

PREACHING THROUGH LUKE

Doctor Luke, the author of the Gospel and of the book of Acts, was not one of the twelve apostles, but he made careful inquiry among them, and among other eye witnesses of Christ (Luke 1:1-4) in preparing his record of the Lord's life. He seems to have received from Mary, the mother of Jesus, the story of His birth. With the Holy Spirit's guidance he recorded faithfully, in order that the believer in Christ might be established more firmly in his faith. Luke was the "beloved physician" and helper of Paul during much of his missionary work and especially during his final imprisonments. (See Col. 4:14; Philemon 24; II Tim. 4:11.)

Observe these things as you read the gospel:

Luke ties the events of the gospel in with the records of the kings of Rome. He emphasizes the ministry of Jesus to the out-cast and the stranger. He tells more than others do concerning the prayer life of Christ. He gives large place to godly women and to the home. He gives much place to praise. The Gospel begins and ends with praise in the temple. There is an unusual beauty of literary style in Luke. This, with its subject matter, has caused this to be called "the most beautiful book in the world."

ANALYSIS OF LUKE

Chapter 1	Introduction to the gospel
2	Birth and early years of Jesus
3:1 - 4:13	Opening events of Christ's ministry
4:14 - 9:50	The ministry of Jesus in Galilee
9:51 - 19:28	His teaching ministry in Perea
10:29 - 23:56	The last week and the crucifixion
24	The resurrection and later appearances

The center of the gospel with Luke, as with others, is Christ. We would introduce you to the book, only that the book might introduce you to Jesus.

Sermon Outlines Provided:

- "Prayer and the Editor" (Luke 1:1-4)
- "Together, With God" (Luke 1:5-17)
- "Growing Up" (Luke 2:52)
- "The Kind of Workman God Can Use" (Luke 5:1-11)

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- “Laughter and Tears” (Luke 6:25; I Peter 4:1-11)
- “Christ, the Life of the Party” (Luke 10:38-42; John 12:1-9)
- “Bread, Please!” (Luke 11:1-13)
- “The Greater Triumph” (Luke 19:28-44)
- “Known in the Breaking of Bread” (Luke 24:13-35)

Other Suggested Sermon Topics:

- “Promise to a Father” (Luke 1:5-25)
- “Tempted” (Luke 4:1-13)
- “Why Did Jesus Go to Church?” (Luke 4:16-25)
- “The Whole Garment” (Luke 5:33-39)
- “What Did You Go to See?” (Luke 7:24-30)
- “More Favored than Kings” (Luke 10:17-24)
- “On Being Afraid” (Luke 12:1-12)
- “Strengthen Thy Brethren” (Luke 22:31-34)

QUESTIONS OVER LUKE

1. Name the angel who announced the birth of John the Baptist and of Jesus. (1:19, 26)
2. What does Luke say Jesus did when He was baptized? (3:21)
3. Why did Jesus say He healed the paralyzed man? (5:24)
4. What did Jesus do for the widow of Nain? (7:11-15)
5. For whom did Peter want to build tabernacles on the Mount of Transfiguration? (9:33)
6. In Luke 12 what does Jesus say about the man who lays up treasure for himself? (12:21)
7. Jesus said one must renounce all that he has before he can do what? (14:33)
8. How did Abraham explain his refusal to send Lazarus to testify to the five brothers of the rich man in torment? (16:29-31)
9. What did Jesus say about the publican who said, “God be merciful to me a sinner” (18:13, 14).
10. Who was Malchus and what did Jesus do for him? (22:50)
11. Name one of the disciples to whom Jesus appeared on the road to Emmaus. (24:18)

PREACHING THROUGH LUKE
PRAYER AND THE EDITOR
(Luke 1:1-4)

INTRODUCTION — Consider Dr. Luke, the evangelist:

- A. No record of any spoken sermon by Luke, but because of him we know: Jesus' messages of the lost sheep; lost coin, lost son, etc. Peter's sermon and Pentecost; Paul's sermon at Athens, etc.
 - B. Luke evangelized the believer—"That thou mightest know the certainty."
 - C. No record of Luke's praying, but because of him we know Jesus' prayers at His baptism; at the teaching of prayer; at Caesarea Philippi; before choosing the apostles—besides other prayers told by other writers. Because of Luke we know of the disciples' praying before, at, and after Pentecost, at Paul's conversion, at Peter's imprisonment, at the sending of Barnabas and Paul, etc. Didn't Luke pray? Of course he did! He just didn't talk of himself.
 - D. Many Christians don't think to pray for writers and editors. They pray for: Teachers—but teachers use what writers and editors produce. Preachers—but preachers get sermons from writers' research. Missionaries—but missionaries rely on news contact with homeland. —Pray, then, for the writer, that, like Luke, he may be faithful, capable, effective.
- I. RECRUITMENT (v. 1). "Pray the Lord . . . that He will send forth laborers" (Matt. 9:38).
- "Many have taken in hand." These are colleagues, not competitors; Holy Spirit may use one more.
- A. Editors of church publications ("Christian churches don't have bishops; they have editors").
 - B. Preacher-editors of church papers.
 - C. Writers of articles, etc. *Christian Standard* uses 279 articles per year (average five years 1971-1975).
 - D. Editors of lesson literature. One such editor has this on her desk: "Are you working for them or for Me?"

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II. RESEARCH (v. 2).

—Luke's evident securing of information from Mary, apostles in Jerusalem.

- A. The writer-editor needs roots: In facts, in language.
- B. Pray for thoroughness and honesty.

Not as the politician, using whatever will serve his party. Check the sources. Beware the temptation to pick up and repeat whatever says what you want to hear!

III. RECORDING (v. 3). Orderly presentation.

- A. Luke's order differs from Matthew (teaching) and Mark (miracles).
- B. Advantage of writing over speech—it can be done orderly. —Arrange and rearrange, word and reword.
- C. Writing *must* be orderly—for the unforgiving permanence of print.
- D. Pray that we may exercise discipline to be worthy, skill to be effective.

IV. REINFORCEMENT (v. 4).

- A. Luke's "Theophilus" becomes all-inclusive (write for one reader at a time).
- B. Purpose to convince (cf. Campbell-Rice debate; Rice was clever when heard; Campbell was convincing when read).
- C. Purpose to establish.
 - 1. "To write the same things unto you, to me indeed is not grievous, but for you it is safe" (Phil. 3:1).
 - 2. So pray that the writing and publication of timeless truth be fresh, so as to be read, foundational, so as to be worth reading.

CONCLUSION —

- A. A lonely ministry? No, although contacts are less immediate or personal. Seldom does one say, "You helped me when I needed it."
- B. Ephesians 6:18-20—A writer requests prayer on his behalf!

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TOGETHER, WITH GOD
(Luke 1:5-17)

INTRODUCTION —

Here is the story of a godly family, Zacharias and Elizabeth. It isn't a family if it is only one; and it isn't what a family ought to be, without God.

I. THEIR RIGHTEOUSNESS WAS TOGETHER,
WITH GOD.

Both righteous

Age is honorable; they approach it so modestly you hardly know they are doing it.

A. It was in God's sight.

1. Their growing up in priestly families gave them a congeniality that was important for all their life together. "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (I Pet. 2:5).
2. Zacharias known for doing, more than for saying— He spoke one grand hymn!
3. Their awareness of God precluded hypocrisy— God knew.

B. It was in God's way.

1. Familiarity with the Law removed any confusion in right and wrong.
2. In the days of Herod the king—the court and the kingdom were ruled by standards far different from the law of God. —"Everybody's doing it"— not everybody! Zacharias and Elizabeth weren't!

C. It was in God's approval.

1. If God be for us, who can be against us? This really mattered!
2. As a bonus they had the good will of their neighbors. The neighbors wanted to name the baby "Junior" for Zacharias. The whole story reflects the love of the people for their priest.

Here was real achievement in righteousness!

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II. THEIR FAMILY WAS TOGETHER, WITH GOD.

A. *The fact* of the coming birth was not mere human partnership; it was divine intervention. So, Isaac, of Abraham and Sarah. But Jesus, divine intervention alone.

1. Our gynecologist had no trouble at all with the virgin birth; since every life and birth is an act of God.
2. This is what families are all about, under the command, "Be fruitful . . ."

B. Their *fame* was in their son, because of God. (Better to be father of a great man than the son of one.)

1. Thou shalt have joy . . . many shall rejoice.
2. "He will be a great man in the Lord's sight" (1:15, TEV).
3. Except for John they would be unknown—to men.

C. Their *influence* was in their son, with God.

1. He will go as God's messenger. —Did they live to see the crowds at Jordan?
2. He will bring fathers and children back together. —Nothing new about generation gaps, nor about God's bridges for them. The family, and God—"Nurture and admonition of the Lord."
3. He will turn the disobedient back to the way of righteousness. —It is the healing of the earth's brokenness.

Read Luke 1:68, 69, 76-79. "To guide our feet in the way of peace." (One wonders when he considers the tragic death of John; but go to Damascus and see the shrine of John the Baptist in a Mohammedan mosque—he is salve to the family feud that began with Isaac and Ishmael and burns in the hearts of Jews and Arabs.)

4. He will get the Lord's people ready for Him.
The glory of the family, Zacharias and Elizabeth.
The glory of John the Baptist. The glory of the Christian family.

CONCLUSION —

The basis of invitation — Has someone prepared you to receive Christ?

GROWING UP

(Luke 2:52)

INTRODUCTION — The universal desire to “grow up.”

- A. Picture of a small boy in a college town.
- B. Jesus was once our age— that is where we have it over the old folks.
- C. Where growth ceases, death begins. Even the adult body is continually growing to renew itself. The mind does not become completely mature until age fifty.
- D. The aim of all teaching is to help you grow up.

I. ADVANCED IN STATURE.

- A. Such advance is natural and cannot be helped. All we can do is to make the conditions so nature can work properly.
- B. Food—the simple fare of the country Palestinian.
- C. Play—the hills and villages about Nazareth furnished ample opportunity. That He played hard and was used to His share of winning is shown by His set-to's with the Pharisees later.
- D. Work—the oldest son in a poor family of six has to work.
 - 1. He was known as a carpenter's son, and as a carpenter.
 - 2. His parables are about people at work.
- E. Danger in growth only in stature—
 - 1. Absalom, perfect physically, met a dismal end.
 - 2. Samson, the childish giant, was a failure.
 - 3. Saul of Tarsus did well with a limited physique.

II. ADVANCED IN WISDOM

- A. (Illus.) with Paul—able to be “all things to all men.”
 - 1. With the Jews he proved Christ by their Scriptures.
 - 2. With the Greeks he talked philosophy.
 - 3. Felix said his education had driven him insane.
 - 4. To the heathen he could talk in their learning.
- B. Jesus
 - 1. “Knew all the answers” with the wisest of the Pharisees.
 - 2. His wisdom was largely in the knowledge of the will and the Book of God.

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3. "Behold, to fear God is wisdom, and to depart from evil is understanding" (Job 28:28).

III. ADVANCED IN FAVOR WITH MAN.

- A. Dale Carnegie's *How to Win Friends and Influence People*
 1. Don't criticize, learn first names, smile, be appreciative, etc.
 2. All this is included in one verse: Matthew 7:12.
- B. Illustration with Joseph
 1. He failed in favor of his brothers when he spoke of his own dreams and boasted himself.
 2. He succeeded when he interpreted dreams for others and became so deeply concerned with the affairs of others that he forgot himself.
- C. So was Jesus.
 1. That even in death, concerned Himself with others.
 2. Even after 1900 years is the world's best loved man even among those who deny His divinity.

IV. ADVANCED IN FAVOR WITH GOD.

- A. Without this all else is transient.
- B. Illustration with David.
 1. Saw the stars of God.
 2. Saw the shepherd-sheep relation as of God and His.
 3. Sang of God.
 4. Attributed success to God.
 5. Became a king after God's own heart.
- C. Christ's approved status was often declared by the Father himself.
 1. At baptism (Matt. 3:17).
 2. At transfiguration (Matt. 17:5).
 3. By the resurrection (Acts 17:31).

CONCLUSION —

The proof of our own maturity is to be found, finally, not with size nor wisdom, nor favor with man, but in the final declaration, "Well done, thou good and faithful servant."

THE KIND OF A WORKMAN GOD CAN USE

(Luke 5:1-11)

INTRODUCTION —

- A. The Lord needs many kinds of workers for many purposes, but there is a core of character that will be found in the more useful ones.
- B. In spite of his weaknesses, the apostle Peter had qualities that made him useful.
- C. What did Jesus see in Peter that morning on the Sea of Galilee that persuaded Him to “sign on” the fisherman as a fisher of men?
- D. Recount the story. It spells out W-O-R-K-M-A-N.

WORKING WORKMAN (vv. 2, 5).

- A. Endured the night-long drudgery in spite of failure.
- B. If a man cannot see work to be done in the world, he will not be able to see work to be done in the kingdom.
- C. There is a discouraging tendency for folk to feel that if one is religious, he should not be expected to toil.
- D. West Virginian Myron Taylor insists that a preacher needs to work at his ministry — especially his sermons, “like a miner under a landslide.”

ORDERLY WORKMAN (v. 2) — One who knows how to use and care for his tools.

- A. “A workman that needeth not to be ashamed, handling aright the word of truth” (II Tim. 2:15, ASV).
- B. See James’ warning about the teacher’s tricky tool — the tongue (James 3:1-12).
- C. Illustration — A preacher borrows and uses a paint brush, cleans it, and returns it. The lender’s wife examines the brush and says, “You’ll pass. My husband said we’d know a lot more about our preacher when the brush came back.”

RESPECTFUL WORKMAN (v. 3) — Not too busy to do a favor for another.

- A. The weary and discouraged fisherman still lent his boat to the Lord’s use.

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- B. Note how much of Jesus' ministry took place informally "as He passed by." He needed workers who could catch the opportunity of the moment to render ministry.
- C. The follower of Christ will give the "cup of cold water" to another because of Jesus.

KNOWING-THE-LORD WORKMAN (vv. 4, 5)—Accepting the Lord's authority.

- A. The fisherman, Peter, followed a preposterous directive, from a carpenter, about fishing!
 - 1. He knew this was no ordinary carpenter.
 - 2. As a confession that Jesus Christ is Lord, this is almost more significant than the confession recorded in Matthew 16:16.
- B. The fisherman would accept responsibility and do more than his share in obeying. —"At thy word, *I* will let down the net."
- C. Show me a businessman who will take Jesus' directives in the conduct of his business, and I'll show you a workman who can be trusted to accept the Lord's authority in the church.

MEEK WORKMAN (v. 8)—Definitely not weak, but aware of his relationship to God.

- A. Peter acknowledged the power and the purity of Christ.
- B. He showed appreciation for the miracle of provision.
- C. Confronted with what he saw in Jesus, Peter did not need anyone to accuse him of weakness and sin, but said, "I am a sinful man."

ABLE-TO-CHOOSE WORKMAN (vv. 10, 11) — He selected the best in preference to the good.

- A. He left an honorable and profitable calling when the Lord invited to something better.
- B. It is an ability sorely needed by all of us amid the multitude of opportunities.
 - 1. Don't ask "what's wrong" with what you are considering!

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2. Ask "what's right" with it; is this the best investment of time and energy to the glory of God?

NOW-CONSCIOUS WORKMAN (v. 11).

- A. The fishermen's immediate, radical change in life-style and occupation probably seemed hasty to their friends, but consider:
 1. Sufficient evidence was at hand; the validity of the Lord's claim was established.
 2. Nothing was to be gained by delaying decisive action.
- B. The same decisiveness would be required in their work. — Consider the answers to those who would forbid them to preach (Acts 4:18-21).
- C. "Now is the accepted time; behold, now is the day of salvation" (II Cor. 6:2).

CONCLUSION —

Am I the kind of workman God can use? The answer may depend on my answer, *now*, to the question Peter and his partners answered that day: "Is Jesus the kind of Lord I want to follow?" Well, is He? Now!

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LAUGHTER AND TEARS

(Luke 6:25; I Peter 4:1-11)

INTRODUCTION —

Modern emphasis on smiles and cheerfulness is not always right.

We are told that Jesus wept, but never that He laughed—we assume that He did.

The least desirable are often very cheerful, and vice versa.

So in poetry—

Milton's *Il Penseroso*:

"Hence, all you vain deluding joys—" — His poem praises the solemn enjoyments.

John Fletcher:

"Hence all you vain delights, as short as are the nights
Wherein you spend your folly.

There's naught in this life sweet, if men were wise to see 't,
But only Melancholy, O sweetest Melancholy."

"Woe unto you that laugh now, for you shall weep and mourn."

I. YOU SHALL WEEP FOR POWER AND OPPORTUNITY LOST.

A. The fable of the futile fiddling grasshopper and the industrious ant has many counterparts. (The ant ate well in winter while the grasshopper froze.)

Illustration — Madame Tolstoi.

Reared a family of ten children.

Took, in longhand, the dictation for all her husband's many books.

Some of them went through seven longhand copies before they reached the printer.

One alone went into 1600 closely printed pages.

(There was no time for seeking entertainment.)

Illustration — Alexander Campbell.

Recognized in England as a fit representative of the earth to Mars.

Had a standing order for all theological books from a great publisher.

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Arose at 4:00 a.m. to read Hebrew and Greek; then went into the day's work.

(He didn't see any movies or TV.)

B. So the church has an urgent message to the world, and cannot waste its time in light pleasantries and entertainment.

1. It is not a club.

2. Its music should be thoughtful, not frivolous.

C. Classes in their meetings may well put in the time for the Lord, rather than in mere entertainment.

— The class that laughs now may weep for its members lost and dead.

II. YOU SHALL WEEP FOR THE LOSS OF YOUR HOLD ON LIFE.

1. There is an innate pessimism among those who seek only light entertainment.

2. Much of "swing out" is fear to face the facts of life.

3. The aquaplane that skims the surface, sinks when the speed is gone.

4. The bitterest mourners at funerals are the thoughtless and gay otherwise.

III. YOU SHALL WEEP FOR A LOST HOLD ON ETERNITY.

1. One who can laugh with the world cannot laugh with God.

2. The things in which the world finds pleasure will be gone in ruin.

3. "What doth it profit a man if he gain the whole world and lose his own soul?" (Matt. 16:26).

CONCLUSION —

"Blessed are ye that weep now, for you shall laugh."

CHRIST, THE LIFE OF THE PARTY

(Luke 10:38-42; John 12:1-9)

INTRODUCTION —

From two incidents, some very untheological observations (but nothing that affects God's children is really untheological), dealing with questions that plague young people from age ten onward: How can I say and do the right thing in company?

The two incidents—same place, same principal characters; one before, the other after, raising Lazarus; house guest on journey; honored guest at banquet.

Similar observations could be made on basis of many other incidents: Wedding feast at Cana; Matthew's banquet; the supper at Emmaus on resurrection evening.

I. JESUS ACCEPTED AN INVITATION.

He was not the pale Galilean recluse.

A. Why did He accept?

1. He loved these people (enjoyed their company).
2. He "was moved with compassion"; He "came not to call the righteous, but sinners."
3. He was found where the currents of life ran strongest; marketplaces, synagogues; and the currents of life ran strong about Him.

B. Why was He invited? Same reasons; they loved Him.

1. He was not social climbing: "When you make a feast, invite the lame and blind . . ."
2. They could count on His genuine respect to host and guests.
3. The gathering would be infinitely more meaningful with Him present.

II. MATERIAL EXPRESSIONS OF HOSPITALITY WERE PROVIDED, AND RECEIVED (*Martha served*).

- #### A. When people get together, it is usually "over" something: a meal, or a cup of tea, a game, a play, a stack of records, a campfire.

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1. It overcomes awkwardness in getting acquainted; provides for a meeting of minds.
 2. It is a buffer for people who haven't yet learned to regard each other highly.
 3. It can become a social crutch, never outgrown.
 4. It can be vicious, thwarting every good purpose (drink, gambling, etc.). (Physical attraction can prevent meeting of minds.)
- B. Jesus accepted the service.
1. Generosity is as much in honoring a gift as in giving one.
 2. There is sharp rejection in "Please! I'd rather do it myself!"
 3. The fine art of grateful acceptance, never blandly taking for granted.

III. MARY LISTENED AS JESUS TAUGHT; SHE HONORED HIM WITH HER TREASURE.

- A. The meeting of minds; the sharing of treasure; is the real reason for gathering, and nothing should be permitted to thwart it.
- B. Here is the complete integrity of Christ; He was not "getting away from it all," but relaxed with the word of God on His lips.
- C. (What do you talk about when you have pushed back the plates or the checker board?)
- D. Mary's enthusiasm responded to His teaching and His gift of life.

IV. SOMEONE RAISED PRACTICAL OBJECTIONS TO THE "WASTE" OF TIME AND TREASURE.

- A. Martha objected sincerely; Judas hypocritically.
- B. How obtrusive are the practical limitations of time and material program!
- C. How fine is the balance between orderliness and obtrusiveness in worship!

V. JESUS, THE GUEST, BECAME HOST AND TEACHER — giving the party eternal life.

A. In this, we can hardly do as He did; we have not the right; but—

B. We can make Him the Host and Teacher at our get-togethers.

1. This is better than acknowledging Him as “unseen guest, silent listener.”
2. Let Him be Lord of the gathering over punch and cookies as well as over the loaf and the cup of the Communion.
3. His the constructive goodness that forbids moral compromise, and makes every social contact leave each participant better for it.
4. His the love of God that forbids spiritual compromise, and draws friends to become brothers in Christ.

CONCLUSION —

He is the secret of successful get-togethers: He knows their value, so He provided for a get-together, every week, to talk about Him over His table, and “Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me” (John 17:24).

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BREAD, PLEASE!

(Luke 11:1-13)

INTRODUCTION —

- A. Before us are three paragraphs on prayer. They all talk about bread.
 - 1. "Give us day by day our daily bread."
 - 2. The friend supplies bread when asked, at midnight!
 - 3. The father gives bread to his family.
 - B. Bread is basic food, coming in many sizes, and kinds.
 - 1. From Eden, "In the sweat of thy face shalt thou eat bread" (Gen. 3:19).
 - 2. Even in fancy finger sandwiches, you still eat bread.
 - C. Yet, "Man shall not live by bread alone" (Matt. 4:4).
 - 1. Physical nourishment is not enough. There is a hunger it does not fill.
 - 2. Jesus said, "I am the bread of life" (John 6:35).
 - D. God provides bread both material and spiritual.
 - 1. We sometimes have to become hungry to appreciate it, and to express our dependence on God for it.
 - 2. Material bread is provided daily and generously.
 - 3. Spiritual bread is available for our souls' malnutrition.
 - E. We examine the paragraphs of our text in reverse order.
- I. THE SON SAYS, "BREAD, PLEASE!" (vv. 11-13).
- A. The situation is totally normal in any family.
 - B. The wise father knows what is good for his child.
 - God is wiser, especially at the points where we disagree with Him!
 - C. The kind Father gives what is good.
 - God is kinder, especially as we are undeserving.
 - D. The plea is normal also in the family of the church.
 - 1. Provide the word, the bread of life, faithfully.
 - 2. Provide leaders and teachers willing to feed the flock (family).
 - 3. Pray the Lord to send forth laborers.

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II. THE NEIGHBOR SAYS, "BREAD, PLEASE!" (vv. 5-10).

- A. The situation is special—unexpected company.
- B. The friend understands the need.
 - God understands better, our need to meet the opportunities around us.
- C. The friend is generous; the petitioner has no legal claim to assistance. —God is more generous; He didn't get us into trouble.
- D. The friend is responsive, though the response may be punctuated with sleepy grumbling.
 - 1. God is more responsive, and without grumbling—the point of the parable.
 - 2. The problem is with the requester, who would often rather complain of God's "injustice" than ask for God's mercy.
 - 3. The request is still a request, not a demand. Say "Please!"

III. THE CHRISTIAN SAYS, "BREAD, PLEASE!" (vv. 1-4).

- A. His is a daily expression of daily dependence.
 - 1. There are no standing orders with God. Needs change, so must requests.
 - 2. Tragedy of lifelong repetitions of "Now I lay me . . .," never adjusting the request to growing circumstances.
- B. Christ himself expressed this daily dependence.
 - He was praying, and the disciples said, "Teach us Your skill at prayer."
- C. Bread of life must be renewed daily.
 - 1. This is like the daily provision of manna (Exod. 16).
 - 2. How will you stock and preserve a month's supply of love; inspiration; goodness; generosity; purity?
- D. The prayer Jesus taught deals with living perishables, made eternal by daily renewal. —Reverence; submission; dependence; forgiveness.

CONCLUSION —

There is never vain repetition in the trusting child's grateful petition, "Bread, please!" and "Thank you, Father!"

PREACHING THROUGH LUKE
THE GREATER TRIUMPH
(Luke 19:28-44)

INTRODUCTION —

- A. The world loves a parade of pomp and glory. Therefore it makes much of the "Triumphal Entry."
- B. There is that about the story which indicates that Jesus did not consider this type of glory so important.
- C. "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city" (Prov. 16:32).

I. THE GREATER TRIUMPH OF SELF-FORGETFULNESS IN SERVICE.

Matthew 20:20-29 (across the page) is the story of the ambitious sons of Zebedee.

- A. The request - "When thou comest in Thy kingdom," brought by mother. — Christ seemed to brush aside the reference to the kingdom. (Freely rendered.)
- B. "Can you drink of the cup that I drink, can you be baptized with the baptism wherewith I am baptized?"
- C. The ten by their indignation are scarcely less guilty, so all are taught—
- D. Princes of the Gentiles exercise dominion over them and their great ones exercise authority; it shall not be so among you.
- E. The greatest among you shall be your servant.
For the "Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many" (Mark 10:45).
- F. "And as they departed from Jericho a great multitude followed him."

Apply - The servant is greatest.

In *The Robe* Demetrius is made to say, "He is something more important than a king."

There have been other kings; never another like Jesus; hence to call Him king is no honor.

II. THE GREATER TRIUMPH OVER HUMAN SUFFERING.

Blind Bartimaeus (Mark 10:46-52).

A. The story—Begging—“Jesus, Son of David, have mercy on me”—rebuked—calls the more—Jesus stops, asks that he be called—“Be of good comfort; rise; He calleth thee.” Casts away garment—“What wilt thou that I should do to thee?”—“Lord, that I might receive my sight.” “Go thy way, thy faith hath made thee whole”—He follows; “Thy way” becomes Christ’s way.

B. Others have had processions—none for this reason.

C. Why are we in the Easter parade? Rise; He calleth thee.

III. THE GREATER TRIUMPH OVER NATURE, SIN AND GREED.

Zachaeus (Luke 19:1-10).

A. The story—another parable, but that is not important.—Zachaeus up a tree—“Make haste and come down, for today I must abide at thy house.” Murmuring of the Pharisees—Zachaeus stood, “The half I give; if I have taken anything wrongfully, I restore fourfold.”—“This day is salvation come to this house for the Son of man is come to seek and to save that which was lost.”

B. Napoleon’s tribute to Christ—“He conquered through love; he is the greater conqueror.”

C. There was real honor in the Entry if Zachaeus was there.

IV. THE GREATER TRIUMPH OF HUMBLE KINDNESS (John 13:1-17).

The washing of the disciples’ feet. (Told in intimate detail—e.g. of Peter.)

Many heroes receive a royal welcome, but which of them has with complete naturalness so served his friends?

CONCLUSION —

John takes us for the final evening as a guest. We return with tear-wet eyes and say, “How cheap and futile the shouts of yesterday!”

PREACHING THROUGH LUKE
KNOWN IN THE BREAKING OF BREAD
(Luke 24:13-35)

INTRODUCTION —

It is the afternoon of the resurrection day; the excitement of the resurrection evidences has ebbed a bit, and now Jesus himself appears to some not-very-prominent friends.

I. THE RISEN LORD IS KNOWN IN THE BREAKING OF BREAD.

- A. He is revealed in a familiar gesture at a family table.
1. He appeared to two as they walked, conversing about Him.
 - a. Why not to a multitude in Jerusalem? That would lack personal touch.
 - b. Why not to one alone? That might be dismissed as subjective imagination.
 2. He taught them the Scripture in private conversation. — That was impressive, but He was not revealed in that teaching.
 3. He came into their home as invited Guest; then remarkably He became the Host, breaking bread and giving it to them!
 - a. The mealtime fellowship is intimate and meaningful.
 - b. In anyone else, His presumption would have been bad manners; in the Lord, His place as Host is natural and necessary.
 4. In the breaking of bread, He became known to them. Consider:
 - a. At feeding the five thousand, He “blessed and brake the loaves.”
 - b. At feeding the four thousand, “having given thanks, he brake the loaves.”
 - c. At institution of the Supper, “when he had given thanks, he brake it.” — No one knows how many other times.

PREACHING THROUGH THE BIBLE

- d. After this, "They see a fire of coals there, and fish laid thereon, and bread" (John 21:9). "Jesus cometh and taketh the bread and giveth them" (John 21:13).
- e. Peter's statement to Cornelius: Jesus showed himself "unto witnesses that were chosen before of God, even to us, who ate and drank with him after he arose from the dead" (Acts 10:41).

B. He chose to be known by the church in the breaking of bread.

1. "This do ye, as oft as ye do it, in remembrance of me."
2. "The breaking of bread" was a regular reference to the Communion: Acts 2:42; 2:46; 20:7; I Cor. 10:16.
3. "He that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body" (ASV) (I Cor. 11:29).
4. If Christ is not known in the breaking of this bread, the act is mockery!

Transition: The table of acquaintance at Emmaus has two sides. Cleopas and his friend also became known in that breaking of bread with the risen Lord.

II. THE FOLLOWER OF CHRIST IS KNOWN IN THE BREAKING OF BREAD.

A. The Christian is known in his familiar gestures at the family table.

1. Shall we say, "Christ is the Head of this house; the unseen Guest at every meal; the silent Listener to every conversation"? If He is Head of the house, He is Host at every meal and the dominant Personality in every conversation!
2. At meals, do you thank God for the food and then complain to Mother about it?
3. Ought not "grace at meals" include graciousness to those around the table?

PREACHING THROUGH LUKE

4. There is reason for the emphasis on meals and meal-times in books of etiquette; here most significantly we show respect or disregard for others.
- B. *The Christian is known at the church in the breaking of bread.*
1. John 6:35, 52-58 may not refer to the Communion, but it does refer to Christ.
 2. How great is your love of Christ? How much does it take to keep you away from His table?
 3. How much do you appreciate His sacrifice? How reverently do you "proclaim the Lord's death till he come"? (ASV) (I Cor. 11:26).
 4. How do you regard your partnership with Him? In what other matters do you participate after you have participated in the body and blood of Christ? (I Cor. 10:16-22).

CONCLUSION —

Hear again the excited report from Emmaus: "The risen Lord was with us at the table!" Let's enjoy His presence, at His table and ours!

PREACHING THROUGH THE BIBLE

QUESTIONS OVER JOHN

1. Who identified Jesus with these words, "Behold, the lamb of God who takes away the sin of the world"? (1:29)
2. What was Jesus' first miracle? (2:1-11)
3. Jesus told Nicodemus that "Except a man be born again" he cannot do what? (3:3)
4. Jesus told the Samaritan woman that true worshipers will worship the Father how? (4:23, 24)
5. In His sermon in John 5 what are the four witnesses He cites? (5:32-39)
6. Which apostle brought the lad with five loaves and two fishes to Jesus? (6:8, 9)
7. When Jesus said, "Out of his heart shall flow rivers of living water" he referred to what, according to John 7:39?
8. How did the Jews respond to Jesus' statement, "Before Abraham was, I am"? (8:58, 59)
9. Who said, "We know that God heareth not sinners"? (9:31)
10. The good shepherd will show his love by doing what for his sheep? (10:11)
11. What man had been dead four days before Jesus raised him from death? (11:39, 43)
12. What does Jesus say will be our ultimate judge? (12:48)
13. What act of humble service did Jesus perform for the disciples at the last supper? (13:1-15)
14. Who is the comforter Jesus promised to send to the apostles? (14:26)
15. Believers are the branches. God the father is the husbandman. Who is the vine? (15:1)
16. Jesus prayed that believers would be one in order to have what influence on the world? (17:21)
17. Why did the soldiers not break Jesus' bones? (19:33)
18. What did Thomas say when Jesus showed His hands and feet? (20:28)