

Introduction - Newport Beach,
CA - Summer of 1998

The Gospel of Luke
Today's Message:
Luke 12:54-59

**The ease of interpreting the
weather**

Luke 12:54-55

**The ease of interpreting this
present time**

Luke 12:56

Q1: What is "this present time"?

Q2: What is the proper interpreta-
tion Jesus expects?

Luke 4:16-21, 7:20-23

"Judge rightly!"

Luke 12:57

Reconciliation or Restitution?

Luke 12:58-59

God's righteousness means that
God always acts in accordance
with what is right and is himself
the final standard of what is right.

Gospel application - *"Recognize
the time and be reconciled to God!"*

Luke 12:54-59

54 He said to the crowd: "When you see a cloud rising in the west, immediately you say, 'It's going to rain,' and it does. 55 And when the south wind blows, you say, 'It's going to be hot,' and it is. 56 Hypocrites! You know how to interpret the appearance of the earth and the sky. How is it that you don't know how to interpret this present time? 57 "Why don't you judge for yourselves what is right? 58 As you are going with your adversary to the magistrate, try hard to be reconciled on the way, or your adversary may drag you off to the judge, and the judge turn you over to the officer, and the officer throw you into prison. 59 I tell you, you will not get out until you have paid the last penny."

Luke 4:16-21

16 He went to Nazareth, where he had been brought up, and on the Sabbath day he went into the synagogue, as was his custom. He stood up to read, 17 and the scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written: 18 "The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free, 19 to proclaim the year of the Lord's favor." 20 Then he rolled up the scroll, gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened on him. 21 He began by saying to them, "Today this scripture is fulfilled in your hearing."



The Gospel of
LUKE

Setting His Face to Jerusalem
Luke 9:51 to Luke 19:44

Today's Message:
Interpreting the Times
Luke 12:54-59

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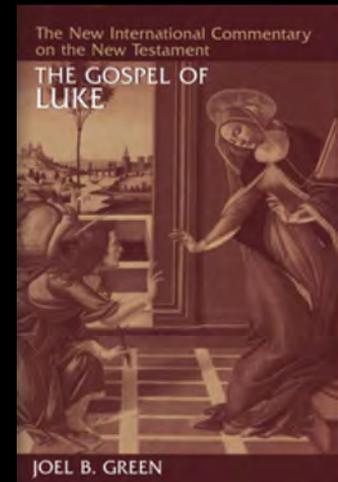
The ease of interpreting the weather

Luke 12:54-55

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The climatological phenomena he describes are indigenous to Palestine, where the west wind would bring moisture inland from the Mediterranean (cf. 1 Kgs 18:44–45) and the south wind would bring the heat from the Negev desert, ‘a furnace blast of desert air (common in late spring) that can raise the temperature thirty degrees in an hour.’

~Joel Green, New International Commentary
of the New Testament , The Gospel of Luke



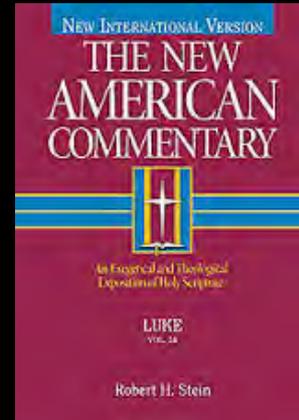
The ease of interpreting “this present time”

Luke 12:56

56 “Hypocrites! You know how to interpret the appearance of the earth and the sky. How is it that you don’t know how to interpret this present time?”

Jesus contrasted the crowd's ability to interpret various meteorological signs with their culpable inability to recognize either the fact or the meaning of the spiritual signs happening right in front of them.

R.H. Stein,
Luke (Vol. 24, pp. 366),
Nashville: Broadman & Holman Publishers



Two questions

1. What is “this present time”?

1. What is the proper interpretation that Jesus expects?

Question #1: What is “this present time”?

Several options

Q2: What is the proper interpretation that Jesus expects?

Luke 4:16-21

16 He went to Nazareth, where he had been brought up, and on the Sabbath day he went into the synagogue, as was his custom. He stood up to read, 17 and the scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written:

18 *“The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free, 19 to proclaim the year of the Lord’s favor.”*

Q2: What is the proper interpretation that Jesus expects?

Luke 4:16-21

20 Then he rolled up the scroll, gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened on him. 21 He began by saying to them, "Today this scripture is fulfilled in your hearing."

Q2: What is the proper interpretation that Jesus expects?

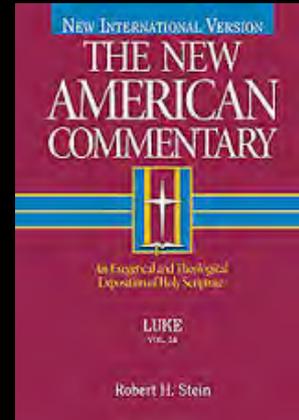
Luke 7:20-23

20 When the men came to Jesus, they said, "John the Baptist sent us to you to ask, 'Are you the one who is to come, or should we expect someone else?'" "

21 At that very time Jesus cured many who had diseases, sicknesses and evil spirits, and gave sight to many who were blind. 22 So he replied to the messengers, "Go back and report to John what you have seen and heard: The blind receive sight, the lame walk, those who have leprosy are cleansed, the deaf hear, the dead are raised, and the good news is proclaimed to the poor. 23 Blessed is anyone who does not stumble on account of me."

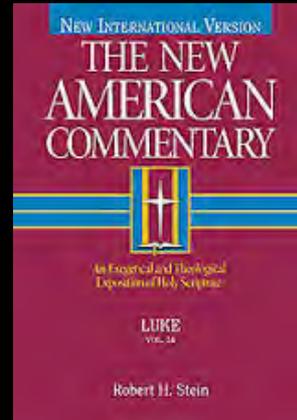
In (the Gospel of Luke) a number of different expressions are used to describe the salvation God offers in Jesus Christ. One can describe this as “entering the kingdom of God”, being “saved”, inheriting “eternal life”, or receiving “the forgiveness of sins”. That these are essentially synonymous is evident from the fact that these various expressions are frequently used interchangeably...This is also clear in that repentance is the requirement for forgiveness, entering the kingdom of God, being saved, and inheriting eternal life.

R.H. Stein,
Luke (Vol. 24, pp. 50-51),
Nashville: Broadman & Holman Publishers



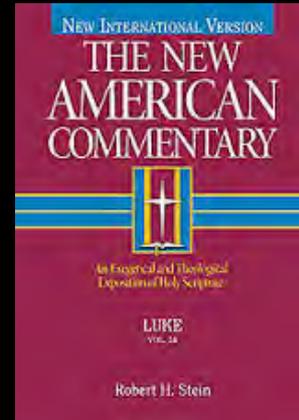
How does one share in God's gracious offer of salvation? What response is demanded by God's initiative in offering salvation to humanity? In (the gospel of Luke) this also is expressed in various ways. One of the most frequent descriptions of the necessary response is "to believe." This is clearly seen in Acts 16:31, where the question "What must I do to be saved?" in 16:30 is answered, "Believe in the Lord Jesus, and you will be saved." The offer of salvation requires the human response of faith. A second response frequently emphasized is the need for repentance. One receives salvation by repenting.

R.H. Stein,
Luke (Vol. 24, pp. 50-51),
Nashville: Broadman & Holman Publishers



This repentance can be expressed in specific ways, such as selling one's possessions and giving to the poor or bearing fruit befitting repentance. The need for baptism is also frequently associated with the human response. Sometimes the needed response is said to be confessing Christ, taking up a cross, following Jesus, keeping the commandments, hearing and keeping God's word, or being obedient to God.

R.H. Stein,
Luke (Vol. 24, pp. 50-51),
Nashville: Broadman & Holman Publishers



“Judge rightly!”

Luke 12:57

57 “Why don’t you judge for yourselves what is right?”

Reconciliation or Restitution?

Luke 12:58-59

58 “As you are going with your adversary to the magistrate, try hard to be reconciled on the way, or your adversary may drag you off to the judge, and the judge turn you over to the officer, and the officer throw you into prison. 59 I tell you, you will not get out until you have paid the last penny.”

The general meaning of the parable illustration was obvious; no hearer could fail to understand the Lord's meaning. It is before arriving at the judgment-seat that you must be reconciled with the one who accuses you, otherwise it will be too late, and nothing would remain for the guilty accused but the eternal prison-house. At that moment, when the Master was speaking, individual or nation might have turned to the Lord and lived. There was no time, however, for hesitation.

~H.D.M. Spence, Pulpit Commentary



God's righteousness (or justice) means that God always acts in accordance with what is right and is himself the final standard of what is right.

Reconciliation or Restitution?

Romans 3:21

21 But now apart from the law the righteousness of God has been made known, to which the Law and the Prophets testify. 22 This righteousness is given through faith in Jesus Christ to all who believe. There is no difference between Jew and Gentile, 23 for all have sinned and fall short of the glory of God, 24 and all are justified freely by his grace through the redemption that came by Christ Jesus.

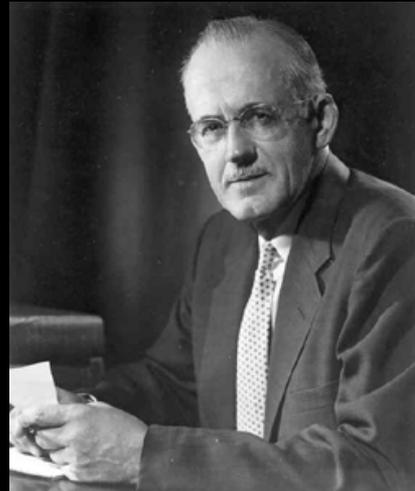
Reconciliation or Restitution?

Romans 3:21

25 God presented Christ as a sacrifice of atonement, through the shedding of his blood – to be received by faith. He did this to demonstrate his righteousness, because in his forbearance he had left the sins committed beforehand unpunished – 26 he did it to demonstrate his righteousness at the present time, so as to be just and the one who justifies those who have faith in Jesus.

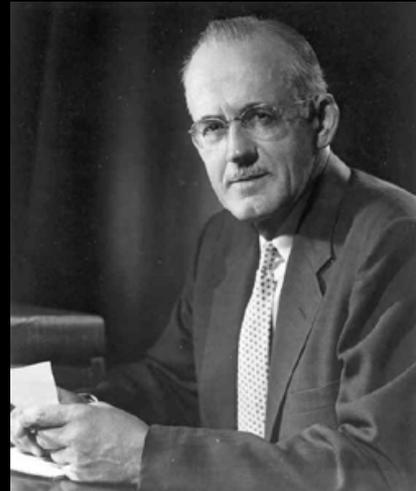
I believe there is scarcely an error in doctrine or a failure in applying Christian ethics that cannot be traced finally to imperfect and ignoble thoughts about God. It is my opinion that the Christian conception of God current in these middle years of the twentieth century is so decadent as to be utterly beneath the dignity of the Most High God and actually to constitute for professed believers something amounting to a moral calamity. All the problems of heaven and earth, though they were to confront us together and at once, would be nothing compared with the overwhelming problem of God: That He is; what He is like; and what we as moral beings must do about Him.

~ A. W. Tozer, *The Knowledge of the Holy*, chapter one, pages 10-



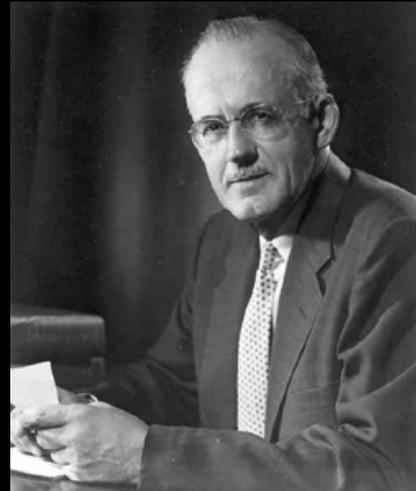
The person who comes to a right belief about God is relieved of ten thousand temporal problems, for he sees at once that these have to do with matters which at the most cannot concern him for very long; but even if the multiple burdens of time may be lifted from him, the one mighty single burden of eternity begins to press down upon him with a weight more crushing than all the woes of the world piled one upon another. That mighty burden is his obligation to God. It includes an instant and lifelong duty to love God with every power of mind and soul, to obey Him perfectly, and to worship Him acceptably.

~ A. W. Tozer, *The Knowledge of the Holy*, chapter one, pages 10-



And when the man's laboring conscience tells him that he has done none of these things, but has from childhood been guilty of foul revolt against the Majesty in the heavens, the inner pressure of selfaccusation may become too heavy to bear. The gospel can lift this destroying burden from the mind, give beauty for ashes, and the garment praise for the spirit of heaviness. But unless the weight of the burden is felt the gospel can mean nothing to the man; and until he sees a vision of God high and lifted up, there will be no woe and no burden. Low views of God destroy the gospel for all who hold them.

~ A. W. Tozer, *The Knowledge of the Holy*, chapter one, pages 10-



Mariah's story



Gospel Application

2 Corinthians 5:20

Be reconciled to God.