

The Gospel According to Luke: Part 4

03/12/17

Luke 9:28-36 (esv)

The Transfiguration

²⁸ Now about eight days after these sayings he took with him Peter and John and James and went up on the mountain to pray. ²⁹ And as he was praying, the appearance of his face was altered, and his clothing became dazzling white. ³⁰ And behold, two men were talking with him, Moses and Elijah, ³¹ who appeared in glory and spoke of his departure,^[a] which he was about to accomplish at Jerusalem. ³² Now Peter and those who were with him were heavy with sleep, but when they became fully awake they saw his glory and the two men who stood with him. ³³ And as the men were parting from him, Peter said to Jesus, “Master, it is good that we are here. Let us make three tents, one for you and one for Moses and one for Elijah”—not knowing what he said. ³⁴ As he was saying these things, a cloud came and overshadowed them, and they were afraid as they entered the cloud. ³⁵ And a voice came out of the cloud, saying, “This is my Son, my Chosen One;^[b] listen to him!” ³⁶ And when the voice had spoken, Jesus was found alone. And they kept silent and told no one in those days anything of what they had seen.

Footnotes:

1. [Luke 9:31](#) Greek *exodus*
2. [Luke 9:35](#) Some manuscripts *my Beloved*

What we’ve covered so far:

Luke’s portrayal of John the Baptist and Jesus as the fulfillment of the story of Israel and of God’s promises told in the OT Scriptures. We then watched Jesus launch His mission and bring the good news of God’s kingdom to the poor among Israel, people of low social status and also people who are outsiders. Jesus taught that his kingdom is upside down, it’s a reversal of all our common social boundaries. This section culminated with Luke showing us how Jesus was a new Moses, about to bring a new exodus by his death in Jerusalem.

So we come to the large center section of the book where Jesus leads his newly formed Israel on a journey to Jerusalem. This part of the book consists mainly of Jesus’ teaching and parables given on the road to the various people he encounters, mainly his growing group of disciples. In this way, Luke portrays following Jesus as a journey, it’s something you do when you learn as you go along life’s path. So first, Jesus invites his disciples into his mission as he sends a wave of them to go ahead of them announcing God’s kingdom. So being a disciple, right from the start,

it means participating in Jesus' kingdom mission; making it your own.

Luke 10:1-2 (esv)

Jesus Sends Out the Seventy-Two

10 After this the Lord appointed seventy-two^[a] 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.

*Low-hanging Fruit **AND** Harder-to-reach Fruit

Luke 9:51-56 (esv)

A Samaritan Village Rejects Jesus

⁵¹ When the days drew near for him to be taken up, he set his face to go to Jerusalem. ⁵² And he sent messengers ahead of him, who went and entered a village of the Samaritans, to make preparations for him. ⁵³ But the people did not receive him, because his face was set toward Jerusalem. ⁵⁴ And when his disciples James and John saw it, they said, "Lord, do you want us to tell fire to come down from heaven and consume them?"^[a] ⁵⁵ But he turned and rebuked them.^[b] ⁵⁶ And they went on to another village.

Footnotes:

1. [Luke 9:54](#) Some manuscripts add *as Elijah did*
2. [Luke 9:55](#) Some manuscripts add *And he said, "You do not know what manner of spirit you are of; ⁵⁶for the Son of Man came not to destroy people's lives but to save them"*

*Not coincidence that these two stories, both regarding Samaritans (who are ancient enemies of the Jewish people), find themselves so close in Scripture.

Luke 10:25-37 (esv)

The Parable of the Good Samaritan

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^[a] 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.”

GOOD SAMARITAN LAW:

Good Samaritan laws offer legal protection to people who give reasonable assistance to those who are, or who they believe to be, injured, ill, in peril, or otherwise incapacitated. The protection is intended to reduce bystanders' hesitation to assist, for fear of being sued or prosecuted for unintentional injury or wrongful death.

As Jesus' disciples come back, he then starts giving various teachings about prayer and about trusting in God's provision, etc. It's actually in these chapters of Luke that Jesus talks more about money, possessions and generosity than anywhere else in his teachings. If following Him is truly like being on the road, it should produce this “minimalist” mentality, creating a freedom from possessions that allows for radical generosity.

-One of the reasons we may **miss** this principle of radical generosity:

Luke 9:46-48 (esv)

Who Is the Greatest?

⁴⁶ An argument arose among them as to which of them was the greatest. ⁴⁷ But Jesus, knowing the reasoning of their hearts, took a child and put him by his side ⁴⁸ and said to them, “Whoever receives this child in my name receives me, and whoever receives me receives him who sent me. For he who is least among you all is the one who is great.”

Conclusion:

Instead of spending the time asking God how great we are, or looking around and acknowledging how much “stuff” we have, we ought to be asking God how we can better employ ourselves in His mission for our lives, reaching a lost and broken world with the good news of His Son, Jesus Christ.

Love People, Use Stuff...not the other way around.