

Zechariah & Luke: The Returning King

Lesson 8: The Rabbi King

Key Verse: *Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. ~Luke 12.32*

According to the non-profit AAA, distracted driving “take[s] a motorist’s attention off driving, which can make a driver miss critical events, objects, and cues or abandon control of a vehicle, all potentially leading to a crash.”¹ The most common form of distracted driving, texting, is “6 times as deadly as driving while drunk.”² The four chapters of Luke in this week's study all have a “distracted driver”! Even as some acknowledge Jesus as their **Rabbi**, or teacher, the distractions from within their hearts and minds, and/or from their circumstances caused them to “miss critical events”, and “cues” that the **Kingdom of God** was being built in their midst. Unfortunately, just as the results of driving distracted can be deadly, so too is being too distracted and missing the opportunity to join God’s Kingdom through faith in Jesus as the Christ.

Rabbi, this week's chapters are full of hard teachings. Please open our eyes. Keep us from spiritual blindness. Open our hearts. Shatter any portion of our hearts that is hard. Guide our minds into Your wisdom. Keep our perspective eternal, guarding us from discouragement. May we be diligent and persevere in serving You as we wait for Your return.

Luke 10.1-13.35: CH 10 After this the Lord appointed seventy-two others and sent them on ahead of him, two by two, into every town and place where he himself was about to go. **2** And he said to them, “The harvest is plentiful, but the laborers are few. Therefore pray earnestly to the Lord of the harvest to send out laborers into his harvest. **3** Go your way; behold, I am sending you out as lambs in the midst of wolves. **4** Carry no moneybag, no knapsack, no sandals, and greet no one on the road. **5** Whatever house you enter, first say, ‘Peace be to this house!’ **6** And if a son of peace is there, your peace will rest upon him. But if not, it will return to you. **7** And remain in the same house, eating and drinking what they provide, for the laborer deserves his wages. Do not go from house to house. **8** Whenever you enter a town and they receive you, eat what is set before you. **9** Heal the sick in it and say to them, ‘The kingdom of God has come near to you.’ **10** But whenever you enter a town and they do not receive you, go into its streets and say, **11** ‘Even the dust of your town that clings to our feet we wipe off against you. Nevertheless know this, that the kingdom of God has come near.’ **12** I tell you, it will be more bearable on that day for Sodom than for that town. **13** “Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. **14** But it will be more bearable in the judgment for Tyre and Sidon than for you. **15** And you, Capernaum, will you be exalted to heaven? You shall be brought down to Hades. **16** “The one who hears you hears me, and the one who rejects you rejects me, and the one who rejects me rejects him who sent me.”

17 The seventy-two returned with joy, saying, “Lord, even the demons are subject to us in your name!” **18** And he said to them, “I saw Satan fall like lightning from heaven. **19** Behold, I have given you authority to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall hurt you. **20** Nevertheless, do not rejoice in this, that the spirits are subject to you, but rejoice that your names are written in heaven.” **21** In that same hour he rejoiced in the Holy Spirit and said, “I thank you, Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding and revealed them to little children; yes, Father, for such was your gracious will. **22** All things have been handed over to me by my Father, and no one knows who the Son is except the Father, or who the Father is except the Son and anyone to whom the Son chooses to reveal him.”

23 Then turning to the disciples he said privately, “Blessed are the eyes that see what you see! **24** For I tell you that many prophets and kings desired to see what you see, and did not see it, and to hear what you hear, and did not hear it.”

25 And behold, a lawyer stood up to put him to the test, saying, “Teacher, what shall I do to inherit eternal life?” **26** He said to him, “What is written in the Law? How do you read it?” **27** And he answered, “You shall love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind, and your neighbor as yourself.” **28** And he said to him, “You have answered correctly; do this, and you will live.”

29 But he, desiring to justify himself, said to Jesus, “And who is my neighbor?” **30** Jesus replied, “A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him and beat him and departed, leaving him half dead. **31** Now by chance a priest was going down that road, and when he saw him he passed by on the other side. **32** So likewise a Levite, when he came to the place and saw him, passed by on the other side. **33** But a Samaritan, as he journeyed, came to where he was, and when he saw him, he had compassion. **34** He went to him and bound up his wounds, pouring on oil and wine. Then he set him on his own animal and brought him to an inn and took care of him. **35** And the next day he took out two denarii[c] and gave them to the innkeeper, saying, ‘Take care of him, and whatever more you spend, I will repay you when I come back.’ **36** Which of these three, do you think, proved to be a neighbor to the man who fell among the robbers?” **37** He said, “The one who showed him mercy.” And Jesus said to him, “You go, and do likewise.”

38 Now as they went on their way, Jesus entered a village. And a woman named Martha welcomed him into her house. **39** And she had a sister called Mary, who sat at the Lord's feet and listened to his teaching. **40** But Martha was distracted with much serving. And she went up to him and said, “Lord, do you not care that my sister has left me to serve alone? Tell her then to help me.” **41** But the Lord answered her, “Martha, Martha, you are anxious and troubled about many things, **42** but one thing is necessary. Mary has chosen the good portion, which will not be taken away from her.”

CH 11 Now Jesus was praying in a certain place, and when he finished, one of his disciples said to him, “Lord, teach us to pray, as John taught his disciples.” **2** And he said to them, “When you pray, say ‘Father, hallowed be your name. Your kingdom come. **3** Give us each day our daily bread, **4** and forgive us our sins, for we ourselves forgive everyone who is indebted to us. And lead us not into temptation.’” **5** And he said to them, “Which of you who has a friend will go to him at midnight and say to him, ‘Friend, lend me three loaves, **6** for a friend of mine has arrived on a journey, and I have nothing to set before him’; **7** and he will answer from within, ‘Do not bother me; the door is now shut, and my children are with me in bed. I cannot get up and give you

¹ [The Risks of Distracted Driving](#), aaa.com

² National Highway Traffic Safety Administration

anything?' **8** I tell you, though he will not get up and give him anything because he is his friend, yet because of his impudence he will rise and give him whatever he needs. **9** And I tell you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. **10** For everyone who asks receives, and the one who seeks finds, and to the one who knocks it will be opened. **11** What father among you, if his son asks for a fish, will instead of a fish give him a serpent; **12** or if he asks for an egg, will give him a scorpion? **13** If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him!"

14 Now he was casting out a demon that was mute. When the demon had gone out, the mute man spoke, and the people marveled. **15** But some of them said, "He casts out demons by Beelzebul, the prince of demons," **16** while others, to test him, kept seeking from him a sign from heaven. **17** But he, knowing their thoughts, said to them, "Every kingdom divided against itself is laid waste, and a divided household falls. **18** And if Satan also is divided against himself, how will his kingdom stand? For you say that I cast out demons by Beelzebul, by whom do your sons cast them out? Therefore they will be your judges. **20** But if it is by the finger of God that I cast out demons, then the kingdom of God has come upon you. **21** When a strong man, fully armed, guards his own palace, his goods are safe; **22** but when one stronger than he attacks him and overcomes him, he takes away his armor in which he trusted and divides his spoil. **23** Whoever is not with me is against me, and whoever does not gather with me scatters. **24** "When the unclean spirit has gone out of a person, it passes through waterless places seeking rest, and finding none it says, 'I will return to my house from which I came.' **25** And when it comes, it finds the house swept and put in order. **26** Then it goes and brings seven other spirits more evil than itself, and they enter and dwell there. And the last state of that person is worse than the first."

27 As he said these things, a woman in the crowd raised her voice and said to him, "Blessed is the womb that bore you, and the breasts at which you nursed!" **28** But he said, "Blessed rather are those who hear the word of God and keep it!"

29 When the crowds were increasing, he began to say, "This generation is an evil generation. It seeks for a sign, but no sign will be given to it except the sign of Jonah. **30** For as Jonah became a sign to the people of Nineveh, so will the Son of Man be to this generation. **31** The queen of the South will rise up at the judgment with the men of this generation and condemn them, for she came from the ends of the earth to hear the wisdom of Solomon, and behold, something greater than Solomon is here. **32** The men of Nineveh will rise up at the judgment with this generation and condemn it, for they repented at the preaching of Jonah, and behold, something greater than Jonah is here. **33** "No one after lighting a lamp puts it in a cellar or under a basket, but on a stand, so that those who enter may see the light. **34** Your eye is the lamp of your body. When your eye is healthy, your whole body is full of light, but when it is bad, your body is full of darkness. **35** Therefore be careful lest the light in you be darkness. **36** If then your whole body is full of light, having no part dark, it will be wholly bright, as when a lamp with its rays gives you light."

37 While Jesus was speaking, a Pharisee asked him to dine with him, so he went in and reclined at table. **38** The Pharisee was astonished to see that he did not first wash before dinner. **39** And the Lord said to him, "Now you Pharisees cleanse the outside of the cup and of the dish, but inside you are full of greed and wickedness. **40** You fools! Did not he who made the outside make the inside also? **41** But give as alms those things that are within, and behold, everything is clean for you.

42 "But woe to you Pharisees! For you tithe mint and rue and every herb, and neglect justice and the love of God. These you ought to have done, without neglecting the others. **43** Woe to you Pharisees! For you love the best seat in the synagogues and greetings in the marketplaces. **44** Woe to you! For you are like unmarked graves, and people walk over them without knowing it."

45 One of the lawyers answered him, "Teacher, in saying these things you insult us also." **46** And he said, "Woe to you lawyers also! For you load people with burdens hard to bear, and you yourselves do not touch the burdens with one of your fingers. **47** Woe to you! For you build the tombs of the prophets whom your fathers killed. **48** So you are witnesses and you consent to the deeds of your fathers, for they killed them, and you build their tombs. **49** Therefore also the Wisdom of God said, 'I will send them prophets and apostles, some of whom they will kill and persecute,' **50** so that the blood of all the prophets, shed from the foundation of the world, may be charged against this generation, **51** from the blood of Abel to the blood of Zechariah, who perished between the altar and the sanctuary. Yes, I tell you, it will be required of this generation. **52** Woe to you lawyers! For you have taken away the key of knowledge. You did not enter yourselves, and you hindered those who were entering."

53 As he went away from there, the scribes and the Pharisees began to press him hard and to provoke him to speak about many things, **54** lying in wait for him, to catch him in something he might say.

CH 12 In the meantime, when so many thousands of the people had gathered together that they were trampling one another, he began to say to his disciples first, "Beware of the leaven of the Pharisees, which is hypocrisy. **2** Nothing is covered up that will not be revealed, or hidden that will not be known. **3** Therefore whatever you have said in the dark shall be heard in the light, and what you have whispered in private rooms shall be proclaimed on the housetops. **4** "I tell you, my friends, do not fear those who kill the body, and after that have nothing more that they can do. **5** But I will warn you whom to fear: fear him who, after he has killed, has authority to cast into hell. Yes, I tell you, fear him! **6** Are not five sparrows sold for two pennies? And not one of them is forgotten before God. **7** Why, even the hairs of your head are all numbered. Fear not; you are of more value than many sparrows. **8** "And I tell you, everyone who acknowledges me before men, the Son of Man also will acknowledge before the angels of God, **9** but the one who denies me before men will be denied before the angels of God. **10** And everyone who speaks a word against the Son of Man will be forgiven, but the one who blasphemes against the Holy Spirit will not be forgiven. **11** And when they bring you before the synagogues and the rulers and the authorities, do not be anxious about how you should defend yourself or what you should say, **12** for the Holy Spirit will teach you in that very hour what you ought to say."

13 Someone in the crowd said to him, "Teacher, tell my brother to divide the inheritance with me." **14** But he said to him, "Man, who made me a judge or arbitrator over you?" **15** And he said to them, "Take care, and be on your guard against all covetousness, for one's life does not consist in the abundance of his possessions." **16** And he told them a parable, saying, "The land of a rich man produced plentifully, **17** and he thought to himself, 'What shall I do, for I have nowhere to store my crops?' **18** And he said, 'I will do this: I will tear down my barns and build larger ones, and there I will store all my grain and my goods. **19** And I will say to my soul, 'Soul, you have ample goods laid up for many years; relax, eat, drink, be merry.'" **20** But God said to him, 'Fool! This night your soul is required of you, and the things you have prepared, whose will they be?' **21** So is the one who lays up treasure for himself and is not rich toward God." **22** And he said to his disciples, "Therefore I tell you, do not be anxious about your life, what you will eat, nor about your body, what you will put on. **23** For life is more than food, and the body more than clothing. **24** Consider the ravens: they neither sow nor reap, they have neither storehouse nor barn, and yet God feeds them. Of how much more value are you than the birds! **25** And which of you by being anxious can add a single hour to his span of life? **26** If then you are not able to do as small a thing as that, why are you anxious about the rest? **27** Consider the lilies, how they grow: they neither toil nor spin, yet I tell you, even Solomon in all his glory was not arrayed like one of these. **28** But if God so clothes the grass, which is alive in the field today, and tomorrow is thrown into the oven, how much more will he clothe you, O you of little faith! **29** And do not seek what you are to eat and what you are to drink, nor be worried. **30** For all the nations of the world seek after these things, and your Father knows that you need them.

31 Instead, seek his kingdom, and these things will be added to you. **32** "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. **33** Sell your possessions, and give to the needy. Provide yourselves with moneybags that do not grow old, with a treasure in the heavens that does not fail, where no thief approaches and no moth destroys. **34** For where your treasure is, there will your heart be also.

35 "Stay dressed for action and keep your lamps burning, **36** and be like men who are waiting for their master to come home from the wedding feast, so that they may open the door to him at once when he comes and knocks. **37** Blessed are those servants whom the master finds awake when he comes. Truly, I say to you, he will dress himself for service and have them recline at table, and he will come and serve them. **38** If he comes in the second watch, or in the third, and finds them awake, blessed are those servants! **39** But know this, that if the master of the house had known at what hour the thief was coming, he would not have left his house to be broken into. **40** You also must be ready, for the Son of Man is coming at an hour you do not expect."

41 Peter said, "Lord, are you telling this parable for us or for all?" **42** And the Lord said, "Who then is the faithful and wise manager, whom his master will set over his household, to give them their portion of food at the proper time? **43** Blessed is that servant whom his master will find so doing when he comes. **44** Truly, I say to you, he will set him over all his possessions. **45** But if that servant says to himself, 'My master is delayed in coming,' and begins to beat the male and female servants, and to eat and drink and get drunk, **46** the master of that servant will come on a day when he does not expect him and at an hour he does not know, and will cut him in pieces and put him with the unfaithful. **47** And that servant who knew his master's will but did not get ready or act according to his will, will receive a severe beating. **48** But the one who did not know, and did what deserved a beating, will receive a light beating. Everyone to whom much was given, of him much will be required, and from him to whom they entrusted much, they will demand the more.

49 "I came to cast fire on the earth, and would that it were already kindled! **50** I have a baptism to be baptized with, and how great is my distress until it is accomplished! **51** Do you think that I have come to give peace on earth? No, I tell you, but rather division. **52** For from now on in one house there will be five divided, three against two and two against three. **53** They will be divided, father against son and son against father, mother against daughter and daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against mother-in-law."

54 He also said to the crowds, "When you see a cloud rising in the west, you say at once, 'A shower is coming.' And so it happens. **55** And when you see the south wind blowing, you say, 'There will be scorching heat,' and it happens. **56** You hypocrites! You know how to interpret the appearance of earth and sky, but why do you not know how to interpret the present time? **57** "And why do you not judge for yourselves what is right? **58** As you go with your accuser before the magistrate, make an effort to settle with him on the way, lest he drag you to the judge, and the judge hand you over to the officer, and the officer put you in prison. **59** I tell you, you will never get out until you have paid the very last penny."

CH 13 There were some present at that very time who told him about the Galileans whose blood Pilate had mingled with their sacrifices. **2** And he answered them, "Do you think that these Galileans were worse sinners than all the other Galileans, because they suffered in this way? **3** No, I tell you; but unless you repent, you will all likewise perish. **4** Or those eighteen on whom the tower in Siloam fell and killed them: do you think that they were worse offenders than all the others who lived in Jerusalem? **5** No, I tell you; but unless you repent, you will all likewise perish."

6 And he told this parable: "A man had a fig tree planted in his vineyard, and he came seeking fruit on it and found none. **7** And he said to the vinedresser, 'Look, for three years now I have come seeking fruit on this fig tree, and I find none. Cut it down. Why should it use up the ground?' **8** And he answered him, 'Sir, let it alone this year also, until I dig around it and put on manure. **9** Then if it should bear fruit next year, well and good; but if not, you can cut it down."

10 Now he was teaching in one of the synagogues on the Sabbath. **11** And behold, there was a woman who had had a disabling spirit for eighteen years. She was bent over and could not fully straighten herself. **12** When Jesus saw her, he called her over and said to her, "Woman, you are freed from your disability." **13** And he laid his hands on her, and immediately she was made straight, and she glorified God. **14** But the ruler of the synagogue, indignant because Jesus had healed on the Sabbath, said to the people, "There are six days in which work ought to be done. Come on those days and be healed, and not on the Sabbath day." **15** Then the Lord answered him, "You hypocrites! Does not each of you on the Sabbath untie his ox or his donkey from the manger and lead it away to water it? **16** And ought not this woman, a daughter of Abraham whom Satan bound for eighteen years, be loosed from this bond on the Sabbath day?" **17** As he said these things, all his adversaries were put to shame, and all the people rejoiced at all the glorious things that were done by him.

18 He said therefore, "What is the kingdom of God like? And to what shall I compare it? **19** It is like a grain of mustard seed that a man took and sowed in his garden, and it grew and became a tree, and the birds of the air made nests in its branches." **20** And again he said, "To what shall I compare the kingdom of God? **21** It is like leaven that a woman took and hid in three measures of flour, until it was all leavened."

22 He went on his way through towns and villages, teaching and journeying toward Jerusalem. **23** And someone said to him, "Lord, will those who are saved be few?" And he said to them, **24** "Strive to enter through the narrow door. For many, I tell you, will seek to enter and will not be able. **25** When once the master of the house has risen and shut the door, and you begin to stand outside and to knock at the door, saying, 'Lord, open to us,' then he will answer you, 'I do not know where you come from.' **26** Then you will begin to say, 'We ate and drank in your presence, and you taught in our streets.' **27** But he will say, 'I tell you, I do not know where you come from. Depart from me, all you workers of evil!' **28** In that place there will be weeping and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God but you yourselves cast out. **29** And people will come from east and west, and from north and south, and recline at table in the kingdom of God. **30** And behold, some are last who will be first, and some are first who will be last."

31 At that very hour some Pharisees came and said to him, "Get away from here, for Herod wants to kill you." **32** And he said to them, "Go and tell that fox, 'Behold, I cast out demons and perform cures today and tomorrow, and the third day I finish my course. **33** Nevertheless, I must go on my way today and tomorrow and the day following, for it cannot be that a prophet should perish away from Jerusalem.' **34** O Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often would I have gathered your children together as a hen gathers her brood under her wings, and you were not willing! **35** Behold, your house is forsaken. And I tell you, you will not see me until you say, 'Blessed is he who comes in the name of the Lord!'"

Diamonds: If you noticed that Jesus seems to be cranking up the heat on everyone in these four chapters of Luke, you are right! Use your lesson as a fan if you need to because indeed it is getting hot in here! Now that Jesus has "set [His] face

toward Jerusalem” (Luke 9.51) the hostility towards Him and His ministry is increasing in the ruling religious³ and political classes. Additionally, He is much like the stallions and chariots from Zechariah 6.7, “impatient” for what is to come: eternal, permanent defeat of Satan’s methods of destruction (Luke 12.49-50).

But just as Jesus has set His face to Jerusalem for total defeat of sin at the cross, and eternal destruction of death in His resurrection (Luke 13.32-35), everyone else around Him is lost in their own self-centered and earthly distractions.

1. From any of the four chapters, identify a few people and their circumstances that proved distracting. If you can, find one from each of the four chapters!

There is additional evidence of Jesus’ impatience to see God’s salvation in His “Woe” statements. “Woe” is translated as curses, and often provided in contrast to blessings. Jesus also addressed spiritual blindness through the people’s persistent need for a “sign”. Finally, He challenges them to view their lives using an eternal reality with His warnings of sudden coming judgment.

2. Choose one scenario where Jesus is screaming: “Salvation, rescue from judgment for your sin, is here, standing directly in front of you! You are running out of time!”
 - a. Luke 10.10-16: Jesus is comparing contemporary cities’ rejection of the call to repentance from sin and salvation in the Messiah in front of them to the history lesson of God’s judgment of Sodom (Genesis 19.23-29). How does Jesus encourage an eternal perspective in Verse 16?
 - b. Luke 11.14-26: As the people question the power by which Jesus exorcized demons, they come to a radical conclusion—Jesus was an agent of Satan! Jesus’s reply includes an interesting idiom, “by the finger of God” (V 20). In Exodus 8.19, the Pharaoh’s magicians used this to describe the horrendous plagues they suffered under God’s command. How does His reply point the people beyond exorcisms to eternal reality?
 - c. Luke 12.35-48: Peter’s great question in Verse 41 opens all our eyes to the hardship of being found ready and as a “faithful and wise manager” while waiting for His return. It is easy to be distracted by His delay, losing sight of being held accountable to God for our actions while we wait for his return. What are some of the sweet, precious rewards for those who are found “dressed for action”, “lamps burning”, “a faithful and wise manager”? How do these encourage an eternal perspective as you wait?
 - d. Luke 12.49-59: Though open to scholarly debate, Jesus is likely being direct about His readiness to defeat sin and Satan (V 50). In doing so, He provides peace with God for all who believe in Him. But this means that here on earth, Jesus will divide those who believe in Him and those who do not believe in Him as their Messiah Savior. He is NOT commanding His followers to create division about Him! Rather, He is calling all to correctly interpret the sign of Him as Messiah, just as they correctly interpret basic meteorological signs they observe. How do you promote the gospel of Christ, while being mindful that belief in Him is divisive?
 - e. Luke 13.1-5: Just as today, tragedy struck God’s people while they worshipped. What Pilate did to the Galilean Jewish worshippers would equate to any political leader sending armed men to massacre a

³There were three main religious groups in Jesus’s time: Sadducees, Zealots, Essenes, or Pharisees. Though not belonging to any of the main religious groups, Jesus’s teaching comes closest to that of the Pharisee’s. (Spangler & Tverberg, pg. 33)

congregation during communion!⁴ Just as today, a national tragedy occurred in a construction accident, killing 18 people. Just as today, the people responded by questioning whether the victims “had it coming”, wondering if this was God’s judgment against the “worse sinners, worse offenders” than all the others. What is Jesus’s answer to this common question even today? What do you imagine is the better question Jesus wants us to ask?

Deity: Rabbi⁵~ (Luke 13.10) Rabbi literally means “master” in the context of the role of a teacher. In Jesus’s day, it was a term of respect for the teachers of Scripture. Rabbis came from ordinary people who had a desire and aptitude for studying the Torah (the first five books of the Bible) despite their seasonal, blue-collar trade background. They were unpaid traveling teachers who explained and interpreted scripture in the months their trade was not needed.

“Women were encouraged to sit in on the advanced discussions at the synagogue if they were able. A few even acquired the high-level education required to contribute to rabbinic debates, and their words are still on record. Some restrictions on women, like separating men and women during worship actually arose several centuries later.”⁶

“The mission of a rabbi was to become a living example of what it means to apply God’s Word to one’s life. A disciple apprenticed himself to a rabbi because the rabbi had saturated his life with Scripture and had become a true follower of God. The disciple sought to study the text, not only of Scripture but of the rabbi’s life, for it was there that he would learn how to live out the Torah. Even more than acquiring his master’s knowledge, he wanted to acquire his master’s character, his internal grasp of God’s law.”⁷

As a Rabbi, Jesus’s teachings were sourced only from God’s truth provided through the writings of the Torah (the first five books of the Bible). Jesus was educated in the Oral Torah, which was the highly debated explanation and interpretation of the laws given to Moses.⁸ Unsurprisingly, Jesus was a skilled debater!

3. Fun Fact: disciples were expected to memorize their rabbi’s words!⁹ As a disciple of Jesus, choose your favorite words of your Rabbi found in Luke 10-13, committing them to memory. What did you choose, and why?

Here is where we see Rabbi Jesus meeting the definition of an iconoclast. His teachings were, and remain, an attack on the cherished beliefs and the cherished institutions of the ruling religious class. Additionally, Jesus destroyed the religious worship required by the ruling religious class, opposed their self-righteous holiness, and refused them the veneration, or reverence, they demanded from those under their spiritual care. Instead, He accused them of refusing God’s people “the key of knowledge” of Him, even “hindering” those who are trying to know how to inherit eternal life (Luke 11.52).

Jesus expected all rabbis to know God’s truth and to lead God’s people in His holiness. This invitation to know God included any and all who were in pursuit of God’s Kingdom and eternal life. The division, hostility, and carnival atmosphere in the crowds was completely avoidable had the religious leaders been pursuing the Kingdom of God as revealed throughout the Torah:

- Rather than joining God in eagerly and enthusiastically expanding His Kingdom to all people, they were narrowing the legal focus, withdrawing from their “neighbors”, making God out to be stingy and grinch-like rather than merciful and gracious. (Luke 10.25-36)
- Developing man-made legal requirements and rituals for every little detail, including handwashing before dinner, blinded them to their own deadly sinful hearts and minds, as well as to the reality that they were eating dinner with God’s Son! (Luke 11.37-44)
- Rather than providing all people with the “key of knowledge” of God and leading them into eternal life, they were building intellectual burdens they were not subject to living out as well as memorials reinforcing their disobedient and murderous past! (Luke 11.45-52)

⁴ Ryken, p.3 (Volume 2)

⁵ Spangler, A. & Tverberg, L. *Sitting at the Feet of Rabbi Jesus* (Grand Rapids. Michigan, 2009) pgs. 25-39

⁶ Spangler, A. & Tverberg, L. p16, see their footnote

⁷ Spangler, A. & Tverberg, L. p.38

⁸ Spangler, A. & Tverberg, L. p.29

⁹ Spangler, A. & Tverberg, L. p.39

- Rather than listening to their Rabbi as He revealed Himself as Messiah, they were “lying in wait for Him, to catch Him in something He might say.” (Luke 11.37-54).
- Rather than leading the people at church (in the synagogue) into celebration and praise of Jesus’s miraculous healing of His daughter by conquering Satan INSIDE their church, they blame the victim for defying God’s law by violating the Sabbath with work! Can a religious leader have a harder heart?!?!? (Luke 13.10-17)
- Their consistent and persistent willingness to kill and murder God’s prophets, including His Messiah, was an effort to keep their “status-quo” rather than allowing the prophets and Messiah to up-end their “snow-globe”. They refused to entrust the restructuring and settling of every aspect of their life to God’s Son, who would gather His children “as a hen gathers her brood under her wings”¹⁰ (Luke 13.31-35).

All these stories carry a shocking element. But we must go beyond shaking our head in disbelief at *their* sin and listen to our Rabbi’s warnings about *our* sin.

4. In which of these stories do you most easily identify with the religious ruling class? Which of them carries an element of truth about a distraction that keeps you from pursuing God’s Kingdom, or the teachings of your Rabbi?

The results of such negligent, self-righteous, legalistic, hard-hearted, partisan teaching was seen in the people:

- Martha focused on the excellence and high bar of God’s gift of hospitality beyond God’s scope and expectation of hospitality, missing “the good portion” of Jesus! (Luke 10.38-42)
- The people focused on the authority and subjugation of demons rather than the joy of having their RSVP (name), written by God Himself, secured in heaven! (Luke 10.17-20)
- The people missed the blessing of listening to and keeping God’s word by allowing spectacle and emotion to become the religious experience instead of personal repentance that leads salvation (which is the real blessing)! (Luke 11.14-36).
- With consumerism and greed as their life’s purpose, the people denied faith-building service through lavish generosity to all in need. They missed storing up treasures in heaven (Luke 12.13-34).
- The people fixated on political tragedies and sudden mass tragic sufferings as evidence of God’s judgment of “worse sinners” rather than the truth that all sin, all will die. and all will be judged before God (Luke 13.1-9).

These are difficult lessons and revelations about our sin to hear from the lips of our Rabbi. We must remember that there is JOY in repentance (Hebrews 4.14-16). Our Messiah paid the price for our sins so that we confidently approach His throne of GRACE, unashamed (Hebrews 4.16).

5. Which of these five stories did you feel in the pit of your stomach, or is most convicting? How is the Holy Spirit encouraging you to grow into your Rabbi’s likeness, His “knowledge...character” and “internal grasp of His law”?

6. Write out Hebrews 4.14-16 here:

7. Re-read as one paragraph your answer to Questions 4 and 5 along with Hebrews 4.14-16. What is your Rabbi teaching you about Him?

¹⁰Having hens who have hatched their own children, I have seen this first-hand. A mother hen relentlessly pursues her spastic and spirited children to get each of them under her wing! But once she has them all, she immediately moves them to her breast, placing them deep within her body. Not only does this provide an extraordinary amount of warmth, it also provides them with unfailing protection from predators! NOTHING will get to them, guaranteed.

Surprisingly, rabbis “thought study, not prayer, was the highest form of worship”. They said that “when we pray, we speak to God, but when we study the Scriptures, God speaks to us.” Their motivation to know God more and more was driven by a deep reverence (or highest respect and regard) for His word.

Jesus prayed the “Shema” (or “Hear”), Deuteronomy 6.4-9, three times a day. He would have memorized Deuteronomy 11.13-21, and Numbers 15.37-41 for additional daily prayers. As a boy, Jesus would have listened to Joseph, His earthly father, pray the “Amidah” (or “Eighteen Benedictions”) – a prayer that “forms the heart of Jewish worship” – three times a day. Finally, Jesus would have intimately known and recited at least eighteen blessings, known as “Berakhot”.¹¹

Read the scripture your Rabbi memorized as a portion of His daily prayer (Deuteronomy 6.4-9, 11.13-21; Numbers 15.37-41). Now read His instruction on how to pray in Luke 11.2-4.

8. What elements in Jesus' short prayer taught in Luke align with His daily prayer from Deuteronomy and Numbers (which He may have just used before His disciples asked for instruction about prayer in Luke 11.1!)?

9. What lesson do you think your Rabbi is teaching you from Luke 11.5-13? What are you doing to actively apply the lesson your Rabbi taught you?

Doctrine: Kingdom of God ~ (Luke 12.31, 13.29) “The kingdom of God is simply the rule of God – the extension of His divine authority and power. That power was now present in the person of Jesus Christ, whose calling was to expand God's dominion by spreading God's Word.”¹²

You have a wealth manager! Yes, every person reading this lesson has access to Jesus, Principal Wealth Manager in the Kingdom of God.

10. Using Luke 12.15-34, what does your Wealth Manager expect of you?

11. From that same passage, what can you expect from your Wealth Manager?

12. Where are you struggling with what is expected of you, and where are you encouraged by what can be expected?

¹¹ Spangler, A. & Tverberg, L. p. 84-97, 237-244 (Appendix A: Prayers Jesus Prayed)

¹² Ryken, p.199

13. Use the following verses to learn more about the reality of the kingdom of God. Also note what is and is not in God's kingdom:
- a. Luke 10.1-16
 - b. Luke 10.18
 - c. Luke 12.15-34
 - d. Luke 13.10-21
 - e. Luke 13.22-30
14. Was there anything provided in lecture that expanded your understanding about the kingdom of God?
15. Using your notes from Question 13, as well as the lecture, how do you describe the kingdom of God? Who will you share this with this week?

Your Scripture-Soaked Prayer: Jesus's devotion to scripture-soaked prayer is detailed at the end of the explanation of "Rabbi". Here is your opportunity as His disciple to "acquire His character"! You have four chapters of His words to choose from and incorporate into your own scripture-soaked prayer.

Lecture Outline with Application Questions:

- . **Aim:** Kingdom-minded people exalt God above all else.
- I. Kingdom Workers (Luke 10-11) **Division I Truths:** Kingdom-minded people...
 - a. ...are Kingdom employees. (Luke 10.1-12)
 - b. ...hear and obey Jesus. (Luke 10.16)
 - c. ...look up, not down and around. (Luke 10.18-20)
 - d. ...have Jesus-earbuds and -binoculars. (Luke 10.23-24)
 - e. ...live loose and love lavishly! (Luke 10.25-37)
 - f. ...daily sit at Jesus's feet. (Luke 10.38-42)
 - g. ...pray for God's Kingdom to come. (Luke 11.1-13)

- h. ... stand with Jesus to defeat satan. (Luke 11.14-26)
 - i. ...are God's flashlights. (Luke 11.27-36)
 - j. ... are HOV Lanes to Heaven! (Luke 11.37-54)
- II. Kingdom Watchfulness (Luke 12-13) **Division II Truths:** Kingdom-minded people...
- a. ... fear God and fear not! (Luke 12.1-7)
 - b. ... stand firm with and for Christ. (Luke 12.8-12)
 - c. ... live rich toward God. (Luke 12.13-34)
 - d. ... are always prepared for Jesus's return. (Luke 12.35-40):
 - i. ...by committing to faithful, sacrificial service. (Luke 12.41-48)
 - ii. ...by preparing for division. (Luke 12.49-53)
 - iii. ...by properly interpreting the times. (Luke 12.54-56)
 - iv. ...by being peacemakers. (Luke 12.57-59)
 - e. ...are repentant fruit producers. (Luke 13.1-9)
 - f. ... are grace embracers. (13.10-17)
 - g. ...are yeasty and dirty. (Luke 13.18-21)
 - h. ...live with a blessed assurance. (Lk 13.22-30)
 - i. ...live Christ-exalting lives. (Luke 13.31-35)

Application Questions:

1. How do Kingdom-minded people exalt God above all else?
2. What have you heard Jesus say and how are you obeying Him?
3. Where have you fixed your gaze? On your labor or on your Lord?
4. What Jesus-truths have you heard and seen in our study thus far? How have those truths blessed you?
5. If Jesus, the Son of God, needed to pray, how much more do you and I need to pray?
6. Do the words "persistent" and "specific" describe your prayer life? What changes do you need to make to be more persistent and specific in your prayers?
7. How shiny are you?
8. What are you doing that hinders people from coming to Jesus Christ?
9. On a scale of 1-10, how Kingdom-minded are you? What will you do to become more and more Kingdom-minded?
10. How sure are you that you are firmly in Jesus's Kingdom camp and have not rejected the only pathway to forgiveness and to God?
11. How are you preparing for Christ's return? How are you developing a proper Kingdom watchfulness?
12. What will Jesus find you doing when He returns?
13. When Jesus returns, will He find you filled with bitterness, unforgiveness, and hatred? If you are filled with bitterness, unforgiveness, and hatred, how will you share the gospel with the lost?
14. Where is your focus? On your own sins or someone else's?
15. What fruit are you producing and how does it reflect your genuine repentance?
16. Does the way you live proclaim you embrace grace or legalism?
17. How willing are you to get your hands dirty and yeasty to grow the Kingdom of God?
18. How will you keep the King of kings high and lifted up as you live down in the valley of this broken world?
19. Which Jesus-isms need to invade your mind and take over? Which ones will you pray for the Holy Spirit to use as your wake-up call each morning?
20. What do you need to do to prepare for the Coming King and His Kingdom? How will you exalt Him today?

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