



Women IN THE Word TOGETHER

and my covenant will stand firm¹ for
him.
I will establish his offspring forever
and his throne as the days of the heav-
ens.
If his children forsake my law
and do not walk according to my rules;²
if they violate my statutes
and do not keep my commandments,
then I will punish their transgression with
the rod
and their iniquity with stripes,
but I will not remove from him my stead-
fast love
or be false to my faithfulness.
I will violate my covenant
the word that I have sworn forth from
my lips.
I have sworn to David,
his seed shall endure forever,
his throne as long as the sun before me.
ever,
a faithful witness in the skies.” Selah

But now you have cast off and rejected;
you are full of wrath against your
anointed.
You have renounced your covenant with
him.
You have despised his word,
and have despised his name in the dust.
Selah

90 A PRAYER OF MOSES, THE LEVITE,
before the Lord, you have been our dwelling
place¹
in all generations
before the mountains were brought forth
or ever you had formed the earth and
the world,
from everlasting to everlasting you are
God.

BOOK FOUR
From Everlasting to Everlasting

Gospel of Luke

CHAPTERS 7: 18 TO 8: 21

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Introduction:

1. Luke the historian or theologian?
2. Luke the educated Jewish or Gentile physician?
3. Luke the writer!
4. Luke's intention?

Introduction:

Remember Luke's stated purpose –

- 'so that you may know the certainty of the things you have been taught' (1: 4). 'In my former book, Theophilus, I wrote about all that Jesus began to do and to teach' (Acts 1: 1).

Introduction:

1. So, Luke wants us to be certain about Jesus' person and work. He also wants us to be certain about Jesus' teaching.
2. A few other important things to note about Luke are his emphasis on Kingdom and his selection of stories focused on the 'poor'.

Introduction:

3. From this perspective then, without taking time to examine the sometimes intriguing internal facets of each, we'll review the three (?) major sections of chs. 7: 18 to 8: 21.
4. Before we do that, two suggested key passages might be helpful:

Key passage 1:

‘At that very time Jesus cured many who had diseases, sicknesses and evil spirits, and gave sight to many who were blind. ²²So he replied to the messengers, “Go back and report to John what you have seen and heard:

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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. ²³Blessed is anyone who does not stumble on account of me”” (Luke 7: 21-23).

Key passage 2:

‘After this, Jesus travelled about from one town and village to another, proclaiming the good news of the kingdom of God. The Twelve were with him, ²and also some women who had been cured of evil spirits and diseases’ (Luke 8: 1-2).

Section 1 – ch. 7: 18 – 35

What is it that Luke wants us to know here?
(John sends to disciples to Jesus to confirm Jesus' identity).

1. He wants us to know that Jesus is the one on whom the Spirit descended at his baptism (3: 21-22) and that the later John's gospel proclaimed as 'the Lamb of God'.

Section 1 – ch. 7: 18 – 35

2. Luke wants us to know these things in light of John's role according to Scripture (7: 27). He warns readers of the danger of missing these truths since even the Jewish leaders rejected John, and consequently, Jesus.
3. In this regard, Luke writes about the poor and marginalised receiving Jesus.

Section 2 – ch. 7: 36-50: Here Jesus accepts the ‘sinful’ woman’s ‘excessive’ gratitude which draws disapproval from guests.

1. Here Luke wants us to know that Jesus is Saviour from sin, and that he is more than a prophet; i.e., the Messiah, Son of God.

2. Again, he warns readers that even the Jewish leaders, who were well-versed in Scripture, could miss God's visitation.

Section 3 – ch. 8: 1-21

Here we have Jesus travelling with his 'disciples' and preaching the Kingdom of God.

1. Kingdom of God is a significant OT theme and thus with Luke. It shows Jesus to be at the centre of Kingdom activity, fulfilling Scripture, including in the salvation stories of the women (vv. 1-3).

Section 3 – ch. 8: 1-21

2. The parable of the sower (vv. 4-15) has to do with receiving the message of the Kingdom and the care with which its message is to be heard; or else it will be missed.

Section 3 – ch. 8: 1-21

3. The last two small paragraphs (vv. 16-21) both refer to the Kingdom; the first to its availability, if only one will listen (lamp and lampstand). The second shows the priority and importance of the Word of the Kingdom and its reception. Those who 'hear' and do are Jesus' true family.



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PLACE*
in all generations
before the mountains were brought forth
or ever you had formed the earth and
the world,
from everlasting to everlasting you are
God.

Lord, where is your steadfastness,
which by your faithfulness
David?
Remember, O Lord, how your servants
and how I bear in my heart the
mocking of all the many nations.
Your enemies mock, O Lord,
they mock the footsteps of your
anointed.

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