



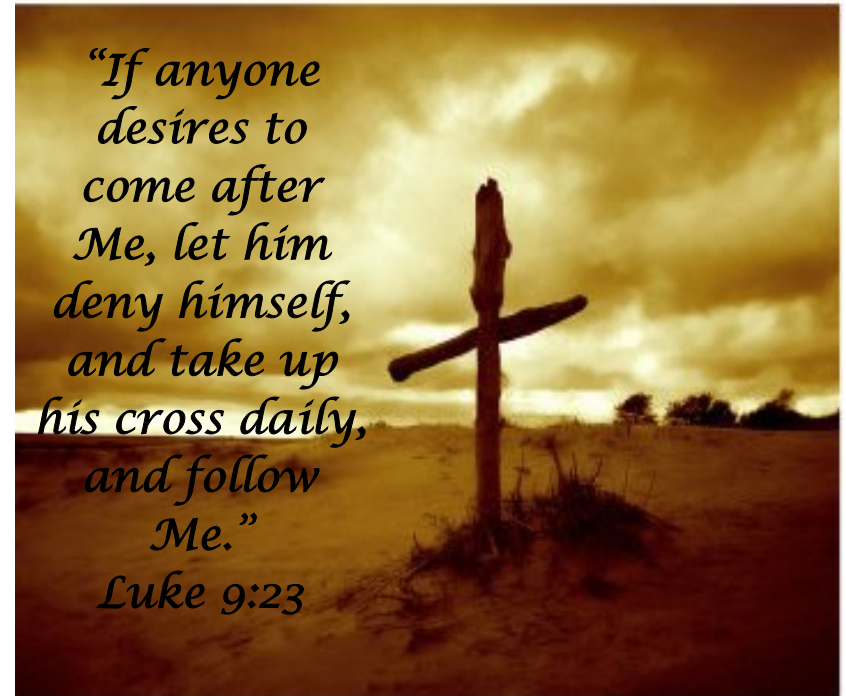
Notes

If you have questions during the week, please drop us an e-mail at jim@calvaryroswell.com or phil@calvaryroswell.com

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Thru the Scriptures 2006-08



Luke 9-17

October 11th-17th, 2007

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work. (2 Ti 3:16-17)

The Gospel of Luke—

In Matthew [Jesus] is the *King*. In Mark He is the *Servant*. In Luke, behold the *Man*. These different emphases or aspects can be overstated, but they can scarcely be overlooked, therefore they are really there. WE are far from suggesting that each of the four Gospel-writers write with a clearly formed intention of conforming our Lord to any one of the four aspects which now characterize the four Gospels respectively. Nothing truer was ever said than that those four penmen wrote with “the simplicity of men whose desire is to let their story speak for itself, and who never dream of twisting it to suit their own views.” Moreover, they wrote independently of each other, and could have had no idea of the ultimate fourfold design which their memoirs would collectively comprise. Yet it seems equally true that each had a certain class of readers primarily in view, selecting and using his material accordingly; while behind and above them all was the Holy Spirit Himself, supernaturally conducting their willing pens to expedite the *Divine* pattern of their fourfold presentation.

So, then, in Matthew He is Israel’s *King*; in Mark He is Jehovah’s *Servant*; in Luke He is the perfect *Man*. In Matthew we have significant *groupings*. In Mark we have successive *snapshots*. In Luke we have a beautifully told *story*.

—Sidlow, J. Baxter, *Explore the Book*.

Helpful Study Links:

Additional Commentary: (Great Resource!)

http://preceptaustin.org/luke_commentaries.htm

Sermon Links:

“The One Thing Needful” by Charles Spurgeon

<http://www.biblebb.com/files/spurgeon/1015.HTM>

“The Power of Preserving Prayer ” by Andrew Murray

<http://www.biblebb.com/files/PERSEVER.TXT>

The Gospel of Luke

Synoptic Gospels – Mathew, Mark and Luke are often referred to as Synoptic Gospels. The word Synoptic comes from the Greek word *synoptikós* and literally means “seeing together.” The concept is that the Gospels of Matthew, Mark, and Luke are very similar in their sequence, structure and contents. While Matthew, Mark, and Luke have distinctive purposes, they nevertheless view the life of Jesus Christ in a common way.

The Gospel of John looks at the life of Jesus from a different angle and not working along the same timeline or giving all the details the other gospels do.

The Travelogue-

Luke includes more events of Jesus’ final journey to Jerusalem than do the other Gospels. This special section is often called “the travelogue” (9:51–19:27).

Outline-

The Savior’s Progress Toward the Cross: The Travelogue (9:51–19:27).

- A. Revealing the Meaning of Discipleship (9:51–11:13).
- B. Israel’s Rejection of the Savior (11:14–13:17).
- C. Teaching About the Kingdom (13:18–14:35).
- D. Recovering the Lost (15:1–32).
- E. Teaching the Duties of Discipleship (16:1–17:19).
- F. Watching for the Kingdom (17:20–18:34).
- G. Jericho, the Last Stop on the Road (18:35–19).

"Martha was cumbered about much serving."

- Luke 10:40

Taken from *Morning and Evening*

By Charles Spurgeon

Her fault was not that she served: the condition of a servant well becomes every Christian. "I serve," should be the motto of all the princes of the royal family of heaven. Nor was it her fault that she had "much serving." We cannot do too much. Let us do all that we possibly can; let head, and heart, and hands, be engaged in the Master's service. It was no fault of hers that she was busy preparing a feast for the Master. Happy Martha, to have an opportunity of entertaining so blessed a guest; and happy, too, to have the spirit to throw her whole soul so heartily into the engagement. Her fault was that she grew "cumbered with much serving," so that she forgot him, and only remembered the service. She allowed service to override communion, and so presented one duty stained with the blood of another. We ought to be Martha and Mary in one: we should do much service, and have much communion at the same time. For this we need great grace. It is easier to serve than to commune. Joshua never grew weary in fighting with the Amalekites; but Moses, on the top of the mountain in prayer, needed two helpers to sustain his hands. The more spiritual the exercise, the sooner we tire in it. The choicest fruits are the hardest to rear: the most heavenly graces are the most difficult to cultivate. Beloved, while we do not neglect external things, which are good enough in themselves, we ought also to see to it that we enjoy living, personal fellowship with Jesus. See to it that sitting at the Saviour's feet is not neglected, even though it be under the specious pretext of doing him service. The first thing for our soul's health, the first thing for his glory, and the first thing for our own usefulness, is to keep ourselves in perpetual communion with the Lord Jesus, and to see that the vital spirituality of our religion is maintained over and above everything else in the world.

"Father, I have sinned."

- Luke 15:18

Taken from *Morning and Evening*

By Charles Spurgeon

It is quite certain that those whom Christ has washed in his precious blood need not make a confession of sin, as culprits or criminals, before God the Judge, for Christ has for ever taken away all their sins in a legal sense, so that they no longer stand where they can be condemned, but are once for all accepted in the Beloved; but having become children, and offending as children, ought they not every day to go before their heavenly Father and confess their sin, and acknowledge their iniquity in that character? Nature teaches that it is the duty of erring children to make a confession to their earthly father, and the grace of God in the heart teaches us that we, as Christians, owe the same duty to our heavenly Father. We daily offend, and ought not to rest without daily pardon. For, supposing that my trespasses against my Father are not at once taken to him to be washed away by the cleansing power of the Lord Jesus, what will be the consequence? If I have not sought forgiveness and been washed from these offences against my Father, I shall feel at a distance from him; I shall doubt his love to me; I shall tremble at him; I shall be afraid to pray to him: I shall grow like the prodigal, who, although still a child, was yet far off from his father. But if, with a child's sorrow at offending so gracious and loving a Parent, I go to him and tell him all, and rest not till I realize that I am forgiven, then I shall feel a holy love to my Father, and shall go through my Christian career, not only as saved, but as one enjoying present peace in God through Jesus Christ my Lord. There is a wide distinction between confessing sin as a culprit, and confessing sin as a child. The Father's bosom is the place for penitent confessions. We have been cleansed once for all, but our feet still need to be washed from the defilement of our daily walk as children of God.

True Humility Rewarded

“He that humbleth himself shall be exalted.”—Luke 18:14

Taken from *Faith's Checkbook*

By Charles Spurgeon

IT ought not to be difficult for us to humble ourselves, for what have we to be proud of? We ought to take the lowest place without being told to do so. If we are sensible and honest we shall be little in our own eyes. Especially before the Lord in prayer, we shall shrink to nothing. There we cannot speak of merit, for we have none. Our one and only appeal must be to mercy: “God be merciful to me a sinner.” Here is a cheering word from the throne. We shall be exalted by the Lord if we humble ourselves. For us the way upward is downhill. When we are stripped of self, we are clothed with humility, and this is the best of wear. The Lord will exalt us in peace and happiness of mind; He will exalt us into knowledge of His Word and fellowship with Himself; He will exalt us in the enjoyment of sure pardon and justification. The Lord puts His honors upon those who can wear them to the honor of the Giver. He gives usefulness, acceptance, and influence to those who will not be puffed up by them, but will be abased by a sense of greater responsibility. Neither God nor man will care to lift up a man who lifts up himself; but both God and good men unite to honor modest worth. O Lord, sink me in self that I may rise in thee.