

Lecture 17 – Prayer (cont.); Parables of Luke 11 & 12

“If you then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give the Holy Spirit to those who ask him!” Luke 11:13

Key Terms

“Party parables”

Objectives

- *To identify distinguishing features of Luke’s parables.
- *To observe Luke 12’s teaching on money and apply it to our Christian life and service

Lead Questions

- *In what ways has the church become corrupted by money?
- *What are some ways that you or your church could graciously reach out to the “undesirables” in society?

Prayer (cont.); Parables of Luke 11 & 12

IV. Why we should pray: The proper confidence

- A. God’s triple promise
- B. God as Father

Luke 12 and Money

I. Introduction

- A. The issue
- B. Context #1: teaching on discipleship
- C. Context #2: a request from the crowd
- D. Jesus’ reply: Watch out! Be on guard against greed!

II. The parable of the rich fool

- A. Outwardly opposite, inwardly just like the young man
- B. Elements of the parable
 - 1. The perceived problem
 - 2. The proposed solution
 - 3. His satisfaction and egotism
 - 4. His surprise
 - 5. His assessment
 - 6. His disappointment
 - 7. His sorrow
 - 8. The lesson

In what ways are you like the rich fool?

III. Application

- A. Does everyone need this parable?
- B. Be rich toward God with your mind by not worrying, by seeking K, by giving, by storing up treasure in heaven.
- C. Application to your career (5 principles)
 - 1. Takes care of basic needs.
 - 2. Allows you to use your gifts.
 - 3. Allows you to do good to others.
 - 4. Gives you the opportunity to manifest God’s reign and kingdom.

5. Do not choose in order to get rich.

Parables of Discipleship and Invitation in Luke

I. The Parables of Luke

A. Types of Parables

1. Parables of K have highest concentration in Matthew. People parables dominate Luke.
2. Discipleship also concentrated in Luke.

B. Features of parables of Luke

1. Parables cluster in 9:51-19:44. Section has 17 parables, 15 unique to Luke.¹ All but three feature people as characters, describing the way they respond to God or the kingdom.
2. Luke's parables start with very human questions: Who is my neighbor? How shall I pray? (11:1-13). How shall I use money (12:13-21)? With whom should I associate (14:15-15:32)?

C. Discipleship, the theme of Luke's parables

1. Chapters 1-9 of Luke define Jesus. Chapters 10-19 define a disciple, through parable.
2. Example: Opposition in Samaria. Should we burn them with fire from heaven? No, but how should we treat opponents? We owe something to enemies—Parable of Good Samaritan!

D. Parables advance other Lukan themes while still addressing life of disciple.

1. Prayer: Parable of the unfriendly neighbor (11:5-8): even if God were a poor neighbor, he would hear prayers for sake of His honor. Importunate Widow (18:1-8) urges perseverance.
2. Possessions: The Rich Fool (12:13-21) teaches us to share, to be rich toward God. Unjust steward (16:1-13) urges generosity too.
3. Associations: The parable of the banquet and parables of lost things urge us to associate with all kinds, and to welcome penitent sinners (14:15-24, 15:3-32).

II. Parables about Associations or Party Parables, Luke 14-15

A. Broad context: The "party parables." The Pharisees and Jesus watch each other (14:1).

1. Jesus warns against vying for seats of honor.
2. Q: What is this? Antidote to striving? Shrewd advice? Irony?
 - a. To simple disciple, simple counsel: Don't strive for honor.
 - b. Shrewdly: If you really want honor, take a low seat; the host may then exalt you before all.
 - c. Or is the quest for honor a fool's game? Irony: If you want honor, give up on it? 14:12-14 says: At your party, renounce the fame game by inviting outcasts, Jesus says.
3. One guest replies too quickly, and Jesus gives a parable.

B. The Great Banquet: the story

1. 14:16-17, A rich man prepared a great banquet and invited noble guests.
2. They began to make excuses. Odd, if they accepted first invitation.
 - a. Field: What is point of examining field after one buys it?
 - b. Oxen: Tested before purchase. If rich enough to buy 5 teams of oxen, send a worker.
 - c. Marriage: He did not get married that day, and he did accept the first invitation.

¹ These are: the Good Samaritan (10:25-37); the Unfriendly Neighbor (11:5-8); the Rich Fool (12:13-21); the Watchful Servants (12:35-48 - arguably two related but distinct parables); the Barren Fig-tree (13:6-9); Mustard Seed and Yeast (13:18-21); the Banquet (14:15-24); the Cost of Discipleship (14:28-35); Lost Sheep, Lost Coin; Lost Sons (15:3-32); the Shrewd Manager (16:1-13); The Rich Man and Lazarus (16:19-31); Importunate Widow (18:1-8); Pharisee and Tax-collector (18:9-14); the Ten Minas (19:11-27).

3. 14:21, The host is angry, but he invites lower class from the city, who cannot reciprocate.
4. 14:22-23, Still room, so he now “invites” those outside the city. This is really gracious.
5. Application: “None will taste my feast.” If Jews reject Jesus’ invitation, they miss His feast.

C. What stands for what? Who is offering the meal? Who is declining to attend?

1. Inviter is God or Christ figure.
2. Those who agreed to come are Jews or Jewish leaders.
3. The outcasts who are invited and finally come are flawed Israelites or Gentiles.

D. The points

1. Jesus invites all - Jews, worthy and unworthy, and Gentiles to His feast.
2. If Jews spurn His invitation, the feast will go on without them. Don’t presume!
3. The Messiah has come. Judgment is self-imposed for those who refuse invitation.

E. Further on discipleship, 14:25-34. Grace is free, but not cheap. Count the cost. But do Pharisees get His points?

In what ways do modern Christians make presumptions about God’s favor?