

Holy, Holy, Holy Lord God Almighty

The Book of Luke



Historical Context

- For the world of the New Testament was a world very much like ours.
- There were wars.
- There was sickness.
- There was poverty and injustice.
- There were people who struggled to keep on living, living by habit long after they had lost any sense of purpose, meaning, or goal.
- It was a world like ours, populated with people like ours. *But God had made preparations.* God was about to burst into this world of men. Jesus was about to be born, and after His birth our world, despite all its poverty and injustice, wars, has never been the same.
- Richards, Larry ; Richards, Lawrence O.: *The Teacher's Commentary.* Wheaton, Ill. : Victor Books, 1987, S. 642

Theme & Thesis

- What was Luke's Message About?
- Luke 1 In as much as many have undertaken to compile an account of the things accomplished among us,
- 2 just as they were handed down to us by those who from the beginning were eyewitnesses and servants of the word,
- 3 it seemed fitting for me as well, having investigated everything carefully from the beginning, to write *it* out for you in consecutive order, most excellent Theophilus;
- 4 so that you may know the exact truth about the things you have been taught.
- *New American Standard Bible : 1995 Update*. LaHabra, CA : The Lockman Foundation, 1995, S. Lk 1:1-4

Theme & Thesis

- Reading this Gospel should bring assurance of the truth of Jesus the Messiah's life, death, and resurrection. And that assurance is only strengthened by the meticulous process of writing and research that Luke described. Assurance is built upon the events seen by eyewitnesses, handed down to Luke and others, and finally carefully researched and written by Luke. Luke wrote for the confirmation of the faith. He wrote to correct problem areas with regards to the facts and implications of Christianity. Hughes, Robert B. ; Laney, J. Carl: *Tyndale Concise Bible Commentary*. Wheaton, Ill. : Tyndale House Publishers, 2001 (The Tyndale Reference Library), S. 443

Theophilus

- **Most excellent**—or “most noble”—a title of rank applied by this same writer twice to Felix and once to Festus (Ac 22:26; 24:3; 26:25). It is likely, therefore, that “Theophilus” was chief magistrate of some city in Greece or Asia Minor.
- St. Luke dedicates his gospel to his friend Theophilus, not as to his *patron*, though he was a man of honour, to protect it, but as to his *pupil*, to learn it, and hold it fast. It is not certain who this Theophilus was; the name signifies a *friend of God*; some think that it does not mean any particular person, but every one that is a *lover of God*; Dr. Hammond quotes some of the ancients understanding it so: and then it teaches us, that those who are truly lovers of God.

Inspired Documents

- Our Scripture portion in this study (Luke 1:1–4) tells us that many records of Jesus Christ’s ministry circulated in the infancy of the Church, and it clearly infers that some of them were less than accurate. The Holy Spirit guided the early Church to include only four of these records in the New Testament canon. These four Gospels each present a distinct argument from our Lord’s life and ministry and, consequently, a different view of Him. Breathed of the Holy Spirit) All four are in remarkable harmony, which is just as it has to be if all four human authors were inspired by the same Holy Spirit. Some ancient writings on Jesus’ life survive and are included in the New Testament Apocrypha (better named pseudepigrapha), but even a casual reading reveals that they have very human flaws in their composition; they certainly do not possess the hallmarks of inspired Scripture. Mills, M.S.: *The Life of Christ : A Study Guide to the Gospel Record*. Dallas : 3E Ministries, 1999

Luke 1:1–3:22

- Luke's Gospel provides many details about events associated with the birth of Jesus. In these first chapters we find:
 - the birth of John the Baptist foretold;
 - the birth of Jesus foretold;
 - Mary's Magnificat (a hymn of praise);
 - the birth of John the Baptist;
 - the birth of Jesus;
 - the witness of the shepherds;
 - Jesus presented as an Infant at the temple;
 - Jesus as a Boy visiting the temple;
 - the ministry of John the Baptist.
- In providing all these details Luke showed us how important it is to establish for his Gentile readers that Christ was no ordinary man. The Gospel itself hinges on the fact that Jesus is the virgin-born Son of God.
- * **Elijah.** The Old Testament closes with the promise that God will “send you the Prophet Elijah” before “the Lord comes” (Mal. 4:5). Luke reported that an angel told Zechariah, John's father, that the son to be born to him will “go on before the Lord, in the spirit and power of Elijah” (Luke 1:17). John's call and ministry authenticated Jesus as the Christ.
- * **Virgin Birth.** Isaiah 7:14 established that the Messiah would be virgin born. Mary conceived by the Holy Spirit, so that the Child Jesus was “the Holy One” who must be identified as “the Son of God” (Luke 1:35).
- Richards, Larry ; Richards, Lawrence O.: *The Teacher's Commentary*. Wheaton, Ill. : Victor Books, 1987, S. 642

• ***The Birth of a Prophet: John The Baptist***

- ***A faithful priest (vv. 5–7).*** Zacharias (“Jehovah has remembered”) and Elizabeth (“God is my oath”) were a godly couple who both belonged to the priestly line. The priests were divided into twenty-four courses (1 Chron. 24), and each priest served in the temple two weeks out of the year. In spite of the godlessness around them, Zacharias and Elizabeth were faithful to obey the Word of God and live blamelessly.
- Their only sorrow was that they had no family, and they made this a matter of constant prayer. Little did they know that God would answer their prayers and give them, not a priest, but a prophet! And no ordinary prophet, for their son would be the herald of the coming King!
- ***A fearful priest (vv. 8–17).*** The priests on duty drew lots to see which ministries they would perform, and Zacharias was chosen to offer incense in the holy place. This was a high honor that was permitted to a priest but once in a lifetime. The incense was offered daily before the morning sacrifice and after the evening sacrifice, about 3 o’clock in the afternoon. It was probably the evening offering that was assigned to Zacharias.
- You have probably noticed that God often speaks to His people and calls them while they are busy doing their daily tasks. Both Moses and David were caring for sheep, and Gideon was threshing wheat. Peter and his partners were mending nets when Jesus called them. It is difficult to steer a car when the engine is not running. When we get busy, God starts to direct us.
- Luke mentions angels twenty-three times in his Gospel. There are innumerable angels (Rev. 5:11), only two of which are actually named in Scripture: Michael (Dan. 10:13, 21; 12:1; Jude 9; Rev. 12:7) and Gabriel (Dan. 8:16; 9:21; Luke 1:19, 26). When Gabriel appeared by the altar, Zacharias was frightened, for the angel’s appearance could have meant divine judgment.
- “Fear not” is a repeated statement in the Gospel of Luke (1:13, 30; 2:10; 5:10; 8:50; 12:7, 32). Imagine how excited Zacharias must have been when he heard that he and Elizabeth were to have a son! “Rejoicing” is another key theme in Luke, mentioned at least nineteen times. Good news brings joy!
- Gabriel instructed him to name his son John (“Jehovah is gracious”) and to dedicate the boy to God to be a Nazarite all of his life (Num. 6:1–21). He would be filled with the Spirit before birth (Luke 1:41) and would be God’s prophet to present His Son to the people of Israel (see John 1:15–34). God would use John’s ministry to turn many people back to the Lord, just as Isaiah had promised (Isa. 40:1–5).
- Wiersbe, Warren W.: *The Bible Exposition Commentary*. Wheaton, Ill. : Victor Books, 1996, c1989, S. Lk 1:5

Understanding the Scripture

- **24:44** Now He said to them, “These are My words which I spoke to you while I was still with you, that all things which are written about Me in the law of Moses and the Prophets and the Psalms must be fulfilled.”
- 45 Then He opened their minds to understand the Scriptures,
- 46 and He said to them, “Thus it is written, that the Christ would suffer and rise again from the dead the third day,
- 47 and that repentance for forgiveness of sins would be proclaimed ¹His name to all the nations, beginning from Jerusalem.
- 48 “You are witnesses of these things.
- 49 “And behold, I am sending forth the promise of My Father upon you; but you are to stay in the city until you are clothed with power from on high.”

Word of the Lord

- 3: 2 The word of God came to John, the son of Zacharias, in the wilderness.
- **1 Kings 18:1** Now it happened *after* many days that the word of the LORD came to Elijah in the third year, saying,
- Gen. 15.1; 1 Sam. 15.10; Jer. 1.2 . It implies that the person to whom the word of God comes, comes under the power of that word, not just that the word is communicated to him

The message of John (3:1–14, 19–20)

- 1. *When he preaches* (3:1–2)
 - a. Tiberius Caesar is ruler over the Roman Empire (3:1a).
 - b. Pilate is governor over Judea (3:1b).
 - c. Herod Antipas is governor over Galilee (3:1c).
 - d. Annas and Caiaphas are the high priests (3:2)

The Historical authenticity cannot be questioned.

Crying in the Wilderness

Isiah 40:3

- ³ The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God. ⁴ Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight^b, and the rough places plain: ⁵ And the glory of the LORD shall be revealed, and all flesh shall see *it* together: ^bstraight: or, a straight place

Luke 3:4-7

- The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. ⁵ Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways *shall be* made smooth; ⁶ And all flesh shall see the salvation of God. ⁷

Generation of Vipers

- John described himself as a farmer, chopping down a fruitless tree and watching snakes fleeing a burning field. John got to the root of things and called the people to repentance. There is a wrath to come, and the only way to prepare for judgment is to turn from sin and trust the Savior. The religious leaders did not obey God's call spoken through John (7:29–30; 20:1–8), and John called them “vipers” (Matt. 3:7–10). Jesus called them “children of the devil” (John 8:44–45; Matt. 23:33), for Satan is the serpent and has his “children” (Rev. 20:2; Matt. 13:36–43). John preceded Jesus because the preaching of judgment for sin must always come before the declaration of saving grace. First conviction, then conversion.

What John preaches (3:3–6):

- “Repent of your sins and be baptized! Prepare the way for the Lord!”

To whom he preaches (3:7–11, 13–14, 19–20)

- The Jewish religious leaders and lay people (3:7–11)
 - b. Tax collectors (3:13)
 - c. Soldiers (3:14)
 - d. King Herod Antipas and Queen Herodias (3:19–20): Herod will eventually become so frustrated by John's preaching that he will put John in prison.
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The misunderstanding about John (3:15–18)

- 1. *The confusion* (3:15) : Some people feel John is the Messiah!
- 2. *The clarification* (3:16–18): John declares, “Someone is coming soon who is greater than I am—so much greater that I am not even worthy to be his slave.”
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The ministry of John (3:3, 21–22)

- 1. *He baptizes the converts of Israel (3:3) .*
- 2. *He baptizes the Christ of Israel (3:21–22).*

THE LINE OF JESUS THE MESSIAH (3:23–38)

- **A. From Jesus, the legal son of Joseph, to Nathan, the biological son of David (3:23–31)**
- **B. From Obed, the son of Boaz, to Adam, the son of God (3:32–38)**
- Tolbot” Hebrew word for Generations
- Genesis

Chapter 4

The Temptation of Jesus

1 Jesus, full of the Holy Spirit, returned from the Jordan and was led around by the Spirit in the wilderness **2** for forty days, being tempted by the devil. And He ate nothing during those days, and when they had ended, He became hungry.

- A. Was Led: You ever felt led to do something. What drives people? The Spirit drove Jesus.
- B. The Devil Job 1. Jesus Blamesless like Job

The Devil

- **“Devil” (4:2).** The devil (Ezekiel 35-36) is an evil angelic being, hostile to human beings, who exercises great power in this world to shape society to appeal to man’s sin nature (Eph. 2:2). He is described as snaring man (1 Tim. 3:7), oppressing people (Acts 10:38), as man’s adversary (1 Peter 5:8), and as putting evil intent into the hearts of sin-bent persons (John 13:2). But the devil is far from all-powerful. Believers can use the resources God supplies to stand against his “schemes” (*methodeia*, “craftiness”) (Eph. 6:11). When we resist the devil as Christ did at His temptation, Satan will flee from us (James 4:7).

Adam & Christ

- The last words of the foregoing chapter, that Jesus was the *Son of Adam*, bespeak him to be the *seed of the woman*; being so, we have here, according to the promise, *breaking the serpent's head*, baffling and foiling the devil in all his temptations, who by one temptation had baffled and foiled our first parents. Thus, in the beginning of the war, he made reprisals upon him, and conquered the conqueror.
- Henry, Matthew: *Matthew Henry's Commentary on the Whole Bible : Complete and Unabridged in One Volume*. Peabody : Hendrickson, 1996, c1991, S. Lk 4:1

Why was Jesus Tempted

- Why was Jesus tempted? For one thing, it was proof that the Father's approval was deserved (Luke 4:22). Jesus is indeed the "beloved Son" who always does whatever pleases His Father (John 8:29). Also, in His temptation, Jesus exposed the tactics of the enemy and revealed to us how we can overcome when we are tempted. This experience helped prepare our Lord for His present ministry as our sympathetic High Priest, and we may come to Him for the help we need to overcome the tempter .

Jesus Being Hungry

- Does this change the way we view Christ?
- Does it help us Identify with him more?
- This Demon Come out by praying and Fasting (Mark 9:29).
- Jesus Fasting before beginning his ministry .
- Jesus Tempted in every way known to man (Hebrews 4:15).

The Trap of Temptation

- 3 And the devil said to Him, “If You are the Son of God, tell this stone to become bread.” 4 And Jesus answered him, “It is written, ‘MAN SHALL NOT LIVE ON BREAD ALONE.’ ” Deut 8:3
- Later Jesus Multiplies Bread W/ Fish. So Jesus was capable.
- Satan knew he was hungry. What will Satan tempt you with?
- Fights off Satan with Word of God.

Who is Worthy of Worship

- **5** And he led Him up and showed Him all the kingdoms of the world in a moment of time. **6** And the devil said to Him, “I will give You all this domain and its glory; for it has been handed over to me, and I give it to whomever I wish. **7** “Therefore if You worship before me, it shall all be Yours.” **8** Jesus answered him, “It is written, ‘YOU SHALL WORSHIP THE LORD YOUR GOD AND SERVE HIM ONLY.’ ” -Deut 6:13; 10:20
- The devil leading?
- Rome considered Kingdom or Empire.
- Why was Satan looking to be worshiped?
- Jesus offered another kingdom, a spiritual one and a future one.

What About the Cross?

- **9** And he led Him to Jerusalem and had Him stand on the pinnacle of the temple, and said to Him, “If You are the Son of God, throw Yourself down from here; **10** for it is written, ‘HE WILL COMMAND HIS ANGELS CONCERNING YOU TO GUARD YOU,’ **11** and, ‘ON *their* HANDS THEY WILL BEAR YOU UP, SO THAT YOU WILL NOT STRIKE YOUR FOOT AGAINST A STONE.’ ” -Ps 91:12
- SATAN MEANT THAT THE NATION, SEEING JESUS’ MIRACULOUS PROTECTION FROM SUCH A JUMP, WOULD IMMEDIATELY ACCEPT HIM. THE DEVIL EVEN QUOTED PSALM 91:11-12 TO SHOW THAT THE MESSIAH WOULD BE KEPT SAFE FROM HARM. However, Jesus was aware of the implication. To receive the acceptance of the people without going to the cross would be to question whether God was really in the plan at all.

Luke and the Devil

- When the devil had finished every temptation, he left Him until an opportune time.
- (Luke 8:12; 10:17–18; 11:14–22; 13:16; 22:3).

The Spirit prepared Jesus for the Temptation,
the Word of God defeated the Devil.

Jesus' Public Ministry

- **14** And Jesus returned to Galilee in the power of the Spirit, and news about Him spread through all the surrounding district.
- After passing the Test, maneuvering in power of the spirit.
- The News about spiritual people spreads fast.
- Jesus' conception (1:35), baptism (3:21–22), temptation (4), and now His ministry are all linked to the working of God's Spirit. If Jesus depended on empowerment by the Spirit, how much more must we.

Power of the Word

And He *began* teaching in their synagogues and was praised by all.

He doesn't begin by performing miracles but by teaching the word.

How important is the teaching of God's Word?

News Spread about him being spiritual praised because of teaching.

Ministries that are spritual and teach the word create a buzz.

16 And He came to Nazareth, where He had been brought up; and as was His custom, He entered the synagogue on the Sabbath, and stood up to read.

17 And the book of the prophet Isaiah was handed to Him. And He opened

The ^(scroll) book and ***found*** the place where it was written,

He returns to His hometown. He wants to save His community. He had a heart for where He grew up.

- Usually in New Testament of *public* reading. After the liturgical services which introduced the worship of the synagogue, the “minister” took a roll of the law from the ark, removed its case and wrappings, and then called upon some one to read. On the Sabbaths, at least seven persons were called on successively to read portions of the law, none of them consisting of less than three verses. After the law followed a section from the prophets, which was succeeded immediately by a discourse. It was this section which Jesus read and expounded .

A Power Struggle (Power and Authority)

- Luke 4:6 and said to him, “To you I will give all this authority and their glory, for it has been delivered to me, and I give it to whom I will
- Luke 5:24 But that you may know that the Son of Man has authority on earth to forgive sins” — he said to the man who was paralyzed— “I say to you, rise, • pick up your bed and go home.” Luke 7:8 For I too am a man set under authority, with soldiers under me: and I say to one, ‘Go,’ and he goes; and to another, ‘Come,’ and he comes; and to my servant, ‘Do this,’ and he does it.”
- Luke 9:1 And he called the twelve together and gave them power and authority over all demons and to cure diseases,
- Luke 10:19 Behold, I have given you authority to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall hurt you.
- Luke 12:5 But I will warn you whom to fear: fear him who, after he has killed, has authority to cast into hell. Yes, I tell you, fear him!
- Luke 12:11 And when they bring you before the synagogues and the rulers and the authorities, do not be anxious about how you should defend yourself or what you should say,
- Luke 19:17 And he said to him, ‘Well done, good servant! Because you have been faithful in a very little, you shall have authority over ten cities.’
- Luke 20:2 and said to him, “ Tell us by what authority you do these things, or who it is that gave you this authority.”
- John 19:10 (2) So Pilate said to him, “You will not speak to me? Do you not know that I have authority to release you and • authority to crucify you?”
- John 19:11 Jesus answered him, “You would have no authority over me at all unless it had been given you from above. Therefore he who delivered me over to you has the greater sin
- Matt 28:18 And Jesus came and said to them, “ All authority in heaven and on earth has been given to me.

A Power struggle killed Jesus

- **Acts 1:7 • He said to them, “It is not for you to know times or seasons that the Father has fixed by his own authority.**

Purpose Statement

“THE SPIRIT OF THE LORD IS UPON ME, BECAUSE HE ANOINTED ME TO PREACH THE GOSPEL TO THE POOR. HE HAS SENT ME TO PROCLAIM RELEASE TO THE CAPTIVES, AND RECOVERY OF SIGHT TO THE BLIND, TO SET FREE THOSE WHO ARE OPPRESSED, 19 TO PROCLAIM THE FAVORABLE YEAR OF THE LORD.” Isa. 62:1-2

- Spirit of the Lord, Vs 14 (His qualification)
- Anointing- Enables us to complete an assignment.
- Anointing- King
- He Has Sent- Commissioned.

Proclaim Release to the captives

Recovery of sight to the blind

Set Free those who are oppressed

Proclaim favorable Year of the Lord

The Anointed One

- Anointing was applied to kings (1 Sam. 9:16; 10:1), to prophets (1 Kings 19:16), and to priests (Exod. 29:29; 40:15; Lev. 16:32) at their inauguration. “The Lord’s anointed” was a common title of the king (1 Sam. 12:3, 5; 2 Sam. 1:14, 16). Prophets are called “Messiahs,” or anointed ones (1 Chron. 16:22; Ps. 105:15). Hence the word “Christ” was representative of our Lord, who united in himself the offices of king, prophet, and priest.

Proclaim Release to the captives

- Proclaim/ Preacher 3x Jesus was a preacher.
 1. Preach Gospel to Poor.

literally 'begging', Here as often in the Old Testament it does not denote people who are only economically poor but people who have little or nothing to expect from the circumstances which determine their life and are therefore dependent upon God
 2. Preach release to the captives. (Not for but to)

Captives: Perhaps to people who have been sold as slaves because of their debts and who were set free in the year of jubilee (see below), and may be taken here as referring to all people who are in some form of slavery, including that of sin.
 3. Preach favoranle Year of the Lord

Recovery of Sight to Blind

- ‘Blind’, could refer to blind people as socially weak and personally unhappy, 14.13, 21. They are among the specific objects of Jesus’ Messianic ministry of healing (cp. 7.21, 22 where also they are mentioned as those who receive the good news!). Blind, Prisoner or captives, Oppressed, literal not spiritual?
- Jesus new Moses. Sent by God to Deliver God’s people who are captives and victims of oppression.

Oppression

- The common interpretation referred this passage to the state of the people on the return from the Captivity. Nothing, however, that the people had yet experienced in any way satisfied the brilliant picture painted in the great prophecy. A remnant certainly had returned several centuries back from their distant exile, but the large majority of the chosen people were scattered abroad; their own land was crushed under what seemed a hopeless servitude; poverty, ignorance, universal discontent, reigned alike in Jerusalem, garrisoned with Roman legionaries, and in the most distant of the poor upland villages of Galilee. Only could deliverance come and a golden age of prosperity return with the promised Messiah.
Spence-Jones, H. D. M. (Hrsg.): *The Pulpit Commentary: St. Luke Vol.* Bellingham, WA : Logos Research Systems, Inc., 2004, S. 89

Oppression

Willie Keaton

- What kind of ministry would Jesus have in Washington DC?
- Poor- Beggars
- Prisoners
- Blind

What kind of ministry does this look like?

What would programs look like? (Make a list)

Luke 4: 23-27

- **Physician, heal thyself.** A saying which Luke alone records, and which would forcibly appeal to him as a physician. Speaks of a physician who should have cured himself before he attempted to attend patients. The same appeal was addressed to Christ on the cross (Matt. 27:40, 42).

The ministry that is outlined in Luke 4:18. Why not begin in your home town. Why begin in Galilee, Capernaum?

"Now why should not the sick in thine own city be *healed* as well as those in other cities?" They were designed to cure people of their unbelief;—"Now why should not the disease of unbelief, if it be indeed a disease, be cured in those of thine own city as well as in those of others? *Whatsoever we have heard done in Capernaum*, that has been so much talked of, *do here also in thine own country.*" They were pleased with *Christ's gracious words*, only because they hoped they were but the introduction to some *wondrous works* of his. They wanted to have their lame, and blind, and sick, and lepers, healed and helped, that the charge of their town might be eased; and that was the chief thing they looked at. They thought their own town as worthy to be the stage of miracles as any other; and why should not he rather draw company to that than to any other?

- Vincent, Marvin Richardson: *Word Studies in the New Testament*. Bellingham, WA : Logos Research Systems, Inc., 2002, S. 1:292-293

Luke 4: 23-27

Verse 25 Elijah and Elisha (1 Kings 17:9, 2 Kings 5:6)

Jesus, A Prophet Like Elijah & Elisha

- Matthew 16:14
 - Matthew 17:10
 - Mark 6:15
 - Luke 9:8
 - John 1:21
- A. Deuter. 18:15, 18

Luke 4:28-30

- Rejection- Hometown. Rejection is always painful but is magnified by loved ones. Maybe relatives. Childhood friends.
- They went from “speaking well of him” to being filled with rage. Why?
- Jesus points out God’s history of blessing Israel.
- It was Jesus’ “gracious words” (His “message of grace”) that won immediate approval. What changed the crowd’s attitude was His stories of O.T. prophets whom God sent to Gentiles. Jesus’ view that God’s grace must extend to all outraged those who claimed a right to His special favors.

Luke 4:30-37

- Verse 31. Back Teaching. Determination. In Church. One bad experience shouldn’t stop us from attending church.
- Authority. We should continue teaching the Word with Authority because it is the Word of God.
- Authority is demonstrated in power over demons.

- [1.] The devil is an *unclean spirit*, his nature directly contrary to that of the pure and *holy* God, and degenerated from what it was at first.
- [2.] This unclean spirit works in the children of men; in the souls of many, as then in men's bodies.
- [3.] It is possible that those who are very much under the power and working of Satan may yet be found *in the synagogue*, among the worshippers of God.
- [4.] Even the devils *know and believe* that *Jesus Christ is the Holy One of God*, is sent of God, and is a *Holy One*.
- [5.] They believe and *tremble*. This unclean spirit *cried out with a loud voice*, under a *certain fearful looking for of judgment*, and apprehensive that Christ was now come to destroy him. Unclean spirits are subject to continual frights.
- [6.] The devils have *nothing to do with Jesus Christ*, nor desire to have any thing to do with him; for he took not on him the nature of angels.
- [7.] Christ has the devil under check: *He rebuked him, saying, Hold thy peace*; and this word he spoke *with power*; *Be muzzled*, Christ did not coax him silence, but stopped his mouth, and forced him to be silent against his will.

Authority Over Satan

- [8.] In the breaking of Satan's power, both the enemy that is conquered shows his malice, and Christ, the conqueror, shows his over-ruling grace. Here, *First*, The devil showed what he would have done, when he *threw the man in the midst*, with force and fury, as if he would have dashed him to pieces. But, *Secondly*, Christ showed what a power he had over him, in that he not only forced him to leave him, but to leave him without so much as *hurting* him, without giving him a parting blow, a parting gripe. Whom Satan cannot *destroy*, he will do all the *hurt* he can to; but this is a comfort, he can harm them no further than Christ permits; , he shall not do them any real harm. He *came out*, and *hurt him not*; that is, the poor man was perfectly well in an instant, though the devil left him with so much rage that all that were present thought he had torn him to pieces.
- [9.] Christ's power over devils was universally acknowledged and adored, v. 36. No one doubted the truth of the miracle; it was evident beyond contradiction, nor was any thing suggested to diminish the glory of it, for they were *all amazed, saying, What a word is this!* They that pretended to cast out devils did it with abundance of charms and spells, to pacify the devil, and lull him asleep, as it were; but Christ commanded them *with authority and power*, which they could not gainsay or resist. Even the *prince of the power of the air* is his vassal, and trembles before him.
- [10.] This, as much as any thing, gained Christ a reputation, and spread his fame. This instance of his power, which many now-a-days make light of, was then, by them that were eye-witnesses of it (and those no fools either, but men of penetration), magnified, and was looked upon as greatly magnifying him (v. 37); upon the account of this, *the fame of him went out*, more than ever, *into every place of the country round about*. Our Lord Jesus, when he set out at first in his public ministry, was greatly talked of, more than afterwards, when people's admiration wore off with the novelty of the thing.

Authority 4:36

- Authority Sickness 4:38,39
- Authority Over Demons 4:41,42
- Authority Over the Sea Luke 5: 4-11
- Authority Over Leprosy Luke 5:12-15
- Authority to Forgive Sin Luke 5:20
- Authority Over Paralysis Luke 5:24

The Significance of Jesus First Miracle

- 18 The Spirit of the Lord is upon me,
because he has anointed me
to proclaim good news to the poor.
He has sent me to proclaim liberty to the captives
and recovering of sight to the blind,
to set at liberty those who are oppressed,
19 to proclaim the year of the Lord's favor.”

Luke 4:14-6:49



Jesus Heals Many

- ³⁸ *g* And he arose and left the synagogue and entered Simon's house. Now ^h Simon's mother-in-law was ill with a high fever, and they appealed to him on her behalf. ³⁹ And he stood over her and ⁱ rebuked the fever, and it left her, and immediately she rose and began to serve them.
- ⁴⁰ Now when the sun was setting, all those who had any who were sick with various diseases brought them to him, and ^l he laid his hands on every one of them and healed them. ⁴¹ *k* And demons also came out of many, [!] crying, "You are ^m the Son of God!" But he rebuked them and would not allow them to speak, because they knew that he was ⁿ the Christ.
- He Left the Synagogue
- Mark 1:29 Simon and Andrew
- High Fever Keep in Mind Luke a Physician (Col 4:14) Another mark of the physician. The epithet *great* is peculiar to Luke. The ancient physicians distinguished fevers into *great* and *small*.
- They appealed to Him on Her Behalf
- He stood over her. (Like a Doctor
- He Rebuked the sickness and the unclean Spirit.
- Immediately She Rose.
- Super natural healing and Supernatural recovery
- John 5.
- She served, the response is service or Worship
- "All" "Various" "Every one of them"
- The people brought their sick at that hour, not only because of the coolness, but because it was the end of the Sabbath, and carrying a sick person was regarded as work. John 5:10.
- Demons came out of Many
- Rebuked. Job 26:11; 2 Sam. 22:16; Pss. 106:9; 119:21
- 4:42-44/ Mark 1:35-39 "searched until they found

Synagogues of Judea

- Luke 4:15
- Luke 4:16
- Luke 4:20
- Luke 4:28
- Luke 4:33
- Luke 4:38
- Luke 4:44
- Luke 6:6
- Luke 7:5
- Luke 8:41
- Luke 11:43
- Luke 12:11
- Luke 13:14
- Luke 20:46
- Luke 21:12
- Acts 6:9
- Acts 9:2
- Acts 9:20
- Acts 13:5
- **Acts 13:14**
- Acts 13:43
- Acts 14:1
- Acts 15:21
- Acts 17:10
- Acts 17:17
- Acts 18:4
- Acts 18:7
- Acts 18:19
- Acts 18:26
- Acts 19:8
- Acts 22:19
- Acts 24:12
- Acts 26:11

Synagogues of Judea

- 1. Places in which the Jews assembled for worship. Ac 13:5,14.
- 2. Early notice of their existence. Ps 74:8.
- 3. Probably originated in the schools of the prophets. 1Sa 19:18-24; 2Ki 4:23.
- 4. Revival of, after the captivity. Ne 8:1-8.
- 5. Service of, consisted of
 - a. Prayer. Mt 6:5.
 - b. Reading the word of God. Ne 8:18; 9:3; 13:1; Ac 15:21.
 - c. Expounding the word of God. Ne 8:8; Lu 4:21.
 - d. Praise and thanksgiving. Ne 9:5.
- 6. Service in, on the Sabbath day. Lu 4:16; Ac 13:14.
- 7. Governed by
 - a. A president or chief ruler. Ac 18:8,17.
 - b. Ordinary rulers. Mr 5:22; Ac 13:15.
- 8. Provided with a minister, who had charge of the sacred books. Lu 4:17,20.
- 9. Had seats fro the congregation. Ac 13:14.
- 10. Chief seats in, reserved for elders. Mt 23:6.
- 11. The portion of Scripture for the day sometimes read by one of the congregation. Lu 4:16.
- 12. Strangers were invited to address the congregation in. Ac 13:15.
- 13. Christ often
 - a. Attended. Lu 4:16.
 - b. Preached and taught in. Mt 4:23; Mr 1:39; Lu 13:10.
 - c. Performed miracles in. Mt 12:9,10; Mr 1:23; Lu 13:11.
- 14. The Apostles frequently taught and preached in. Ac 9:20; 13:5; 17:1,17.
- 15. Often used as courts of justice. Ac 9:2; Jas 2:2.
- 16. Offenders were often
 - a. Given up to, for trial. Lu 12:11; 21:12.
 - b. Punished in. Mt 10:17; 23:34; Ac 22:19.
 - c. Expelled from. Joh 9:22,34; 12:42; 16:2.
- 17. **The building of, considered a noble and meritorious work. Lu 7:5.**
- 18. Sometimes several, in the same city. Ac 6:9; 9:2.
- 19. Each sect had its own. Ac 6:9.
- Torrey, R.A.: *The New Topical Text Book : A Scriptural Text Book for the Use of Ministers, Teachers, and All Christian Workers.* Oak Harbor, WA : Logos research Systems, Inc., 1995, c1897

Synagogues of Satan Revelation 2:9, 3:9

- Luke and Acts Synagogues a Significant theme
- Jesus is Preaching there shows his ministry began to the Jews and began in a Jewish context.
- Un-Clean Spirits in Synagogues
- Synagogues rejecting Jesus shows Jews rejecting Jesus and the Kingdom Jesus is offering.
- Therefore I send you prophets and wise men and scribes, some of whom you will kill and crucify, and some you will flog in your synagogues Matt 23:34
- Jesus says I will build my own “Church” not “synagogues” Matt. 13:55-18:18,

The Disciples

v.1 The crowd was pressing in on him to hear the word of God.

v.3 He sat down and taught

v. 5 “Master, we toiled all night and took nothing! But at your word I will let down the nets.” [John 21:3]

v.8 Depart from me, for I am a sinful man, O Lord. [Isai. 6:5]

v.9 For he and all who were with him were astonished

v.10 “Do not be afraid; from now on you will be catching men.” *Fishers of men not fishermen. Change of identity.*

v.11 they left everything and followed him.

Prayer for deep Inspiration

- The Crowd.
- Hear the Word of God.
- The importance of teaching.
- “Hard work with no results.
- Toiled Genesis 3:17
- Jesus answer to that prophecy?
- “But” At your Word
- The Word of Jesus supersedes my experience.
- The Lord exceeds our expectations. Ephesians 3:20A great catch! 153, John 21:11
- The Presence of God should cause us to reflect on our own humanity.
- Jesus Walking on Water Mark 6:45
- Simon as well as those with him were astonished because Simon trusted. Simon trusted himself and others are blessed.
- Why did they leave everything? Lk 9:60
- Discipleship takes commitment.
- They were inspired.
- Lack of inspiration.
- Unconventional Wisdom of picking Disciples

Leprosy, Luke 5

- Not Modern Hansen Disease
- Leviticus 13, Leviticus 14:2
- Mark 1:40, Matt 8:2
- Numbers 12:10
- 2 Chronicles 26:19
- 2Kings 5
- Luke 17:19
- Stretched out His Hand
- Ex. 7:19, 8:5, 8:16, Ex. 9:22, Ex. 10:12, Ex. 14:26
- Is.23:11, Is. 31:3, Jer. 6:12, Jer. 15:6
- The word *full* in this connection is often used by medical writers.
- Jesus heals one, then 10 others.
- Fell on His Face. Worship. Laying prostrate. God. Ezek. 1:28. Daniel 8:17, Gen 17:3, 17:17, Lev. 9:24, 1Kings 18:39. Matt 17:6, John 18:6, Acts 22:7.
- The Leper is Worshipping before the blessing. Luke 17:16. Worship Before and after the Blessing.
- “ Touched Him”

Jesus Heals a Paralytic

- As He was Teaching
- Teachers of the Law
- Every Village
- Galilee, Judea and Jerusalem
- Power of the Lord
- Bring and Lay Him Before Jesus.
- Vs. 19 “no way.”
- Vs. 19 because of the “crowd”
- Vs. 19 in the “midst”
- Vs. 20 He saw their faith.
- Scrutiny, Microscope
- Trying to trap him.
- Power, dunamis
- Teaching and Healing
- Healing the ultimate act of Service.
- The best thing I can do for a person is bring and lay them before Jesus.
- Lay is to “submit.”
- How far are we willing to go.
- Are we willing to find “a way.”
- We just need to be in His Presence.
- Here “faith” is action.

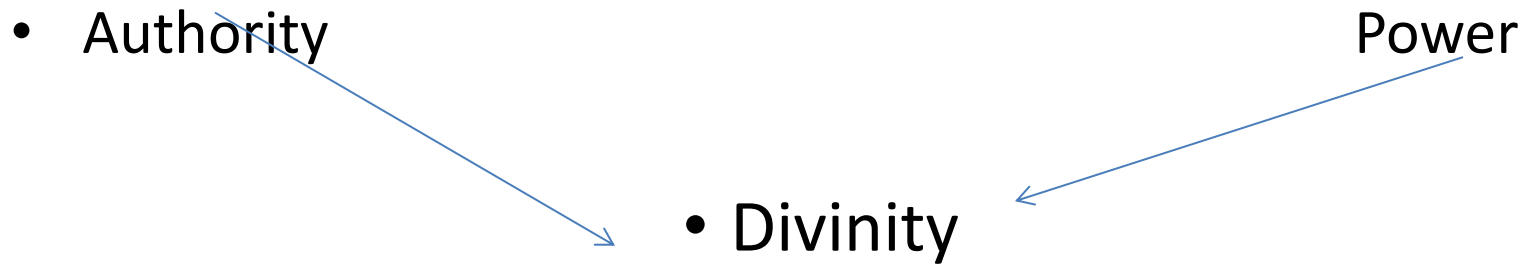
“Your Sins are forgiven”

- “Your Sin”
- Vs. 21 Scribes and Pharisees began to question.
- Blasphemy
- Vs.22 Perceived their thoughts
- “Why do you question in your hearts?” Proverbs 4:23
- Vs. 24 “You may know”
- Vs. 24 “Authority” to forgive Sins.
- “rise” and “go” imperatives.
- John 5
- Unconfessed Sin and Sickness.
- John 9:2
- They weren't there to learn but to question.
- A serious Charge
- In the [OT](#), “blasphemy” always means to insult God, either by attacking him directly or mocking him indirectly. Either way the glory and honor of God are lessened, so blasphemy is the opposite of praise. Old Testament. (*Baker Encyclopedia of the Bible*)
- John 10:33-36
- Mark 14:64
- So the Pharisees are there in verse 17 to trap Jesus. Investigating Jesus.
- Power to heal v.17 and authority to forgive Sins v.24.

- Luke 5:1 • On one occasion, while the crowd was pressing in on him • to hear the word of God, • he was standing by the lake of Gennesaret,
- Luke 5:19 but finding no way to bring him in, because of the crowd, they went up on the roof and let him down with his bed through the tiles into the midst before Jesus.
- Luke 7:24 • When John’s messengers had gone, Jesus began to speak to the crowds concerning John: “What did you go out into the wilderness to see? A reed shaken by the wind?”
- Luke 8:19 Then his mother and his brothers came to him, but they could not reach him because of the crowd.
- Luke 9:12 Now the day began to wear away, and the twelve came and said to him, “Send the crowd away to go into the surrounding villages and countryside to find lodging and get provisions, for we are here in a desolate place.”
- Luke 23:4 Then Pilate said to the chief priests and the crowds, “I find no guilt in this
- man.”
- Luke 12:13 • Someone in the crowd said to him, “Teacher, tell my brother to divide the inheritance with me.”
- Luke 18:36 And hearing a crowd going by, he inquired what this meant. *
- Luke 19:3 And he was seeking to see who Jesus was, but on account of the crowd he could not, because he was small of stature.
- Luke 3:7 He said therefore to the crowds that came out to be baptized by him, “You brood of vipers! Who warned you to flee from the wrath to come?”
- Luke 7:9 • When Jesus heard these things, he marveled at him, and turning to the crowd that followed him, said, “I tell you, not even in Israel have I found such faith.”
- Luke 9:16 And taking the five loaves and the two fish, he looked up to heaven and said a blessing over them. Then he broke the loaves and gave them to the disciples to set before the crowd.
- Luke 12:54 • He also said to the crowds, “When you see a cloud rising in the west, you say at once, ‘A shower is coming.’ And so it happens. Luke 8:4 And when a great crowd was gathering and people from town after town * came to him, he said in a parable:
- Luke 9:38 And behold, a man from the crowd cried out, “Teacher, I beg you to look at my son, for he is my only child.
- Luke 11:27 • As he said these things, a woman in the crowd raised her voice and said to him, “Blessed is the womb that bore you, and the breasts at which you nursed!”
- Luke 11:29 • When the crowds were increasing, he began to say, “This generation is an evil generation. It seeks for a sign, but no sign will be given to it except the sign of Jonah. Luke 19:39 And some of the Pharisees in the crowd said to him, “Teacher, rebuke your disciples.”
- Luke 22:6 So he consented and sought an opportunity to betray him to them in the absence of a crowd.

Who Can Forgive Sin?

The Son of Man



Levi, The Tax Collector

- Luke 5:27 “saw”
- Luke 5:11 and 28 “leaving everything.”
- Tax Collectors
- Levi Matthew 9:9. Matthew the Tax Collector.
- “Reclining” “at table” 5:29
- One day , Later,
- expresses the calm, continuous contemplation of an object which remains before the spectator. (Vincent, Marvin Richardson).
- Great Feast & Great company of Tax Collectors. Fishing?
- Controversy Sparks Conversation
- as a publican, which Luke (Lu 5:27) calls him. It means the place of receipt, the toll house or booth in which the collector sat. Being in this case by the seaside, it might be the ferry tax for the transit of persons and goods across the lake, which he collected. (*A Commentary, Critical and Explanatory, on the Old and New Testaments*).

Why Do You Eat With Tax Collectors & Sinners?

- He Called Matthew? What Kind of People Does God call?
- Luke 12
- What would be the question today?
- Why do you eat with drug dealer and prostitutes?
- Why do you eat with “ex-cons” and “addicts”?
- Why do you eat? Or Why do you fellowship?
- To eat with is to dignify.
- Who is invited to sit at the table?
- Pharisees examined external Never Consider Internal
- ³¹ Jesus answered and said to them, “Those who are well have no need of a physician, but those who are sick. ³² [h](#) I have not come to call *the* righteous, but sinners, to repentance.”
- [h](#) Matt. 9:13; 1 Tim. 1:15
-

Tax Collectors

- **TAX COLLECTORS.** Roman tax collectors. Disreputable, Matt. 5:46, 47; 9:11; 11:19; 18:17; 21:31; Luke 18:11. Repent under the preaching of John the Baptist, Matt. 21:32; Luke 3:12; 7:29. Matthew, the collector of Capernaum, becomes an apostle, Matt. 9:9; 10:3; Mark 2:14; Luke 5:27. Parable concerning, Luke 18:9–14. Zacchaeus, chief among, receives Jesus into his house, Luke 19:2–10. (*New Nave's*).
- But the collectors were usually from the native population, for they needed to know local people and their ways to avoid being deceived. Their generally extortionate practices (*cf.* what amounts to an admission in the words of Zacchaeus, Lk. 19:8, and the conditions implied by the counsel of John the Baptist, Lk. 3:13) made them an especially despised and hated class, so that our Lord could refer to them as typical of a selfish attitude (Mt. 5:46). For the strict Jew, however, this quite natural attitude of hatred was aggravated and altered in character by the religious consideration that the *telōnēs* was regarded as ceremonially unclean, on account of his continual contact with Gentiles, and his need to work on the sabbath. This uncleanness, and the rabbis' teaching that their pupils should not eat with such persons, account for the attitude evidenced by the expressions *tax collectors and sinners* (Mt. 9:10*f.*; 11:19; Mk. 2:15*f.*; Lk. 5:30; 7:34; 15:1) and *tax collectors and harlots* (Mt. 21:31). Wood, D. R. W.: *New Bible Dictionary*. InterVarsity Press, 1996, c1982, c1962, S. 1155

The Table and the Temple

- Exod 25:23 • “You shall make a table of acacia wood. Two cubits shall be its length, • a cubit its breadth, and a cubit and a half its height.
- Exod 25:27 Close to the frame the rings shall lie, as holders for the poles to carry • the table.
- Exod 25:28 • You shall make • the poles of acacia wood, and overlay • them with gold, and • the table shall be carried with these.
- Exod 25:30 And you shall set the bread of the Presence on the table before me regularly.
- Exod 26:35 (3) And you shall set • the table outside the veil, and • the lampstand on the • south side of the tabernacle opposite the table, and you shall put the table on the north side.
- Exod 30:27 and • the table and • all its utensils, and • the lampstand and • its utensils, and • the altar of • incense,
- Exod 31:8 • • the table and • its utensils, and • the • pure lampstand with • all its utensils, and • the altar of • incense,
- Exod 35:13 • the table with • its poles and • all its utensils, and • the bread of the Presence;
- Exod 37:10 He also made • the table of acacia wood. Two cubits was its length, a cubit its breadth, and a cubit and a half its height.

The Table and the Temple

- Exod 37:14 Close to the frame were the rings, as holders for the poles to carry • the table.
- Exod 37:15 • He made • the poles of acacia wood to carry • the table, and overlaid • them with gold.
- Exod 37:16 And he made • the vessels of pure gold that were to be on the table, • its plates and • • dishes for incense, and • its bowls and • • flagons with • which to pour drink offerings.
- Exod 39:36 • the table with • all its utensils, and • the bread of the Presence;
- Exod 40:4 And you shall bring in • the table and arrange • • it, and you shall bring in • the lampstand and set up • its lamps.
- Exod 40:22 • He put • the table in the tent of meeting, on the north side of the tabernacle, outside the veil,
- Exod 40:24 • He put • the lampstand in the tent of meeting, opposite the table on the south side of the tabernacle,

The Table and the Old Testament

- 1 Kings 13:20 And • as they sat at the table, • the word of the Lord came to the prophet who had brought him back.
- Ps 23:5 You prepare a table before me in the presence of my enemies; you anoint my head with • oil; my cup overflows.

Ezekiel

- ^{40:39} And in the vestibule of the gate were two **tables** on either side, on which the burnt offering and the sin offering and the guilt offering were to be slaughtered. ⁴⁰ And off to the side, on the outside as one goes up to the entrance of the north gate, were two **tables**; and off to the other side of the vestibule of the gate were two **tables**. ⁴¹ Four **tables** were on either side of the gate, eight **tables**, on which to slaughter. ⁴² And there were four **tables** of hewn stone for the burnt offering, a cubit and a half long, and a cubit and a half broad, and one cubit high, on which the instruments were to be laid with which the burnt offerings and the sacrifices were slaughtered. ⁴³ And hooks, a handbreadth long, were fastened all around within. And on **the tables** the flesh of the offering was to be laid. [u](#)[ver. 42]
- *Ezekiel 41:22* “This is the **table** that is before the LORD.”

The “Table”

- Matt 8:11 • I tell you, • many will come from east and west and recline at table with Abraham, • Isaac, and Jacob in the kingdom of heaven,
- Matt 9:10 And • as Jesus reclined at table in the house, • behold, many tax collectors and sinners came and were reclining with Jesus and his disciples.
- Matt 26:7 a woman came up to him with an alabaster flask of very expensive ointment, and she poured it on his head as he reclined at table.
- Matt 26:20 • When it was evening, he reclined at table with the twelve.
- Mark 2:15 And • as he reclined at table in his house, • many tax collectors and sinners were reclining with Jesus and his disciples, for there were many • who followed him.
- Mark 14:3 And while he was at Bethany in the house of Simon the leper, as he was reclining at table, a woman came with an alabaster flask of ointment of pure nard, very costly, and she broke the flask and poured it over his head.
- Mark 14:18 And as they were reclining at table and eating, Jesus said, “Truly, I say to you, • one of you will betray me, one who is eating with me.”

The Table

- Mark 16:14 • Afterward he appeared to the eleven themselves as they were reclining at table, and he rebuked them for their unbelief and hardness of heart, because they had not believed those who saw him after he had risen.
- Luke 5:29 And Levi made him a great feast in his house, and there was a large company of tax collectors and others reclining at table with them.
- Luke 7:36 • One of the Pharisees asked him to eat with him, and he went into the Pharisee's house and took his place at the table.
- Luke 7:37 And behold, a woman of the city, who was a sinner, • when she learned that he was reclining at table in the Pharisee's house, brought an alabaster flask of ointment,
- Luke 11:37 • While Jesus was speaking, a Pharisee asked him to dine with him, so he went in and reclined at table.
- Luke 12:37 Blessed are those servants whom the master finds awake when he comes. Truly, I say to you, • he will dress himself for service and have them recline at table, and he will come and serve them.
- Luke 13:29 And people will come from east and west, and from north and south, and recline at table in the kingdom of God.
- Luke 14:10 But when you are invited, go and sit in the lowest place, so that when your host comes he may say to you, 'Friend, move up higher.' Then you will be honored in the presence of all who sit at table with you.
- Luke 14:15 • When one of those who reclined at table with him heard these things, he said to him, "Blessed is everyone who will eat bread in the kingdom of God!"
- Luke 17:7 • "Will any one of you who has a servant plowing or keeping sheep say to him when he has come in from the field, 'Come at once and recline at table'?"
- Luke 22:14 And when the hour came, he reclined at table, and the apostles with him.
- Luke 22:27 (2) For who is the greater, one who reclines at table or one who serves? Is it not the one who reclines at table? But I am among you as the one who serves.
- John 12:2 So they gave a dinner for him there. • Martha served, and Lazarus was one of those reclining with him at the table.
- John 13:23 One of his disciples, whom Jesus loved, was reclining at table close to * Jesus,

Fasting

- Fasting was a familiar practice in the time of Jesus. The Jewish nation fasted on the Day of Atonement (Lv. 16:29) and also on four days in memory of the destruction of Jerusalem , although it is not certain that the latter were universally observed. Individuals might fast at other times for a variety of reasons, especially as a sign of religious zeal in the sight of God. The Pharisees developed the practice of fasting twice weekly on Mondays and Thursdays in intercession for the nation as a whole. From the present passage we learn that voluntary fasting was also practised by the followers of John, a custom which would fit in with their leader's known ascetic habits (Lk. 7:33).
- Jesus is doing a new thing, not to be combined with old.
- Jesus Lord of the Sabbath 6:1-11

The Lord of the Sabbath

- David broke the Law (Exodus 20:9-11) when He and his companions were hungry 1 Sam 21:1-6. Therefore, Jesus and his disciples did the same.
- Ruth 2:3, Leviticus 23:22, Deut 24:19
- The Law required grain to be left out for the poor. Why would the disciples be eating the grain if this was left for the poor? Unless they were poor.
- Luke 8 Women supported His Ministry from beginning to End.
- Luke 9:58
- Son of Man, Lord of the Sabbath
- V6. On Another Sabbath, He is being “watched”
- Sinful, human nature “sees” what it wants to see.
- They are watching to accuse, should be watching so they can accept.
- Focused on Sabbath, not on the Lord of the Sabbath.
- Relationship not Religion- Criticized for feeding and healing.

Authority Over the Law

- Jesus is establishing a new standard and new approach in serving God. In doing so He is demonstrating His authority over the law. His serving on the Sabbath and non-compliance with fasting practices. As God, He could ammend or add addendums to the Law.
- Lord of the Sabbath demonstrates authority.
- Verse 11. The conspiracy to murder Him begins. The Plot Thickens.