

PRECEPT
UPON
PRECEPT®

Luke

PART 2

THE SAVIOR OF SINNERS
(CHAPTERS 17-24)

PRECEPT UPON PRECEPT®
LUKE PART 2
THE SAVIOR OF SINNERS
(CHAPTERS 17-24)

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HELPFUL STUDY TOOLS

ARTHUR, KAY; ARTHUR, DAVID; DE LACY, PETE

How to Study Your Bible

Eugene, Oregon: Harvest House Publishers, 1994/2010

The New Inductive Study Bible—New American Standard Bible

Eugene, Oregon: Harvest House Publishers, 2000

Greek Word Study Tools

Commentaries on Luke

(See commentary list below.)

RECOMMENDED COMMENTARIES

LONGMAN III, TREMPER; GARLAND, DAVID E., eds.

The Expositor's Bible Commentary: Volume 10, Luke–Acts, Revised Edition

Grand Rapids, Michigan: Zondervan Publishing House, 2007

WALVOORD, JOHN F.; ZUCK, ROY B., eds.

The Bible Knowledge Commentary: New Testament

Wheaton, Illinois: Victor Books, 1983-c1985

STEIN, ROBERT H.

The New American Commentary, Vol. 24, Luke

Nashville, Tennessee: B & H Publishing Group, 1992

RECOMMENDED SOFTWARE

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Powerful search engines and up to 4,000 electronic Bible study resources (commentaries, lexicons, Bible dictionaries, etc.) make it fast and easy to do simple and complex searches of multiple sources, then pull materials together for orderly presentation—excellent for word and topical studies based on English or original Hebrew and Greek. Available at www.logos.com.

LESSON ONE

Chapters 17:1–18:30

THIS LESSON INCORPORATES The following located in the Appendix:
Observation Worksheets of Luke 17–18
“Luke at a Glance”
“The Kingdom of God”
“Parables”
Cross-references

WHEN THE SON OF MAN COMES

Do you long to see one of the days of the Son of Man? Will the world be ready? “Will He find faith on the earth?”

DAY ONE Welcome to Luke Part 2. You have before you seven weeks of study that will not only answer many questions concerning the coming of the Son of Man; it will also, we believe, draw you into a greater understanding of the depth of God’s love and forgiveness and the hope of eternal life. And with this will come an assurance, a confidence, a peace that will help you be unshakeable in the storms that are on the horizon.

Part 1 took us through Luke 16. For those who weren’t with us at that time, be assured that it is all right to start in Part 2 without having inductively studied the first part. You are going to be so ministered to by what you learn in this second part.

Luke tells in the opening verses why he wrote this Gospel.

Luke 1:1–4

- 1 Inasmuch as many have undertaken to compile an account of the things accomplished among us,
- 2 just as they were handed down to us by those who from the beginning were eyewitnesses and servants of the word,

- 3 it seemed fitting for me as well, having investigated everything carefully from the beginning, to write *it* out for you in consecutive order, most excellent Theophilus;
- 4 so that you may know the exact truth about the things you have been taught.

The subtitle for Luke Part 1 is “Who is this man?” As we learned the answer to this question about Jesus, we also learned why He came. By way of review for those who studied Part 1 and to put new students into context, read the following verses.

Luke 9:20

And He said to them, “But who do you say that I am?” And Peter answered and said, “The Christ of God.”

Luke 4:43

But He said to them, “I must preach the kingdom of God to the other cities also, for I was sent for this purpose.”

Luke 5:32

“I have not come to call the righteous but sinners to repentance.”

Of course, there’s much more in the first sixteen chapters of Luke. So take a few minutes and read the chapter themes on the “Luke at a Glance” chart in the Appendix.

Now let’s begin our study of Part 2 with Luke 17. Study well . . . seek Him in prayer. He’ll be “found” in His wondrous precepts of life. . . .

Observe Luke 17.

1. There are many references to “when” in this chapter; mark them all (many use a green circle). *Day(s)*, as you will see, is repeated quite a bit in this chapter; therefore, pay attention to what day, whose day, is referred to.
2. Double underline in green anything that tells you “where.”
3. Make a **Key Word Bookmark**. List the words below and mark them the way you will do throughout Luke. You may want to make your list on the bookmark provided on the back cover of your Precept workbook. Marking suggestions for some frequently used words in the Bible are on the reverse side of the bookmark.

In the following list, words with marking suggestions on the reverse side of the bookmark are indicated by an asterisk.

- a. *Jerusalem* (You can double underline this in green because it's a location, but also shade it with the color of your choice, so it is distinct from other locations.)
- b. *kingdom**
- c. *disciple(s)*
- d. *apostles*
- e. *Son of Man* (You may want to use the suggested marking for Jesus, plus use an additional color to make this name for Jesus distinct from others.*)
- f. *suffer, suffering**

4. Mark *faith** and *mercy (merciful)*, but don't add them to your bookmark.

DAY
TWO

1. Review Luke 17:1-10. What's happening in these first ten verses? Some of your answers may overlap. If they do, there is no need to rewrite what you've written. The questions are simply to help you understand the passage.

- a. Who is being spoken to in this passage? What basic points are covered in these verses? List them below. If you see any connections, write them down.

- b. What is the difference between Luke 17:7-10 and Luke 12:35-38? Think it through carefully.

2. So how are you measuring up as His disciple, His slave? Anything you need to work on? When will you start?

3. In Luke 17:11, Jesus is on His way to Jerusalem. Let's find out **why** Jesus was going to Jerusalem. This will help you understand the significance of verse 11 and all that follows—right through to the end of the book.

Look up the following verses and note what you learn from each one.

- a. Luke 9:22 is the first time Jesus mentions His death to His disciples. Look at the context, the setting of this verse, by reading Luke 9:18-22.
 - 1) What had Jesus just asked the disciples and what was the correct answer?

 - 2) What were Jesus' instructions to the disciples?

 - 3) What did Jesus tell them was going to happen to the Son of Man?

- b. Did Jesus' disciples get it? Read Luke 9:22, 43-45. What does the text tell us?

- c. Now read Luke 9:51-53. The Greek word for ascension is “*análēpsis* . . . from *analambánō* (353), to receive up. A receiving up, ascension. The act of being taken up (only in Luke 9:51).”¹ What do you think Jesus is referring to here?

4. Now, still focusing on Jesus’ destination, read Luke 13:22, 31-33. Record the destination.

5. Look at “Herod’s Family Tree,” and the map, “The Regions of the Tetrarchs,” found at the end of this lesson.
 - a. Which Herod is this?

 - b. What area does he rule over?

Good! You now have an idea as to the geographical context of Luke 17:11. Keep this in mind as you move with Jesus towards Jerusalem and His approaching departure. What does Jesus teach, say, do as His days on earth are coming to a close?

6. Now read through your Observation Worksheet on Luke 17:11-37 again. Make sure you marked everything you wanted to mark.

7. Now, let’s look at Luke 17:11-19. Answer the following questions:
 - a. Do you know where Jesus and His disciples are? Look at the map at the end of the lesson, “The Regions of the Tetrarchs.”

 - b. Who are the people mentioned in this account? What might this have to do with where Jesus is?

¹Spiros Zodhiates, *The Complete Word Study Dictionary: New Testament*, electronic ed. (Chattanooga, TN: AMG Publishers, 2000, c1992, c1993). G354.

Record your reasons in the following space.

When Paul brings his Second Epistle to the Corinthians to a close, he says, “Test yourselves to see if you are in the faith; examine yourselves! Or do you not recognize this about yourselves, that Jesus Christ is in you—unless indeed you fail the test?” (2 Corinthians 13:5).

Wouldn't it be horrendous to think you were a Christian and find yourself shut out of the kingdom of God forever and ever?

DAY
THREE

1. Begin today with reviewing the content of Luke 17; then record the theme of this chapter on your “Luke at a Glance” chart in the Appendix.
2. Now let's take a look at Luke 17:22-37.
 - a. From the time phrases you marked, whose days are mentioned? List them below.
 - b. What do you learn from marking the references to the Son of Man? List your insights.

-
- c. Compare the days of Noah with the days of Lot. What do you see?
- d. Are there any instructions, warnings, exhortations in Luke 17:22-37? If so, list them below.
- e. Do you see any connection between verse 32 and 33? If you are not familiar with what happened to Lot's wife, read Genesis 19:12-26.
- f. In Luke 17:34-37, we have an account of one out of two being taken. The question that troubles some people is: Taken where? That was the question they asked in verse 37. What was Jesus' answer and does it sound good or bad? Which of the two is the recipient of blessing on the day that the Lord is revealed—those taken or those left? How would you answer this and why? By the way, the parallel passage on this is Matthew 24:26-41 if you care to consult it.

3. Before we finish today's study, we want to take a few minutes to examine Jesus' references to Himself as "the Son of Man." "Son of Man," which is used in twenty-six verses in Luke, is not unique to Luke; rather, all the Gospels use this term in reference to Jesus. The question is where did the title "Son of Man" come from? What would this term mean to the Jews?

Let's see what we can learn from the Old Testament, which is the Bible of the Jewish people. While there are numerous references to "son of man" (about one hundred total, the majority referencing the prophet Ezekiel—as that is what God repeatedly calls him), there is only one Old Testament chapter that uses the term in an eschatological way, Daniel 7.

- a. Read Daniel 7:1, 9-14 which is printed out at the end of the lesson. Mark the following:
 - 1) *I kept looking*
 - 2) *Ancient of Days*
 - 3) references to the *One like a Son of Man* including pronouns
- b. According to Daniel 7:1, what are verses 9-14 a part of?
- c. List the events covered in 7:9-10 and 13-14. Be as brief as possible.

-
- d. Now list what you learn from marking the references to the “One like a Son of Man.”
4. Let’s look at this title “Son of Man.”
- a. What do you think “One like a Son of Man” means?
- b. Why would Jesus use the term “Son of Man” to describe Himself as He has done over and over in Luke—what does it tell us about Him?
5. Now if Jesus is the “One like the Son of Man” in Daniel 7, what is He—Jesus—going to receive?
6. Can this and the events that lead up to it be part of the days of the Son of Man mentioned in Luke? Keep marking all the references to “kingdom” and adding to your list, “The Kingdom of God,” and see what Luke tells you about it.

How are you doing, Beloved? As a team we have been enlightened, enriched, encouraged, and excited by Luke’s account of the “exact truths” of the life, ministry, and teaching of Jesus. Aren’t we blessed to have the liberty to study His Word so freely? May we take advantage of that freedom while we can—keep our lamps filled with oil (Matthew 25:1-13).

DAY
FOUR

1. Now observe Luke 18:1-30. Add the following words to your Key Word Bookmark:
 - a. *parable* (The last use of the word is in Luke 21.)
 - b. *pray* (every reference to prayer)
 - c. *temple*
 - d. *rich, wealth, possessions* (basically anything that refers to man being rich or to his possessions.) Some of us use a dollar sign \$ to mark these words.

2. You marked parable twice in this chapter. If you did not do Luke Part 1 or if you need a “refresher” on parables, you can check out the article in the Appendix, “Parables,” which is taken from *The New Inductive Study Bible*.²

List below the two parables Jesus told, the verses each is found in, and the point of each.

3. So is there any application for your life? Any conviction of the Spirit—help, encouragement, exhortation? Write it down so that you don’t forget it.

² *The New Inductive Study Bible—NASB*, Eugene, Oregon: Harvest House Publishers, 2000, page 2104.

DAY
FIVE

1. Now, what is happening in Luke 18:15-17? Why do you think Luke includes this in his Gospel account? None of the Gospels tells us everything Jesus experienced, accomplished, and taught. We know this not a random event inserted into the text, so what's the connection with what is before and/or after it? How would you explain it?

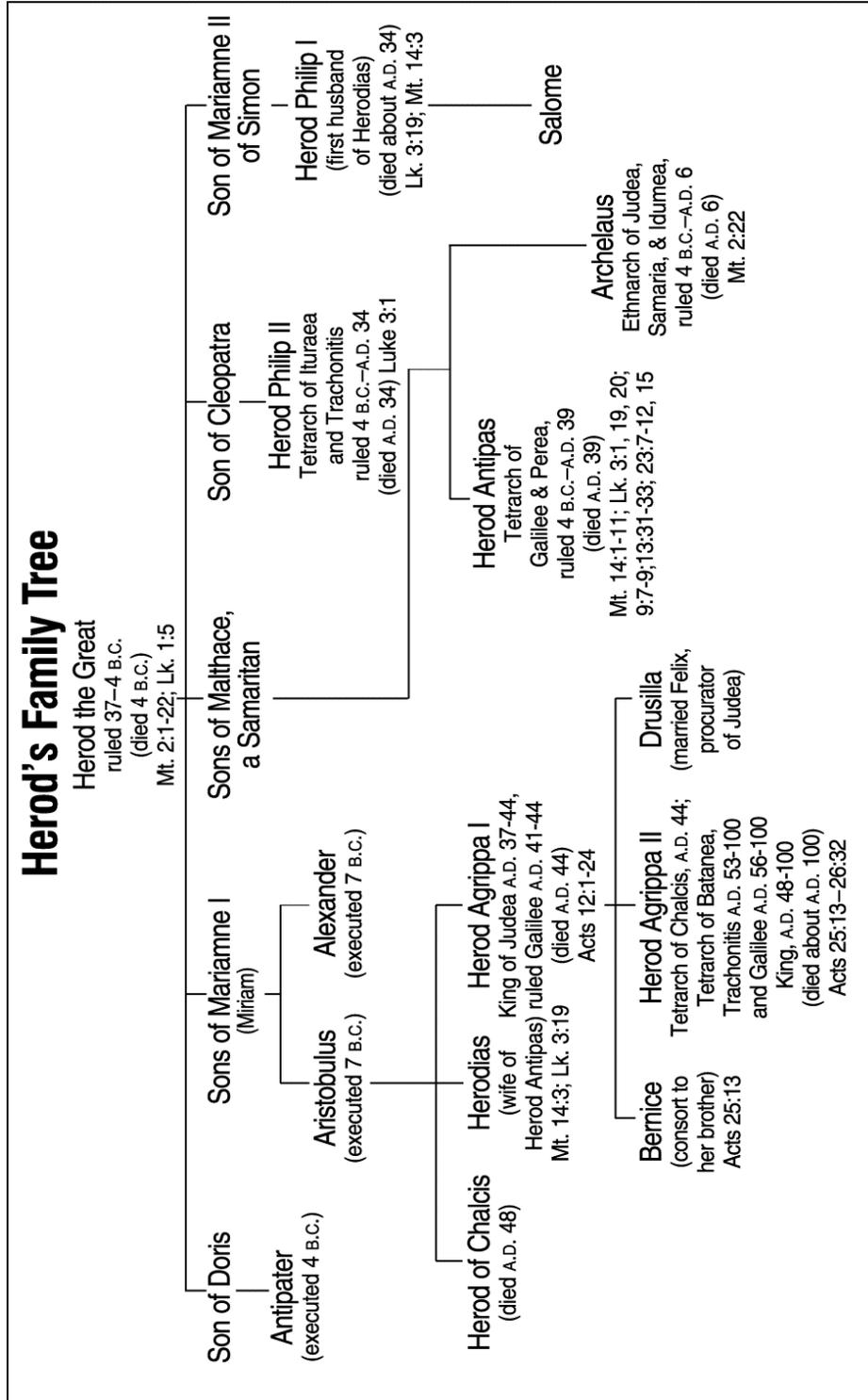
2. If you've been in a church for some time, you've probably heard the account of the rich young ruler. Well, that's what happens next in Luke 18.
 - a. Is this a parable? What do you learn in verses 18-27 about the ruler? List the facts below:

 - b. Those of you who did Luke Part 1 may remember Jesus' non-negotiable requisites for being a disciple in Luke 14:25-33. Take time to read the entire passage and then answer the following: Do you see any comparison(s), any parallel(s) between Luke 18:22 and Luke 14:33? Explain, please.

-
- c. What kind of response do Jesus' words provoke regarding this ruler and the kingdom of God?
- d. What do you learn from Luke 18:28-30?
- e. Do you see any other connections with Luke 14:25-33 and Luke 18:28-30? Write them down.
- f. Now compare this with Mark 10:17-30. While it hasn't been our plan to take you to corresponding Gospel accounts, as we want you to focus on the content of Luke, there are two things we want you to see that Luke doesn't tell us. First, how Jesus feels about this ruler, and second, the details of what those who have left all they have for the kingdom will receive.
- 1) So what do you learn about Jesus' feelings toward this ruler? Do His feelings cause Him to alter His standards?
 - 2) What do you learn from Mark that Luke doesn't include about the promise to those who leave everything?

DANIEL 7:1, 9-14

- 1 In the first year of Belshazzar king of Babylon Daniel saw a dream and visions in his mind *as he lay* on his bed; then he wrote the dream down *and* related the *following* summary of it.
- 9 “I kept looking
Until thrones were set up,
And the Ancient of Days took *His* seat;
His vesture *was* like white snow
And the hair of His head like pure wool.
His throne *was* ablaze with flames,
Its wheels *were* a burning fire.
- 10 “A river of fire was flowing
And coming out from before Him;
Thousands upon thousands were attending Him,
And myriads upon myriads were standing before Him;
The court sat,
And the books were opened.
- 11 “Then I kept looking because of the sound of the boastful words which the horn was speaking; I kept looking until the beast was slain, and its body was destroyed and given to the burning fire.
- 12 “As for the rest of the beasts, their dominion was taken away, but an extension of life was granted to them for an appointed period of time.
- 13 “I kept looking in the night visions,
And behold, with the clouds of heaven
One like a Son of Man was coming,
And He came up to the Ancient of Days
And was presented before Him.
- 14 “And to Him was given dominion,
Glory and a kingdom,
That all the peoples, nations and *men of every* language
Might serve Him.
His dominion is an everlasting dominion
Which will not pass away;
And His kingdom is one
Which will not be destroyed.



THE REGIONS OF THE TETRARCHS



LUKE 17
Observation Worksheet

Chapter Theme _____

- HE said to His disciples, “It is inevitable that stumbling blocks come, but woe to him through whom they come!
- 2 “It would be better for him if a millstone were hung around his neck and he were thrown into the sea, than that he would cause one of these little ones to stumble.
- 3 “Be on your guard! If your brother sins, rebuke him; and if he repents, forgive him.
- 4 “And if he sins against you seven times a day, and returns to you seven times, saying, ‘I repent,’ forgive him.”
- 5 The apostles said to the Lord, “Increase our faith!”
- 6 And the Lord said, “If you had faith like a mustard seed, you would say to this mulberry tree, ‘Be uprooted and be planted in the sea’; and it would obey you.
- 7 “Which of you, having a slave plowing or tending sheep, will say to him when he has come in from the field, ‘Come immediately and sit down to eat’?
- 8 “But will he not say to him, ‘Prepare something for me to eat, and *properly* clothe yourself and serve me while I eat and drink; and afterward you may eat and drink’?
- 9 “He does not thank the slave because he did the things which were commanded, does he?
- 10 “So you too, when you do all the things which are commanded you, say, ‘We are unworthy slaves; we have done *only* that which we ought to have done.’ ”

- 11 While He was on the way to Jerusalem, He was passing between Samaria and Galilee.
- 12 As He entered a village, ten leprous men who stood at a distance met Him;
13 and they raised their voices, saying, “Jesus, Master, have mercy on us!”
- 14 When He saw them, He said to them, “Go and show yourselves to the priests.” And as they were going, they were cleansed.
- 15 Now one of them, when he saw that he had been healed, turned back, glorifying God with a loud voice,
16 and he fell on his face at His feet, giving thanks to Him. And he was a Samaritan.
- 17 Then Jesus answered and said, “Were there not ten cleansed? But the nine—where are they?”
- 18 “Was no one found who returned to give glory to God, except this foreigner?”
- 19 And He said to him, “Stand up and go; your faith has made you well.”
- 20 Now having been questioned by the Pharisees as to when the kingdom of God was coming, He answered them and said, “The kingdom of God is not coming with signs to be observed;
21 nor will they say, ‘Look, here *it is!*’ or, ‘There *it is!*’ For behold, the kingdom of God is in your midst.”
- 22 And He said to the disciples, “The days will come when you will long to see one of the days of the Son of Man, and you will not see it.
23 “They will say to you, ‘Look there! Look here!’ Do not go away, and do not run after *them*.
- 24 “For just like the lightning, when it flashes out of one part of the sky, shines to the other part of the sky, so will the Son of Man be in His day.
25 “But first He must suffer many things and be rejected by this generation.
26 “And just as it happened in the days of Noah, so it will be also in the days of the Son of Man:

- 27 they were eating, they were drinking, they were marrying, they were being given in marriage, until the day that Noah entered the ark, and the flood came and destroyed them all.
- 28 “It was the same as happened in the days of Lot: they were eating, they were drinking, they were buying, they were selling, they were planting, they were building;
- 29 but on the day that Lot went out from Sodom it rained fire and brimstone from heaven and destroyed them all.
- 30 “It will be just the same on the day that the Son of Man is revealed.
- 31 “On that day, the one who is on the housetop and whose goods are in the house must not go down to take them out; and likewise the one who is in the field must not turn back.
- 32 “Remember Lot’s wife.
- 33 “Whoever seeks to keep his life will lose it, and whoever loses *his life* will preserve it.
- 34 “I tell you, on that night there will be two in one bed; one will be taken and the other will be left.
- 35 “There will be two women grinding at the same place; one will be taken and the other will be left.
- 36 [“Two men will be in the field; one will be taken and the other will be left.”]
- 37 And answering they *said to Him, “Where, Lord?” And He said to them, “Where the body *is*, there also the vultures will be gathered.”

LUKE 18
Observation Worksheet

Chapter Theme _____

- NOW** He was telling them a parable to show that at all times they ought to pray and not to lose heart,
- 2 saying, “In a certain city there was a judge who did not fear God and did not respect man.
- 3 “There was a widow in that city, and she kept coming to him, saying, ‘Give me legal protection from my opponent.’
- 4 “For a while he was unwilling; but afterward he said to himself, ‘Even though I do not fear God nor respect man,
- 5 yet because this widow bothers me, I will give her legal protection, otherwise by continually coming she will wear me out.’ ”
- 6 And the Lord said, “Hear what the unrighteous judge *said;
- 7 now, will not God bring about justice for His elect who cry to Him day and night, and will He delay long over them?
- 8 “I tell you that He will bring about justice for them quickly. However, when the Son of Man comes, will He find faith on the earth?”
- 9 And He also told this parable to some people who trusted in themselves that they were righteous, and viewed others with contempt:
- 10 “Two men went up into the temple to pray, one a Pharisee and the other a tax collector.
- 11 “The Pharisee stood and was praying this to himself: ‘God, I thank You that I am not like other people: swindlers, unjust, adulterers, or even like this tax collector.
- 12 ‘I fast twice a week; I pay tithes of all that I get.’

- 13 “But the tax collector, standing some distance away, was even unwilling to lift up his eyes to heaven, but was beating his breast, saying, ‘God, be merciful to me, the sinner!’
- 14 “I tell you, this man went to his house justified rather than the other; for everyone who exalts himself will be humbled, but he who humbles himself will be exalted.”
- 15 And they were bringing even their babies to Him so that He would touch them, but when the disciples saw it, they *began* rebuking them.
- 16 But Jesus called for them, saying, “Permit the children to come to Me, and do not hinder them, for the kingdom of God belongs to such as these.
- 17 “Truly I say to you, whoever does not receive the kingdom of God like a child will not enter it *at all*.”
- 18 A ruler questioned Him, saying, “Good Teacher, what shall I do to inherit eternal life?”
- 19 And Jesus said to him, “Why do you call Me good? No one is good except God alone.
- 20 “You know the commandments, ‘DO NOT COMMIT ADULTERY, DO NOT MURDER, DO NOT STEAL, DO NOT BEAR FALSE WITNESS, HONOR YOUR FATHER AND MOTHER.’ ”
- 21 And he said, “All these things I have kept from *my* youth.”
- 22 When Jesus heard *this*, He said to him, “One thing you still lack; sell all that you possess and distribute it to the poor, and you shall have treasure in heaven; and come, follow Me.”
- 23 But when he had heard these things, he became very sad, for he was extremely rich.
- 24 And Jesus looked at him and said, “How hard it is for those who are wealthy to enter the kingdom of God!
- 25 “For it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.”

- 26 They who heard it said, “Then who can be saved?”
- 27 But He said, “The things that are impossible with people are possible with God.”
- 28 Peter said, “Behold, we have left our own *homes* and followed You.”
- 29 And He said to them, “Truly I say to you, there is no one who has left house or wife or brothers or parents or children, for the sake of the kingdom of God,
- 30 who will not receive many times as much at this time and in the age to come, eternal life.”
- 31 Then He took the twelve aside and said to them, “Behold, we are going up to Jerusalem, and all things which are written through the prophets about the Son of Man will be accomplished.
- 32 “For He will be handed over to the Gentiles, and will be mocked and mistreated and spit upon,
- 33 and after they have scourged Him, they will kill Him; and the third day He will rise again.”
- 34 But the disciples understood none of these things, and *the meaning of* this statement was hidden from them, and they did not comprehend the things that were said.
- 35 As Jesus was approaching Jericho, a blind man was sitting by the road begging.
- 36 Now hearing a crowd going by, he *began* to inquire what this was.
- 37 They told him that Jesus of Nazareth was passing by.
- 38 And he called out, saying, “Jesus, Son of David, have mercy on me!”
- 39 Those who led the way were sternly telling him to be quiet; but he kept crying out all the more, “Son of David, have mercy on me!”
- 40 And Jesus stopped and commanded that he be brought to Him; and when he came near, He questioned him,

- 41 “What do you want Me to do for you?” And he said, “Lord, *I want* to regain my sight!”
- 42 And Jesus said to him, “Receive your sight; your faith has made you well.”
- 43 Immediately he regained his sight and *began* following Him, glorifying God; and when all the people saw it, they gave praise to God.

LUKE AT A GLANCE

Book Theme:

	Segment Divisions	Chapter Themes
Author:		1 Birth of John the Baptist/ Jesus' birth prophesied
		2 Jesus' birth
		3 John's call to repent/ Jesus' baptism
Purpose:		4 Jesus' temptation/ teaching in Nazareth & Capernaum
		5 Simon Peter, James, John, Levi follow Jesus
		6 Sabbath/ Apostles chosen/ Blesseds
		7 Dead man raised/ John B: Expected One?/ Woman's sins forgiven
		8 Parable of Sower/ Wind, water, demons, death obey Him
Date:		9 12 sent out/Fed 5000/"You are the Christ"/Transfiguration
		10 70 sent out/ Good Samaritan/ Mary & Martha
Key Words:		11 Lord's Prayer/ Demons out/ Woe to Pharisees
		12 Don't fear, worry/ Be on guard, ready
		13 Repent or perish/ Kingdom of God/ On way to Jerusalem
		14 Invited to kingdom/ Cost of disciples
		15 Lost sheep, coin, son—rejoice, lost found
		16 Can't serve God & wealth/ Rich man & Lazarus
		17
		18
		19
		20
		21
		22
		23
		24

THE KINGDOM OF GOD

Luke Part I

- 4:43; 8:1; 9:11 Jesus preached the kingdom of God/sent for that purpose.
- 6:20 Blessed are the poor for theirs is the kingdom of God.
- 7:28 The least in the kingdom of God is greater than John the Baptist, who is greatest among men.
- 8:10 Believers granted to know the mysteries of the kingdom of God.
- 9:1-2 Jesus sent the 12 out to proclaim the kingdom of God
- 9:27 Some disciples standing there to not taste death until see kingdom of God (transfiguration).
- 9:60 Those who wanted to follow Him are to proclaim kingdom of God.
- 9:62 No one who turns back is fit for kingdom of God.
- 10:9 Jesus sent 70 to preach kingdom of God is near to those they heal.
- 10:11 If city doesn't receive you (70), say: Be sure kingdom of God has come near.
- 11:20 Jesus said, "If I cast out demons by the finger of God, then the kingdom of God has come upon you."
- 12:31 Seek God's kingdom.
- 12:32 Father has chosen you (disciples) for kingdom (to give to you).
- 13:18-19 The kingdom of God is like a mustard seed that grew into a tree.
- 13:20-21 The kingdom of God is like leaven that leavens all.
- 13:28 There will be weeping and gnashing of teeth when you see Abraham, Isaac, Jacob, and all prophets in kingdom of God but yourselves being thrown out.
- 14:15 Blessed is everyone who will eat bread in the kingdom of God.
- 16:16 Since John the Baptist, the gospel of the kingdom of God has been preached, and everyone is forcing his way into it.

THE KINGDOM OF GOD
Luke Part 2

PARABLES

A parable usually is a story which, although not necessarily factual, remains true to life and teaches a moral lesson or truth. Every detail of a parable will reinforce the main theme, but you shouldn't always attempt to ascribe a specific spiritual meaning and application to each point. Some parables are proverbial rather than a "story."

Jesus frequently used parables in His teaching for two reasons: to reveal truth to believers and to hide truth from those who had rejected it and/or hardened their hearts against it.

To correctly interpret a parable:

- *Determine the occasion of the parable.* Since parables clarify or emphasize a truth, discover why the parable was told. What prompted it?
- *Look for the intended meaning of the parable.* The meaning will sometimes be stated. If not, it can usually be determined by the application of the parable to the hearer.
- *Don't impose any meaning beyond what is clearly stated or applied to the hearers by the speaker of the parable.*
- *Identify the central or focal idea of the parable.* Every parable has one central theme or emphasis. No detail of the story is to be given any meaning that is independent of the main teaching of the parable.

Since a parable has one central point of emphasis, identify relevant details. To attach meaning that is not in the context of the occasion or relevant to its central emphasis is to go away from the meaning of the parable. A detail is relevant only if it reinforces the central theme of the parable.

- *Interpret parables in the context of the culture of Bible times rather than the culture of today.*
- *Do not establish doctrine when parables are the primary or only source for that teaching.* Parables should amplify or affirm doctrine, not establish it.