

OpenTheo

Year of Opposition



Survey of the Life of Christ - Steve Gregg

In "Year of Opposition," Steve Gregg delivers insights on the life and ministry of Jesus, focusing on the period of his opposition. Gregg recounts Jesus' time spent in obscurity and popularity, while also exploring his disputes with the Pharisees, teachings on love and forgiveness, and the mission of his disciples. The talk highlights Jesus' unwavering commitment to his message, even in the face of rejection and persecution, and ultimately emphasizes the importance of staying true to one's beliefs.

Transcript

Alright, we have talked about the year of obscurity and the year of popularity in the ministry of Jesus, and we come now to what we would call the year of opposition. This may be a bit more than a year. No, it's just almost exactly a year, actually, from Passover to Passover.

Right, it was the middle part that was a little over a year, in all likelihood. But we know that when Jesus fed the 5,000, according to John chapter 6, that was a Passover season. And we know that Jesus also was crucified at Passover season, and that was apparently the next year.

So from the feeding of the 5,000 to the actual crucifixion of Jesus was just about exactly one year. And it was after the feeding of the 5,000 that Jesus gave the discourse about the bread of life, how that he is the bread of life, and people need to eat his flesh and drink his blood. And this greatly offended the multitudes.

And he knew it would, apparently, and he did not lighten up at all when he saw that they were becoming offended. He continued along the same vein until, it says in John 6 and verse 63, that from that day, many of his disciples even did not walk anymore with him. And he appears to have had only the twelve remaining at that point.

And he said to them, will you also go away? And Peter said, to whom shall we go? You alone have the words of eternal life. And Jesus said, have not I chosen you twelve, and yet even one of you is a devil? Which suggests that not only had Jesus lost everyone except the twelve, even the twelve were not 100% loyal. So it seemed to be a real

collapse in Jesus' popularity at that point.

And sometimes it's referred to the Galilean crisis, because these multitudes that had been following him were largely Galileans. Now, he continued to minister in Galilee, but generally speaking, without the great multitudes as loyal to him as before. It's not as if he never spoke to crowds anymore.

There were crowds, but not as many as there were before. And so, he was a very loyal minister. And he was a very loyal minister.

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And so, he was a very loyal minister. And so, he was a very loyal minister. And there were, at times, multitudes that gathered to hear him, especially in Perea.

He did some ministry over on the other side of the Jordan in Perea, where he had similar popularity to what he had had in Galilee. But this year, this final year, although there were times where he was extremely popular, was a year where he was more and more withdrawing because of opposition. The opposition of the Pharisees and the chief priests who wanted to kill him was becoming more determined and so he had to often spend time out of the country.

He would leave Galilee especially and in Judea too and sometimes he'd go into areas north and east, sometimes he'd go down to the southeast regions across the Jordan which is called Perea and he did a lot of ministry in those areas where the Jews would not have jurisdiction, where they wouldn't have the power to arrest him. Now at this point after he gave the bread of life discourse in Mark chapter 7 and in Matthew 15 we have a story of how Jesus and his disciples were once his disciples were eating but they had not washed their hands in the manner that the Pharisees thought one ought to wash his hands before he eats. Now the washing of the hands to the Jew was not a matter of importance for the reasons that it would be for us, excuse me, but the the rabbis had developed a system of ablutions as we call them or ceremonial washings and they probably grew out of the fact that in the Old Testament if a person would touch something unclean, a dead body or whatever, or would somehow contract defilement, that at the end of their period of defilement they were required to take a bath and wash their clothes.

The defilement might be 24 or might be till the end of the day till sundown or it might be

a week but at the end or longer even but at the end of the period of defilement one of the rituals of ending that defilement was to take a bath and to wash one's clothes. Apparently from that law there developed an elaborate system of washings. I think the Pharisees eventually got to the point where they interpreted so many things as defiling that they felt like you could hardly go through a day without being defiled and therefore you should in fact you could hardly go outdoors without being defiled because they came to believe that even wind blowing from Samaria into Judea and touching you if the wind touched you that you were defiled by the same wind that had blown over the land of Samaria.

They believed that if you would touch even by accident a Gentile in the marketplace for his clothes you would be defiled by this and there were so many ways in which the Pharisees and their rabbis had worked out that create defilement that are way beyond anything the Bible had said that it really by definition you'd be defiled almost every time you went outdoors so that the Jews or the rabbis I should say had developed this whole system where you have to wash yourself every time you come into the house you have to wash your hands you've got to wash various parts of your body you gotta wash even before you eat you gotta wash your table and everything else we have some description of this in Mark chapter 7 Mark was writing to a Gentile audience who would not be acquainted with the Jewish customs quite as much therefore although Matthew in writing to a Jewish audience does not explain these customs because the Jews who read his book presently were acquainted with them Mark does explain it somewhat it says in Mark 7 1 then the Pharisees and some of the scribes came together to him having some having come from Jerusalem and when they saw some of his disciples eat bread with defiled that is with unwashed hands they found fault for the Pharisees and all the Jews do not eat unless they wash their hands in a special way holding the tradition of the elders when they come in from the marketplace they do not eat unless they wash and there are many other things which they have received and hold like the washing of cups pitchers copper vessels and couches and the Pharisees said and scribes asked him why do your disciples not walk according to the tradition of the elders but eat bread with unwashed hands now again the washing of the hands here had nothing to do with any awareness of germs or hygienic reasons for washing that had entirely to do with the idea of ritual cleanness if a if the wind from Samaria had blown against your skin you were ritually unclean and had to ritually wash so it was a ritual washing it was not just a washing such we would do is as would actually remove dirt although the way they wash my didn't be removed or two but it was a ceremony and they did it in an elaborate way what point the water down from the fingertips as they faced up and point moving the hand down and pointed down from the elbow to run down the fingertips they had all described how you have to do it the disciples of Jesus apparently had picked up from him that this wasn't very important now mark says all the Jews did this so I would presume that the disciples probably did this in their earlier life too it was a Jewish thing to do but why would they not be doing it anymore after they became followers of Jesus probably because he didn't

do it in all likelihood he just ignored this custom and they picked that up from him and so when some of the Pharisees from Jerusalem saw them eating without washing their hands in this way they criticized the disciples to Jesus and said they are not keeping the traditions the elders why do you disciples not keep the traditions the elders and Jesus answered that the Pharisees were like the people of Isaiah is that day whom Isaiah had said they draw near to God with their lips but their hearts are far from him and that they teach for doctrines the traditions of men and Jesus said in verse 9 all too well you reject the commandment of God that you may keep your tradition on this occasion he pointed out that some of the traditions they've come up with actually when followed would allow someone to violate the commands of God now the Pharisees as a party they love to uphold the law of Moses they love to uphold the scriptures in general but they equated the traditions the elders as being on the same authority as the scriptures and that being so they did not think badly about letting say a tradition override a scriptural command and so Jesus put out that they had example he could give examples of this for example the scripture said that you should honor your father and your mother but they had a tradition that said if your father and your mother could be benefited by something you have but you don't want to help them you can dedicate what you have to the temple dedicated to God and then you'll have no obligation to use these resources for your father your mother thus you no longer are required to honor your father and mother because you followed this tradition called Corbin which means a gift or something dedicated to the temple now Jesus indicated that therefore the traditions that they kept were put above scripture in terms of dictating their behavior and that's a very fairly common religious thing to happen in religions that various traditions arise certain ways of doing things eventually people lose sight of whether these traditions are biblical or not because the religious group has practiced them so long as are assumed to be biblical and and then eventually some of these traditions actually dictate behavior more than scripture itself does sometimes even contrary to what scripture teaches and that had happened among the Pharisees and that was the principal difference between Jesus and the Pharisees theologically he and the Pharisees had much in common far more than he and the Sadducees had but and probably even far more than he and the Zealots had or the Essenes but he did not as they did follow the traditions the elders and also he his complaint against them was they were hypocritical shallow but he went on to teach on this occasion that washing the hands is not important to God because it doesn't matter what you put into your mouth whether you do it with clean hands or dirty hands or whether the thing itself is clean or dirty he said that it's not what goes into a man's mouth that will defile him but what comes out of his mouth defiles him the disciples asked him about that what he meant by that and he said well it's what goes into the mouth just goes right through your body and it doesn't have any permanent effect on you but what comes out of your mouth comes from the heart and your heart is of course the thing from which all things proceed of importance and it's your spiritual condition so it's more important to pay attention what comes out of your mouth and what goes in it now Jesus was then approached by a woman who was a Gentile from Syrophenicia up

and he was up in the region of Tyre on this occasion verse 24 of Mark 7 and in that region there was a woman who came to Jesus because her daughter was tormented by demons now the daughter was not with her she came on her daughter's behalf and she was crying out to Jesus but initially he paid no attention to her he and his disciples apparently were walking down the road and she was following after calling out and and he said I am sent only to the lost sheep of the house of Israel but she kept bothering him kept following him and begging him and the disciples finally said do something for her and he said to her in verse 27 of Mark 7 let the children be filled first for it is not good to take the children's bread and throw it to the dogs now this statement that she was a Gentile and therefore comparable to a dog and that she was asking for blessings that really rightly belong to Israel because he had not at this point been sent to anyone except to the lost house of lost sheep of the house of Israel he was actually in a phase in his mystery where he was sent only to Israel not to the Gentiles he's basically saying it would be wrong to take the children's bread before they've eaten and give it to the dogs now that might sound very insulting most people would be fairly insulted especially women to be called a dog but that doesn't necessarily carry the same weight exactly in that culture as it would for us today he was not trying to be insulting necessarily the dog was an unclean animal it might well be in the master's house too but it does not have priority over the children and it was something that you know the master would care for his dogs but not so much as he cared for his children and at this point in time Jesus was going to the children of the household the children of God the Jews who had not yet officially rejected Jesus and for that reason that he was still giving them the first chance the apostle Paul later on when he came to the city in Antioch and was rejected in the synagogue there his message was rejected by the Jews there he said it was necessary that the gospel first be preached to you meaning to the Jews but he says since you reject it and judge yourselves unworthy of eternal life we go to the Gentiles so it was God's policy that the gospel go to the Jew first and after that to the Gentile even Jesus come into the woman says let the children be fed first he was not saying that the dogs could never be fed but the children should eat first and she understood that she had no objection to that she said however yes Lord but even the little dogs under the table eat from the children's crumbs now this has one of two possible meanings she either means that sometimes the children don't like the food and they'll just pass it under the table to the dogs and the dogs are entitled to that if the children aren't going to eat it then the dogs should be entitled to it now that's possibly her meaning and if that was true then she would be implying that the Jews were in fact not receiving Jesus not receiving his word and his message that she was willing to receive it and though she was a Gentile she should be entitled to if the children are casting the food on the floor now that she doesn't say it quite so explicitly to know whether that's her meaning it could mean it but it's also possible that she's simply meaning that the children are careless there's extra food there's enough to go around the children are eating their food and they're knocking some of the surplus or crumbs on the floor and the dog should be able to have the surplus at least in any case she is saying that there is she expresses a awareness that

God is concerned that the dogs in the household eat too after the children have had their chance at it at least there might be enough food to go around for the children and the dogs or maybe that the children are even perceived in her mind as throwing the food to the dogs but in any case she knows that the master of the house wants the dogs fed to and she's aware therefore she's not put off by Jesus so slowness to respond to her she's got faith she has faith that God is concerned about her too and her needs and Jesus marveled at that and he said go your way the demon is gone from your daughter in Matthew tells us that he spoke of how great her faith was and so she went home and found her daughter was not possessed any longer and so Jesus not only healed people from a distance but he was capable of casting up demons from a distance that's an interesting fact when you realize that most of time we cast demons out of people he spoke in the hearing of the demon you know and command them to come out of the person so forth so that you might get the impression that one would have to be in the presence of the demon itself so that it could hear your commands but Jesus had such authority he could just say well the demons going is gone from your daughter and just by that announcement makes it occur just shows how much authority Jesus had that even the demons didn't have to be present to hear him in order to obey him well he encountered another needy person in Mark chapter 7 verse 31 through 37 this was a deaf mute and of course Jesus healed him too as it was fairly predictable now Jesus had it did another miracle that was very much like the feeding of the 5,000 apparently another group of people had gathered around him by this time numbering about 4,000 a little less than the first time and he fed them to also with meager rations he multiplied the loaves and managed to feed them all and in Mark 8:11 we read the Pharisees came out and began to dispute with him seeking from him a sign from heaven and testing him but he sighed deeply in his spirit and said why does this generation seek a sign I surely I say to you no sign should be given to this generation now in Matthew we have more detail about this statement of his and Matthew 16 it says that he said that no sign should be given to them except the sign of Jonah and he had said earlier in Matthew 12 that the sign Jonah was at his Jonah was three days and three nights in the belly of a fish so the son of man would be three days and three nights in the heart of the earth and he by that of course made a reference his second reference to being buried for three days his first reference was when he told them destroy this temple and in three days I'll raise it up again in John chapter 2 and now the second time he has made reference to it the sign he'll give them and the only sign he'll give them is his resurrection he told his disciples after that to be aware of the leaven of the Pharisees and of the scribes and the disciples didn't quite understand him they were actually in a boat crossing the lake when he made this comment and they had forgotten to bring extra bread and so since he mentioned something about leaven it's not entirely clear how they made the connection they thought his comment was sort of a reprimand or somehow related to the fact that they had not brought bread with them and when he realized that they were thinking that way so no I'm not talking about that kind of leaven I mean the leaven of the scribes and Pharisees which is the doctrine or the hypocrisy of the scribes and Pharisees and so they

crossed the lake and they came to Bethsaida and there in Mark 8 22 they found a blind man who was begging and he took him out and this man was one of the few cases where Jesus healed a man by stages because this man was received a touch from Jesus and Jesus said what do you see and the man said well I see men but they're like trees walking and so Jesus touched him again and then he said oh now I see all things clearly that's an interesting thing I mean it's it's one of those marks in the Gospels of a of an authentic story because it almost makes it look like the you know Jesus didn't do the miracle right the first time he got it only partly done and had to come back and fix it and of course that isn't the way we would understand it I'm sure but usually if you make up a hero who does all things well you know someone like Superman that nothing nothing really is too great for him except kryptonite and you don't run into that everywhere then you'd have him not doing what looks like a you know a mistake here there's actually no there's no explanation of it it's just given as an event the guy at first got partially healed by Jesus but not completely so Jesus touched him and he got me all the way healed it may be that the reason for Jesus doing it on this occasion is to show us that healing isn't always guaranteed to be instantaneous that a touch from the Lord may not always result in complete healing if he doesn't want it to that as he did may have done it in two stages so that we might recognize there's nothing abnormal about receiving healing gradually or receiving it in steps or stages rather than all at once if we had only the other miracle stories of the Gospels we make it the impression that the only way that God ever heals is to just instantaneously heal people by a you know a miracle that happens one one time and dramatically and it's done and really in reality that doesn't always happen you know we pray for people who are sick and they don't always get well instantly in fact sometimes they don't get well at all but the ones who do sometimes get well gradually and that doesn't mean that because it doesn't look so miraculous that it wasn't the Lord you know the Lord still is the one who's healing and maybe this miracle where it was done by two steps is a way of getting that idea across it's hard to say now a very important thing occurred Jesus took his disciples aside up to an area called Caesarea Philippi this was out of the country up in the northeastern area at the headwaters of the Jordan where the Jordan River began up in the mountains and that was a place where the Romans had much idolatry many idols and shrines there the place that once been called Paneas named after the Greek God Pan or the Roman God Pan and it was called Caesarea Philippi named after Caesar and Herod Philip combination Herod Philip had named it this after Caesar and himself and Caesarea Philippi was a place where Jesus went with only his disciples apparently went there to get away from the crowds and possibly to minister to his disciples whose morale might have been lagging by this time because they had seen Jesus riding a tremendous wave of popularity and you know the disciples didn't fully understand his program they thought as most people thought that he was going to just come and restore the kingdom to Israel and that they figured they'd be important people in that kingdom I mean we know that because even after this that John and James asked if they could sit at his right and his left hand in his kingdom which means that they were kind of expecting some political type honors when he would come

to power so obviously when there were thousands of people following him and raving about him the disciples were feeling pretty good about their prospects you know they're riding the crest of a very popular movement and Jesus was obviously not far from it being in the position to carry out what they hoped he would do and then suddenly the crowds dissipate suddenly he offends them with his words and now he's got a ragtag little group again and it doesn't look like they're very close to seeing their hopes realized and so the disciples may well have been a bit discouraged and Jesus indeed might have been a little discouraged if we could just say not so much that Jesus didn't understand what was going on or that things happened differently than what he planned but rather he may have been disappointed with how many people there were who were just shallow who hadn't followed him out of sincerity and who were easily put off by his harsh words and he might also been concerned about whether the disciples were faring okay whether they were losing their faith you know in this deal and so he took them aside so sort of for a retreat with them and he asked them who do men say that I am and they rattled off a few of the things that people sometimes said about him that he was Elijah he was John the Baptist or he was Jeremiah or one of the prophets and then he asked him well who do you say that I am and Peter apparently speaking what was on all of their minds he said well you're the Messiah you're the son of the Living God and Jesus said blessed are you Simon Bar-Jonah for flesh and blood has not revealed this to you but my father which is in heaven now Peter had been told by flesh and blood that Jesus was the Christ the Messiah we know that because his brother Andrew in John chapter 1 had told him these very things about Jesus though Peter may not have fully known that or believed it just on the testimony of his brother what Jesus is pointing out is that Peter's faith is now not based on what a man has told him it's based on what has been revealed to him by the Father most of us when we first believe at least those of us who are raised in Christian homes we believe because someone told us that something is true that the gospel is true it's like the woman at the well and the people that she brought from her town after they heard Jesus for two days they said now we believe him because we've heard him for ourselves not because you told us and you have to come to the point where you actually have the revelation from God himself in your heart that Jesus is who he is you can be told that and you can even believe it because you've been told that but the time comes when you need to have it revealed to you so you own it and it's not just a borrowed conviction its own and Peter now demonstrated he owned his convictions he had been told by Andrew long ago that Jesus was the Christ but Jesus it's not flesh and blood that has revealed this to you but my father's revealed this to you and then Jesus said Peter you're a rock and I'm going to build my church upon this rock and the gates of hell will not prevail against it and I'm going to give you the keys the kingdom of heaven and whatever you open shall not be shut down it's not the way I put it he'll say you should open and and well let me see how he worded Peter in that case because he said something similar says what have you bind on earth is what he said she'll be bound in heaven and whatever you loose on earth should be loosed in heaven and then Jesus began to tell his disciples and this is a very important turning point in his ministry to

them just after they had made this confession Jesus began to tell him for the first time plainly that he was going to be crucified he told them you know I'm the Son of Man is going to go down to Jerusalem gonna be arrested he'll be taken by the chief priests and he'll be crucified but he said and three days later I'll rise again now the disciples did not understand his meaning for some reason although he said it is plainly as one could wish to have it said we're told specifically that they didn't understand what he meant and the narratives of the three synoptic Gospels all skip immediately from all I should tell you this when Jesus told them that Peter didn't accept that very well and Peter you know said Lord not so this cannot happen to you and that's when Jesus said we'll get behind me Satan you're an offense to me you savor the things of man and not the things of God and he said if anyone will come after me let him deny himself and take up his cross and follow me and whoever will seek to save his life will lose it and whoever loses life for my sake shall find it and he said for the Son of Man will come in the glory of his angels and he'll reward every man according to his works and it was on that occasion at Cicero filled by the last recorded remark of Jesus there was that some of you standing here will not taste death before you see the Son of Man coming in his kingdom I'd actually different Gospels word that promise a little differently but they all agree that some of those standing there will not taste death before they see the kingdom of God coming with power or the Son of Man coming in his kingdom or something along those lines and so that was a very significant encounter first of all we have apparently the first time that Jesus actually asks his disciples who they believe he is and he finds out that they believe the right thing and he's glad to hear it and then it's also the first time that he tells them that he's going to be crucified and rise again in three days and that was not very well received but he also told them there for the first time that his kingdom would be established and they would see it many of them would live to see it within that generation while some of them were still living and so the next thing that's recorded in all three Gospels is about a week later and what happened during that week intervening we do not know those gospel records are all simply of necessity fragmentary and they skip around from time to time a week later after the event at Caesarea Philippi Jesus took three of his disciples up on a mountain and that's when the transfiguration occurred he changed in form visibly before them he he glowed like the Sun at noonday has faced it as his clothes were bright white and Moses and Elijah appeared there with him the disciples were stunned and dazzled and Peter even said Lord it's good for us to be here why don't we build three tabernacles one for you and one for Moses one for Elijah but this went over like a lead balloon and soon a fog came down and covered everyone Moses Elijah disappeared and all the disciples could see after that was Jesus and a voice said from heaven this is my beloved son hear him and so it would apparently be that this vision was in order to show the disciples a the glory of Jesus which they could stand a little bit of encouragement at this point because they had held on to their faith in spite of the fact that they had some discouraging circumstances in terms of the popularity of their movement but they received a bit of encouragement I'm sure by the fact that they got to see Jesus in his glory but another thing was that Moses Elijah probably

representing the law and the prophets were there to give as it were an endorsement of Jesus as the Messiah the Old Testament scriptures predicted the Messiah and here these two men probably representing the Old Testament authority the law and the Prophet Moses Elijah that they were there to sort of give their endorsement of him as the Messiah and also to sort of pass the torch to him the authority so that the disciples would be wrong to wish to retain Moses Elijah and Jesus because only Jesus was going to remain in authority and that's what was indicated when Jesus alone remained and the father said this is my son hear him so they went down to the mountain as they're going down from the mountain the disciples asked Jesus about the coming of Elijah and Jesus indicated that Elijah had already come and that was in the person of John the Baptist when they got to the bottom of the mountain there was a commotion down there the nine apostles who had not gone up the mountain with Jesus had been engaged in a dispute at the bottom of the mountain with some scribes and Pharisees who were picking on them because apparently they've been unable to cast a demon out of a boy and Jesus came down so what's going on here and the father of the boy said this is my son is a demon possessed the demon frozen into fits he's thrown into the fire and into the water sometimes and I brought him to disciples but they were not able to cast him out and Jesus will bring him to me and as they were bringing him to Jesus the boy went into a convulsion and a fit and Jesus cast the demon out of him and rebuked apparently the disciples as well as the father for their lack of faith and the disciples afterwards said well why couldn't we cast the demon out and Jesus said well because of your lack of faith but also he said this kind only comes up by prayer and fasting now some manuscripts leave out the reference to the fasting but in the King James and New King James says this kind doesn't accept by prayer and by fasting and so Jesus on that occasion when he was with his disciples alone again gave a second prediction clearly of his death and his resurrection coming up he made it clear that he was going to be well you can see his actual wording in Mark 9 31 he taught his disciples and said to them the Son of Man is being delivered into the hands of men they will kill him and after he's killed he will rise the third day but it says they didn't understand this saying and they were afraid to ask him now why would they be afraid to ask Jesus he's one of you know there's best friends they've been with him for years and you know he's a he's an approachable guy you would think but they're probably embarrassed because they remembered he had said something about this before but they still didn't understand it and they felt like he might rebuke him or something for not I mean I don't know why they didn't ask they were afraid of something but the next thing we read of in Matthew and I think that this is chronologically the next is that some people approach Peter and asked him whether Jesus pays the temple tax now the temple tax was not very expensive it was about 50 cents per person and I don't even know how often it was collected it might have been every year or less often but and it was perhaps somewhat voluntary hard to say there was a command to collect it in the Old Testament but it had developed as a custom somewhat and I don't know exactly all the ways that it had changed from the days of Moses but apparently not everyone paid it and some people asked Peter whether

whether Jesus paid it now Peter just on the spur of the moment said yeah he does though he wasn't really sure if that was the right answer or not because he didn't remember whether Jesus had paid it or not but he wanted to defend Jesus honor as one who would certainly not neglect something as important as the temple tax and so when Peter went into the house where Jesus was Jesus anticipated and said well Peter of whom do the kings of the world charge tribute they charge it of their own sons and they charge it of the conquered peoples so the foreigners they've conquered and Peter's are below the foreigners and Jesus then the sons are free the sons are exempt but he said to avoid offending them go on down to the lake throw your line in there the first fish you catch will have a coin in his mouth it'll be enough to pay both both of our temple tax pay it for you and me and so we presume that Peter did we don't read of it actually happening but we read of Jesus giving the command and it must have happened what Jesus seems to be saying is that he as the Son of God does not have to pay a tribute and a tax to his father for his father's house but lesser persons who are not related to the father would be the ones who'd be required to pay tribute to the king who's conquered them but Jesus stands in a unique position with reference to God and is not obligated to pay taxes to his father but he said I don't mind paying them if it's gonna stumble them if we don't do it let's go ahead and do it and so he said that we don't have any money on hand so just go down fishing you'll find a coin in the fish's mouth and you can you can buy your hair taxes that way now is at that time that the disciples were talking among themselves kind of quietly hoping that Jesus wouldn't hear them I guess about who'd be the greatest and he took a little child because he knew what they're talking about and he said listen this little child is what you need to become like you need to become humble you need to not put yourself first now he's not saying that little children are always humble they're not always humble but what he means is you consider this child to be a lesser person because you are adults and children should be seen and not heard children have low status in society and so forth you should seek to have that kind of low status to like a child and you should also become the servant of all as he said just as the son of man did and at about that time John and apparently James had seen someone casting out demons but it was not one of their company and the person was using the name of Jesus in casting out demons it's found in a number of places but Mark has it in chapter 9 verse 38 now John answered him saying teacher we saw someone who does not follow us casting out demons in your name and we forbade him because he does not follow us and Jesus said do not forbid him for no one who works a miracle in my name can soon afterwards speak evil of me for he was not against this is on our side for whoever gives you a cup of water to drink in my name because you're belonging to Christ surely I said you he will by no means lose his reward apparently Jesus was so had so few people he could really call his friends at this time they said well listen if he's not if he's using my name he's not going to turn against us and he didn't know how many people might this guy's not gonna quickly speak evil of me if he's using my name to cast out demons don't forbid him and it might have been just a lesson in you know people who don't be too critical of people just because they don't work they're not in our little group if the man's

using the name of Jesus he must believe in Jesus and if that is true then he's not an enemy and you shouldn't criticize him just because he isn't in our whatever denomination or something and anyone who gives a blessing to a disciple in one way or another will be receive a blessing from God a reward for that he said now in September of this final year of Jesus life Jesus's disciples went to Jerusalem because every September there was the Feast of Tabernacles and it was one of the three feasts that Jewish men were required to attend in Jerusalem if they could and so Jesus went down there and this is recorded in John chapter 7 and actually the activities of Jesus at this feast are recorded in John chapters 10 I mean 7 8 9 and the beginning part of 10 the first 21 verses of chapter 10 so you've got three whole chapters in a three and a half I'd say in John that are all devoted to telling what happened at this Feast of Tabernacles in September of the last year of Jesus life on in chapter 7 of John it tells us that Jesus was approached by his brothers who did not believe in him and they were kind of mocking him and said why don't you go down to Jerusalem at the feast and show off all your miracle powers that everyone says you have and you know and Jesus said well you go on down you can go whenever you want it's not my time yet I'm not going down yet and so the brothers went on down and then afterwards Jesus went down rather surreptitiously with his disciples and then eventually he was teaching in the in the temple and he taught he was approached at that time by the Pharisees or the chief priests or whoever was in authority about a previous incident the last time he'd been in Jerusalem was on a Passover and he had healed a man at a pool on a Sabbath and they were still critical of him about that and so there was some conflict with him about this and there was a lot of division by this time he was a more famous person and there were some people who thought he was the Christ and there's some who said well he couldn't be the Christ because when the Christ comes we know where he'll be from and we don't know where he's from and so forth in verse 27 it says that then later at the end of the week they had the great day of the feast and it was a day of great pomp and ceremony where there was a ritual of pouring water out from the river or from the pool of Siloam at the altar and it's a ritual that we don't have written in the Bible but it's known from what the rabbis have told and so forth and apparently on that day where this ritual was being practiced Jesus stood up in the crowd in the temple and it's found in verses 37 through 39 John chapter 7 37 through 39 says on the last day that great day of the feast Jesus stood and cried out saying if anyone thirsts let him come to me and drink he who believes in me as the scripture has said out of his heart will flow rivers of living water but this he spoke concerning the spirit now this is the only occasion I can think of in the life of Jesus where he actually actually stood up in a crowd and started preaching without being bidden without being inquired of Jesus generally was not one to stand on street corner and start shouting at people as they went by but he generally just taught people as they as they naturally congregated they tended to congregate where he was because they want to see his miracles and wanted to receive miracles from him and or people come to ask him a question and on these occasions he would take the opportunity to preach and he was always sort of responding to the curiosity of the crowds when he

preached but usually but on this occasion he did not wait for anyone to ask him or to pay attention to him at all he was not even the center of attention at the feast but he stood up and basically gave this general invitation that those who believe in him would receive the Messianic blessing of living water flowing from them as the scriptures said what scriptures is referring to are not exactly known but there are three places in the Old Testament one in Zechariah chapter 14 one in Joel chapter 3 and one in Ezekiel chapter 47 or 48 that talks about the river that will flow from Jerusalem and in Ezekiel or Zechariah 14 specifically says it'll be a river of living water river waters living waters shall flow from Jerusalem in that day and it would appear that Jesus is referring to the fact that his followers are the new Jerusalem and from them will flow the living living waters living living waters the living waters that the scriptures had spoken up and suggesting of course that since in the scriptures it's actually Jerusalem from which these waters flow that his disciples are to be understood to be associated with or identified with the new Jerusalem and it is from them that their living waters will flow out while Jesus was there at least according to John's arrangement of material the Pharisees brought to Jesus a woman who was taken in adultery a very famous story and they said should we what should we do to her the law says we should stone her Moses said we should sort of what do you say and he basically ignored them and he stooped down and doodled in the dust of the temple floor as if he had not heard them and when they persisted he stood up and he said let him that is without sin among you be the first to cast a stone at her then he stooped down and doodled in the dust again until they were all gone they all left and he looked up and no one was left with the woman he said well where are your accusers and she said they're all gone and he said well I don't accuse you either then go and sin no more and this story is of course a favorite for sermons and so forth it's interesting most scholars do not believe that that story was originally part of the Gospel of John almost all evangelical scholars believe the story is an authentic story that comes from the ministry of Jesus but most also are in agreement that it was not originally part of John's gospel at this place many of the manuscripts some of the manuscripts I should say do not have this story at this point in John but interestingly there are some manuscripts that have the story in Luke in the later chapters of Luke associated with the final week of Jesus ministry and that's a that's a different possible chronological place for the story but wherever it belongs it is generally believed to be an authentic story and Jesus therefore showed that he was capable of forgiving people of things that were really capital crimes now the reason they brought her to Jesus in the first place were told is to test her test Jesus and to get him into trouble they wanted to snare him you see the Romans forbade the Jews to carry out capital punishment without Roman permission and so they were asking Jesus shall we kill her or shall we not kill her now if Jesus said yes then they could say to the Roman authorities this man is telling us to do things the Romans don't permit us to do but if he said no then they could say oh you set yourself up against Moses do you Moses said we should kill him you say we shouldn't so you're not loyal to Moses and this would make him look bad in front of the Jews so one answer he would give would make him look bad to the Jews the other could

make him look bad to the Romans get him in trouble perhaps either way but he gave an answer that was neither yes or no they thought they had him on the horns of a dilemma but he just said let him that is without sin cast the first stone at her now essentially he was saying yes stoner but only those who are not guilty can participate and of course eventually they all realized that they were not sinless and they all trailed off and disappeared after that Jesus had a long discussion with the Jews that takes up most of chapter 8 this is a really over who is a son of God and the Jews who he was talking to felt that they were sons of God because they were descended from Abraham but Jesus said well if you were really sons of God you would love me because I'm a son of God I came from God you'd love me if you were his sons but you're of your father the devil and you do what your father the devil wants you to do so this was a real blow to them I mean they thought they had a great privilege and relationship with God because of their Jewish pedigree and he was saying no you don't you're actually not related to God at all and that was because of course a person who's the Son of God by choice by faith by commitment to Christ and those Jews who were not committed to him had no therefore any relationship with God in chapter 9 of John apparently still around this time of the Feast of the Tabernacles Jesus encountered a blind man in Jerusalem and he put mud in the guy's eyes and told him to wash and pull aside alone which he did and the man was healed and came away seeing now this is just one of many cases of Jesus healing blind people but John selects the stories that he includes carefully there are several blind men healed in the Synoptic Gospels this is the only healing of the blind that that John records and apparently the reason John did is because of some of the interesting sequel to the story of the healing one is that it shows that Jesus is the light of the world which Jesus also states I am the light of the world and he said also at the end of the chapter he says I have come that those who are blind may receive their sight and those who see may become blind he's given a spiritual lesson about light and darkness but and John's by the way John's gospel usually only records such miracles as are capable of illustrating such spiritual things but the interesting part of the story is not really so much even the healing as what happened afterwards because the blind man became a witness for Christ he was seen by friends and they said how come you can see I thought you're blind he said well this guy put clay in my eyes and I washed and I was healed and they said but this is the Sabbath day he's not allowed to do that on the Sabbath day and so they took the man to the chief priests and they interrogated him because they didn't like the idea that Jesus had done this on the Sabbath and they also didn't like the idea that it was a notable miracle in this man's ability to see was a dramatic testimony of who Jesus was and so they kept trying to get this guy to alter his story and asked him the story again and even brought his parents in to see if they could give a different story and finally the guy just said well listen all I know is that you don't accept Jesus I do I was blind now I see and that's all I can tell you and they kicked him out of the synagogue and out of the temple and the man was found then by Jesus and Jesus introduced himself to him then first time the guy laid eyes on him because Jesus had healed him in it Jesus put mud in his eyes but the guy had gone and washed his eyes and by the time his eyes opened

Jesus wasn't around so Jesus came to the man after he heard he was cast out by the Jews and the man became a believer in chapter 10 which was also at least the first part the first 21 verses of chapter 10 took place at the time of the Feast of the Tabernacles Jesus gave this parable I guess we could call it of the Good Shepherd now that he is the Good Shepherd of the sheep and that the real sheep hear his voice and they don't follow strangers now in saying he was the Good Shepherd he was alluding to an Old Testament image it's found for example in Ezekiel chapter 34 and in Ezekiel 37 where God was accusing the shepherds of Israel of being bad shepherds he was angry at the shepherds of Israel because they did not care for the sheep and those shepherds of course were the rulers of the nation of Israel and as he goes on through Ezekiel 34 and Ezekiel 37 there's similarities in those two chapters he mentions I will shepherd I will send you a shepherd my servant David will come and shepherd you and David is apparently a code name for the Messiah and so when Jesus says I am the Good Shepherd of the sheep he's essentially saying he is the Messiah he is the one that that Ezekiel said would come and that's no doubt how people understood him now after that Jesus sent out the 70 disciples probably chronologically the next thing was the sending out of the 70 we don't know exactly where this took place but since Jesus was in Jerusalem in the previous story and he's in Bethany in a story shortly after this which is also near Jerusalem the setting of the 70 probably occurred near Jerusalem and Jesus sent them out on a mission to cast out demons and preach the kingdom of God we don't know how long they remained out probably only a few weeks if that and they returned this is recorded in Luke chapter 10 they returned and were excited because they found that the demons even obeyed them in his name and he told them not to get too high-minded about that and just rejoice that their names were written in heaven and he said I saw Satan fall like lightning from heaven and I think what he means by that is that he saw in the ministry of these men and in other activities going on associated with his own ministry the fall of Satan's empire coming down and they they're casting out demons were simply incidental manifestations of that larger reality near the end of Luke chapter 10 after the mission of the 70 is recorded beginning verse 25 says behold a certain lawyer stood up and tested him saying teacher what shall I do to inherit eternal life he said to him what is written in the law what is your reading of it so he answered and said you shall love the Lord your God with all your heart with all your soul with all your strength with all your mind and your neighbors yourself and Jesus said to him you have answered rightly do this and you will live but he wanting to justify himself said to Jesus who is my neighbor now he had just been told that to inherit eternal life he needed to love his neighbor as himself but they thought well who is my neighbor that I have to love do I have love everybody is it just the person next door is it just my friends who are who are my neighbors the man apparently realized he didn't love everybody and he wondered whether all the people he loved fell into the category of his neighbors and whether there were any people who fall in that category that he wasn't loving he didn't necessarily want to love everyone but he wanted to love everyone that he had to love in order to be saved says well who are we talking about here when we talk about my

neighbor who is my neighbor that I have to love and that's when Jesus told the well-known story of the Good Samaritan as we call him in the gospel of Luke which is the only gospel that records the story it is not ever he's not called the Good Samaritan he's just a Samaritan we call him the Good Samaritan because he did the right thing man was traveling according to the story from Jerusalem to Jericho and fell among thieves was beat up and left without much because they took about everything and he was not helped by the first several pastors by that found him in that condition a priest and a Levite and finally a Samaritan comes along and the reason that the Samaritan is significant is because Samaritans were hated by the Jews and the man was presumably a Jew and the Samaritan showed unusual kindness to him and inconvenienced himself and transported the man to a place where he could have his needs met actually did some first aid right there on the spot poured oil and wine into his wounds and did what he could took him to an inn where he could recuperate and paid for his lodging there and when Jesus told the story he then said well who then in this story was a neighbor to the man who fell among thieves and the lawyer couldn't even bring himself to say the Samaritan because he couldn't bring himself to say anything even slightly positive about Samaritan so he said well he that had mercy on him not mentioning that it was a Samaritan and Jesus said to him go and do likewise so that the idea is you have to love your neighbors yourself if you wonder who your neighbor is well whoever whoever you see who's in need he might even be of another race from you like the Samaritan and the Jew in the parable he might be somebody even of a hated race he might be someone you don't you wouldn't ordinarily like but if he's in need he's your neighbor and loving your neighbors yourself means you do this kind of thing for him then the next story probably chronologically is in the end of Luke chapter 10 and it's the story of Jesus at Bethany now Bethany was a town only two miles away from Jerusalem and it was a regular lodging place for Jesus when he was in the district of Jerusalem when he was for instance staying for a week at a time for a feast or festival in Jerusalem he would stay each night in Bethany two miles away where he had some friends well one of his friends was named Simon the leper and another was a man named Lazarus who lived with his two sisters Mary and Martha and Jesus went on one occasion and was staying apparently with his disciples in the house of Mary and Martha and Martha was preparing the meal and providing the hospitality Mary apparently the younger sister was not involved in that and she was just listening to Jesus as he taught his disciples there in the room and Martha complained that Mary wasn't pulling her weight and Jesus said well she's Martha you're the one who's bothered by many things Mary is actually chosen the better thing the better part and it will not be taken from her and so Jesus actually defended Mary because she was listening what Jesus had to say more than just going out and feverishly doing things for Jesus that like Martha Martha figured she knew what you're supposed to do when you have a guest in your home you cook and you clean and you you show yourself the hostess and so forth but she had not checked with Jesus if that's really what he wanted her to be doing she just did what seemed to be the right thing to do for him without ever waiting to get any instructions from him Mary on the other hand listen to

him and and was learning from him and and was aware of what he wanted her to be doing and was doing what he wanted her to be doing and of course Mary and Martha become the standard picture of two kinds of religious activity or two kinds of religious persons the kind who go out and do all kinds of things for God without waiting to find out what he wants they just do what seems like will be a right thing or a good thing to do and then there are others who wait on God and they may not they may not run off as impatiently and do religious work but they wait on God to find out what kind of work he wants them to do before they do anything now there is a block of chapters in Luke we've already just been talking about Luke chapter 10 but also Luke chapter 11 12 13 14 15 16 and 17 all tell sort of a block of material that's not found in the other Gospels at least much of it is not found in the other Gospels and some of it is but it is probable that the things in these chapters occurred in Judea or maybe in Galilee where Jesus was doing more and more ministry as time went progressed here Galilee is on the other side of the Jordan outside the country and we have in chapter 11 Jesus teaching about prayer the disciples come to him say Lord teach us to pray as John taught his disciples and he gives what we usually call the Lord's Prayer there Matthew of course places this prayer in what we call the Sermon on the Mount in Matthew chapter 6 but Matthew may have placed it there for topical reasons rather than chronological reasons Jesus teaches on in chapter 12 he teaches on the need to be sincere and not have the leaven of hypocrisy that the Pharisees have that people need to have the fear of God in them and be courageous and confess him before men and not to deny him before men and to be and to trust that you know God will look after them like he looks after the sparrows he talks about the need to not worry a lot of the stuff in chapter 12 is the same material that is found in Matthew chapter 6 in the Sermon on the Mount Jesus talks also in chapter 12 about covetousness and the need not to get wrapped up in the love of money this this occurred because of a man came to him and said teacher tell my brother to divide the inheritance with me in verse 13 Luke 12 13 and Jesus said man who has made me a judge and arbiter over you he said to them take heed and beware of covetousness for one's life does not consist of the abundance of the things he possesses and then he went and told the parable about a man who had great wealth that died and his soul was not prepared to meet God he was called the rich fool who who was rich toward God I mean it was not rich toward God but lays a treasure for himself so Jesus warned that there's a danger of getting totally absorbed in one's physical financial and material circumstances at the expense of their spiritual preparation to meet God in chapter 13 some people came to Jesus and told him that Herod received a report had killed some Galileans while they were offering their sacrifices in the temple and that was no doubt a report that was calculated to get Jesus angry at Herod Jesus was a Galilean as were the victims of this abuse and of this atrocity but Jesus didn't get all riled up he didn't he didn't say okay that's enough we've had enough of this Roman tyrant let's go drive him out you know killing our own people in cold blood while they're worshipping God no less you know that's just the last straw let's get rid of it and I imagine the people who brought the report to him were hoping Jesus would react something like that but his reaction actually was do you suppose that these

Galileans were worse sinners than all other Galileans because they suffered such things I tell you no but unless you repent you will all likewise perish and then he gives another illustration of some people who apparently recently died he says are those 18 on whom the Tower of Siloam fell and killed them do you think that they were worse sinners than all other men who dwelt in Jerusalem I tell you no but unless you repent you will all likewise perish and then he tells this interesting parable about a fig tree that was barren and was in danger of being uprooted he said a certain man had a fig tree planted in his vineyard and he came seeking fruit on it and found none then he said to the keeper of the vineyard look there are three years I've been coming seeking fruit from this fig tree and I find none cut it down why does it use up the ground but he that is the person who kept the vineyard answered sir let it alone this year also until I dig around it and fertilize it and if it bears fruit well but if not after that you can cut it down now what's this about it's almost certainly about Israel it's almost certainly about Israel being fruitless and God's losing patience with them and just figured about let's get rid of this and let's find let's use something let's use the ground for something more productive now the keeper of the vineyard who says no let's let's wait one more year probably represents Jesus if these characters represent anything at all but what Jesus seems to be saying is that Israel is like a tree that's been fruitless for the whole three years that Jesus has now been ministry and God is about ready to cut it down but Jesus said we'll give it let's give it a little more chance let's give it one more season let's see if it'll produce just one one more chance here and if it doesn't we'll cut it down and he's saying basically that the axe the same same thing John the Baptist said in Matthew 3 the axe is laid to the root of the trees and every tree that does not bring fruit is going to be cut down and hurled into the fire that the judgment on Jerusalem was imminent and it's a fruitless tree it's a fruitless vineyard and if it doesn't start bearing fruit it's going to go down now the statements about unless you repent you will all likewise perish I believe are also references to the imminent doom of Jerusalem because the word likewise means in the same way or in similar fashion what are the cases he's exempt give an example of some people killed by Romans while they were in the temple well in 70 AD the Romans killed a whole bunch of Jews in the temple who had run in there for refuge and the other cases though 18 people upon whom the Tower of Siloam fell apparently an accident maybe an earthquake or something or just structural fault you know caused the thing to fall and killed 18 people he says well unless you repent you'll all likewise perish in 70 AD many people perished when buildings were fallen down and were knocked down and so forth by the Romans falling debris killed lots of people what he's saying is that these people are not any worse sinners than you they just died sooner but you're going to die the same way if you don't repent because your city is like a tree that's not producing fruit and God's about ready to uproot it cut it down it's not worth anything next thing we study or find in Luke chapter 13 in verse 10 is a story of a woman in the synagogue that Jesus healed for 18 years she'd been unable to stand up straight she said she had a spirit of infirmity and Jesus said Satan had bound her for 18 years and so he just loosed her he just declared you're loosed from your infirmity she stood up and she was rejoicing but

the sequel to that is the ruler of the synagogue was there was offended with indignation in verse 14 now he didn't he didn't rebuke Jesus Jesus was too intimidating but he did rebuke the crowd in the synagogue and he said there are six days on which men ought to work therefore come and be healed on them but not on the Sabbath day you know it's here Jesus did a healing on the Sabbath in synagogue so the ruler of the synagogue is indignant he doesn't dare face off with Jesus so he says the crowd you shouldn't bring your sick people here to be healed on the Sabbath as if this woman had come there just to be healed we don't know that she did I mean what would she do if Jesus wasn't there when she'd be there anyway probably it was you know this guy is rebuking the wrong people and Jesus answered him and said hypocrite does not each of you on the Sabbath loose his ox or his donkey from the stall and lead it away to water it so ought not this woman being a daughter of Abraham whom Satan is bound think of it for 18 years be loosed from this bond on the Sabbath and when he had said these things all his adversaries were put to shame and all the multitudes rejoiced over all the glorious things that were done by him the remainder or at least much of the remainder of chapter 13 of Luke is has parallels elsewhere there's the parable of the leaven and the mustard seed which are found in Matthew chapter 13 and there's the talk about entering the narrow way which resembles very closely but what Jesus said in there which recorded in the Sermon on the Mount in Matthew and Jesus predicted here that lots of people would come from various countries other than Israel Gentiles and would sit down with Abraham Isaac and Jacob in the kingdom of God but many of the children of the kingdom would be cast out meaning many Jews would be rejected from the kingdom ultimately because their lack of faith in the Gentiles would come in it says in verse 31 Luke 13 31 on that very day some Pharisees came saying to him get out of the end apart from here for the Herod wants to kill you now this is where they were hoping to chase him down into Judea where they could get their claws on him and he was in apparently Herod's jurisdiction probably in Korea at this time and he didn't take the bait he said to him you go tell that fox behold I cast out demons and perform cures today and tomorrow and the third day I should be perfected or finished nevertheless I must journey today tomorrow and the day following for it cannot be that a prophet should perish outside Jerusalem what he means is I've got a few more days work here I'm not worried about what Herod's planning you can tell him what I'm planning to do tell him I've got a couple more days I'm going to be spending here and then I'm going to leave and don't worry you guys I've come to Jerusalem because it can't be that a prophet would perish anywhere else than that and so he then wept over Jerusalem according to the last verses of chapter 13 about how they're going to be left desolate because of their lack of response to him he says I've often wanted to gather you like a hen gathers her brood under her wings but you wouldn't and therefore you're gonna be left desolate these are these are predictions about 70 AD here chapter 14 of Luke there was a feast that Jesus came to whether he healed a man of dropsy that's another healing then he was invited to a supper a great feast they saw that there were seats of honor that people all wanted to sit in and at any feast there were certain places where the more honorable people were permitted to sit

and Jesus said listen when you go make a feast or when you go to a feast when you're invited to a feast take the lower seats instead of higher seats if you take the high seats someone may come who deserves them more than you and with shame in front of everybody you'll be deposed from there and made to sit in a more humiliating place whereas if you sit in the lower seats initially you might be elevated some might say oh you deserve better seats than that and bring you up and then you'll be honored and he says it's that way whoever humbles himself before God will be honored by God and whoever honors himself or exalts himself will be humbled by God he also said when you make a feast don't invite all the honorable people and the rich people in your neighbors who can pay back invite the lame and the poor and the maimed the people who cannot pay you back because if you are paid back you'll have your reward but if you invite people who cannot pay you back he said then you will be rewarded in the resurrection of the righteous and Jesus then told the disciples and all that they must count the cost if they're going to follow him so if anyone doesn't come after me and hate his father and mother and wife and children and so forth he cannot be my disciple whoever doesn't bear his cross and come after me can't be my disciple he tells about the need to count the cost like one would count the cost before building a tower or before going to battle make sure they have enough forces before you go to battle and it is in that place that he says you have to forsake all that you have be my disciple the 15th and 16th chapters of Luke are have special parables in them that are found only in Luke chapter 15 is devoted entirely to three parables that make exactly the same point and the occasion of giving these three parables is that there were tax collectors and sinners coming to Jesus to hear him and the Pharisees were of course indignant that such people would be in the crowd and they murmured saying this man received sinners and eats with them and so Jesus told three parables all of them have the same object namely something is lost and then found and there's great rejoicing over its having been found first you have the parable of the lost sheep there's a man who has 99 sheep or a hundred sheep excuse me and he loses one of them he leaves the 99 and he goes out and finds the one that was lost and when he comes and finds that he has more rejoicing over the one sheep that was lost is now found that he had over the 99 that were never lost now his point obviously is that these publicans these tax collectors and sinners that the Pharisees are complaining that they're in the crowd well they were lost they were like lost sheep and God has more joy overseeing a sinner repent like them like the sheep that was lost is found then he has over those who never had to repent never did wander he says in verse 7 I say that likewise there will be more joy in heaven over one sinner who repents than over 99 just persons who need no repentance and he gives another story like that this time it's a coin gets lost a woman loses a coin and she only has 10 and so she needs to find this coin it's worth a lot to her so she lights a lamp and sweeps the house and seeks every corner of the house until she finds it when she does find it she tells all her neighbors they all rejoice with her that she's found her lost coin and again the conclusion of verse 10 likewise I say to you there is joy in the presence of the angels of God over one sinner who repents again a lost thing

sought so diligently for and when found is such a relief and a joy to the one who finds it so also these lost people who are coming to Christ God is rejoicing over them and the latter parable of the three the last one is the longest it's a well-known parable of the prodigal son this parable has more detail but it has the same lesson at the end and the lesson is that that which is lost and found is a cause for rejoicing now the parable of the prodigal son also has another son there there's two sons in this parable and one son stays with his father and never does anything scandalous one runs off and bring shame to the name of his father but eventually comes home and when he comes home his father rejoices and throws a party for him but the son who never left and never shamed his father is is jealous because such a fuss is being made over this one who came back and the one who never went astray has never really had any special parties thrown for him and he complains and the father in the parable reasons with this second son says son verse 31 you've always been with me and all that I have is yours it was right that we should make Mary and be glad for your brother is was dead and is alive again it was lost is found obviously the older brother who doesn't want to rejoice at the party and the reception of the younger brother who came back after all his wanderings that older brother represents the scribes and the Pharisees who don't want to rejoice with God over the finding of these sinners the two kinds of Jews the ones who had wandered far off and been scandalously sinful but now are repenting and then the kind like the Pharisees who never wandered off very much at least never thought they did they did in their heart but they didn't know it they never loved their father but but they never brought scandal upon the name of the father either in there and they look down on those Jews who haven't kept such a strict religious life as they have and now they're complaining because such a reception is given to these sinners who are coming back and so Jesus points out that with these three parables that God is glad when lost things are found and so should these Pharisees be if they really love God to chapter 16 also has some parables unique to the gospel of Luke not found anywhere else there's the parable of the unjust steward that's a very difficult parable people struggle with it a lot trying to find out who who represents who in this story is about a steward who was cheated his master in one or another wasted his goods at least wasn't a very good steward and was told he was going to be fired but he was told he's not yet fired he had to drop his books and bring in accounting in and once he had brought in all the ledgers and so forth for his master look at he was going to be relieved of his job but he was not immediately relieved and therefore he still had the authority of a steward to do things such as he went out and did he went out and lowered the debts of his master with some of his customers some owed him a certain amount of grain and he allowed them to lower that amount and call it clear and some owed him some other things and he let them reduce their debt and called it you know paid in in full now in what he was doing is not doing anything illegal if what he did was illegal then it wouldn't help him because he was hoping to in debt these people to him so they would help him out when he's out of a job and if of course what he was doing was illegal his master could just come back to those people they saw you that guy you know he didn't have the right to do that you have to

pay me the whole amount and then the search steward would have gained nothing from this transaction with in terms of gratitude from these people so the man didn't really do anything dishonest here he just did something shrewd he used the opportunity he had to make friends for a long term and this lesson of the story is that life is short we have we know it will end just like this man who is employment was going to end and we and the opportunities we have to make long term that is eternal homes for ourselves are limited so we need to like this man be wise enough to use the time we had to prepare for a long-term accommodations in heaven and there was a another story here at the end of chapter 16 of Luke Lazarus the rich man a rich man and Lazarus Lazarus was not the same Lazarus that later died in a story in John chapter 11 but this is just a man in a pair in a story it's not a parable I guess it's a true story apparently but Lazarus was a beggar and the rich man who remains unnamed for us was a rich man and they both died and Lazarus was comforted after he died he was comforted in the presence of Abraham and the rich man was in flames tormented in flames the rich man thought that he should be relieved and asked to have Lazarus come out and over and dip some water in his finger and put on his tongue to relieve him but he was told that they can't do that there's no crossing over between the two places that they were and the rich man that's what would you at least send him to my brothers I have five brothers who don't know about this place and if they don't if they don't find out they'll come here just like I did Abraham said to him well no they have the law and the prophets let them read them he's all well they won't read the law and the prophets but if someone comes back from the dead they'll believe him and the last line of parable is that if they don't believe the law and the prophets they won't believe one who comes back from the dead either which is an interesting double entendre because of course in the parable or the story it's Lazarus who's come back from the dead is being contemplated but but really the last line the story says that those who do not receive the law and the prophets will not receive one who comes back from the dead either and of course that is seen to be true in the fact that when Jesus came back from the dead he was accepted only by those that were already part of the Jewish remnant who already were embracing the law and the prophets and and those who were had man-made religion and other and rejected religion altogether they were not the ones who were as inclined to be impressed by Jesus as those who already were loyal to God at the time before that the 17th chapter of Luke begins with Jesus telling a story about the need to see yourself as an unprofitable servant that slaves don't expect congratulations and thanks for they do they do what they're told to do and if they do it well that's that's what they're supposed to don't get a special Medal of Honor for doing what they're told to do and you should say we are unprofitable servants even after we've done everything we're required to do we've done nothing more we've only done what was our duty to do now we come back to John chapter 10 in John chapter 10 where we left off last time it was the Feast of Tabernacles but now there's another time frame in John 10:22 it says now it was the Feast of Dedication in Jerusalem a Feast of Dedication is Hanukkah so we know that's around December that's in December around Christmas time and so the earlier portion of John

was in September and so between John 10:21 and John 10:22 there is a passage of three months or so maybe before and all these things we've been looking at in Luke chapters 11 through 17 have pretty much fallen within those three or four months and now we're back at Jerusalem there's the Feast of Dedication and once again Jesus gets accused of blasphemy and they want to stone him because he says I and my father are one in verse 30 and they take up stones to stone him and he says well many good works have I shown you from my father for which of these do you want to stone me and they said for good work we don't want to stone you but for blasphemy because you being a man make yourself equal with God but Jesus got out of that one again and he was not stoned at that time it was not his time to die and then he withdrew from there across the Jordan apparently into Perea that was I guess because those who wanted to kill him were more and more determined to do so and so he needed to go over there and kind of cool his heels it says in verse 40 through 42 of John 10 he went away again beyond the Jordan to a place where John was baptizing at the first of course John was dead by now and there he stayed and many came to him and said John performed no sign but all the things that John spoke about this man were true and many believed in him there okay then after that we have in chapter 11 a friend of Jesus named Lazarus the brother of Mary and Martha takes ill and Mary Martha seemed to know where Jesus is hanging out so they sent a messenger to him saying you're the one that you love Lazarus your friend is sick and Jesus does nothing but he did he waits a couple more days and then after he knows by revelation that Lazarus has died he and his disciples make the trip down to Bethany and at first Mary Martha quite peaked at Jesus because he hadn't come sooner at their request and now he was dead and they figured it's kind of too late now but Jesus says no I'm the resurrection of the life he that believes me though we were dead yet shall he live and whosoever lives and believes me shall not die and so they take him to the tomb and to make a long story short he raises Lazarus from the dead at that point we have a series of chapters or or events recorded in Luke Luke 17 tells of the healing of ten lepers you might recall that one of them came back and thanked Jesus for that and Jesus wondered why all ten did not and then in chapter 17 verse 20 he was demanded by some Pharisees when the kingdom of God would come he said the kingdom of God will not come with observation men shall not say low here low there for the kingdom of God's in your midst but he said to his disciples the days will come when you'll desire to see one of the days of the Son of Man and shall not see it and he goes on and tells them about being like the days of Noah and like the days of lots that people will not know before the thing hits before the judgment hits they'll be doing the normal things that people always do and they'll be taken and one will be taken and the other be left and one will be taken the other left one of you taking to the other left he keeps saying and they said well where Lord he says well where the Eagles are there or where the corpses though the Eagles be gathered so he indicates that a time of judgment would come I take this to be his second coming where it would come suddenly like the flood came suddenly and unsuspectingly on those who are its victims and if you wonder where they're taken look at where the vultures are you'll find them in Luke chapter 18 we have two interesting

parables I'd like to draw your attention to one of them is about the widow who had a grievance and she went to a judge but he didn't care about her and she kept bugging him and he finally gave her what she wanted she vindicated her against her adversary because she kept pestering him and this is a parable that it says Jesus taught this parable to teach that men are always to pray and never to faint and it's very much like another parable he taught about a man who came to a friend at night seeking to borrow bread because a guest had come he hadn't didn't have enough food to feed him and the guest didn't or the man didn't want to give him the bread because he's already in bed but he kept knocking and because of the persistence he got it got what he wanted and then there's this parable about the Pharisee and the publican about a Pharisee and a publican went into the temple to pray and the Pharisee boasted that he's not like other men thank God that he was better than the publican and so forth and the publican just said God be merciful to me a sinner and Jesus said that publican is the one who went home justified before God not the other for he that will exalt himself would be humbled those who humble themselves should be exalted and in Matthew 18 and this is where we'll probably this probably about as far as we'll get today in Matthew 18 Jesus teaches the disciples about humility and about forgiveness and that is where he says if your brother sins against you go to him privately and if he repents great you've won your brother if he doesn't then take two more with you that in the mouth of two or three witnesses every word will be established he doesn't hear them then take it to the church and if he doesn't hear the church let him be to you like a tax collector and a sinner tax collector and a pagan and so this is about church discipline apparently it's one of the only two places in the Gospels that Jesus is quoted as using the word church take it to the church bring the man before the church the previous occasion was when he said upon this rock I'll build my church only two times in the Gospels do we find Jesus used the term church and and the tell Peter said to him then well how many times do I need to forgive my brother seven and Jesus no 70 times seven and he gives a story about a man who owed a great and unpayable debt to a king and the king said pay me what you owe and he couldn't and the king said okay then you'll be sold into slavery and said have mercy on me and I'll pay you everything in time and the man the king was compassionate and forgave him the whole debt that I just forget it forget the whole debt you're forgiven and the man went out and found a person who owed him a small sum and said pay me what you owe and the man couldn't and said give me time and I'll pay you what you what I owe you and he would not and he had the man thrown in a debtor's prison when the king heard about that he was angry he said you wicked servant I forgave you all that debt should you not have forgiven your fellow servant and so Jesus said he took that man and turned him over to the tormentors tell he should pay all that he owed he reimposed the debt on him but he already been forgiven and Jesus said so shall my father do to you if you do not from your heart forgive your brother's trespasses so that's kind of a scary thing Jesus said once you've been forgiven by God if you don't forgive your brother God will reimpose your debt on you until you pay it which of course you can't do so in other words you won't be saved if you don't forgive and Jesus said that

in three different places by the way that if you don't forgive others their trespasses against you God will not forgive you your trespasses against them well when we come back next time we'll be talking about Jesus final bit of ministry in Korea and then the final week but usually called the passion week before the crucifixion will get into that next time and I think we have plenty of time to finish in the classes that we have scheduled the survey of the life of Christ