

The Gospel is for everyone, Gentile as well as Jew, women as well as men.

The 2 miracles recorded here are displays of Jesus' omnipotence. Omnipotence means: "omni" – all - and "potence" – power; or all-powerful.

Jesus healed the centurion's servant with just a word and from a distance.

Jesus raised the widow's son from the dead with just a word.

Jesus was also omniscient, which means: all-knowing. He knew what Simon the Pharisee was thinking.

In all three stories (the centurion, the widow and the woman who anointed Him) we see the mercy of Jesus in action.

The Roman Centurion is a model of Faith and good intentions.

His faith amazed Jesus.

He is compassionate – he cares about his servant.

He is generous – he builds a synagogue for the Jews.

He is loving – to his slave and the people he serves.

He is humble – “Lord, I am unworthy.”

He is sensitive – he knows that a Jew is not to enter the home of a Gentile.

He is perceptive – he understands spiritual authority.

The woman who anointed Jesus’ feet is a model of gratitude.

She came to ask, but to give.

She brought a most expensive perfume.

She is amazingly extravagant.

Real love, born out of the gratitude of a changed life, doesn’t count the cost.

Jesus called John the Baptist the greatest man who ever lived. But even John the Baptist had doubts and questions he wanted clarified and Jesus graciously clarified when He was asked.

John’s doubts stemmed from 2 sources:

Extremely stressful circumstances

An incomplete knowledge of who Jesus Christ is

The thing to do with doubts - Acknowledge them – take them to the Lord in prayer.

Jesus was a firm believer in apprenticeships – on-the-job training.

Christ's family is diverse, as illustrated by Mary Magdalene and Joanna, the wife of a high official in Herod's court, walking side by side with Jesus; and by two of Jesus' disciples being Simon the Zealot and Matthew the Tax Collector.

The first parable we encounter in Luke is the Parable of the Sower.

In their fullest form, parables have a setting, a story and an application. Sometimes the setting or the application (or both) may be missing.

The most important thing to understand about parables is that they are almost always intent on making one major point.

The Parable of the Sower's main point is that the kind of soil in which the seed is planted will determine how much, if any, fruit is produced. (It could also be accurately called the Parable of the Four Soils.)

Not everything in a parable should be interpreted: a good example of the extremes of over-interpreting a parable can be found on the works of Origen.

In How to Understand your Bible, by T. Norton Sterrett, 5 simple rules are suggested for interpreting parables:

- Think about the story's natural meaning.
- Note the occasion of the parable.
- Find the main teaching.
- Check the meaning with the direct teaching of Scripture.
- Get what light you can from the cultural and historical background.

The reason Jesus gave for using parables was this: "The knowledge of the secrets of the Kingdom of God has been given to you, but to others I speak in parables." The "others" were those who were opposing Him and rejecting the truth.

Truth, for the unbeliever as well as the believer, can fall on 4 kinds of soil with the following results:

- Some truth is plucked away.
- Some truth meets with a superficial response
- Some truth never yields full development
- Some truth yields much fruit

“Be careful how you hear...” If I hear God’s Word in the right way, it will show in my life.

The great result of doing God’s Word is oneness with Christ, which is even closer than a blood relationship.

There are 3 great adventures in today's reading: 1) The calming of the storm; 2) the healing of the Gerasene demoniac; 3) the raising of Jairus' daughter

The Gospels of Matthew, Mark and Luke put these 3 events in the same chronological order.

Matthew, Mark and Luke are called the Synoptic Gospels.

There is confrontation going on in all 3 events: 1) Jesus vs. nature; 2) Jesus vs. demons; 3) Jesus vs. sickness and death

Storms are a regular occurrence on the Sea of Galilee; this one was unusual in its ferocity.

With a word, Jesus rebukes the tempest and the disciples are filled with fear and amazement.

If you try to just explain away the existence of demons in Jesus' day, you either call His deity and integrity into question, or you become reductionistic in your view of anything that cannot be explained by our 5 senses. Or you can go to the other extreme and see a demon "under every rock."

The level of demon activity Jesus encountered was a direct response to His divine presence – "to every action there is an equal and opposite reaction."

Biblical Christians must believe in the reality of demons.

The confrontation with death underscores the omnipotence of Christ.

Seeing Jesus' work first-hand produced astonishment and fear, even in those who loved Him.

From the stilling of the tempest, we learn that safety is wherever Jesus is.

From the story of the demoniac, we learn that there is no case too hard for Jesus.

From the story of Jairus' daughter and the woman with the issue of blood, we learn that Jesus is never too busy for anyone.

One of the key ideas running throughout Luke 9 is the idea of training in discipleship.

Discipleship, or leadership training, was always a high priority item for Jesus.

When He sent the disciples out on a training mission, He told them to take no provisions so that they could learn to depend on God for everything.

Ministry concepts and skills are best learned in the context of apprenticeships.

When 5000 men (plus women and children) arrived unexpectedly to hear Jesus, Jesus told the disciples to feed them.

Peter's identification of Jesus as "the Lord's Christ" occurred at a place called Caesarea Philippi.

After Peter's identification of Christ, Jesus begins to teach them about His death and resurrection.

Jesus says that we need to die to self daily.

Jesus' teaching about His death and resurrection emphasizes that His death was voluntary, purposeful, planned and necessary.

While Jesus was praying on the Mount of Transfiguration, Moses and Elijah appeared.

This was an experience of tremendous encouragement for Jesus and a critical experience for the 3 leaders of the disciples. They got a glimpse of that "other side" of reality that would be a source of strength to them in their future hardships.

Jesus sent out either 70 or 72 disciples to preach.

The Doctrine of Divine Inspiration assures us that every word Luke wrote in the ‘autograph’ (original document) is true.

There are fewer errors in the New Testament copies than in the copies of the writings of Shakespeare.

The literary science of determining the reliability of documents is called ‘textual criticism.’ The New Testament has been found to be extremely reliable.

The sending of these men on this preaching mission underscores the effort that Jesus is now pouring into leadership training and the urgency of reaching all of the cities and towns in Israel with the Gospel of the Kingdom.

There is much we do not know about Jesus’ ministry – too much happened to record it all.

The 70 (72) have great success, even casting out demons in the name of Jesus.

When Jesus said He “saw Satan fall”, it is possible it means He saw the dominion of Satan crumbling as a result of the successful preaching tour; but He is most likely warning them against pride; rejoicing and pride should only be found in the fact that our names are recorded in heaven.

At the giving of the Great Commission and the indwelling of the Holy Spirit, Jesus gave authority to all His followers, including you and me.

The joy of the Lord is one of the great marks of the Spirit-filled life.

The Parable of the Good Samaritan:

Setting: An expert in the Law wanted to know how to inherit eternal life.

Story: The man was traveling on the road and was robbed and left for dead.

Application: Everyone is my neighbor, especially the one who needs help, even if that person is my enemy (the Jews and Samaritans hated each other.)

The road Jesus uses in the parable was still known as “The Bloody Way” in the 5th century and in the 19th century one had to pay “safety” money to use it; in the 1930s it was still considered unwise to be on it after dark. Jesus’ listeners could relate to the story and its setting and its application was very clear.

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