

many of the incidents and words of this section of Luke are found in Matthew, most of the material is peculiar to Luke. It is impossible to arrange it chronologically. The Gospel of John (chs. 7: 10 to ch. 11) is confined to the work in Jerusalem and Judaea, during the last six months (October to March). For the Perea ministry we are dependent upon Luke.

THE PLACE AND TIME—Partly in Samaria, but chiefly in Perea beyond Jordan and in the borders of Judaea. For the most part probably the summer months of the year before the death of Jesus.

A NEW NOTE IN THE TEACHING—Again in Luke (chs. 9 to 19) we read that Jesus has set His face firmly to go to Jerusalem, chs. 9: 51; 13: 22; 17: 11; 19: 11.

The disciples were filled with alarm (Mark 10: 32), for they knew that the rulers were already seeking His death. After the Transfiguration He refers often to His death, Mark 9: 31; 10: 32-34; Luke 11: 45-54; 12: 49-53; 13: 31-35. Struggle, division, floods of deep waters, fire, sword, death,—these were ominous words. Of course, since Jesus was Messiah, He must present Himself in Zion, the city of David (Mark 11: 9, 10); but to do so they knew would be fatal. So for a year the disciples were face to face with the prediction that Jesus would die.

HIS MANNER OF LIFE (Luke 9: 58; 10: 38-42; 11: 37-54; 14: 1-11)—Jesus had no fixed home at this time, though one of His favorite abodes was in Bethany with Lazarus, Mary and Martha. He mingled with rich and poor, being found even at the tables of rich Pharisees, and being called by His enemies a wine-bibber and gluttonous, Matt. 11: 19. He combined majestic independence with humility and love.

HIS FOLLOWERS (Luke 9: 57-62; 12: 41-48; 13: 22-30; 14: 25-35; 18: 18-30)—At times Jesus seems to use severity in rejecting those who come to Him with good impulses. But He is seeking, not numbers, but quality, for He has soon to leave His gospel with His disciples, and only the finest steel can take on the temper needful in the sword to be used in the war which Messiah is bringing upon the earth. The kingdom must come first in the hearts of those who follow Him.

THE MISSION OF THE SEVENTY (Luke 10: 1-24)—The number is probably symbolical of the seventy nations of the Gentiles, just as twelve was of the tribes of Israel. Jesus is now to be proclaimed as the Saviour of the world. The instructions are similar to those in Matt. 10: 8-23. Its scope is different, Matt. 10: 5, 6. Its success is recorded in Luke 10: 17-24.

LESSON XV.

FURTHER TEACHING: PARABLES IN LUKE

JESUS AND THE PHARISEES—The sayings of Jesus directed against the Pharisees are not recited at such length in Luke, as in Matthew, whose gospel was meant for Jewish Christians; but they are not uncommon, and many of the reproofs were given at the tables of the Pharisees, chs. 11: 37-54; 14: 1-24. Warnings against their spirit, which may recur anywhere, are found in several of the parables.

PARABLES WARNING AGAINST THE PHARISAIIC SPIRIT—(1) *The good Samaritan*, ch. 10: 25-37. Whoever is in need of our help is our neighbor, of whatever race or religion, and we must show him active sympathy. (2) *The Pharisee and the publican*, ch. 18: 9-14. He that humbleth himself shall be exalted. (3) Against avarice, a besetting sin of the Pharisees; (a) *The rich fool*, ch. 12: 13-21. (b) *The unrighteous steward*, ch. 16: 1-14. Wealth is a gift that must be wisely spent on those who need it. Mammon, the demonic spirit that seems to make its home in wealth, is a task-master who seeks to share with God the control of men. (c) *The rich man and Lazarus*, ch. 16: 19-31. Neglect of duty towards those in need—selfish luxury—has hell torment for its punishment, as surely as the positive commission of crime.

PARABLES OF GRACE—Ch. 15. Jesus teaches that the love of God is boundless. Outcasts and sinners almost seem to be special objects of His mercy, as though He had all but lost them. He is unwearied in His search for even one, (*The lost sheep and lost coin*), and His joy at finding them is great. In *The prodigal son*, the Fatherhood of God is taught with especial grace. The sinner is responsible for His sin, but the Father stands waiting to grant him full pardon when he