

The background features a dark blue gradient on the left, transitioning into a bright, glowing blue tunnel-like structure on the right. The tunnel is formed by numerous thin, curved lines that create a sense of depth and movement, leading the eye towards the right side of the frame.

Luke 13:  
THE TIME IS NOW!

# Luke 13: THE TIME IS NOW!

- STRUCTURE OF THE PASSAGE:

Jesus' Warning: Repent or perish! (vs. 1-5)

The Parable of the Unfruitful Fig Tree (vs. 6-9)

An Incident Revealing the Glory of the KING (vs. 10-17)

2 Parables on the Mystery of the KINGDOM (vs. 18-21)

Jesus' Warning: The Narrow Door (vs. 22-30)

Jesus' Lament Over Jerusalem (vs. 31-35)

# Luke 13: THE TIME IS NOW!

- AN INCIDENT REVEALING THE GLORY OF THE KING:  
The Woman with the Disabling Spirit (vs. 10-17):

18 years: 3 references to "18" in Luke, and all in chapter 13.

The 13th woman w/ whom Jesus has interacted in 13 chs.

We see two things about Jesus here:

- (a) His compassion, attesting to his noble character
- (b) His power, attesting to the truth of his word & mission

# Luke 13: THE TIME IS NOW!

- AN INCIDENT REVEALING THE GLORY OF THE KING:  
The Woman with the Disabling Spirit (vs. 10-17):

We also get a lesson on the true meaning of the Sabbath:

- (a) Is Jesus opposed to Sabbath observance? No!
- (b) It's the Fourth Commandment (= binding moral law!)
- (c) Three reasons for Sabbath observance:
  - The WISDOM principle (it's good for us)
  - The JUSTICE principle (it's the basis of a just society)
  - The FAITH principle (it's the mark of faith in practice)

# Luke 13: THE TIME IS NOW!

- AN INCIDENT REVEALING THE GLORY OF THE KING:  
The Woman with the Disabling Spirit (vs. 10-17):

So the Pharisees weren't wrong to sanctify the Sabbath.

They were wrong in the application – missing the point!

Jesus reveals the weightier matter at stake here:

- (a) Not just works of *necessity*, but works of *mercy* are permitted. Indeed, mercy sanctifies the day!
- (b) The heart of Sabbath observance is not a fastidious concern to rest for oneself, but a loving concern to bring rest to others, to share that rest with us!

# Luke 13: THE TIME IS NOW!

- AN INCIDENT REVEALING THE GLORY OF THE KING:  
The Woman with the Disabling Spirit (vs. 10-17):

To summarize:

- (a) Our glorious Savior brings rest and restoration NOW!
- (b) NOW is the time to receive rest and bring rest.  
NOW is the time to worship the Living and True God!

# Luke 13: THE TIME IS NOW!

- TWO PARABLES OF THE MYSTERY OF THE KINGDOM  
The Parables of the Mustard Seed & Leaven (vs. 18-21):

## The Parable of the Mustard Seed:

- (a) The kingdom is living, growing; it comes small and all but unnoticed, but grows to enormous extent.
- (b) For us, the new life is NOW! Grow!
- (c) For the church: it grows inexorably from smallness and seeming insignificance to become the fullness of him who fills all in all! (See Daniel 2:34-35; 44.)

# Luke 13: THE TIME IS NOW!

- TWO PARABLES OF THE MYSTERY OF THE KINGDOM  
The Parables of the Mustard Seed & Leaven (vs. 18-21):

The Parable of the Leaven:

- (a) Leaven usually = sin! Here the kingdom of God!
- (b) A picture of its gradual, hidden, inexorable growth.
- (c) The kingdom is here NOW, at work in our midst!



# Luke 13: THE TIME IS NOW!

- TWO PARABLES OF THE MYSTERY OF THE KINGDOM  
The Parables of the Mustard Seed & Leaven (vs. 18-21):

To summarize:

- (a) The KING brings life and rest NOW!  
The new life he brings is already begun!
- (b) The KINGDOM he brings is present  
and growing in our midst NOW!
- (c) What comfort this is for those who love the King  
and pray for his Kingdom! Come, Lord Jesus!

# Luke 13: THE TIME IS NOW!

- JESUS' WARNING

Repent or Perish! (vs. 1-5):

Is suffering the result of sin?

Sometimes! But sometimes not!

Don't be like Job's friends, blaming the sufferer.

Don't imagine that you're always as innocent as Job.

But Jesus knows the deeper intent of their question:

"Did they deserve it and what does that mean for me?"

"As long as we're not *that* bad, we'll be okay, right?"

# Luke 13: THE TIME IS NOW!

- JESUS' WARNING  
Repent or Perish! (vs. 1-5):

But Jesus says (2x!) that ALL need to repent:

“Unless you repent, you will all likewise perish.”

There is none who do good! (See Psalm 14:1-3.)

We compare ourselves to one another, but miss the point!

The holiness of God! ALL have fallen short of his glory.

ALL must repent to enter into life.

# Luke 13: THE TIME IS NOW!

- JESUS' WARNING  
Repent or Perish! (vs. 1-5):

To summarize:

- (a) The KING brings life and rest NOW!  
The new life he brings is already begun!
- (b) The KINGDOM he brings is here NOW and growing.
- (c) But there is a strong warning that comes with it:  
The time to repent to enter this kingdom is NOW!

# Luke 13: THE TIME IS NOW!

- JESUS' INTERCEDES ON OUR BEHALF

- The Parable of the Unfruitful Fig Tree (vs. 6-9):

The unfruitful fig tree is Israel, and the owner is God.

The vinedresser (like Moses) intercedes for the tree.

Good news: There is still time while we live and breathe.  
God is long suffering and slow to anger.

Bad news: God's patience isn't forever.  
Judgment is coming.

But ... am I fruitful enough...? How fruitful must I be...?

# Luke 13: THE TIME IS NOW!

- JESUS' INTERCEDES ON OUR BEHALF

- The Parable of the Unfruitful Fig Tree (vs. 6-9):

Are we to be like the Pharisees? "Do more! Try harder!"

No! (See Psalm 14:1-3; Matthew 5:20)

Confronted by the truth, we feel Denial or Despondency!

What to do? Remember the fig tree! (See Matt. 21:18-19.)

# Luke 13: THE TIME IS NOW!

- JESUS' INTERCEDES ON OUR BEHALF

- The Parable of the Unfruitful Fig Tree (vs. 6-9):

The fig tree's leaves were concealing its fruitlessness.

Hypocrisy! (Any other examples of fig leaves in the Bible?)

Figs are a picture of God's blessing:

(see Num. 13; Deut. 8:9; Song 2:10-13; 1 Kings 4:25).

The removal of figs is a picture of God's judgment:

(see Ps. 105:33; Amos 4:9).

The fig tree is also a picture of Israel (see Jer. 24:1-10)

# Luke 13: THE TIME IS NOW!

- JESUS' INTERCEDES ON OUR BEHALF

- The Parable of the Unfruitful Fig Tree (vs. 6-9):

Jesus cursing the fig tree is a SIGN on entering Jerusalem.

He sees the fruitless fig tree (= Israel) and curses it.

It is a sign of the coming judgment on the nation.

But Jesus had come to bear that curse, to be that curse!

(See Gal. 3:13-14)

Here is the mystery and the glory of God's great grace!



# Luke 13: THE TIME IS NOW!

- JESUS' INTERCEDES ON OUR BEHALF  
The Parable of the Unfruitful Fig Tree (vs. 6-9):
  - (a) The KING brings life and rest NOW!
  - (b) The KINGDOM he brings is here NOW and growing.
  - (d) The time to repent is NOW.
  - (e) The good news: Jesus has borne the curse!  
This, NOW, is the time of grace.
  - (f) The bad news: But judgment is coming.  
Let us avail ourselves of grace NOW!

# Luke 13: THE TIME IS NOW!

- The Narrow Door (vs. 22-30):

See also Matt. 7:13-14: The wide and easy for the many  
vs. the narrow and hard, for the few

Again, does this mean “Do more, try harder”? No!

CHRIST IS THE DOOR! (See John 10:7, 9.)

And that door is so narrow, it will admit only one at a time!

(a) No slipping in with the crowd!

(b) The only in is through Christ, your Judge ... and Savior!


# Luke 13: THE TIME IS NOW!

(a) The KING brings life and rest NOW!

(b) The KINGDOM he brings is here NOW!

(c) Bad news: You are more sinful and flawed than you had ever dared imagine. Judgment is coming!

(d) Good news: You can be more loved and accepted than you had ever dared hope. Jesus has borne our curse. NOW is the time of grace. Avail of it! Come, let us rest, and bring rest to others. Come, Lord Jesus! Amen!



# Gospel of Luke: Messiah's Heart

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1

## Messiah's Heart (Luke 15) Three Parables

1. The Lost Sheep: The One for the Many  
vv. 3-7
2. The Lost Coin: The Diligent Search  
vv. 8-10
3. The Lost Son: The Father's Love  
vv. 11-32



2

Duccio, 1308-1311

## Context of the Three Parables

The Initial question of the Pharisees and Scribes sets the agenda for this series of teachings:

*Now the tax collectors and sinners were all drawing near to hear him. And the Pharisees and the scribes grumbled, saying, "This man receives sinners and eats with them."*  
 Luke 15:1-2

The implicit application is guilt by association, that Jesus agenda is disqualified due to the company he keeps.

3

Duccio, 1308-1311

## Sending Out of the Apostles

v. 1 "where all drawing near" the verb form indicates a regular occurrence, happening of the time in Jesus's ministry. (See also Luke 5:29-32)

Reflected in later rabbinic teaching about associating with people known for wicked behavior.

Tax collectors were swindlers associated with corrupt Roman and local governments. "Sinner" is a more general term

4

## Similar *realia* of Each Parable

1. The many vs. the one.
2. The retained vs. the lost. In the parable of the lost son, there is an additional commentary on the elder brother who did not leave.
3. The searcher.
4. The celebration accompanied with a statement by the searcher calling others to give thanks.
5. The story of the lost son embellishes each of these elements found in the other parables, particularly the reason for being lost, repentance that leads to return, the rationale of the father/searcher, and a lesson for the elder son.

5

## The Lost Son (15:11-32)

Father-son imagery is clear covenantal language, in which case both sons represent the covenant community (said of Israel, Exod 4:22; of David, 2 Sam 7:14).

Expectations of Restoration, would be that the household is made whole, but there are two sons, those who have observed the law and those who have not. Note that the judgment of elder brother is subtle here.

All of Israel is in view.



6



## The Lost Son (15:11-32)

"Father, give me the share of property that is coming to me."  
(15:12)

The failure of the lost son is his desire to receive blessings of father without the authority of father or membership in family.

Those who seek God as benefactor, Savior, but not as Lord.

The "famine" reveals the son's joy as precarious, dependent on favorable external conditions (see also Jer 17:7-8).

7



## The Lost Son (15:11-32)

The result is his own dehumanization, eating with the livestock (pigs!) in the Gentile land.

"Came to himself..." See restoration promises of Deuteronomy 30; attempt at fulfillment in Daniel 9.

Better to be a servant within the father's house, than a king outside of it.

The joyful reception of the father draws our attention to his immanent affection for his people (Isaiah 40, particularly v. 11).

8

## The Lost Son (15:11-32)

The elder son's dilemma.

And he said to him, 'Son, you are always with me, and all that is mine is yours. It was fitting to celebrate and be glad, for this your brother was dead, and is alive; he was lost, and is found.' (15:31-32)

The judgment against the Pharisees is not foregrounded here, but rather the righteous charity toward the repentant.





## Luke 16: Grace, Gratitude & Generosity

### GRACE, GRATITUDE & GENEROSITY

#### • STRUCTURE OF THE PASSAGE:

- Lk. 15:1-7: Parable: The Lost Sheep
- Lk. 15:8-10: Parable: The Lost Coin
- Lk. 15:11-32: Parable: The Prodigal Son
  
- Lk. 16:1-9: Parable: The Prodigal Steward
- Lk. 16:10-12: Faithful in a Little, Faithful in Much
- Lk. 16:13: You Can't Serve God and Mammon
  
- Lk. 16:1-15: Justifying Yourselves Before Men
- Lk. 16:16-18: The Law and the Gospel
- Lk. 16:19-31: Parable: The Rich Man and Lazarus

### GRACE, GRATITUDE & GENEROSITY

- Lk. 15:1-7: Parable: The Lost Sheep
  - Lk. 15:8-10: Parable: The Lost Coin
- Joy in heaven over one sinner who repents!  
Joy before the angels of God!  
Implicit: God is rejoicing over this. *Why aren't you?*

### GRACE, GRATITUDE & GENEROSITY

- Lk. 15:11-32: Parable: The Prodigal Son
- This parable takes it into really deep territory!  
3 Characters – The son who repents  
The son who resents  
The father who loves steadfastly

#### **Luke 15:31-32:**

"Son, you are always with me, and *all that is mine is yours*.  
*It was fitting to celebrate and be glad*, for this your brother  
was dead, and is alive; he was lost, and is found."

## GRACE, GRATITUDE & GENEROSITY

- Lk. 15:11-32: Parable: The Prodigal Son

Both sons are wrong!  
*But only one repented.*

The younger son's sins were obvious and awful.

The older son's sin is less obvious, but also awful.  
He needs to repent of his anger toward his father, rooted as it is in *satanic grievance & the resentment of entitlement*.  
He imagines he has earned and deserves the blessing.

When in reality, it is *all the Father's*, and is *all given him by grace*, and this ought to awaken in him *gratitude!*

## GRACE, GRATITUDE & GENEROSITY

- Lk. 15:11-32: Parable: The Prodigal Son

Ends on a bit of a cliffhanger:  
*Did the elder son repent?*

*Will we?*

*Will you, O elder brother?*

*Will you repent of your hatred of God's grace to the undeserving, as if you yourself are somehow deserving...?*

See Genesis 4:6-7 and Luke 13:3.

## GRACE, GRATITUDE & GENEROSITY

- STRUCTURE OF THE PASSAGE:

Lk. 15:1-7: Parable: The Lost Sheep

Lk. 15:8-10: Parable: The Lost Coin

Lk. 15:11-32: Parable: The Prodigal Son

Lk. 16:1-9: Parable: The Prodigal Steward

Lk. 16:10-12: Faithful in a Little, Faithful in Much

Lk. 16:13: You Can't Serve God and Mammon

Lk. 16:1-15: Justifying Yourselves Before Men

Lk. 16:16-18: The Law and the Gospel

Lk. 16:19-31: Parable: The Rich Man and Lazarus

## GRACE, GRATITUDE & GENEROSITY

- Lk. 16:1-9: Parable: The Prodigal Steward

3 Characters: The rich man who commends dishonesty  
The prodigal, shrewd & dishonest steward  
The debtors, whose favor was curried

- One of the hardest passages in the entire NT
- Wrestling w/ God's word good – but in faith, trusting God!
- No key is given! (How it must have felt to be a disciple...)
- Usually, a little work and we understand it – but not here!
- Two important keys for interpretation: last line + context
- My key (FWIW): this time, don't assign who's who too fast

## GRACE, GRATITUDE & GENEROSITY

- Lk. 16:1-9: Parable: The Prodigal Steward
  - 3 Characters: The rich man who commends dishonesty  
The prodigal, shrewd & dishonest steward  
The debtors, whose favor was curried
  - "Rich man" usually carries a negative connotation in Luke
  - See Luke 6:24; 12:16-21
  - See also our passage today, Luke 16:19-31!
  - A "steward" is one entrusted to manage the household
  - A position of trust, calling for faithfulness and wisdom
  - There are good stewards & bad stewards (Luke 12:42-46)

## GRACE, GRATITUDE & GENEROSITY

- Lk. 16:1-9: Parable: The Prodigal Steward
  - What kind of steward are we dealing with here?
  - One charged with "squandering" the master's resources, like the prodigal son did (same word)
  - His self-assessment is sort of hilariously negative!
  - He reveals that his desire is simply to save his own skin
  - Jesus himself calls him refers to him as "unrighteous"
  - He is prodigal, shrewd, and unrighteous (dishonest)
  - BUT then comes the surprise twist:  
The rich man commends him for his shrewdness! (Huh???)

## GRACE, GRATITUDE & GENEROSITY

- Lk. 16:1-9: Parable: The Prodigal Steward
  - Luke 16:8-9:**  
"The master commended the dishonest manager for his shrewdness. For the sons of this age are more shrewd in dealing with their own generation than the sons of light."
  - "And I tell you, make friends for yourselves by means of unrighteous wealth, so that when it fails they may receive you into the eternal dwellings."
  - Wait... Did Jesus just commend what the steward did...?

## GRACE, GRATITUDE & GENEROSITY

- Lk. 16:1-9: Parable: The Prodigal Steward
  - This is why, for this parable, I advise not assigning roles to characters too quickly. If we'd begun by thinking the rich man is God, we end up in tangles! But... what then?
  - The key, I think, is that it's all very much *the world* here: a shrewd, dishonest, unrighteous steward making use of "unrighteous wealth," and a rich man who commends the steward's dishonesty and shrewdness.
  - We are dealing w/ worldly wisdom, that twists and turns w/ the twistings and turnings of a crooked world.

## GRACE, GRATITUDE & GENEROSITY

- Lk. 16:1-9: Parable: The Prodigal Steward

Here is John Calvin's take on the passage:

"The leading object of this parable is, to show that we ought to deal kindly and generously with our neighbors; that, when we come to the judgment seat of God, we may reap the fruit of our liberality. Though the parable appears to be harsh and far-fetched, yet the conclusion makes it evident, that the design of Christ was nothing else than what I have stated."

## GRACE, GRATITUDE & GENEROSITY

- Lk. 16:1-9: Parable: The Prodigal Steward

"And hence we see, that to inquire with great exactness into every minute part of a parable is an absurd mode of philosophizing. Christ does not advise us to purchase by large donations the forgiveness of fraud, and of extortion, and of wasteful expenditure, and of the other crimes associated with unfaithful administration. But as all the blessings which God confers upon us are committed by Him to our administration, our Lord now lays down a method of procedure, which will protect us against being treated with rigor, when we come to render our account..."

## GRACE, GRATITUDE & GENEROSITY

- Lk. 16:1-9: Parable: The Prodigal Steward

"But Christ only meant what he adds a little afterwards, that ungodly and worldly men are more industrious and skillful in conducting the affairs of this fading life, than the children of God are anxious to obtain the heavenly and eternal life, or careful to make it the subject of their study and meditation."

## GRACE, GRATITUDE & GENEROSITY

- Lk. 16:1-9: Parable: The Prodigal Steward

"By this comparison he charges us with highly criminal indifference, in not providing for the future, with at least as much earnestness as ungodly men display by attending to their own interests in this world.

"How disgraceful is it that the children of light, whom God enlightens by his Spirit and word, should slumber and neglect the hope of eternal blessedness held out to them, while worldly men are so eagerly bent on their own accommodations, and so provident and sagacious!"

## GRACE, GRATITUDE & GENEROSITY

- Lk. 16:1-9: Parable: The Prodigal Steward
  - Thus, for Calvin, Jesus is calling us to deal kindly and generously w/ others, so as to reflect the merciful and gracious character of God. (See Psalm 18:25-26)
  - And he is saying – importantly – that the children of light ought to be at least as industrious in pursuit of the “treasure of heaven” as the children of this age are in pursuit of the treasure of this world, though it fails.
  - This is a good reading, and true!

## GRACE, GRATITUDE & GENEROSITY

- Lk. 16:1-9: Parable: The Prodigal Steward
  - And yet... it seems to say, “Nothing more to look at here!”
  - But Jesus sure seems to be going out of his way to make us uncomfortable!
  - There seems to be more here.

## GRACE, GRATITUDE & GENEROSITY

- Lk. 16:1-9: Parable: The Prodigal Steward

**Matthew 10:16:**  
“Behold, I am sending you out as sheep in the midst of wolves, so be wise as serpents and innocent as doves.”

  - Same word here, shrewd, street smart!
  - Know the world, know what is in men’s hearts.
  - Be wise, but be “Wordy wise,” not “worldly wise”!
  - We are called to live godly lives in a worldly world.
  - So as sinners w/ impure motives in a sinful world, let’s redirect our energies toward the kingdom!

## GRACE, GRATITUDE & GENEROSITY

- Lk. 16:1-9: Parable: The Prodigal Steward
  - *How* shall we go about storing up treasure in heaven? How shall we serve as righteous, honest, and shrewd stewards?
  - By remembering that all that we have is God’s, and that he’s given it for us to use and enjoy.
  - We are good stewards when we give freely what God has freely given us. (See 1 Cor. 4:1-2; Tit. 1:7; 1 Pet. 4:10-11.)
  - See especially Luke 12:32-34, 42-44.

## GRACE, GRATITUDE & GENEROSITY

- Lk. 16:1-9: Parable: The Prodigal Steward

### Steve Liston:

"I see this as a very helpful element of a much larger discussion of the proper biblical attitude toward money and wealth, one of the most discussed topics in the Bible (if not the most).

"Why is there money? What is God's purpose in it? And why does it get so much attention in Scripture?"

## GRACE, GRATITUDE & GENEROSITY

- Lk. 16:1-9: Parable: The Prodigal Steward

### Steve Liston: (cont'd)

"Because it is basically a test of our hearts – perhaps the premiere test (along with sex?) as the thing that most frequently and universally occupies our minds, drives our activities, and corrupts our souls.

"How we use it, how we 'treasure' it (or not), how we allow it to control us, makes money one of the key ways that God shows us who we are and helps us grow into the people He wants us to be."

## GRACE, GRATITUDE & GENEROSITY

- Lk. 16:1-9: Parable: The Prodigal Steward

Let's put it all together!

- Be wise – be shrewd! – to store up treasure in heaven, that does not fail! And toward this end, be at least as industrious and concerned as the children of this age are for their treasure that will fail.

- But again, *how* shall we store up treasure in heaven? What does that mean?

## GRACE, GRATITUDE & GENEROSITY

- Lk. 16:1-9: Parable: The Prodigal Steward

- Remember that it's all God's anyway – all of it! – and that as he said to the elder son, all that he has is ours!

- His grace to us should awaken gratitude in us – and call us to repent of any resentment we bear against him for his grace!

## GRACE, GRATITUDE & GENEROSITY

- Lk. 16:1-9: Parable: The Prodigal Steward
  - How then do we store up treasure in heaven?  
By serving as faithful, wise stewards: as we have freely received, so we are to freely give!
  - Even as sinners w/ impure motives, we are called to live godly lives in this worldly world.

## GRACE, GRATITUDE & GENEROSITY

- Lk. 16:1-9: Parable: The Prodigal Steward
  - Is the wealth we handle unrighteous? Yes.  
Is the world we live in crooked? Definitely.  
Are we ourselves sinners w/ impure hearts? Alas, yes!
  - Okay, but you are also the beloved children of God, saved by his abounding and abiding grace! You are his, and your trust is in a perfect, faithful Lord, mighty to save!
  - So get going! Be wise – for the kingdom! Amen!

## GRACE, GRATITUDE & GENEROSITY

- Lk. 16:1-9: Parable: The Prodigal Steward
- Lk. 16:10-12: Faithful in a Little, Faithful in Much
- Lk. 16:13: You Can't Serve God and Mammon
  - Be "faithful in the unrighteous wealth" of the world!
  - Only this: be faithful to God, not to the world!
  - We are to summon those same energies as the unrighteous steward, but – here's the key, I think, to the whole passage – we are to direct them aright, to God and to his kingdom!

## GRACE, GRATITUDE & GENEROSITY

- Lk. 16:1-9: Parable: The Prodigal Steward
- Lk. 16:10-12: Faithful in a Little, Faithful in Much
- Lk. 16:13: You Can't Serve God and Mammon
  - The problem w/ the unrighteous steward was *not* that he lacked industry and focus in pursuit of his object.  
The problem was the object for which his aim was set.
  - God has a way of redirecting us to him, to heavenly things.  
And he can use our same energies that before had been misdirected to "treasure that fails," now toward treasure in heaven (e.g., the Apostle Paul).

## GRACE, GRATITUDE & GENEROSITY

- Lk. 16:1-9: Parable: The Prodigal Steward
  - Lk. 16:10-12: Faithful in a Little, Faithful in Much
  - Lk. 16:13: You Can't Serve God and Mammon
- Thus, the fundamental problem – revealed by Jesus' final line in the parable, said to the disciples but for the Pharisees to hear – is that you can't serve two masters.

## GRACE, GRATITUDE & GENEROSITY

- Lk. 16:1-9: Parable: The Prodigal Steward
  - Lk. 16:10-12: Faithful in a Little, Faithful in Much
  - Lk. 16:13: You Can't Serve God and Mammon
- You cannot serve the world and God.
- The object of our purpose must be clear and singular. Our energies must be directed toward God and his kingdom first. If we serve the world also, we will end up serving God neither faithfully nor well.
- Amen. *(This is where we ended the class...)*

## GRACE, GRATITUDE & GENEROSITY

- Lk. 16:14-15: Justifying Yourselves Before Men
  - Lk. 16:16-18: The Law and the Gospel
  - Lk. 16:19-31: Parable: The Rich Man and Lazarus
- The Pharisees, hearing Jesus, ridicule him at this point. As if to say, "What is all this! We serve God only!"

## GRACE, GRATITUDE & GENEROSITY

- Lk. 16:14-15: Justifying Yourselves Before Men
  - Lk. 16:16-18: The Law and the Gospel
  - Lk. 16:19-31: Parable: The Rich Man and Lazarus
- To which Jesus replies, in effect (vs. 14-18):  
"No. No, you really don't. You follow the traditions of men. You are in fact unfaithful stewards, because you are *misdirected in your fundamental loyalties*.
- "You are trying to serve God while also serving the world and its wealth. As "lovers of mammon" – for that is what you are – you are storing up for yourselves treasure that will fail."



## GRACE, GRATITUDE & GENEROSITY

- Lk. 16:1-15: Justifying Yourselves Before Men
  - Lk. 16:16-18: The Law and the Gospel
  - Lk. 16:19-31: Parable: The Rich Man and Lazarus
- “You are supposed to be serving as stewards of the mysteries of God. But are you faithful and wise stewards who give freely what God has freely given?”
- “You are not! You neither give the peace that comes from knowing the vast love and lavish grace of the Father, nor do you do you teach the holy severity of God’s law!”

## GRACE, GRATITUDE & GENEROSITY

- Lk. 16:1-15: Justifying Yourselves Before Men
  - Lk. 16:16-18: The Law and the Gospel
  - Lk. 16:19-31: Parable: The Rich Man and Lazarus
- “In place of warning God’s flock concerning the unutterable holiness of God, and comforting them with the immeasurable grace of God, you give them a sort of graceless, legalistic, mushy middle.”

## GRACE, GRATITUDE & GENEROSITY

- Lk. 16:1-15: Justifying Yourselves Before Men
  - Lk. 16:16-18: The Law and the Gospel
  - Lk. 16:19-31: Parable: The Rich Man and Lazarus
- “You peddle in religious fastidiousness – presuming to add to God’s rules even as you downgrade his holy law, (as if you’re more holy than God himself!); putting stumbling blocks in the way of salvation, denying grace to those in need of it, and in the course of it all, may I add, doing quite well in this world!”

## GRACE, GRATITUDE & GENEROSITY

- Lk. 16:1-15: Justifying Yourselves Before Men
  - Lk. 16:16-18: The Law and the Gospel
  - Lk. 16:19-31: Parable: The Rich Man and Lazarus
- “Are you shrewd? Yes, in the sense of worldly wisdom, that twists as the world twists to profit from it.
- “But are you faithful and righteous stewards? You are not! Because you are seeking to serve two masters – because you love money – *all your shrewdness ends up getting misdirected worldward*, with the effect that, rather than directing people heavenward, you lead them back into the world and its ways.”

## GRACE, GRATITUDE & GENEROSITY

- Lk. 16:1-15: Justifying Yourselves Before Men
  - Lk. 16:16-18: The Law and the Gospel
  - Lk. 16:19-31: Parable: The Rich Man and Lazarus
- "If you truly understood the Law and the Prophets – which you don't – you would see this. If you truly knew the law and the prophets, you would see that the gospel of Jesus, the Christ, the Son of the Living God, is that which alone completes and fulfills the whole of Scripture, that which alone harmoniously reconciles God's unutterable holiness and God's immeasurable grace, in the righteous life and cursed death and glorious resurrection of his Anointed One!"

## GRACE, GRATITUDE & GENEROSITY

- Lk. 16:1-15: Justifying Yourselves Before Men
  - Lk. 16:16-18: The Law and the Gospel
  - Lk. 16:19-31: Parable: The Rich Man and Lazarus
- "But rather than freely giving them what God has freely given, you hoard it and lord it over them.
- "You are hoarders and lords!
- "And you need to repent of your sense of entitlement and resentment at God for his grace to sinners."

## GRACE, GRATITUDE & GENEROSITY

- Lk. 16:1-15: Justifying Yourselves Before Men
  - Lk. 16:16-18: The Law and the Gospel
  - Lk. 16:19-31: Parable: The Rich Man and Lazarus
- And this finally, is the ultimate message of the parable of the rich man – an embodiment of the rich fool motif (per Luke 12:19ff.) – and Lazarus. If the rich man's brothers truly believed the Law and the Prophets, they'd believe in the person and the message of the resurrected Christ, who fulfills the Law and brings the kingdom – the kingdom of grace! Amen!

## LUKE 18:

### Life in the Kingdom, Waiting for the Kingdom: Persistence, Endurance & Assurance

1

## PERSISTENCE, ENDURANCE & ASSURANCE

1. The Kingdom Is Come Already (17:20-21)
2. The Kingdom Is Not Yet Come (17:22-37)
3. Parable: The Widow and the Unjust Judge (18:1-8)
- ~~4. Parable: The Pharisee and the Tax Collector (18:9-14)~~
5. Jesus Blesses the Little Children (18:15-17)
6. The Rich Ruler (18:18-30)
7. Jesus' 7<sup>th</sup> Prediction of Death & Resurrection (18:31-34)
8. Jesus Heals a Blind Beggar Near Jericho (18:35-43)

2

## PERSISTENCE, ENDURANCE & ASSURANCE

1. The Kingdom Is Come Already (17:20-21)
  2. The Kingdom Is Not Yet Come (17:22-37)
  3. Parable: The Widow and the Unjust Judge (18:1-8)
- First, to the Pharisees: the Kingdom is already here, in the midst of you.
  - Then to the disciples: the Kingdom is not yet in fullness, there will be suffering and waiting, but it will come!
  - This context helps us understand and interpret the parable of the widow and the unjust judge.

3

## PERSISTENCE, ENDURANCE & ASSURANCE

### The Parable of the Widow and the Unjust Judge (18:1-8)

- Straightaway, Jesus tells us the point of the parable: That we ought always pray and not lose heart.
- If it needs to be said that we "ought" to pray, then we can assume that prayer is not always easy!
- But our going to God in prayer in the midst of suffering, in times of dryness, is in fact a mark of genuine faith.

4

## PERSISTENCE, ENDURANCE & ASSURANCE

The Parable of the Widow and the Unjust Judge (18:1-8)

- An unrighteous judge! Why does Jesus keep using these dubious characters to make points about the kingdom of God? What gives...?
- Moreover, this parable recalls an earlier parable, from Luke 11, of the annoying friend who comes knocking at midnight. These examples are funny – and not just “funny ha-ha” (let’s face it, they are), but “funny get-you-thinking.”

5

## PERSISTENCE, ENDURANCE & ASSURANCE

The Parable of the Widow and the Unjust Judge (18:1-8)

- The annoying friend and the pesky widow will get what they are asking for, not because of the nobility of the ones they’re asking help from, but because of their sheer dogged persistence. The point? Sheer dogged persistence wins the day!
- But wait... Is Jesus comparing these dubious characters to the Lord...? No! Rather, it’s the principle of “*how much more*.” If these guys will give what is needed, *how much more* will our heavenly Father who loves us?

6

## PERSISTENCE, ENDURANCE & ASSURANCE

The Parable of the Widow and the Unjust Judge (18:1-8)

- **Luke 11:13:**  
“If you then, who are evil, know how to give good gifts to your children, *how much more* will the heavenly Father give the Holy Spirit to those who ask him!”
- How is persistence to be a mark of our prayer life?  
Are you persistent in prayer?  
Do you always pray and not lose heart?  
What might cause you to lose heart in prayer?

7

## PERSISTENCE, ENDURANCE & ASSURANCE

- **Luke 11:13:**  
“If you then, who are evil, know how to give good gifts to your children, *how much more* will the heavenly Father give the Holy Spirit to those who ask him!”
- God’s children receive blessing! But we will also experience suffering and persecution...
- **Matthew 10:25b:**  
“If they have called the master of the house Beelzebul, *how much more* will they malign those of his household.”

8

## PERSISTENCE, ENDURANCE & ASSURANCE

The Parable of the Widow and the Unjust Judge (18:1-8)

- This section isn't just about prayer for random stuff.
- Remember the context! "Give me justice!" The Greek word here embraces the double-sided idea of vindication of the right and vengeance for the wrong,
- The widow's circumstances parallel the experience of Christ's disciples: required to wait with patience as they endure great suffering, they will cry out for God's justice!

9

## PERSISTENCE, ENDURANCE & ASSURANCE

The Parable of the Widow and the Unjust Judge (18:1-8)

- **Revelation 6:10:**  
They cried out with a loud voice, "O Sovereign Lord, holy and true, how long before you will judge and avenge our blood on those who dwell on the earth?"
- **Romans 12:19:**  
Beloved, never avenge yourselves, but leave it to the wrath of God, for it is written, "Vengeance is mine, I will repay, says the Lord."

10

## PERSISTENCE, ENDURANCE & ASSURANCE

The Parable of the Widow and the Unjust Judge (18:1-8)

- The church longs for the days of the Son of Man, for the revealing of the Lord Jesus Christ.
- Be assured of this good news: Christ IS coming again, and we WILL be vindicated.
- But until this day comes, we must wait, and in waiting we must be ready. We must always pray and not lose heart. "Thy kingdom come! Come, Lord Jesus!"

11

## PERSISTENCE, ENDURANCE & ASSURANCE

The Parable of the Widow and the Unjust Judge (18:1-8)

- On waiting for the day, see Ps. 10:1; 13:1; Heb. 10:35.
- **2 Peter 3:8:**  
But do not overlook this one fact, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day. The Lord is not slow to fulfill his promise as some count slowness, but is patient toward you, not wishing that any should perish, but that all should reach repentance.

12

## PERSISTENCE, ENDURANCE & ASSURANCE

The Parable of the Widow and the Unjust Judge (18:1-8)

- We wait, and endure patiently, remembering that:
  - God's patience is a kindness that leads to repentance;
  - The testing of our faith produces steadfastness, strengthening us and preparing us for eternal life;
  - When justice comes – *and it will* – it will come suddenly, swiftly; the day of the Lord will come "like a thief in the night. (See Mal. 3:1; 1 Thess. 5:2.)"

13

## PERSISTENCE, ENDURANCE & ASSURANCE

The Parable of the Widow and the Unjust Judge (18:1-8)

- But when the Son of Man comes will he find faith on earth? Will he find us ready? Will we be those praying, "Thy kingdom come"? Or will our love have grown cold?
- **Matthew 24:12-14:**  
"And because lawlessness will be increased, the love of many will grow cold. But the one who endures to the end will be saved. And this gospel of the kingdom will be proclaimed throughout the whole world as a testimony to all nations, and then the end will come."

14

## PERSISTENCE, ENDURANCE & ASSURANCE

The Parable of the Widow and the Unjust Judge (18:1-8)

- In summary, be assured of this:
  1. Judgment is coming.
  2. Christ wins! And we, his people, will be vindicated!
  3. But while we wait for that glad day of resurrection, we must be persistent in prayer and patient in enduring.

But *why*?

Why is it so important that we be always in prayer?

15

## PERSISTENCE, ENDURANCE & ASSURANCE

The Parable of the Widow and the Unjust Judge (18:1-8)

- It has to do with the importance of having the end in view, and the fact that we are so prone to lose sight of it in the midst of the pressures of life in this fallen world.
- It's so easy to lose our way, to have our spiritual vision and life choked by the cares of the world. But we are called to be those who look to the Lord and his purposes, who seek first his kingdom, and who rest – stubbornly, tenaciously – in the immeasurable greatness of the hope set before us.

16

## PERSISTENCE, ENDURANCE & ASSURANCE

The Parable of the Widow and the Unjust Judge (18:1-8)

- Christ's call to us that we ought always pray and not lose heart points to the enormous importance of keeping God's promises in view and of seeing our lives – even in the midst of this world with all its heartache and sorrows – from the altitude of truth, fixed in hope.
- It is easy to have a cynical view of the world. Jesus gives us these pictures of everyday life, with its dubious characters and circumstances, and shows how lessons of grace flow forth nevertheless!

17

## PERSISTENCE, ENDURANCE & ASSURANCE

The Parable of the Widow and the Unjust Judge (18:1-8)

- Again, why are we called to persistence in prayer?
  - To help us live boldly in "the assurance of things hoped for, the conviction of things not seen" – that is, by faith (Heb. 11:1)
  - The power of our life is in our hope; and through persistent prayer, the assurance of things hoped for does not wither!

18

## PERSISTENCE, ENDURANCE & ASSURANCE

The Parable of the Widow and the Unjust Judge (18:1-8)

- So we pray, not so much for things, but to cultivate the wonder that would seek and see His kingdom come, that reaches for the edges of the robe of God – that here and now, I may see, and so have hope, and having hope, trust God. That I may believe, and so be strengthened.
- Come Lord Jesus! We are looking for heaven to break through! It is right that we long for justice. Because the place of justice is where God rules! And that – exactly there – is the best place for us to be.

19

## PERSISTENCE, ENDURANCE & ASSURANCE

The Parable of the Widow and the Unjust Judge (18:1-8)

- This sort of prayer – persistent prayer – is for people like us, pressed down by the world, but seeking hope from the word. Prayer sustains us in hope as we wait. It is a persistent conversation with God to seek – and to see – his kingdom.
- Thy kingdom come! Amen!

20

## PERSISTENCE, ENDURANCE & ASSURANCE

The Parable of the Pharisee and the Tax Collector (18:9-14)

- Or: the Parable of the Presbyterian and the Publican!
- This builds on the last parable, as we'll see.
- Here are two men praying rather different prayers.
- It's easy to see the pride of the Pharisee. Indeed, it's easy to have contempt for this man who shows such easy contempt for others. I dare say it even feels good to look down on him for his pride.

21

## PERSISTENCE, ENDURANCE & ASSURANCE

The Parable of the Pharisee and the Tax Collector (18:9-14)

- **Romans 14:10:**  
Why do you pass judgment on your brother? Or you, why do you despise your brother? For we will all stand before the judgment seat of God.
- **Luke 16:15:**  
And he said to them, "You are those who justify yourselves before men, but God knows your hearts. For what is exalted among men is an abomination in the sight of God."

22

## PERSISTENCE, ENDURANCE & ASSURANCE

The Parable of the Pharisee and the Tax Collector (18:9-14)

- **Matthew 5:20:**  
"For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven."
- **Romans 10:3:**  
For, being ignorant of the righteousness that comes from God, and seeking to establish their own, they did not submit to God's righteousness.

23

## PERSISTENCE, ENDURANCE & ASSURANCE

The Parable of the Pharisee and the Tax Collector (18:9-14)

- **Proverbs 30:12:**  
There are those who are clean in their own eyes, but are not washed of their filth.
- **Psalms 51:17:**  
The sacrifices of God are a broken spirit; a broken and contrite heart, O God, you will not despise.

24



## PERSISTENCE, ENDURANCE & ASSURANCE

The Parable of the Pharisee and the Tax Collector (18:9-14)

- Recall the parable of the prodigal son. In that parable, *both* were sinners, but only one repented. And that made all the difference.
- The elder brother had unrighteous anger at his father. He cultivated the resentment and grievance that arises from transactional thinking, i.e., "I've earned my portion, and so I resent my father's grace to this undeserving lout of my prodigal brother!"

25

## PERSISTENCE, ENDURANCE & ASSURANCE

The Parable of the Pharisee and the Tax Collector (18:9-14)

- Behind the elder brother's gripe: "Well, then, maybe I should have just partied and squandered my father's estate, too! I too could have enjoyed myself. But no, I was all about duty. And what's my reward now...? I get to watch while that lout gets the fatted calf!"
- The very complaint reveals the heart problem, doesn't it? Are we serving for reward, or in joy and gratitude? If not, then you haven't understood the kingdom at all. And if you resent the Father's grace, you need to repent!

26

## PERSISTENCE, ENDURANCE & ASSURANCE

The Parable of the Pharisee and the Tax Collector (18:9-14)

- Be careful of nursing grievances. And be careful of despising those upon whom the father has shown his glorious grace. Do you imagine that you've earned it? Do you imagine that you didn't – and don't still – need God's grace? Because assuredly you do.
- And for us today, let's be careful we don't despise the Pharisee! *This too can be self-righteousness.* "Look at this proud fool who doesn't "get" grace like me! Thank you, Lord, that I'm not like him..."

27

## PERSISTENCE, ENDURANCE & ASSURANCE

The Parable of the Pharisee and the Tax Collector (18:9-14)

- By the way, is ALL despising bad? Are we just supposed to be good with anything goes? Just affirm everything without discernment. Certainly not! We are to hate sin!
- **Psalm 15:1-5:**  
O LORD, who shall sojourn in your tent?  
Who shall dwell on your holy hill...?  
[He] who despises the vile person,  
but who honors those who fear the LORD.  
(See also Psalm 12:8.)

28

## PERSISTENCE, ENDURANCE & ASSURANCE

The Parable of the Pharisee and the Tax Collector (18:9-14)

- The prodigal son's father didn't run off to affirm his son's sin, or to validate his son in the midst of his rebellion. But when that son returned and repented of his sin, he forgave him.
- Note, as Scott pointed out in last week's lesson: forgiveness doesn't nullify the consequences of our sin.

29

## PERSISTENCE, ENDURANCE & ASSURANCE

The Parable of the Pharisee and the Tax Collector (18:9-14)

- We might ask, Is this fair? It almost seems that grace is weighted in favor of irresponsibility. The elder brother and the Pharisee are like the covenant child who never rebelled. I mean, at least they were trying!
- But understand this: the problem is NOT in their desire to do their duty or even in their delighting in it. The problem is in their sense of entitlement, arising from their conviction that they'd earned God's love through their obedience.

30

## PERSISTENCE, ENDURANCE & ASSURANCE

The Parable of the Pharisee and the Tax Collector (18:9-14)

- ALL these characters – the elder brother and the Pharisee, as well as the prodigal son and the tax collector prior to their repentance – can be seen as examples of C.S. Lewis' wonderful image of a boy in the slums "playing with mud pies" and being satisfied with that – as if that were enough – because he has no apprehension of a holiday at the beach.

31

## PERSISTENCE, ENDURANCE & ASSURANCE

The Parable of the Pharisee and the Tax Collector (18:9-14)

- The holiday at the beach is, as it were, the surpassing greatness of God's plans for us, and the playing with mud pies is our thinking that the blessing God has for us is so small that we can earn it like the elder son and the Pharisee, or that we can steal it like the prodigal son and the tax collector!

32

## PERSISTENCE, ENDURANCE & ASSURANCE

The Parable of the Pharisee and the Tax Collector (18:9-14)

- All of them are thinking with their heads too much in the world and not enough directed to things of God.
- All of them fall short of God's glory. ALL need to repent.
- And here's the clincher: only those who repent will be justified! Only those will enter the kingdom!

33

## PERSISTENCE, ENDURANCE & ASSURANCE

The Parable of the Pharisee and the Tax Collector (18:9-14)

- The whole idea of comparing my obedience against yours, to see who is more worthy, not only misses the whole point (i.e., that the mathematics of eternal life is not like the stuff of finite computations but of infinities), but also entangles us in a *lethal sin* which we must repent of or else be lost.
- And service to our heavenly Father is not some awful burden – not when we do it from the gratitude, knowing ourselves saved by grace and held fast in hope. Amen!

34

## PERSISTENCE, ENDURANCE & ASSURANCE

Jesus Blesses Little Children (18:15-17)

- **Matthew 18:1-4:**  
At that time the disciples came to Jesus, saying, "Who is the greatest in the kingdom of heaven?" And calling to him a child, he put him in the midst of them and said, "Truly, I say to you, unless you turn and become like children, you will never enter the kingdom of heaven. Whoever humbles himself like this child is the greatest in the kingdom of heaven."

35

## PERSISTENCE, ENDURANCE & ASSURANCE

Jesus Blesses the Little Children (18:15-17)

- Why do his disciples rebuke the parents for bringing their children to Jesus? No doubt, because they're protecting him so that he can be all about the important stuff.
- But this – receiving the children – IS the important stuff! We so often forget this. We must be careful that in our zeal to bring excellence and order to the service of the Lord we not end up excluding, minimizing, or overlooking those for whom all this ministry exists!

36

## PERSISTENCE, ENDURANCE & ASSURANCE

Jesus Blesses the Little Children (18:15-17)

- The children are the opposite of the Pharisee. He feels entitled to the kingdom. He believes he's earned his place in it. Children have no such delusions!
- The kingdom of God belongs to such as these! To those with ears to hear, with faith to draw near, who come to Jesus with the *dependence* of a child, to those blessed with the wisdom of humility. (See Ps. 18:27-30; James 4:6, 10; 1 Pet. 5:6-7.)

37

## PERSISTENCE, ENDURANCE & ASSURANCE

The Rich Ruler (18:18-30)

- "Why do you call me good?"
- Wait... Is Jesus saying he's not good? No! "Jesus is not making an overt statement but tempting the man to think more deeply and carefully about what he said. It was probably obvious that he was using 'good' too casually, perhaps as a bit of mere flattery."
- Or maybe even malicious puffery, as the false questions of the Pharisees reveal. (See Matt. 22:16-17.):

38

## PERSISTENCE, ENDURANCE & ASSURANCE

The Rich Ruler (18:18-30)

- But there's more! *No one* is good! Meaning you, O ruler!
- Jesus' answers are too simplistic for him. "Yes, yes, of course! I know that. I've done all that from my youth!"
- And yet, the ruler's response reveals the astonishing shallowness of his obedience and his profound ignorance of the law he professes to keep!

39

## PERSISTENCE, ENDURANCE & ASSURANCE

The Rich Ruler (18:18-30)

- "You still lack one thing."
- "As someone has said, his problem was not that he had great possessions but that they had him."
- Jesus exposes the ruler's idol – i.e., anything besides God that, in the absence of which, we believe we cannot be safe or happy. Setting our trust in these things, our hearts come to worship created things rather than the creator.

40

## PERSISTENCE, ENDURANCE & ASSURANCE

The Rich Ruler (18:18-30)

- **Matthew 6:31-34:**  
 “Therefore do not be anxious, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ For the Gentiles seek after all these things, and *your heavenly Father knows that you need them all*. But seek first the kingdom of God and his righteousness, and all these things will be added to you. Therefore, do not be anxious about tomorrow, for tomorrow will be anxious for itself. Sufficient for the day is its own trouble.”

41

## PERSISTENCE, ENDURANCE & ASSURANCE

The Rich Ruler (18:18-30)

- Your heavenly Father knows you need all these things...  
 But are you willing to yield all to the Lord...?
- The man leaves, sad. And Jesus is sad.
- How difficult it is... Indeed, it is impossible!
- And the disciples are thinking: if it's hard for *him*, how much more for us? How do we even have a chance?

42

## PERSISTENCE, ENDURANCE & ASSURANCE

The Rich Ruler (18:18-30)

- Jesus intensifies it. “With men, it is impossible.”  
 No chance at all! BUT with God, all things are possible!
- Even for a rich person! If God can save this rich person, how much more you! (See what he did there...?)
- God’s grace makes it possible for us to give up all and follow Jesus.

43

## PERSISTENCE, ENDURANCE & ASSURANCE

The Rich Ruler (18:18-30)

- It’s as if Jesus is saying here,  
 “Understand this, O ye who would follow me:  
 all of your good qualities – and there may be many –  
 are utterly useless if you don’t understand that GRACE  
 is the foundation of the kingdom, and faith is its currency.  
 All the rest is sinking sand, and worthless...”

44

## PERSISTENCE, ENDURANCE & ASSURANCE

The Rich Ruler (18:18-30)

- **Philippians 3:8-9:**  
Indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things and count them as rubbish, in order that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but that which comes through faith in Christ, the righteousness from God that depends on faith.

45

## PERSISTENCE, ENDURANCE & ASSURANCE

The Rich Ruler (18:18-30)

- Peter's question seeks assurance.
- And Jesus gives it: you will not be abandoned and impoverished. A glorious inheritance awaits.
- Therefore, let us hold fast and hold forth. And let us press on toward the goal for the prize of the upward call of God in Christ Jesus!

46

## PERSISTENCE, ENDURANCE & ASSURANCE

The 7<sup>th</sup> Time Jesus Predicts Death & Resurrection (18:31-34)

- Jesus has been advancing toward his appointment in Jerusalem since 9:51, toward the great exodus he was about to fulfill in Jerusalem.
- He was very clear, and they could not receive it at that point. They were unable to see it.
- But the blind man, unlike them, sees!

47

## PERSISTENCE, ENDURANCE & ASSURANCE

Jesus Heals a Blind Beggar Near Jericho (18:35-43)

- Jericho. Jesus final approach Jerusalem begins.
- We have here a blind man who sees Jesus for who he is, and persistently cries out to him, despite the rebukes of others.
- The chapter ends as it began, on the value of persistence in petition. Go to the Lord in your need. Trust in him!

48



1

### Questions at the Temple (Luke 20)

1. Question of Messiah's Authority (1-8)
2. Question about Intentions (9-18)
3. Question about Messiah and Caesar (19-26)
4. Question about Resurrection (27-40)
5. Question about Messiah's Identity (41-44)



2

### Messiah's Authority (1-8)

The growing strain in the religious leadership comes to a head.

John's popular witness to Jesus continues to be a problem for leadership.

Jesus shows his clarity of thought and maneuverability in public debate.

These events happen in quick succession.

*Christ Among the Doctors, Paolo Veronese, c. 1560*

3

### Question About Intentions (Parable of Wicked Tenants, 9-18)

1. Follows from the questions of the corrupt leadership.
2. Only parable to show up in the all three synoptics in same setting.
3. Vineyard is a common metaphor for the people of God (Ps 80:8; Isa 3:14; 5:1; Jer 2:21; *passim*)
4. Motivation of religious opposition to Messiah is not ignorance or error, but jealousy: "Let us kill him, so that the inheritance may be ours." (20:14)
5. "Give the vineyard to others" (20:16), prob a reference to apostles as stewards of the vineyard.
6. Rejected cornerstone/stone of stumbling (Ps 118:22; Isa 8:14; cf. 1 Pet 2:8).

4

## Messiah and Caesar (19-26)

The kingdom teaching of Messiah is not overtly political in normal sense though it has social implications.

Judean and Roman authorities will later join together (23:2), but this plan has begun.

Jesus (and Paul) show that they are not actively subversive of Roman authority (see Luke's intent in Luke-Acts), but nevertheless, the early church was vexing for Roman authorities.

The Image of Caesar and the image of God.



5



## Question about Resurrection (27-40)

Levirate marriage rules (Deut 25:5) in light of teaching about resurrection.

In OT, there is general teaching about justice after the grave and several oblique reference to life after death (cf Job 19) often as a picture of restoration from Exile (Ezekiel 37), but in Dan 12:1-3, resurrection as an eschatological hope comes into focus.

There is some disagreement in the Second Temple Judaism, where Sadducees rejected the doctrine of resurrection.

A statement about resurrection bodies ("like the angels"). A statement about God as God of the Living. Implications for present day.

6

## Question about Resurrection (27-40)

It might have been possible, we could say, before Christ rose from the dead, for someone to wonder whether creation was a lost cause. If the creature consistently acted to uncreate itself, and with itself to uncreate the rest of creation, did this not mean that God's handiwork was flawed beyond hope of repair? It might have been possible before Christ rose from the dead to answer in good faith, Yes. Before God raised Jesus from the dead, the hope that we call 'gnostic', the hope for redemption from creation rather than for the redemption of creation, might have appeared to be the only possible hope. "But in fact Christ has been raised from the dead...". That fact rules out those other possibilities, for in the second Adam the first is rescued. The deviance of his will, its fateful leaning towards death, has not been allowed to uncreate what God created.

Oliver O'Donovan, *Resurrection and Moral Order*, 14-15



7



## Messiah's Identity as Son of David (45-48)

Psalm 110 is one of the most quoted Psalms of the NT.

For Jesus the importance is the title "my Lord" (Matt 22:41-45).

For Peter at Pentecost (Jesus at the Right Hand of God) as with the Matt. 26:64; Mark 14:62; Luke 22:69; Acts 5:31; 7:55-56; Rom. 8:34; Eph. 1:20; Col. 3:1).

For Hebrews, it is about the order of Melchizedek Heb 5:1-10; 6:20 and full explication in Hebrews 7 (see previous Scripture Study at Fourth Pres.)

8





## Messiah's Identity as Son of David (45-48)

The OT prophets like David project hopes that require extravagant fulfillment. David's son must not be a normal father-son relationship.

He is:


Divinely appointed 110:1-2

Heavenly born 110:3

Mercifully present 110:4

Globally just 110:5-7

Unlike the hypocritical religiosity of the scribes and Pharisees (note the parallels with Eli's sons [1 Sam 2:12-14; cf. 1 Sam 15:22])



# Gospel of Luke: Messiah's Foretelling (Luke 21)

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1

## Messiah's Foretelling (Luke 21)

1. Widow's Offering (1-4)
2. Destruction of the Temple (5-9)
3. Wars and Persecution (10-18)
4. Destruction of Jerusalem (20-24)
5. Son of Man (25-28)
6. The Fig Tree and Its Application (29-38)



2

## Widow's Offering (1-4)

Point of contrast with the hypocritical scribes of 20:45-47

Parallel in Mark 12:41

Widow's gift is indicative of the state of her heart.

*Christ Among the Doctors*, Paolo Veronese, c. 1560



3

## Destruction of the Temple (5-9)

1. "The days will come" echoes Jesus' earlier words in 19:44 and connects with the language of "the days are coming" in OT prophecy: Isa. 39:6; Jer. 7:1-14; 22:5; 27:6; 52:12-13; Hos. 9:7; Amos 4:2; Zech 14:1.
2. Call for faithfulness: Jesus has already told them in 17:22-25 that his return will be visible, though unexpected; they should not be led astray by false messiahs.
  - V. 8 "do not be led astray": "πλανάω used in the LXX for seduction, e.g. to idolatry or disobedience – cf. Deut. 4:19; 11:28; 30:17; Ezek. 14:11; 44:10-15.
  - Jesus provides criteria for discerning false prophets.
  - Statement that "the end will not be at once" forces the disciples to keep watch. The destruction of the temple does not have a direct temporal connection with what follows in Jesus' discourse.

4

## Wars and Persecution (10-18)

Imagery is reminiscent of the prophets: Isaiah 5:13-14; 13:6-16; 19:2; Jer. 4:13-22; 14:12; 21:6-7; Ezek. 14:21; Hagg. 2:6-7; Zech. 14:4

“Witness” (v. 13): key role for the disciples and a major theme in the book of Acts as they testify about Jesus. Though earlier Jesus had promised that the Spirit will give them the words to say (Luke 12:11-12), here it is Jesus who will give them the words to speak (v.15). See also: John 16:5-15; Acts 1:8; 2:30-36; 4-5; 7; 24-26.



5


## Wars and Persecution (10-18)

Persecution: also a repeated occurrence in Acts, but one which provides an opportunity to bear witness.

- Acts 3:15; 4:33; 5:32; 7:55-60; 20:26; 26:22
- Persecution will come from all angles – even the closest relations will oppose Christ’s followers.
- “Not a hair of your head will perish”: connection with 12:7 and the divine knowledge of and sovereignty over his creation. Death does not mean the end of those who are faithful.
- Call for faithfulness: the endurance mentioned here is not just passive waiting but active faithfulness. Cf. Luke 8:15; 18:1-8.



6



## Destruction of Jerusalem (20-24)


Third prediction of this destruction in Luke's gospel  
(13:31-35; 19:41-44)

“Desolation” cf. Daniel 9:27; 11:31; 12:1

- Matthew's and Mark's records of this discourse include the phrase “abomination of desolation” in reference to the temple (Matt. 24:15; Mk. 13:14).

Women and children are the most vulnerable in this situation. Jesus's words here seem to echo Jeremiah's prediction of the Babylonian captivity (Jer. 7:14-26, 30-34; 16:1-9; 17:27; 19:10-15. See also Mic. 3:12; Zeph 1:4-13).

7



## Destruction of Jerusalem (20-24)

“Times of the Gentiles”

Debate over the millennium; interpretation of this phrase in connection with Revelation 20:1-6. Cf. Rom. 11:26.

Connection with the role of the nations as the Lord's instrument of judgment against Israel (e.g. Ezek. 39:23; Dan 2:44; 8:13-14; Zech 12:3)

Can also be read as the shift in focus to witness the Gospel to the Gentiles.

8

## Son of Man (25-28)

Further signs of the coming of the end connecting back to v. 11 and OT imagery.

- Signs in the heavens: Isa. 13:11, 13; Ezek. 32:7-8; Joel 2:10, 30-31
- Distress among the nations: Isa. 8:22; 13:4.
- Roaring sea: Isa. 5:30; 17:12; Jonah 5:30
- Fear of the people: Isa. 13:6-11

Son of Man: Daniel 7:13-14. Jesus has been building up this connection throughout Luke: 9:26; 11:30; 12:8, 40; 17:22, 24, 26, 30; 18:8.

“Coming in the clouds” is language used of theophany (Ex. 14:20; 34:5; Num. 10:34; Ps. 19:1; 104:3)

Fear will give way to hope; the return of the Son of Man signals the victory of God and his faithful people.

9



## The Fig Tree and Its Application (29-38)

Fig Tree: changing seasons marked by leaves. The disciples will need to be discerning as to the changing seasons in order to respond appropriately (Jer. 28-29)

Meaning of “This generation” of Jesus? Of the disciples? Reference to the Jews as a group? Humanity as a whole?

- Could be a term of quality rather than time
  - referencing the righteous (Psa 24:6)
  - referencing those resistant to God (see 7:31; 9:41; 11:29-32, 50-51; 16:8; 17:25)

Assurance of the certainty of God’s word. E.g. Ps. 102:25-27; 119:89, 160; Isa. 40:8; 55:10-11.


10



## Application

Disciples have hope (Titus 2:11-14)

Call for faithfulness: Keep watch and stay alert for the coming of the son of man (see also 12:1; 17:3; 20:45)



# Gospel of Luke: Messiah's Betrayal (Luke 22)

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1

## Messiah's Betrayal (Luke 22)

1. The Passover (22:1-13)
2. The New Covenant (22:14-23)
3. The Apostles (22:24-38)
4. The Betrayal of Jesus (22:39-53)
5. The House of the High Priest (22:54-71)



2



## The Passover (22:1-13)

1. Plot against Jesus
  - 19:47-48 and this passage bookend Jesus's teaching in the temple.
  - These verses show both human and spiritual forces at work (see also 4:13: Satan has been waiting for this opportune moment).
2. Feast of Unleavened Bread/Passover
  - Celebration of national deliverance, necessity of sacrificial lamb (Exod 12:6-21; Deut 16:1-7); foreshadowing the redemptive death of Jesus.
  - Jesus is an active agent in the preparation for the feast, suggesting he is also aware of and active in the events soon to follow.

3

## The New Covenant (22:14-23)

### Reinterpretation of the Passover

- Instead of the past deliverance of Israel, Jesus focuses on his own coming death and vindication.
- Anticipation of an eschatological banquet (Isa 55:1-2; Luke 12:35-37)

### "New covenant in my blood"

- Jer. 31:31-34
- Allusion to Exod 24:8 and blood as atoning sacrifice
- "Him who betrays me"
- Unnamed here, the identity of the betrayer is a mystery to the disciples, though Jesus and the audience already know who he is (12:3).



4

## The Apostles (22:24-38)

### Power in God's kingdom

- Ironically, the apostles turn from discussing the betrayer to then "betraying" the kingdom message they have been taught by Jesus.
- Jesus is the true king who then commissions the apostles with a place in his kingdom (1:32-35; 2:11; cf. Acts 2:32-36).

### Coming Trials

- As in the plot against Jesus, trials will arise both from human (35-38) and spiritual (31-34) forces.
- Image of Satan in v. 31-34 is reminiscent of Job 1-2, as an accuser who both detects and inspires faithlessness.
- Jesus and his followers will be "numbered with the transgressors" (Isa 53:12). Those who follow Jesus will deal with the same hostility he now faces.

5



*The Agony in the Garden of Gethsemane,*  
Andrea Mantegna, 1455-1456

## The Betrayal of Jesus (22:39-53)

### Spiritual battle

- Angelic intervention suggests to eschatological stakes of Jesus' obedience.
- The location on the Mount of Olives further displays the significance of this moment (Zech. 14:4).
- V. 53: "This is your hour, and the power of darkness." The authority of Satan and his instruments is apparent at Jesus' arrest (22:3; Acts 26:18)

6



## The Betrayal of Jesus (22:39-53)

### Jesus's response

- Jesus finishes his prayer ready to face the trial; he is the one who truly controls the situation (v. 52-53)
- By contrast, the disciples fail to resist temptation; they awake from sleep to disruption and misunderstanding of the situation (v. 45-46, 49-50).
- As Judas betrays him, it is Jesus who speaks and seizes the initiative.
- Even in his final hours, Jesus heals and cares for his enemies (51)

7



## The House of the High Priest (22:54-71)

### Peter's denials

- The unfaithful friend of the suffering righteous one (Ps 38:11)
- Quick narrative pace as the prophecy of Jesus is rapidly fulfilled in Peter.
- Jesus referred to as "Lord" following the third denial.

### Beating and mockery of Jesus

- Suffering the abuse of the rejected prophets (1 Kgs 22:24-28; Jer 28:10-16)
- The Suffering Servant Comes into View

8

## LUKE 23:

### The Death of Death In the Death of Christ

1

## THE DEATH OF DEATH IN THE DEATH OF CHRIST

1. Luke 23:1-5: Jesus Before Pilate
2. Luke 23:6-16: Jesus Before Herod
3. Luke 23:18-25: Pilate Delivers Jesus
4. Luke 23:26-43: The Crucifixion
5. Luke 23:44-49: The Death of Jesus
6. Luke 23:50-56: Jesus Is Buried

2

## THE DEATH OF DEATH IN THE DEATH OF CHRIST

During the Jewish phase of Jesus' trial (in ch. 26)  
Luke had emphasized Jesus' IDENTITY.

**Luke 22:67-69:**  
"If you are the Christ, tell us."

But he said to them:  
"If I tell you, you will not believe, and if I ask you, you will  
not answer. But from now on *the Son of Man shall be seated  
at the right hand of the power of God.*"

3

## THE DEATH OF DEATH IN THE DEATH OF CHRIST

### **Daniel 7:13-14:**

I saw in the night visions, and behold, with the clouds of  
heaven *there came one like a son of man*, and he came to  
the Ancient of Days and was presented before him. And to  
him was given dominion and glory and a kingdom, that all  
peoples, nations, and languages should serve him; his  
dominion is an everlasting dominion, which shall not pass  
away, and his kingdom one that shall not be destroyed.

4

## THE DEATH OF DEATH IN THE DEATH OF CHRIST

### **Psalm 110:1:**

The LORD says to my Lord:

*"Sit at my right hand,  
until I make your enemies your footstool."*

5

## THE DEATH OF DEATH IN THE DEATH OF CHRIST

*Whatever the expectation of the Jewish leaders may have been, the biblical expectation was of a divine Messiah.*

### **Isaiah 9:6:**

For to us a child is born, to us a son is given;  
and the government shall be upon his shoulder,  
and his name shall be called Wonderful Counselor,  
Mighty God, Everlasting Father, Prince of Peace.

(See also Isa. 11:1, 10.)

6

## THE DEATH OF DEATH IN THE DEATH OF CHRIST

### **Luke 22:70-71:**

So they all said, "Are you the Son of God, then?"

And he said to them, "You say that I am."

Then they said, "What further testimony do we need?  
We have heard it ourselves from his own lips."

7

## THE DEATH OF DEATH IN THE DEATH OF CHRIST

### Luke 23:1-5: Jesus Before Pilate

During the Jewish phase of Jesus' trial (in ch. 26)  
Luke had emphasized Jesus' IDENTITY.

Now, during the Roman phase of Jesus' trial,  
Luke is emphasizing Jesus' INNOCENCE.

8

## THE DEATH OF DEATH IN THE DEATH OF CHRIST

Luke 23:1-5: Jesus Before Pilate

Pontius Pilate (governor in Judea, AD 26-36)

- Luke 13:1-3.  
There were some present at that very time who told him about the Galileans whose blood Pilate had mingled with their sacrifices.
- Charged with "misleading our nation" by:
  1. "Forbidding us to give tribute to Caesar."
  2. "Saying that he himself is Christ, a king."

9

## THE DEATH OF DEATH IN THE DEATH OF CHRIST

Luke 23:1-5: Jesus Before Pilate

"Are you the king of the Jews?"  
"You say that I am." (*Su legeis.*)

Some irony at work here:  
Pilate has spoken the truth, even if unwittingly!

10

## THE DEATH OF DEATH IN THE DEATH OF CHRIST

Luke 23:1-5: Jesus Before Pilate

"Are you the king of the Jews?"  
"You say that I am."  
"I find no guilt in this man."

A very compressed dialogue, isn't it? Why?

First, let's note that Luke has omitted a good portion of what actually transpired in the back-and-forth between Jesus and Pilate. Note these 3 lines and see John 18:28-40.

11

## THE DEATH OF DEATH IN THE DEATH OF CHRIST

Luke 23:1-5: Jesus Before Pilate

**John 18:28-38**

Then they led Jesus from the house of Caiaphas to the governor's headquarters. It was early morning. They themselves did not enter the governor's headquarters, so that they would not be defiled, but could eat the Passover.

12

## THE DEATH OF DEATH IN THE DEATH OF CHRIST

Luke 23:1-5: Jesus Before Pilate

### John 18:28-38 (cont'd)

So Pilate went outside to them and said, "What accusation do you bring against this man?" They answered him, "If this man were not doing evil, we would not have delivered him over to you." Pilate said to them, "Take him yourselves and judge him by your own law." The Jews said to him, "It is not lawful for us to put anyone to death." This was to fulfill the word that Jesus had spoken to show by what kind of death he was going to die.

13

## THE DEATH OF DEATH IN THE DEATH OF CHRIST

Luke 23:1-5: Jesus Before Pilate

### John 18:28-38 (cont'd)

So Pilate entered his headquarters again and called Jesus and said to him, "Are you the King of the Jews?" Jesus answered, "Do you say this of your own accord, or did others say it to you about me?" Pilate answered, "Am I a Jew? Your own nation and the chief priests have delivered you over to me. What have you done?"

14

## THE DEATH OF DEATH IN THE DEATH OF CHRIST

Luke 23:1-5: Jesus Before Pilate

### John 18:28-38 (cont'd)

Jesus answered, "My kingdom is not of this world. If my kingdom were of this world, my servants would have been fighting, that I might not be delivered over to the Jews. But my kingdom is not from the world."

Then Pilate said to him, "So you are a king?" Jesus answered, "You say that I am a king."

15

## THE DEATH OF DEATH IN THE DEATH OF CHRIST

Luke 23:1-5: Jesus Before Pilate

### John 18:28-38 (cont'd)

"For this purpose I was born and for this purpose I have come into the world – to bear witness to the truth. Everyone who is of the truth listens to my voice." Pilate said to him, "What is truth?"

After he had said this, he went back outside to the Jews and told them, "I find no guilt in him."

16

## THE DEATH OF DEATH IN THE DEATH OF CHRIST

Luke 23:1-5: Jesus Before Pilate

"Are you the king of the Jews?"

"You say that I am."

"I find no guilt in this man."

Again, why has Luke omitted much of this conversation? Because he's interested in establishing one thing here: Jesus' INNOCENCE!

Jesus' innocence is asserted and affirmed 3x by Pilate!

Jesus' innocence is thrice vindicated by legal authority.

17

## THE DEATH OF DEATH IN THE DEATH OF CHRIST

Luke 23:1-5: Jesus Before Pilate

"I find no guilt in this man."

Pilate knows very well that he's being used by the Jewish leaders to advance *their* interests, not his own or Rome's. The reason they've brought Jesus to him is so that he – who has the authority to administer capital punishment which they lack – will kill Jesus for them and get rid of their problem. Thus, his initial verdict. But not only don't they listen, but now press harder! They add yet another charge – that Jesus has been stirring up trouble here and in Galilee.

18

## THE DEATH OF DEATH IN THE DEATH OF CHRIST

Luke 23:6-16: Jesus Before Herod

Herod Antipas (Roman client king in Galilee, 4 BC-AD 39). In Jerusalem for the feast.

Was Pilate was simply getting a second opinion from Herod as to what to do with Jesus – acting thereby with political shrewdness in seeming to respect Herod's judgment? Or was he was trying to pass off the problem of Jesus to him? Perhaps a bit of both! If indeed Jesus had been stirring up trouble in Galilee, Herod would have had both motive and jurisdiction to deal with him.

19

## THE DEATH OF DEATH IN THE DEATH OF CHRIST

Luke 23:6-16: Jesus Before Herod

Herod was a strange character. In a manner similar to his response to John the Baptist (see Mark 6:19-20), he seems to have been *fascinated* by Jesus, yet having no *faith* in him. Davis's commentary speaks of Herod's attitude, and that of others like him, as "curious and frivolous."

When Jesus said and did nothing in Herod's presence, he treated him with contempt and mockery. "Fascination without faith" in Jesus can also manifest as dismissiveness. (See so many New Testament scholars who don't believe!)

20



## THE DEATH OF DEATH IN THE DEATH OF CHRIST

### Luke 23:6-16: Jesus Before Herod

In verses 13-16, Pilate makes his "case for Jesus." In effect:

1. I have examined him.
2. I find no guilt in him.
3. My (now) good friend Herod agrees with me.
4. So... I'll punish him, then release him.

Thus say I with all the authority of Rome behind me!

21

## THE DEATH OF DEATH IN THE DEATH OF CHRIST

### Luke 23:6-16: Jesus Before Herod

But ... all this talk of release opens the door further:

His "giving an inch" of offering to punish Jesus will be met by their demand for the "mile" that he crucify Jesus.

And his offer of release for Jesus will be met by their demand for release of a known terrorist!

22

## THE DEATH OF DEATH IN THE DEATH OF CHRIST

### Luke 23:18-25: Pilate Delivers Jesus to Be Crucified

- Before going any further, what happened to verse 17?!?
- **Luke 23:17 (KJV):** *For of necessity, he must release one unto them at the feast.*
- Pro-inclusion: this verse found in Sinaiticus; W, N, E, F, G, H, Δ, Uncial 063, the vast majority of the Greek minuscule texts, most of the Old Latin copies, etc.
- Anti-inclusion: not found in P75, B, Δ, T, Uncial 070, L, K, Π, Minuscule 892, etc.
- In summary, no doctrine is impacted. Its inclusion makes the passage clearer, but it is not necessary.

23

## THE DEATH OF DEATH IN THE DEATH OF CHRIST

### Luke 23:18-25: Pilate Delivers Jesus to Be Crucified

1. "Away with this man, and release to us Barabbas!"
2. When Pilate tries a third time, their demands crystallize further still: we are dictating his punishment. You will release Barabbas, and you will find Jesus guilty and crucify him! You will do this against your will, knowing its wrong. And you'll do it – get this now – to maintain the fiction that *you* are in control!

24

## THE DEATH OF DEATH IN THE DEATH OF CHRIST

Luke 23:18-25: Pilate Delivers Jesus to Be Crucified

“Why, what has he done...?”  
We can sense the balance of power shifting.  
Instead of issuing decrees, Pilate is debating.  
And their voices are prevailing!

“So Pilate decided...” Did he though?  
See George Orwell’s essay, “Shooting an Elephant.”  
The British official in Burma shoots an elephant against his will because the crowd expects him to do it, and he is afraid of seeming weak and not in control, and so is their puppet!

25

## THE DEATH OF DEATH IN THE DEATH OF CHRIST

Luke 23:18-25: Pilate Delivers Jesus to Be Crucified

Luke’s big point here, again, is this: Jesus is INNOCENT!  
Three times – no guilt, no guilt, no guilt!  
“Behold the Lamb of God,  
who takes away the sins of the world.”

**1 Peter 1:18-19:**  
You were ransomed from the futile ways inherited from your forefathers, not with perishable things such as silver or gold, but with the precious blood of Christ, like that of a lamb without blemish or spot.

26

## THE DEATH OF DEATH IN THE DEATH OF CHRIST

Luke 23:18-25: Pilate Delivers Jesus to Be Crucified

If Herod was “curious and frivolous,”  
Davis describes Pilate as “convinced but compromised.”

Pilate knew in his gut that Jesus was innocent. He knew the right thing to do, and he sought to do it as the one in charge.

But the pressure of the mob forced him to give in and give them what they wanted, to perpetuate the fiction that he, and not them, was in control in that situation!

27

## THE DEATH OF DEATH IN THE DEATH OF CHRIST

Luke 23:26-43: The Crucifixion

In verses 26-31, Jesus’ words to the mourning women are prophetic words, words warning of impending judgment, which would be fulfilled 40 years later, in AD 70, when Jerusalem would be destroyed by the Romans.

As with all prophesy, these words of warning are a call to repentance!

28

## THE DEATH OF DEATH IN THE DEATH OF CHRIST

Luke 23:26-43: The Crucifixion

We see here something of both the horror and the historical fact of crucifixion.

Consider its public character. It was a "spectacle" (vs. 48). Systematic and complete degradation, nakedness, abasement, humiliation, dishonor, pain, shame.

By means of his death on the cross, Jesus took upon himself all the vileness, all the sin of his people. This is the stark historical fact at the heart of our faith.

29

## THE DEATH OF DEATH IN THE DEATH OF CHRIST

Luke 23:26-43: The Crucifixion

**John 3:14:**

"As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up."

**John 12:31-32:**

"Now is the judgment of this world; now will the ruler of this world be cast out. And I, when I am lifted up from the earth, will draw all people to myself."

30

## THE DEATH OF DEATH IN THE DEATH OF CHRIST

Luke 23:26-43: The Crucifixion

**1 Peter 2:20-25:**

What credit is it if, when you sin and are beaten for it, you endure? But if when you do good and suffer for it you endure, this is a gracious thing in the sight of God. For to this you have been called – because Christ also suffered for you, leaving you an example, so that you might follow in his steps.

31

## THE DEATH OF DEATH IN THE DEATH OF CHRIST

Luke 23:26-43: The Crucifixion

**1 Peter 2:20-25:**

He committed no sin, neither was deceit found in his mouth. When he was reviled, he did not revile in return; when he suffered, he did not threaten, but continued entrusting himself to him who judges justly. He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed. For you were straying like sheep, but have now returned to the Shepherd and Overseer of your souls.

32

## THE DEATH OF DEATH IN THE DEATH OF CHRIST

Luke 23:26-43: The Crucifixion

Consider the power of our intercession  
on behalf of those who wrong us!

### **Matthew 5:11-12:**

"Blessed are you when others revile you and persecute you  
and utter all kinds of evil against you falsely on my account.  
Rejoice and be glad, for your reward is great in heaven, for  
so they persecuted the prophets who were before you."

33

## THE DEATH OF DEATH IN THE DEATH OF CHRIST

Luke 23:26-43: The Crucifixion

### **Psalm 22:7-18:**

All who see me mock me;  
they make mouths at me;  
they wag their heads;  
"He trusts in the LORD; let him deliver him;  
let him rescue him, for he delights in him...!"

34

## THE DEATH OF DEATH IN THE DEATH OF CHRIST

Luke 23:26-43: The Crucifixion

### **Psalm 22:7-18: (cont'd)**

A company of evildoers encircles me;  
they have pierced my hands and feet –  
I can count all my bones –  
they stare and gloat over me;  
they divide my garments among them,  
and for my clothing they cast lots.

35

## THE DEATH OF DEATH IN THE DEATH OF CHRIST

Luke 23:26-43: The Crucifixion

"He saved others; let him save himself."

The irony of truth confessed but not believed. But more:  
Jesus confounds our false expectations of what the Messiah  
will do – that somehow, he'll work the system and escape  
from the situation. A real Messiah would save himself!

This was Paul's central stumbling block and the reason for  
his lethal opposition to Jesus. In his view, Jesus could ONLY  
be a failed messiah. Why? Because ... he failed! Because ...  
the Bible!

36

## THE DEATH OF DEATH IN THE DEATH OF CHRIST

Luke 23:26-43: The Crucifixion

### **Deuteronomy 21:23:**

He that is hanged from a tree is cursed by God.

*But Paul's stumbling block became his foundation stone...*

37

## THE DEATH OF DEATH IN THE DEATH OF CHRIST

Luke 23:26-43: The Crucifixion

### **Galatians 3:13-14:**

Christ redeemed us from the curse of the law *by becoming a curse for us* – for it is written, “Cursed is everyone who is hanged on a tree” – so that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promised Spirit through faith.

38

## THE DEATH OF DEATH IN THE DEATH OF CHRIST

Luke 23:26-43: The Crucifixion

“This is the King of the Jews.”

More irony! These words were meant to humiliate not just Jesus and his followers, but also the hopes of all Jews. And yet, the words were true! Here, executed by unjust human power and authority, was the true King of the Jews!

### **Genesis 50:20**

“As for you, you meant evil against me, but God meant it for good, to bring it about that many people should be kept alive, as they are today.”

39

## THE DEATH OF DEATH IN THE DEATH OF CHRIST

Luke 23:26-43: The Crucifixion

“And the criminals, one on his right, and one on his left...”

- The one criminal's satanic temptation:  
“Are you not the Christ? Save yourself and us!”  
Unrepentance to the end: the sin that leads to death.
- The other's acknowledgment of his sin and of Christ!  
“Remember me when you come into your kingdom.”  
Faith and repentance, even at the point of death:  
the twin graces by which GOD SAVES SINNERS!

40

## THE DEATH OF DEATH IN THE DEATH OF CHRIST

Luke 23:26-43: The Crucifixion

"Truly, I say to you, today you will be with me in paradise."

Surely, these are some of the most comforting words ever recorded! Thanks be to God. We will be with the Lord.

|  |   |
|--|---|
| <p>"Truly, I say to you,<br/>today<br/>you will be with me<br/>in paradise."</p> | <p>What awaits us is certain.<br/>What awaits us is immediate.<br/>What awaits us is personal.<br/>What awaits us is WONDERFUL!</p> |
|--|---|

41

## THE DEATH OF DEATH IN THE DEATH OF CHRIST

Luke 23:44-49: The Death of Jesus

- **A Cosmic Sign**: darkness over the land at midday. Echoes of the ninth plague in Egypt; as if, the world itself were mourning; the shrouding of the light a picture of judgment and of mourning.
- **Ezekiel 32:8**  
All the bright lights of heaven will I make dark over you, and put darkness on your land, declares the Lord GOD.

42

## THE DEATH OF DEATH IN THE DEATH OF CHRIST

Luke 23:44-49: The Death of Jesus

- **A Cosmic Sign**: darkness over the land at midday.
- **Amos 8:9-10**:  
"And on that day," declares the Lord GOD, "I will make the sun go down at noon and darken the earth in broad daylight. I will turn your feasts into mourning and all your songs into lamentation; I will bring sackcloth on every waist and baldness on every head; *I will make it like the mourning for an only son* and the end of it like a bitter day."

43

## THE DEATH OF DEATH IN THE DEATH OF CHRIST

Luke 23:44-49: The Death of Jesus

- **A Cosmic Sign**: darkness over the land at midday. A picture of judgment and of mourning. But also of God's presence...
- **Genesis 1:2**:  
The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters.

44

## THE DEATH OF DEATH IN THE DEATH OF CHRIST

Luke 23:44-49: The Death of Jesus

- **Exodus 20:21**  
The people stood far off, while Moses drew near to the thick darkness where God was.

45

## THE DEATH OF DEATH IN THE DEATH OF CHRIST

Luke 23:44-49: The Death of Jesus

- **Psalm 18:9-12**  
He bowed the heavens and came down;  
thick darkness was under his feet.  
He rode on a cherub and flew;  
he came swiftly on the wings of the wind.  
He made darkness his covering, his canopy around him,  
thick clouds dark with water.  
Out of the brightness before him  
hailstones and coals of fire broke through his clouds.

46

## THE DEATH OF DEATH IN THE DEATH OF CHRIST

Luke 23:44-49: The Death of Jesus

- **A Cosmic Sign:** darkness over the land at midday. Echoes of the ninth plague in Egypt; as if, the world itself were mourning; the shrouding of the light.
- **A Cultic Sign:** the curtain of the temple torn in two. The veil – that final wall of separation between sinful humans and the unutterably holy God – was torn from top to bottom. This is a picture of the end of one order ... and the beginning of another.

47

## THE DEATH OF DEATH IN THE DEATH OF CHRIST

Luke 23:44-49: The Death of Jesus

- **A Cultic Sign:** the curtain of the temple torn in two.
- The end of the old order, reminiscent of God's glory departing the temple (Ezekiel 8-11).
- And the beginning of another: that glory is now in Christ, and henceforth, unprecedented access to God the Father, is in, through, and by Christ alone!

48

## THE DEATH OF DEATH IN THE DEATH OF CHRIST

Luke 23:44-49: The Death of Jesus

- **Hebrews 10:19-23:**

Therefore, brothers, since we have confidence to enter the holy places by the blood of Jesus, by the new and living way that he opened for us through the curtain, that is, through his flesh, and since we have a great priest over the house of God, let us draw near with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast the confession of our hope without wavering, for he who promised is faithful.

49

## THE DEATH OF DEATH IN THE DEATH OF CHRIST

Luke 23:44-49: The Death of Jesus

Now when the centurion saw what had taken place, he praised God, saying, "Certainly this man was innocent!"

**1 Corinthians 1:18-25**

For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God. For it is written, "I will destroy the wisdom of the wise, and the discernment of the discerning I will thwart."

50

## THE DEATH OF DEATH IN THE DEATH OF CHRIST

Luke 23:44-49: The Death of Jesus

**1 Corinthians 1:18-25 (cont'd)**

Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe.

51

## THE DEATH OF DEATH IN THE DEATH OF CHRIST

Luke 23:44-49: The Death of Jesus

**1 Corinthians 1:18-25 (cont'd)**

For Jews demand signs and Greeks seek wisdom, but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.

For the foolishness of God is wiser than men, and the weakness of God is stronger than men.

52



## THE DEATH OF DEATH IN THE DEATH OF CHRIST

Then Jesus, calling out with a loud voice, said,  
"Father, into your hands I commit my spirit!"  
And having said this he breathed his last.

1. Breathing the Psalms to his last breath. (Ps. 22, 31:5...)
2. The death of death in the death of Christ!

### **Isaiah 25:8**

He will swallow up death forever;  
and the Lord GOD will wipe away tears from all faces,  
and the reproach of his people he will take away  
from all the earth, for the LORD has spoken.

53

## THE DEATH OF DEATH IN THE DEATH OF CHRIST

The death of death in the death of Christ!

### **1 Corinthians 15:26, 54-55**

The last enemy to be destroyed is death...  
Then shall come to pass the saying that is written:  
"Death is swallowed up in victory."  
"Where, O death, is your victory?  
Where, O death, is your sting?"

54

## THE DEATH OF DEATH IN THE DEATH OF CHRIST

The death of death in the death of Christ!

### **Colossians 2:13-15**

And you, who were dead in your trespasses and the  
uncircumcision of your flesh, God made alive together with  
him, having forgiven us all our trespasses, by canceling the  
record of debt that stood against us with its legal demands.  
This he set aside, nailing it to the cross. He disarmed the  
rulers and authorities and put them to open shame, by  
triumphing over them in him.

55

## THE DEATH OF DEATH IN THE DEATH OF CHRIST

The death of death in the death of Christ!

### **Hebrews 2:14-15**

Since therefore the children share in flesh and blood, he  
himself likewise partook of the same things, that through  
death he might destroy the one who has the power of  
death, that is, the devil, and deliver all those who through  
fear of death were subject to lifelong slavery.

56

## THE DEATH OF DEATH IN THE DEATH OF CHRIST

### **Revelation 20:14:**

Then Death and Hades were thrown into the lake of fire.  
This is the second death, the lake of fire...

### **Revelation 21:4**

He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain anymore, for the former things have passed away.

AMEN!

57

## THE DEATH OF DEATH IN THE DEATH OF CHRIST

### "Jesus Paid It All"

And when, before the throne  
I stand in Him complete  
"Jesus died my soul to save"  
My lips shall still repeat

Jesus paid it all  
All to Him I owe  
Sin had left a crimson stain  
He washed it white as snow

58

## LUKE 24:

### The Power of an Indestructible Life

1

## THE POWER OF AN INDESTRUCTIBLE LIFE

### 1 Corinthians 15:13-20

But if there is no resurrection of the dead, then not even Christ has been raised. And if Christ has not been raised, then our preaching is in vain, and your faith is in vain...

If Christ has not been raised, your faith is futile, and you are still in your sins... If in this life only we have hoped in Christ, we are of all people most to be pitied.

But in fact, Christ has been raised from the dead, the firstfruits of those who have fallen asleep.

2

## THE POWER OF AN INDESTRUCTIBLE LIFE

1. Luke 24:1-12: The Empty Tomb
2. Luke 23:13-35: On the Road to Emmaus
3. Luke 23:36-49: Jesus Appears to His Disciples
4. Luke 23:50-3:5 The Ascension

3

## THE POWER OF AN INDESTRUCTIBLE LIFE

### The Empty Tomb

It's interesting to note that, in ALL the accounts, the writers were recording these events second hand, giving us the vivid sense of disorientation in the witness accounts.

Those present at the tomb that first Easter morning:

|                          |                           |
|--------------------------|---------------------------|
| Mary Magdalene           | Matthew, Mark, Luke, John |
| Mary the mother of James | Matthew, Mark, Luke       |
| Salome wife of Zebedee   | Mark                      |
| Joanna & the other women | Luke                      |

4

## THE POWER OF AN INDESTRUCTIBLE LIFE

### The Empty Tomb

Matthew: "An angel of the Lord," appearance like lightning

Mark: "A young man" wearing a white robe

Luke: "Two men" in dazzling clothing

John: "Two angels" wearing white + Jesus himself  
(cf. John 20:12-14 w/ Gen. 18:1-2, 22-23, 19:1-2!)

5

## THE POWER OF AN INDESTRUCTIBLE LIFE

### The Empty Tomb

"Why do you seek the living among the dead?  
He is not here but has risen. Remember how he told you..."

There are many reasons to believe the resurrection of the Lord Jesus Christ as a historical fact – indeed, as *the* pivotal fact of human history. But the GREATEST evidence for the historicity and truth of the resurrection is Scripture itself (see 2 Pet. 1:16-21): (a) the resurrection was foretold in the OT then by Jesus himself; (b) it was recorded in the Gospels; and (c) its reality was attested to and its meaning and significance interpreted in the remainder of the NT.

6

## THE POWER OF AN INDESTRUCTIBLE LIFE

### The Empty Tomb

It's interesting that the initial reaction of the apostles was one of disbelief. They rejected the witness of the women as "an idle tale." Even the fact that this thing of which they were testifying had been explicitly and repeatedly foretold by Jesus himself was not enough to break through their wall cultural assumptions here.

Let's face it, having the first witnesses of the empty tomb be women wouldn't help Luke's case in a culture (both Jewish and Greco-Roman at that time) that devalued the evidentiary value of women.

7

## THE POWER OF AN INDESTRUCTIBLE LIFE

### The Empty Tomb

And, at least in the case of Mary Magdalene, it's not just the fact that she's a "woman" witnessing to these things, but that she's one "from whom seven demons had gone out" (Luke 8:2).

For us, as fellow believers, we see her as one who had seen and experienced the transformative power of our great God, having been redeemed, restored, and forgiven. We praise God for her great deliverance! But in the eyes of that world – let's face it – this was not the sort of person you'd put forward to establish the veracity of your claims.

8

## THE POWER OF AN INDESTRUCTIBLE LIFE

### The Empty Tomb

*So why would Luke include this?*

Well, because it's true! As a matter of hard historical fact, she was there! She saw and reported the empty tomb, and it was to her that the Lord appeared first.

*But why did Luke mention that part about the demons? I mean, this fact isn't helping his case with a first century audience. From a worldly perspective, it calls to mind mental illness, and that undermines credibility. Why do this?*

Again, because it's true! And because her restoration brings no dishonor to her but all glory to our great Savior.

9

## THE POWER OF AN INDESTRUCTIBLE LIFE

### The Empty Tomb

*Okay, but... why would Jesus do this? It hurts his own case! When did Jesus ever do anything to please those who argued for keeping up appearances?*

We can see two things here.

First, Jesus loved and cared for Mary, and appeared to her that first Easter morning in her deepest need. "Mary..." One of the most beautiful moments ever recorded.

10

## THE POWER OF AN INDESTRUCTIBLE LIFE

### The Empty Tomb

Second, Jesus upends the worldly world here in every way. The world says dead is dead, the testimony of women isn't valued, and that of "damaged" women valued even less.

But the light and power of Christ's resurrection breaks into and upends the worldly world in every way! Christ is risen! And the first to witness it are women. And the first woman to witness the Risen Lord is one who'd been hurt, broken, and tormented by this broken and tormented world, but who'd been delivered by a great Savior and made whole and holy and blessed. Amen!

11

## THE POWER OF AN INDESTRUCTIBLE LIFE

### The Empty Tomb

"But Peter rose and ran to the tomb..."

The apostles doubted, but Peter ran to the tomb to check for himself. What was he thinking? Was he hoping against hope? We can only imagine his confusion, dismay, anxiety.

We know that John went with him and that John got to the tomb first, but that it was Peter who went in before John to see for himself. No body! The women were right! But ... where is he? Where have they taken the Lord? Unless, I mean... could it be...?

12

## THE POWER OF AN INDESTRUCTIBLE LIFE

### Reasons to Believe the Evidence of the Empty Tomb

1. We have multiple witnesses attesting to it – including at the bare minimum at least six women that morning (the two Mary's, Salome, Joanna, and the "other women") and two apostles (Peter, and John).
2. We have the fact that Jesus' enemies didn't deny the fact that the tomb was empty, but sought to explain why it was empty (see Matthew 28:11-14). The claim could easily have been falsified, but was not. This points to other witnesses as well (e.g., the guards).

13

## THE POWER OF AN INDESTRUCTIBLE LIFE

### On the Road to Emmaus

"Two of them were going to a village named Emmaus..."

#### *Why does Luke report this incident?*

Presumably because he was told about it when he was researching for his Gospel. (See Luke 1:1-4.)

And well ... once again, because it's true! Because this is what happened.

14

## THE POWER OF AN INDESTRUCTIBLE LIFE

### On the Road to Emmaus

"Two of them were going to a village named Emmaus..."

*But ... why did Jesus appear to these two in this place...?*  
I suppose we'll find that out the answer to that in heaven!

But here's one thought: maybe it was to call them back to Jerusalem, to keep the disciples together so that (a) they should ALL witness the Risen Lord Jesus, (b) and ALL witness his ascension, and (c) ALL be clothed with power from on high at Pentecost. Sort of like, "Where do you think you're going? I need you to report this to the others!"

15

## THE POWER OF AN INDESTRUCTIBLE LIFE

### On the Road to Emmaus

*Who is this Cleopas and the other unnamed disciple?*

A reasonable case can be made that the unnamed companion of Cleopas was his wife, Mary. This was "the other Mary," "the mother of James," also identified as "the sister of Mary, the wife of Clopas" (Jn. 19:25). Jesus' mother Mary wouldn't have a sister named Mary, so this Mary would have been her sister-in-law, making Clopas (i.e., Cleopas), the brother of Joseph. This means in turn that James the Younger, one of the Twelve – also called James son of Alphaeus (=Greek version of Cleopas!) – would therefore have been Jesus' cousin. Whew!

16

## THE POWER OF AN INDESTRUCTIBLE LIFE

### On the Road to Emmaus

"But their eyes were kept from recognizing him..."

1. Jesus himself drew near! But they didn't know it. How often might this be the case, that the Lord is close to us, but we are unaware of it?
2. Jesus appears, but they don't recognize him. (Same as with his appearance to Mary Magdalene in John 20.) What is going on here? Let's hold off on that for a moment. We'll come back to it.

17

## THE POWER OF AN INDESTRUCTIBLE LIFE

### On the Road to Emmaus

"What things...?"

1. We can't help but feel the wonderful irony here, as we, the readers, know the truth of which Cleopas and the other disciple are still unaware.
2. Their testimony concerning Jesus: he was a prophet mighty in deed and word – not just word! Like Moses and Elijah, he was a great prophet in Israel. But he was betrayed, delivered over, condemned, and crucified. (The crucifixion w/o the vindication of resurrection would have been a tragedy, yet another injustice...)

18

## THE POWER OF AN INDESTRUCTIBLE LIFE

### On the Road to Emmaus

"O foolish ones, and slow of heart to believe all that the prophets have spoken! Was it not necessary that the Christ should suffer these things and enter into his glory?" And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself.

1. What did Jesus do? Before revealing himself, he explained the Scriptures, which reveal him even more perfectly than the evidence of our eyes!
2. Wouldn't you have loved to have been there for THIS sermon?!? What did he say?

19

## THE POWER OF AN INDESTRUCTIBLE LIFE

### On the Road to Emmaus

What did he say?

Answer: we don't know! It's not recorded for us. We'll learn in heaven! But the details are left out, which, if you think about it, encourages us to think of the matter for ourselves.

What might Jesus have included in demonstrating, first, that the whole of the Scriptures speak of "things concerning himself," and second, that the Christ HAD to suffer before entering into glory?

20

## THE POWER OF AN INDESTRUCTIBLE LIFE

### "The Emmaus Road": The Suffering Servant

- |                     |   |
|---------------------|---|
| 1. Genesis 3:15     | <i>In sum, Christ's suffering</i>       |
| 2. Leviticus 16     | <i>HAD to precede his glory.</i>        |
| 3. Deuteronomy 18   | <i>It is true that the Cross w/o</i>    |
| 4. Psalm 22         | <i>the Crown (the resurrection)</i>     |
| 5. Isaiah 50:6-7    | <i>would have been pointless</i>        |
| 6. Isaiah 53:1-12   | <i>and tragic – yet more injustice.</i> |
| 7. Zechariah 9:9-10 | <i>But just as surely, the Crown</i>    |
| 8. Zechariah 12:10  | <i>w/o the Cross would have</i>         |
| 9. Zechariah 13:7-8 | <i>been meaningless. Our Christ</i>     |
| 10. Matthew 20:28   | <i>is the Crucified and Risen Lord!</i> |

21

## THE POWER OF AN INDESTRUCTIBLE LIFE

### On the Road to Emmaus: The Lord Appears!

"And their eyes were opened, and they recognized him. And he vanished from their sight."

- First, concerning Christ's resurrection body:  
This is indeed a wonderful mystery! There is continuity and discontinuity. Christ appears into locked rooms and vanishes suddenly. He is there before them and yet – somehow – not recognized, as if our earthly body cannot recognize the Lord in his resurrection body until their eyes are opened and they are enabled to see him.

22

## THE POWER OF AN INDESTRUCTIBLE LIFE

### On the Road to Emmaus: The Lord Appears!

- In Mary Magdalene's case, it was when Jesus said her name, "Mary..." And here with the disciples on the road to Emmaus, it was when he blessed, broke, and gave them the bread.
- And yet, once given "eyes to see," they see him as the *same* Jesus, i.e., not as mere projection or spirit, but as truly embodied (eating the fish) and still bearing the marks of his life.

23

## THE POWER OF AN INDESTRUCTIBLE LIFE

### On the Road to Emmaus: The Lord Appears!

- 1 Corinthians 15:35-44:  
But someone will ask, "How are the dead raised? With what kind of body do they come?" You foolish person! What you sow does not come to life unless it dies. And what you sow is not the body that is to be, but a bare kernel, perhaps of wheat or of some other grain. But God gives it a body as he has chosen, and to each kind of seed its own body...

24



## THE POWER OF AN INDESTRUCTIBLE LIFE

### On the Road to Emmaus: The Lord Appears!

- 1 Corinthians 15:35-44 (cont'd)  
So is it with the resurrection of the dead. What is sown is perishable; what is raised is imperishable. It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body.

25

## THE POWER OF AN INDESTRUCTIBLE LIFE

### On the Road to Emmaus: The Lord Appears!

- 1 John 3:2: Beloved, we are God's children now, and what we will be has not yet appeared; but we know that when he appears we shall be like him, because we shall see him as he is.
- 1 Cor. 13:12: For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall know fully, even as I have been fully known.

26

## THE POWER OF AN INDESTRUCTIBLE LIFE

### On the Road to Emmaus: The Lord Appears!

"And their eyes were opened, and they recognized him. And he vanished from their sight."

- Second, concerning his breaking and giving the bread:  
Note the order! He took the bread, blessed it, broke it, and gave it to them, and then was seen by them. The words here are obviously reminiscent of the feeding of the 5,000 and of the 4,000, and especially of his actions at the Last Supper.

27

## THE POWER OF AN INDESTRUCTIBLE LIFE

### On the Road to Emmaus: The Lord Appears!

- Matthew 14:19b: And taking the five loaves and the two fish, he looked up to heaven and said a blessing. Then he broke the loaves and gave them to the disciples, and the disciples gave them to the crowds. (Also Mt. 15:36.)
- Matthew 26:26: Now as they were eating, Jesus took bread, and after blessing it broke it and gave it to the disciples, and said, "Take, eat; this is my body."

28

## THE POWER OF AN INDESTRUCTIBLE LIFE

### On the Road to Emmaus: The Lord Appears!

- It seems to me that Jesus is teaching them – and us – something here. He may not be with us physically, visibly, the way he was before and the way he will once again be. But he is with us. He is truly spiritually present with us wherever two or three gather in his name to worship him in Spirit and in truth. He is present with us when his word is read and expounded and received with faith, and when his sacraments are administered and received with faith. Indeed, whereas before he was only present in one place at one time, he is now present everywhere he is worshipped. (John 14:12, 23)

29

## THE POWER OF AN INDESTRUCTIBLE LIFE

### On the Road to Emmaus: The Lord Appears!

- Cleopas and his companion rush back to the Upper Room, to inform the disciples of the greatest news that could possibly be told. We can imagine their excitement as they are received into the group. "Brothers," they say breathless with excitement, "we have news to report!" And just as Cleopas is about to tell of it, it's as if the assembled disciples in their own excitement have news that couldn't possibly be more important! "So do we! The Lord has risen indeed, and has appeared to Simon!" And Cleopas and Mary be like, "Wait, what...?!?"

30

## THE POWER OF AN INDESTRUCTIBLE LIFE

### On the Road to Emmaus: The Lord Appears!

- It is unclear in our English translation who is doing the talking in English, but in the Greek, it's clear that the ones doing the "saying" are "the eleven and those who were there with them gathered together."
- This then is a reference to Jesus' appearing to Simon Peter, which is also mentioned by Paul in 1 Cor. 15:5.
- Their testimony would have served as powerful and joyful confirmation of Cleopas's own report, as indeed his report would have been thrilling confirmation to their own. The Master ... is alive! He is risen!

31

## THE POWER OF AN INDESTRUCTIBLE LIFE

### Jesus Appears to His Disciples

- "See my hands and my feet, that it is I myself." They are afraid when he suddenly appears among them. He directs them to see his hands and feet, so recently pierced by Roman nails. Literally, he says *Ego eimi autos* ("I am he!"), which calls to mind God's covenant name, "I AM WHO I AM... I AM has sent me to you." (Ex. 3:14), and these words from Isa. 41:4: Who has performed and done this, calling the generations from the beginning? I, the LORD, the first, and with the last; I AM HE. (See also John 8:58; Matt. 14:27; John 18:6.)

32

## THE POWER OF AN INDESTRUCTIBLE LIFE

### Jesus Appears to His Disciples

- Luke draws to an end on a grand climax here, with the fulfillment of the Law and the Prophets and the Psalms, all showing that the Christ should suffer and rise on the third day, and that repentance for the forgiveness of sins should be proclaimed in his name to all the nations. He opens their mind to understand the Scriptures, and declares their – and our – mission moving forward: “You are witnesses of these things.”
- They were to wait in Jerusalem until being clothed with power from on high.

33

## THE POWER OF AN INDESTRUCTIBLE LIFE

### The Ascension

- Forty days after the resurrection, just in advance of Pentecost, the Lord ascended up into heaven in the sight of his followers, there to receive the kingdom and sit enthroned at the right hand of God the Father.
- The ascension is the coronation of Christ as King.
- He is at the same time our High Priest, who daily intercedes for us in the heavenly temple. Christ has become a priest in the likeness of Melchizedek, “not on the basis of a legal requirement concerning bodily descent, but by the power of an indestructible life.”

34

## THE POWER OF AN INDESTRUCTIBLE LIFE

### The Ascension

- Notice how now he is no longer simply the Master among them, but now is worshipped.
- The Lord reigns.
- He is Lord of lords and King of kings, our Savior, our Rock, our Redeemer, and our Deliverer!

35

## THE POWER OF AN INDESTRUCTIBLE LIFE

### Reasons to Believe the Evidence of the Empty Tomb

1. We have multiple witnesses attesting to it – including at the bare minimum at least six women that morning (the two Mary’s, Salome, Joanna, and the “other women”) and two apostles (Peter, and John).
2. We have the fact that Jesus’ enemies didn’t deny the fact that the tomb was empty, but sought to explain why it was empty (see Matthew 28:11-14). The claim could easily have been falsified, but was not. This points to other witnesses as well (e.g., the guards).

36

## THE POWER OF AN INDESTRUCTIBLE LIFE

### Reasons to Believe the Evidence of the Resurrection

- Third, we have the many witnesses who saw and interacted with the resurrected Lord Jesus – among whom were Mary Magdalene, the other women, Simon Peter, the two disciples on the road to Emmaus; the ten (minus Thomas) on that first Easter evening; the eleven (now including Thomas) the following Sunday; the seven on the lake in Galilee; James and the five hundred on the mountain in Galilee and also on the Mount of Olives in Jerusalem, etc., and last of all, as to one untimely born, the Apostle Paul.

37

## THE POWER OF AN INDESTRUCTIBLE LIFE

### Reasons to Believe the Evidence of the Resurrection

- Fourth, we also have the evidence of a thoroughly consistent and unified body of testimony among these many witnesses, holding fast under extreme persecution, even to death for many of them. Surely this is strong evidence against the charge that they were somehow liars or deceivers. Examine the real world and it becomes quickly apparent how silly the notion is that these early disciples of Jesus would hold fast to a story with such unity amidst severe persecution were it not true and thoroughly believed in.

38

## THE POWER OF AN INDESTRUCTIBLE LIFE

### Reasons to Believe the Evidence of the Resurrection

- Fifth, we have the evidence of the apostles' totally transformed lives following Jesus' resurrection. It seems to have been an event that produced in them extraordinary courage and devotion. Moreover, against the charge that they were "lunatics" or simply deceived and moved by mere wishful thinking, we read their epistles and see in the character of their lives and words extraordinary moral weight and wisdom. This is incredibly strong evidence to both the veracity and sagacity of their claims.

39

## THE POWER OF AN INDESTRUCTIBLE LIFE

### Reasons to Believe the Evidence of the Resurrection

- Sixth, we have in addition the evidence of the testimony of the church through the ages, which has continued to proclaim, believe, and witness to the crucified and risen Lord who lives, the veracity of which being shown forth in lives transformed by the power of new life in Christ, in a great chain of testimony extending even to us this morning, a great chain of witness reaching back to that first Easter morning some 1,993 years ago. Amen!

40

## THE POWER OF AN INDESTRUCTIBLE LIFE

### Reasons to Believe the Evidence of the Resurrection

- But the greatest evidence we've got for the historical fact of the resurrection is, seventh, the testimony of the Triune God in Scripture. The Lord told us what would happen; what was prophesied came to pass exactly as promised; then he explained for us the meaning and significance of what had happened.
- Christ is risen!  
"The LORD lives, and blessed be my rock,  
and exalted be the God of my salvation!"

41

## THE POWER OF AN INDESTRUCTIBLE LIFE

### I Know That My Redeemer Lives!

Job 19:25-27:

I know that my Redeemer lives,  
and that in the end he will stand upon the earth.  
And after my skin has been destroyed,  
yet in my flesh I will see God;  
I myself will see him with my own eyes –  
I, and not another.  
How my heart yearns within me!

42