

CONNECT 101 – Five Gospel Fruits

Lesson 3 – Jesus and Scripture

Questions to Consider:

1. What is the focal point of all Scripture? What Scripture would you use to support your answer?
2. Describe what Luke 4:18-19 (or all of Isaiah 61) tells us about Jesus' mission.
3. How might viewing Scripture as pointing to Christ change our view of Bible Study?

Read Luke 4:14-30

Introduction:

In our previous chapter, we considered how we honor the “Sabbath” by resting in the finished work of redemption accomplished by Jesus Christ. We also noted how attending Church is to remind us of this finished work as Scripture is studied. This chapter will focus on the relationship Jesus has to Scripture. The Scriptures preach Jesus for the freedom of His people by reversing the curse brought by sin.

Not only does the reversal of the curse affect our vertical relationship with the Father, but also our horizontal relationship with “one another.” Knowing “it is finished” changes how we approach these various activities. Grace enables us to embrace these activities for our joy.

We know Luke's intent is for the reader to know with certainty the truths they have been taught (Luke 1:3, 4). There is a sense in which Scripture is self-authenticating. There is substantial evidence for us to believe what we have is God's Word. Yet, we come by faith believing this is God's Word. As such, it is the God sourced, without error, never leading one astray when properly handled book.

- 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.** (Luke 1:3, 4)

In the absence of this revelation, we would be in a difficult place. Nevertheless, in God's good providence we have a Word from heaven.

THE BIG PICTURE:

In referring to Luke 4:14-30, let us consider why Luke places this event at the very front of our Lord's ministry. Most commentators agree that Luke's intent was not so much to give a chronological account of Jesus' life, but rather to communicate his primary claim to be the fulfilment of all prophecy. By including this event in Nazareth toward the beginning of his gospel, Luke is telling us how Jesus defined his mission as messianic. We must understand Jesus' ministry in light of this perspective.

JESUS and SCRIPTURE

Lesson 3

CONNECT 101 – Five Gospel Fruits

Because of the abundance of the subject matter in the Gospel of Luke, we will approach it in the following manner.

I. Jesus “honored” the Scriptures.

Jesus quoted from Scripture often and spoke of their fulfillment in Him.

- **(As it is written in the Law of the Lord, “EVERY *firstborn* MALE THAT OPENS THE WOMB SHALL BE CALLED HOLY TO THE LORD”)** (Luke 2:23)
- **As it is written in the book of the words of Isaiah the prophet, “THE VOICE OF ONE CRYING IN THE WILDERNESS, ‘MAKE READY THE WAY OF THE LORD, MAKE HIS PATHS STRAIGHT.”** (Luke 3:4)
- And Jesus answered him, **“It is written, ‘MAN SHALL NOT LIVE ON BREAD ALONE.’”** (Luke 4:4)
- Jesus answered him, **“It is written, ‘YOU SHALL WORSHIP THE LORD YOUR GOD AND SERVE HIM ONLY.’”** (Luke 4:8)
- **For it is written, ‘HE WILL COMMAND HIS ANGELS CONCERNING YOU TO GUARD YOU,’** (Luke 4:10)
- And **the book of the prophet Isaiah was handed to Him.** And He opened the book and found the place **where it was written,** (Luke 4:17)
- And He began to say to them, **“Today this Scripture has been fulfilled in your hearing.”** (Luke 4:21)
- **This is the one about whom it is written, ‘BEHOLD, I SEND MY MESSENGER AHEAD OF YOU, WHO WILL PREPARE YOUR WAY BEFORE YOU.’** (Luke 7:27)
- And He said to him, **“What is written in the Law? How does it read to you?”** (Luke 10:26)
- 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.** (Luke 18:31)
- Saying to them, **“It is written, ‘AND MY HOUSE SHALL BE A HOUSE OF PRAYER,’ but you have made it a ROBBERS’ DEN.”** (Luke 19:46)
- But Jesus looked at them and said, **“What then is this that is written: ‘THE STONE WHICH THE BUILDERS REJECTED, THIS BECAME THE CHIEF CORNER stone’?”** (Luke 20:17)
- And they questioned Him, saying, **“Teacher, Moses wrote for us that IF A MAN’S BROTHER DIES, having a wife, AND HE IS CHILDLESS, HIS BROTHER SHOULD MARRY THE WIFE AND RAISE UP CHILDREN TO HIS BROTHER.** (Luke 20:28)
- Because these are days of vengeance, so **that all things which are written** will be fulfilled. (Luke 21:22)
- For I tell you **that this which is written must be fulfilled in Me, ‘AND HE WAS NUMBERED WITH TRANSGRESSORS’;** for that which refers to Me has its fulfillment.” (Luke 22:37)

JESUS and SCRIPTURE

Lesson 3

CONNECT 101 – Five Gospel Fruits

- Then beginning with Moses and with all the prophets, **He explained to them the things concerning Himself in all the Scriptures.** (Luke 24:27)
- They said to one another, “Were not our hearts burning within us while He was speaking to us on the road, **while He was explaining the Scriptures to us?**” (Luke 24:32)
- ⁴⁴ Now He said to them, “These are My words which I spoke to you while I was still with you, that **all things which are written about Me in the Law of Moses and the Prophets and the Psalms** must be fulfilled.”
⁴⁵ Then He opened their minds **to understand the Scriptures,** ⁴⁶ and He said to them, “**Thus it is written, that the Christ would suffer and rise again** from the dead the third day, (Luke 24:44-46)

“In addition to the ‘somewhat more than two hundred and fifty express citations’ in the New Testament, there are numerous allusions of various kinds. In fact, when Old Testament allusions are added to the direct citations, the total number of Old Testament references in the New Testament expands to 401.”¹

“The Gospel of Luke only records nine Old Testament prophecies that Jesus fulfilled, while Matthew (the Gospel to the Jews) records twenty-five prophecies; Mark, eleven prophecies; and John, fifteen prophecies. This is more evidence that this Gospel was written with a Gentile audience in mind.”²

“Luke quotes from the Old Testament scriptures some 30 times in the 24 chapters of his book. He had saturated his mind with sacred literature. He cites from eight different Old Testament books; three times, he is quoting from the Septuagint, and the balance is from the Hebrew text.”³

Fourteen times Luke refers to Abraham. Twenty-six times, he uses the phrase, “It is written” or speaks of “Scriptures.” Luke’s use of the Old Testament is formidable.

Jesus saw a link between the written text and fulfillment. We sometimes err in our handling of the written text by making it something other than Christo-centric. What is written of the future is focused on Jesus. When He comes all nations will be benefactors regardless of their ethnicity.

It is startling when one considers the number of Old Testament passages cited by Luke. The Hebrew Scripture saturated Luke. Let us remember, Luke did not have a copy of the biblical text. This is something he would have heard on the Sabbath when he attended synagogue. He thought/meditated on what he heard and it so permeated him that he could recall its truths.

- And He began to say to them, “**Today this Scripture has been fulfilled in your hearing.**” (Luke 4:21)
- because these are days of vengeance, so that **all things which are written will be fulfilled.** (Luke 21:22)
- Now He said to them, “These are My words which I spoke to you while I was still with you, **that all things which are written about Me in the Law of Moses and the Prophets and the Psalms** must be fulfilled.” (Luke 24:44)

JESUS and SCRIPTURE

Lesson 3

CONNECT 101 – Five Gospel Fruits

Luke quotes from or references Genesis, Exodus, Leviticus, Deuteronomy, 1 & 2 Samuel, 2 Kings, Psalms, Isaiah, Jeremiah, Daniel, Hosea, Micah, and Malachi.

In the Gospels, Jesus quotes from the Psalms (11) the most, then Deuteronomy (10), Isaiah (8), and Exodus (7) in that order.⁴

Jesus identified the Hebrew Scriptures as the Word of God. Unlike any other body of literature or supposed authority, the Scriptures held Him captive. As a church, we have a responsibility to help you understand the Scripture so that you might know God.

Not only did Jesus recognize the Scripture for what it is, He also knew the Scripture.

II. Jesus knew the Scriptures.

Jesus knew the Scriptures thoroughly. Jesus was Bible literate. He handled the Scriptures easily. He was comfortable with them. He was at home with the biblical text/*Story*.

Perhaps we might think He “cheated.” It is like asking the author if he knows what he wrote. Let us hope so. Yet, Jesus knew not only the letter of the biblical text; He knew the spirit behind the text.

III. Jesus understood/explained the Scriptures Messiah-centered (Luke 24:27, 32, 45).

- Then beginning with Moses and with all the prophets, **He explained to them the things concerning Himself in all the Scriptures.** (Luke 24:27)
- They said to one another, “Were not our hearts burning within us while He was speaking to us on the road, **while He was explaining the Scriptures to us?**” (Luke 24:32)
- Then **He opened their minds to understand the Scriptures,** (Luke 24:45)

When Jesus read Moses, the Prophets, and the Writings, He read them as testifying of Himself. The writings of the Hebrew scrolls in Jesus’ day were in a different order than our Bibles, but the content is the same. What follows is our ordering, but this does not affect what we are about to consider.

- The first five books are the Pentateuch (Genesis-Deuteronomy).
- The next twelve are the historical books (Joshua – Esther)

JESUS and SCRIPTURE

Lesson 3

CONNECT 101 – Five Gospel Fruits

- The following five are poetic or wisdom literature (Job-Song of Solomon)
- The next five are the Major Prophets (Isaiah-Daniel)
- Followed by the twelve Minor Prophets (Hosea-Malachi)

When Jesus referenced the various books making up the Hebrew Scripture, He always spoke of their relationship to Himself. They were to obey their words, but it was always in relation to who He is and what He does.

Let us consider what this looks like in Luke.

A. Throughout Luke, he is teaching (Luke 4:15, 31; 5:17; 6:6).

Teaching in Galilee

- And **He began teaching in their synagogues** and was praised by all. (Luke 4:15)
- And He came down to Capernaum, a city of Galilee, and **He was teaching them on the Sabbath**; (Luke 4:31)
- and **they were amazed at His teaching, for His message was with authority**. (Luke 4:32)
- And He got into one of the boats, which was Simon's, and asked him to put out a little way from the land. **And He sat down and began teaching the people from the boat**. (Luke 5:3)
- **One day He was teaching**; and there were *some* Pharisees and teachers of the law sitting *there*, who had come from every village of Galilee and Judea and *from* Jerusalem; and the power of the Lord was *present* for Him to perform healing. (Luke 5:17)
- **On another Sabbath He entered the synagogue and was teaching**; and there was a man there whose right hand was withered. (Luke 6:6)
- Soon afterwards, **He began going around from one city and village to another, proclaiming and preaching the kingdom of God**. The twelve were with Him, (Luke 8:1)

Heading to Jerusalem

- And **He was teaching in one of the synagogues on the Sabbath**. (Luke 13:10)
- **And He was passing through from one city and village to another, teaching, and proceeding on His way to Jerusalem**. (Luke 13:22)

Passion Week

- And **He was teaching daily in the temple**; but the chief priests and the scribes and the leading men among the people were trying to destroy Him, (Luke 19:47)
- On one of the days while **He was teaching the people in the temple and preaching the gospel**, the chief priests and the scribes with the elders confronted Him, (Luke 20:1)

JESUS and SCRIPTURE

Lesson 3

CONNECT 101 – Five Gospel Fruits

- Now during the day **He was teaching in the temple**, but at evening He would go out and spend the night on the mount that is called Olivet. (Luke 21:37)
- But they kept on insisting, saying, “**He stirs up the people, teaching all over Judea, starting from Galilee even as far as this place.**” (Luke 23:5)

The idea that Jesus taught is not difficult to see. **The question we must ask is, “What did Jesus teach?”**

This leads us to our second observation.

B. Jesus taught Himself as the center of Biblical revelation (Luke 24:27, 44).

- Then beginning with Moses and with all the prophets, **He explained to them the things concerning Himself in all the Scriptures.** (Luke 24:27)
- They said to one another, “Were not our hearts burning within us while He was speaking to us on the road, **while He was explaining the Scriptures to us?**” (Luke 24:32)
- Then **He opened their minds to understand the Scriptures,** (Luke 24:45)

Any other reading of the Bible than seeing Jesus as the centerpiece is a misreading of the biblical text. This is where our interest should peak.

C. Jesus saw Himself as bringing in the Kingdom of God (Luke 4:18, 19 w/ Isaiah 61).

The message Jesus preached brought release to the captive and healing to the broken. Let us listen in on what is the dominate message preached by Jesus. Jesus sets the tone of His ministry in Luke 4:18, 19.

- ¹⁸ “THE SPIRIT OF THE LORD IS UPON ME, BECAUSE HE ANOINTED ME TO PREACH THE GOSPEL TO THE POOR. HE HAS SENT ME TO PROCLAIM RELEASE TO THE CAPTIVES, AND RECOVERY OF SIGHT TO THE BLIND, TO SET FREE THOSE WHO ARE OPPRESSED, ¹⁹ TO PROCLAIM THE FAVORABLE YEAR OF THE LORD.” (Luke 4:18, 19)

Everything that follows in Luke’s account flows from this idea.

- ³¹ And Jesus answered and said to them, “It is not those who are well who need a physician, but those who are sick. ³² I have not come to call the righteous but sinners to repentance.” (Luke 5:31, 32)
- ⁹ And Jesus said to them, “I ask you, is it lawful to do good or to do harm on the Sabbath, to save a life or to destroy it?” (Luke 6:9)

JESUS and SCRIPTURE

Lesson 3

CONNECT 101 – Five Gospel Fruits

- ¹⁸ The disciples of John reported to him about all these things. ¹⁹ Summoning two of his disciples, John sent them to the Lord, saying, “Are You the Expected One, or do we look for someone else?” ²⁰ When the men came to Him, they said, “John the Baptist has sent us to You, to ask, ‘Are You the Expected One, or do we look for someone else?’” ²¹ At that very time He cured many *people* of diseases and afflictions and evil spirits; and He gave sight to many *who were* blind. ²² And He answered and said to them, “Go and report to John what you have seen and heard: the BLIND RECEIVE SIGHT, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the POOR HAVE THE GOSPEL PREACHED TO THEM. ²³ Blessed is he who does not take offense at Me.” (Luke 7:18-23)
- ⁵⁵ But He turned and rebuked them, [and said, “You do not know what kind of spirit you are of; ⁵⁶ for the Son of Man did not come to destroy men’s lives, but to save them.”] And they went on to another village. (Luke 9:55, 56)
- ¹⁰ For the Son of Man has come to seek and to save that which was lost.” (Luke 19:10)
- ¹⁵ But the Lord answered him and said, “You hypocrites, does not each of you on the Sabbath untie his ox or his donkey from the stall and lead him away to water him? ¹⁶ And this woman, a daughter of Abraham as she is, whom Satan has bound for eighteen long years, should she not have been released from this bond on the Sabbath day?” (Luke 13:15, 16)
- ³ And Jesus answered and spoke to the lawyers and Pharisees, saying, “Is it lawful to heal on the Sabbath, or not?” ⁴ But they kept silent. And He took hold of him and healed him, and sent him away. ⁵ And He said to them, “Which one of you will have a son or an ox fall into a well, and will not immediately pull him out on a Sabbath day?” (Luke 14:3-5)

Jesus brings hope, healing, and wholeness to the despair, disease, and dysfunction brought by sin. Only Jesus does this. When Jesus read from Isaiah 61, there was a context for the reading. Listen to Isaiah 61 in its entirety.

Isaiah 61

The Spirit of the Lord GOD is upon me,
Because the LORD has anointed me
To bring good news to the afflicted;
He has sent me
to bind up the brokenhearted,
To proclaim liberty to captives
And freedom to prisoners;
² To proclaim the favorable year of the LORD
And the day of vengeance of our God;
To comfort all who mourn,
³ **To grant** those who mourn *in Zion*,
Giving them a garland *instead of* ashes,
The oil of gladness *instead of* mourning,
The mantle of praise *instead of* a spirit of fainting.
So they will be called oaks of righteousness,
The planting of the LORD, *that He may be glorified.*

JESUS and SCRIPTURE

Lesson 3

CONNECT 101 – Five Gospel Fruits

⁴ Then they will rebuild the ancient ruins,
They will raise up the former devastations;
And they will repair the ruined cities,
The desolations of many generations.
⁵ Strangers will stand and pasture your flocks,
And foreigners will be your farmers and your vinedressers.
⁶ But you will be called the priests of the LORD;
You will be spoken of *as* ministers of our God.
You will eat the wealth of nations,
And in their riches you will boast.
⁷ Instead of your shame *you will have a double portion*,
And *instead of* humiliation they will shout for joy over their portion.
Therefore they will possess a double *portion* in their land,
Everlasting joy will be theirs.
⁸ For I, the LORD, love justice,
I hate robbery in the burnt offering;
And I will faithfully give them their recompense
And make an everlasting covenant with them.
⁹ Then their offspring will be known among the nations,
And their descendants in the midst of the peoples.
All who see them will recognize them
Because they are the offspring *whom* the LORD has blessed.
¹⁰ I will rejoice greatly in the LORD,
My soul will exult in my God;
For He has clothed me with garments of salvation,
He has wrapped me with a robe of righteousness,
As a bridegroom decks himself with a garland,
And as a bride adorns herself with her jewels.
¹¹ For as the earth brings forth its sprouts,
And as a garden causes the things sown in it to spring up,
So the Lord GOD will cause righteousness and praise
To spring up before all the nations.

Friend, Jesus brings this “good news” with Him. He is the fulfillment of this promise. Let us not miss this. The redemptive work of Jesus is better than any physical image used to describe the blessing.

If we were to trace the message of Jesus through Luke’s gospel, we would read of victory, good news, and celebration. There is a darkness on all who reject this message, but the one He brings to those that believe is sight to the blind, hearing to the deaf, speech to the mute, cleansing to the leper, and life to the dead. You can speak of “woe.” Nevertheless, the woe is for those who reject Jesus. The woe is never for the afflicted, brokenhearted, captive, prisoner, and mourning, those lying in ashes, and those stricken by a spirit of fainting. To those and us, He brings good news. The idea that church is the place to inflict the saints is completely counter to the ministry of Jesus.

JESUS and SCRIPTURE

Lesson 3

CONNECT 101 – Five Gospel Fruits

There is a sense that in examining His teaching, one should walk away believing He brought good news to the poor, release to the captive, sight to the blind, and freedom to the oppressed.

- ¹⁸ “THE SPIRIT OF THE LORD IS UPON ME, BECAUSE HE ANOINTED ME TO PREACH THE GOSPEL TO THE POOR. HE HAS SENT ME TO PROCLAIM RELEASE TO THE CAPTIVES, AND RECOVERY OF SIGHT TO THE BLIND, TO SET FREE THOSE WHO ARE OPPRESSED, ¹⁹ TO PROCLAIM THE FAVORABLE YEAR OF THE LORD.” (Luke 4:18, 19)

Many suggest Jesus is announcing the Jewish Year of Jubilee. It is a Feast celebrating the cancelation of debt and the restoring of fortunes. **According to Leviticus, slaves and prisoners would be freed, debts would be forgiven and the mercies of God would be particularly manifest.** Leviticus 25:8-13 states:

- ⁸ ‘You are also to count off seven sabbaths of years for yourself, seven times seven years, so that you have the time of the seven sabbaths of years, *namely*, forty-nine years. ⁹ You shall then sound a ram’s horn abroad on the tenth day of the seventh month; on the day of atonement you shall sound a horn all through your land. ¹⁰ You shall thus consecrate the fiftieth year and **proclaim a release through the land to all its inhabitants**. It shall be a jubilee for you, and each of you shall return to his own property, and each of you shall return to his family. ¹¹ You shall have the fiftieth year as a jubilee; you shall not sow, nor reap its aftergrowth, nor gather in *from* its untrimmed vines. ¹² For it is a jubilee; it shall be holy to you. You shall eat its crops out of the field. ¹³ ‘On this year of jubilee each of you shall return to his own property. (Lev. 25:8-13)

Interestingly the official beginning of the Jubilee Year started on the Day of Atonement, which is symbolic of the atoning of sin for the nation of Israel.

“One of the few things that ancient pagans knew about the Jewish people was that, from the pagans’ point of view, they had a lazy day once a week. From the Jewish point of view, it wasn’t laziness; **it was the chance to celebrate time in a different mode. The Sabbath was the day when human time and God’s time met, when the day-to-day succession of tasks and sorrows was set aside and one entered a different sort of time, celebrating the original Sabbath and looking forward to the ultimate one.** This was the natural moment to celebrate, to worship, to pray, to study God’s law. The Sabbath was the moment during which one sensed the onward movement of history from its first foundations to its ultimate resolution. **If the Temple was the space in which God’s sphere and the human sphere met, the Sabbath was the time when God’s time and human time coincided. Sabbath was to time what Temple was to space.** This sense of looking forward was heightened by the larger sabbatical scheme in which the seventh year was a year of agricultural rest and the seven-times-seventh year the year of jubilee, the time for slaves to be freed, for debts to be cancelled, for life to get back on track. As we have already seen in this book, the theme of jubilee ties in closely and naturally with the great all-encompassing theme of the Exodus. The jubilee was, as it were, the once-in-a-lifetime ‘exodus’ that everyone could experience. We don’t know whether or to what extent the jubilee as set forth in Leviticus 25 was actually practiced in Jesus’ day. But it remained in the scriptures as a reminder that God’s time

JESUS and SCRIPTURE

Lesson 3

CONNECT 101 – Five Gospel Fruits

was being marked out week by week, seven years by seven years, half century by half century. Matthew hints at all this in his own way, right at the start of his gospel, by arranging Jesus' genealogy in three groups of fourteen generations (that is, six sevens), so that Jesus appears at the start of the Sabbath-of-Sabbaths moment. And, as we have seen, people in Jesus' day were pondering, calculating, and longing for the greatest super-jubilee of them all, the 'seventy weeks' (that is, seventy times seven years) of Daniel 9:24. The great Sabbath was coming! Soon they would be free!"⁵

Every 7th day is a Sabbath Day.

Every 7th year is a Sabbath Year.

Every 49th year/ 50th year is a Sabbath Year/Year of Jubilee.

"What we witness, therefore, in the genealogies of Matthew and Luke is neither haphazard nor accidental. They reflect diverging Jewish opinions about the time for the advent of the redeemer. The Evangelists intended for us to understand that the birth of Jesus inaugurated the era of redemption—expressed by way of a jubilee chronological framework."⁶

While unnoticed by most modern readers, both Matthew and Luke have gone to great effort to underscore the importance of the very time in which Jesus was born. They present His birth as the fulfillment of the hope for a jubilee redemption. Against this background Jesus' first public words in Luke's Gospel take on added poignancy as he read from Isaiah 61 in the synagogue of Nazareth: "...to proclaim the year of the Lord's favor" (Luke 4:19; Isa 61:2).

CONCLUSION, Israel was waiting for the seventh year. Jesus brings in the seventh seven.

In Luke's Gospel Jesus is the **SABBATH REST**. He is the **FULLEST AND FINAL EXODUS**. The seventh seven; the year of Jubilee has arrived with the birth of Jesus Christ. He is Daniel's **SUPER JUBILEE**.

Let us continue to consider the preaching of JESUS. Jesus proclaims the good news of God's kingdom.

- ⁴² When day came, Jesus left and went to a secluded place; and the crowds were searching for Him, and came to Him and tried to keep Him from going away them. 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." ⁴⁴ So He kept on preaching in the synagogues of Judea. (Luke 4:42-44)
- Soon afterwards, He *began* going around from one city and village to another, **proclaiming and preaching the kingdom of God**. The twelve were with Him, (Luke 8:1)

Jesus brings in something new. See also Luke 7:24-28; 11:14-26; 13:18-21; 16:16, 17. **Jesus is the substance eclipsing the shadow**. If one were hungry, a picture would not satisfy the desire. If the choice is between the picture and the reality, the sandwich itself is the only choice satisfying the

JESUS and SCRIPTURE

Lesson 3

CONNECT 101 – Five Gospel Fruits

desire. In the presence of the sandwich, the picture has no need to exist. Jesus is the bright and morning star. In His presence, there is no need for the sun, stars, or moon.

- ³⁶ And He was also telling them a parable: “No one tears a piece of cloth from a new garment and puts it on an old garment; otherwise he will both tear the new, and the piece from the new will not match the old. ³⁷ And no one puts new wine into old wineskins; otherwise the new wine will burst the skins and it will be spilled out, and the skins will be ruined. ³⁸ But new wine must be put into fresh wineskins. ³⁹ And no one, after drinking old wine wishes for new; for he says, ‘The old is good enough.’” (Luke 5:36-39)

Notice what happens in Luke 9:22-27, 31, 44, 51, 13:33; 18:31-33; 19:14; 20:14, 15. **It is of interest to note the introduction of the cross in the teaching of JESUS.**

- ²² Saying, “**The Son of Man must suffer many things and be rejected by the elders and chief priests and scribes, and be killed and be raised up on the third day.**” ²³ And He was saying to them all, “If anyone wishes to come after Me, he must deny himself, and take up his cross daily and follow Me. ²⁴ For whoever wishes to save his life will lose it, but whoever loses his life for My sake, he is the one who will save it. ²⁵ For what is a man profited if he gains the whole world, and loses or forfeits himself? ²⁶ For whoever is ashamed of Me and My words, the Son of Man will be ashamed of him when He comes in His glory, and the glory of the Father and of the holy angels. ²⁷ But I say to you truthfully, there are some of those standing here who will not taste death until they see the kingdom of God.” (Luke 9:22-27)
- who, appearing in glory, **were speaking of His departure which He was about to accomplish at Jerusalem.** (Luke 9:31)
- “Let these words sink into your ears; **for the Son of Man is going to be delivered into the hands of men.**” (Luke 9:44)
- When the days were approaching for **His ascension**, He was determined to go to Jerusalem; (Luke 9:51)
- Nevertheless I must journey on today and tomorrow and the next day; **for it cannot be that a prophet would perish outside of Jerusalem.** (Luke 13:33)
- 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.**” (Luke 18:31-33)
- **But his citizens hated him** and sent a delegation after him, saying, “We do not want this man to reign over us.” (Luke 19:14)
- ¹⁴ But when the vine-growers saw him, they reasoned with one another, saying, “**This is the heir; let us kill him so that the inheritance will be ours.**” ¹⁵ **So they threw him out of the vineyard and killed him.** (Luke 20:14, 15)

We cannot afford to separate His death from the inauguration of God’s kingdom. One of the “mysteries” in the Bible is the cross event. We know it is part of God’s eternal purpose. Even in the absence of sin, Jesus would have died. Jesus’ death would have cemented the relationship humanity has with the Father. **His death would not have been for restoration, but ratification** (Gen. 15:7-21). The covenant God made with humanity would never be broken. Without sin, we

JESUS and SCRIPTURE

Lesson 3

CONNECT 101 – Five Gospel Fruits

remove the cruelty of His death at the hand of sinners.

We also cannot afford to separate His power over disease, death, and demons. His power **AND** authority show Him for what He is, the Son of God/Son of Man.

The Gospel captures release. Anything less than this is to alter what Jesus taught. If this is what Jesus spoke, what should we speak?

IV. His disciples were to do the same (Luke 9:1-6; 24:45-49).

- Departing, they *began* going throughout the villages, preaching the gospel and healing everywhere. (Luke 9:6; see also Luke 13:22-30; 14:12-24; 15:1-32)

In fact, when they acted counter to this message, Jesus stopped them. Jesus cast His “net” wide. There is a broad invitation for all to come to the Father. Jesus invites everyone to come. His disciples are to do the same.

What is our take away when we consider the relationship Jesus has to the Scripture? I find it rather simple. Nowhere does the Gospel of Luke tell us to read our Bibles every day. Nowhere does the Gospel of Luke say we should memorize the Scripture. Nowhere does the Gospel of Luke say we should study our Bibles. New birth assumes such will be the consequence of the Jesus Seed. What it does say is obey everything the Scriptures taught. This is where we begin to break down in our understanding. What do the Scriptures teach? The Scripture teaches a single *Story* and at the center of the *Story* is Jesus. The Scripture teaches that you are broken and Jesus is the only one who can fix you. You are a sinner and Jesus is your only Savior from sin and death and for joy and glory. Believing this is what it means to obey.

I fully recognize the magnitude of the biblical text, but there is only one *Story* and at the center of this *Story* is Jesus. Everything the Scriptures teach point to Him.

V. Do you believe the Scriptures point to Jesus? Moreover, do you believe Jesus fulfills the Seed Promise (Gen. 3:15) and completes the Blood Picture (Gen. 3:21)?

The Parable of the Soils explains why some embrace Him as the Son of God/Son of Man and others reject Him.

- ⁴When a large crowd was coming together, and those from the various cities were journeying to Him, He spoke by way of a parable: ⁵“The sower went out to sow his seed; and as he sowed, some fell beside the road, and it was trampled under foot and the birds of the air ate it up. ⁶Other seed fell on rocky soil, and as soon as it grew up, it withered away, because it had no moisture. ⁷Other seed fell among the thorns;

JESUS and SCRIPTURE

Lesson 3

CONNECT 101 – Five Gospel Fruits

and the thorns grew up with it and choked it out. ⁸Other seed fell into the good soil, and grew up, and produced a crop a hundred times as great.” As He said these things, He would call out, “He who has ears to hear, let him hear.” ⁹His disciples *began* questioning Him as to what this parable meant. ¹⁰And He said, “To you it has been granted to know the mysteries of the kingdom of God, but to the rest it is in parables, so that SEEING THEY MAY NOT SEE, AND HEARING THEY MAY NOT UNDERSTAND. ¹¹“Now the parable is this: the seed is the word of God. ¹²Those beside the road are those who have heard; then the devil comes and takes away the word from their heart, so that they will not believe and be saved. ¹³Those on the rocky soil are those who, when they hear, receive the word with joy; and these have no firm root; they believe for a while, and in time of temptation fall away. ¹⁴The seed which fell among the thorns, these are the ones who have heard, and as they go on their way they are choked with worries and riches and pleasures of this life, and bring no fruit to maturity. ¹⁵But the seed in the good soil, these are the ones who have heard the word in an honest and good heart, and hold it fast, and bear fruit with perseverance. (Luke 8:4-15)

Jesus said His mother and His brothers are those who hear the Word of God and do it.

- ¹⁶“Now no one after lighting a lamp covers it over with a container, or puts it under a bed; but he puts it on a lampstand, so that those who come in may see the light. ¹⁷For nothing is hidden that will not become evident, nor anything secret that will not be known and come to light. ¹⁸So take care how you listen; for whoever has, to him more shall be given; and whoever does not have, even what he thinks he has shall be taken away from him.” ¹⁹And His mother and brothers came to Him, and they were unable to get to Him because of the crowd. ²⁰And it was reported to Him, “Your mother and Your brothers are standing outside, wishing to see You.” ²¹But He answered and said to them, “My mother and My brothers are these who hear the word of God and do it.” (Luke 8:16-21)

Jesus said to His disciples, “The one who listens to you listens to me.”

- “The one who listens to you listens to Me, and the one who rejects you rejects Me; and he who rejects Me rejects the One who sent Me.” (Luke 10:16)

Jesus said, “Blessed are those who hear the Word and do it.”

- But He said, “On the contrary, blessed are **those who hear the word of God and observe it.**” (Luke 11:28)

In Luke’s Gospel, doing the Word of God means believing Jesus is the Son of God/Son of Man. Notice the contrast between when Jesus asked his disciples who they say He is (Luke 9:18-20) compared with Herod’s thoughts as to who Jesus is (Luke 9:7-9.) This is the issue. This is what doing the Word looks like. **Who do you say I am?**

You must repent or you will likewise perish. Repent of what? Repent of your rebellion against God and instead trust His Son.

- ¹ Now on the same occasion there were some present who reported to Him about the Galileans whose blood Pilate had mixed with their sacrifices. ² And Jesus said to them, “Do you suppose that these Galileans were greater sinners than all other Galileans because they suffered this fate? ³ I tell you, no, but unless you repent, you will all likewise perish. ⁴ Or do you suppose that those eighteen on whom the tower in Siloam fell and killed them were worse culprits than all the men who live in Jerusalem? ⁵ I tell you, no, but unless you repent, you will all likewise perish.” (Luke 13:1-5)

JESUS and SCRIPTURE

Lesson 3

CONNECT 101 – Five Gospel Fruits

Shepherding the Sheep: (What is the NEXT STEP?)

1. Do you affirm faith in the Bible to be the very Word of God?
2. Do you believe the Bible tells the truth about who you are and who Jesus is?
3. Do you believe your only hope from sin and death and for joy and glory is Jesus in His person and work?
4. Learn the Scriptures so that you can come to understand how because of the JESUS SEED you are an **oak of righteousness**, the planting of the LORD, in order **that He may be glorified**.
5. We as a church cannot relent in teaching the single *Story* with the center being Jesus and you the congregant ought to avail yourself of these platforms for your joy and His glory.

¹ <http://www.galaxie.com/article/ctj07-21-03#GCTSVOL07B032>

² <http://www.awmi.net/bible/luk>

³ Aland, Black, *et al.*, Third Edition, of *The Greek New Testament*, 899.

⁴ <http://blog.biblia.com/2014/04/which-old-testament-book-did-jesus-quote-most/>

⁵ N.T. Wright, *Simply Jesus A New Vision of Who He was, What He did, and Why He matters* (Harper One, 2011), 136.

<http://payingattentiontothesky.com/2011/12/27/time-fulfilled-n-t-wright/>

⁶ <http://notley.net/matthew-1-2/>

CONNECT 101 – Five Gospel Fruits

JESUS and SCRIPTURE

Lesson 3

Page 40