

Chronological Bible Study

Week 42:

Parables and Teachings

Luke 12:13-21; 12:35-13:17; 13:22-19:48

Matthew 18:15-21:17

Mark 10:1-11:19

John 10:22-12:19

Opening Reflection

[Video Link](#)

https://www.youtube.com/watch?v=pb7_YJp9bVA





Introductions

What has been the highlight of your summer?

Questions?

Comments?

Summary of This Week's Readings

- Be Watchful
- Entry into the Kingdom
- Cost of Being a Disciple
- Parables of the Lost
- Wealth
- Guidelines for Discipleship
- Coming of the Kingdom of God
- Prayer
- Lazarus
- Triumphal Entry
- Cleansing the Temple

There were a lot of separate stories in this week's reading...we will cover major topics and will not cover everything we read.

The Parables

[Video Link](#)

<https://www.youtube.com/watch?v=MydnAYHzGbl&t=279s>

Parables of the Kingdom

Parable of the Rich Fool

- Wealth and pleasure are futile
- Death reveals the meaning of our present existence
- Future judgment is real
- We need a proper perspective of money
- Money should not interfere in our relationship with God.
- Three Biblical purposes of money:
 - Meet basic needs
 - Confirm direction
 - Meet the needs of others



The parable of the Rich Fool is in the Gospel of Luke. It depicts the futility of the belief that wealth can secure prosperity or a good life. It provides insight into Jesus' teachings on money.

Jesus is consulted about a division of the inheritance. Mosaic regulations provide specific instructions concerning inheritance (Number 27:1-11; 36-7-9; Deuteronomy 21:15-17). The request for Jesus to mediate this dispute between two brothers apparently involves issues of greed, and Jesus warns them to beware of greed – a man's life does not consist in the abundance of possessions.

Jesus uses familiar themes from OT wisdom literature to express the need for a proper perspective in light of the coming kingdom of God: productivity, wealth, and pleasure are futile ([Eccl 2:1, 5-11](#)); death powerfully reveals the meaning of our present existence ([Eccl 2:16; 7:2-4](#)); and future judgment is real ([Eccl 11:8-10](#)). Life is uncertain so we need to be alert. While wealth and prosperity are not inherently sinful, it is essential to maintain a healthy balance between material wealth and spiritual well-being. The pursuit of wealth should never take precedence over our relationship with God and our commitment to living according to His principles.

Both rich and poor can have problems putting money in the right perspective. A wealthy

person finding security in their wealth or greediness in accumulation of wealth is a problem. Poor envying other's wealth or fixating on getting money can also harm our relationship with God. There are four fundamental purposes for money: to provide for basic needs, to confirm direction, to give to those in need, and to illustrate God's power and care in provision. Understanding these purposes allows you to see how money relates to God's work in your life and community.

Three Biblical principals of money include: meeting basic needs, confirming direction, and meeting the needs of others. Focusing on basic needs allows us to live simply and contentedly as we learn to establish daily dependence on God, deepen our love for the Lord, develop a spirit of contentment and gratitude, and learn to live within our means. Money can also confirm His direction for decisions we make – If you don't have funds to do something pray and seek God's direction. This can help build our faith and vision, determine who is Lord of our life, learn patience, and concentrate on what is really important (true riches). God often provides for His children through the generous gifts of others. As you work diligently and make a living, consider the needs of others and generously give to help meet their needs as God directs you. Financial provision also demonstrates God's power. God wants to demonstrate His reality and power to both Christians and non-Christians. One means by which He has chosen to do this is through the miraculous provision of resources, including money.



The Parable of the Shrewd Manager

- Be shrewd in using your wealth
- Worship God not money
- Confusion on the shrewdness of the dishonest manager
- Jesus compares how the worldly manager can sacrifice his money in a time of crisis to what the “people of light” should give up to follow Jesus.

A manager in the midst of crisis shrewdly uses his wealth. The parable is connected to the previous one in which the younger son in the Prodigal Son squandered his wealth.

Jesus’ followers must also shrewdly use their wealth and worship God rather than money (v. [13](#)). While the main lesson is clear (one should use wealth shrewdly and by extension gain friendship with God), scholars disagree on how to interpret details in the parable. One problem is that the “dishonest manager” is praised for acting “shrewdly” (v. [8](#)) when he reduces the debt of his master’s debtors (vv. [5–7](#)). Suggested possibilities include these: (1) The amount taken off the account is not part of the original debt but is the commission or interest that rightly belongs to the manager. (2) Since the manager earlier shamed his master (v. [1](#)), his distributing his master’s wealth may restore his master’s status as an honorable benefactor. (3) The manager uses “wealth to gain friends” (v. [9](#)) and thus can form a network that provides for him when he is unemployed.

The 900 gallons of olive was equivalent to 3 years wages for a day laborer. 1000 bushels of wheat (about 30 tons) would be equivalent to about 8-10 years of wages for a day laborer. While not condoning all that the manager has done, the master commends the manager for “shrewdly” planning for his own future. The second sentence is Jesus’ own comment on the parable: since even the worldly manager is able to sacrifice his (or his master’s) money in times of crisis, how much more should “the people of the light” (cf. [John 12:36](#); [Eph](#)

[5:8; 1 Thess 5:5](#)) give up all that they have to follow Jesus at this critical moment in the history of salvation. Jesus is referring again to using worldly gains for things of eternal value, not to satisfy worldly desires. These followers of Jesus will be welcomed either by friends whom they have helped or by God himself, who will reward them for their generosity.



Rich Man and Lazarus

- Another parable on wealth
- Criticizes the Pharisees who loved money
- Wealth does not guarantee a place in the Kingdom of God
- Provides an example of Biblical reversal
- Second half of story is a call to repentance

Jesus has just been berated by the Pharisees for spending time with sinners.

This story extends the previous discussion on wealth (vv. [1–13](#)) as well as the criticism of the Pharisees “who loved money” (v. [14](#)). Jesus is addressing the Pharisee’s love of what money could buy: influence, power, and comfort. But Jesus is getting at a broader point about spiritual blindness – people find ways to justify their lifestyle and rebelliousness. The lesson is clear: wealth does not guarantee a place in the kingdom of God. While the rich man wrongly relied on his wealth, there is no list of Lazarus’s virtues.

In the afterlife (eternal life) there is a great reversal – the rich man is nameless and Lazarus’ name is remembered. The story focuses on the reversal that God himself brought about: “He has filled the hungry with good things but has sent the rich away empty” ([1:53](#)). The rich man’s sin is not that he was wicked but that he was indifferent. His focus was on himself and his riches, not on others. He didn’t disobey any specific law (commandment) but he showed no compassion. He may have seen his wealth as an evidence of God’s blessing.

While the first part of the story focuses on the principle of reversal, the second part

reminds listeners that they must repent while they still can. The rich man requests that Abraham send Lazarus to warn his family without reflecting on the fact that their own Scriptures constantly call people to repent, and that God had already sent Jesus to call people to repent. The Jews already have God's word, but many of them are neither able nor willing to follow it (cf. [Acts 15:10](#)). (2) Since Moses and the Prophets point to Jesus ([24:27](#)), the Jews should listen to him. Ironically, while the Jewish leaders (whom the rich man represents) may request one who rises from the dead to preach the gospel to them, they reject the resurrected Jesus and his message (see [Acts 4:13–22](#)).

The Lazarus in this story is not the Lazarus that Jesus raised from the dead.

The Theme of Reversal

- The Gospel of Luke contains a central theme: The Great Reversal
- “God is the Lord of great upheavals – not only of society in general but in personal lives
- There are both religious and social dimensions



Christ is not clinging to power, but turning things upside down and putting things in the hands of those who are not strong and powerful.

The Gospel of Luke contains a central theme: The Great Reversal

“The world upside down”. The value system in the Kingdom of God is different from our perception.

Jesus asking 1st century religious crowd to rethink their worldview from an insider/outsider (we/them) political worldview. Our worldview today is very individualistic – “God loves me and has a wonderful plan for my life.” It’s non-Biblical and self-focused. How do we need to reverse our worldview?

Repent means reversing one’s thinking and direction.

God is the Lord of great upheavals – not only of society in general but in personal lives

People who are considered sinners and thought of as cursed by their sin enjoy a banquet that the religious people – those first invited – miss out on

The tax collector confesses his sin and is deemed more sincere than the Pharisee of Pharisees. All who exalt themselves will be humbled and the humble will be exalted.

A Samaritan serves better than religious elite

When we are in Christ must act differently to reflect the God of reversal.

There are both religious and social dimensions

What matters to the world isn't important to God – power, prestige, wealth

The poor and marginalized, Jew and Gentile, are in God's Kingdom

Spiritual Whiplash: We must love our enemies; first are last and the last are first,

whoever would save his life will lose it; it is more blessed to give than receive,

everyone who exalts himself will be humbled and the humble will be exalted, the thief

on the cross next to Jesus repents and is promised the kingdom.

The door is narrow – not all willing to change their worldview to God's.



Watchfulness

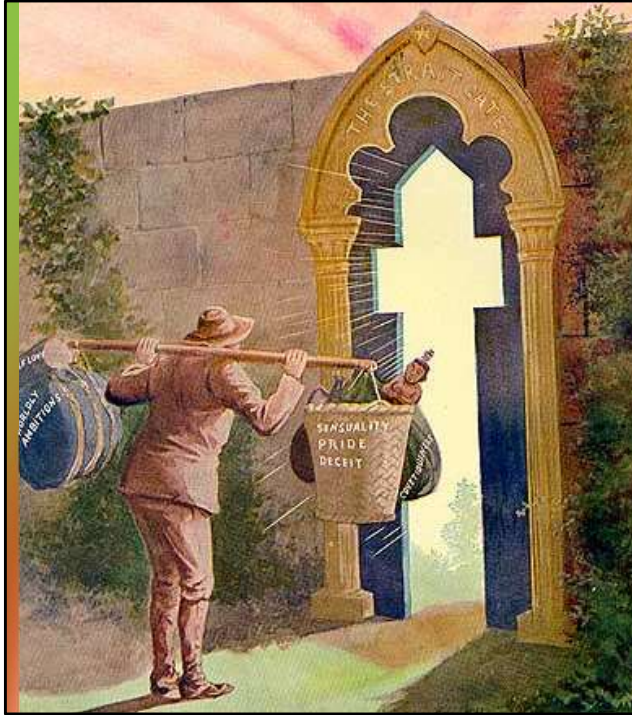
- A state of being alert and expectant and involves preparedness
- Three basic areas for watchfulness:
 - Be prepared for God's return
 - Be on guard against temptation
 - Remain faithful with prayer
- Vigilant watchfulness demands alertness and detachment from earthly pleasures and activities.
- A humble servant will serve faithfully while waiting.
- There will be judgment against the unfaithful.
- Responsible stewardship demands the recognition of our God-given gifts and having a proper response to receiving those gifts.
- Jesus causes divisions among families due to beliefs.
- Jesus urges reconciliation with one another .

Several parables were read this week that talk about being Watchful.

The Bible often commands and praises watchfulness as a Christian duty. Watchfulness is a state of being alert and expectant. It means staying vigilant and not taking breaks from the Christian life. It involves a preparedness to avoid being taken in by an enemy and fighting carelessness to reach a desired goal. In the New Testament three basic emphases are found: (1) be prepared for the Lord's return; (2) be on guard against temptation; and (3) struggle in prayer.

Three parables are given about being watchful for the Son of Man and urge his followers to prepare for his return. The first two address the need to be alert and ready since his return will be unexpected (vv. [35–38](#), [39–40](#)). The third urges those who are waiting to remain faithful (vv. [41–48](#)). Those who wait must also serve faithfully. This is part of being a humble servant. No one knows when Jesus will return. We need to be ready. Those who “give them their food allowance at the proper time” (v. [42](#)) behave like subordinates, while the ones who “eat and drink and get drunk” (v. [45](#)) act like they are the master, and they do not expect him to return. Responsible stewardship demands the recognition of our God-given gifts and having a proper response to receiving those gifts. There will be decisive judgment against God's unfaithful people – they will be separated from God.

Jesus' followers need to recognize the critical time in which they live. Repentance is needed because the time of judgment approaches. Division comes from God's own people rejecting the peace the peace of God. Jesus makes OT references in his discussion of peace and division. Gabriel promised Zechariah that John the Baptist will "turn the hearts of the parents to their children" ([1:17](#)) and so fulfill the prophecy of [Mal 4:6](#). By reversing this description, Jesus announces the arrival of the "great and dreadful day of the LORD" ([Mal 4:5](#)), when family members will be divided. People who refuse to respond to the gospel will experience God's judgment because they "did not recognize the time of God's coming to [them]." He urges his audience to reconcile with one another so that they will not be judged.



The Narrow Door

- The story is told as Jesus is on his way to Jerusalem to die.
- Salvation requires our earnest effort, our attention, and our careful self-examination
- Just hearing the message or even meeting with Jesus is not necessarily enough.
- The last will be first and the first will be last.
- Despite God's offer to all, not all will respond. Jesus is sorrowful for those who reject him.
- Blessed is he who comes in the name of the Lord

Jesus is on his way to the cross (cf. [17:11](#); [18:31](#); [19:28](#), [41](#)). This journey gives the Jews further opportunity to repent, even as Jerusalem becomes the symbol of their rejection of the gospel (vv. [31–35](#)).

Jesus uses various household metaphors to describe how God's people consist only of those who respond to the gospel: an open and shut door (vv. [24–25](#)), a household banquet (vv. [26](#), [29](#)), and the boundaries of the household (vv. [27–28](#)). Those who were excluded will replace those who were once included in this household of God's people – the Kingdom of God. In Matthew 7, Jesus used the metaphor of a narrow gate to warn his followers that they will face difficulties, but in this context Jesus uses it to urge people to respond properly to him and his gospel before “the owner of the house . . . closes the door” (v. [25](#)).

Salvation requires our earnest effort, our attention, and our careful self-examination

- Since the door is narrow, it takes deliberate thought and effort to go through it. You enter the narrow door with Christ.

- Jesus isn't talking about salvation by works or human effort. He's talking about our attitude toward our salvation. Those only mildly interested in salvation will not obtain it. Jesus wants an inward response – not outward appearances with no real faith.
- If you follow the crowd you will not follow the Savior into eternal life. It takes mental and moral effort to go against the majority.
- We need to be ready. Our death and Christ's return can come at any time. All have an opportunity to enter but must do so on God's time.

Invited guests are not only locked out but in anguish at not being at the Messiah's banquet.

- Some outsiders are now insiders; some insiders are locked out.
- Israel rejects Jesus, the offer of salvation is for the whole world, not just Israel

There is a difference between casual acquaintance with Jesus and personal relationship with Him

There is no in-between – you are either through the door or outside of it. No middle. Just hearing the message or even meeting with Jesus is not necessarily enough. The Jewish leaders who oppose Jesus can claim they ate and drank with him. The crowds that heard his words when Jesus taught in the streets, but didn't accept the message does not qualify them as members of God's household. But the door isn't restrictive to any who believe. Jew or Gentile are invited to participate in God's kingdom. Those considered to be outcasts, such as the Gentiles, will be welcomed, while

those considered first who do not accept Jesus will be last.

Jesus says there will be a great reversal – many who thought they were first will be last.

Responding to the Pharisees' warning (v. [31](#)), Jesus criticizes not only Herod, who was planning to kill him (vv. [32–33](#)), but also Jerusalem, whose people rejected God and his prophets (vv. [34–35](#)). Jesus thus identifies himself as an obedient, suffering prophet on his way to be rejected by his own people (v. [33](#)). Ironically throughout the Scripture, God's own people have persecuted the prophets. It is no different with Jesus. But God desires to restore and gather his people in the age of salvation. Despite God's offer, not all will respond.

Blessed is he who comes in the name of the Lord. This quotation from [Ps 118:26](#) is a positive affirmation in the context of worship of the identity of the Messiah. Only those who recognize Jesus as the promised Davidic Messiah will "see" Jesus again.

The Kingdom of God

[Video Link](#)

<https://www.youtube.com/watch?v=T4fxMsEYtPM&t>

“What is the kingdom of God?”

Repentance in Midst of Opposition

- Repentance: a turning away from sin and a turning back to God
- As opposition increases, Jesus calls God's people to recognize the present moment, repent, and live in the light of God's Kingdom.
- Jesus calls the people to repent while they still have time
- God is merciful, but his unfaithful people are not immune to God's judgment



The opposition to Jesus intensifies as the Jewish religious leaders suggest that demonic power is the source of Jesus' authority ([11:14–28](#)). In response, Jesus directly challenges these leaders on numerous occasions ([11:29–32](#), [37–54](#); [12:1–12](#); [13:10–21](#)) and calls God's people to recognize the present moment ([12:49–59](#)), repent ([11:33–36](#); [13:1–9](#), [22–35](#)), and live in light of the progression of God's kingdom ([12:13–48](#)).

What is repentance? A turning away from sin, disobedience or rebellion and a turning back to God. It is a change of mind or feeling of remorse or regret for past conduct. It is an act of turning around and going in the opposite direction. It leads to a fundamental change in a person's relationship with God. [Nelson's Bible Dictionary]

Jesus reminds his audience that they are not immune to God's judgment (vv. [1–5](#)). He concludes with a parable that explains the impending judgment but allows a glimpse of hope for those who are willing to repent (vv. [6–9](#)). Luke refers to an incident where Pilate killed Galileans who were apparently offering sacrifices in Jerusalem during one of the major pilgrim festivals. This is consistent with ancient descriptions of Pilate's cruel behavior. Calamities often appear as God's judging his unfaithful people ([Exod 20:5](#); [Prov 10:4–25](#)), but suffering does not always reflect God's wrath ([John 9:1–3](#)). Jesus' point is that those who are not affected by recent calamities should not assume that they are

innocent and therefore immune from God's judgment.

He then related the parable of a man growing a fruitless fig tree in his vineyard. Both the fig tree ([Jer 8:13](#); [Hos 9:10](#); [Mic 7:1](#)) and vineyard ([Isa 1:8](#); [3:14](#); [5:7](#); [Jer 12:10](#)) can refer to God's people. This possible judgment on the vineyard recalls [Isa 5:7](#), where God is disappointed with his own vineyard. Cut it down! (referring to the fig tree proclaims God's judgment. The man asking to leave the tree for another year notes God's mercy in spite of human sinfulness. Jesus urges people to repent while they still have time.

Discipleship from The Parable of the Tower Builder and Warring King

- If you don't hate your family you cannot be His disciple.
 - *You must love God more than anything or anyone else. Jesus uses hyperbole to make the point.*
 - *Our passion for Jesus should be so strong and so committed that our affection for our families could, by comparison be considered hatred.*
- If you don't bear your cross, you cannot be His disciple.
 - *You must take up the cross and follow Him, denying yourself. If you want to find yourself you lose yourself.*
- If you don't forsake all you have, you cannot be His disciple.



“Without question, the Christian life is the greatest life there is. But the Christian life is more than just praying a prayer or walking down an aisle at a church or crusade. The Christian life is meant to be dynamic. It's meant to be exciting. It's meant to have a radical effect on the way that we live. In Acts, a handful of ordinary men and women turned their world upside down for Christ. Not fair-weather followers, but true disciples. If we are going to impact our culture, we must also be true disciples.”
Greg Laurie

In every Christian's heart there is a cross and a throne, and the Christian is on the throne till he puts himself on the cross. If he refuses the cross he remains on the throne. Perhaps this is at the bottom of the backsliding and worldliness among gospel believers today. We want to be saved but we insist that Christ do all the dying. No cross for us, no dethronement, no dying. We remain king . . . and wear our tinsel crown with all the pride of a Caesar, but we doom ourselves to shadows and weakness and spiritual sterility. -- A. W. Tozer Who or what is on the throne of your life right now?

What is a Disciple?

[Video Link](#)

<https://www.youtube.com/watch?v=m1y5HC8EJzM>





Living as a Disciple: Following Jesus for Life

Learn and Grow.

- Study the word of God as a lifelong learner
- Intentionally engage in spiritual disciplines to better understand God
- Engage in communities of faith and help others in their walk
- Guide life decisions by prayer and a Godly focus
- Know they are worthy of God's love and that He will be a constant source of support and strength throughout their whole life
- Learn how to bear the fruits of the spirit in daily life
- Be open to the transformation of a life in God's Kingdom

Engage in the World.

- Offer love and compassion to others; practice loving others as ourselves; be loving and accepting of all God's people
- Make it possible for others to enter the kingdom for themselves
- Be a beacon of light in the community to make known the power of the Kingdom of God
- Stand up for what is right and stand up for justice in this world

Role of the Church.

- Train people to grow as disciples

Learn and Grow. Engage in a lifelong journey to grow confidence in and reliance upon Jesus, engage in inner transformation of the heart and soul and gain the power to work the works of the Kingdom. Learn through gifts of the Holy Spirit, life events, mistakes, study, and fellowship.

- Study the word of God as a lifelong learner
- Intentionally engage in spiritual disciplines to better understand God
- Engage in communities of faith and help others in their walk
- Guide life decisions by prayer and a Godly focus

- Know they are worthy of God's love and that He will be a constant source of support and strength throughout their whole life
- Learn how to bear the fruits of the spirit in daily life
- Be open to the transformation of a life in God's Kingdom

Engage in the World. Apply a Christian worldview to decisions and interactions within the world:

- Offer love and compassion to others; practice loving others as ourselves; be loving and accepting of all God's people
- Make it possible for others to enter the kingdom for themselves
- Be a beacon of light in the community to make known the power of the Kingdom of God
- Stand up for what is right and stand up for justice in this world

Role of the Church. The church must train people to grow in their lifelong discipleship journey. From welcoming the seeker to supporting growth of believers, supporting all children, students, adults and elderly, the church provides a place for worship, teaching, and fellowship so disciples can dwell in the community of believers for strength and comfort.

If you want to be a disciple of Jesus, you should not do it on the impulse of the moment.

You need to count the cost of Following Jesus

Different things slow different people down. This is a very personal evaluation. Is it pride?

Personal pursuits? Being driven by what others think? Busy-ness? What sins do I now cherish?

We must evaluate our priorities

Although it costs to be a disciple, it costs more not to be.



The Habits of Jesus' Disciples

- Read, study, and love the Word of God – learn to know who God is
- Have a prayer life – be in communication with God
- Be actively involved in the church – be part of the Christian community for fellowship and learning
- Fulfill the Great Commission – Go into the world and preach the gospel



Discussion

- What are some of the worldly distractions that keep us from being fully devoted followers of Christ?
- How are we to follow Christ in our day-to-day activities?

Parables of Loss and Redemption



The Lost Sheep

Themes of loss, searching and rejoicing. Lost sheep represents a lost human being. God searches for straying sheep.



Lost Coin

Parable about lost people. Ten silver coins may have represented 10 days labor – a large sum. The diligent search symbolizes God. The angels rejoice with God in celebration.



Prodigal (Lost) Son

Father's joy reflects divine love, the boundless mercy of God. The older son thinks in terms of law, merit and reward, not grace and love. He may represent the Pharisees. The father's love is not dependent upon his son's perfection, but willingness to return with a contrite heart.

These parables are about God...their aim is to lay bare the nature of the divine response to the recovery of the lost.



The Lost Sheep, The Lost Coin, The Lost Son

- Jesus tells the “lost” parables as a result of the Pharisees complaining that Jesus spends too much time with tax collectors and “sinners.”
- The Lost parables are linked. All are lost and worth saving.
- There is great joy when the lost is found.
- God pursues those who are lost.
- We are intended to receive his grace and extend it to others.

Jesus tells the “lost” parables as a result of the Pharisees complaining that Jesus spends too much time with tax collectors and “sinners.”

There is great joy when the lost is found. The human heart has a hard time comprehending the grace that God exhibits from this joy. The “Lost” parables are linked. The sheep, the coin, and the son were all lost and worth saving. It was serious to lose a sheep and money – and worst of all to lose a son. The loss of a man is the pinnacle of tragedy.

God wants the sinner. He pursues those who are lost. He provides grace to all who will accept Him and His grace. We are intended to receive his grace and extend it to others.

The sheep was lost because it foolishly wandered off. The sheep realized it was separated but needed to be found and directed back to the herd. Some wander from God without realizing what they are doing.

The coin couldn’t know it was lost and was lost because it was not properly cared for. Some sinners are ignorant that they are lost.

The younger son came back from a far country to a father's heart and home. The elder went out into the far country of smug self-satisfaction and sullen resentment. The elder son considers the feast a judgment on what the son is worth rather than an expression of his father's joy. We do not see any sense of remorse or repentance by the elder brother.

The Lost Parables

[Video Link](#)

<https://www.youtube.com/watch?v=ZM4UduTqbNE&t>





Discussion

- What about the 99 sheep the shepherd left behind? How would the shepherd have recognized one missing sheep out of 100?
- In what ways does God’s value of people differ from ours?
- What role can we play in finding the lost as we serve God?

Parables About Prayer

- Parable of the persistent widow and the parable of the pharisee and the tax collector
- God wants his elect to keep praying and not lose heart
- We should not grow weary of praying the same prayers
- Prayer encourages steadfastness and keeps us from becoming disheartened in the delay of Christ's return
- God alone can justify; no one can justify themselves before God
- Always pray with humility
- Divine grace can not be limited



For the parable of the persistent widow and the pharisee and the tax collector, Jesus has just talked with the disciples about the coming Kingdom of God and about judgment at his return. While Jesus' disciples await His return—especially as the world seems to grow more wicked and doom-worthy—He wants His elect to keep praying and not lose heart.

The theme of the parable of the persistent widow was told to teach that God will honor patient, persistent, and persevering prayer. If the woman's persistence resulted in justice from an evil judge, how much more will our persistent prayers be answered by our loving heavenly Father.

The theme of the parable develops through a rabbinic style “lesser to greater” argument. The parable was told to teach that God will honor patient, persistent, and persevering prayer. If the woman's persistence resulted in justice from an evil judge, how much more will our persistent prayers be answered by our loving heavenly Father. We should not grow weary of praying the same prayers. Prayer encourages steadfastness and guards against being disheartened during the delay of Christ's

return. When we pray we must be persistent and humble. We need to trust God and his strength. Keep our eyes focused on the hope that is yet to come.

Jesus told the parable of the Pharisee and the tax collector to those who were confident of their own righteousness and looked down on everybody else. The parable applies to all who trust in their own achievements and good works to make them right with God. To the listening audience, to suggest that the lowest of sinners can be justified while a devout religious leader is rejected sounded like an all-out attack on divine justice, the Mosaic law, and every rule of righteousness and piety. We must beware of hypocrisy. What counts with God is a heart that appreciates what God can give. Not someone who is pleased with all they do and have. Always pray with humility. We see in this parable that divine grace cannot be limited, for to limit this grace would be to limit the divine. This unlimited generosity is something many of us find problematic. We are quite happy when we are saved; we are less happy when this salvation is extended to people we do not like, especially when our dislike is bolstered by seemingly good reason such as, "He's a sinner." The parable is about justification. Every detail of the doctrine of justification by faith is either expressly set forth, implied, illustrated, or otherwise affirmed in the parable. The question is, "how can a sinner be made right with God?" The answer is: grace. No one can justify themselves before God; God alone can justify.

The Raising of Lazarus

- Foreshadows Jesus' death and resurrection
- Raising Lazarus reveals God's glory to glorify his Son
- Jesus wept because he was outraged at the sin of the world
- Paved the way for people to understand the miracle of Jesus' resurrection



This event foreshadows Jesus' death and resurrection, and is another of Jesus' signs related in the Gospel of John.

When Jesus hears that Lazarus is sick, he intentionally delays traveling to see Lazarus's family. Jesus is a 4-day journey away from Bethany and does not depart until he supernaturally knows that Lazarus has died. Not going to heal Lazarus seems to go against everything the disciples knew about Jesus.

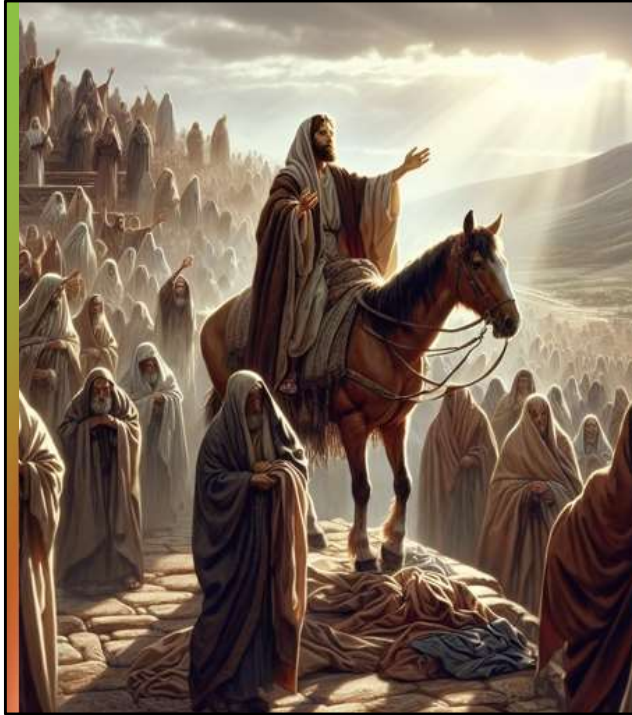
Jesus is a family friend of Lazarus and friends with his sisters Martha and Mary. The family is prominent.

Raising Lazarus reveals God's glory in order to glorify his Son. John wants all his readers to recognize that if Jesus is "the resurrection and the life" then he is God's promised Messiah. Martha confesses this.

Jewish funeral custom dictated that even a poor family hire at least two flute players and a professional wailing woman, and this family was not poor. Jesus was deeply moved and troubled by Mary's weeping and he wept himself. He was not merely emotionally upset because of empathy, grief, or pain but angry—at (1) the sin, sickness, and death in this fallen world that wrecks so much havoc and generates so much sorrow and/or (2) unbelief

itself, for the people were grieving like pagans, like the rest of mankind, who have no hope. He was deeply moved at the core of his being. Jesus was not weeping because Lazarus was dead but filled with outrage at sin.

The raising of Lazarus is significant because Jesus used this event to prepare the world for his death and resurrection. This event brought many to faith and understanding that Jesus was **the Messiah**. The significance of what God did in restoring Lazarus to life cannot be overstated. The eyewitnesses to Lazarus coming back to life would never be forgotten. Of all Jesus' miracles, this is the one that paved the way for people to understand a greater miracle. Christ came to fulfill His purpose for coming to earth: to die and rise again to pay for the sins of all humankind.



Jesus Enters Jerusalem

- Jesus fulfills Zechariah's prophecy to enter the city on a donkey.
- The scene recalls the welcoming of Israelite kings in earlier days.
- Jesus enters as the Davidic Messiah, the Lord, the authoritative Son of Man and Lord of the Sabbath
- Jesus confronts Israel's rebellious leadership

The Triumphal Entry into Jerusalem ([21:1–11](#)) takes Jesus to the political, economic, and religious heart of first-century Judaism: the temple, where his protest ([21:12–13](#)), just like his subsequent curse on the fig tree ([21:18–22](#)), symbolizes the building's coming destruction. To show he is the Messiah, Jesus deliberately fulfills the direct, predictive prophecy of [Zech 9:9](#) by commandeering a donkey to ride as he enters the holy city. The entire scene recalls the welcoming of Israelite kings in earlier days, especially with the strewing of palm branches ([John 12:13](#)). The accolades come from [Ps 118:25–26](#). Hosanna means "God, save [us]." But those hoping for a liberator from the Romans miss the significance of the humble beast of burden. Residents of Jerusalem unfamiliar with this Galilean "prophet" (v. [11](#)) would naturally wonder about his identity.

The crowds welcome Jesus as their Messianic deliverer, little suspecting that his way of being Messiah is radically different from what they envisage. At the same time, Mark's readers know that Jesus also comes as the Lord, Israel's divine king. Because the authorities reject him, what in Isaiah's vision should have resulted in glorious restoration (e.g., [Isa 60–62](#);) becomes instead, as Malachi had warned ([Mal 4:6b](#)), enacted judgment ([11:12–12:12](#); [12:38–40](#); [15:38](#)) and a prophecy of destruction (ch. [13](#)). Nevertheless, in keeping with Isaiah's prophecies of a suffering servant, God uses Jesus' innocent and obedient death at the hands of both Jews and Gentiles ([14:23–47](#)) to inaugurate a new Passover in which all who believe in him will be redeemed from sin and death ([14:12–28](#);

cf. [10:45](#)).

Mark focuses on the temple, which, as the sign of God's covenantal presence with Israel, embodied the nation's identity ([Exod 19:5](#); [29:45–46](#); [33:14–15](#); [Lev 26:12](#)). Jesus, the temple's Lord ([Mal 3:1](#)) confronts Israel's rebellious leadership (cf. [3:22–29](#); [7:1–13](#)) in their barren temple ([11:12–21](#)). Having failed to respond to John's preaching, the unrepentant authorities refuse to welcome Jesus, and so they and their temple are doomed ([13:1–37](#)). The sequence reflects the ancient practice of royal persons being accorded a lavish welcome before proceeding to the city's primary temple to offer sacrifice as a sign of their authority (cf. [Pss 24](#); [118](#)). Given Jesus' divine and Messianic identity, the authorities' lethal hostility clearly marks them as rebels.

Jesus at the Temple

- Religious establishment has not led the people to repentance in light of the arrival of the kingdom of God.
- The authorities see this as revolutionary and a threat to their position, power, and religious prominence
- Jesus performs a symbolic act of judgment against the temple personnel.
- Robber refers to an insurrectionist, not a petty thief. They are insurrectionists against God's intended use of the temple.
- Jesus claims authority over the purposes of the temple.



After his climactic entry to Jerusalem, Jesus goes to the temple precinct area and surveys the activities being conducted. Later that day (i.e., Sunday afternoon), he returns to Bethany with the Twelve ([11:11](#)), where they spend the night. Early on Monday morning Jesus and the disciples return to Jerusalem, but on the way he symbolically curses the fig tree ([11:12 - 14](#)). After entering the city, Jesus proceeds to the temple.

John's Gospel has a narrative of a similar activity in the temple at the beginning of Jesus' ministry ([John 2:13 - 17](#)). Many scholars contend that John has placed this action of Jesus at the beginning for thematic purposes, while the Synoptic Gospels narrate the actual historical chronology. Few today hold to two similar but chronologically different temple activities, one at the beginning of Jesus' ministry and the other at the end.

When Jesus arrives in Jerusalem at the end of his ministry, it is obvious that the religious establishment has not led the people of Israel to repentance in the light of the arrival of the kingdom of heaven. Thus, Jesus' temple activity at the conclusion of his ministry is now a symbolic act of judgment. The religious leadership cannot overlook the obvious revolutionary nature of Jesus' rejection of their authority, so they attempt to entrap him in debate with the hope that he will be denounced ([21:23 - 27](#); [22:15 - 46](#)). Failing that, they plot to arrest and kill him ([21:46](#); [26:3 - 5](#)) in order to avoid the threat to themselves from both the populace and from the Roman governing body.

Jesus extends his authoritative pronouncement of judgment against the temple personnel, since they have misused the temple for commercial activity instead of its intended spiritual activity. The religious leaders are treating the temple as robbers do their dens — a place of refuge for both accumulating illicitly gained wealth and for plotting future illegal activities. The term “robber” (*lestes*) is not the word for a common thief but for one who is an insurrectionist, such as Barabbas and the two revolutionaries between whom Jesus will be crucified. This may be a subtle use of the term to indicate that the temple authorities are making it a nationalistic stronghold, or more subtly, a place where they are insurrectionists against God’s intended plan for the temple.

Jesus’ action here has often been called a “cleansing” of the temple, implying that Jesus is attempting to purify the temple from corrupt practices and restore it to proper usage as God intended. While corrupt practices are certainly being rebuked, Jesus goes beyond cleansing to enact intentionally a symbolic act of judgment against the religious leadership of Israel. This is also a dramatic statement on Jesus’ authority over the purposes of the temple sacrificial practices, which will be fulfilled with his impending crucifixion, as is so dramatically announced by God in the tearing of the veil at his death ([27:51](#)).

Map L

TUESDAY Jesus' Last Week
Mt. 21:18-25:46; Mk. 11:20-13:37; Lk. 20:1-21:36

1. Jesus leaves Bethany on Tuesday morning.
2. The disciples realize the tree Jesus cursed the day before has withered. (Mk. 11:20)
3. Jesus arrives at the temple.
4. Priests question Jesus concerning his authority to behave the way he had the day before when he cleared the temple. (Mt. 21:23; Mk. 11:27; Lk. 20:1)
5. Jesus teaches in the temple - Parable of the two sons (Mt. 21:28), Parable of the Tenants (Mt. 21:33), Parable of the Wedding Banquet. (Mt. 22:1)
6. Pharisees & Herodians try to trap Jesus with a tax question. (Mt. 22:15)
7. Sadducees try to trap Jesus concerning the resurrection. (Mt. 22:23)
8. Pharisees try to trap Jesus concerning the commandments. (Mt. 22:34)
9. Jesus traps them all when he asks "Whose son is the Christ?" (Mt. 22:41)
10. Jesus pronounces the seven woes on the religious leaders. (Mt. 23)
11. Jesus watches the widow put in the two coins. (Mk. 12:41; Lk. 21:1-4)
12. Jesus is leaving the temple when the disciples draw his attention to the stones (Mt. 24:1). **Jesus says the temple will be destroyed.** (Mt. 24:2)
13. While Jesus is sitting on the Mount of Olives (X) the disciples come to him for more details about the temple destruction, his return and the end. (Mt. 24:3) **Jesus answers in Matt. 23 & 24, Mark 11 & Luke 20 & 21.**

The series of events in the next days retells the passion story.



**NO CLASS NEXT WEEK
LABOR DAY BREAK**

Readings for Sept 9

The Suffering Servant

Matthew 21:18-26:56

Mark 11:20-14:52

Luke 20:1-22:53

John 12:20-18:11

Closing Hymn

[Video Link](#)

<https://www.youtube.com/watch?v=kDg1SNcZunc>



As the controversy over Jesus grew, Christ began to teach in parables. He constructed his teaching in such a way that those who had believed would understand and those who had rejected, even though they heard, would not understand. The parables concerned the secrets of the kingdom of heaven and described how God exercises his authority in our world. What Jesus revealed in his parables were teachings that had not been specifically revealed in the Old Testament. The Old Testament prophets pictured a visible kingdom of God on earth. Because Israel rejected her Messiah King, God instead introduced an unexpected form of his kingdom, which will exist until the Savior returns to earth. Jesus expects disciples to do God's will, even when that means denying something they would rather do. The life that the disciple finds is the new life that Jesus gives to his followers – a life of love, joy and fulfillment – that lasts eternally. Jesus taught his disciples to choose God's will, to love each other and to serve others. He taught that love for him would produce obedience and that disciples who obey him will live fruitful, productive lives. The private instruction Jesus gave his disciples is recorded in Scripture to guide Jesus' followers today.

Weekly Reading Plan (pp. 1182-1209)

Day 1: LK 12:13-21, 12:35-59, 13:1-17;
LK 13:22-14:1-24

Day 2: LK 14:25-35; MT 18:10-14; LK 15:1-32;
LK 16:1-31

Day 3: MT 18:15-35; LK 17:1-18:14

Day 4: MT 19:1-15; MK 10:1-16; LK 18:15-17;
MT 19:16-30; MK 10:17-31; LK 18:18-30

Day 5: MT 20:1-16; JN 10:22-42; JN 11:1-57

Day 6: MT 20:17-28; MK 10:32-45;
LK 18:31-34; MT 20:29-34;
MK 10:46-52; LK 18:35-19:27;
JN 12:1-11

Day 7: MT 21:1-11; MK 11:1-11; LK 19:28-44;
JN 12:12-19; MT 21:12-17; MK 11:12-19;
LK 19:45-48

Outline

Earthly or Heavenly Treasure (Day 1)

Be Watchful for the Son of Man (Day 1)

Necessity of Repentance (Day 1)

Restoring a Deformed Body (Day 1)

Entry into the Kingdom (Day 1)

Meal with a Pharisee (Day 1)

Calling for Commitment (Day 2)

Parables of the Lost (Day 2)

Parables on Wealth (Day 2)

Guidelines for Disciples (Day 3)

Passing Through Samaria and Galilee (Day 3)

The Coming of the Kingdom (Day 3)

Parables on Prayer (Day 3)

Marriage, Divorce and Children (Day 4)

Riches and Discipleship (Day 4)

The Laborers in the Vineyard (Day 5)

At the Festival of Dedication (Day 5)

The Raising of Lazarus (Day 5)

Greatness and Discipleship (Day 6)

Through Jericho Toward Jerusalem (Day 6)

Returning to Bethany Before Passover (Day 6)

Sunday: The Triumphal Entry (Day 7)

Monday: Cleansing the Temple (Day 7)

Parables and Teachings

August 20-26, 2024

MT 18-21; MK 10-11; LK 12-19; JN 10-12

Week 42

Key Characters		Key Locations		Key Terms	
Jesus	Apostles	Galilee	Jerusalem	Son of Man	Faith
The crowds	Pilate	Samaria	The Jordan	Repentance	Healing
Pharisees	Lazarus	Bethany	Judea	Sabbath	Hypocrisy
Tax Collector	Children	Jericho	Bethphage	Kingdom of God	Disciple
Martha	Mary			Good news	Prayer
Sanhedrin	Caiaphas			Divorce	Messiah
Gentiles	Bartimaeus			Hosanna	Temple
Zacchaeus				Son of David	

Key Verses

Indeed there are those who are last who will be first, and first who will be last. [LK 13:30]

Whoever has ears to hear, let them hear. [LK 14:35]

I tell you that in the same way there will be more rejoicing in heaven over one sinner who repents than over ninety-nine righteous persons who do not need to repent. [LK 15:7]

Whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven [MT 18:18]

The coming of the kingdom of God is not something that can be observed, nor will people say, "Here it is," or "There it is," because the kingdom of God is in your midst. [LK 17:20-21]

"Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these. Truly I tell you, anyone who will not receive the kingdom of God like a little child will never enter it. [MK 10:15]

All things are possible with God [MK 10:27]

"Hosanna! Blessed is he who comes in the name of the Lord." [JN 12:13]

"My house will be a house of prayer, but you have made it 'a den of robbers'" [LK 19:46]

Chapter Summaries (from @biblesummary)

Lk12: Jesus said, "Even the hairs of your head are numbered. Sell your possessions. Be ready for the Son of Man. I came to bring division."

Lk13: Jesus said, "Repent or you will perish." He healed a woman on the Sabbath. He said, "Seek the narrow door. I must go on to Jerusalem."

Lk14: Jesus said, "Choose the lowest place. A man gave a banquet but his guests made excuses. To be my disciple you must carry your cross."

Mt18: Jesus said, "Become like children to enter the kingdom. A shepherd searches for the lost sheep. Forgive seventy times seven times."

Lk15: Jesus said, "Heaven rejoices when a sinner repents. A son squandered his father's wealth. He returned and his father called a feast."

Lk16: "A shrewd manager reduced his master's bills before he was fired. Abraham would not send Lazarus to comfort a rich man in Hades."

Lk17: Jesus said, "If your brother repents, forgive him." He healed ten lepers. He said, "In his day the Son of Man will light up the sky."

Lk18: Jesus gave parables about prayer. He told a rich man to sell everything. He said, "The Son of Man will be killed but he will rise."

Mt19: Jesus was asked about divorce. He said, "Do not separate what God has joined." He told a rich man, "Sell everything and follow me."

Mk10: Jesus was questioned about divorce. He told a rich man to sell everything. He said, "The first must be last." He healed Bartimaeus.

Mt20: "The kingdom is like a master paying wages." Jesus told the disciples, "The Son of Man came to give his life as a ransom for many."

Jn10: Jesus said, "I am the good shepherd. I give my life for the sheep." They asked, "Are you the Christ?" He said, "My sheep follow me."

Jn11: Lazarus died. Jesus went to the tomb and said, "Lazarus, come out." Lazarus came out. The chief priests plotted to put Jesus to death.

Chapter Summaries (from @biblesummary)

Lk19: Jesus ate with Zacchaeus. He told a parable about servants in the kingdom. He rode into Jerusalem on a colt and wept over the city.

Jn12: Jesus rode into Jerusalem. The crowd shouted, "Hosanna!" He said, "The Son of Man must be lifted up. I have come to save the world."

Mt21: Jesus rode into Jerusalem on a donkey. He healed and taught in the temple. "A man sent his son to his tenants, but they killed him."

Mk11: Jesus rode into Jerusalem on a donkey. He drove the money-changers from the temple. The elders asked, "Who gave you this authority?"

Parables and Teachings

August 20-26, 2024

MT 18-21; MK 10-11; LK 12-19; JN 10-12

Week 42

What did I learn about God?

- According to Jesus, who will make it through the narrow door and who won't [LK 13:30]? If God loves people, why isn't the door wider? Who are the ones outside? In the end, do you think only a few or many or all people will be saved? Why?
- How does the Parable of the Unmerciful Servant [MT 18:23-35] extend Jesus' teaching on forgiveness? In refusing to be merciful to others, what do we deny ourselves? What have you found helpful in forgiving those who have wronged you? How has God's forgiveness affected your life and your willingness to forgive?
- Why do you think Jesus didn't go immediately to help Lazarus when he was sick? He was afraid he would be killed if he returned to Judea? He didn't always do what people wanted? He was waiting for the go-ahead from the Father? God would receive more glory if Jesus waited until Lazarus died? Other?
- What specific ways can you serve people using Jesus as your model? Jesus was always saying or doing the unexpected. What has he told you that was unexpected?
- In MT 21:12-17 Jesus visits the temple and overturned the tables of the sellers. Review Isaiah 56:6-7. What upset Jesus so much about what he saw in the temple? Although the merchants once performed a useful service for out-of-towners, how was it corrupted?

What did I learn about human nature?

- How pervasive is the attitude, "Take life easy: eat, drink and be merry" in our society? How can this attitude affect our relationship with God?
- Why do you think all but one of the lepers failed to come back and thank Jesus? What was significant about the leper who did return to thank Jesus? As a despised Samaritan he was more grateful? The others received physical healing, but only he received salvation? His being a Samaritan shows that Jesus came for all people? He provides an example for our attitude toward Jesus?
- From an employee's viewpoint, how would you react to the landowner's wage practices in the parable of the workers in the vineyard [MT 20:1-16]? What does this parable say to you about God and His kingdom?
- Read JN 10:22-42. Given the meaning of the Feast of Hanukkah (when Jews remember their deliverance during the Maccabean revolt (168-165 BC)), what feelings about Rome's authority might surface among the crowds? How would Roman authorities prepare for this feast? What might be the real intent of the Pharisees' question in verse 24?

What did I learn about my life/relationship with God?

- What has God entrusted to you as his manager? If you knew that in 30 days God was going to be inspecting your work, what would you do to get things ready for inspection?
- What fruit do you want to be producing by this time next year?
- How do you express your gratitude to Jesus?
- In the parable of the Pharisee and tax collector, how would you have prayed? What accounts for the different responses each has? Do you see your prayers more as those of the Pharisee or the tax collector? How are you humble before God?
- What has convinced you that Jesus is the Messiah? What difference does it make that Jesus is God and not just a man? Would the promise of JN 10:28 mean much otherwise?