



A Course
In
LUKE, STUDIES IN

PART TWO

Prepared by the
Committee on Religious Education
of the
American Bible College

Pineland, Florida 33945

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PREFACE

This book, the longest of the Gospels, was written principally for the Greeks. Its emphasis is upon the perfect humanity of Christ, whom it presents as the Son of man, the human-divine Person, and whose genealogy it traces to Adam. Luke's narrative of the birth and infancy of the Lord is from the point of view of the virgin mother. He alone tells of Christ's boyhood and reveals more of His prayer life than the other Synoptics. The parables found in this Gospel show Christ's concern for lost humanity. In the accounts of certain miracles the trained observation of a physician is evident.

Luke is in many ways the Gospel of compassion, stressing, as it does, the Lord's sympathy for the brokenhearted, the sick, the mistreated, and the bereaved. It also shows the ministry of women to Christ. Along with its presentation of the Son of man, the book emphasizes the world-wide scope of salvation. Luke alone records the parables of the lost sheep, the lost coin, and the lost son (15:3-32) and the mission of the Seventy (10:1-24).¹

Although the American Bible College believes the King James Version is the preserved Word of God, this method of study allows the writer to occasionally condense a passage in his own paraphrase. This should not be construed to imply that A. B. C. is correcting God's Word.

During this course the student is required to read through the entire Book of Luke ten times.

¹ THE NEW SCOFIELD REFERENCE BIBLE, NEW TESTAMENT, (NEW YORK – OXFORD UNIVERSITY PRESS, 1967), p. 1075.

ACKNOWLEDGEMENT

The American Bible College wishes to thank Dr. David H. Sorenson for his permission to use his material taken from his 2nd edition commentary, *UNDERSTANDING THE BIBLE*, VOL.42, THE GOSPEL ACCORDING TO SAINT LUKE (published by Northstar Ministries, 1820 W. Morgan St., Duluth, MN. He is an outstanding independent Baptist pastor and a prolific writer holding to fundamental Bible doctrine. We whole-heartedly recommend this commentary set to our readers. Also, we wish to thank the other commentators for the use of their quotes.

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¹ Arno Clement Gaebelein, THE ANNOTATED BIBLE, *THE BOOK LUKE*, (In the Public Domain), Hereafter referred to as [GAEBELEIN].

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IV. THE JOURNEY TO JERUSALEM -- Chapter 9:51-19:27

CHAPTER 9:51-62

Vss. 51-56. Jesus' Rejection in Samaria.

Vs. 53. *They did not receive Him.* Did not entertain Him hospitably, or receive Him with kindness. *Because His face was, &c.* Because they ascertained that He was going to Jerusalem. One of the subjects of dispute between the Jews and Samaritans was in regard to the proper situation of the temple. The Jews contended that it should be at Jerusalem; the Samaritans, on mount Gerizim; and accordingly they had built one there. They had probably heard of the miracles of Jesus, and that He claimed to be the Messiah. Perhaps they had hope that He would decide that *they* were right in regard to the building of the temple. Had He decided in that way, they would have received Him as the Messiah gladly. But when they saw He was going to the Jews—that *by going* He would decide in their favor—they resolved to have nothing to do with Him, and they rejected Him. ...

[Isaiah 52:14 prophesied of the then future Messiah, "As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of man." The Hebrew word translated "marred" means disfigurement. This can be interpreted two ways: (1) His normal facial appearance was unsightly or (2) His face was disfigured by His crucifixion beating. Although most commentators apply this to the time of His crucifixion, this seems to apply more to His normal facial appearance. Isa. 53:2 presents Christ's facial appearance in His pre-passion state as not having a pleasing appearance ("comeliness") and having "no beauty that we should desire him." Jesus' earthly appearance was lacking facial and physical beauty. He would have been considered ugly by worldly standards.]

Vs. 54. *James and John.* They were called *Boanerges*, sons of thunder, probably on account of their energy and power in preaching the gospel; or of their vehement and rash zeal—a remarkable example of which we have in this instance. Mark 3:17. *Wilt thou*, etc. The insult had been offered to Jesus, their friend, and they felt it. But their zeal was rash, and their spirit bad. Vengeance belongs to God. It was not theirs to attempt it. *Fire from heaven.* Lightning, to consume them. *As Elias did.* By this they wished to justify their rash zeal. Perhaps, while they were speaking, they saw Jesus look at them with disapprobation, and to vindicate themselves they referred to the case of Elijah. The case is recorded in 2 Kings i. 10-12.

Vs. 55. *Ye know not what manner of spirit ye are of.* You suppose that you are actuated by a proper love for me. But you know not yourselves. It is rather a love of revenge; rather improper feelings towards the *Samaritans*, than proper feelings towards *me*.

["Of what manner of spirit you are" is understood in two ways by commentators: either that the spirit itself is different, or that the thoughts and the emotions which originate from this spirit differ...] [LENSKI, p. 556]. Lightfoot translates "spirit" as temperament. Jesus rebukes the reasoning of James and John as not being like that of Elijah.]

Vs. 56. *For the Son of man*, etc. You should imitate, in your spirit, the Son of man. *He* came not to destroy. If He had, He would have destroyed these Samaritans. But He came to save. He is not soon angry. *He* bears patiently opposition to Himself, and you should bear opposition to *Him*. You should catch His spirit; temper your zeal like his; seek to do good to those who injure you and Him; and be mild, kind, patient and forgiving. [BARNES, pp. 68, 69].

Vss. 57-62. Tests of Discipleship.

Some of these incidents seem to have occurred early in our Lord's ministry: but the last we have not before met with. The desire of this person to go home, and bid farewell to his friends, and to settle his temporal concerns, before he attached himself to Christ as his constant follower, was no doubt the effect of a wavering and undetermined state of mind: Jesus therefore answered his request, by applying to his case a proverbial expression, which seems to have been frequently used. If a man should "put his hand to the plough," and then look behind him, he could not make his furrows straight, and of a proper depth; thus no one could be expected to transact any business in a proper manner, if his attention were fixed on some other object. No man therefore can be fit to be a preacher of the gospel, whose heart hankers after those worldly interests or pleasures which he has left behind; and who looks back with a desire of recovering them, even when outwardly employed in the work of the Lord. The proverb applies to the subjects, as well as to the ministers, of "the kingdom of God;" but the latter seem especially intended. (*Notes*, 14:28-33. 17:32-37. I King. 19:19-21. Acts. 13:13-15. 15:36-41. Jam. 1:5-8.) [SCOTT, P. 218].

CHAPTER 10

Vss. 1-24. Christ's Ministry with the Seventy.

The close relationship between the sending of the seventy (10:1-12) and Jesus' journey into Samaria and Perea, suggests that this was a dramatic way to emphasize the universality of his mission. The Jews

considered 70 to be the number of the Gentile nations. Although Jesus' own work was largely confined to the Jews (Matt. 15:24), there are clear indications that, quickened by the Old Testament promises (Isa. 42:6; 49:6), He intended his followers to take the gospel to all men (10:33-37; 13:28-30; 14:23; 20:16; Matt. 15:22-28; 20:16; 21:43). The instruction to pray for workers in the harvest indicates two things: first, prayer is a part of God's plan for achieving what He wants done in the world; second, the harvest is God's, not ours. His word is the seed. He produces growth. All we do is to help in reaping (10:2). ...

The instructions were for the temporary, hurried mission of preparing his way at that time, and they can be applied permanently only in principle. Witnesses of the Kingdom are always in a hostile environment, but are to win their way by meekness, not by force (10:3). The haste of the temporary mission made it imperative that they not take the time which oriental greetings demanded, and that they not burden themselves with provisions (**vs. 4**). In contrast to the Zealots to whom "revolution" was the watchword, their greeting was to be one of "peace" (**vs. 5**). If their greeting was received, well; if not, they were to go elsewhere (**vs. 6**). They were worthy of their keep, but should be content with whatever they were given (**vs. 7**). Healing and proclamation of the nearness of the Kingdom would be their work in each town (**vss. 8-9**). If their ministry was refused, they were to dramatize God's judgment on that town (**vss. 10-11**). Because the privilege of the inhabitants was greater, the judgment would be worse than that of Sodom (**vs. 12**). Chorazin, Bethsaida, and Capernaum [and Nazareth] had already rejected Jesus and failed to see the meaning of His mighty works [Jerusalem would soon reject and crucify Him] (**vs. 13**). ["Woe" (usually Hebrew *ywa* or *ywh*, Greek $\omega\upsilon$, all onomatopoeic) is often used in the English version where a softer expression would be at least equally proper. "Woe to such an one!" is in our language a threat, or imprecation, which comprises a wish for some calamity, natural or judicial, to befall a person; but this is not always the meaning of the word in Scripture. ...It is also more agreeable to the gentle character of the compassionate Jesus to consider Him as lamenting the sufferings of any, whether person or city, than as imprecating, or even denouncing them, since His character of judge (at his first advent) formed no part of His mission.—MCCLINTOCK, Vol. 10, p. 271. In this instance "woe" seems to be a threat.] Their pride of position with God would be greatly humbled when, in the Judgment, the pagans escaped with lighter consequences than they (**vss. 14-15**). To reject Christ's representatives is to reject Christ and to reject Christ is to reject God (**vs. 16**). The disciples' task therefore, is both glorious and dreadful. ...

The return of the seventy to Jesus is the occasion for one of the most exalted experiences in His entire career. In His name, demons had been conquered (**vs. 17**). In this, Jesus saw a promise of the whole ministry of His Church, through which the proclamation of His coming victory over Satan would be carried to the ends of the earth. With an authority given by Jesus, the Church would have power which its enemies could not finally destroy (**vss. 18-19**). Serpents and scorpions are symbols of spiritual enemies, and are not to be taken literally. Although the Church may rightly rejoice in her achievements through the power of Christ, there is something greater over which to joy—the mercy of God through whom men find salvation (**vs. 20**; see Exod. 32:32; Isa. 4:3; Heb. 12:23; Rev. 3:5; 20:15).

The vision of Satan's fall lifted Jesus, in the Holy Spirit, into an ecstasy of joy (**vs. 21**). He burst out in a prayer of thanksgiving for the fact that although those who considered themselves wise in religious affairs—particularly the learned scribes—had failed to understand the meaning of His coming, there were simple-hearted people to whom this had been revealed. Faith is the simple response of the whole heart to what God has done in Christ. This is confirmed by the statement in **verse 22**. There is a mystery about the Person of Christ known only to God. Therefore, because of this intimate relation between Jesus and God, Jesus can make God known to men. This He does to all who accept Him, and this is the glorious goal toward which all of God's working in history had been directed (**vss. 23-24**). [MILLER, pp. 102, 104].

Vss. 25-29. The Question of the Lawyer.

Vs. 25. A "lawyer" was a Jewish expert in the Mosaic Law. [CRISWELL].

He "stood up (*aneste*, ingressive second aorist active) trying to tempt him." *Peirazo* is a late form of *peirao* and *ekpeirazo* apparently only in the LXX [Septuagint], and N.T. (quoted by Jesus from Deut. 6:16 in Matt. 4:7 = Luke 4:12 against Satan). Here and I Cor. 10:9. The spirit of this lawyer was evil. He wanted to entrap Jesus if possible. *What shall I do to inherit eternal life? (Ti poiesas zoen aioniou kleronomeso)*;). Literally, "By doing what shall I inherit eternal life?" Note the emphasis on "doing" (*poiesas*). The form of his question shows a wrong idea as to how to get it. *Eternal life (zoen aionion)* is endless life as in John's Gospel (16:9; 18:18, 30) and in Matt. 25:46. ...

Vs. 26. *How readest thou? (pos anaginoskeis)*;). As a lawyer it was his business to know the facts in the law and the proper interpretation of the law. See in Luke 7:30 about *nomikos* (lawyer). The rabbis had a formula, "What readest thou?" ...

Vs. 27. *And he answering (ho de apokritheis)*. First aorist participle, no longer passive in idea. The lawyer's answer is first from the *Shema'* (Deut. 6:3; 11:13)

which was written on the phylacteries. [(𐤀◆●⊕&◆⊕⊕□)⊕□], a receptacle for safekeeping), a small square box, made either of parchment or black calf-skin, in which are enclosed slips of parchment or vellum with Exodus 13:2-20, 11-17; Deuteronomy 6:4-9, 13-22, written on them, and which are worn on the head and left arm by every strict Jew on week-day mornings during the time of prayer. – McClintock, Vol. 8, p. 226.] The second part is from Lev. 19:18 and shows that the lawyer knew the law. At a later time Jesus Himself in the temple gives a like summary of the law to a lawyer (Mark 12:28-34; Matt. 22:34-40) who wanted to catch Jesus by his question. There is no difficulty in the two incidents. God is to be loved with all of man's four powers (heart, soul, strength, mind) here as in Mark 12:30. ...

[Shema is the Hebrew name for Deut. 6:4. Of the many prayers now constituting the Jewish ritual, the Shema, so called from the first word, *shema*, i.e. hear, occurring in it Deut. 6:4-5, was the only really fixed form, of a daily Jewish prayer which is mentioned at an early period.]

Vs. 28. *Thou hast answered right (orthos apekrithes).* First aorist passive indicative second singular with the adverb *orthos*. The answer was correct so far as the words went. In Mark 12:34 Jesus commends the scribe for agreeing to his interpretation of the first and the second commandments. That scribe was "not far from the kingdom of God," but this lawyer was "tempting" Jesus. *Do this and thou shalt live (touto poiei kai zesei).* Present imperative (keep on doing this forever) and the future indicative middle as a natural result. There was only one trouble with the lawyer's answer. No one ever did or ever can "do" what the law lays down towards God and man always. To slip once is to fail. So Jesus put the problem squarely up to the lawyer who wanted to know *by doing what*. Of course, if he [impossibly] kept the law *perfectly always*, he would inherit eternal life. ...

Vs. 29. *Desiring to justify himself (thelon dikaiosai heauton).* The lawyer saw at once that he had convicted himself of asking a question that he already knew. In his embarrassment he asks another question to show that he did have some point at first: *And who is my neighbour? (kai tis estin mou plesion;).* The Jews split hairs over this question and excluded from "neighbour" Gentiles and especially Samaritans. So here was his loop-hole. A neighbour is a nigh dweller to one, but the Jews made racial exceptions as many, alas, do today. The word *plesion* here is an adverb (neuter of the adjective *plesios*) meaning *ho plesion on* (the one who is near), but *on* was usually not expressed and the adverb is here used as if a substantive. [ROBERTSON, pp. 151, 152].

Vss. 30-37. The Parable of the Good Samaritan.

[In II Kings 17:5, 6, 26, Shalmaneser, or Sargon, his successor carried the remnant of the ten tribes (Israel) which still acknowledged Hosea's authority, into Assyrian captivity. The Israelites were replaced with imported Assyrians into the Samaritan cities and villages. Contrary to God's law, the remaining Jews intermarried with the imported Assyrians and thus became the Samaritan race. In the New Testament the name "Samaritan" applied strictly to the people or sect who had established an independent worship of their own in a temple or synagogue at Nablfs and were thus rejected by Jews.]

The lawyer, desiring to justify his question which Jesus had answered so simply, insisted that there was more to it than that. If I am to manifest love to God in my dealings with my neighbor, I must first determine who my neighbor is (**vs. 29**). The lawyer thus suggests limits to love. There must be those to whom the obligation to love does not apply. This was an effort to evade the real issue by theoretical discussion. Furthermore, it focused attention on the worthiness of the object of love rather than on the condition of heart of the one who is to do the loving. The priest and the Levite, journeying back to their home after performing their Temple duties in Jerusalem (**vss. 31-32**), could have argued this question at length and with great skill. A Samaritan, however, who was considered heretical and whose theological judgment would have had no worth to the lawyer, did not theorize, but acted (**vss. 33-35**). He not only met the emergency needs which compassion might have suggested, but intelligently concerned himself with the complete restoration of the victim.

At this point, Jesus threw back the question to the lawyer, but in a different form (**vs. 36**). Not, Who was the neighbor? But, Who *acted* like a neighbor? The question is not, Who is worthy of my love? It is, rather, Have I the kind of love which seeks the good of all men under all circumstances? Love is not a set centered feeling of achievement according to a predetermine standard of obligation. It is rather the spontaneous overflow of a heart that forgets itself in the presence of any human need. As is true of Jesus' teaching throughout, there is more involved here than mere ethical instruction. No man can perfectly fulfill the demands of love. Jesus alone has done it. He was what Luther called God's Good Samaritan for all men. The story here is a record of His own action. It can be approximated in us only as He dwells in us, and gives us the gift of His own compassion. The record does not tell us the outcome in the life of the scribe. It rather directs Jesus' words to the reader: "Go and do likewise" (**vs. 37**). [MILLER, pp. 104, 105].

Vss. 38-42. Martha and Mary.

Vs. 39. *Sat at Jesus' feet.* This was the ancient posture of disciples, or learners; They sat at the *feet* of their teachers; that is, beneath them, in a humble place. Hence Paul is represented as having been brought up at the *feet* of Gamaliel [a Sanhedrin council member]. Acts 22:3. When it is said that *Mary* sat at Jesus' feet, it means that she was a *disciple* of His; that she listened attentively to His instructions; and was anxious to learn His doctrine.

Vs. 40. *Martha was cumbered about much serving.* Was much distracted with the cares of the family, and providing suitably to entertain the Saviour. It should be said here, that there is no evidence that Martha had a worldly or covetous disposition. Her anxiety was to provide suitable entertainment for the Lord Jesus. As mistress of the family, this care properly devolved on her; and the only fault which can be charged on her, was too earnest a desire to make such entertainment, when she might have sat with Mary at His feet, and, perhaps, too much haste and fretfulness in speaking to Jesus about Mary. *Doest thou. not care,* etc. This was an improper reproof of our Lord, as if *He* encouraged Mary in neglecting her duty. Or perhaps Martha supposed that Mary was sitting there to show Him the proper expressions of courtesy and kindness, and that Mary would not think it proper to leave Him without His direction and permission. She, therefore, *hinted* to Jesus her busy employments; her need of the aid of her sister; and requested that Jesus would signify his wish that Mary should assist her.

Vs. 41. *Thou art careful.* Thou art *anxious. Troubled. Disturbed, distracted, very solicitous. Many things.* The many objects which excite your attention in the family. This was probably designed as a slight reproof, or a tender hint that she was improperly anxious about those things, and that she should, with Mary, rather choose to hear the discourses of heavenly wisdom.

Vs. 42. *But one thing is needful.* That is, religion, or piety. This is eminently and peculiarly needful. Other things are of little importance. This should be secured *first*, and then all other things will be added. See 1 Tim. 4:8. Matt. 6:33. *That good part.* The portion of the gospel: the love of God; and an interest in His kingdom. She has chosen to be a Christian; and to give up her time and affections to God. *Which shall not be taken away.* God will not take away His grace from His people; neither shall any man pluck them out of His hand. John 10:28, 29.

From this interesting narrative we learn: 1st. That the cares of this life are dangerous, even when they seem to be most lawful and commendable. Nothing of a worldly nature could have been more proper than to provide for the Lord Jesus, and supply His wants. Yet even *for this*, because it too much engrossed her mind, the Lord Jesus gently reproved her. So a care for our

families may be the means of our neglecting religion, and losing our souls. 2d. It is of more importance to attend to the instructions of the Lord Jesus, than to be engaged in the affairs of the world. The one will abide forever; the other will be but for a little time. 3d. There *are* times when it is proper to suspend worldly employments, and attend to the affairs of the soul. It *was* proper for Mary to do it. It would have been proper for Martha to have done it. It *is* proper for all—on the sabbath, and even at other occasional seasons—seasons of prayer, and for searching the word of God—to suspend worldly concerns, and attend to religion. 4th. If attention to religion be omitted *at the proper time*, it will always be omitted. If Mary had neglected to hear Jesus, then she might never have heard Him. 5th. Piety is the chief thing needed. Other things will perish. [BARNES, pp. 76, 77].

END OF SAMPLE