

If you have your Bibles this morning, I want to invite you to turn to the Gospel of Luke. I have surely enjoyed coming through the New Testament book by book. Every time I lay one of these out, my schedule kind of runs like this: On Monday, I usually start laying out the concept and the idea of the book that I am going to work with. I usually get it pretty much in some kind of form that I know what I want to accomplish. There is so much material that you just have to license yourself somewhat, or you will never get through it in the time that you are allotted to do it.

Then on Tuesday, I usually come back and structure it out, and that is where I make my crucial decision. Once I get the idea in my mind, then I know what I want to accomplish. I look at where we are at spiritually. I look at who we have in our church and where we are at as far as all the different things that we are doing. I try to blend it where everybody can get something from it, but most of all, I try to leave you that when we are done, the next time you read the book of Luke, you will know what to look for. You will have a comprehensive understanding of how the Gospel of Luke lays itself out, and that when you start reading through any book of the Bible, my goal is to have you to the place where you can really fundamentally understand what you are reading and why you are reading.

I think that is one of the biggest problems, and you have heard me say this before. I think one of the biggest problems folks have is the fact that when they begin to read the Bible, they really do not know what to look for when they read. It is a thing where, yes, the Bible can become boring very quickly. Not that the Bible is a boring book, but when you do not have somebody helping you how to put the Bible together and break it down, certainly there are some passages in there that you will get lost in, and then pretty soon, especially if you are a young Christian, your desire to go through it weans a little bit. So that is what we are trying to accomplish.

## I. The Gospels' Portrayal of Christ

The Gospel of Luke is our third book; it is the third Gospel. We looked at Matthew; we saw how that Christ was portrayed as the King of the Jews. Last week, we looked at Mark, and we saw how that He was portrayed as a servant. Now Luke is a book that I think is probably one of the most unique books in the Bible. I get a lot of personal things out of Luke that I use in my own personal working with people. We will talk about that in just a little bit.

By now, you should be able to begin to put together how the higher educational facilities of this world, for the most part—there are some good ones—but most of them, you should now be able to see the fallacy of how they have failed in teaching the Bible. When we started the study of the Gospels, I told you how that most higher critical areas of education about the Bible always take the Gospels and try to get you to believe that they are not authoritative. Most seminaries, most Bible colleges teach what they call the synoptic gospels, that the gospels do not match, they do not line up, that it is proof positive that man wrote the Bible instead of God, simply because if God would have wrote it, you would have all the details running the same.

Of course, you should begin to see that by now that that is simply not true. Each Gospel portrays the Lord Jesus Christ from a different angle. You have seen Matthew, the King; you have seen Mark, the servant; and now we are going to look today at Luke. When Luke portrays the Lord Jesus Christ, he portrays Him as the Son of Man. Now that is an interesting term in the Bible. Wherever you find the term Son of Man, the term will always be used to denote Christ's humanity. He is the Son of God because He is deified as God. He is a servant because He came to serve His Father. He is the King of the Jews in Matthew because He is the right King that is going to sit on the throne in Jerusalem. But you are going to see that in Luke, He is portrayed from the human side, and you are going to see Him portrayed as the Son of Man.

## II. The Doctrine of Christ's Natures

I do not know how much you know about the Bible. I do not know how much you have broken it down, but the doctrine of the natures of Christ is one of the greatest studies you will ever take in the Bible. In John chapter 19, verse 34 and 35, you do not have to turn to it, but in John chapter 19, verse 34 and 35, when Christ is being crucified, you remember the stories. John the cross, He is dead, He died, and the Bible says that a Roman soldier comes up and picks up a spear, and the Roman soldier thrusts that spear into His side.

*John 19:34-35*

*But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.*

*And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe.*

Most people glance over that and read it, and most people are not really what I would call students of the Word of God. They read it because either they have to or they feel like they are feeling some kind of spiritual obligation, but the student of the Word of God will begin to see that that water and blood, John himself said, bore record of something. Of course, what it bore record of is found in 1 John chapter 5, and this is where John writes again, and he says in 1 John chapter 5, verses 6, 7, and 8, he says this:

*1 John 5:6-8*

*This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.*

*For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.*

*And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.*

Those first two verses say that Jesus Christ came by water and blood, and it is no accident when Christ died on the cross, and that Roman soldier ran that spear into His side that the Bible says that water and blood came out. John, who is, by the way, the closest one of the twelve to the

Lord, who represents the church in a greater way than the rest of the twelve, that John saw that water and blood and said that bears record of something that Christ did and said that is true. Then when you come to 1 John, he tells you again that Jesus Christ came by water and blood, not by water only, but by water and blood.

Now what you have is this: the water represents His physical birth. The blood represents His spiritual nature as God. If you would go to Acts chapter 20, verse 28, you would find that there is something unique about the blood that flows through the veins of the Lord Jesus Christ. It is sinless blood. The Bible says the life of the flesh is in the blood. Jesus Christ, even though He made Himself subservient to God the Father, and He was tempted in all points unlike we are, yet the Bible says without sin. Why? Because Acts chapter 20, verse 28 says that the blood that was in His veins was God's blood. It was not human blood in the sense of you and I because He did not have a human father. His Father was God.

*Acts 20:28*

*Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.*

Then you have verse 7, and I must tell you this, verse 7 is the greatest verse in all of the Bible. You want to deal with somebody about the Trinity? If you are dealing with somebody who does not believe there is a Trinity, there are a couple of places you could go. The greatest place you will go is 1 John chapter 5, verse 7. The greatest verse in all of the Bible that supports and teaches the doctrine of the Trinity of the Lord Jesus Christ, God the Father, and God the Holy Spirit is 1 John chapter 5, verse 7.

Now I would be less than an honest Bible teacher if I told you that that verse is totally removed from the new NIV and all the other translations on this planet because the man that put the text together for the NIV did not believe that Jesus was God. His name was Origen, all the way back in Alexandria, Egypt. So you will find in any new modern translation when you come to 1 John chapter 5, it will leave 7 and jump right into 8, and they will take out the greatest verse in the Bible that lays out the Trinity which says this:

*1 John 5:7*

*For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.*

Notice how he changed the Lord Jesus Christ to the Word, just like John chapter 1 does in verse 12, showing you that the Word was made flesh. "In the beginning was the Word, the Word was with God, and the Word was God. The Word was made flesh and dwelt among us." So it is no wonder here we find in verse 7 where there are three that bear record in heaven, and the three are the Father, the Word—that is Christ—and the Holy Ghost, and these three are one. Take that verse out of your Bible and you do not have a doctrine of the Trinity anymore.

Then verse 8, and this is our verse:

*1 John 5:8*

*And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.*

The water was a picture of His physical birth. The blood is a picture of His supernatural being as the Son of God. One represents the human side of Christ, the water. The other one represents the deity side of Christ, the blood. He did not have human blood in His veins; He had God's blood in His veins, Acts 20:28. What we have here when John sees the water and blood, what he is saying that it bears record to is the fact that Jesus Christ had a sinless spirit, He had a sinless birth, and He had sinless blood, and that is why His blood had enough redemption in it to save the soul of every man and woman that ever lived on the face of this planet from Genesis to Revelation, because He had a sinless spirit, He had a sinless birth, and He had sinless blood.

You are going to find that Luke will deal with the human side of Christ, and chapter by chapter you will see Him laid out as the Son of Man. As I said before, Luke is an incredible book. I have always enjoyed Luke. It is probably one of the books that you have to dig a little deeper to see some of the stuff, but once you understand how it is laid out, it becomes pretty easy.

### III. Basic Breakdown of Luke

Now let me give you a basic breakdown of the book.

- In chapter 1 through chapter 3, you see the Son of Man prepared.
- In chapter 4 through chapter 8, you see the Son of Man identified.
- In chapter 9 through chapter 18, you find the Son of Man teaching on the great truths of the issues of life.
- In chapter 19 through chapter 24, you find the Son of Man exalted by God through the crucifixion and the resurrection.

There are many practical principles found in the book of Luke. In fact, when I do biblical counseling—and we are in the process of starting a biblical counseling service that really takes people and their problems, family problems, children problems, whatever problems, and brings them through and laying out the Word of God. Some of you are going to be obviously working with me in that area as we grow and you show a knack for it and you want to do it. Many of my counseling format principles I take out of the book of Luke. Why? Because the book of Luke will deal with the human side of Christ. In dealing with the humanity of Christ, you are going to see Him dealing with humanity's problems in a greater way than you are going to see in the other Gospels.

You are going to find, as I have already said, Matthew is going to put the emphasis on the King of Israel. Mark is going to deal with Him as a servant and showing you the service between the Father and the Son. We defined the difference last week between service and ministry. But when it comes to Luke, you are going to see the inner workings of Christ as the Son of Man dealing

with human beings. Luke is the greatest book that shows you and I as human beings how to deal with another human being on their spiritual problems. It is an incredible book.

You are going to find as we look at it here, we are going to go through chapter by chapter. Sometimes we are going to go through multiple chapters because that is how they lay themselves out. But I am going to try to give you as best I can a basic layout of how this great book lays itself out with some incredible information that will help you not only understand about Luke, help you understand about yourself, help you understand about the people that you are working with at work, give you some insight on some things, and just generally lay out the book of Luke for you.

So let us go to the Lord in prayer and ask Him to bless us this morning. Father, we thank You and praise You for the Lord Jesus. We love You. We thank You, Father, for all the good things that You have done for us, for Your mercy, for Your goodness. We ask You now, Father, this morning to bless us as we come to Your Word. We ask You to open up our hearts, show us what You would have us to see and understand. Let us leave today a little richer. Let us leave today with our spiritual bank accounts a little fuller. Let us leave today with our relationship with You a little closer as we understand this great book and its great truths, and we will thank You and praise in Jesus' name, for His sake we ask it. Amen.

## IV. The Son of Man Prepared

In chapter 1, chapter 2, and chapter 3, we are going to deal with the aspect of the Son of Man prepared, and we are going to look within that and we are going to see His birth and His bloodline. It is interesting, and I think that everybody ought to pay attention to the preface to Luke, and that is in chapter 1, verses 1 through 4. It kind of gives you an understanding why the book is being written, and He says this:

*Luke 1:1-4*

*Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,*

*Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word;*

*It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,*

*That thou mightest know the certainty of those things, wherein thou hast been instructed.*

Now verse 4 says that the book of Luke was written that you and I might know the certainty of those things that we have been instructed in, and that is a great preface to this book. I do not know how much you know about the Bible, but God could not have picked a better man to write about the humanity of Christ than He could Luke. Do you know why? Because the greatest issue down through history other than the Word of God itself was Jesus Christ and who He was. Christ had not been dead 20 minutes when it began to circulate around that He was not virgin born. The

idea that Christ was not virgin born, that He was a counterfeit, circulated very shortly after the resurrection of Christ. That is why God had Him go down into Jerusalem, had many of the dead go down in Jerusalem and show themselves after the resurrection. That is why He immediately showed Himself to His followers. There were over 500 witnesses that saw Christ after He was dead, after He had risen, come back and testify that He was dead but now He is alive and testified to the Gospel.

In the book of Luke, we are going to look at some of those areas, and around His birth, we are going to look at His bloodline for just a few moments, and there is no better man to do that than Luke. Do you know why? Because Luke is a medical doctor. In Colossians chapter 4, verse 14, you find that he is called the beloved physician. He is a doctor, and there is nobody with any better credibility writing about somebody's physical birth and the human side than a medical doctor, and that is why God chose Luke to do it.

*Colossians 4:14*

*Luke, the beloved physician, and Demas, greet you.*

Many times you are taught, and you hear this a lot, that Luke was a Gentile, that he was the only apostle that was not a Jew, that was a Gentile. That is totally 100% superstition. There is not any place anywhere other than the writings of the Roman Catholic Church that suggests that Luke was ever a Gentile. The idea that Luke would be a Gentile just escapes me from anybody who can understand that that is a Jewish book. Every writer in it is a Jew, and for the fact that Luke would be a Gentile, it is absolutely spurious with no documentation, no proof anywhere on the face of planet Earth. It is just one of those things that come up and you find it, and you just have to understand where it comes from. But Luke, who also writes the book of Acts, is without a doubt the best man qualified to comment on the physical birth of the Lord Jesus Christ.

So we find in the first three chapters that subject. In chapter 1, verses 5 through 25, we see our old friend Gabriel. Last time we found Gabriel was all the way back in the book of Daniel. Gabriel was an interesting guy as an angel, and he seems to be associated with the first coming of the Lord Jesus Christ. He shows up back in Daniel chapter 9, and the prophecies back there are very definitely the first coming of Christ. He shows up here in this chapter dealing with Zacharias and Elisabeth about the birth of John the Baptist, and a little bit later on, he goes to Mary in chapter 1, verse 27, and through the rest of the chapter, lays it out around that.

There are two angels that are mentioned in the Bible that are good angels. One of them is Gabriel, and the other one is Michael. They seem to have two different tasks or two different jobs. Michael always will be dealt with around the nation of Israel. Michael is an archangel, and as an archangel, his specific task in the Bible seems to be dealing with the nation of Israel. You always find him dealing with the nation of Israel in a very specific way, not only in the Old Testament but also in the book of Revelation there when the devil gets bound by a chain and dumped in the bottomless pit. It was all surrounding the nation of Israel and watching over the nation of Israel. Gabriel, on the other hand, seems to be dealing with the first coming of Christ and proclamation of Christ being born. So in chapter 1, that is exactly what you have.

In chapter 2, we find the record of His birth. In fact, chapter 2 runs 52 verses, and it brings you from His birth all the way to the place that He is 12 years old. That chapter brings you up for the first 12 years of Jesus as He grows up. This is where you have the true birth, not like we saw in Matthew where it is a couple of years later, but this is where the manger story takes place, and this brings us all the way up to the 12th year.

There is a very interesting verse in verse 26. I do not have time to get into it tonight, but in verse 26, you find the strange little phrase that at the time of His birth, the Holy Spirit of God makes a reference in verse 26 to the Lord's Christ. This is the first reference where you find a definition of the two Christs in the Bible. Of course, we know the word Christ comes from the word Lord. The word Lord comes from the word *adontae*, which means anointed. We know that in the book of Isaiah 14, there is another Christ, and that is the anointed cherub which covered the throne. The devil is a Christ. We saw it the other night on Thursday night when I showed you the parallels how the devil imitates Christ. We do not have time to get into it this morning, but sometime when you come over for coffee and cheesecake, ask me about the two babies that were born that night. It will be an interesting discussion. The Bible throws that verse in there to show you that this is the start of two Christs: one, the Lord's Christ, and the other one, the Antichrist. What a study it is when you come through the Bible.

When you come to chapter 2, verse 23, let me show you something how the Holy Spirit of God puts your Bible together. These are things you want to look for. What I am going to show you is one of the most beautiful things you are going to find anywhere in the Bible, and the Bible is filled with these. Now down in verse 22, it says this:

*Luke 2:22-24*

*And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord;*

*(As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;)*

*And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.*

Now verse 23 says, "as it is written," where it is written is Leviticus chapter 12, verse 8. In Leviticus chapter 12, verse 8, this is what you have. What they are doing here is what the Old Testament law tells them they are supposed to do. They are supposed, and this was required by all the babies when they were born, to go into the temple. What a great lesson this is. Here is a case where the Holy Spirit of God just drops something in here to catch somebody's attention if you are paying attention and show you one of the greatest truths you are ever going to find.

If you would go back to Leviticus chapter 12, verse 8, and this is the passage that they are making reference to in Luke chapter 2, verse 23, you would find that when they come into the temple and they are bringing in "every male that openeth the womb," you will find that they are told to bring a lamb, two turtledoves, and two young pigeons. Now when you come back to Luke here, you will find it says in verse 24, "And to offer according to that which is said in the law of

the Lord, A pair of turtledoves, or two young pigeons." Luke chapter 2 does not say anything about the lamb. It does not tell her to bring a lamb. Do you know why the Holy Spirit of God did not tell you about the lamb in there? I will tell you why, because she is carrying the Lamb in her arms. It says the two pigeons and the two turtledoves and never mentioned the Lamb because when John sees Him coming a little bit later on, he says, "Behold the Lamb of God which taketh away the sin of the world."

This is what Abraham was talking about all the way back in Genesis chapter 22, when he was going to offer up Isaac, and when he put him on the altar and he was actually going to kill him, and God stopped his hand. Before that, when he was binding up his son, his son looked at his daddy and he said, "Daddy, here is the fire, here is the wood, here is the altar, where is the lamb?" And Abraham makes one of the most prophetic statements in all the Bible when he says, "Son, God himself will provide a lamb," and He did. In Matthew, Mark, Luke, and John, here comes the Lamb. So when Mary comes down there and Joseph to offer that Old Testament concept, they bring two turtledoves and they bring two pigeons. They do not go get a lamb, do you know why? She is carrying that Lamb in her arms. One of these days that Lamb is going to become the sacrificial Lamb that was typified all through the Old Testament. It is going to wash away the blood and the sins of every man and woman on the face of this planet. "Behold the Lamb of God." Just one of those little things the Holy Spirit of God drops in there.

Then you come chapter 2, verses 41 through 52, another great little concept. Now you will begin to see how we are building on some of the things we looked at. I showed you when we come through the Old Testament about the concept of the third day, how that that third day always represents the period of time from the crucifixion to the millennium. You have got the Christ will always show up when you find the third day in the Bible, will always be a reference to the millennial reign of Christ. Now here is a place in 41 through 52 that He is 12 years old. You have got 12 tribes of Israel, and His parents lose Him for two days. They lose Him for two days and they find Him after three days. Picture of the nation of Israel in the church age losing the concept of Christ, but then getting Him back in the millennium after the second coming of the Lord Jesus Christ. It is incredible the way the Bible puts itself together.

Then we come in chapter 3. In chapter 3, we deal with the genealogy of Christ which goes back to Adam through Mary. Of course, if you know anything about the line back there, you know that Mary is in the line of David, but she comes through Nathan. This is how God protected Christ. If you come down through chapter 3, it says that it comes back, he talks about Joseph and it says "which was supposed to be the father of Jesus" in verse 23. This is a great key to the Bible that shows you how that the Holy Spirit of God protected the Scriptures from Jeremiah chapter 22 that said that no man from the kingly line could be on the throne if he had a bloodline that was a human bloodline. So that is why when Christ gets His blood, He gets His bloodline through Mary and not through His father. That is why when this whole thing lays out, it runs this story back through and it goes back through Mary which puts the whole thing in perspective for you and shows you how that the Holy Spirit of God protected that line and protected the Scriptures. Where Matthew takes Him back through the kingly line and shows Him that in the lineage of David He is the King, in Luke the human line shows you that He did not have a human father,

that the line given is through His mother. Of course, there is some other great material in there that is down where the whales live, man, about Him starting this genealogy at 30 years of age and then running it right back to Adam, and it says there a strange verse in Adam "which was the Son of God." That study will take you about five years to break down and come through one of the greatest concepts in all of the Bible.

## V. The Son of Man Identified as the Great Physician

All right, we come to chapter 4, chapter 5, and chapter 6, and in chapter 4, we see the Son of Man now identified. The identification that you pick up here very quickly in chapter 4, verse 23, is one of the great physicians, and He has come to a world that is sick, not sick with sickness but sick with sin. There are some great parallels here and some great concepts here. You will find that these are the great chapters that show you that the issue with the Lord Jesus Christ with the scribes and the Pharisees was the fact of His doctrine. In chapter 4, verse 32, they were astonished at His doctrine, and you will find if you go on down and read and put all the material together that it is doctrine that is what establishes authority. The scribes and Pharisees did not have any doctrine. We do not have any doctrine in the church today, and the reason why we do not have any doctrine in the church is because we do not have any authority anymore. The Word of God is gone. You cannot have doctrine without authority, and you cannot have authority without doctrine.

So you find when Christ shows up in chapter 4 that the scribes and the Pharisees and the people are astonished at His doctrine because He speaks to them with one having authority, not as the scribes and the Pharisees. You find here a great principle, and it is a great principle that I use in dealing with people all the time because you are going to find that when you start to deal with people, you do a lot of what a doctor does. When you go in to see your doctor, the similarities between you as a Christian or me as a Christian is an incredible parallel. When you go into a doctor, you tell him that you do not feel right physically, and he listens to what you have to say, and then he makes a diagnosis, and then he makes a diagnosis based on what he has read, what he has studied, his prior medical practice, and basically what bug is flying around at that particular time in town. Then once he makes that prediction, he gives you a prescription, and you go to the pharmacy or wherever and you get whatever he tells you or you do whatever he tells you to do.

He says you have strep throat, and "I am going to give you an antibiotic to knock that bug out of you." What he does is he writes out a little prescription, and you take that prescription over to Walgreens or some of those places or Osco, and you put it in there, and about six months later, it is ready. Then you go in there and you get your prescription, and then you go home and you follow the directions on the little pill bottle: "Take two times a day, three times a day," whatever the case.

Now here is what we all do, and I say we all do. You say, "You do not know me." I know you better than you think I know you because I know me, and we are the same. Do you know what I do? First of all, the medicine always tastes bad. I have never tasted a pill, and I have a tough time swallowing. I cannot swallow things well, and I do not know what my problem is, but I just

cannot, and I have never been a great pill swallower. I am always a chew. I chew up the pill, and I will tell you what, medicine tastes terrible, and if at any time it will force you to swallow, it is when you have got some antibiotic that just tastes like you are eating rust off an old license plate. I am not kidding you.

I will tell you, do you know what I do? The same thing. You start taking the medicine, and then the moment you start feeling better, you do not take it anymore because it tastes bad. It is too restrictive. You have got to remember to take it, and then besides that, human nature is such the moment we start feeling better, we think we are cured, and so we think now we know better. Do you see where this is going? We think now we know better than the doctor who spent his whole life diagnosing problems and diagnosing medicine for it. So you come to the place where you stop. Two weeks later, you are back in the doctor's office again because you had a relapse and you got sick again.

It is the same way when you are dealing with people. You are going to have a couple come in. You are going to have some young man come in or some gal come in, and they are going to—the first thing you are going to do is you are going to sit down and you are going to tell you their problem, only it is going to be a spiritual problem, not a physical problem. Then you are going to listen to them, and then you are going to draw on what you studied, what you know, your ministerial experience, and then you are going to give them a spiritual prescription. I am telling you right now, just as you and I take the medicine, do we get feeling better? God's people or any human being, once they come up against God and you as the practicing physician on site tell them what they need to do, as soon as they—how many times have I started to work with somebody, a couple, an individual, who when they come in, they were just ready to die, and they just thought they were not going to make it, and they were so thankful, they hugged you around the neck, they just thanked you a thousand times, "How much better I feel now because you lifted the burden off of me." And you say, "Okay, but you have got to take the medicine daily, or you are going to get sick again." As soon as they start feeling better spiritually, they dump the church, they dump the Bible, they dump God, they dump everybody, just like we do with the medicine we take. There is not a lot of difference between the two.

When He laid out the concept of the Great Physician, He was showing you something. He was showing you something. In fact, it is in these chapters here that are one of the two greatest questions asked in the Bible, and I look at these questions, and it just blows my mind because here is a man who came to Israel, here is a man that was a great physician, who is the man that could unstop deaf ears, give eyesight back to the blind, raise dead people, and do all the things that He was doing, and He had all the credibility in the world, much more than you and I, and yet He says in chapter 6, verse 46, which I think is one of the greatest questions in all of the Bible, He says:

*Luke 6:46*

*And why call ye me, Lord, Lord, and do not the things which I say?*

That is one of the greatest questions asked in all the Bible. I do not know how many times I have seen somebody claim to be a Christian, claim to be a child of God, claim to do this, claim to do

that, when the bottom line is in their life, it is filled from the time they get up to the time they go to bed of doing what they want to do. There is never any spiritual thing. Their whole week is, "Let me get what I want to do out, and if there is any time left, I will throw it God's way." But you know what? "Do not hold your breath, God, because there probably will not be." We look at that and we play the game. We play the game. Mom and dads play the game. Everybody plays the game. Preachers play the game. You have to play the game to some degree, and everybody pretends we know this when the bottom line is simply this: the bottom line, if you claim to be a child of God—and maybe that is the problem—but if you claim to be a Christian—and I am going to say again, maybe that is the problem—but if you claim to be a child of God, and I say only based on the fact that the Bible says, "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new," there should be a difference. But sometimes, most of the time, many times, you do not see it. But the bottom line to me is this: why do we call ourselves a child of God and repeatedly why do we say, "God is my Father, Lord, Lord," and we look at Him and then we turn right around and do not the things which He says?

There are two questions in the Bible that I have never figured out, and you can ask me just about any question you want to ask in the Bible, you can lay out the thing, and I could probably give you some kind of answer, but that is one question I do not have the answer to. I will tell you another two questions, I will give you the other one. It is in Galatians 4:16. This is another one that always stumped me, and Paul asks this one. He says this to the church of Galatia:

*Galatians 4:16*

*Am I therefore become your enemy, because I tell you the truth?*

Now, you have people lie to you all the time. Ladies, there are men in your life that have lied up one side and down the other to you, and guys, there have been women that have lied to you. Everything lies to you. Everybody lies to you. Somebody is trying to call you on the phone right now so they can lie to you. Everybody lies about everything. But the problem is, the bottom line is this: why when somebody tells you the truth do you get upset? You do not get upset with your liar friends. You do not get upset with the world that lies to you. You want to buddy with them. You want to drink beer with them. You want to run around with them. You want to hang out with them. Why in the world do you call God Lord, Lord, Lord, and then do not what He says? And when somebody tells you the truth, why do you become their enemy? I have never understood those two things. I have never understood it.

Then when He comes down in chapter 6, He gives you an example of that with the two men: one builds his house upon a rock, the other one builds it on the ground. The one builds it on a strong foundation, the other one does not. Of course, when the winds blow and everything takes place and everything happens, the one on the rock stands, and the one in this whole world falls through.

I am telling you that is the problem. You are a physician. When you win somebody to Christ, you are the attending physician at that birth. You have just now been the physician spiritually that has used the Word of God to deliver a baby Christian into this world from the world, and now you have a responsibility. When somebody comes in and they start to talk to you about problems in

their life, you have an obligation to listen to them, draw back on your vast information resource of spiritual knowledge, and then give them a diagnosis, give them a solution, give them a prescription, and then it is up to them to take the medicine. But you are going to find in the world that we live in today that just like you and me, and we are all the same, you have to really work at being a good Christian. You have to really work at doing what is right. It is not a natural thing. That is not an excuse that just says that most of God's people are lazy, but the bottom line to the whole thing, and then when you put it all down and you get it all laid out and it all comes down, you are going to find that most of God's people, they just want to treat the symptoms. They do not really want to solve the problems, and they will tell you whatever you want to hear to get you off their back or feel good for a moment of time, and once they start feeling good, off they go.

## VI. Jesus, the Friend of Sinners and Discipleship

We come to chapter 7, and in chapter 7, we have the great picture of Jesus as the friend of sinners. We have the great story of the centurion and his great faith. There are four centurions in the Bible, four of them, and they are all good guys, and they are all a great study, and there is some stuff there that is really good if you want to dig it out. Then we find in verse 11, He raises the widow's son from the dead. Then in chapter 7, verse 36 and 15, He goes to dinner at one of the Pharisees' house. The Pharisees, seeing all these things, heard all these things, "We will have Him over for dinner." While they are at dinner, what a great example, while they are at dinner, here comes a sinner, and this sinner lady shows up at His feet, for all sinners need to show up, and she gets an alabaster box, and with her tears and the Bible says in her hair, she puts the oil on His feet and she wipes His feet with her hair. It is such a beautiful picture. The Pharisee just cannot get it. He just cannot get through his tradition, his Pharisee-equal ideas, his great religious concept to see how you have a real act of worship with God and a real relationship with God, and it says for time and eternity in chapter 7 that Jesus is a friend of sinners. I do not care what you have done, where you have been, or whatever has taken place in your life, when you start to deal with religious hypocrisy versus good old-fashioned sin, you are always better off to deal with a good old-fashioned sin because the scribes and Pharisees of this world just cannot get to the real relationship that that scribe, he just couldn't figure out why that lady was sitting at His feet. They never figure it out.

Then you come to chapter 8. Here is a great lesson for you folks that are thinking about at some point working on a higher level in people's lives. Here is a great lesson I use in biblical counseling and dealing with people. Here is the story in chapter 8, pick it up here in verse 26 through 40. You do not have to, I will just tell you the story, save your time. Here you have a man with a devil for a long time. This guy is a picture of an unsaved man. Now these principles in his story are about a demon-possessed man, which for us translates a picture of an unsaved man, but I want to tell you that these principles also work both ways. They will work in a saved man's life too. The bottom line principles are the bottom line principles, but this story shows you how you deal with it. It gives you some great insight, and I guess that is the key about dealing with people. It is not so much knowing where the verses are but knowing how to apply the verses and give the right information given every circumstance and situation because they are different.

All right, here we have a man in verse 26 and 27. The Bible says Satan is in control of his life. He is an unsaved man. The Bible says that this man is naked, a picture of the world, he is worldly. The Bible says that he hangs out in the tombs, he is hanging out with other dead people who are pictures of unsaved people. Then the Bible tells you that he has no house. He is homeless. He has lost his family. His sinful lifestyle, he is running with the unsaved world, his nakedness, he is hanging out with the crowd down at the sports bar and not going home and staying out, has now come to the place where it has brought him to the place where he has no family anymore. He has lost his family.

Now the answer is found in verse 38 through 40, and it is a simple answer because it is the answer that every dead man, every demon-possessed man needs: he meets Jesus. When you meet Jesus, it has a tendency to change your life, and this man gets his life changed, a picture of him getting saved. Notice what happens once he gets rid of the demon. Notice what happened once he no longer is under satanic control. Notice what happens immediately when he gets saved and he loses the influence of the devil in his life. The Bible says the first thing he gets is in his right mind. Do you know what mind that is? That is what this mind, the mind that was also in Christ Jesus. He gets a new thought process. Why? Because he got a new heart. I will tell you the next thing, he is not naked anymore. Now he is wearing clothes.

In verse 38, we see that he is a new creature in Christ Jesus. Old things have been passed away because immediately he wants to follow Jesus. Right off the bat, "I want to follow Jesus," and he runs up and says, "God, You have delivered me. This demon is gone. I have got saved, Lord, I want to follow You. I want to be one of Your disciples." I want you to see the wisdom in counseling here because this is the first time where Jesus has somebody who gets saved, who wants to follow Him, who wants to be His disciple, who wants to spend the rest of his life going where He goes, seeing the things that He does, and being part of what He does, that Jesus says, "No." Do you know what He says? In verse 38, He says, "No." He says, "Return to your house first," and verse 39, "Show them." Do you see the wisdom in that? He says, "No, you go back where you have caused the most damage in your family. Do not be out running around evangelizing the world when you have hurt your family, been unjust to your family, and go back and do not just tell them, there is a difference." Verse 39 says, "Show them." There is a difference. "Return to your house first." That is where you start. That is where you have done the most damage. That is why the Bible says, "Prove all things." Do not tell them you have changed. Take the time and let them see the change in your life. They have lied to them so much. You have told them so many falsehoods. You have been so stupid in your walking in your relationship with your family that if you go home and say, "Hey, I got saved," and you are saved, they are going to laugh you to scorn. They are going to say, "Oh boy, Dad got religion. Oh boy, Mom is now she is a Jesus freak," and "I will just give it about 20 minutes, it will change." You have got to do more than tell them. You have got to show them there is a change in your life.

He says that this man, "No, do not come with Me. Get off the bus. You are not going with us. You go home. You go where you did the most damage, and you start right there." Your wife is hurting. Your kids are out doing what you used to do. Your kids are—your whole family is gone. You are having an embarrassment. You have been everything that you do not need to be to them,

and that is where you have got to start. What a great principle that is. You have got to start where you did the most damage, and He sends that man back to his family and says, "Start right there first." First time I start to deal with young couples when they come in, I will say to the husband, "You need to start doing to her what you need to be saying." I talk to the dads, "You need to go back and you need to start being to your parents what you have failed to be." Mom, "You need to go back and be to your kids what you need to be." The whole thing goes right back to where the most damage has been done. That is where you start your ministry. You have got no business evangelizing the world in Africa when your own family is in a mess. You go back and you show them. There are things you can do in any situation. I do not care what it is. There is always something you can do that will be the right thing to do. Great counseling principle.

In chapter 9, we have another great story, and that story here is in chapter 9, verse 57 through 62, and it is a story about a guy who wants to be His disciple. It says:

*Luke 9:57-62*

*And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.*

*And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.*

*And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.*

*Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.*

*And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.*

*And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.*

Here is one of these places in the Bible, and I have told you about this before, this is where Christ is kind of out of character. I mean, I know a place where it says, "Honor thy father and thy mother," it is the Old Testament law, but He is kind of maybe having a bad day, maybe a little ticked off, maybe just kind of out of sorts, or maybe just trying to teach us a great principle. I have learned every time that the Lord takes a turn from the way that He is supposed to be to another way. I remember one time a dear sweet lady came up to Him, said, "My daughter is vexed with the spirit, help me." She even said, "Lord," she put everything in the right place. He said, "Excuse me, get out of the road, I am trying to walk here." She went and got the disciples, said, "Help me carry my cause," and He turned her down a second time. The third time He insulted her about a race. You wish you made the race card up and made fun of her because of her race. Now somebody said, "Now what does that sound like? The lowly Galilean from Judea that walks down the road and Jesus is the friend of sinners." Sure does.

Every time you find some place in the Scriptures where Jesus is acting out of character, He is showing you a great truth. He is laying something out to show you a great concept, and a great concept here is discipleship, being Christ's disciple. A great concept of discipleship. Now I am

promising if this kid would have come up here, and one of them comes up here and he says, "I will go follow You," but he says, "I need to go, I need that my father just died, and I need to go back and bury my father." Jesus looks at him and said, "Hey kid, let the dead bury the dead." Whoa, that is not the sweet spirit of Christ. If that kid would have said, "Yes sir, let him stink in the sun," Christ would have said, "That is good, now go bury your father." If he had said, this guy said, "Hey, I would have followed You, I just got to go say bye to my mama." Jesus said, "Mama's boy, you put your hand to the plow, look back, you are not worth nothing." Kid said, "You are right, Lord, let us go." Jesus said, "Go say goodbye to your mama."

The principle here is this: He told you in Luke chapter 14, a little bit further on, verse 26, that you are supposed to hate your parents. Do you know that every teenager finds that verse first thing he finds? What He is saying is not to hate your parents. What He is saying is your love for God and your love for your parents, by comparison, one should be hatred toward the other. Not telling you to hate your parents, and He is not telling these guys not to go home. He is not telling these guys not to—He has answered him in a biblical concept way that illustrates a great truth. When a young guy comes up and he says, "I want to follow You," and Jesus says, "I do not have any place to lay My head tonight," He is saying, "You better count the cost because there are no comforts in this world when you walk with God. The road is tough." When the other kid comes up and he says, "I want to follow You, but I have got to go bury my father," He is saying, "Son, the truth of the matter is there are lots of young men that never get into the ministry, never do what is right because their families hold them back." There may come a time when you are supposed to honor your mother and you are supposed to do everything that is right, but there comes a time when you have to choose between them and God if they are going to keep you from the kingdom of God's sake. You have a right to obey your mom and dad down the line, up one side, down the other, but when mom and dad says you cannot get saved, that is where they go their way, you go your way. They cannot tell you what to do with your spiritual soul when it comes to God. Just like somebody says, "Well, you know what, we are going to ban prayer in school." Really? You mean you are going to ban somebody saying a prayer with a loudspeaker? You are not going to ban prayer. You cannot ban prayer unless you shoot me, and then that is the best favor you do for me. I would answer the prayer in person when I got up there.

Then the other guy comes up and he says, "I want to follow You, but I just got to go say goodbye to my family." Jesus says, "You know what, a prophet has no honor in his own country." As long as you keep looking back in life, you will never look forward where you are going. For a disciple, you see, a disciple is someone who is disciplined. He understands that the road with Christ is not a comfortable road sometimes. He understands that when Christ showed up, He made it very clear, He did not come to put together, He came to divide, and sometimes it is families that get divided. You have a Catholic raised Catholic all your life, and you get saved and try to do what is right, watch where the fur flies. He understood that there were some people who want to serve God but they just keep looking back at the world and just thinking what they would have had if they just might have had this or they might have got that. As long as you do that, you will never get focused on what God wants you to do.

## VII. The Lord's Prayer and Bible Translations

Then we come to chapter 10, and this is my favorite chapter in the whole Bible. There are 31,176 verses in a King James 1611 Authorized Version. This is my favorite one out of all of them. Do you realize it is the only verse in the Bible that tells you that Jesus rejoiced over something? You think if there was only one verse in the Bible that says He rejoiced over something, you do not—you think God's people would want to know that? You want to know what, when the Bible said Jesus wept, do you not want to know what He wept over? Well, here is a place, and the only place in the Bible where it says He rejoiced, and 99% of God's people do not even know what He rejoiced over. I know what He rejoiced over. This is why I am such a happy guy. This thing helped me in those times when you feel like you are in the middle of battle and there is not anybody that is on your side, and you have got all the weight of the world on your shoulders, and sometimes you are out there, you are just scratching your head saying, "Am I right or am I off the tree with this thing?" Ah, look at verse 21. I love it.

*Luke 10:21*

*In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.*

Only place in the Bible, only place in the Bible that says He rejoiced. In that hour, Jesus rejoiced in spirit and said, "I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent scribes and Pharisees and hast revealed them unto babes." I love it. Do you know what He was happy about? He was happy the fact that God hid the Word from the educated scholars and gave it to commoner people just like me and you. I am happy about that. Oh, I am happy about that. Only place in the Bible where it says He rejoiced, and He rejoiced over that God clouded the minds of the unsaved and saved liberals who fought and scribes and Pharisees who thought that they stood in judgment of the Word of God and hated His doctrine, hated His authority, and God just sealed up their understanding. They could not get a thing, and He gave it to babes. That is you and me, anybody just dumb enough to believe it.

Let me come to chapter 11. Now I want everybody to turn here, but if you do not get anything else out of this, this is going to explain why I am the rabid person that I am. You are going to walk out here today understanding a little bit better why I am the way I am and why I preach the way I preach and why I will not compromise on certain issues, and I am a fair guy. But I want you to look at chapter 11, verse 1.

*Luke 11:1-4*

*And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.*

*And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.*

*Give us day by day our daily bread.*

*And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.*

Is that what it says? Now some of you wonder why I am so dogmatic about the King James Bible over the other translations on planet Earth. Last week I said some pretty harsh things, and I told you how that Christianity had bought into the fact that they got the devil's Bibles, they got the devil's toys, and they got the devil's music. They got everything that goes along with it. Some of you maybe walked out of here thinking, "Well, I just think you should not talk that way." Here is what I am going to—here is why I talked that way. What I just quoted you of the Lord's Prayer in chapter 11, verse 2, is what is found in the NIV. 20 words are left out. In fact, if you want to get conclusive on it, you will find that there are 64,000 changes between the King James Bible and any other translation out there on the market. That is because they do not come from the same text, but that is beside the point.

"Father, hallowed be Your name. Your kingdom come. Give us each day our daily bread. Forgive us our sins, for we also forgive everyone who sins against us, and lead us not into temptation." If you would go to the library and draw a book that is called *The Dogma and Ritual of High Black Magic*, you would find on page 84 this prayer listed as a prayer to Lucifer as God, just the way you find it in the new NIV. If you would get an occult encyclopedia, you would find this prayer in there as a prayer to the devil or Lucifer as God. If you would go out and get Katherine Paulsen's book called *The Complete Book of Magic and Witchcraft*, you would find this prayer listed right in the middle of it as a prayer to Lucifer as God.

Now, how in the world does this happen? I will tell you something else, this prayer as I read in the NIV is not found on any Greek text any place on the face of this planet. I will give you one million dollars to put in gold bullion on demand if you show me one text. Somebody says, "Ah, Bob, you are just blowing smoke, you could not even get a million dollars together." I will get it for you. Find the text. It does not exist.

Now, how does this happen? Back in the second century, there is a man called Marcion the heretic. His contemporaries called him the Beast. Marcion the heretic was schooled in the Alexandrian thought of Origen, Tertullian, Pantaeus, and all the other boys that corrupted the Greek manuscripts out of Antioch. It is Marcion the heretic who is a demon-possessed devil worshiper who edits this prayer and becomes a prayer of the pagans that finds its way in *The Dogma and Ritual of High Black Magic* as a prayer of Lucifer, that finds its way into the occult encyclopedia, that finds its way into *The Complete Book of Magic and Witchcraft*, and then finds its way into your Bible.

The way that gets in is because back in the 1880s, two men, Westcott and Hort, who did the Greek text from which the RSV came from and also did the Greek text that the NIV comes from, and every other translation in between, called Sinaiticus and Vaticanus, put that prayer into the text simply because both Westcott and Hort—and you do not take my word for it, you can go get any number of books, the two I suggest would be their own autobiographies, which they told many, many years after they did the translation from which your new Bible comes from—that both of them were members of a ghost guild and used a medium spirit just like the witch at

Endor to make sure their translation was the right translation. In other words, they worked through the devil, and that is why they put that prayer in there. The prayer got in with Constantine, remember him last week when he married the church to the world and brought in the Easter bunnies and all the little things we talked about last week. He allowed that prayer to be put in that text so he would not call it was a prayer of the pagans, and he would not violate them and gave them their own prayer which winds up being a prayer to Lucifer and all the black magic books that any witch on planet Earth understands, and everything in there is broken down and comes through, and that is found in your Bible in a new translation.

I will just tell you that is why I say what I say, and that is why I will continue to say what I say, and I do not care if you are the smartest man in the world, if you believe that junk, you are the dumbest man in the world. I am telling you what, it does not take a lead beam to fall in my head to know what I am up against. In the last time before Christ comes back, there are 20 words left out, 64,000 changes. Not one Greek manuscript on this planet. Where do you find that? Oh, you find it in an occult book. You find it in the occult encyclopedia. You find it in a book on black magic and witchcraft. That is where you find it stuck right in there with two men who use demon mediums to translate every new Bible on the market. That is why I am telling you, you have got the devil's Bible. But do not listen to me, that is just me. I am telling you there is more going on out there than meets the eye, and the average child of God does not have a clue. Say it again, say it again, because it is true. Say it again because I like to hear it. The only thing that would keep the body of Christ from going to Antichrist is the rapture of the church.

Now I would preach that certain places, and there would be people absolutely upset with me. Do you know why? Because they paid \$85 for the new NIV with nice lounge butter, or Grandma gave it to them. My question to you is simply this: "Have I therefore become your enemy because I tell you the truth?" Do not believe me. Take a little trip down to the public library. Just take an excursion some Saturday afternoon. Walk in there and say, "Hey, I want that book on the devil's Bible. We have got the NIV in it." They will give it to you. They will know exactly what to talk about. Just say you have to get in line, everybody else is over here trying to get it too.

## VIII. Israel's Downfall and Restoration

Chapter 12, 13, and 14. In those great chapters, we have the downfall of the nation of Israel and really the downfall of the church because we find a great lesson here, and that is in the lesson of leaven of the scribes. Leaven in your Bible is false doctrine. Galatians chapter 5, 1 Corinthians chapter 5, you will find that here is a picture where the false doctrine comes into the church and begins to destroy everything that the church is all about. Great study.

Chapter 14, you will find Israel's rejection of Christ, and you will find the calling of the Gentiles, the church age. What a beautiful picture that is. There is a difference between this one and the one in Matthew, and the one in Matthew is dealing with a tribulation period, and it says it is furnished with guests. You do not find guests here because this is a picture of something else.

Then in chapter 15, you have two great stories, all dealing with God's restoration of the nation of Israel in spite of what scholarship says. You have got the story of the 99 and one sheep, and you

have got the story of the prodigal son, both pictures of Israel's spiritual condition and both showing you that God will restore the nation of Israel just like He says in Romans chapter 11, verse 26.

*Romans 11:26*

*And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:*

Then Luke chapter 16, the great story on a man dying and going to hell, the rich man and Lazarus. One little interesting thing, you will find that the Bible always interprets itself. The Bible always defines itself, and you will find that all through here you will find parables, but when it comes and you will find where he says, "and he spoke another parable" or "this parable he is speaking of them." When it comes to Luke chapter 16, he does not give you the phrase, "this parable." Do you know why? Because Luke chapter 16 is not a parable. Luke chapter 16 is a real story. He did not want somebody to tell you like the Joe Witticell tell you, "Well, that is just a parable." No, look very carefully here, watch it very carefully, lay it out very carefully. He will tell you every time he is giving you a parable, and when he does not give you a parable, do not presume it is a parable. Never make the Bible say what it does not say.

Chapter 17 and 18, more stories showing Israel's spiritual condition. You will find a great verse here that shows you the difference between the kingdom of God and the kingdom of heaven. You will find Luke chapter 17, verse 21, and Romans chapter 14, verse 17, both tell you that the kingdom of God is within you. The kingdom of God is a spiritual kingdom of peace, joy, righteousness, different from the kingdom of heaven.

Then you get into chapter 18, and in chapter 18, you will find the story of the rich young ruler who comes to Jesus and says, "Good Master, what shall I do to inherit eternal life?" And Jesus tells him, and this is a great story, and Jesus tells him all the things that he should do, and he said, "I have done all those things from my youth up." And then Jesus says this: "You lack us one thing." Do you know what that is a picture of? That is a picture of an unsaved man or woman who has got everything in life, who thinks they have done all the religious things in life, who went to church all their life, who has buried all the creeds all their life, who burned candles all their life, done everything all their life, except they lack one thing.

George Whitefield was a great preacher, and George Whitefield was called the Prince of Preachers. He preached all down the East Coast into Pennsylvania, New York, Maryland, all those places back there in the early 1700s, and him and David Brainerd and Jonathan Edwards, probably three men that did more to set this country on the right road with the right Bible than anybody that ever in church history. At one time, he was staying in some people's houses when he was holding a series of meetings, and they were good people, but they were lost people. They paid their debts and loved each other, but they were lost. Went to church, but they were lost, just good religious people. Whitefield stayed in their home, and they came to hear him preach every night, never got saved. The day he was getting ready to leave, he was up there getting his stuff ready. It was in winter time, and the window was all frosted, and on that window, he took his ring and he wrote right on that thing, on that window in the frost, "Yet thou lackest one thing," which

was a quotation at Luke chapter 17. After he left, that woman came up there to fix the bed and clean up the bed and change the linen and all that stuff. She just looked at that window, and by that time, it had melted to the place where it was hanging down there, and you could read it right across there like it was written in blood, "Yet thou lackest one thing." She called her husband, and on that same spot, when they saw that, they both fell underneath and trusted Christ as their own personal Savior. You can have everything in the world. You can have every religion. You can do every living experience the world has to offer, and if you do not have Christ, you lack one thing. Great study, great study, great study.

Then in chapter 19, another great concept of counseling principle, and that is the story of Zacchaeus. This is a great story on restitution. Zacchaeus, you know the story, he is a little guy, of little stature, and Jesus comes that way, climbs up in a sycamore tree, and when Jesus comes by, stops, looks up, says, "Zacchaeus, make haste because I am going to spend some time with you today." When he comes down through there, they go over there, and he gets saved. The Lord talks to him, and he says, "Lord," he says, "You know what," he says, "I am so happy for having You in my life." He said, "I will tell you what," he says, "I am going to give half my goods to the poor, and if I have done anything wrong to any man, I am going to restore to him fourfold." That story is a great counseling principle when you start to deal with people that have to make amends to their family or in circumstances. The first thing you see down here in verse 8, he has got the right motive. He wants to do it because it is the right thing to do before God.

There is an interesting concept here when he says, "I want to restore fourfold," because that is the biblical principle in Exodus chapter 22, verse 1, and 2 Samuel chapter 12, verse 6. That is what God required of David. He said, "You took that little lamb, you are going to restore that lamb fourfold, four for one." You see, sometimes when you hurt somebody by your foolishness, your family, your wife, your kids, sometimes when you just do some stupid things in your lifestyle, it is at a place where it just really costs some things, and you cause some people some hurt. Sometimes the cost is always higher than it appears. Sometimes saying, "I am sorry," just is not enough. Sometimes you have to wait and be patient for God to move in and heal it. This whole concept here shows you that sometimes we get in the eye of set because we are right with God now that it has got to be okay with everybody else, and sometimes it just does not work that way, especially within your family. You see, the real key to fixing problems in relationship is understanding not what you have done to yourself but what you have done to others, and then understanding it. Sometimes you have to do something to turn that thing around. Sometimes just saying, "I am sorry," is not enough. You have to be patient. You have to work through it. You have to deal with it. You have to bear the burden. You have to carry out the trash sometimes. But all through this, it was all his idea, and he is all happy to do it. He has got the right attitude.

Do you know what I look for when I look for somebody that wants to do what is right? I want somebody that wants to tell me, "Well, Bob, I want to fix my marriage. I want to fix my family. I want to fix my kids," whatever the case. I always look for somebody that when you start to talk with them, they do not give you any ultimatum. They just simply say, "Whatever I have to do is what I will do. Whatever I have to do to fix the problem, just tell me, I will do it." How many times have you seen people that have come to the place where they got into situations, and then

to fix it, they want to fix it on their terms? Sometimes you cannot go on your terms. Do you know why? Because it is your terms that got it in a mess in the first place. Sooner or later, you just got to put it in God's terms. Great counseling principle.

## IX. Crucifixion and Resurrection

Then in chapter 20, we see the whole chapter dedicated to how the scribes and the Pharisees come after Him, how they try to trip Him up in His talk. Chapter 21, He talks about the last days, the destruction of the temple, and then He gives you an example in verse 1 of the poor widow and how her mite which she gave was much more than everybody else who gave with the wrong heart.

Then we come in chapter 22 and 23, and in those two chapters, you have the great story of the crucifixion of the Son of Man. I have one thing I want to—everybody knows the story of the crucifixion. I have one thing I want to draw your attention to here, another one of these little things the Holy Spirit of God puts in here, found down in verse 38 of chapter 23. The Bible says when they crucified Him, they put Him on that cross, they put a description over His head, and the Bible is very, very, very clear to tell you in verse 38 that they put it in three languages.

*Luke 23:38*

*And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.*

The Bible says they put, "This is Jesus, King of the Jews," or "This is the King of the Jews." The Bible says they put it in Greek, they put it in Latin, they put it in Hebrew. When I tell you that God came to all men, I mean God came to all men. The Bible says that God is not willing that any should perish, but all should come to repentance. He is talking about all men. When the Bible says, "For God so loved the world, that he gave his only begotten Son," He is talking about the whole world. He says, "How do you know that?" I know it from places like this. You see, this is a behind-the-scenes thing. This is one of those things where the Holy Spirit of God tells you the story and then through the story shows you great principles.

Did you ever wonder why He put it in Greek, put it in Latin, and He put it in Hebrew? I will tell you why, because every man, woman, and child on the face of this planet came from Shem, Ham, or Japheth, the sons of Noah. Everybody on this planet out of Genesis chapter 6, 7, 8, 9 came from one of those three boys. Japheth, he is the Gentile, there is your Greek. Ham, he is the African, there is your Latin. Shem, he is the Jew, there is your Hebrew. When they crucified my Savior and put Him on that cross, they did not have any idea what they were doing when He said, "Put that title, He is the King of the Jews, put it in Greek, put it in Latin, and put it in Hebrew." He had no idea they were telling all three races, Japheth, Ham, and Shem, "He is your Savior. He has come for you, and He is dying on that cross for you."

Those little things in the Bible are what makes the Bible different. When somebody gets up and tells you the Bible is just like any other book, or God did not have a hand in the translation of that Bible, men will never see things like that. To them, the Bible is just literature. The Bible to

them, the Bible is just writings. To them, the Bible is just dead old languages, dusty languages of civilizations long gone that they like to hang around and tweak the words out of. But it is not a living book. It is not a live book. The book that I have got, God covers that theme all the way through it, that He died for every man, woman, and child, and every man, woman, and child on this planet came, maybe they are Hams, Shem, or Japheth, and He lays that thing out, Greek, Latin, and Hebrew. Greek, Latin, and Hebrew.

Then you come to chapter 24. Chapter 24 is our last chapter, and it is the resurrection of Christ. I want to give you in here, and you know about the resurrection, we have been through it all many, many times. We have covered all different aspects, but I want to go back to just a second to the thought that I gave you in Luke chapter 10, verse 21, where Jesus rejoiced. He rejoiced because of the fact that God hid the Word of God from the educated crowd that wanted to stand in subjection to the Word and make the Word of God in subjection to them, but He gave the Word of God to babes.

There are two verses in the Bible for me personally, and learning the Bible, are two of the greatest verses. I am going to give you one today. I am going to give you one next week. But the one that I am going to give you today is in Luke chapter 24, verse 45, and you better get this one down because this is the way that it is. I do not care where you go to school. I do not care how much education you have got. I do not care how much time you spend getting your PhD, your doctor's degree in theology, and how many times you spend in seminary or where you go. I am telling you this right now, Luke chapter 24, verse 45 says this:

*Luke 24:45*

*Then opened he their understanding, that they might understand the scriptures.*

You can go to the greatest schools in the world. You can study their ancient languages till it comes out your ears, but unless God's Holy Spirit opens up your understanding, you are not getting anything out of that book. It is not based on your aptitude. It is not based on your education. It is based on your attitude of heart and your intimacy with the Holy Spirit of God. When you have the right relationship with the Holy Spirit of God, He will open up your understanding, and then and only then, that you might understand the Scriptures. They are His. That is why He said Jesus rejoiced. Jesus rejoiced because He knew that God was going to close out the educated world who always come to God in this objective mode, who always come to God like the scribes and the Pharisees came to Jesus, always tempting Him, always trying to entangle Him in His talk, always trying to get Him to say something He never meant to say. That is the way they work it. A lot of God's people, a lot of preachers come the same way.

That is why they do not get anything out of the Word of God. That is why they do not have—they do not have the power of God in their life. They have programs in their life. That is why they do everything the way they do it because they cannot get why they come up with every concept. You watch it, it starts on the West Coast, and then it just floods right across the United States to the East Coast. Some new idea, some church out in the West Coast gets big crowds, everybody buys into it. It is just like the wave at the Chiefs stadium. Everybody tries it, but nobody stays with a tried and tested true way to do it, and that is just teaching people the Word of

God because the Word of God is not popular today. It may not be popular, my friend, but it is right, and it is the only way that God honors it. If you are going to learn anything about God in the Scriptures, it is only going to come because He opens your understanding that you might understand the Scriptures. The only way to learn the book is through the Holy Spirit of God, and the only way to have the Holy Spirit of God is to have an intimate relationship with Him.

One time years ago, D.L. Moody was a great preacher, and he was in Chicago there at Moody Church. Moody Church is pretty much a cemetery and a funeral home at this point in time, but there was a time when it was a grand place, and Moody would travel around the country, he would travel around the world and preach. There was a church that he would go to, a particular Baptist church that he went to, that they did not care much for him, but the people loved him. The preacher loved him. Some of the deacons did not care much for him, and they had him year after year after year at the great Bible conference. One day when they sat down to plan for the next year, the pastor said, "Well, we need to set a—while we are in here, we need to set a date for the conference we are going to have with Moody." And one of the old deacons, they had about all they could handle, and every time Moody came, he lost a little bit more power, and got his sins exposed, and everybody saw how rotten he was, or he thought they did. He had it pretty well covered up. But he said, "Pastor," he said, "I do not understand why we have got to have Moody back. Has Moody got some kind of corner on the Holy Spirit of God?" The pastor looked at him and said, "No, Deacon, he does not, but you know what, the Holy Spirit of God has got the corner on Moody."

Folks, that is where it is at. It is not how much you have of God. It is how much of God has you. It is about, "Why do you call Me Lord, Lord, and do not the things that I say?" It is why that when you hear the truth, it makes you upset. You always tell where a Christian is at by when they get whacked with a book. When somebody preaches to him, how will they take it? A real Christian has to be—what is that word? Will you have masoretic? Beat yourself, whip yourself. A real Christian has to be something like that. Yeah, a masochist. A masochistic. Is that like master choli without sauce? I do not know. Anyway, that is what you have got to be. You are going there, and somebody takes your heart off and preaches the Word of God, you say, "Wow, that felt good. I needed that." Do you know why? Because we all need it, and that is why God set it up with churches. That is why He set up men to preach the truth because God would rather have you get mad at yourself and come down and deal with your sin and your rottenness and have God come down and take a hand to it Himself. That is the way it is. We are all in that boat.

I made a deal with God a long time ago with anything I ever preached, I would preach to me first and everybody else second. That is the way it has been 40 years of my life. But I know this, I know the only way you learn that book is to get that relationship with God. I know in the world we live in today, a lot of God's people do not want anything to do with it. A lot of young people do not want anything to do with it. A lot of old people do not want anything to do with it. That is beside the point. The jubmancy to Christ, it will all come out, and the truth of God that runs that unbroken chain down through church history will just be as standard and golden as you have ever seen in your life because it is He that gives us the Scriptures, and Jesus rejoiced knowing that you and me as a common, ordinary man would have the Scriptures. Do you know why the

devil hates it? Because the most dangerous thing on the face of this planet is an ordinary, common, everyday man with a common, ordinary, everyday Bible that contains the power of God to change the world. Change the world. Let us pray.