesus' answer?
32. What did Jesus do when He saw the city? Why?
33. What is meant by "the time of visitation"?
34. What was to happen to the city? When?
35. What evidence is there to support the view that Jesus cleansed the temple at the beginning of His ministry and again at its close?
36. What is the significance of Jesus' statement, "It is written"?
37. What method did Jesus use in His ministry and what does it suggest for the present age?
38. Who were involved in the conspiracy to destroy Jesus?
39. What was restraining them?
40. How does Luke describe the attitude of the people toward Jesus' ministry of teaching?

CHAPTER TWENTY

Outline

- A. Luke told how the Jews challenged Jesus' authority (1-8).
1. The challenge (1-3).
 - a) The time: One of the days when He was teaching in the temple and preaching the gospel.
 - b) The challengers: The chief priests, scribes and elders.
 - c) The questions: By what authority do you do these things? Who gave you this authority?
 2. The answer: Jesus asked them a question to force them to answer their own question: "The baptism of John, was it from heaven or from men?" (3-4).
 3. The reaction to His question (5-7).
 - a) Their first reaction: "If we say that it was from heaven, He will ask why we didn't believe him."
 - b) Their second thought: "If we say it was from men, the people will stone us, for they were convinced that John was a prophet."
 - c) Their conclusion: "Teacher, we don't know."
 4. The response of Jesus: "Neither will I tell you by what authority I do these things" (8).
- B. Luke recorded Jesus' parable of The Husbandmen (9-18).
1. The facts of the parable (9-15a).
 - a) A man planted a vineyard, let it out to husbandmen, and went to a far country (9).
 - b) The husbandmen mistreated those sent to receive the owner's share of the crop (10-12).
 - (1) They sent the first away empty.
 - (2) They beat and shamefully treated another, sending him away empty also.
 - (3) They wounded a third and sent him away.
 - c) The owner finally decided to send his son (13-15a).
 - (1) He said, "They will respect him."
 - (2) Since he was the heir, they decided to kill him and take over the vineyard.
 2. Jesus applied the lesson of the parable (15b-18).
 - a) The owner's reaction.
 - (1) Jesus asked, "What will he do?"

CHAPTER TWENTY

- (2) They said, "He will destroy them and give the vineyard to others." They said, "God forbid."
- b) The meaning of the Scripture.
 - (1) "The stone which the builders rejected, The same was made the head of the corner."
 - (2) Jesus explained: "Everyone who falls on the stone will be broken in pieces, and on whomsoever it falls it will grind him to powder."
- C. Luke told of the search for an excuse to hand Jesus over to the governor (19-47).
 - 1. Their reasons (19).
 - a) They feared the people.
 - b) They knew the parable referred to them.
 - 2. Their strategy (20-40).
 - a) Spies sent to listen to Him (20).
 - b) Their first thrust: The question of tribute to Caesar (21-26).
 - (1) Their flattering approach.
 - (2) The subtle question: "Is it lawful to give tribute to Caesar?"
 - (3) Jesus' answer:
 - (a) The denarius with Caesar's image on it.
 - (b) "Render to Caesar the things that are Caesar's, and to God, the things that are God's."
 - (4) Their defeat.
 - (a) They couldn't use it against Him before the people.
 - (b) They kept still.
 - c) The Sadducees took up the battle (27-40).
 - (1) Their question was about the resurrection and the Law of Moses.
 - (2) Their hypothetical case: A woman married to seven brothers; whose wife will she be in the resurrection?
 - (3) Jesus demolished their argument.
 - (a) The marriage vow does not extend to the resurrection.
 - (b) The case of the Burning Bush proves there is life after death.
 - (c) God is not the God of the dead, but of the living.

- (4) The scribes admit their defeat, "Teacher, you have spoken well." They did not dare risk another question.
3. Jesus' counterattack (41-47).
- a) His two-fold question about the Christ (41-44).
- (1) How can they say that He is David's son?
 - (2) How can David call him Lord, since he is his son?
- b) His warning to the disciples (45-47).
- (1) In the hearing of all the people, He warned against the scribes.
 - (2) He lashed out against their hypocrisy.
 - (a) They loved long robes, salutations in the market places, chief seats at feasts.
 - (b) For a pretence they made long prayers.
 - (c) They will receive greater condemnation.

The Authority of Jesus Challenged

Scripture

20:1-8 And it came to pass, on one of the days, as he was teaching the people in the temple, and preaching the gospel, there came upon him the chief priests and the scribes with the elders; 2 and they spake, saying unto him, Tell us: By what authority doest thou these things? or who is he that gave thee this authority? 3 And he answered and said unto them, I also will ask you a question; and tell me: 4 The baptism of John, was it from heaven, or from men? 5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why did ye not believe him? 6 But if we shall say, From men; all the people will stone us: for they are persuaded that John was a prophet. 7 And they answered, that they knew not whence it was. 8 And Jesus said unto them, Neither tell I you by what authority I do these things.

Comments

as He was teaching the people.—Jesus' authority was challenged on one of those days when He was teaching in the temple. His whole ministry consisted in teaching, preaching, and performing signs to prove that He spoke the message of the heavenly Father. Jesus taught the people. It is one thing to teach a lesson where the concern is primarily with the content, but another thing to teach

a lesson to people. People were always in the mind of the Master as He taught them the lessons about repentance and righteous living. He taught them how to escape from Satan's clutches and how to serve God—lessons that also need to be taught today.

and preaching the gospel.—It is probably wrong to make too great a distinction between teaching and preaching. Jesus was a Preacher who taught the people. He taught crowds and He taught small groups; when He had the opportunity, He took time to teach one person. Teaching was the process by which He sought to get people to turn back to God.

The expression "preaching the gospel"—one word in Greek—gives us our word "Evangelize." It was the process of making people aware of the good news of salvation through Christ. It takes the whole story of the Bible to do this, not just a part of it.

The term "proclaim" or "preach" is used many times in the New Testament. It had to do with the spreading of the good news (Lk. 4:18). It does not suggest a difference in content, but the manner in which the good news was heralded by the gospel preacher.

All of these terms are brought together in one verse (Matt. 9:35) which tells of Jesus teaching in the synagogues and preaching the gospel of the kingdom and healing all manner of disease.

there came unto him the chief priests.—The enemy was always present, seeking to find an excuse to condemn Jesus. Priests, scribes, elders—all these should have been helping Jesus in His mission of teaching the people—were doing everything within their power to destroy Him.

By what authority.—They had two questions: (1) By what right are you doing these things and (2) Who gave you this right? Matthew says that He had just been cleansing the temple and healing a blind man (Matt. 21:4). It was difficult to condemn Him before the people for such work as that. Once before they had tried to discredit His miracles by saying that He performed them by the power of Beelzebub, but their effort was a miserable failure. Now they ask about "these things," vaguely suggesting that He had done something wrong. They couldn't bring themselves to join the people who praised God for the glorious things He was doing for them.

I also will ask you a question.—They had expected Him to answer as He had done on many occasions that God had given Him the right to perform miracles and teach the people. They could have twisted such an answer and brought the charge of blasphemy as they had so often done (John 5:17-18). But He saw through their

hypocrisy. He asked them a question that forced them to answer their own.

The baptism of John.—Was John's authority to baptize from heaven or from men? They discussed it and saw that if they should say from heaven, He would say, "Why, then, didn't you believe him?" John had declared that Jesus was the Lamb of God; that He was the Son of God; and that He was the one to baptize in the Holy Spirit (John 1:19-34). Why didn't they believe him? For a possible answer, see John 11:48.

On the other hand, if they should say that John baptized on human authority, they would have to answer to the people who believed that John was a prophet. They were not willing to risk being stoned by the people. "No, they couldn't say about John's authority."

And Jesus said to them.—Neither am I telling you by what right I am doing these things." There was no need to, for they had been forced by their own reasoning to admit that His authority was from God, just as John's was.

The Parable of the Husbandmen

Scripture

20:9-18 And he began to speak unto the people this parable: A man planted a vineyard, and let it out to husbandmen, and went into another country for a long time. 10 And at the season he sent unto the husbandmen a servant, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty. 11 And he sent yet another servant: and him also they beat, and handled him shamefully, and sent him away empty. 12 And he sent yet a third: and him also they wounded, and cast him forth. 13 And the lord of the vineyard said, What shall I do? I will send my beloved son; it may be they will reverence him. 14 But when the husbandmen saw him, they reasoned one with another, saying, This is the heir; let us kill him, that the inheritance may be ours. 15 And they cast him forth out of the vineyard, and killed him. What therefore will the lord of the vineyard do unto them? 16 He will come and destroy these husbandmen, and will give the vineyard unto others. And when they heard it, they said, God forbid. 17 But he looked upon them, and said, What then is this that is written,

The stone which the builders rejected,

The same was made the head of the corner?

18 Every one that falleth on that stone shall be broken to pieces; but on whomsoever it shall fall, it will scatter him as dust.

Comments

And he began to speak unto the people.—He was teaching the people when the priests and elders interrupted Him with their question about His "right to do these things." He silenced them by the question He asked and, according to Matthew, followed up His victory with the parable of the Two Sons (Matt. 21:28-32). Then, according to Matthew; He introduced the parable of The Husbandmen by saying, "Hear another parable, (Matt. 21:33). The parable was spoken to the people, but the scribes and priests also heard it and were aware of the fact that He was talking about them.

vineyard . . . husbandmen.—The vineyard represents God's people, Israel. The husbandmen are the leaders—elders, priests, scribes. They were responsible for the harvest—fruit of righteousness in the lives of the people.

And at the season he sent unto the husbandmen a servant.—The first was sent away empty; a second was beaten and shamefully treated and sent away empty also; a third was wounded and thrown out of the vineyard.

All this represents God's efforts throughout the years from the beginning of the kingdom at Sinai to the days of Jesus to get the leaders of the Jews to direct the people of the nation in the ways of righteousness.

I will send my beloved son.—This is such a clear reference to Jesus the Son of God that comment is unnecessary. Isaiah, Jeremiah, Amos and many others had tried to get the nation to "do justice, and love kindness, and to walk humbly with God" (Micah 6:8). John the Baptist had warned them of the necessity of producing the fruits of repentance. Then the Father sent His Son into the world, but "they that were his own received him not" (John 1:11; 20:21; Gal. 4:4).

This is the heir; let us kill him.—Jesus was aware of their murderous plot, and they knew it. But that didn't stop them for they were determined to destroy Him and take over completely. They were acting as if the vineyard was theirs and that Jesus was an intruder who was threatening their position and nation (John 11:48).

Jesus had foretold His death at the hands of the leaders of the

Jews on several occasions. In this parable, He represents it as an accomplished fact. His question was, "What therefore will the Lord of the vineyard do unto them?"

He will come and destroy these husbandmen.—The answer came from the people, since it is unlikely that the priests and scribes would give such an answer. According to Matthew, Jesus said, "Therefore I tell you, the kingdom of God will be taken away from you and given to a nation producing the fruits of it" (Matt. 21: 43). So the vineyard represents the kingdom of God, the nation of Israel. Some assume that the nation to which it is to be given will be made up of Gentiles. But it will be composed of believers in Christ whether Jews or Gentiles (Eph. 2:16; Gal. 3:26-28; Col. 3:10-11). That nation is the spiritual kingdom of Christ, the church (Col. 1:13).

Are we producing the fruits of it? See Col. 1:6-12.

And when they heard it, they said, God forbid.—Perhaps this was the reaction of the people to the whole story: "God forbid that the beloved Son should be killed and that the deed lead to the destruction of the husbandmen." The whole senseless plot of the priests and scribes was abhorrent to the people. How strange that in a short time they could be led to cry out, "Let Him be crucified," and become parties to this awful deed (Acts 2:23)!

What then is this that is written.—The quotation is from Psa. 118: 22-23. To those who were saying that this thing was too awful to be true, Jesus asked, "What then is the meaning of this which is written in the Psalms?" The builders rejected the stone that is made the head of the corner. See also Isa. 28:16; Acts 4:11 and I Pet. 2:7.

Everyone that falleth on that stone.—Christ is that stone. To those who oppose Him, He is a stone in their pathway over which they stumble. When that Stone falls on them they will be pulverized and blown away like dust.

The Search For An Excuse

Scripture

20:19-47 And the scribes and the chief priests sought to lay hands on him in that very hour; and they feared the people: for they perceived that he spake this parable against them. 20 And they watched him, and sent forth spies, who feigned themselves to be righteous,

CHAPTER TWENTY

that they might take hold of his speech, so as to deliver him up to the rule and to the authority of the governor. 21 And they asked him, saying, Teacher, we know that thou sayest and teachest rightly, and acceptest not the person of any, but of a truth teachest the way of God: 22 Is it lawful for us to give tribute unto Caesar, or not? 23 But he perceived their craftiness, and said unto them, 24 Show me a denarius. Whose image and superscription hath it? And they said, Caesar's. 25 And he said unto them, Then render unto Caesar the things that are Caesar's, and unto God the things that are God's. 26 And they were not able to take hold of the saying before the people: and they marvelled at his answer, and held their peace.

27 And there came to him certain of the Sadducees, they that say that there is no resurrection; 28 and they asked him, saying, Teacher, Moses wrote unto us, that if a man's brother die, having a wife, and he be childless, his brother should take the wife, and raise up seed unto his brother. 29 There were therefore seven brethren: and the first took a wife, and died childless; 30 and the second: 31 and the third took her; and likewise the seven also left no children, and died. 32 Afterward the woman also died. 33 In the resurrection therefore whose wife of them shall she be? for the seven had her to wife. 34 And Jesus said unto them, The sons of this world marry, and are given in marriage: 35 but they that are accounted worthy to attain to that world, and the resurrection from the dead, neither marry, nor are given in marriage: 36 for neither can they die any more: for they are equal unto the angels; and are sons of God, being sons of the resurrection. 37 But that the dead are raised, even Moses showed, in the place concerning the Bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. 38 Now he is not the God of the dead, but of the living: for all live unto him. 39 And certain of the scribes answering said, Teacher, thou hast well said. 40 For they durst not any more ask him any question.

41 And he said unto them, How say they that the Christ is David's son? 42 For David himself saith in the books of Psalms,

The Lord said unto my Lord,

Sit thou on my right hand,

43 Till I make thine enemies the footstool of thy feet.

44 David therefore calleth him Lord, and how is he his son?

45 And in the hearing of all the people he said unto his disciples, 46 Beware of the scribes, who desire to walk in long robes, and love

salutations in the marketplaces, and chief seats in the synagogues, and chief places at feasts; 47 who devour widows' houses, and for a pretence make long prayers: these shall receive greater condemnation.

Comments

sought to lay hands on him.—The scribes and priests knew that Jesus had been speaking of them in the parable of The Husbandmen, but they completely rejected His warning. They were ready at that very hour to arrest Him. All that kept them from it was their fear of the people who were still glorifying God for all that He had done for them. But they kept close watch on Him and sent spies to listen to Him as He taught the people, hoping that He might say something that would give them the excuse to turn Him over to the governor. They even attempted to flatter Him, hoping to throw Him off guard.

Teacher, we know.—According to Matthew, it was the Pharisees who sent the Herodians to set a trap for Jesus. The Herodians were a party of the Jews that supported the rule of the Herods whose power was derived from Rome. The Pharisees were, in their way, upholding the Law of Moses and submitting to the authority of Rome only because they had to. But these two opposing parties joined forces in an attempt to find an excuse to destroy Jesus.

What the Herodians said to Jesus was true: What He taught was right; He taught the way of God; He was impartial in dealing with men. They asked, "Is it lawful for us to give tribute to Caesar or not?" This could have been a real problem to conscientious Jews, but the hypocrisy of the Herodians was poorly disguised.

But he perceived their craftiness.—They expected Him to answer "Yes" or "No." They were prepared to pounce on Him for whichever answer He would give. If He should say "yes," they were prepared to accuse Him of disloyalty to His people, the Jews. One of the favorite accusations against the early church was their supposed opposition to the Law of Moses (Acts 6:11; 26:22-23). If He should say "no," they were ready to report Him to the Roman authorities for disloyalty to the government under which He lived.

Show me a denarius.—It was a small coin with the image of Caesar on it. The superscription was Caesar's too. They had planned for two possible answers to their question, but there was only one possible answer to His question, "Whose image and superscription are on the denarius?" But He had two things to say to them that were

unexpected: "Give to Caesar the things that are Caesar's, and to God the things that are God's."

They had intended to catch Him on one or the other of the two issues involved in their question. He, however, caught them on both issues involved in His answer. Had they paid their taxes honestly? Were they giving to God the lives they owed Him?

not able to take hold of the saying.—He was more than a match for them; they couldn't twist His answer so as to use it against Him. They knew that the people were with Him. They marvelled at His answer, but kept still.

And there came unto him certain Sadducees.—Jesus had so completely routed the enemy in the first encounter that one wonders how the Sadducees found the courage to try their favorite question on Him. But people who hold to views like theirs usually keep on trying them out on everyone who will listen. The Sadducees did not believe in the resurrection or in angels or spirits (Acts 23:8). While the Herodians had been silenced, these Sadducees seemed confident that their question could not be answered by anyone holding to the doctrine of the resurrection.

Teacher, Moses wrote unto us.—Jesus frequently appealed to the Scriptures as He taught. They must have felt that they were on safe ground when they referred to Moses. They did quote accurately from Deut. 25:5 which said that if a man's brother died leaving a childless wife, he was to take the wife and raise up children for his brother. Their hypothetical case: One woman was married to seven brothers before she died. All this was perfectly legal according to Moses! Then the question: "In the resurrection—supposing there is such a thing—whose wife will she be, for they all had her for a wife?"

As things like this usually go, it is not too much to suppose that the Sadducees broke out laughing at their clever question, being certain that He couldn't answer it. Undoubtedly, they had tried it on many a man, and no one had ever been able to give a satisfactory answer. They had the only solution: There simply couldn't be such a thing as a resurrection!

The sons of the world.—Jesus' answer begins with a contrast between this world and the heavenly state of righteousness. Those who belong to this world marry and are given in marriage, but those who attain to that world and the resurrection from the dead neither marry nor are they given in marriage. Marriage is for this age, but in the resurrection they are equal—in this respect—to the angels.

They are called sons of God because they have been raised from the dead.

they that are accounted worthy to attain unto that world.—Jesus does not imply that some will not be raised. He plainly stated that "all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment" (John 5:28-29).

Paul also speaks of the "resurrection both of the just and unjust" (Acts 24:15; I Cor. 15:22).

But that the dead are raised.—Jesus then proceeded to show—and from the Scriptures, too—that there is a life beyond the grave. Moses spoke of God, when he told of His appearing in the burning Bush, as the God of Abraham, the God of Isaac, and the God of Jacob. But these men had long since been dead. Jesus explained: "He is not the God of the dead, but of the living, for all live unto Him." That is, Abraham, Isaac, and Jacob were living in the world beyond the grave where the eternal living God—the Lord—was their God.

Teacher, thou hast well said.—Some of the scribes were willing to admit that He had given the correct answer, a more gracious attitude than that of the Herodians who chose to remain silent. But there were no more questions of this kind for the Teacher!

And he said unto them.—It was His turn; they had asked Him two questions—according to Matthew, three—and now He had one for them: "How can they say that Christ is David's son?" The question seemed elementary, for all the Jews who knew anything about the Scriptures knew that Messiah was to be from the line of David. But the problem was greater than that. Jesus quoted Psalm 110:8, a Psalm of David, which said, "The Lord said unto my Lord, Sit thou on my right hand, Till I make thine enemies the footstool of thy feet." Then Jesus asked the hard one: "Since David calls him Lord, how is he his son?"

The answer is perfectly clear to those who know and believe the Word of God. Paul gives it in Rom. 1:3-4. Luke had already explained it to Theophilus in his account of the conception and birth of Jesus. Jesus was the son of David "according to flesh," but He was demonstrated to be the Son of God "according to the spirit of holiness"—a reference to the eternal One whom John calls "The Word"—by the resurrection from the dead.

And in the hearing of all the people.—They could have answered

the question about David's son being Lord, but that would have compelled them to confess that Jesus was the Christ.

Now before all the people, He warned His disciples against these hypocrits. They walked in long robes and publically received the adulation of the people; they sought out the chief seats in the synagogues and at the feasts; they devoured widows' houses and for a pretense at being righteous, made long prayers. These were they who had sought to discredit the Lord Jesus Christ.

Summary

It seems strange that the One to whom all authority in heaven and on earth had been should be challenged by men. But the chief priests and the scribes with the elders had the audacity in Jesus' day to say, "By what authority do you do these things? Who gave you this authority?" Their vague reference to "these things" that He was doing included not only the cleansing of the temple but also the healing of a blind man. What authority, indeed?

But Jesus asked them a question that forced them to answer their own, although they were not big enough to admit that His authority was from God, just as John the Baptist's was.

The parable of The Husbandmen shows just what the attitude of the Jews toward Jesus was. They were waiting for their opportunity to kill Him and take over the kingdom of God. They did put Him to death, but the kingdom was given to those who produce the fruit of righteousness—the believers in Christ, whether Jews or Gentiles.

Those who rejected their Messiah have already suffered one devastating blow—the destruction of Jerusalem in 70 A. D. Another act of judgment awaits all who persist in rejecting Him as King. Like the stone that grinds to powder the one on whom it falls, the judgment of Christ will scatter those who oppose Him.

But the Jews persisted in their search for an excuse to destroy Him. They sent spies to listen in as He was teaching. They hoped to hear something on which to condemn Him; but He answered their questions and silenced them before the multitudes. They refused to answer His question about David's calling Christ "Lord" since He is David's son. Their hypocrisy was so evident that Jesus took occasion to warn the disciples against them.

Questions

1. What was Jesus doing when His authority was challenged by the chief priests and scribes?

STUDIES IN LUKE

2. Why were they not more specific in their charge?
3. What, if any, is the difference between preaching and teaching?
4. How did Jesus force the priests to answer their own question about His authority?
5. Why didn't Jesus tell them that He had all authority in heaven and on earth?
6. Why did He tell the parable of The Husbandmen?
7. How did He show that He was aware of the thing the Jews were planning to do to Him?
8. What did the sending of the various servants suggest as to the treatment the Jews had given the prophets?
9. Who is represented by the son in the parable?
10. What did they intend to do after killing the son?
11. What is suggested by the fact that the Lord of the vineyard was to destroy those wicked men?
12. To whom was the kingdom to be given?
13. Is the church as the kingdom of Christ producing the fruits of it?
14. Why did Jesus quote the prophecy about the rejected stone?
15. What was to happen to those on whom the stone fell?
16. Why were the scribes and priests searching for an excuse to kill Jesus?
17. What question did the Herodians ask?
18. What answer did they evidently expect Him to give?
19. How did His answer prevent them from accusing Him of wrongdoing?
20. Who had joined the Herodians in this attempt to trap Jesus?
21. How did the Herodians react to His answer?
22. Why did the Sadducees take up the issue?
23. What was their peculiar belief and how did it differ from that of the Pharisees?
24. What was the foundation of the story they told?
25. Wherein had they erred in applying the Law of Moses to the issue of the resurrection?
26. How did Jesus show them their mistake?
27. How did He describe the state of those in the resurrection?
28. What did Jesus mean by saying that God is not the God of the dead, but the living?
29. What question did Jesus ask them about David's son?
30. Why couldn't they answer it?

CHAPTER TWENTY-ONE

Outline

- A. Luke told about people putting gifts into the treasury (1-4).
 - 1. The people.
 - a) Those who put in gifts out of their riches.
 - b) A poor widow who put in just two small coins.
 - 2. The reaction of Jesus: "Truly, I say, this poor widow has put in more than all the rest, for out of their abundance they put something into the treasury, but she out of her poverty has put in all that she had to live on."
- B. Luke recorded Jesus' prediction of the destruction of Jerusalem (5-32).
 - 1. The startling prediction (5-9).
 - a) Occasion: Some spoke of the temple which was adorned with beautiful stones and offerings.
 - b) Prediction: The days will come when there will not be a stone upon a stone that will not be thrown down.
 - c) Reaction:
 - (1) Question: Teacher, when will these things be, and what will be the sign when they are about to happen?
 - (2) Answer:
 - (a) Jesus warned against those who would come in His name.
 - (b) He warned against being terrified by report of wars, for the end of Jerusalem was not to be immediately.
 - 2. Things that would occur before the destruction of Jerusalem (10-19).
 - a) In the world about them:
 - (1) Nation rising against nation.
 - (2) Earthquakes.
 - (3) Famine and pestilence.
 - (4) Terrors and great signs in the heavens.
 - b) In their own lives:
 - (1) Arrest and persecution, in the synagogues.
 - (2) Trials and persecutions, before governors.
 - (3) Opportunities to testify: They would be supplied

STUDIES IN LUKE

- both words and wisdom that could not be contradicted by their adversaries.
- (4) Family strife and persecution; some even put to death.
 - (5) All men would hate them for His name's sake, but "not a hair of your head will perish."
 - (6) By patient endurance they would gain eternal life, even if some should suffer death.
3. The sign of the desolation and what to do when it appeared (20-21).
 - a) Jerusalem surrounded by armies.
 - b) Those in Judea were to flee to the mountains; those outside were not to enter the city.
 4. The vengeance of those days (22-25).
 - a) All that had been written about it would be fulfilled.
 - b) The distress would be particularly hard on mothers and little children.
 - c) Many would fall by the sword; others would be carried away captive.
 - d) Jerusalem will be trodden down by the Gentiles until the times of the Gentile are fulfilled.
 5. The signs that will plainly mark the Second Coming of Jesus (25-27). Note: Jesus presented this in contrast to the destruction of Jerusalem, because some would claim to be Christ at that time.
 - a) Accompanying signs:
 - (1) Signs in the sun, moon, and stars.
 - (2) Distress of nations and perplexity at the roaring of the sea.
 - (3) Men fainting for fear of what would be coming upon the world—inhabited earth.
 - (4) The powers of the heavens shaken.
 - b) **THE SIGN OF THE SON OF MAN:** His coming in a cloud with power and great glory.
 6. Additional instruction about the destruction of Jerusalem (28-32).
 - a) When you (apostles) see these things (that have to do with the destruction of Jerusalem) take heart for your redemption is near.

CHAPTER TWENTY-ONE

- b) The parable of the Fig Tree illustrates what He had said about Jerusalem.
 - c) They were to know that the kingdom of God was near.
 - d) That present generation would not pass away before the destruction of Jerusalem—"till all things be accomplished."
- C. Luke reported what Jesus said about His coming at the end of the world (33-36).
- 1. Time: "Heaven and heath will pass away, but my words will not pass away." Note: This answers a third question as reported by Matthew. See Matt. 24:3 "What shall be the sign of thy coming and of the end of the world?"
 - 2. Warning: Beware of careless living lest that day—of His coming—come on you suddenly as a snare.
 - 3. Place: It will come upon all who dwell on the face of all the earth.
 - 4. Exhortation: Watch at every season and pray that you may escape the things that will come to pass (trials of this life such as destruction of Jerusalem) and stand before the Son of Man (when He comes).
- D. Luke told briefly about Jesus as He taught daily in the temple, but spent the nights in the mount called Olivet (37-38).

A Poor Widow's Two Small Coins

Scripture

21:1-4 And he looked up, and saw the rich men that were casting their gifts into the treasury. 2 And he saw a certain poor widow casting in thither two mites. 3 And he said, Of a truth I say unto you, This poor widow cast in more than they all: 4 for all these did of their superfluity cast in unto the gifts; but she of her want did cast in all the living that she had.

Comments

And he looked up.—Jesus had been teaching in the temple. He had just warned the people to beware of the hypocrisy of the scribes whose long prayers failed to cover up the fact that they were devouring widows' houses. As He looked up, He saw the rich men putting their gifts into the treasury.

Earlier in His ministry, Jesus had spoken against the hypocrisy of giving to be seen of men (Matt. 6:2-4). Nothing is said that would suggest that these rich men were guilty either of hypocrisy or of acquiring wealth by defrauding the poor. Because some rich men *make riches their god*, there is no reason to assume that all do. The point of the lesson is the contrast between those who put in their gifts out of their riches and the poor widow who gave all she had to live on.

a certain poor widow casting in her two mites.—They were just two little copper coins. It didn't amount to much. It would scarcely be noticed in the total offering of that day, but Jesus saw it. Her act is memorialized in Luke's gospel for all ages to come.

Paul reminded the Corinthians that "If the readiness is there, it is acceptable as a man hath, not as he hath not" (II Cor. 8:12). *This poor widow cast in more than they all.*—The Lord's work certainly requires large amounts from those who have riches as well as the seemingly insignificant amounts from those who are like the poor widow. But in the eyes of Jesus, the poor widow did more than all the others. The reason? She gave all she had to live on; the others gave out of their abundance.

Paul commended the churches of Macedonia for their liberality in face of their real poverty, "for they first gave their own selves to the Lord" (II Cor. 8:5). He also upheld the principle of proportionate giving (I Cor. 16:2).

Prediction of the Destruction of Jerusalem

Scripture

21:5-9 And as some spake of the temple, how it was adorned with goodly stones and offerings, he said, 6 As for these things which ye behold, the days will come, in which there shall not be left here one stone upon another, that shall not be thrown down. 7 And they asked him, saying, Teacher, when therefore shall these things be? and what shall be the sign when these things are about to come to pass? 8 And he said, Take heed that ye be not led astray: for many shall come in my name, saying, I am he; and, The time is at hand: go yet not after them. 9 And when ye shall hear of wars and tumults, be not terrified: for these things must needs come to pass first; but the end is not immediately.

Comments

And as some spake of the temple.—This discourse is also reported in Matt. 24:1-34 and Mark 13:1-30. All three records should be studied in order to understand as clearly as possible what Jesus said about the destruction of Jerusalem.

Jesus began with some remarks about the temple and the devastation that was to come upon the city of Jerusalem. What He said at this point about His second coming revealed the significant contrast between His coming, which will be at the end of the world, and the claims that were to be made by false prophets at the time of the destruction of Jerusalem. See Matt. 24:23-27. This was done to prevent confusion in the minds of the disciples as they saw the signs of the approaching destruction of Jerusalem.

Jesus continued the discussion of the principal theme of the discourse—the destruction of Jerusalem—by pointing out some things the disciples would see as that event drew near. See 21:28-32. When they saw these things, they were to know that their redemption—release from the distress of that time—was near. He illustrated the point with the parable of the Fig Tree. They were also to know that the kingdom of God—God's kingly authority visiting judgment upon the city that crucified His Son—was near. And more than that, all these things would take place within the lifetime of their own generation.

When Jesus had finished the discussion of the destruction of Jerusalem, He gave a brief answer to the question about the end of the world and His coming (33-36). The answer was brief, because He had already discussed it in connection with the destruction of Jerusalem (25-27). His coming will be at the end of the age. That He will come again, cannot be doubted by those who accept the testimony of the Scriptures. All thinking men should heed His warning about the necessity of being prepared for that day.

there shall not be left here one stone upon another.—Some of the people had just spoken to Him about the beauty and wealth of the temple. The thought of its being destroyed must have been shocking. They knew that its construction had already taken more than forty-six years; several more were to pass before it was to be completed. But utter destruction—not one stone left upon another—was awaiting not only that building but the whole city of Jerusalem (19:41-44).

And they asked Him.—Matthew says that it was the disciples who

asked Him the question as He sat on the mount of Olives, but Mark is more specific and names them: "Peter and James and John and Andrew."

Teacher, when therefore shall these things be?—that is, "When will the destruction of Jerusalem occur?" They also asked, "What shall be the sign that these things are about to take place?"

According to Matthew, they also asked a third question: "And what shall be the sign of your coming, and of the end of the world?" They evidently associated His coming with the end of the world, and correctly so. But their question suggests that they believed that nothing short of the end of the world could bring about the destruction of Jerusalem with its temple. To correct that notion, He told them about things they would see, both the things leading up to the destruction and the things that would signal its beginning. He drew a bold contrast between these things and the things that will happen when He comes again (21:25-27; Matt. 24:23-27). No one will be misled by false prophets when He comes again "in a cloud with power and great glory," for all will recognize Him then.

And he said, Take heed that ye be not let astray.—There would be many things happening at the time of the destruction of Jerusalem that might lead the disciples away such as false reports saying, "Here or there," that is, "Christ has come." To all these false reports, He said, "Don't follow them."

And ye shall hear of wars and tumults.—These rumors would be heard before the destruction of Jerusalem, but the disciples were not to be terrified by them, for they would not signify the end of Jerusalem. The history of the world is written in the story of "wars and rumors of wars," but a specific act of war—Jerusalem besieged by the Roman armies—would be the sign that the end of the city was at hand.

"Wars and rumors of wars," then, is not a sign of the coming of Christ, for His coming is to be at an unknown time at the end of the age.

Sufferings at the Destruction of Jerusalem
Scripture

21:10-19 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom; 11 and there shall be great earthquakes, and in divers places famines and pestilences; and there shall be terrors and great signs from heaven. 12 But before all these things, they shall lay their hands on you, and shall persecute you,

delivering you up to the synagogues and prisons, bringing you before kings and governors for my name's sake. 13 It shall turn out unto you for a testimony. 14 Settle it therefore in your hearts, not to meditate beforehand how to answer: 15 for I will give you a mouth and wisdom, which all your adversaries shall not be able to withstand or to gainsay. 16 But ye shall be delivered up even by parents, and brethren, and kinsfolk, and friends; and some of you shall they cause to be put to death. 17 And ye shall be hated of all men for my name's sake. 18 And not a hair of your head shall perish. 19 In your patience ye shall win your souls.

Comments

Nation shall rise against nation.—Wars, earthquakes, pestilence, terrors and great signs from heaven were to take place before the destruction of Jerusalem. These, of course, are things that occur continually in the history of the world. Just what Jesus meant by "terrors and great signs from heaven" may be difficult to know. But He included them in the list of catastrophic occurrences in the physical real. They do not seem to be the same as the "signs in the sun and moon and stars" which He associates with His coming (25-27). They may refer to falling meteors or other phenomena that cause men to be afraid. Storms and hurricanes often strike terror in the hearts of men as they think of the destruction that might befall them. But even these things did not indicate that the destruction of Jerusalem was to take place immediately.

But before all these things.—His followers were to expect persecution before the destruction of Jerusalem. They would be brought into the courts of both Jews and civil rulers. The Book of Acts gives the history of some of these persecutions. See Acts 4:1-21; 5:17-42; 7:54-8:3; 21:27-36.

It shall turn out unto you for a testimony.—They would have an opportunity to preach the gospel of Christ when subjected to these persecutions. Peter and John were arrested for preaching the resurrection of Jesus, but the Holy Spirit supplied the words of their defense (Acts 4:1-21). The amazing boldness of that defense caused their persecutors to take account of the fact that they had been with Jesus. Paul's defense before Aprippa is a defense of the gospel rather than of the apostle. The early church seized upon all these occasions as opportunities to tell about the Christ.

Settle it therefore in your hearts.—In those days of persecution, they

were not even to think beforehand what to say or how to say it. It would be given to them in the moment of need by the Holy Spirit. They, of course, had experienced the same thing when Jesus sent them on their first mission (Luke 12:11-12).

This ability to speak without previous meditation continued throughout the beginning days of the church, but when the completed revelation—the Bible—came, there was no further need for it. See *Studies in First Corinthians*, p. 243.

And not a hair of your head shall perish.—Despite the fact that some of them would be put to death during the perilous times before the destruction of Jerusalem, Jesus said that not a hair of their heads would perish. The words that follow explain what He meant. By their endurance of trials they were to save their souls, that is, they were to gain eternal life (Rev. 2:10).

The same thought is presented in Matt. 24:9-13. The disciples were to face persecution and hatred. False prophets would lead many astray, iniquity would be multiplied, and the love of many would grow cold. But Jesus said, "He that endureth to the end—the end of whatever persecution he might suffer, even death, during the period that led to the destruction of Jerusalem—will be saved."

Jerusalem Surrounded by Armies

Scripture

21:20-24 But when ye see Jerusalem compassed with armies, then know that her desolation is at hand. 21 Then let them that are in Judaea flee unto the mountains; and let them that are in the midst of her depart out; and let not them that are in the country enter therein. 22 For these are days of vengeance, that all things which are written may be fulfilled. 23 Woe unto them that are with child and to them that give suck in those days! for there shall be great distress upon the land, and wrath unto this people. 24 And they shall fall by the edge of the sword, and shall be led captive into all the nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

Comments

But when ye see Jerusalem surrounded with armies.—This was the sign that her destruction was at hand. And it did happen in 70 A. D. when the Roman legions surrounded the city, desecrated its holy temple, and

utterly destroyed the city with a devastation the like of which had not occurred from the beginning of the world nor would ever befall another city (Matt. 24:21). The next thing like it will be the destruction of the world at the end of the age.

Then let them that are in Judea.—Since this instruction was for those in Judea, it could not apply to the end of the world and the destruction that shall come upon all them that dwell on the face of all the earth (21:35).

For these are days of vengeance.—The wrath of the Lord came upon the nation that rejected its King. Jerusalem suffered because it would not let Christ save it from impending doom (13:34-35).

and Jerusalem shall be trodden down by the Gentiles.—As in the case of any occupied country, the people of Jerusalem must have hated the sound of marching feet as Roman soldiers moved everywhere through the streets of their city. They were eager to throw off the Roman yoke and might have been willing to follow Jesus if He had offered to lead them. We do not know the extent to which His refusal to let them make Him their king may have influenced them. We do know that they turned away from Him and finally before the Roman judge cried out, "We have no king but Caesar." Because they crucified the Christ, their beloved city will be trodden down by the Gentiles until He comes again.

until the times of the Gentiles be fulfilled.—Some assume from Paul's reference to the "fulness of the Gentiles" (Rom. 11:25) that when the "full number" of Gentiles will have been converted to Christ, the Jews will come again into the favor of God. There seems to be no good reason for this view, for since the Day of Pentecost all whom God invites through the gospel message to come to Him, even those who are afar off whether Jews or Gentiles, may be saved. The priority of the Jew was forfeited at the cross, but the gospel, of course, is to be preached to all men, both Jews and Gentiles, until Christ comes again.

The history of Jerusalem to this day supports the view that the city will be under Gentile domination to the end of time.

Christ's Coming in Contrast to Destruction of Jerusalem

Scripture

21:25-27 And there shall be signs in sun and moon and stars; and upon the earth distress of nations, in perplexity for the roaring of the

sea and the billows; 26 men fainting for fear, and for expectation of the things which are coming on the world: for the powers of the heavens shall be shaken. 27 And then shall they see the Son of man coming in a cloud with power and great glory.

Comments

And there shall be signs in sun and moon and stars.—The second coming of Christ will be marked by convulsions of the heavens and the earth. They are not the same as marked the approaching destruction of Jerusalem. Those signs gave the disciples time to prepare for what was about to happen by fleeing from the doomed city. His coming will be at an unknown time; the day of the Lord will come as a thief in the night. It will come when the longsuffering of God will have reached its end. At that time the heavens will pass away with a great noise; the earth and its works will be burned up. See II Pet. 3:9-10. The sight of it will cause men to faint with fear. Then they shall see the sign of the Son of Man: His coming in the clouds with power and great glory. See also Matt. 24:30.

Instruction About The Destruction of Jerusalem

Scripture

21:28-32 But when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh.

29 And he spake to them a parable: Behold the fig tree, and all the trees: 30 when they now shoot forth, ye see it and know of your own selves that the summer is now nigh. 31 Even so ye also, when ye see these things coming to pass, know ye that the kingdom of God is nigh. 32 Verily I say unto you, This generation shall not pass away, till all things be accomplished.

Comments

But when these things begin to come to pass.—Verse 28 is usually treated as belonging to the paragraph about the coming of Christ. If, however, we make it the beginning of the new paragraph about the destruction of Jerusalem which ends at verse 32, it refers to the things the disciples were to see as that destruction drew near.

There are good reasons for treating it in this way: (1) It does not contradict the plain suggestion that the coming of Christ will be at an unknown time. (2) It makes Jesus' instruction to the disciples to look

up and lift up their heads because their redemption was drawing near mean something to them, for some of them would be alive when the destruction of Jerusalem would occur. (3) It avoids the assumption that Jesus led the disciples to expect His coming in their lifetime.

your redemption draweth nigh.—Redemption means release. It may refer to the release from slavery to sin—the most common use of the term in the New Testament. It may refer to the release from the conditions imposed on creation because of the sin of man (Rom. 8:18-25). In this context, it refers to the disciples' release from the distress that led to the destruction of Jerusalem. Those who were in Judea who fled from the approaching doom, as Jesus told them to do, were able to save their lives (21:21).

And he spake to them a parable.—The parable of the Fig Tree is ordinarily interpreted as having to do with the second coming of Christ. In that case, the signs that Jesus had been telling His disciples about would indicate the approach of His coming, just as the new growth on the tree indicates the coming of summer. But if we make it a part of the paragraph that begins at verse 28—for the reasons given above—it refers to the approaching destruction of Jerusalem which did occur in 70 A. D. The point of the parable is: There are signs that indicate the nearness of something that is about to happen. The distress signals that Jesus pointed out enabled His disciples to see the approaching storm that fell with terrible devastation on the city that rejected her King.

know ye that the kingdom of God is nigh.—Consistency demands that this verse be interpreted in harmony with its context. If the whole context refers to the second coming of Christ, then "the kingdom of God" will naturally refer to the heavenly phase of the kingdom. But Luke used the expression "The kingdom of God is come high unto you" in a different sense in 10:9, 11. On their first mission, the disciples were to heal the sick and say to them, "The kingdom of God has come nigh unto you." God's rule as King had come to bless those who accepted His messengers. But those who rejected their message were also to be reminded that "the kingdom of God was nigh." That is, that the judgment of God was about to come on them is seen in the fact that Jesus continued to say, "It shall be more tolerable in that day for Sodom than for that city." It seems logical, then, to think of the coming of the kingdom of God in connection with the destruction of Jerusalem as His judgment on that city.

In the parable of the King's Son, Jesus told about those who re-

jected the invitation of the king and said, "The king was wroth and sent his armies and destroyed those murderers, and burned their city." The kingdom of God—His kingly authority and rule—did come upon that city in judgment.

Another problem is presented by the text as Matthew gives it: "When you see all these things, know ye that he (or it) is nigh, even at the doors" (Matt. 24:33). The subject of the verb is not given in the Greek. It may be the neuter pronoun as in the King James or the masculine as in the American Standard and R. S. V. If we say, "he is near," we relate the whole context to the coming of Christ and are involved in the difficulties suggested by that interpretation. But if we say "it is near," we relate it to the destruction of Jerusalem, the theme of the discourse, and avoid these problems.

If we translate "It—meaning the destruction of Jerusalem—is near," We must interpret Luke's statement, "the kingdom of God is nigh" to mean that God's judgment was about to come on that wicked city.

This generation shall not pass away.—Some assume that this refers to the Jews as a race and that they are to continue as a people until the coming of Christ. It is well known that they have continued through the centuries since the destruction of Jerusalem without a central government—only a few of them are now in Israel—and without a common place of worship. They have undergone terrible persecutions. They are identifiable wherever they are found. But to use "generation" in this strained manner is to overlook the fact that Jesus was talking to His disciples about the generation to which they belonged. The destruction of Jerusalem was to occur within the lifetime of some of them.

Christ's Coming at the End of the World

Scripture

21:33-36 Heaven and earth shall pass away: but my words shall not pass away.

34 But take heed to yourselves, lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come on you suddenly as a snare: 35 for so shall it come upon all them that dwell on the face of the earth. 36 But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man.

Comments

Heaven and earth shall pass away.—A new paragraph begins with this verse, and should so be indicated in the text. In Matthew 24, a new paragraph should begin with verse 35, although R. S. V. makes it begin with 36, while the American Standard begins the paragraph at 32 and runs through 44 without a break.

Jesus' remark, "Heaven and earth shall pass away" answers the disciples' question about the sign of His coming and the end of the world (Matt. 24:3). They had evidently assumed that the two would happen at the same time; the language seems to imply that they also believed that the destruction of Jerusalem would occur at the end of the world. Having explained in detail about Jerusalem, Jesus proceeded to tell about the end of the world. "Heaven and earth shall pass away"—of that they could be sure—but His "words shall not pass away."

Matthew records another statement which Jesus made in this connection. He said, "But of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only" (Matt. 24:36). His coming will be at an unknown time. On the other hand, the signs of the destruction of Jerusalem enabled the disciples to anticipate the approaching doom of the city and escape before it was too late.

But take heed to yourselves.—The fact that His coming will be at an unknown time requires all His disciples at all times in all generations to be prepared for that great day.

and that day come on you suddenly as a snare.—If they are prepared at all times they will not be taken unawares. Paul reminded the Thessalonians that they knew that the day of the Lord comes as a thief in the night. But he also told them that they did not need to be taken unawares, for they were to live in the light of God's instruction and put on the armor of God so that they might obtain salvation through the Lord Jesus Christ. See I Thes. 5:2-11.

upon all them that dwell on the face of the earth.—The day of His coming will affect those living at that time and it also affects all those living before that time, for all must prepare to meet Him when He comes. That preparation must be made in this lifetime, for there will be no opportunity to do so after death. See Luke 16:26.

Watch at every season.—Everyone at all times must watch! Peter said, "Be sober, be watchful: your adversary the devil, as a roaring lion walketh about seeking whom he may devour, whom withstand

in your faith" (I Pet. 5:8-9). Even though Peter had heard these words of Jesus, he let himself be caught off guard by the enemies of the Lord when He was on trial.

that ye may prevail.—Peter also reminds us to "give diligence to make your calling and election sure" (II Pet. 1:10). Those who fail to do so forget the cleansing from their old sins. Jesus urged His disciples to keep their eyes on His coming at all times.

and to stand before the Son of man.—that is, stand before Him like those of the Parable of the Pounds who used their opportunity to serve Him while waiting for His return. They could stand before the King without shame, for they were prepared for His coming.

Jesus Teaching in the Temple

Scripture

21:37-38 And every day he was teaching in the temple; and every night he went out, and lodged in the mount that is called Olivet. 38 And all the people came early in the morning to him in the temple, to hear him.

Comments

teaching in the temple.—At the age of twelve, He was in the temple amazing the Jewish leaders with His understanding and answers. A great deal of His teaching had been done in Galilee, in the synagogues or by the Sea of Galilee or in the villages of that district. On special occasions He came to Jerusalem and taught the people who came to the feasts. As the ministry of Jesus was drawing to a close, Luke reminded Theophilus that Jesus was daily in the temple teaching. But that temple was completely destroyed within a few short years from that time, never to be built again.

and lodged in the mount that is called Olivet.—He spent the night with His disciples in the mount of Olives. Luke does not inform us of the details. We may suppose that they camped out; after a busy day in the city, they went there to find rest and quiet.

the people came early in the morning.—Luke mentions the eagerness of the people when John began to preach, for they wondered if he could be the Christ. Undoubtedly, many of those who came early in the morning had heard Jesus teach before, but their eagerness was not dulled as they listened to the good news of salvation. How strange that they soon joined the mob that cried out for Him to be crucified.

CHAPTER TWENTY-ONE

Summary

This chapter deals with the subject of the destruction of Jerusalem. Two brief references to the second coming of Christ are made: one in connection with the things that were to happen at the time of the destruction of Jerusalem. It was given to show why the disciples need not be misled by false reports of His presence at that time. The sign of the destruction of Jerusalem would be the siege of the city of the armies of Rome, but the sign of the Son of Man will be His coming in the clouds with power and great glory. No one of them needed to be confused by rumors of false prophets. No one will be in doubt about it when they actually see Him when He comes at the end of the age. The other reference is given at the close of the discussion about Jerusalem. Heaven and earth will pass away, but His words will not pass away: He will come again as He said. The issue is: Be prepared for that day!

Questions

1. Why did Jesus comment on the widow's two small coins?
2. What had He said about hypocrisy in giving?
3. Is there anything to suggest that those who were putting into the treasury their gifts that came from their abundance were guilty of fraud or hypocrisy?
4. Why was the widow's gift more than all the others?
5. What principles of giving did Paul teach?
6. Does the Lord's work really need the gifts of the rich?
7. In what chapters of the New Testament is the discourse on the destruction of Jerusalem found?
8. Why study all three accounts?
9. How did Jesus begin the lesson?
10. Why did He mention His coming in connection with the lesson He was teaching about the destruction of Jerusalem?
11. What would the disciples be able to see before the destruction of Jerusalem?
12. What did He mean by the reference to their redemption?
13. What did He mean by the reference to the kingdom of God in this connection?
14. What did He say about His coming at the close of the discourse on the destruction of Jerusalem?

STUDIES IN LUKE

15. How complete was the destruction of Jerusalem to be?
16. Who asked Him about it?
17. What was their question about?
18. What does their question reveal about their thinking on the destruction of Jerusalem and on the second coming of Christ?
19. What is the sign that will identify Christ when He comes?
20. Why was it unnecessary to be disturbed by false rumors of His coming at the time of the destruction of Jerusalem?
21. To what does "wars and rumors of wars" refer?
22. What was the sign of the approaching doom of the city?
23. To what may "terrors and great signs from heaven" refer?
24. What is the difference between this and "signs in the sun and moon and stars"?
25. To what does each of these refer?
26. What were the disciples to suffer before the destruction of Jerusalem?
27. How were they to regard persecutions?
28. What promise of providential protection did Jesus give them?
29. To what end did Jesus refer when He said, "He that endureth to the end shall be saved"?
30. Why did Jesus refer to those in Judea?
31. What is meant by "Jerusalem shall be trodden down by the Gentiles"?
32. What is meant by "the times of the Gentiles be fulfilled"?
33. To what does verse 38 refer?
34. How is "redemption" used in the New Testament?
35. What are the different readings of Matthew 24:33? Which is to be preferred?
36. What is meant by "this generation shall not pass away etc."?
37. Why did Jesus say, "Heaven and earth shall pass away"?
38. What does Matthew say about the time of Jesus' coming?
39. What should all do in view of the nature of Christ's coming?
40. How prepare for it?
41. What bearing does the parable of the Pounds have on the coming of Christ?
42. What was Jesus doing in the temple?
43. Where did Jesus and His disciples spend the nights of the final week of His ministry?
44. What was the attitude of the people toward Him at that time?

CHAPTER TWENTY-TWO

- A. Luke told about the events that preceded the betrayal and arrest of Jesus (1-46).
1. The search for a way to kill Him (1-6).
 - a) The time: Feast of unleavened bread, the Passover.
 - b) The conspirators: Chief priests and scribes.
 - c) The instigator and his agent: Satan and Judas Iscariot.
 - d) The plan: Judas was to deliver Him to them for an agreed price. He was to do it without arousing the people.
 2. The last Passover feast (7-38).
 - a) Peter and John were sent to make the necessary preparations (7-13).
 - b) Jesus and the disciples sat down to eat the Passover (14-38).
 - (1) Jesus told of His desire to eat this Passover as it was to be fulfilled in the kingdom of God. (14-16).
 - (2) He explained the significance of the Passover cup (17-18). He would not drink it again until the kingdom of God should come.
 - (3) He instituted the Lord's supper which was to be kept in memory of Him (19-20).
 - (a) The bread represents His body.
 - (b) The cup represents the new covenant in His blood.
 - (4) He pointed out the traitor (21-22). The disciples wondered which of them it would be.
 - (5) He settled the question as to which of them was the greatest (24-30).
 - (a) The standard of Gentile kings contrasted with His: Oppression vs. humble service.
 - (b) The kingdom in which they would judge the twelve tribes of Israel.
 - (6) He warned Simon Peter about Satan's desire to have them and predicted Peter's denial. (31-34).
 - (7) He told the disciples what to expect on their next mission: The need for a sword (35-38).
 3. The agony in Gethsemane (39-46).
 - a) The disciples warned.
 - b) The prayer for the cup to be removed.

STUDIES IN LUKE

- c) The strengthening by the angels.
 - d) The sweat that became like drops of blood.
 - e) The warning repeated to the sleeping disciples: "Pray that you enter not into temptation."
- B. Luke told about the betrayal and arrest of Jesus (47-65).
- 1. The traitor's kiss (47-53).
 - a) Jesus challenged Judas: "Are you betraying the Son of man with a kiss—a sign of friendship?"
 - b) The disciples offered to defend Him; Peter struck off the ear of the high priest's servant.
 - c) Jesus challenged the action of the priests, but it was their hour, the hour of darkness.
 - 2. The arrest (54-65).
 - a) Jesus was led to the high priest's house; Peter followed from a distance (54).
 - b) Peter denied three times that he knew Jesus (55-60).
 - c) The Lord looked at Peter; he left, weeping bitterly (61-62).
 - d) Jesus was mocked and reviled by His captors (63-65).
- C. Luke told about the trial of Jesus before the Jews (66-71).
- 1. The convening of the court of elders, chief priests and scribes (66).
 - 2. The trial (67-69).
 - a) The court's question: "If you are the Christ, tell us."
 - b) Jesus' answer: "If I tell you you won't believe; if I ask, you won't answer."
 - c) Jesus statement of His position: "The Son of Man will be seated at the right hand of the power of God."
 - d) The court's second question: "Are you, then, the Son of God?"
 - e) Jesus' answer: "You say that I am."
 - 3. Their verdict (70).
 - a) No further testimony needed.
 - b) "We have heard from his own mouth."

The Search for a Way

Scripture

22:1-6 Now the feast of unleavened bread drew nigh, which is called the Passover. 2 And the chief priests and the scribes sought

how they might put him to death; for they feared the people.

3. And Satan entered into Judas who was called Iscariot, being of the number of the twelve.

4. And he went away, and communed with the chief priests and captains, how he might deliver him unto them. 5 And they were glad, and covenanted to give him money. 6 And he consented, and sought opportunity to deliver him unto them in the absence of the multitude.

Comments

Now the feast of the unleavened bread drew nigh.—This is one of the three principle feasts of the Jews. It lasted a whole week and came immediately after the Passover Feast. For this reason, Luke says it was called the Passover.

how they might put Him to death.—The chief priests and scribes had already decided that He must die. Jesus was well aware of their intention to kill Him. On one occasion He had asked, "Why seek ye to kill Me?" (John 7:19) While the Jews, of course, denied it, they had actually attempted to carry out their plot more than once. See John 8:9 and 10:31. This murderous plot crystalized in the minds of their leaders at the time of the healing of the lame man at the pool of Bethesda. It was at that time that Jesus had made it clear that He was equal with God. This, in their minds, was blasphemy and punishable by death. Their only problem was how to get it done. They, of course, would have to get permission from the Roman governor to have Him put to death, but this was no problem. The real problem was to carry out the plot without arousing the people. Luke had already indicated that the people were coming early in the morning to hear Him teach in the temple. The crowd had welcomed Him at the triumphal entry. But the search for the way would soon be over.

and Satan entered into Judas.—The plot of these conspirators was master-minded by Satan himself. It was both daring and clever, for Judas was one of the twelve. But it was the biggest mistake Satan ever made. In the Garden of Eden, God had said that the seed of the woman would bruise the head of the serpent. Evidentially, Satan did not believe Him, for he tried to overcome Jesus in the wilderness temptation and was now seeking a way to put Him to death. But

it was through death that Jesus was to bring to nought this one who had the power of death; that is, the devil. (Hebrews 2:14).

Luke says that Satan entered into Judas. This is not demon possession. Jesus called Judas a devil (John 6:70-71), not a demon. He was a man who had deliberately given himself over to the control of Satan. It is not too difficult to see how this was done. Judas was a thief (John 12:6). He had charge of the treasury of Jesus and the apostles and had been in the habit of stealing from that fund. This unholy desire for money was his downfall. The thought of selling his Lord for thirty pieces of silver was too great a temptation for him to withstand. He bargained with the chief priests and the captains to betray Jesus into their hands. He knew how to get the deed done, for he knew that sacred spot in Gethsemane where Jesus and His disciples often went to be alone in prayer. There he could betray his Lord, without arousing the people.

The Last Passover Feast

Scripture

22:7-38 And the day of unleavened bread came, on which the passover must be sacrificed. 8 And he sent Peter and John, saying, Go and make ready for us the passover, that we may eat. 9 And they said unto him, Where wilt thou that we make ready? 10 And he said unto them, Behold, when ye are entered into the city, there shall meet you a man bearing a pitcher of water; follow him into the house whereinto he goeth. 11 And ye shall say unto the master of the house, The Teacher saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? 12 And he will show you a large upper room furnished: there make ready. 13 And they went, and found as he had said unto them: and they made ready the passover.

14 And when the hour was come, he sat down, and the apostles with him. 15. And he said unto them, With desire I have desired to eat this passover with you before I suffer: 16 for I say unto you, I shall not eat it, until it be fulfilled in the kingdom of God. 17 And he received a cup, and when he had given thanks, he said, Take this, and divide it among yourselves: 18 for I say unto you, I shall not drink from henceforth of the fruit of the vine, until the kingdom of God shall come. 19 And he took bread, and when he had given thanks, he brake it, and gave to them, saying, This is my body which

is given for you: this do in remembrance of me, 20 And the cup in like manner after supper, saying, This cup is the new covenant in my blood, even that which is poured out for you. 21 But behold, the hand of him that betrayeth me is with me on the table. 22 For the Son of man indeed goeth, as it hath been determined: but woe unto that man through whom he is betrayed! 23 And they began to question among themselves, which of them it was that should do this thing.

24. And there arose also a contention among them, which of them was accounted to be greatest. 25 And he said unto them, The kings of the Gentiles have lordship over them; and they that have authority over them are called Benefactors. 26 But ye shall not be so: but he that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve. 27 For which is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am in the midst of you as he that serveth. 28 But ye are they that have continued with me in my temptations; 29 and I appoint unto you a kingdom, even as my Father appointed unto me, 30 that ye may eat and drink at my table in my kingdom; and ye shall sit on thrones judging the twelve tribes of Israel.

31 Simon, Simon, behold, Satan asked to have you, that he might sift you as wheat: 32 but I made supplication for thee, that thy faith fail not; and do thou, when once thou hast turned again, establish thy brethren. 33 And he said unto him, Lord, with thee I am ready to go both to prison and to death. 34 And he said, I tell thee, Peter, the cock shall not crow this day, until thou shall thrice deny that thou knowest me.

And he said unto them, When I sent you forth without purse, and wallet, and shoes, lacked ye anything? And they said, Nothing. 36 And he said unto them, But now, he that hath a purse, let him take it, and likewise a wallet; and he that hath none, let him sell his cloak, and buy a sword. 37 For I say unto you, that this is which is written must be fulfilled in me, And he was reckoned with transgressors: for that which concerneth me hath fulfilment. 38 And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

Comments

The day of unleavened bread came.—This day began on Thursday at sundown and ended on Friday at sundown. The passover meal was

eaten on Thursday night. The crucifixion of Christ occurred on Friday. Luke says it was the day of Preparation and the sabbath was beginning (Luke 23:54-55). Mark says that it was the day of Preparation; that is, the day before the sabbath (Mark 15:42). John calls it Preparation of the passover (John 19:14). John was speaking of those Jews who didn't want to enter the judgment hall and become defiled, making them unable to eat the feast, meaning not the passover itself but the feasts of that entire week. They apparently had no thought of being defiled by their murderous plot to destroy the Son of God. John's reference makes it clear that the word "passover" was sometimes used synonymously with the expression "the feast of unleavened bread." Luke also adds that after the burial of the body of Jesus, the women prepared the spices and rested on the sabbath (Luke 23:55). John calls it a high sabbath because it was the sabbath of this passover week. (John 19:31).

Go make ready for us the passover.—Peter and John were given the task of preparing the passover meal for Jesus and His apostles. Jesus gave them detailed directions which they were to follow. Did this indicate His supernatural knowledge or had He previously spoken to the master of the house about the place where He and His disciples were to keep the feast? We are well aware of the fact that the Scriptures indicate that Jesus knew all things. Some of the things in the account suggest that Jesus had already contacted the owner of the house. Peter and John were to say, "Where is the guest chamber where the Teacher is to eat the passover with His disciples?" They were shown the large upper room, and they prepared for the passover.

And when the hour was come, He sat down and the apostles with Him.—This was not a hurried meal as some have suggested, but the regular passover at the regular time. Jesus had His heart set on keeping this passover because it was soon to be fulfilled in the kingdom of God.

until it be fulfilled in the kingdom of God.—Is this a reference to the eternal kingdom of God—heaven itself—or to the church? The slaying of the passover lamb looks forward to the sacrifice of Christ, the Lamb of God. The Lord's Supper, which was instituted at this particular passover feast, looks back to His crucifixion and forward to His coming again. It would seem, therefore, that this is a reference to the kingdom which began on the day of Pentecost; that is, the church.

and he received the cup.—This was the passover cup. He said, "Divide this among yourselves," for He would not eat again of the fruit of the vine until the kingdom of God should come; that is, the church.

He took the bread.—Having pointed out the significance of the passover, Jesus instituted the Lord's Supper by taking the bread and pointing out that it represented His body which was given for them. They were to eat it in remembrance of Him. After the supper, He took the cup and said, "This is the new covenant in my blood, which is poured out for you." The new covenant was sealed in the blood of Christ. Its blessing, the remission of sins, was made available through the shedding of His blood (Matthew 26:28). Paul calls it a cup of blessing because it represents the remission of sins. He also calls it a cup which we bless because we praise God for the thing which He did for us. It is a participation in the remission of sins through the blood of Christ (I Corinthians 10:16). See *Studies in First Corinthians*, Pgs. 187-191 and 208-212.

the hand of him that betrayeth me.—When Jesus indicated that the traitor was in their midst, the disciples began to wonder which one it was. Even Judas dared ask, "Is it I, Rabbi?" (Matthew 26:25) Did he assume that this would keep Jesus from knowing that he had already bargained to betray Him to the enemy for 30 pieces of silver?

which of them was accounted to be greatest.—Judas was not the only one who had mistaken notions about the kingdom of Christ. James and John had attempted to use family influence to gain a special position in that kingdom, but apparently all of them were wondering which one was to be the greatest. This attitude characterized the kings of the Gentiles, not the servants of the Lord. He was in their midst as one who serves; to be humble like Him was to be great.

I appoint unto you the kingdom.—Even though the task He had for them was to be performed with genuine humility, it was actually great. They were to sit at His table in His kingdom as His honored servants. The parable of the Pounds indicates that this is the church. The work of that kingdom was to be carried on through His inspired apostles.

thrones judging the twelve tribes of Israel.—See also Matthew 19:28. Paul mentions the authority that the Lord gave to the apostles (II Corinthians 10:8). The twelve tribes of Israel represent the church,

for Paul indicates that the believers are the Israel of God (Galatians 6:16). Their activity was to be carried on during the "regeneration," that is, during the period when men become new creatures through obedience to the gospel which they preached (Titus 3:3-5). In this Christian age, Christ exercises authority through His apostles. The New Testament is the record of the judgment of that court. It is as binding on the followers of Christ as the words spoken by Him in person.

Satan asked to have you.—Satan desired to sift all the apostles as one would sift wheat to separate it from the chaff. This may suggest that he believed that all of them were chaff just as Judas had demonstrated himself to be. But Jesus said to Simon Peter that he had made supplication for him that his faith fail not. While His prayer did not prevent Peter's denial, it did leave the way open for him to return to the Lord. Long after this experience, Peter wrote these words, "For hereunto were you called: because Christ also suffered for you, leaving you an example that you should follow in his steps: who did no sin" (I Peter 2:21-22).

both to prison and to death.—Paul had something to say about presumptuous boasting: "Wherefore let him who thinketh he standeth take heed lest he fall" (I Corinthians 10:12). No doubt Peter was sincere when he said to Jesus that he would go with Him both to prison and to death but he had not reckoned on the trial through which he was soon to go.

lacked ye anything.—The first mission of the apostles had been to the lost sheep of the house of Israel. They were to be shown hospitality by their own Jewish brethren. It was not necessary for them to take extra clothing or provisions for that journey. The first mission had been a training experience for them. Now they were being sent out into the whole wide world with the gospel. They were to face hardships of every sort. They would have to protect themselves against enemies. That is why Jesus said, "He that hath none let him sell his cloak and buy a sword." This, of course, did not mean that they were to go out and wage war. It did mean, however, that they would face situations in which it would be necessary for them to protect themselves. When they showed the Lord the two swords which they had, He said, "It is enough." Two swords would afford them some protection, but certainly would not equip them to wage literal warfare. They were to fight the good fight of

the faith, preach the gospel of Christ, and tell the world torn by strife and faction about the Prince of Peace.

The Agony in Gethsemane

Scripture

22:39-46 And he came out, and went, as his custom was, unto the mount of Olives; and the disciples also followed him. 40 And when he was at the place, he said unto them, Pray that ye enter not into temptation. 41 And he was parted from them about a stone's cast; and he kneeled down and prayed, 42 saying, Father, if thou be willing, remove this cup from me; nevertheless not my will, but thine, be done. 43 And there appeared unto him an angel from heaven, strengthening him. 44 And being in an agony he prayed more earnestly; and his sweat became as it were great drops of blood falling down upon the ground. 45 And when he rose up from his prayer, he came unto the disciples, and found them sleeping for sorrow, 46 and said unto them, Why sleep ye? rise and pray, that ye enter not into temptation.

Comments

As his custom was unto the Mount of Olives.—John says that Jesus and His disciples went out of the city across the Brook Kidron and entered into a Garden (John 18:1). Matthew says it was called Gethsemane (Matthew 26:36). Jesus said to the disciples, "Pray that you enter not into temptation." He was well aware what Judas was about to do and that Peter, who boasted of his loyalty, would soon deny Him.

remove this cup from me.—Just before this prayer, He had said to the disciples, "My soul is exceeding sorrowful even unto death" (Matthew 26:38). His sweat became as great drops of blood falling down to the ground. Jesus was near death in the garden. Then angels came and strengthened Him, but He prayed the more earnestly that this cup might be removed.

It is generally believed that Jesus was asking that He might not have to go to the cross. It is assumed that human weakness caused Him to shrink from that ordeal. But Jesus had come into the world for the express purpose of giving Himself as a sacrifice for the sins of the world. He had reminded his disciples on several occasions that He had to go to Jerusalem and there to be put to death. He had

also said that He had the right to lay down His life and take it up again; no man took it from Him. After His prayer in the garden, He said, "The cup which the Father has given me, shall I not drink it?" (John 18:11) Does this refer to the experience in Gethsemane or to the fact which He had announced on many occasions that He had come into the world to offer Himself on the cross?

Light is thrown on this problem by the remarks of Jesus at the time that the Greeks came saying, "We would see Jesus." He said, "Except the grain of wheat fall into the earth and die, it abides by itself alone; but if it die, it bears much fruit" (John 12:24). Then He said, "Now is my soul troubled; and what shall I say? Father, save me from this hour. But for this cause came I unto this hour" (John 12:27). But this passage is also punctuated so that it reads, "Shall I say, Father, save me from this hour?" In that case, He did not ask to be excused from death on the cross. Then He prayed, "Father, glorify thy name." John reminds us that the voice of God said I have glorified it and will glorify it again. It is also possible to interpret the prayer in Gethsemane to mean that Jesus was asking that He might not die in the Garden but that He might have the strength to go on and complete His earthly mission; that is, to die on the cross.

The Traitor's Kiss

Scripture

22:47-53 While he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them; and he drew near unto Jesus to kiss him. 48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? 49 And when they that were about him saw what would follow, they said, Lord, shall we smite with the sword? 50 And a certain one of them smote the servant of the high priest, and struck off his right ear. 51 But Jesus answered and said, Suffer ye them thus far. And he touched his ear, and healed him. 52 And Jesus said unto the chief priests, and captains of the temple, and elders, that were come against him, Are ye come out, as against a robber, with swords and staves? 53 When I was daily with you in the temple, yet stretched not forth your hands against me: but this is your hour, and the power of darkness.

Comments

Judas, one of the twelve.—The Satan-inspired traitor saluted Jesus with a kiss of friendship, little aware of the fact that Jesus knew exactly what he was up to. Jesus challenged him saying, "Judas, are you betraying the Son of Man with a kiss?" The little band of disciples drew close to Jesus, as if to protect Him. One of them—John says it was Peter—drew his sword and struck a blow in what he thought was in the defense of his Lord. All that he did was to strike off the ear of the high priest's servant. Jesus touched the ear of the high priest's servant and healed him.

Jesus had permitted them to go this far. They could arrest Him; they could sentence Him to death; they could nail Him to the cross; but they could not keep Him from arising from the dead. He turned to the captains of the temple and the chief priest and challenged them with these words, "Are you come out as against a robber with swords and with staves?" He reminded them that He had taught openly in their temple but they had not dared to touch Him. In the garden they were made bold by Satan whose strength was the power of darkness.

*The Arrest of Jesus**Scripture*

22:54-65 And they seized him and led him, away, and brought him into the high priest's house. But Peter followed afar off. 55 And when they had kindled a fire in the midst of the court, and had sat down together, Peter sat in the midst of them. 56 And a certain maid seeing him as he sat in the light of the fire, and looking steadfastly upon him, said, This man also was with him. 57 But he denied, saying, Woman, I know him not. 58 And after a little while another saw him, and said, Thou also art one of them. But Peter said, Man, I am not. 59 And after the space of about one hour another confidently affirmed, saying, Of a truth this man also was with him; for he is a Galilaean. 60 But Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. 61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how that he said unto him, Before the cock crow this day thou shalt deny me thrice. 62 And he went out, and wept bitterly.

63 And the men that held Jesus mocked him, and beat him. 64

And they blindfolded him, and asked him, saying, Prophecy; who is he that struck thee? 65 And many other things spake they against him, reviling him.

Comments

and brought him into the high priest's house.—He was taken before Annas first and then to Caiaphas. (John 18:13-14).

but Peter followed afar off.—He had boasted of his loyalty to Christ. He had actually taken his life in his hands when he took the sword to defend Jesus. But Jesus rebuked him for doing so and meekly submitted to arrest. Peter's dream of the restoration of the kingdom with Jesus on the throne was over. But his lingering desire to see what was going to happen led him to follow at a distance and enter into the court where he sat down in the midst of those who were about to crucify his Lord. To the first one who said to him, "This man was with Him," he answered, "Woman I know Him not." A little later, another said, "You are also one of them." But he said, "Man, I am not." About an hour later, another one said, "You really are one of them, for you are a Galilean." Peter answered, "Man, I don't know what you are talking about."

and immediately while he yet spake, the cock crew.—Just then the Lord turned and looked at Peter. He remembered that the Lord had said, "Before the cock crows, you will deny me three times." What was the meaning of the look on the face of Jesus that caused Peter to go out weeping bitterly? Did it say, "I told you so?" Did it say, "You ought to be ashamed?" Or did it speak the message of love and forgiveness that made this once bold man repent of the awful thing he had done and determine that henceforth he would set the proper example before his brethren?

The Trial of Jesus Before the Jews

Scripture

22:66-71 And as soon as it was day, the assembly of the elders of the people were gathered together, both chief priests and scribes; and they led him away into their council, saying, 67 If thou art the Christ, tell us. But he said unto them, If I tell you, ye will not believe: 68 and if I ask you, ye will not answer. 69 But from henceforth shall the Son of man be seated at the right hand of the power of God. 70 And they all said, Art thou then the Son of God? And

he said unto them, Ye say that I am. 71 And they said, What further need have we of witness? for we ourselves have heard from his own mouth.

Comments

If thou art the Christ, tell us.—This is actually the third phase of the trial before the Jews. It was held early in the morning to plan the presentation of the case before Pilate, for they had to get his permission in order to have the death sentence carried out. Their question was how to get a confession from Him that would justify them in doing what had already been determined to do.

Jesus answered, "If I tell you, you will not believe, and if I ask you, you will not answer." Jesus had told them before that He was the Son of God, but they did not believe Him (John 5:18; 10:36). There was no reason to suppose that if He should repeat the statement that they would believe Him. On the other hand, when He had asked them, "What think ye of the Christ; Whose Son is He?" they had refused to answer. Had they done so, they would have involved themselves in the confession that David's son was also his Lord.

But from henceforth shall the son of man be seated.—Jesus called attention to the fact that He was soon to be seated on the right hand of the power of God. In His final statement in the Jewish trial, the third phase of which was just then being hurriedly conducted, Jesus referred to Himself as "Son of Man"—that is, Messiah. But Messiah, of course, was not only the Son of man, He was also the Son of God. This is seen in Peter's confession when he said, "Thou art the Christ (Messiah) the Son of the Living God."

The Jews evidently understood that "Son of Man" means also that He was "Son of God," for their next question was, "Art thou, then, the Son of God?" He answered them affirmatively, "Ye say that I am." A similar answer was given to Pilate. Paul comments on it, saying that Jesus confessed the good confession before Pontius Pilate; that is, He acknowledged that He was the Christ, the Son of the living God (I Timothy 6:13).

What further need have we of witnesses?—This seemed to satisfy them; they had finally forced from Him the confession that justified them in condemning Him as a blasphemer; they had heard it from His own mouth.

Summary

The enemies of Jesus had long since determined that He must be destroyed. They were only searching for a way to get it done without arousing the people. The feast, they thought, would be a poor time. But Satan, the chief conspirator, showed them how it could be done even during the Passover. He entered the heart of Judas who bargained for the thirty pieces of silver to deliver Jesus into their hands. He knew the place; he knew how to get the thing done quietly.

Jesus, of course, was well aware of what was going on. He had told the disciples that He must die in Jerusalem. He was eager to eat the last passover with them, for He would soon become the Lamb that would be sacrificed for the sins of the people. At the feast He pointed out the traitor.

Jesus instituted the Lord's supper that the disciples might be caused to remember His death for them until He comes again.

But the disciples were still thinking of an earthly kingdom. They began to argue about which of them was to be the greatest. Jesus again reminded them that true greatness was to be found in the humble servant. He had set the example for them. And they would see times when they would need to remember this lesson. Satan had desired to have all of them. He must have thought that all of them could be bought as Judas had been. Jesus' supplication for Peter did not prevent his denying that he had ever known such a person as Jesus, but it did leave the way open for his return.

The agony of Gethsemane brought Jesus near physical death. He asked that the cup—was it the cross or death in Gethsemane?—be removed, but was willing to submit to the Father's will. Angels strengthened Him and He finished His work as He gave Himself to die that man might be saved.

After the arrest in the Garden, Jesus was taken hurriedly through a three-fold Jewish trial. The Jews convinced themselves that they had found the excuse for putting Him to death. In their minds He was guilty of blasphemy.

Questions

1. What is the feast of unleavened bread?
2. What is the relation of the Passover to the feast of unleavened bread?

CHAPTER TWENTY-TWO

3. When did the Jews decide that Jesus had to be put to death?
4. Why hadn't they carried out their plot to kill Him?
5. What were they looking for at this time?
6. How had Satan entered into the heart of Judas?
7. In the light of what God said to the serpent in the Garden, why did Satan use Judas to bring about the death of Jesus?
8. What was God's purpose in the death of Jesus?
9. Why had Jesus called Judas a devil? How different from demon?
10. What was Judas' motive in betraying Jesus?
11. Where did the betrayal take place?
12. What evidence according to the Scriptures is there to suggest that Jesus was crucified on Friday? On what day did the resurrection take place?
13. What is suggested as to the supernatural knowledge of Jesus in the account of the preparation for the passover?
14. What evidence is there to show that Jesus and the disciples ate the passover meal at the regular time?
15. Why did Jesus say that He had earnestly desired to eat this passover meal?
16. In what way was it fulfilled in the kingdom of God?
17. How is the significance of the Lord's supper suggested by the fact that it was instituted at the passover meal?
18. What is the meaning of the cup? the bread?
19. How was the traitor pointed out?
20. What caused the argument about the greatest in the kingdom?
21. How did Jesus settle it?
22. What is meant by the fact that the apostles were to sit on twelve thrones judging the twelve tribes of Israel?
23. Why had Satan asked to have the apostles?
24. What did Jesus' supplication for Peter do for him?
25. What instruction did Jesus give Peter in view of the trials through which he was to go?
26. What caused Peter to deny his Lord?
27. What may be said about Peter's loyalty?
28. Why did Jesus say that the two swords were enough?
29. How did Judas know where Jesus would be?
30. What was the condition of Jesus as He entered the Garden?
31. What were the words of His prayer?
32. To what cup did He refer? What are the various views?

STUDIES IN LUKE

33. What bearing does Jesus' prayer at the time the Greeks came seeking Him have on the meaning of the cup? (John 12:27).
34. Why did Judas betray Jesus with the kiss?
35. What did Jesus mean by asking Judas about the kiss?
36. How is the arrest accounted for?
37. What are the three phases of the Jewish trial?
38. What led Peter to follow and to deny his Lord?
39. What effect did Jesus have on Peter by looking at him?
40. What was the final decision of the Jews? On what charge?

CHAPTER TWENTY-THREE

Outline

- A. Luke told about the trial of Jesus before Pilate and Herod (1-25).
1. The first trial before Pilate (1-7).
 - a) The charge against Him,
 - (1) Perverting the nation.
 - (2) Forbidding to give tribute to Caesar.
 - (3) Claiming that He is Christ the King.
 - b) The investigation of the charges by Pilate.
 - (1) "Are you the King of the Jews?" Jesus answered affirmatively.
 - (2) His verdict: "I find no fault in this man."
 - c) The urgent complaint: He stirs up the nation from Judea to Galilee.
 - d) The governor's decision: Send Him to Herod, the ruler of Galilee.
 2. The trial before Herod (8-12).
 - a) The attitude of Herod: Delighted at this turn of events, for he hoped to see Jesus work some miracle.
 - b) The investigation by Herod: He questioned Jesus at length, but Jesus refused to answer.
 - c) The complaint: The priests and scribes pressed their charges.
 - d) The outcome of the trial: Herod and soldiers mocked Jesus and returned Him to Pilate. Pilate and Herod became friends that very day.
 3. The second trial before Pilate (13-25).
 - a) The verdict: Pilate reviewed the case and again pronounced Jesus innocent.
 - b) The verdict of Herod: Nothing worthy of death done by Him.
 - c) The plan to release Jesus: Twice announced and twice rejected. The Jews said, "Release Barabbas; crucify Jesus."
 - d) The third and final effort to save Him:
 - (1) Pilate asked, "What evil has he done?" The Jews urged that He be crucified.

STUDIES IN LUKE

- (2) Pilate gave in, passed sentence on Jesus, and released Barabbas.

B. Luke told about the crucifixion of Jesus (26-49).

1. The circumstances leading to the crucifixion (26-32).
 - a) Simon of Cyrene carrying the cross.
 - b) The crowds following and lamenting Him.
 - c) Jesus comforted them.
 - (1) "Daughters of Jerusalem, weep not for me, but for yourselves and your children."
 - (2) Trials of the days to come: Fortunate are the childless; asking the mountains to fall and cover them; this in the green tree, what of the dry?
 - d) The other two who were also to be put to death.
2. The crucifixion of Jesus (33-38).
 - a) The place: "The skull"—Calvary.
 - b) The prayer: "Father forgive them, for they know not what they do."
 - c) The people:
 - (1) Parting His garments among them.
 - (2) The people stood looking on.
 - (3) The rulers scoffed: "Let him save himself."
 - (4) The soldiers mocked Him.
 - d) The sign: **THIS IS JESUS THE KING OF THE JEWS.**
3. The other two who were crucified with Him (39-43).
 - a) One scoffed, and was rebuked by the other.
 - b) The other said, "Remember me when thou comest in thy kingdom." Jesus said, "Today shalt thou be with me in Paradise."
4. The death of Jesus (44-49).
 - a) The thing that happened: Darkness and rending of the temple veil.
 - b) The word of Jesus: "Father, into thy hands I commend my spirit."
 - c) The end: "He gave up the ghost," that is, He died.
 - d) The reaction of those who saw Him die.
 - (1) The centurion: "Certainly this was a righteous man."
 - (2) The crowds: They returned, smiting their breasts.
 - (3) His acquaintances and the women from Galilee: They stood some distance away, seeing these things.

C. Luke told about the burial of Jesus (50-56).

1. The facts about Joseph of Arimathea (50-52).
 - a) He was a righteous man.
 - b) He had not consented to the crucifixion of Jesus.
 - c) He had been looking for the kingdom of God.
 - d) He asked Pilate for the body of Jesus.
2. The facts about the burial (53-56).
 - a) Joseph prepared the body for burial and laid it in the tomb.
 - b) The time: The day of Preparation, and the sabbath was about to begin. There was still time to prepare the spices before the sabbath actually began (56).
 - c) The women prepared spices and ointments and rested on the sabbath.

*The First Trial Before Pilate
Scripture*

23:1-7 And the whole company of them rose up and brought him before Pilate. 2 And they began to accuse him, saying, We found this man perverting our nation, and forbidding to give tribute to Caesar, and saying that he himself is Christ a king. 3 And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest. 4 And Pilate said unto the chief priests and the multitudes, I find no fault in this man. 5 But they were the more urgent, saying, He stirreth up the people, teaching throughout all Judaea, and beginning from Galilee even unto this place. 6 But when Pilate heard it, he asked whether the man were a Galilaean. 7 And when he knew that he was of Herod's jurisdiction, he sent him unto Herod, who himself also was at Jerusalem in these days.

Comments

and brought Him before Pilate.—In the three Jewish trials, the leaders had satisfied themselves that they had found an excuse to put Jesus to death. But what about the governor? Why should a Roman care if the God of the Jews had been blasphemed?

The Jews were well aware of this; they, therefore, brought an entirely different charge against Him when they appeared before Pilate. There were three counts against Him: (1) Perverting the nation, (2) Forbidding to give tribute to Caesar, and (3) He said that Himself is Christ the King.

The most dangerous of the three, they seemed to think, was the first—perverting the nation. But it was the last—making Himself a king—that finally caused the governor to give in. Against his better judgment, against the advice of his wife, and against the concurrence of Herod in his own opinion Pilate granted the Jews' demand that He be crucified. See John 19:12.

They may have thought that such evidence as the presence of large crowds following Him wherever He went, especially at the triumphal entry where they praised Him as king, would be sufficient evidence to sway Pilate's judgment. Roman governors were responsible for keeping the peace and putting down any uprising that might challenge the authority of Caesar. The charge about forbidding to give tribute to Caesar was plainly a perversion of the facts in the case. See 20:20-26. The third charge was true but not in the sense in which they presented it, for His kingdom was not of this world (John 18:26). Moreover, Pilate was well aware of the fact that they had delivered Him up out of envy (Matthew 27:18).

I find no fault in Him.—Pilate pronounced Jesus innocent three times; yet in the end, he acceded to the demands of the Jews and ordered the innocent Christ to be crucified.

He asked whether the man were a Galilean.—Jesus' ministry, for the most part, had been carried on in Herod's territory. Learning of this, Pilate eagerly sought to shift the responsibility of Jesus' case to Herod. But Herod, after examining Him, sent Him back to Pilate who announced that Herod had found nothing worthy of death in Him (23:15).

The Trial Before Herod

Scripture

23:8-12 Now when Herod saw Jesus, He was exceeding glad; for he was of a long time desirous to see him, because he had heard concerning him; and he hoped to see some miracle done by him. 9 And he questioned him in many words; but he answered him nothing. 10 And the chief priests and the scribes stood, vehemently accusing him. 11 And Herod with his soldiers set him at nought, and mocked him, and arraying him in gorgeous apparel sent him back to Pilate. 12 And Herod and Pilate became friends with each other that very day: for before they were at enmity between themselves.

Comments

When Herod saw Jesus.—Herod at one time had been frightened by the reports of the miracles of Jesus. He concluded that Jesus was John the Baptism risen from the dead and, therefore, able to perform these signs. Later, a report was circulated that Herod wanted to kill Jesus. There was another shift in his attitude, by the time of His trial. He was delighted to see Jesus, for he wanted to see Him work a miracle. Jesus, of course, did not grant his wish. After he and his men had treated Him with every indignity, Herod returned Him to Pilate. On that day these two rulers who had been at enmity with each other became friends.

*The Second Trial Before Pilate**Scripture*

23:13-25 And Pilate called together the Chief Priest and the rulers, and the people, 14 and said unto them, Ye brought unto me this man, as one that perverteth the people: and behold, I, having examined him before you, found no fault in this man touching those things whereof ye accuse him: 15 no, nor yet Herod: for he sent him back unto us; and behold, nothing worthy of death hath been done by him. 16 I will therefore chastise him, and release him. 18 But they cried out all together, saying, Away with this man, and release unto us Barabbas:—19 one who for a certain insurrection made in the city, and for murder, was cast into prison. 20 And Pilate spake unto them again, desiring to release Jesus; 21 but they shouted, saying, Crucify, crucify him. 22 And he said unto them the third time, Why, what evil hath this man done? I have found no cause of death in him: I will therefore chastise him and release him. 23 But they were urgent with loud voices, asking that he might be crucified. And their voices prevailed. 24 And Pilate gave sentence that what they asked for should be done. 25 And he released him that for insurrection and murder had been cast into prison, whom they asked for; but Jesus he delivered up to their will.

Comments

I will therefore chastise him and release him.—Pilate may have believed that this cruel and inhuman beating would satisfy the Jews' desire for vengeance. But they noisily demanded that He be crucified.

and release unto us Barabbas.—Barabbas was a notable prisoner who had been guilty of all the things that had been charged against Jesus and more, for he was actually a murderer. But the misguided mob chose Barabbas and demanded the death penalty for Jesus.

On the day of Pentecost, the 3,000 reversed that decision—repented—and accepted Jesus as Lord and Christ. (Acts 2:36-38). See also Acts 3:18-15.

The Crucifixion of Jesus

Scripture

23:26-49 And when they led him away, they laid hold upon one Simon of Cyrene, coming from the country, and laid on him the cross, to bear it after Jesus.

27 And there followed him a great multitude of the people, and of women who bewailed and lamented him. 28 But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. 29 For behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the breasts that never gave suck. 30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. 31 For if they do these things in the green tree, what shall be done in the dry?

32 And there were also two others, malefactors, led with him to be put to death.

33 And when they came unto the place which is called The skull, there they crucified him, and the malefactors, one on the right hand and the other on the left. 34 And Jesus said, Father, forgive them; for they know not what they do. And parting his garments among them, they cast lots. 35 And the people stood beholding. And the rulers also scoffed at him, saying, He saved others; let him save himself, if this is the Christ of God, his chosen. 36 And the soldiers also mocked him, coming to him, offering him vinegar, 37 and saying, If thou art the King of the Jews, save thyself. 38 And there was also a superscription over him, *THIS IS THE KING OF THE JEWS*.

39 And one of the malefactors that were hanged railed on him, saying, Art not thou the Christ? save thyself and us. 40 But the other answered, and rebuking him said, Dost thou not even fear God, seeing thou art in the same condemnation? 41 And we indeed

justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. 42 And he said, Jesus, remember me when thou comest in thy kingdom. 43 And he said unto him, Verily I say unto thee, Today shalt thou be with me in Paradise.

44 And it was now about the sixth hour, and a darkness came over the whole land until the ninth hour, 45 the sun's light failing; and the veil of the temple was rent in the midst. 46 And Jesus, crying with a loud voice, said, Father, into thy hands I commend my spirit; and having said this, he gave up the ghost. 47 And when the centurion saw what was done, he glorified God, saying, certainly this was a righteous man. 48 And all the multitudes that came together to this sight, when they beheld the things that were done, returned smiting their breasts. 49 And all his acquaintance, and the women that followed with him from Galilee, stood afar off, seeing these things.

Comments

Simon of Cyrene.—John says that Jesus went out, bearing His own cross; that is, He started to the place of the crucifixion carrying the cross (John 19:17). His agony in Gethsemane and the ordeal of the trial could easily have been the cause of His needing help to bear the heavy burden of the cross. Simon of Cyrene—Cyrene was a country in north Africa—was compelled to bear it after Jesus.

Must Jesus bear the cross alone,
And all the world go free?
No; there's a cross for everyone,
And there's a cross for me.

Daughters of Jerusalem.—Jesus spoke to the women who were following Him, trying to comfort them in this hour of His ordeal. He reminded them, however, that they were also facing an ordeal that would come at the time of the destruction of Jerusalem. The suffering of that day would cause some of them to say to the mountains, "Fall on us; and to the hills, Cover us." What they were suffering was likened to the green tree; He asked, "What shall be done in the dry?"

The place called "The Skull."—The other writers use the Aramaic name "Golgotha," which means "skull" or, when translated into Latin, "Calvary."

And Jesus said.—Luke gives three of the words Jesus spoke from

the cross. The first is found in 23:34, "Father, forgive them; for they know not what they do."

The context seems to suggest that He was speaking of those who were actually nailing Him to the cross. The rulers and others were also there, but He had already indicated on several occasions that nothing but doom awaited them because their rejection of Him was final, and no repentance was to be expected. But, of the crowds who had become involved in their sins, many would reverse their decision and find forgiveness through repentance and baptism in the name of the one who prayed "Father, forgive them."

The second, given in 23:43, is, "Verily I say unto thee, Today shalt thou be with me in Paradise."

According to Acts 2:27, which is a quotation from Psalms 16:10, Jesus was in Hades while his body lay in the tomb. Paul speaks of Paradise and identifies it with the "third heaven" (II Corinthians 12:4). He also suggests that being absent from the body means being present with the Lord (II Corinthians 5:6-9). Jesus had indicated that Hades is the place where both the good and the bad are to be found after death. (Luke 16:23).

It is correct, then, to say: (1) That Paradise is the place where the righteous dead await the resurrection, and (2) that the dying thief was told that he would be there with Jesus.

The third statement, found in 23:46, is, "Into thy hands I commend my spirit" (23:46).

He had come from the Father. As He prayed in the shadow of the cross He said, "Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (John 17:5). See also Philippians 2:5-11.

Matthew and Mark mention only one saying of Jesus from the cross: "My God, my God, why hast thou forsaken me?" (Matthew 27:46; Mark 15:34).

This is a quotation from Psalm 22:1. It reveals the real meaning of the death of Christ. It was more than physical death; it was separation from the Father. The answer to the cry of Jesus is found in Paul's statement, "Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him" (II Corinthians 5:21). As Son of Man—He was also Son of God—God made Him represent sin. "The death that He died, He died unto sin once for all" (Rom. 6:10). There will never be another sacrifice for sin (Heb. 10:14, 18).

The cross, then, is not only the symbol of God's love, it is also the symbol of God's punishment for sin. Let those who would know the meaning of hell look at the death of Him who was made sin on our behalf.

John records three of the sayings of Jesus on the cross. The first, found in John 19:26-27, is: "Woman, behold thy son." Jesus committed His mother to the care of John. Then He said to John, "Behold thy mother." There is reason to believe that John may have been her nephew. Just why Jesus put His mother in John's care rather than one of her own sons is not stated.

The second saying is: "I thirst" (John 19:28). This indicates something of the torture Jesus was suffering as He was dying on the cross.

The third is: "It is finished" (John 19:30). In His prayer before going to the cross, He had said, "I glorified thee on earth, having accomplished the work thou hast given me to do" (John 17:4). That work was finished at the cross. The final sacrifice was made. The new and living way into the refuge which He prepared was opened (Heb. 6:19-20; 10:19-22).

He saved others.—Although they spoke out of malicious wickedness, they spoke the truth. He had saved others, and His death would save the multitude that no man can number of those who wash their robes and make them white in the blood of the Lamb (Rev. 7:9-14). But He had to die in order to do it. In His death, He brought to nought him who has power of death, that is, the devil.

THIS IS THE KING OF THE JEWS.—John says that the sign over the cross was written in Hebrew, Latin, and Greek. Pilate wanted everyone to read the sign and know that Rome had thus disposed of the one who, the Jews said, made himself a king. He refused to change the wording of the sign so as to relieve the Jews of the ignominy of having their king die on a Roman cross. See John 19:19-22.

And one of the malefactors.—Two robbers were put to death at the time Jesus was crucified. Three crosses were planted on Calvary. The death of Jesus provided the only possible way of escape from eternal punishment (Acts 4:12). Calvary's crosses dramatize this gospel truth.

he gave up the ghost.—that is, He died. The evidence is conclusive: (1) The darkness and the earthquake provided the setting; (2) the temple veil was rent from the top to the bottom, suggesting that

something unusual had happened that it should be torn in this manner; (3) the expression of the centurion who saw Him die (Mark 15:39). A Roman soldier knew death when he saw it. He said, "Truly this man was the Son of God." (4) The soldier pierced the side of Jesus' body from which there came blood and water. It was the soldiers' judgment that He was already dead, but this was done to make sure of it (John 19:33). (5) The enemies of Jesus were concerned only that the body be kept safely in the tomb; they did not question the fact of Jesus' death.

And when the centurion.—Soldiering was never considered a soft business. Execution of criminals—and, no doubt, many innocent people—was all in a day's work for Roman soldiers. But there was something different about the death of Jesus of Nazareth. When the centurion heard Him say, "Father, into thy hands I commend my spirit," and saw all the things that were happening, he glorified God and said, "Certainly this was a righteous man." Thus he concurred in the judgment of both Pilate and Herod that this man had done nothing worthy of death; He was innocent.

According to Matthew, the centurion said, "Truly this was God's Son" (Matt. 27:54). In doing so, he recognized the deity of Jesus.

Some have assumed that a pagan soldier could not mean by this remark that He was anything other than "a son of the gods—pagan gods." But what about the centurion who loved the Jewish nation and built their synagogue? Jesus commended his faith which was unlike anything He had found in all Israel. Cornelius was another exception. God heard the prayers of this devout, God-fearing man even though he was a Gentile (Acts 10:1-4).

There is no good reason to question the meaning of the centurion's confession. He believed that Jesus was God's Son. The resurrection of Our Lord proved him right (Rom. 1:3-4).

The Burial of Jesus

Scripture

23:50-56 And behold, a man named Joseph, who was a councillor, a good and righteous man 51 (he had not consented to their counsel and deed), a man of Arimathaea, a city of the Jews, who was looking for the kingdom of God: 52 this man went to Pilate, and asked for the body of Jesus. 53 And he took it down, and wrapped it in a linen cloth, and laid him in a tomb that was hewn in stone,

where never man had yet lain. 54 And it was the day of the Preparation, and the sabbath drew on. 55 And the women, who had come with him out of Galilee, followed after, and beheld the tomb, and how his body was laid. 56 And they returned, and prepared spices and ointments.

And on the sabbath they rested according to the commandment.

Comments

a man named Joseph.—Another man named Joseph had watched over Jesus in His infancy. Now this good and righteous man who was looking for the kingdom of God boldly identified himself with Him in His death. That took courage. But Joseph had not consented to this wicked deed; he had agreed with Pilate and the centurion that Jesus was innocent. It is true that he had been a secret disciple (John 19:38), but he could no longer remain so. He asked Pilate's permission to take the body of Jesus from the cross. He prepared it for burial and laid it in his own new tomb.

Nicodemus, the inquiring Pharisee whom Jesus taught the lesson of the New Birth, the bold defender of Jesus who was being condemned by all his colleagues, brought spices and helped Joseph with the burial. See John 3:1-5; 7:50; 19:39-41.

And it was the day of Preparation.—That is, Friday, for the sabbath was about to begin. The women had only time enough to prepare the spices before sundown. They rested on the sabbath and came early on the first day of the week to complete their sorrowful task.

Summary

The Jews agreed that Jesus should be put to death because, as they said, He was guilty of blasphemy. But they knew that such a charge would mean nothing to Pilate. What could they say to the governor that would get him to consent to the death of Jesus? "He was perverting the nation of the Jews!" That would do it, for the governor had to keep peace. But just to make sure, they added two more charges, forbidding to give tribute to Caesar and saying that He was a king.

Pilate examined Jesus and three times pronounced Him innocent. When he learned that Jesus was from Galilee, he sent Him to Herod who questioned Him at length but found nothing worthy of death in Him. But the Jews pressed the issue and threatened to take the

case to Caesar. When Pilate saw that he was getting nowhere, he ordered Jesus to be crucified.

Jesus went out bearing His own cross, but soon Simon of Cyrene was compelled to bear the cross to the place of crucifixion. Jesus tried to comfort the women of Jerusalem as they followed Him. They would suffer—perhaps at the destruction of Jerusalem—more hardships later on. They would cry for the rocks and the mountains to fall on them and cover them from that persecution.

On the cross, Jesus prayed, "Father forgive them, for they know not what they do." He said to the dying thief, "Today, shalt thou be with me in Paradise." Just before He died, He said, "Father, into thy hands I commend my spirit."

The centurion who commanded the soldiers that executed the three looked at Jesus as He died and said, "Certainly this was a righteous man." Later he said, "This was God's Son."

Joseph of Arimathea who had been a secret disciple of Jesus went to Pilate and asked permission to take the body of Jesus down and bury it. It was the day of Preparation and the sabbath was about to begin. The women prepared spices and ointments and rested on the sabbath.

Questions

1. Why did the Jews change their charge when they brought Jesus before the governor?
2. What are the three charges which they presented before Pilate?
3. What evidence could they present to support them?
4. What was Pilate's verdict after examining Jesus?
5. Why did he send Him to Herod?
6. What was the attitude of Herod when he saw Jesus?
7. What examination of the charges did he make?
8. What was the verdict of Herod?
9. Why did he and Pilate become friends at that time?
10. What plan did Pilate use to attempt to get the people to agree to the release of Jesus?
11. When did the people reverse the decision made at the trial?
12. Who was Simon of Cyrene? What did he do?
13. What was to happen to the Daughters of Jerusalem?
14. What does Calvary mean? Golgotha?
15. What did Jesus mean by His prayer: "Father forgive them"?

CHAPTER TWENTY-THREE

16. Why did He say to the thief, "Today you will be with me in Paradise"?
17. Where are the dead awaiting the resurrection?
18. What is the significance of Jesus using the words of Psa. 22:1?
19. How does Paul explain the reason for the death of Christ?
20. What was unfair about the remark, "He saved others, but he can't save himself"?
21. Why was the sign over the cross written in three languages?
22. Why did Pilate refuse to change what he had written?
23. What made the difference between the death of Jesus and that of two who were crucified with Him?
24. What proof is there that Jesus actually died?
25. What are the two statements of the centurion? What do they mean?
26. Who was Joseph of Arimathea?
27. What had been his attitude toward Jesus?
28. Why did he ask Pilate for the body?
29. Who helped him?
30. On what day was Jesus buried?

CHAPTER TWENTY-FOUR

Outline

- A. Luke told about the empty tomb where the body of Jesus had lain (1-12).
1. The women found it empty (1-7).
 - a) Time: First day of the week at early dawn as they brought spices which they had prepared.
 - b) Evidence:
 - (1) The stone was rolled away, but the body of Jesus was not there.
 - (2) Angels asked, "Why do you seek the living among the dead?"
 - (3) The angels declared that He had risen as He said.
 2. The women reported it to the apostles (8-11).
 - a) Their reason: They remembered His words about the resurrection.
 - b) Their names: Mary Magdalene, Joanna, Mary the mother of James, and others.
 - c) The reaction of the apostles: Idle talk; they didn't believe it.
 3. The apostle Peter inspected the empty tomb (12) .
- B. Luke told how Jesus appeared to the two on the way to Emmaus (13-35).
1. The circumstances (13-24).
 - a) The two were talking about the crucifixion (13-14).
 - b) Jesus joined them, but they didn't recognize Him (15-16).
 - c) He asked what they were talking about; they were astonished that He didn't know (17-18).
 - d) They reviewed the report of the resurrection of Jesus (19-24).
 - (1) The fact of the crucifixion of Jesus the Nazarene, a mighty prophet.
 - (2) The hope that He would redeem Israel.
 - (3) The evidence presented by the women: empty tomb; angels said He had risen.
 - (4) The investigation which confirmed the fact that the tomb was empty, but Jesus was not seen.

CHAPTER TWENTY-FOUR

2. The explanation of the Scriptures (25-27). Jesus explained to the two what was written about His death and resurrection.
 3. The Risen Lord revealed (28-32).
 - a) Jesus accepted the hospitality of the two at Emmaus; He blessed the bread and gave it to them.
 - b) As He did so, they recognized Him, but He vanished from their sight.
 - c) Their hearts burned as they recalled His explanation of the Scriptures.
 4. The report to the eleven in Jerusalem (33-35).
 - a) They went to Jerusalem and found the eleven.
 - b) The apostles said to them, "The Lord is risen indeed; He has appeared to Simon."
 - c) They told how He was revealed to them in the breaking of the bread.
- C. Luke told of His appearing to the eleven (36-49).
1. The evidence that proved it was He (36-43).
 - a) The circumstances (36-38).
 - (1) He stood in their midst and said, "Peace unto you."
 - (2) They were frightened, thinking it was a spirit.
 - (3) He asked, "Why do questions arise in your hearts?"
 - b) The evidence (39-43).
 - (1) He told them to both see and handle the evidence of His hands and feet; this couldn't be a spirit.
 - (2) He actually ate the broiled fish they gave Him.
 2. The Scriptures that had foretold His death and resurrection (44-47).
 - a) He reminded them that He had told them that all that was written in the Law of Moses and the prophets and the psalms about Him would be fulfilled.
 - b) He summed up what the Scriptures said about Him.
 - (1) The Christ must suffer and rise the third day.
 - (2) Repentance and remission of sins should be preached in His name to all nations beginning from *Jerusalem*.
 3. The Great Commission according to Luke (48-49).
 - a) You are witnesses of these things.
 - b) I send forth the promise of my Father upon you.

c) Wait in the city until you are clothed with power from on high.

D. Luke gave a brief account of the ascension of Jesus (50-53).

1. Place: Over against Bethany.
2. Blessing: He lifted up His hands and blessed them.
3. Ascension: He was carried up into heaven.
4. Worship: The disciples worshipped Him and returned to Jerusalem with joy and were continually in the temple blessing God.

The Empty Tomb

Scripture

24:1-12 But on the first day of the week, at early dawn, they came unto the tomb, bringing the spices which they had prepared. 2 And they found the stone rolled away from the tomb. 3 And they entered in, and found not the body of the Lord Jesus. 4 And it came to pass, while they were perplexed thereabout, behold, two men stood by them in dazzling apparel: 5 and as they were affrighted and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? 6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, 7 saying that the Son of man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again. 8 And they remembered his words, 9 and returned from the tomb, and told all these things to the eleven, and to all the rest. 10 Now they were Mary Magdalene, and Joanna, and Mary the mother of James: and the other women with them told these things unto the apostles. 11 And these words appeared in their sight as idle talk; and they disbelieved them. 12 But Peter arose, and ran unto the tomb; and stooping and looking in, he seeth the linen cloths by themselves; and he departed to his home, wondering at that which was come to pass.

Comments

They came to the tomb.—All four Gospel writers present conclusive evidence that Jesus actually died on the cross. They also present conclusive evidence that He was actually raised from the dead.

The first point is that the tomb where His body had lain was

found empty on the first day of the week by the women who came to complete the burial arrangements. It is evident that they had not anticipated this, for they were wondering who would roll away the stone from the entrance to the tomb. Roman soldiers had been guarding it to prevent anything happening to it until after the third day. The chief priests and Pharisees had said to Pilate, "Sir, we remember that that deceiver said while he was yet alive, 'After three days I will rise again.' Command, therefore, that the sepulchre be made sure until the third day lest haply his disciples come and steal him away and tell the people that he is risen from the dead and the last error shall be worse than the first." Pilate gave them a guard and told them to make it as sure as they could (Matt. 23: 63-65).

Seeing the stone rolled away, the women entered the tomb but did not find the body of Jesus. In their perplexity, they were startled by two angels who said, "Why seek ye the living among the dead?" These heavenly messengers were the first to announce that He was alive. At long last, His disciples were beginning to see what He meant when He told them that He would be delivered up into the hands of sinful men and be crucified and on the third day rise again.

The women hurried away to tell the good news to the eleven and the others. Mary Magdalene was one of those women. She had been faithful throughout Jesus' ministry. She was present as He died on the cross. She was among the first to hear the heavenly announcement, "He is risen from the dead."

as idle talk.—The apostles couldn't believe it; it was just idle talk, for they knew that He had died on the cross. But their attitude constitutes one of the strong points in the proof of the resurrection of Jesus. They had failed to understand His prediction, partly, no doubt, because of their concept of His kingdom. The idea of a spiritual kingdom—a kingdom that was not of this world—had never crossed their minds. There was no place for a cross in their concept of the kingdom.

They didn't believe that Jesus had risen until forced to do so by indisputable evidence. After they had investigated the evidence and had become convinced beyond a doubt that He was alive again, they did not hesitate to risk their lives to proclaim the Risen Lord. When commanded by the Jews not to do so, they said, "Whether it is right in the sight of God to harken unto you rather than unto

God judge ye for we cannot but speak the things which we saw and heard" (Acts 4:19-20).

We may think it strange that the enemies of Jesus remembered the prediction of His death while His disciples did not. His enemies were interested in one thing only: His destruction. They rejoiced over the fact that He died on thir cross. They did everything possible to make sure that no one remove the body from the tomb. But when the tomb was found empty, they felt compelled to explain it somehow. So they bribed the soldiers and told them to say that while they were asleep His disciples came and stole away the body. They promised that if this should come to the ears of the governor they would clear the soldiers.

Unbelievers have made many attempts to explain that empty tomb. But none of them have improved the fabricated tale told by the Pharisees. No court at any time or any place would accept testimony from a witness who openly admitted that he had been asleep when the incident being investigated had occurred.

but Peter arose and ran to the tomb.—Even though the story of the women seemed as idle talk, there was something in that made Peter hasten to investigate for himself. When he did, he found every item of the account to be correct. The tomb was empty; the body of Jesus was not there. He returned home wondering what had come to pass.

The Appearance on the Way to Emmaus

Scripture

24:13-35 And behold, two of them were going that very day to a village named Emmaus, which was threescore furlongs from Jerusalem. 14 And they communed with each other of all these things which had happened. 15 And it came to pass, while they communed and questioned together, that Jesus himself drew near, and went with them. 16 But their eyes were holden that they should not know him. 17 And he said unto them, What communications are these that ye have one with another, as ye walk? And they stood still, looking sad. 18 And one of them, named Cleopas, answering said unto him, Dost thou alone sojourn in Jerusalem and not know the things which are come to pass there in these days? 19 And he said unto them, What things? And they said unto him, The things concerning Jesus the Nazarene, who was a prophet mighty in deed and word before

God and all the people: 20 and how the chief priests and our rulers delivered him up to be condemned to death, and crucified him. 21 But we hoped that it was he who should redeem Israel. Yea and besides all this, it is now the third day since these things came to pass. 22 Moreover certain women of our company amazed us, having been early at the tomb; 23 and when they found not his body, they came, saying, that they had also seen a vision of angels, who said that he was alive. 24 And certain of them that were with us went to the tomb, and found it even so as the women had said: but him they saw not. 25 And he said unto them, O foolish men, and slow of heart to believe in all that the prophets have spoken! 26 Behooved it not the Christ to suffer these things, and to enter into his glory? 27 And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself. 28 And they drew nigh unto the village, whither they were going: and he made as though he would go further. 29 And they constrained him, saying, Abide with us; for it is toward evening, and the day is now far spent. And he went in to abide with them. 30 And it came to pass, when he had sat down with them to meat, he took the bread and blessed; and breaking it he gave to them. 31 And their eyes were opened, and they knew him; and he vanished out of their sight. 32 And they said one to another, Was not our heart burning within us, while he spake to us in the way, while he opened to us the scriptures? 33 And they rose up that very hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, 34 saying, The Lord is risen indeed, and hath appeared to Simon. 35 And they rehearsed the things that happened in the way, and how he was known of them in the breaking of the bread.

Comments

a village named Emmaus.—The village was in the vicinity of Jerusalem. It will be forever remembered because of what happened to two of Jesus' disciples as they journeyed toward it on that resurrection day. As they talked about the death of Jesus and the report of the women that He was alive, Jesus drew near and went with them. They didn't recognize Him, for "their eyes were holden that they should no know him." Were they blind to His presence because of their knowledge of His death? The Stranger wanted to know about the things they were talking about. The disciples, their

grief showing on their faces, said, "Are you the only one in Jerusalem who does not know what has come to pass in these days?"

Then they told the story of Jesus the Nazarene who was a prophet mighty in deed and word before God and all the people. They told about His crucifixion and said, "We had hoped that He would be the one to redeem Israel." Everyone was longing for the restoration of Israel to a place of dignity among the nations of the world. They thought this Son of David would surely be the one to make their dream come true, but that hope died at the cross.

and besides all this.—Three days had gone by since the death of the Prophet. The report was out that He had been seen alive. Was the light of hope beginning to show on the faces of these Emmaus disciples? They told the Stranger about those who had investigated and confirmed the report.

foolish men and slow of heart to believe.—Jesus chided them for being slow to believe all that the prophets had spoken. He said it was necessary for Christ to suffer and enter into His glory. That was the message of the Scriptures, was it not? Then He explained all that was written in the Scriptures about Himself. What a privilege those disciples had to listen to that message! The book of Matthew covers this very same material showing how Jesus fulfilled the prophecies about Messiah.

abide with us.—The disciples couldn't let the Stranger go on; they invited Him to stay with them for the night. As they sat at the table, the Stranger took bread and broke it and gave it to them. Their Guest did this; but they had seen Him do it before. Their eyes were opened and they knew that it was the Risen Lord. In that moment of recognition, He vanished from their sight.

was not our heart burning within us.—The story of the Scriptures stirred their hearts as nothing else could have done. It is still the most thrilling story known to man. There are millions whose hearts would be thrilled today if only someone would tell them of the Savior who died and arose that they might have eternal life.

that very hour.—The two had made the long walk from Jerusalem to Emmaus. The conviction that they had actually seen the Risen Lord banished all thought of being tired. They arose and hurried back to Jerusalem to share the good news with the eleven. There they discovered that the evidence of His resurrection was piling up, for the apostles said, "The Lord is risen indeed and has appeared to Simon."

Luke does not record all the appearances of Jesus. Some of them recorded by others are: (1) The appearance to the eleven when Thomas was absent and again when he was with the group (John 20:19-31; I Cor. 15:6). (2) The appearance at the sea of Tiberias (John 21:1-23). (3) The appearance to the five hundred at one time (I Cor. 15:6). (4) The appearance in the mountain in Galilee when Jesus gave the Great Commission (Matt. 28:16-20). (5) The appearance to James (I Cor. 15:7).

Luke summarized all this evidence in his second letter to Theophilus in these words: "to whom he also showed himself alive after his passion by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the kingdom of God" (Acts 1:3).

Jesus' Appearance to the Eleven

Scripture

24:36-49 And as they spake these things, he himself stood in the midst of them, and saith unto them, Peace be unto you. 37 But they were terrified and affrighted, and supposed that they beheld a spirit. 38 And he said unto them, Why are ye troubled? and wherefore do questionings arise in your heart? 39 See my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye behold me having. 40 And when he had said this, he showed them his hands and his feet. 41 And while they still disbelieved for joy, and wondered, he said unto them. Have ye here anything to eat? 42 And they gave him a piece of a broiled fish. 43 And he took it, and ate before them.

44 And he said unto them, These are my words which I spake unto you, while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me. 45 Then opened he their mind, that they might understand the scriptures; 46 and he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day; 47 and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem. 48 Ye are witnesses of these things. 49 And behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high.

Comments

He himself stood in the midst of them.—He said, "Peace be unto you." But the terrified disciples thought that they were beholding a spirit. Important evidence of the resurrection is revealed in this appearance. Jesus told the disciples to see His hands and feet for themselves. Thomas, on one occasion, said he would not believe unless he could see the prints of the nails in His hands and put his hand into the wound in Jesus' side. Jesus gave him the opportunity to do that very thing. When Thomas saw it, he said, "My Lord and my God."

Their joy over what they had heard and seen still kept them from believing what their eyes told them was true. Then Jesus took a piece of broiled fish and ate it in their presence. That convinced them that He was not a spirit, but the Risen Lord. See also John's comment in I John 1:1-4.

these are my words.—Jesus had reviewed the Scriptures about His death and resurrection for the Emmaus disciples. He repeated it for the group in Jerusalem, reminding them that all that had been written in the Law of Moses and the prophets and the psalms about Him had to be fulfilled. He helped them to understand the Scriptures by saying, "Thus it is written, that the Christ should suffer and rise again from the dead on the third day and that repentance and remission of sins should be preached in his name unto all the nations beginning from Jerusalem." This message of Christ is the central theme of the Bible. When the apostles preached the Word, they preached Christ. They did not hesitate to declare that in none other is there salvation, for neither is there any other name under heaven that is given among men wherein we must be saved (Acts 4:12).

beginning from Jerusalem.—The crucifixion had taken place at Jerusalem. The evidence that proved His resurrection had been presented at Jerusalem. The preaching of the gospel that was based on these facts was to begin in Jerusalem also. The eleven, and Matthias, all of whom were eye-witness of these facts, began their ministry of preaching and teaching on the Day of Pentecost immediately after they were baptized in the Holy Spirit.

the promise of the Father.—That was the promise that the Holy Spirit would be sent to enable them to bear accurate testimony concerning that which they had seen and heard. They were to wait in Jerusalem until they received that power from on high.

*The Ascension of Jesus**Scripture*

24:50-53 And he led them out until they were over against Bethany: and he lifted up his hands, and blessed them. 51 And it came to pass, while he blessed them, he parted from them, and was carried up into heaven. 52 And they worshipped him, and returned to Jerusalem with great joy: 53 and were continually in the temple, blessing God.

Comments

And he led them out.—He was soon to be taken from them, but He would continue to lead them through the Holy Spirit. He had promised the apostles that the Holy Spirit would guide them into all the truth (John 16:13-14).

and blessed them.—He had blessed them on other occasions; just before leaving them, He blessed them again. The memory of that blessing was to remain with them through their sufferings as they carried out the Great Commission, for He had promised to be with them always, even to the end of the age.

and was carried up into heaven.—In his second letter to Theophilus, Luke says that Jesus was taken up from the disciples and a cloud received Him from their sight. Heavenly messengers stood beside them with the encouraging word, "He will return again as you beheld Him taken up from you into heaven."

and they worshipped him.—The resurrection had convinced them that He was both the Son of Man and the Son of God. As He departed from them, they worshipped Him. Indeed, from that time on, their lives were a living sacrifice of real worship to the Lord Jesus Christ.

Their joy knew no limit. They returned to Jerusalem to await the day, not far distant, when they would begin the proclamation of the gospel. They were continually in the temple praising God while waiting for the signal to begin their world-wide mission for Christ.

In a very real sense, the story does not end here. A great climax was reached on the Day of Pentecost as the apostles preached the first sermon in that campaign. The three thousand who reversed the decision they had made at the trial got themselves baptized in the name of Christ for the remission of sins. They continued stead-

fastly in the apostles teaching and fellowship, in the breaking of bread and the prayers (Acts 2:38-42).

The story ends with the triumphant coming of Christ to receive His own unto Himself that they may be with Him always. Even so, "Come, Lord Jesus. The grace of the Lord Jesus be with the saints. Amen." Revelation 22:20-21.

Summary

Wicked men crucified Jesus at Calvary. There is abundant evidence that He actually died. There is equally positive proof that He arose from the dead.

The women found the tomb empty; the body of Jesus was not there. Angels announced that He was alive. With the startling news, the women hurried away to tell the apostles who thought it was idle talk. Peter investigated and found the tomb empty just as the women had said.

During the period of forty days between the resurrection and ascension, Jesus appeared to the disciples by many certain proofs. They saw Him, they heard Him explain the Scriptures, they touched Him, and they saw Him eat a piece of broiled fish in their presence. Not only were the Emmaus disciples convinced that He was alive, but also all of the eleven. At one time, more than five-hundred had seen Him alive.

The Risen Lord summed up the Scriptures about the Christ by saying, "Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem."

Having fully demonstrated the fact of His resurrection, and having instructed the apostles as to their duties, He led them out until they were near Bethany. Then He lifted up His hands and blessed them and was carried up into heaven.

Heavenly messengers had announced the birth of the Christ; now angels told the apostles that He was coming again.

"Now the God of peace, who brought again from the dead the great shepherd of the sheep with the blood of an eternal covenant, even our Lord Jesus, make you perfect in every good thing to do his will, working in us that which is well-pleasing in his sight, through Jesus Christ; to whom be the glory for ever and ever. Amen." (Heb. 13:20-21).

CHAPTER TWENTY-FOUR

Questions

1. On what day did the resurrection occur?
2. What precautions had the Jews taken to prevent anything happening to the body until after the third day? Why?
3. What did the women find when they came to the tomb?
4. What did angels tell them?
5. Who were some of the women at the tomb?
6. What did the apostles think of their report?
7. Why did Peter investigate it?
8. What evidential value is there in the fact that the enemies remembered Jesus' predictions of His resurrection while the disciples did not?
9. What evidence did Peter discover at the tomb?
10. Where was Emmaus?
11. What were the two disciples talking about?
12. Why didn't they recognize Jesus when He joined them?
13. What had they hoped for in Jesus?
14. What did Jesus say to them?
15. Why did they ask Him to abide with them?
16. How was He made known to them?
17. What did they mean by saying that their heart burned as He had spoken to them?
18. What did they do immediately after He was revealed to them?
19. What are some of the other appearances not recorded by Luke?
20. How did Luke summarize his report of the proofs of the resurrection?
21. Under what circumstances did He appear to the eleven?
22. What was their reaction? Why?
23. How did they become convinced that Jesus had actually been raised from the dead?
24. How did He help them to understand the Scriptures?
25. Why did He order them to begin their ministry in Jerusalem?
26. What is meant by the promise of the Father?
27. Where did the ascension take place?
28. What did the heavenly messengers say to the wondering disciples?
29. What did the disciples do at the time of the ascension?
30. Where did they await the fulfillment of the promise of the Father?

