

The “Lord’s Prayer” was initiated by the disciples, who asked Jesus to teach them how to pray.

There are 2 critically important lessons about discipleship in this passage:

The very best way to transfer any belief, principle, or discipline from one person to another is to model it.

While Jesus modeled a life of prayer for them, He made no systematic attempt to teach them until they asked.

To address God as “Father” was a revolutionary idea.

God’s glory and the worship of Him come before asking or interceding.

The prayer covers all of life: past sins, present needs, and future trials.

Jesus teaches persistence in prayer in the Parable of the Neighbor in Need.

God is not to be compared to the unjust judge who only helped because he was pestered.

Jesus gave the application to this parable: “Ask and it will be given you, seek and you will find, knock and the door will be opened to you. For everyone who asks receives, and he who seeks finds, and to him who knocks the door will be opened.” (Luke 11:9-10)

All the promises of god must be interpreted in conjunction with the rest of Scripture.

The parable of the Strong Man is Jesus’ response to the accusation by the religious leaders that he cast our demons by the power of Beelzebub (Satan).

They either had to believe He was the Messiah, or they had to find a way to discredit Him.

Jesus was asserting in this parable that Satan’s power had been broken by the arrival of the Messiah.

This parable holds the roots of the Amillennial view of the end times.

The Sign of Jonah was a reference to the 3 days Jesus would spend in the tomb.

Summary of the “woes” Jesus pronounces – 6 things Jesus hates:

Hypocritical zeal over little things, while primary things are ignored.
Selfish pride that thirsts for recognition.
People who hide their sin and corrupt others.
Imposing standards on others you do not keep yourself.
Honoring the dead prophets while ignoring and stoning the living ones.
Distracting people from obeying God’s Word with peripheral issues.

There is no “neutrality” when it comes to Jesus. He warns His followers that they will be persecuted for acknowledging Him as Lord.

Our society today is full of people trying to remain neutral about Jesus.

The Pharisees knew they needed to choose who they believed Jesus was: God or demon; One to be followed or one to be fought. They chose to fight Him.

Not only is neutrality impossible when it comes to the claims of Christ, conflict is unavoidable.

Jesus’ words of warning about the Pharisees were delivered to many thousands of people.

All people are accountable to God for all their words and actions.

This makes “the yeast of the Pharisees” a shortsighted policy.

It makes fear of human authorities a shortsighted policy.

It makes the ‘eat, drink and be merry’ policy and shortsighted one.

In the Parable of the Servants, the theme is also accountability - an accountability that would unexpectedly arrive.

“From everyone who has been given much, much will be demanded; and from the one who has been entrusted with much, much more will be asked.” (Luke 12:48)

Jesus wants to comfort His disciples – if God takes care of the ravens and the lilies, He will certainly care for them.

The Holy Spirit is our teacher and our mouthpiece through whom Christ yet speaks to the world.

Luke contains more parables than any other Gospel writer. There are 4 parables in Luke 13 and 14.

Parable #1: The Parable of the Vineyard

The setting: Jesus' warning that they needed to repent or perish.

The story: The owner of a field was upset because his fig tree did not produce fruit.

The application: There is a time for producing fruit; that time is now; if a tree does not produce fruit it will be removed.

Parable #2: The Parable of the Mustard Seed and the Yeast

The yeast and the leaven are applied to the Kingdom of God.

In His teaching after this parable, Jesus makes the universal side of His ministry clear – people will come into the Kingdom from the east, west, north and south.

Parables #3 and #4: The Feast Parables

#4, the Parable of the Great Feast, makes it clear that since the first invited guests would not come, the invitation is open to the Gentiles.

#3, the Parable of the Wedding Feast, is a lesson in humility.

Jesus went to the homes of both sinners and Pharisees.

The synagogue ruler was indignant because Jesus healed the woman who had been crippled for 12 years on the Sabbath.

Jesus is not gentle in his rebuke and the rulers are humiliated in front of the people.

Jesus understood the whole plan of God: His death, resurrection, ascension, enthronement and His Second Coming.

Salvation is a free gift but discipleship has a cost.

The point of the Tower illustration is “Count the Cost”.

The point of the War illustration is “Count the Cost”.

“He who has ears to hear, let him hear.” (Luke 14:34) This is a very sobering phrase in the New Testament – we should take special note of what is being said when we see it.

The 5 parables in Luke 15 and 16 are unique to this Gospel.

Luke 15 tells us 3 parables about lost things.

The lost sheep, the lost coin and the lost son all have the same main point: God is in the business of finding lost things and there is great rejoicing when they are found.

The emphasis is on the finding, not the searching.

The Biblical theology of evangelism and missions is not 'search' theology, but 'harvest' theology.

One of the great distinctions of Christianity is that God comes looking for man, not man trying to find his way to God.

The difference in the Parable of the Prodigal Son is that there is repentance on the part of the younger son.

The Parable of the Shrewd manager is a difficult one, but Jesus makes these applications:

If we were as ambitious to attain goodness as the sons of the world are to obtain wealth, we would be much better people.

Material possessions should be used to cement relationships that promote eternal interests.

Whoever is trustworthy in small things will be trustworthy in large things as well.

The parable of the Rich Man and Lazarus tells us not to get duped into living for the here and now and not for eternity.

The only character ever names in a parable is Lazarus.

This parable does not contradict any of the other New Testament teachings about heaven and hell.

In Luke 17 and 18, Jesus is on His way to Jerusalem to die.

The trip included 2 healing miracles, time with public audiences and to bless the children, more parables and teachings, and an interview with the rich, young ruler. Jesus lived His life for others.

The 2 miracles: The healing of the 10 lepers – only one thanked him.

The healing of the blind beggar – Jesus hears him crying out above the din of the crowd.

The 2 parables: The Persistent Widow – The point is to persevere in prayer.

The Pharisee and the Sinner – Jesus is again underscoring the importance of humility.

The 2 stories: Jesus blesses the little children who come in humility with simple faith.

The encounter with the rich, young ruler is found in all 3 of the Synoptic Gospels.

He had the 3 things that sound like an unbeatable combination to most people: he was rich, he was young and he was a ruler. But he did not have peace.

Jesus says to the rich, young ruler, "If you call me good, then you are saying I am God, because only God is good."

The young ruler perceives that he has a high level of righteousness.

Jesus' demand shows the young man that when it comes to choosing between God and his wealth, God comes second.

Christ has the ability to put His finger on the thing(s) in our lives that have become our own personal household gods.

The picture of the camel and the eye of the needle comes from the little gate in Jerusalem called the Needle's Eye.

The 3 teachings: The death of Christ

The Coming of the Kingdom of God

The Second Coming