

LUKE Lesson 36

Luke 11, 12, and 13, Doctrinal Application

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There are three applications to every passage of scripture.

1. **Historical application:** relates to events at the time they occurred.
2. **Inspirational (or practical) application:** benefits the Christian spiritually and encourages or motivates.
3. **Doctrinal application:** this is the detailed meaning. Teaches what the passage refers to dispensationally (such as who does it apply to, where does it fit?).

A Bible teacher can choose to emphasize any one of those three aspects of a Bible passage. However, if the doctrinal application is ignored, it can result in false teachings.

For example, if misapplied, Luke chapters 11, 12, and 13 can be used to promote the false teaching that a Christian can lose their salvation. But when you understand (doctrinally) who these scriptures apply to (Jews) it removes the confusion and disarms the false teachers.

The teaching that a Christian can lose their salvation is clearly unscriptural. If it took Jesus Christ's finished work on the cross at Calvary to save us, that same work will keep us saved. Good works are not involved in maintaining salvation (Gal 3:3). Salvation is threefold:

1. **Past:** I am saved from the penalty of sin (2 Cor 5:18, Rom 5:11)
2. **Present:** I am daily being saved from the power of sin (Hebrews 7:25, Philippians 1:6).
3. **Future:** I will be saved from the presence of sin (1 John 3:2, Phil 3:21)

Salvation takes the power of God to achieve (John 1:12). No man can improve upon God's work (Gal 6:14).

In the Bible, God divides people into three separate and distinct groups (1 Cor 10:32):

1. **Jews:** descendants of Abraham, Isaac, and Jacob. These must obey God's commandments.
2. **Gentiles:** all people not descended from Abraham, Isaac, and Jacob. These obey their conscience.
3. **Church of God:** born-again believers in Jesus Christ who trust His finished work at Calvary.

If you fail to keep these three groups separate and distinct, confusion and false doctrine will result.

In God's historical record of His dealings with the nation of Israel, He inserted a parenthesis in several places to reveal that His church would be something separate and distinct from Israel. God inserted an account of an outlandish (non-Jewish) woman within the historical account of the Jews. It didn't seem to fit, but God had a purpose for inserting it.

Tamar (Genesis 18), **Rahab** (Joshua 1), **Bathsheba** (2 Samuel 11), **Ruth**, Woman caught in adultery (Jn 8). What does this reveal?

←—God dealing with Israel in Old Testament—→	←— (Gentile Bride, Church) —→ Composed mostly of Gentile believers.	←—God resumes dealing with Israel in the Tribulation—→ This is the time of JACOB'S trouble (Jer 30:7) (not the church's trouble)
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The verses that people use to try and prove that a Christian can lose their salvation are found in Tribulation passages. There are no Christians in the Tribulation.

The Doctrine of Eternal Security

Romans 8:30-35 _____

1 Corinthians 15:52-57 _____

Ephesians 4:4-7 _____

Philippians 3:20-21 _____

1 Thessalonians 4:13-17 _____

1 John 3:1-3 _____

Luke 11, 12, 13

In chapter 11, “**some of them**” (vs 15) and “**others**” (vs 16) who were part of “**this generation**” (vss 29, 30, 31, 32, 50, and 51) are the people being warned by the Lord Jesus in chapters 12 and 13.

Who is “this generation?” Those members of the nation of Israel who were living when Jesus came.

What did God give them? —Covenant promises (Genesis 17) and entrance into the earthly Kingdom (Luke 12:32).

Why are they being warned about losing what God gave them? —Because they rejected Jesus Christ and tried to establish their own system of righteousness (Romans 10:1-3, 21, Romans 11:11-16).

Luke 12:32-36 The Lord wants to give the children of Israel the kingdom, but they’ve got to be looking and waiting for Him when He returns from the wedding (with His Gentile Bride), or they won’t get in.

The parable of the virgins (Matthew 25:1-13) is used by Pentecostals to prove that Christians can lose their salvation. But these virgins (plural) are not the “chaste virgin” (singular) that the Bridegroom married (2 Cor 11:1-3). The virgins in this parable represent Jews at the end of the Tribulation when Christ returns from the wedding with His bride. This parable is not about a saved person losing salvation.

Luke 12:42-48 The parable of the wise steward. The “**household**” of this parable speaks of the nation of Israel. The lord entrusted them to be good stewards of His household. That included the adoption, the glory, the covenants, the giving of the law, the service of God (priesthood), and the promises (**Romans 9:3-5**). They were entrusted with the oracles of God (Rom 3:2) and were supposed to be a light to the Gentiles (Isa 42:6, Acts 13:47).

This parable is not about a Christian losing his salvation because he wasn’t faithful. It’s about the nation of Israel, who were not faithful stewards of the things God entrusted to them. They will be forbidden to enter the earthly kingdom.

Luke 13:23-30 Are there few that be saved? This passage is also strictly applied to the nation of Israel. These people told the Lord (vs 26), “**Thou hast taught in our streets**” (Israel). He told them “**I never knew you**” (vs 27). The Lord could never truthfully say that about any born-again child of God. The “**first which shall be last**” (vs 30) are the unfaithful Israelites. The “**last which shall be first**” are the Gentile nations coming from the north, south, east, and west sitting down in the kingdom of God (vs 29).

Luke 13:31-35 Here, the Israelites clearly reject Jesus. Jesus tells them, “**Your house is left unto you desolate.**” History has proven that true.