

Expanded Analysis of

LUKE

"THE AUTHORITY OF THE SON OF MAN"

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Email Contact: jbartsch@wordexplain.com

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LUKE

"THE AUTHORITY OF THE SON OF MAN"

A 1 THE AUTHORITY OF THE SON OF MAN IN HIS BACKGROUND 1:1 - 4:13

B 1 Luke's Authoritative Research for His Gospel 1:1-4

- C 1 The number of accounts: {1} In as much as many have undertaken to compile an account of the things accomplished among us, 1:1
- C 2 The nature of the accounts – from eyewitnesses: {2} just as they were handed down to us by those who from the beginning were eyewitnesses¹ and servants of the word, 1:2
- C 3 The careful research of Luke: {3} it seemed fitting for me as well, having investigated everything carefully from the beginning,² 1:3a
- C 4 The thorough method of Luke: to write it out for you in consecutive order, 1:3b
- C 5 The recipient of Luke's correspondence: most excellent Theophilus; 1:3c
- C 6 The purpose of Luke: {4} so that you may know the exact truth about the things you have been taught. 1:4

B 2 The Births and Boyhoods of Jesus and John: The angelically superintended and prophetically announced beginnings of the Messiah and His "Way-Preparer" 1:5 -2:52

- C 1 The announcement of John's birth to Zacharias 1:5-25
 - D 1 The childless condition of Zacharias and Elizabeth 1:5-7
 - E 1 The date: {5} In the days of Herod, king of Judea, 1:5a
 - E 2 The priest and his wife: there was a priest named Zacharias, of the division of Abijah; and he had a wife from the daughters of Aaron, and her name was Elizabeth. 1:5b

¹ Luke 1:2 - eyewitnesses: The author admits he was not an eyewitness to the events which he recorded in his Gospel narrative. For an identification of the author, see the appropriate footnote at Luke 1:3.

² Luke 1:3 - having investigated everything carefully from the beginning: It is obvious that Luke, a physician by trade (Col. 4:14), was also a meticulous historian, an extremely capable researcher. Though Luke did not identify himself by name, [early church history](#) identified him as the author. Conservative scholars wisely follow the lead of the early church, making an excellent case that Luke is the author of both the Gospel of Luke and the historical narrative of the book of Acts. (See the similar wording of Luke 1:1-4 and Acts 1:1-3.) Luke was an educated man, and he frequently used vocabulary found rarely or never in the writings of other NT authors.

- E 3 The character of the couple: {6} They were both righteous in the sight of God, walking blamelessly in all the commandments and requirements of the Lord.³ 1:6
- E 4 The problem of the couple: {7} But they had no child, 1:7
 - G 1 because Elizabeth was barren,
 - G 2 and they were both advanced in years.
- D 2 An angel's prediction to Zacharias regarding his son 1:8-17
 - E 1 His turning many in Israel back to God 1:8-16
 - G 1 The circumstances surrounding an angel's appearance to Zacharias 1:8-10
 - H 1 The priestly activity of Zacharias: {8} Now it happened that while he was performing his priestly service before God 1:8a
 - H 2 The "random" assignment of Zacharias 1:8b-9b
 - J 1 in the appointed order of his division, 1:8b
 - J 2 {9} according to the custom of the priestly office, 1:9a
 - J 3 he was chosen by lot 1:9b
 - H 3 The activity of Zacharias: to enter the temple of the Lord and burn incense. 1:9c
 - H 4 The activity of the worshipers: {10} And the whole multitude of the people were in prayer outside at the hour of the incense offering. 1:10
 - G 2 The description of the angel's appearance to Zacharias 1:11-12

³ Luke 1:6 - Lord: The word is *kurios* (2962), Lord, or Master. The NASB translates *kurios* as some form of *lord* 651X; as some form of *master* 50X; as some form of *sir* 12X; and as some form of *owner* 7X. According to *Friberg Analytical Lexicon of the Greek New Testament* (hereafter, Friberg), *kurios* is "a substantive of the adjective *kurios* (*strong, authoritative*); hence, one having legal power *lord, master*." It is used (1) in a nonreligious sense (a) as one who owns his own property, like an *owner* of a vineyard (Mark 12:9); (b) as one who has jurisdiction over another human, such as a *slave-owner* (Luke 12:43); (2) as a respectful form of address, *sir* (John 4:11); (3) in religious usage, as a reference to *God* (Matt. 1:20; Luke 1:6) and *Jesus Christ* (John 20:18). Luke used the word *kurios* a striking 104X in his gospel.

- H 1 The place of his appearance: {11} And an angel of the Lord appeared to him, standing to the right of the altar of incense. 1:11
- H 2 Zacharias' troubled reaction: {12} Zacharias was troubled when he saw the angel, and fear gripped him. 1:12
- G 3 The angel's message to Zacharias 1:13-16
 - H 1 Comfort given 1:13a
 - J 1 Fear not: {13} But the angel said to him, "Do not be afraid, Zacharias,
 - J 2 The petition you two have made has been heard: for your petition has been heard,
 - H 2 Son announced 1:13b-14
 - J 1 You will have a son: and your wife Elizabeth will bear you a son, and you will give him the name John. 1:13b
 - J 2 This will be a cause for joy: {14} "You will have joy and gladness, and many will rejoice at his birth. 1:14
 - H 3 Ministry summarized 1:15-16
 - J 1 His significance: {15} "For he will be great in the sight of the Lord; 1:15a
 - J 2 His separation: and he will drink no wine or liquor, 1:15b
 - J 3 His spirituality: and he will be filled with the Holy Spirit while yet in his mother's womb. 1:15c
 - J 4 His service of restoration: {16} "And he will turn many of the sons of Israel back to the Lord their God. 1:16
- E 2 His serving as way-preparer for the Lord 1:17
 - G 1 His "setting of the stage:" {17} "It is he who will go as a forerunner before Him

- G 2 His style: in the spirit and power of Elijah,
 - G 3 His focus
 - H 1 TO TURN THE HEARTS OF THE FATHERS BACK TO THE CHILDREN,⁴
 - H 2 and the disobedient to the attitude of the righteous,
 - G 4 His purpose: so as to make ready a people prepared for the Lord."
- D 3 Gabriel's silencing of Zacharias for unbelief 1:18-23
- E 1 The misgivings of Zacharias 1:18
 - G 1 His request for spiritual knowledge: {18} Zacharias said to the angel, "How will I know this for certain?"
 - G 2 Their condition as a couple: For I am an old man and my wife is advanced in years."
 - E 2 The indignation of Gabriel 1:19
 - G 1 His position before God: {19} The angel answered and said to him, "I am Gabriel,⁵ who stands in the presence of God,
 - G 2 His errand of good news: and I have been sent to speak to you and to bring you this good news. (lit., "to good-newsicize to you these things."
 - E 3 The judgment from Gabriel 1:20
 - G 1 Zacharias' silence: {20} "And behold, you shall be silent and unable to speak until the day when these things take place,
 - G 2 Because of Zacharias' failure to believe: because you did not believe my words,

⁴ 1:17 - turn the hearts of the fathers back to the children: This is a quotation from Malachi 4:5-6: "Behold, I am going to send you Elijah the prophet before the coming of the great and terrible day of the LORD. {6} "He will restore the hearts of the fathers to their children and the hearts of the children to their fathers, so that I will not come and smite the land with a curse."

⁵ Luke 1:19 - I am Gabriel: Gabriel's name, *Gabriel* (1043), appears only twice in the NT. This is the first time, appearing as he does to Zacharias. The second, and last time, is when Luke identified him as appearing to Mary (Luke 1:26). Elsewhere, this angel, assuming he is the same, appeared to the statesman Daniel in Daniel 8:16; 9:21.

- G 3 The certainty of Gabriel's prediction: which will be fulfilled in their proper time."
- E 4 The resultant publicizing of the vision 1:21-22
 - G 1 The peoples' wonderment at Zacharias delay: {21} And the people were waiting for Zacharias, and were wondering at his delay in the temple. 1:21
 - G 2 Zacharias' speech loss: {22} But when he came out, he was unable to speak to them; 1:22a
 - G 3 Their realization: and they realized that he had seen a vision in the temple; and he kept making signs to them, and remained mute. 1:22b
- E 5 Zacharias' return home: {23} When the days of his priestly service were ended, he went back home. 1:23
- D 4 Elizabeth's five-month seclusion during pregnancy 1:24-25
 - E 1 Elizabeth's conception: {24} After these days Elizabeth his wife became pregnant, and she kept herself in seclusion for five months, saying, 1:24
 - E 2 Elizabeth's gratitude: {25} "This is the way the Lord has dealt with me in the days when He looked with favor upon me, to take away my disgrace among men." 1:25
- C 2 The announcement of Jesus' birth to Mary 1:26-56
 - D 1 Gabriel's promise to Mary of her Divine Son's eternal rule from David's throne 1:26-33
 - E 1 The introduction to the message 1:26-27
 - G 1 The time: {26} Now in the sixth month 1:26a
 - G 2 The messenger: the angel Gabriel ⁶ was sent from God 1:26b
 - G 3 The place: to a city in Galilee called Nazareth, 1:26c
 - G 4 The recipient: 1:27

⁶ Luke 1:26 - Gabriel: How was he thus identified? Nowhere in the narrative does he identify himself as Gabriel to Mary, but Luke so identifies him. How did Luke know? Apparently he had information from a reliable source (see Luke 1:1-4). Gabriel's name, *Gabriël* (1043), appears only twice in the NT – in Luke 1:19, appearing to Zacharias, and in Luke 1:26, appearing to Mary.

- H 1 Her marital status: {27} to a virgin engaged to a man
- J 1 His name: whose name was Joseph,
- J 2 His royal ancestry: of the descendants of David;
- H 2 Her name: and the virgin's name was Mary.
- E 2 The substance of the message: 1:28-32
- G 1 His favorable greeting: {28} And coming in, he said to her, "Greetings,"⁸ 1:28
- H 1 Her having been highly favored in the past: favored one!⁹
- H 2 The presence of God with her: The Lord *is* with you."
- G 2 Her agitated perplexity: 1:29
- H 1 Her great agitation: {29} But she was very perplexed at *this* statement,¹⁰
- H 2 Her perplexity: and kept pondering¹¹ what

⁷ Luke 1:27: Mary. In Greek, consistently *Mariam* (3137).

⁸ Luke 1:28: Greetings: The present tense imperative of *chairō* (5463) – literally, “Be rejoicing!” The euphony of the angel’s first two words is missing in English. In Greek it is more evident (in the root words) – *chairō charitoō* (5487). In English, “Be rejoicing, (you) having been highly favored!” Gabriel followed up with the fact that she had found favor (*charis*, 5485) with God (Luke 1:30).

⁹ 1:28 - favored: *charitoō* (5487) – literally, “one having been highly favored.” The perfect tense reveals that this favor toward her was exhibited in the Divine psyche some time in the dateless past and remained to the present. There is a play on words here. The angel said, “Grace! O you who have been highly graced!” Or “Favor! O you who have been highly favored!” The Roman Catholic Church derives the first sentence of “Hail Mary” used in the Rosary from this verse. However, “Hail Mary” transforms a revelatory address to Mary by Gabriel into a supplicatory prayer to Mary the Mediatrix. In that sense, though the words are Biblical, the usage of those words in a prayer to Mary is unbiblical and unwarranted. There are no instances in Scripture of *prayer to Mary*.

For an off-site text of prayers (including “Hail Mary” used in the Rosary, see <http://thecatholicrosary.com/catholic-prayers.htm>.

For a brief on-site discussion of Roman Catholicism’s unbiblical elevation of Mary, see http://www.wordexplain.com/What_Roman_Catholicism_believes_about_Mary.html.

¹⁰ 1:29 - perplexed: *diatarasso* (1298) – used only here in the entire NT. It is an intensified form of *tarasso* (5015), used of Zacharias in Luke 1:12 when Gabriel appeared to him. If Zacharias was shaken, Mary was *greatly* shaken! Extremely agitated would be a better translation!

¹¹ 1:29 - pondering: *dialogizomai* (1260) - to consider carefully. The imperfect tense indicates she was continually reflecting on this unexpected greeting by this unexpected visitor who was causing her severe agitation!

kind of salutation this was.

- G 3 The angel's reassurance 1:30
 - H 1 His calming her fear: {30} The angel said to her, "Do not be afraid,"¹²
 - H 2 His naming her: Mary;
 - H 3 His specifying Divine favor toward her: for you have found favor¹³ with God.
- G 4 The angel's prediction 1:31-33
 - H 1 Her conception: {31} "And behold, you will conceive in your womb 1:31a
 - H 2 Her delivery of a son: and bear a son, 1:31b
 - H 3 The baby's name: and you shall name Him Jesus. 1:31c
 - H 4 Of the destiny of her son 1:32-33
 - J 1 His greatness: {32} "He will be great"¹⁴ 1:32a
 - J 2 His Divinity: and will be called the Son of the Most High;¹⁵ 1:32b
 - J 3 His royalty: and the Lord God will

¹² 1:30 - fear not: lit., "don't be being made afraid" – present passive tense of *phobeō* (5399). Luke uses this word more than any other gospel writer, 23X. Matthew uses it 18X; Mark 12X; John 5X. Together in Luke-Acts, Luke uses this word 37X, far more than any other NT writer.

¹³ 1:30 - found: Aorist tense of *heuriskō*, 2147. "You found ..." favor: "grace," *charis* (5485). Grace, in this instance, is a kindly, benevolent attitude that God exhibited toward Mary in choosing her to become the mother of the Messiah. Luke has used the word *charis* in a variety of ways: Luke 1:30; 2:40, 52; 4:22; 6:32, 33, 34; 17:9. As the angel said, at a point in time (aorist tense) she found grace, but in reality the initiative was wholly God's. She was the object of God's grace, and thus, she found it. She did not go looking for the angel or the opportunity. The angel came to her bearing a message from God.

¹⁴ 1:31 - great: (*meγas*, 3173) I.e. He would have enormous influence, power, reputation. Just how He would be great is spelled out in the next phrases.

¹⁵ 1:32 - Son of the Most High: or Son of the Highest One, in other words, God! How much greater can you be than to be called Son of the Highest? You can't, except to be the Most High yourself! The Jews would understand that to be called the Son of the Highest was the same as to be called God. The Son partakes of His Father's Essence and Identity!

John 5:17-18 (RSV) 5:17 But Jesus answered them, "My Father is working still, and I am working." 5:18 This was why the Jews sought all the more to kill him, because he not only broke the sabbath but also called God his Father, making himself equal with God.

give Him the throne of His father David; ¹⁶ 1:32c

J 4 His eternal Messianic reign: {33} and He will reign over the house of Jacob forever, and His kingdom will have no end." ¹⁷ 1:33

D 2 Gabriel's informing submissive Mary of the sign of her pregnant relative Elizabeth 1:34-38

E 1 Mary's query as to the logistics of this event: {34} Mary said to the angel, "How can this be, since I am a virgin?" ¹⁸ 1:34

E 2 The angel's reply: {35} The angel answered and said to

¹⁶ 1:32 - Lord God will give ... throne: Several things are evident from this passage: 1) He is a descendant of David, thus eligible to reign as a Davidic King. 2) He would actually reign as a Davidic descendant. 3) His authority to reign as the Davidic King would be God-given. His regime would not depend on gaining permission from any human tribunal or authority. No Camp David agreement or Wye River accord would be necessary, nor would any mandate from any United Nations be required. God would give Him the throne of David, His earthly father (ancestor)!

¹⁷ 1:33 - reign over ... Jacob: Five truths are self-evident: 1) He would not only be given the right to rule as the Davidic King, but He would actually rule. 2) His rule would not merely be over Judah or Judea, but over the United Kingdom – Judea and Samaria – South and North. Whatever demands a Yasser Arafat or some other imposter might make over a Palestinian portion, Jesus will reign over the whole thing! 3) As Mary would understand this prediction, His reign was to be a Kingdom authorized by Heaven, but also a Kingdom upon Earth. It would be an Earthly, Political Kingdom! 4) Rather than being a secular kingdom, this would be of necessity a Spiritual Kingdom. There would be no separation of church and state, if you will -- no divorcing of politics and religion. The two would become one and the same. In that sense, at least, I have to commend the Muslims -- they understand that politics and religion must never be separated! 5) Not only would her son reign over the whole house of Jacob, but in two distinct statements, the angel assured her His kingdom would be eternal. First, "He would reign over the House of Jacob into the ages (i.e., forever); second, "and of His Kingdom, never would there come a completion!" This means that He is eternal, His Kingdom is eternal, and there will never be anyone who overthrows Him!

By way of application, 1) It will be impossible to exist into eternity without dealing with Jesus the King. You have the freedom to reject Him now, and to live as you please, but you will not forever have that luxury. Sooner or later you will come under the rule of this King! 2) You can no more resist this King than you can resist God himself. Many people have talked themselves into thinking they have gotten away without having to do business with God, but they are self-deluded. Doing business with God is inevitable. Sooner or later everyone in this world will have to give account to Jesus the King for how he has lived his life! 3) We know from other Scriptures that this King loved each person in the world so much that He has already willingly sacrificed His life to pay for their sins and misdeeds. 4) How do we submit ourselves to this King? By doing the following: a) O King, I admit that in your sight and in the sight of heaven I am a sinner. I have broken your laws and I have perjured myself many times. b) I know that because of my breaking of your laws, I deserve to be put out of this life -- to be sent to hell for ever. c) O King, I understand that You have voluntarily paid my penalty for me – You having been estranged from God the Father on the cross and separated from Him completely for my sake and for the sake of each person who has ever lived or who shall ever live. d) O king, I accept your payment for me and I throw myself upon Your mercy, believing that you will save me and allow me to reign with you in your Kingdom!

¹⁸ 1:34 - "how can this be since I am a virgin?:" Lit., "how can this be since I am not knowing any male?" She used a word that specifically had a masculine content, for this word is never used of females, but only of males. The word "to know" means "to know experientially." It was a polite way of saying she was a virgin, even though she was betrothed in marriage. She was practicing abstinence, which is what God's will and plan is for each unmarried person, and the policy we urge all young people to observe until after they have married.

- her, 1:35
- G 1 Through the sudden presence of the Holy Spirit: "The Holy Spirit will come upon you,"¹⁹
 - G 2 Through the power of God, which would cast a shadow upon you: and the power of the Most High will overshadow you;²⁰
 - G 3 The end result -- her giving birth to a human who is called the Son of God: and for that reason the holy Child shall be called the Son of God.
- E 3 The angel's promise of a delightful sign – the reversal of barrenness and old age in her cousin! 1:36
- G 1 {36} "And behold, even your relative Elizabeth has also conceived a son in her old age;
 - G 2 and she who was called barren²¹ is now in her sixth month.
- E 4 The power behind the angel's promise: {37} "For nothing will be impossible with God." 1:37
- E 5 Mary's humble consent to being the mother of the Messiah! {38} And Mary said, "Behold, the bonds slave²² of the Lord; may it be done to me according to your word." 1:38a
- E 6 The departure of the angel: And the angel departed from her. 1:38b
- D 3 The meeting of the two pregnant women 1:39-56
- E 1 John's leaping in Elizabeth's womb at Mary's approach 1:39-41a
 - G 1 Mary's departure to Judah: {39} Now at this time Mary arose and went in a hurry to the hill country,

¹⁹ 1:35 - come upon: In many contexts, the word suggests a powerful, sudden coming upon. The Holy Spirit would come upon her in a sudden powerful way. Not that Mary would notice the Holy Spirit, but to create the Son of God in her womb would require a powerful exertion of God's eternal energy!

²⁰ 1:35 - power ... overshadow: Here obviously the Power of God is required to create the Son of God within Mary. The power of God would cast its shadow upon Mary. She would perhaps sense something gentle, but almost imperceptible, as when one is in the shade of a tree things are different but one can still see.

²¹ 1:36 - barren: the word is *steira*, from which we derive our word sterile.

²² 1:38 - bonds slave: female slave

- to a city of Judah,
- G 2 Mary's arrival: {40} and entered the house of Zacharias and greeted Elizabeth.
- G 3 The startling reaction of Elizabeth's baby to Mary's voice! {41} When Elizabeth heard Mary's greeting, the baby leaped in her womb;
- E 2 Elizabeth's Spirit-filled greeting of Mary, mother of the Lord 1:41b-45
- G 1 The Spirit's filling of Elizabeth: and Elizabeth was filled with the Holy Spirit.
- G 2 The intensity of Elizabeth's response: {42} And she cried out with a loud voice and said, "
- G 3 Her blessing
- H 1 Of Mary: Blessed are you among women,²³
- H 2 Of Mary's baby: and blessed is the fruit of your womb!
- G 4 Her amazement that her Lord's mother would visit her: {43} "And how has it happened to me, that the mother of my Lord would come to me?
- G 5 The joyous reaction of her own son: {44} "For behold, when the sound of your greeting reached my ears, the baby leaped in my womb for joy.
- G 6 Her blessing of Mary for her faith: {45} "And

²³ 1:42 - Blessed are you among women, and blessed is the fruit of your womb! Filled with the Holy Spirit, Elizabeth uttered this pronouncement concerning Mary. Mary is, indeed, blessed among women because of her privileged position of being mother of the Messiah (1:41-42) and because she believed what the angel had said (1:45). She is not blessed by virtue of the fact that the Roman Catholic Church has elevated her to the unbiblical status of Mediatrix and Queen – see (http://www.wordexplain.com/What_Roman_Catholicism_believes_about_Mary.html).

There are a number of prayers prayed by Catholics while reciting the Rosary. "Hail Mary" is one of those prayers. It reads as follows:

HAIL MARY, full of grace, the Lord is with thee. Blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen. (<http://thecatholicrosary.com/catholic-prayers.htm>) (Note that this link is off-site and used for documentation purposes only. WordExplain does not endorse this site.)

The reader will observe that a portion of "Hail Mary" is recited almost verbatim from Scripture. This is somewhat true for the first sentence (see the footnote on 1:28), and more true of the second sentence (1:42). In that sense, those portions of the prayer have a Biblical origin. However, what the angel Gabriel said to Mary was a revelatory *greeting to her*, not a *prayer to her* (1:26-29). And what Elizabeth stated was a *prophecy about Mary*, not a *prayer to her* (Luke 1:41-42). In that sense, "Hail Mary" does not have a Biblical basis. There is no evidence in all of Scripture of a prayer to Mary. Therefore *prayers to Mary* are unbiblical and unwarranted.

blessed is she who believed that there would be a fulfillment of what had been spoken to her by the Lord."

- E 3 Mary's song: Her praise of God for uplifting her humble estate and helping Israel 1:46-55
 - G 1 Her statement of praise 1:46-47
 - H 1 Her exaltation of the Lord: {46} And Mary said: "My soul exalts the Lord, 1:46
 - H 2 Her joy in God: {47} And my spirit has rejoiced in God my Savior. 1:47
 - G 2 Her reasons for praise 1:48-49a
 - H 1 God's regard for her humble estate: {48} "For He has had regard for the humble state of His bonds slave;²⁴ 1:48a
 - H 2 The high esteem of all generations: For behold, from this time on all generations will count me blessed. 1:48b
 - H 3 The great acts of God on her behalf: {49} "For the Mighty One has done great things for me; 1:49a
 - G 3 Her praise of God's character 1:49b-50
 - H 1 His holy name: And holy is His name. 1:49b
 - H 2 His endless mercy toward the God-fearing: {50} "AND HIS MERCY IS UPON GENERATION AFTER GENERATION TOWARD THOSE WHO FEAR HIM.²⁵ 1:50
 - G 4 Her recitation of God's acts 1:51-53
 - H 1 His mighty deeds: {51} "He has done mighty deeds with His arm; 1:51a
 - H 2 His disorientation of the proud: He has scattered those who were proud in the

²⁴ 1:48 - bonds slave: Literally, "female slave."

²⁵ 1:50 - His mercy ... toward those who fear Him: Mary here quotes Psalm 103:17. Mary was certainly familiar with the book of Psalms!

- thoughts of their heart. 1:51b
- H 3 His humiliation of rulers: {52} "He has brought down rulers from their thrones, 1:52a
- H 4 His exaltation of the humble: And has exalted those who were humble. 1:52b
- H 5 His sustenance of the hungry: {53} "HE HAS FILLED THE HUNGRY WITH GOOD THINGS;²⁶ 1:53a
- H 6 His discomfiture of the wealthy: And sent away the rich empty-handed. 1:53b
- G 5 Her acknowledgment of God's help to Israel 1:54-55
- H 1 His help of His servant: {54} "He has given help to Israel His servant, 1:54a
- H 2 His recall of mercy: In remembrance of His mercy, 1:54b
- H 3 Based on His eternal promises to Israel's progenitors 1:55
- J 1 To their forefathers: {55} As He spoke to our fathers,
- J 2 To Abraham and his descendants: To Abraham and his descendants forever."
- E 4 Mary's three-month stay and departure 1:56
- G 1 {56} And Mary stayed with her about three months, and then returned to her home.
- E 5 John's leaping in Elizabeth's womb at Mary's approach 1:39-41a
- E 6 Elizabeth's Spirit-filled greeting of Mary, mother of the Lord 1:41b-45
- E 7 Mary's song: Her praise of God for uplifting her humble estate and helping Israel 1:46-55

²⁶ 1:53 - filled the hungry with good things: Here, she quotes Psalm 107:9b.

- E 8 Mary's three-month stay and departure 1:56
- C 3 The birth of John, the Way-Preparing Prophet 1:57-80
 - D 1 The birth of Elizabeth's son 1:57-61
 - E 1 Elizabeth's miraculous delivery of a son: {57} Now the time had come for Elizabeth to give birth, and she gave birth to a son.
 - E 2 The joy of her neighbors and relatives; {58} Her neighbors and her relatives heard that the Lord had displayed His great mercy toward her; and they were rejoicing with her.
 - E 3 The intention of the neighbors and relatives to name the baby Zacharias at his circumcision: {59} And it happened that on the eighth day they came to circumcise the child, and they were going to call him Zacharias, after his father.
 - E 4 Elizabeth's insistence on the name John: {60} But his mother answered and said, "No indeed; but he shall be called John."
 - E 5 The incredulity of the neighbors and relatives: {61} And they said to her, "There is no one among your relatives who is called by that name."
 - D 2 Zacharias' naming the boy John followed by the miraculous opening of his mouth 1:62-66
 - E 1 The neighbors' and relatives' query of Zacharias: {62} And they made signs to his father, as to what he wanted him called.
 - E 2 Zacharias' choice of "John" {63} And he asked for a tablet and wrote as follows, "His name is John."
 - E 3 The astonishment of the neighbors and relatives: And they were all astonished.
 - E 4 The miraculous restoration of Zacharias' speech! {64} And at once his mouth was opened and his tongue loosed, and he began to speak in praise of God.
 - E 5 The fearful discussion of the neighbors and surrounding region: {65} Fear came on all those living around them; and all these matters were being talked about in all the hill country of Judea.
 - E 6 The wonderment of the region as to the destiny of the child 1:66

- G 1 The memory of the people: {66} All who heard them kept them in mind, saying,
- G 2 The wonderment of the people: "What then will this child turn out to be?"
- G 3 The presence of the Lord: For the hand of the Lord was certainly with him. [See 1:15.]
- D 3 Zacharias' prophetic praise to God 1:67-79
 - E 1 His praise to God for raising up salvation in the house of David, honoring His Abrahamic Covenant 1:67-75
 - G 1 The Spirit-filled prophecy of Zacharias: {67} And his father Zacharias was filled with the Holy Spirit, and prophesied, saying:
 - G 2 His blessing of the Lord God of Israel: {68} "Blessed be the Lord God of Israel,
 - H 1 Because of His visitation and redemption: For He has visited us and accomplished redemption for His people,
 - H 2 His raising up a Davidic ruler of salvation: {69} And has raised up a horn of salvation for us In the house of David His servant–
 - H 3 His fulfillment of ancient prophecies: {70} As He spoke by the mouth of His holy prophets from of old–
 - H 4 The nature of the salvation 1:71
 - J 1 {71} Salvation FROM OUR ENEMIES,²⁷
 - J 2 And FROM THE HAND OF ALL WHO HATE US;
 - H 5 The reason for the salvation
 - J 1 Mercy: {72} To show mercy toward our fathers,
 - J 2 Covenant: And to remember His holy covenant,

²⁷ 1:71 - from our enemies, etc.: Zacharias quoted from Psalm 106:10.

- J 3 Oath to Abraham: {73} The oath which He swore to Abraham our father,
- H 6 The result of the salvation 1:74-75
 - J 1 Israel having been rescued: {74} To grant us that we, being rescued from the hand of our enemies,
 - J 2 Israel's serving of God without fear: Might serve Him without fear,
 - J 3 Israel's life-long holiness and righteousness: {75} In holiness and righteousness before Him all our days.
- E 2 His prediction of John's role as preparatory prophet of the Most High 1:76-79
 - G 1 The nomenclature of his son: {76} "And you, child, will be called the prophet of the Most High;
 - G 2 Preparation for the Lord: For you will go on BEFORE THE LORD TO PREPARE HIS WAYS;²⁸
 - G 3 Knowledge of salvation: {77} To give to His people the knowledge of salvation
 - G 4 Forgiveness of sins: By the forgiveness of their sins,
- E 3 The broader motivation, role and purpose of God 1:78-79
 - G 1 His tender mercy: {78} Because of the tender mercy of our God,
 - G 2 His visitation through the Sunrise from on high! With which the Sunrise from on high will visit us,
 - G 3 To give light to those in darkness and death: {79} TO SHINE UPON THOSE WHO SIT IN DARKNESS AND THE SHADOW OF DEATH,²⁹

²⁸ 1:76 - to prepare His ways: Zacharias was alluding to Isaiah 40:3 and quoting from Malachi 3:1.

²⁹ 1:79 - darkness ... shadow of death: Zacharias quoted loosely from Isaiah 9:2.

- G 4 To grant persistent peace: To guide our feet into the way of peace."
- D 4 The growing child's seclusion in the desert till the day of his appearance to Israel 1:80
 - E 1 The child's physical growth: {80} And the child continued to grow
 - E 2 The young man's spiritual growth: and to become strong in spirit,
 - E 3 The man's hermetic, desert existence: and he lived in the deserts
 - E 4 His eventual appearance to Israel: until the day of his public appearance to Israel.
- C 4 The birth of Jesus 2:1-21
 - D 1 The journey of Joseph and Mary to Bethlehem to register for the census 2:1-5
 - E 1 The decree of Caesar Augustus 2:1-3
 - G 1 The issuing of the decree: {1} Now in those days that a decree went out from Caesar Augustus, that a census be taken of all the inhabited earth.³⁰ 2:1
 - G 2 The time of the decree: {2} This was the first census³¹ taken while Quirinius³² was governor of Syria. 2:2
 - G 3 The results of the decree: {3} And everyone was on his way to register for the census, each to his own

³⁰ 2:1 - all the inhabited earth: NASB note: "I.e. the Roman empire." [JTB Note: The word is *oikoumene* (3625), a participle of *oikeo* (3611), to dwell or live. Broadly speaking, *oikoumene* refers to the inhabited earth. In this context it has a more limited reference – earth-dwellers over which Caesar ruled, i.e. the Roman Empire.

³¹ 2:2 - first census: According to Thomas Constable (*Dr. Constable's Notes on Luke*, 2010 Edition, p. 29), "Quirinius served as governor of the Roman province of Syria twice (3-2 B.C. and A.D. 6-7). However, Herod the Great was still alive when Augustus issued his decree (Matt. 2), and Herod died in 4 B.C. This incongruity has cast doubt on Luke's reliability as a historian. There is evidence that Augustus issued the type of decree that Luke described in A.D. 6 (cf. Acts 5:37). However there is presently no evidence that he did so earlier. One solution to this problem is that the decree went out in 3 or 2 B.C., but we have no other record of it. This solves the problem of a census occurring during the governorship of Quirinius, but it does not solve the problem of Herod being alive then. Another possibility is that the word "first" (v. 2, Gr. *prōte*) means "prior" or "former" here (cf. John 15:18). Luke's meaning would then be that the census that took Mary and Joseph to Bethlehem was the one Augustus made prior to the one he took when Quirinius was governor of Syria (in A.D. 6). This seems to be the best solution. All the evidence points to the birth of Jesus in late 5 or early 4 B.C." <http://www.soniclight.com/constable/notes/pdf/luke.pdf>

³² 2:2 - Quirinius: NASB note: Gr *Kyrenios*

- city. 2:3
- E 2 The effect upon Joseph and Mary 2:4-5
 - G 1 The journey of Joseph 2:4-5a
 - H 1 His origin: {4} And Joseph also went up from Galilee, from the city of Nazareth, 2:4a
 - H 2 His destination: to Judea, to the city of David, which is called Bethlehem, 2:4b
 - H 3 His background: because he was of the house and family of David, 2:4c
 - H 4 His purpose: {5} in order to register 2:5a
 - G 2 The accompaniment of Mary: along with Mary, 2:5b
 - H 1 Her relationship to Joseph: who was engaged³³ to him, 2:5c
 - H 2 Her condition: and was with child. 2:5d
 - D 2 The birth of Jesus in a stable 2:6-7
 - E 1 The onset of labor: {6} While they were there, the days were completed for her to give birth. 2:6
 - E 2 The birth of the baby: {7} And she gave birth to her first-born son; 2:7a
 - E 3 The disposition of the baby 2:7b
 - G 1 and she wrapped Him in cloths,
 - G 2 and laid Him in a manger,
 - E 4 The predicament of the couple: because there was no room

³³ 2:5 - who was engaged: Luke wrote the feminine perfect passive participle of *mnesteuo* (3423). Literally, the text reads, “to be registered with Mary, *the one having been pledged in marriage* to him.” It is my understanding that, according to the instructions of the angel in Matthew 1:18-25, Joseph had already *ceremonially* taken Mary as his wife prior to the completion of the one-year probationary period typically observed. However, Matthew was clear to point out that Joseph had preserved Mary’s virginity until after she had given birth to Jesus. Luke, a physician by trade, had already gone into considerable detail in recording the miraculous manner in which Mary had become pregnant (Luke 1:26-38). To preserve the correct impression that the two were not participating in a conjugal union, Luke accurately recorded that Mary had at some point in the past, with results continuing into the present, been promised to Joseph in marriage. In other words, she was still a virgin. So there is no conflict between Matthew’s account and Luke’s. The two accounts are supplemental, not antithetical

for them in the inn.³⁴ 2:7c

D 3 The announcement of the birth of the Messiah by angels to nearby shepherds: A Message Heard 2:8-14

E 1 The character of those who heard 2:8

G 1 They were common – shepherds. {8} In the same region there were *some* shepherds

G 2 They were committed: staying out in the fields

G 3 They were vigilant: and keeping watch over their flock

G 4 They were faithful: by night.

E 2 The qualities of the messenger 2:9

G 1 He was a messenger – an angel. {9} And an angel

G 2 He was obedient: of the Lord

G 3 He appeared suddenly – no warning: suddenly stood before them,³⁵

³⁴ 2:7 - no room for them in the inn: The word translated *inn*, *kataluma* (2646), can refer virtually to any home. In Luke 22:10-13, Jesus instructed Peter and John to ask a certain home owner where his *kataluma* (here translated “guest room”) was. He showed them to an “upper room.” Many homes in Israel at the time of Jesus’ birth had two rooms. One room consisted of living quarters for the family. The other room was for the animals. We are not told in Luke that Joseph sought lodging in a commercial inn. There is a more specific word for a commercial inn for travelers, namely, *pandocheion* (3829), the establishment to which the “Good Samaritan” took an unfortunate Jewish traveler (Luke 10:34). The place where Joseph and Mary found lodging could have been a residential home. In any event, since there was no room in the (*kataluma*), meaning the living quarters of whatever house in which they were residing, or else the guest room, which was otherwise occupied by other travelers, Mary and Joseph were forced to live with the livestock in the animal quarters. It is possible that with the Emperor’s decree, there were an unusual number of guests in Bethlehem and lodging was at a premium. Presumably, if Joseph had sufficient capital, he could have paid for more upscale lodging. In any event, the home where the couple lodged did not have sufficient room in the *kataluma* for them to stay there, so they were forced to lodge with the animals in their portion of the home. The whole incident serves to illustrate the socio-economic poverty into which the Creator / King was born! (See *Constable’s Notes*, 2010 Edition, pp. 29, 30.)

³⁵ 2:9 - angel ... suddenly stood before them: This angel’s appearance to these shepherds was selective indeed. There are some things that God shares with everyone (natural revelation, for example – Psalm 19:1-6; Rom. 1:19-20). There are other revelations he makes selectively. For example, the Scriptures of the OT were given only to the Hebrew people! Others might acquire those Scriptures, but only providentially (e.g. Acts 8:26-35). Here God selectively revealed the birth of the Savior of the world to a few common shepherds. One might ask, “Why did God waste this glorious appearance of this angel (and the army of angels that would join him) on a handful of anonymous shepherds in the Judean hills? Why not awaken the whole village of Bethlehem and the surrounding region within a radius of a mile or two?” The answer is that we do not know. But based on other appearances of angels, they have always been rather selective. The angel Gabriel appeared only to Zacharias (Luke 1:11-20) and only to Mary (Luke 1:26-38). Two angels would appear only to the few women who came to the empty tomb (Luke 23:55-24:9). Furthermore, we read in Matthew 2:1-12 that magi who appeared before Herod, the chief priests and the scribes, announcing the birth of the King of the Jews, were totally ignored by all but Herod! God does not “waste” angelic appearances. Here, angels appeared to common shepherds to show that the Good News is for the common man, but

- G 4 He exhibited a reflected glory! and the glory of the Lord ³⁶ shone around them;
- G 5 He was frightening! and they were terribly frightened.³⁷
- E 3 The significance of the message 2:10
 - G 1 It was fear-dispelling news! {10} But the angel said to them, "Do not be afraid;
 - G 2 It was good news! for behold, I bring you good news
 - G 3 It was news of joy! of great joy
 - G 4 It was news for all! which shall be for all the people;
- E 4 The content of the message 2:11
 - G 1 The time: {11} for today
 - G 2 The place: in the City of David ³⁸
 - G 3 The event: there has been born for you
 - G 4 The baby:
 - H 1 a Savior
 - H 2 who is Christ ³⁹
 - H 3 the Lord ⁴⁰

also they appeared to individuals who would actually go and *verify* the message. God, and the angels, accomplished their purposes. We read of the successful appearance today!

³⁶ 22:9 - glory of the Lord: These angels did not manifest their own glory, but the reflected glory of the Lord. Just as our moon reflects light from our sun, but is otherwise dark, so these angels reflected the glory of the Lord. Similarly, our lives are to reflect the holiness and righteousness and glory of the Lord.

³⁷ 2:9 - they were terribly frightened: Literal Greek: "and they were frightened with fear – great"! It is not uncommon for humans to become frightened and alarmed when they see angels (Dan. 8:15-18; Mark 16:5; Luke 1:12; 24:4-5).

³⁸ 2:11 - city of David: It was appropriate that the ultimate Son of David be born in Bethlehem, the city of David's birth. More important, it fulfilled the prophecy of Micah 5:2.

³⁹ 2:11 - Christ: NASB note: "I.e. Messiah" [JTB note: Grk. *Christos* ([5547](#))]

⁴⁰ 2:11 - the Lord: Grk. *kurios* ([2962](#)), meaning lord, or master.

E 5 The proof of the message (the sign) 2:12

G 1 The baby was wrapped in cloths: {12} "This will be a sign⁴¹ for you: you will find a baby wrapped in cloths,

G 2 The baby was lying in a manger: and lying in a manger."

E 6 The reinforcement of the message 2:13-14

G 1 The sudden appearance of a great multitude of the heavenly army! And suddenly there appeared with the angel a multitude of the heavenly host⁴² praising God, and saying, 2:13

G 2 Their praise to God: "Glory to God in the highest,⁴³

⁴¹ 2:12 - sign: *sêmeion* (4592). There was nothing unusual about a mother wrapping her infant in strips of cloth. The fact that the baby was lying in a manger would have alerted the shepherds to look for a family of humble means. They could not afford a commercial inn. And the family with whom they had chosen to stay had no room for them in their *kataluma* (2646) (living quarters). The newborn baby and his parents would have been temporarily residing in the animal quarters. See the note on inn in Luke 2:7.

⁴² 2:13 - a multitude of the heavenly host: Literally, "multitude of [the] army of heaven." Host translates *stratia* (4756), a military term, used only twice in the NT, both times appearing in a phrase associated with heaven. In Acts 2:13 Luke used "multitude of [the] heavenly host (army)" to refer to many ranks or regiments of angels from heaven. In Acts 7:42 Stephen referred to God's delivering Israel to serve the host of heaven. In the context (7:43) this refers to Israel's worship of the star of the god Rompha. So the stars of heaven are said to be an army. It may be that the worship is referring to the army of fallen angels (demons) behind star worship. Thucydides used the word *stratia* 284 times in his *Peloponnesian Wars*. In modern related usage, the *Strategic* (from Gr. *strategos*) Air Command existed in the US from 1946 to 1992. A major command headquarters and airfield was stationed near Bellevue, Nebraska. In the OT, there are 229 references to "the LORD of hosts: or "Yahweh of troops," designating His vast army of angels. There have been and will yet be battles between the angelic forces of good and the angelic forces of evil (Dan. 10:13, 20; Rev. 12:7-9). In Luke 2, the multitude of the armies of heaven are not fighting battles, but are praising God in conjunction with the Incarnation, i.e. the birth of the Eternal Logos into human flesh!

⁴³ Luke 2:14, NASB: "Glory to God in the highest, and on earth peace among men with whom He is pleased." The NASB rendering limits the extension of peace on earth only to the men with whom God is pleased, namely, the elect (or believers, to those who find election offensive). So also do the translations of New International Version (NIV) and English Standard Version (ESV).

A literal rendering of the Greek text is as follows: "Glory in highest places to God, and upon earth peace among men of good pleasure" [or "good will"] (*eudokia*, 2107). The Nestle/United Bible Societies (NU) text reads *eudokias* (genitive case), meaning "men of good will"; Byzantine (Byz), (Majority) text reads *eudokia* (nominative case), meaning "good will [toward] men." The UBS text is to be preferred, but happily, the Byzantine text arrives at the correct meaning by a different route. Both the King James Version (KJV) "and on earth peace, good will toward men" and New King James Version (NKJV) "And on earth peace, goodwill toward men" reflect the Byz text form.

Syntactically, the nearest antecedent of *eudokias*, "good will," is "men." At face value, *eudokias* could be translated as a **subjective genitive**, meaning men who exercise good will toward God and, presumably, other men. But contextually, since men were the passive recipients of this Divine gesture (the Incarnation), and since the good news of great joy which the angel brought would be directed to "all the people" (2:10), not merely toward those who would exercise good will, *eudokias* is better seen as an **objective genitive**. This means that *all* men are the objects of God's good will toward them. So the preferred source of *eudokia* is God, who exhibited good will toward all men by giving us His Son. In English, the simple insertion of a comma after men appropriately reflects the angel's theme that the good will should be extended to all men, not merely to those men who exhibit good will. *My revision* of the NASB translation would thus read, "Glory to God in the highest, and on earth peace among men, with whom He is

2:14a

G 3 Their blessing upon men: "and on earth peace among men, with whom He is pleased."⁴⁴ 2:14b

D 4 The worshipful visit of the shepherds to the manger 2:15-20

E 1 A savior sought 2:15-16

G 1 The shepherds' resolve: And it came about when the angels had gone away from them into heaven, that the shepherds began saying to one another, "Let us go straight to Bethlehem then, and see this thing that has happened 2:15a

G 2 The shepherds' recognition: "which the Lord has made known to us." 2:15b

G 3 The shepherds' urgency: And they came in haste 2:16a

G 4 The shepherds' success: and found their way to Mary and Joseph, and the baby as He lay in the manger. 2:16b

E 2 A message told 2:17-20

G 1 The shepherds' repetition of their message: And when they had seen this, they made known the statement which had been told them about this Child. (22:17) 2:17-19

pleased.”

In past time, from our perspective, God exhibited good will toward all men by sending His Son to become one of us, and by offering His Son up as a sacrifice for the sins of the entire world, whom God loved (John 3:16). In eternity, the objects of God’s good will are those who are His chosen, (*ekloge*, 1589 – Acts 9:15; Rom. 9:11; 11:5, 7, 28; 1 Thess. 1:4; 2 Pet. 1:10). God’s choices are based on His own good will, not the good will (the anticipated response) of the chosen ones.

A graph of Luke 2:14, based on my understanding of the Greek text.

Quality	Location	Beings Addressed
Glory	in highest [places]	to God
	and upon earth	
peace		among men[, who are the objects] of [God’s] good will.

⁴⁴ 2:14 - among men, with whom He is pleased: NASB note: A literal translation: *of good pleasure*; or *of good will*.” [JTB: See previous note on 2:14 on “glory to God in the highest.”]

- H 1 The wonderment of all who heard: And all who heard it wondered at the things which were told them by the shepherds. 2:18
- H 2 The contemplation of Mary: But Mary treasured up all these things, pondering them in her heart. 2:19
- G 2 The shepherds' glory and praise to God 2:20
 - H 1 Their return: And the shepherds went back,
 - H 2 Their spontaneous praise: glorifying and praising God
 - J 1 For the angel's announcement: for all that they had heard
 - J 2 For their viewing of the infant Messiah: and seen,
 - J 3 For the fulfillment of God's Word: just as had been told them.
- D 5 The circumcision and naming of the baby Jesus 2:21
 - E 1 The time of His circumcision: {21} And when eight days had passed, before His circumcision,⁴⁵
 - E 2 His name: His name was then called Jesus,⁴⁶
 - E 3 The authorization for His name: the name given by the angel before He was conceived in the womb.
- C 5 The childhood of Jesus 2:22-56
 - D 1 The presentation of Jesus at the temple 2:22-40
 - E 1 The presentation of Jesus as the first-born to the Lord 2:22-24
 - G 1 The completion of purification: {22} And when the days for their purification according to the law of Moses were completed, 2:22a

⁴⁵ 2:21 - before His circumcision: NASB footnote: "Lit *so as to circumcise Him*". In other words, after eight days, he was circumcised.

⁴⁶ 2:21 - Jesus: The English attempts to reproduce the Greek form of the Hebrew name Joshua, which means, "Jehovah is Salvation" or better, "Yahweh is Salvation." A fitting name for the Savior of the world!

- G 2 The presentation: they brought Him up to Jerusalem to present Him to the Lord 2:22b
- G 3 The decree regarding the firstborn: {23} (as it is written in the Law of the Lord, "EVERY firstborn MALE THAT OPENS THE WOMB SHALL BE CALLED HOLY TO THE LORD"), 2:23
- G 4 The sacrifice: {24} and to offer a sacrifice according to what was said in the Law of the Lord, "A PAIR OF TURTLEDOVES OR TWO YOUNG PIGEONS." 2:24
- E 2 Simeon's praise to God for letting him see the baby of salvation who would enlighten the Gentiles and glorify Israel 2:25-33
 - G 1 The background 2:25
 - H 1 The man: {25} And there was a man in Jerusalem whose name was Simeon;
 - H 2 His character: and this man was righteous and devout,
 - H 3 His hope: looking for the consolation of Israel;
 - H 4 His empowerment: and the Holy Spirit was upon him.
 - G 2 The revelation 2:26
 - H 1 Its source: {26} And it had been revealed to him by the Holy Spirit
 - H 2 Its content: that he would not see death before he had seen the Lord's Christ.
 - G 3 The Providential timing 2:27
 - H 1 His entry into the temple: {27} And he came in the Spirit into the temple;
 - H 2 The entry of Jesus' parents: and when the parents brought in the child Jesus, to carry out for Him the custom of the Law,
 - G 4 Simeon's blessing of God 2:28-32
 - H 1 His action: {28} then he took Him into his arms, 2:28a

- H 2 His focus of his praise: and blessed God, and said, 2:28b
- H 3 The content of his praise 2:29-32
 - J 1 His readiness to die: {29} "Now Lord, You are releasing Your bond-servant to depart in peace, According to Your word; 2:29
 - J 2 His having seen God's salvation: {30} For my eyes have seen Your salvation, 2:30
 - J 3 The open preparation: {31} Which You have prepared in the presence of all peoples, 3:31
 - J 4 The light to the Nations: {32} A LIGHT OF REVELATION TO THE GENTILES, 2:32a
 - J 5 The glory of Israel: And the glory of Your people Israel." 2:32b
- G 5 The reaction of Joseph and Mary: {33} And His father and mother were amazed at the things which were being said about Him. 2:33
- E 3 Simeon's prophecy of the baby's divisive destiny in Israel 2:34-35
 - G 1 His blessing of Joseph and Mary: {34} And Simeon blessed them 2:34a
 - G 2 His prophecy to Mary: and said to Mary His mother, 2:34b-35
 - H 1 The divisive destiny of the child: "Behold, this Child is appointed for the fall and rise of many in Israel, and for a sign to be opposed— 2:34b
 - H 2 The heartache for Mary: {35} and a sword will pierce even your own soul—to the end that thoughts from many hearts may be revealed." 2:35
- E 4 The prophetess Anna's thanks to God for providing, in the baby, the redemption of Israel 2:36-38
 - G 1 Her background 2:36-37

- H 1 Her ministry: {36} And there was a prophetess, 2:36a
- H 2 Her name and heritage: Anna the daughter of Phanuel, of the tribe of Asher. 2:36b
- H 3 Her age: She was advanced in years 2:36c
- H 4 Her prior marital status: and had lived with her husband seven years after her marriage, 2:36d
- H 5 Her life as a widow: {37} and then as a widow to the age of eighty-four. 2:37a
- H 6 Her residence: She never left the temple, 2:37b
- H 7 Her devoutness: serving night and day with fastings and prayers. 2:37c
- G 2 Her proclamation 2:38
 - H 1 Her timely arrival: {38} At that very moment she came up
 - H 2 Her thanks: and began giving thanks to God,
 - H 3 Her speech: and continued to speak of Him
 - H 4 Her audience: to all those who were looking for the redemption of Jerusalem.
- E 5 The return of the family to Nazareth 2:39-40
 - G 1 Their compliance with the Law: {39} When they had performed everything according to the Law of the Lord, 2:39a
 - G 2 Their return 2:39b
 - H 1 The province: they returned to Galilee,
 - H 2 Their home town: to their own city of Nazareth.
 - G 3 The progress of the Child 2:40
 - H 1 His growth: {40} The Child continued to grow
 - H 2 His strength: and become strong,

- H 3 His wisdom: increasing in wisdom;
- H 4 His grace: and the grace of God was upon Him.
- D 2 The portentous boyhood of Jesus 2:41-52
 - E 1 The trip to the feast of Passover after Jesus' twelfth birthday 2:41-42
 - G 1 The annual trip: {41} Now His parents went to Jerusalem every year at the Feast of the Passover. 2:41
 - G 2 The age of the Child: {42} And when He became twelve, 2:42a
 - G 3 The journey: they went up there according to the custom of the Feast; 2:42b
 - E 2 The return of the couple without the lad 2:43-45
 - G 1 Their return: {43} and as they were returning, after spending the full number of days, 2:43a
 - G 2 The boy's activity: the boy Jesus stayed behind in Jerusalem. 2:43b
 - G 3 The ignorance of His parents: But His parents were unaware of it, 2:43c
 - G 4 The presumption of His parents: {44} but supposed Him to be in the caravan, 2:44a
 - G 5 The length of travel: and went a day's journey; 2:44b
 - G 6 Their search: and they began looking for Him among their relatives and acquaintances. 2:44c
 - G 7 Their lack of success: {45} When they did not find Him,
 - G 8 Their return: they returned to Jerusalem looking for Him.
 - E 3 Their finding him among the teachers in the temple 2:46-47
 - G 1 The lapse of time: {46} Then, after three days 2:46a
 - G 2 The place of their discovery: they found Him in the

- temple, 2:46b
- G 3 His company: sitting in the midst of the teachers, 2:46c
- G 4 His activity 2:46d
 - H 1 Listening: both listening to them
 - H 2 Questioning: and asking them questions.
- G 5 The amazement of all: {47} And all who heard Him were amazed 2:47
 - H 1 at His understanding
 - H 2 and His answers.
- E 4 His insistence on the priority of his Father's affairs 2:48-50
 - G 1 The reaction of His parents: {48} When they saw Him, they were astonished; 2:48a
 - G 2 The rebuke of His mother: and His mother said to Him, 2:48b
 - H 1 Her rebuke: "Son, why have You treated us this way?"
 - H 2 Their anxiety: Behold, Your father and I have been anxiously looking for You."
 - G 3 The response of Jesus: {49} And He said to them, 2:49
 - H 1 Questioning their search: "Why is it that you were looking for Me?"
 - H 2 His statement of His necessity: Did you not know that I had to be in My Father's house?"
 - G 4 The ignorance of His parents: {50} But they did not understand the statement which He had made to them. 2:50
- E 5 His subjection to his parents and growth in all areas 2:51-52
 - G 1 His return with His parents: {51} And He went down with them and came to Nazareth, 2:51a
 - G 2 His subjection to His parents: and He continued in

subjection to them; 2:51b

G 3 The reflection of His mother: and His mother treasured all these things in her heart. 2:51c

G 4 The progress of Jesus: {52} And Jesus kept increasing 2:52

H 1 Intellectually: in wisdom

H 2 Physically: and stature,

H 3 Spiritually: and in favor with God

H 4 Socially: and men.

B 3 The Prophetic and Way-Preparing Ministry of John the Baptist 3:1-22

C 1 The introduction of the prophet John ben Zacharias 3:1-6

D 1 The date (with reference to the regimes of the following officials) 3:1-2a

E 1 The Roman Emperor: {1} Now in the fifteenth year of the reign of Tiberius Caesar, 3:1a

E 2 The governor of Judea: when Pontius Pilate was governor of Judea, 3:1b

E 3 The tetrarchy of Galilee: and Herod was tetrarch of Galilee, 3:1c

E 4 The tetrarchy of Ituraea and Trachonitis: and his brother Philip was tetrarch of the region of Ituraea and Trachonitis, 3:1d

E 5 The tetrarchy of Abilene: and Lysanias was tetrarch of Abilene, 3:1e

E 6 The high priesthood of Israel: {2} in the high priesthood of Annas and Caiaphas, 3:2a

D 2 The thrust of his ministry – proclaiming a baptism of repentance for forgiveness 3:2b-3

E 1 The arrival of the word of God: the word of God came 3:2b

E 2 The identity of the prophet: to John, the son of Zacharias, in the wilderness. 3:2c

E 3 The venue of the prophet: {3} And he came into all the district around the Jordan, 3:3a

- E 4 The proclamation of the prophet: preaching 3:3b
 - G 1 The symbol of identification: a baptism
 - G 2 The characterization of the identification: of repentance
 - G 3 The signification of the identification: for the forgiveness of sins;
- D 3 The function of his ministry: serving as Isaiah's "Way-Preparer" for the LORD to unveil the salvation of God to all 3:4-6
 - E 1 The identification of the document: {4} as it is written in the book of the words of Isaiah the prophet, 3:4a
 - E 2 The venue of the declaration: "THE VOICE OF ONE CRYING IN THE WILDERNESS, 3:4b
 - E 3 The content of the declaration 3:4c-5
 - G 1 Preparation: 'MAKE READY THE WAY OF THE LORD, 3:4c
 - G 2 Removal of roadblocks: MAKE HIS PATHS STRAIGHT. 3:4d
 - G 3 Restructuring of terrain 3:5
 - H 1 Filling ravines: {5} 'EVERY RAVINE WILL BE FILLED,
 - H 2 Leveling mountains and hills: AND EVERY MOUNTAIN AND HILL WILL BE BROUGHT LOW;
 - H 3 Straightening the crooked: THE CROOKED WILL BECOME STRAIGHT,
 - H 4 Smoothing the rough: AND THE ROUGH ROADS SMOOTH;
 - E 4 The result of the declaration – global visualization of the salvation of God! {6} AND ALL FLESH WILL SEE THE SALVATION OF GOD.'" 3:6
- C 2 John's message to baptismal candidates 3:7-14
 - D 1 To the multitudes: "Prove your repentance by means of appropriate fruits to avoid the coming wrath" 3:7-9
 - E 1 John's audience: {7} So he *began* saying to the crowds

more than what you have been ordered to.” 3:13

E 3 For soldiers: "Extort no money; accuse none falsely; accept pay graciously" 3:14

G 1 The question of soldiers: {14} *Some* soldiers were questioning him, saying,

G 2 The content of their question: “And *what about* us, what shall we do?”

G 3 The reply of John: And he said to them,

H 1 Take no money by force: “Do not take money from anyone by force,

H 2 Accuse none falsely: or accuse *anyone* falsely,

H 3 Be content with your pay: and be content with your wages.”

D 3 John's prediction of one mightier than himself who would baptize with the Holy Spirit and fire 3:15-18

E 1 The speculation of the people 3:15

G 1 Their expectation: {15} Now while the people were in a state of expectation

G 2 Their wondering if John were the Messiah: and all were wondering in their hearts about John, as to whether he was the Christ,

E 2 The statement of John: {16} John answered and said to them all, (3:16a) 3:16-17

G 1 His baptism with water: “As for me, I baptize you with water; 3:16b

G 2 The coming of One mightier than he: but One is coming who is mightier than I, 3:16c

G 3 His own unworthiness: and I am not fit to untie the thong of His sandals; 3:16d

G 4 The mightier One’s superior baptism: He will baptize you 3:16e

- H 1 with the Holy Spirit ⁴⁷
- H 2 and fire. ⁴⁸
- G 5 The Mightier One will act as Judge 3:17a
- H 1 His winnowing fork: {17} “His winnowing fork ⁴⁹ is in His hand

⁴⁷ 3:16 - baptize you with the Holy Spirit: Jesus’ baptizing with the Holy Spirit must ultimately refer (though John could not have known this) to Jesus’ using the Holy Spirit to place believers into the body of Christ (1 Cor. 12:13). This baptism is performed by the Spirit upon *all* believers in Christ. It cannot be referring, ultimately, to a visible or audible manifestation of the Spirit, such as the sound of a rushing mighty wind, or flickering flames of fire on peoples’ heads, or speaking in languages one had not previously learned (Acts 2:1-12). While those phenomena announced the initial appearance of the Spirit to the early church, they by no means were consistent with every Christian, then or now (e.g., 1 Cor. 12:29-30). Jesus’ baptism by means of the Holy Spirit is a *real* baptism, not merely a *ritual* one. By *real*, I mean that in Jesus’ baptism by means of the Spirit, something significant *really* happens – Christians are actually placed into the body of Christ. Water baptism is a *ritual* baptism. Whereas it is an important ritual, it cannot accomplish anything, but merely signifies something. John’s water baptism, for example, was designed to signify repentance. It could not make people truly repentant, as John so cogently warned the Pharisees and Sadducees coming to him to be baptized (Matt. 3:7-8). Jesus’ baptism by means of the Spirit has to do with the eternal salvation of believers, in John’s words, “gathering the wheat into His barn” (John 3:17). See [Four Types of Baptism](#) for a further discussion. See also [A Linked Summary of the Significance of Speaking in Tongues](#).

Incidentally, I believe the baptism of which Paul spoke in Romans 6:1-4 was Spirit baptism, not water baptism. Mere water cannot accomplish that of which Paul spoke there – only the Holy Spirit can do so.

⁴⁸ 3:16 - and fire: I have met people from a Charismatic / Pentecostal background who believe that fire here represents the “tongues as of fire” resting on each of those present in the house where they were sitting on the day of Pentecost (Acts 2:1-3). That is an interpretation, however, that cannot be warranted in the present context. The context of Acts 2:1-4 is one of blessing and giftedness. The context in Luke 3:16-17 is, first of all, one of evaluating and sorting. And then, second, the context is one of preservation on the one hand, and, third, eternal destruction on the other.

First, judgment: Notice that this Mighty One (Jesus) will hold a winnowing fork, and that He will “thoroughly clear his threshing floor” (Luke 3:17). Scriptures present a series of judgments at the end of the age, in which the wicked will be sorted out and disposed of, while the righteous will be preserved alive to enter the kingdom.

Second, preservation: the result of Jesus’ baptism with the Spirit will be salvation and preservation (He “will gather the wheat into His barn”) (Luke 3:17). The wheat represents believers who will be preserved alive to enter Christ’s kingdom.

Third, eternal destruction: the result of Jesus’ baptism with fire will be eternal punishment (“but He will burn up the chaff with unquenchable fire”) (Luke 3:17). Thus, Jesus’ baptizing with fire (Luke 3:16) cannot refer to His outpouring of the Spirit on the Day of Pentecost, accompanied with “tongues as of fire” (Acts 2:3). It must rather refer to the fact that He will one day “burn up the chaff with unquenchable fire” (Luke 3:17). This means that, in the final judgment of the wicked dead of all ages, the “[Great White Throne](#)” judgment (Rev.20:11-15), Jesus will consign the wicked – those whose names are not written in the “Book of Life” to be tormented in “the lake of fire and brimstone” (Rev. 19:15; 20:10, 14-15; 21:8; 22:15). The wicked will thus be prevented from entering Christ’s eternal kingdom (Rev. 21:1-22:5).

Jesus would later reaffirm future judgment at the end of the age, resulting in the preservation of the righteous and the fiery destruction of the wicked. See the parable of the tares and the wheat (Matt. 13:24-30, 36-43); and the parable of the dragnet (Matt. 13:47-50). See also Jesus’ references to Gehenna in Mark 9:42-48.

For a table that depicts Jesus’ baptism by the Spirit and His baptism by fire, see “[Four Different Types of Baptism](#).” For a discussion of other judgments, see “[The Judgment Seat of Christ](#)”; “[The Judgment of Survivors of the Tribulation Period at the Second Coming of Christ](#)”.

⁴⁹ 3:17 - winnowing fork: A “pitchfork” with narrow, wide-spaced tines used to throw grain straw up in the air. The wind would blow away the unwanted chaff and leave the heavier grain to fall down to the ground on the threshing floor. The Mightier One would use His “winnowing fork” to separate the unrighteous from the righteous on the day of judgment.

- H 2 His threshing floor: to thoroughly clear His threshing floor,⁵⁰
- G 6 The results of His judgment 3:17b
- H 1 Preserving the wheat: and to gather the wheat into His barn;⁵¹
- H 2 Utterly destroying the chaff: but He will burn up the chaff with unquenchable fire.”⁵²
- E 3 The many other exhortations of John: {18} So with many other exhortations he preached the gospel to the people. 3:18

⁵⁰ 3:17 - threshing floor: Another agricultural symbol. The stalks of grain were cut in the field, bundled into a manageable “shock,” and transported to the threshing floor. Typically an animal would be used to circle the threshing floor and tromp out the grain from the stalks. Then humans would use a winnowing fork to separate the unusable chaff from the grain. The threshing floor and the winnowing fork bespeak a future day of judgment to be executed by the “Mightier One.” (See, for example, John 5:22-30.) This judgment, of Israel in particular, is detailed in Ezek. 20:33-38 and in other NT passages, among them Matt. 25:1-30. A similar judgment for Gentiles is described in Matt. 25:31-46. For a fuller discussion of these judgments, see [“The Judgment of Survivors of the Tribulation Period at the Second Coming of Christ.”](#)

⁵¹ 3:17 - gather the wheat into His barn: The “Mightier One,” after completing His judgment, will permit the righteous to enter His kingdom. This refers, initially, to allowing the righteous to enter His [Millennial Kingdom](#), inheriting the earth (Matt. 5:5). In general terms, gathering “the wheat into His barn” refers to salvation. But more specifically, it refers to allowing the righteous to inherit the kingdom promised to them. Initially, these benefits include peace, justice, prosperity, longevity, blessing in association with the people of Israel, and fellowship with the King in His [Millennial Kingdom](#) (Isa. 60:1-22; 61:1-11; 65:19-25; 66:10-24). Ultimately, these benefits include all the rights and privileges associated with the Messiah’s eternal kingdom – freedom from sin, disease, death, decay, the curse, pain, sorrow, tears, all evil, and all evil people (Isa. . They include a resurrected body and eternal rule in the New Earth, along with continual access to Israel’s capital city, New Jerusalem (Rev. 21:1-22:5).

⁵² 3:17 - burn up the chaff with unquenchable fire: This judgmental action of the Mightier One will affect both the people of Israel and the Gentiles of the earth. There will be partial fulfillments of this prediction in time, and a final fulfillment at the end of time as we know it here on earth.

At the end of the [Tribulation](#) period Jesus Christ will [purge the rebels from Israel](#) outside the land. They will be barred from entering the land of Israel. They will evidently be put to death, unable to enter the kingdom (Ezek. 20:33-38). Jesus referred to the same judgment in Matt. 25:1-13 (The Parable of the Ten Virgins) and in Matt. 25:14-30 (The Parable of the Slaves and the Talents).

In Matt. 25:31-46 Jesus predicted the [Judgment of the Gentiles who survived the Tribulation](#). The wicked will not be allowed to enter the kingdom of Christ, but will be deposited in the “eternal fire” “prepared for the devil and his angels” (Matt. 25:41).

Jesus will again “burn up the chaff” at the end of His [Millennial Reign](#). Satan will be released from the abyss where he has been confined for a thousand years. Unbelievably, he will succeed in deceiving millions to revolt against King Jesus. They will surround Jerusalem in a fatal act of rebellion against the King and His administration. Fire will come down from heaven and destroy them (Rev. 20:7-10).

At the end of time as we know it here on earth, Jesus will destroy the existing universe by fire (2 Pet. 3:7-12). Matter as we know it will cease to exist. The (wicked) dead of all ages will stand before a [Great White Throne](#). It is Jesus, I believe, to whom all judgment has been delegated (John 5:19-30), who will sit thereon. The (wicked) dead will stand before the throne. The sea will give up its dead, and death and Hades will give up their dead. They will be judged according to records opened up. Furthermore all whose names are not found written in the Book of Life will be cast into the lake of fire and brimstone (Rev. 20:11-15). According to Rev. 20:10 this torment will last forever. This is the final and irreversible result of Jesus’ baptizing by fire. I urge the reader to submit to Jesus, Anointed to be God’s ultimate Prophet, Priest, and King / Judge. If you embrace Him as your Prophet and Priest, and submit to Him in faith and obedience as your King, you will escape this final, catastrophic, irreversible, eternal baptism by fire!

- D 4 Herod the Tetrarch's incarceration of John 3:19-20
- E 1 John's rebuke of Herod the Tetrarch: {19} But when Herod the tetrarch⁵³ was reprimanded by him 3:19
 - G 1 For having married his brother's wife: because of Herodias, his brother's wife,⁵⁴
 - G 2 For having committed other wicked deeds: and because of all the wicked things which Herod had done,
 - E 2 Herod's imprisonment of John: {20} Herod also added this to them all: he locked John up in prison. 3:20
- D 5 The baptism of Jesus by John: The Spirit's anointing of Jesus; the Father's approval of the Son 3:21-22
- E 1 The occasion of the event: {21} Now when all the people were baptized, 3:21a
 - E 2 The baptism of Jesus: Jesus was also baptized, 3:21b
 - E 3 The activity of Jesus: and while He was praying, 3:21c
 - E 4 The supernatural occurrence: heaven was opened, 3:21d
 - E 5 God's anointing of Jesus with His Holy Spirit 3:22
 - G 1 The descent of the Spirit: {22} and the Holy Spirit descended upon Him⁵⁵

⁵³ 3:19 - Herod the tetrarch: This is [Herod Antipater](#), known by the nickname Antipas. He was born before 20 B.C. and died after 39 B.C. in Gaul, France. He was appointed king over Galilee and Perea by Caesar Augustus after the death of his father, Herod the Great, in 4 B.C. His brothers were as follows: Archelaus, full brother; Philip, half-brother; Aristobulus and Alexander were half brothers who were sons of Herod the Great's sons by Miriamne, and were executed by their father in 7 B.C.; [Antipater II](#) was another half-brother, the oldest son of Herod the Great by his first wife, Doris. However, he was executed in 5 B.C. under suspicion of having tried to poison his father. Antipas was the youngest son of Herod the Great and was appointed tetrarch (ruler of a quarter) over Galilee and Perea.

⁵⁴ Herodias, his brother's wife: Antipas had divorced his first wife, Phasaelis, daughter of King Aretas IV of Nabatea. Then he [married Herodias](#), who had formerly been married to his brother Herod Philip I. Herodias apparently remained loyal to Antipas throughout their lives. Herod wanted John executed, but was loathe to do so, perhaps fearing a backlash from the Israeli people. Herodias, however, tricked him into a position where he had no choice but to have John killed, if he wished to save face. Ultimately, she succeeded in having the Baptist put to death (Matt. 14:1-12).

⁵⁵ 3:22 - the Holy Spirit descended upon Him: This marks the moment in time when the God-man Jesus became the Messiah – “The Anointed One”. The term, from a Hebrew point of view, is “Messiah”; from a Greek point of view, “Christ”. The primary significance of “Messiah” is royal – Jesus was anointed by God to be King of Israel, and thus, ultimately King of the world (see Zech. 14:9). It must be clearly understood that, while God has anointed Jesus to be Israel's King, the people of Israel have not yet done so. Quite to the contrary, they executed Him. But the time will come when they will mourn their having killed Him (Zech. 12:10-13:1). They will repent as a nation, and, I am

- G 2 The appearance of the Spirit: in bodily form like a dove,
- G 3 The approval of God
 - H 1 The origin of a voice: and a voice came out of heaven,
 - H 2 The utterance of the voice
 - J 1 Jesus is God's beloved Son: "You are My beloved Son,"⁵⁶
 - J 2 God's approval of Jesus: in You I am well-pleased."
- B 4 The Genealogy of Jesus Back to Adam, the First Man and Son of God 3:23-38**
 - C 1 The age of Jesus 3:23
 - D 1 The point of reference: {23} When He began His ministry,
 - D 2 His age: Jesus Himself was about thirty years of age,
 - C 2 His supposed father: being, as was supposed, the son of Joseph,⁵⁷

convinced, officials from the nation of Israel will anoint Jesus as their King.

But God's anointment of Jesus was not merely to be King, but also to serve as Prophet and Priest. Though Jesus offered Himself as King to the people of Israel during His earthly tenure, His primary ministry while on earth was that of Prophet. With His death, He became a priestly offering for the sins of all people of all time, accessed by faith. With His ascension to heaven, as the writer of Hebrews makes abundantly clear, Jesus is presently serving as the great High Priest for all who trust Him. He is priest, not after the line of Aaron, but after the order of Melchizedek, the King-Priest (Heb. 6:20-7:25). When He returns to earth, Jesus will serve as King.

It is worth noting that Jesus' anointment with the Holy Spirit is the occasion at which God speaks of Him as His Son. That is true, no doubt, because God promised David He would maintain a "Father - Son" relationship with David's descendant (2 Sam. 7:14). Jesus is the ultimate son of David and thus Son of God who will reign forever over the house of Jacob, seated upon the throne of David (2 Sam. 7:14-16; Luke 1:30-33). It is simply not true that Jesus is presently seated on the throne of David. The throne of David was in Jerusalem upon earth. That is where Jesus will reign. Jesus presently is seated at the right hand of the Father awaiting His Davidic kingdom on earth (Psalm 110:1-2).

⁵⁶ 3:22 - You are My beloved Son: It is worth noting that, not until God had anointed Jesus with His Spirit did He forcefully identify Jesus as His Son. My tentative conclusion is that Jesus' being the Son of God is consonant with His being the Messiah, the Christ, the Anointed One. So the term "Son" is a human term, not a Divine term, just as "Messiah" is a human term. Both terms are related to Jesus' being the ultimate descendant of David.

⁵⁷ 3:23 - being, as was supposed, the son of Joseph: There are significant differences between the genealogy found in Matthew 1:1-17 and this one here in Luke 3:23-38. To be candid, there are problems connected with the differences. We do not know enough about these genealogies to be able to resolve the problems without question. But we believe the text is inspired by God, and that, if we knew enough, we could resolve the problems satisfactorily. One of the problems is that Joseph, the foster father of Jesus, appears to have two fathers. Possibly this is a case of "Levirate marriage," in which a brother to a man who died childless procreated a son in the dead brother's name (see the case of Boaz in Ruth 4:1-15). Some have suggested that the genealogy in Luke is actually the genealogy of Mary. But that does not seem satisfactory, as she is not even mentioned in Luke's genealogy. For a fairly thorough

- C 3 the son of Eli,
- C 4 {24} the son of Matthat, 3:24
- C 5 the son of Levi,
- C 6 the son of Melchi,
- C 7 the son of Jannai,
- C 8 the son of Joseph,
- C 9 {25} the son of Mattathias, 3:25
- C 10 the son of Amos,
- C 11 the son of Nahum,
- C 12 the son of Hesli,
- C 13 the son of Naggai,
- C 14 {26} the son of Maath, 3:26
- C 15 the son of Mattathias,
- C 16 the son of Semein,
- C 17 the son of Josech,
- C 18 the son of Joda,
- C 19 {27} the son of Joanan, 3:27
- C 20 the son of Rhesa,
- C 21 the son of Zerubbabel,
- C 22 the son of Shealtiel,
- C 23 the son of Neri,
- C 24 {28} the son of Melchi, 3:28
- C 25 the son of Addi,
- C 26 the son of Cosam,
- C 27 the son of Elmadam,

- C 28 the son of Er,
- C 29 {29} the son of Joshua, 3:29
- C 30 the son of Eliezer,
- C 31 the son of Jorim,
- C 32 the son of Matthat,
- C 33 the son of Levi,
- C 34 {30} the son of Simeon, 3:30
- C 35 the son of Judah,
- C 36 the son of Joseph,
- C 37 the son of Jonam,
- C 38 the son of Eliakim,
- C 39 {31} the son of Melea, 3:31
- C 40 the son of Menna,
- C 41 the son of Mattatha,
- C 42 the son of Nathan,
- C 43 the son of David,
- C 44 {32} the son of Jesse, 3:32
- C 45 the son of Obed,
- C 46 the son of Boaz,
- C 47 the son of Salmon,
- C 48 the son of Nahshon,
- C 49 {33} the son of Amminadab, 3:33
- C 50 the son of Admin,
- C 51 the son of Ram,
- C 52 the son of Hezron,
- C 53 the son of Perez,

- C 54 the son of Judah,
- C 55 {34} the son of Jacob, 3:34
- C 56 the son of Isaac,
- C 57 the son of Abraham,
- C 58 the son of Terah,
- C 59 the son of Nahor,
- C 60 {35} the son of Serug, 3:35
- C 61 the son of Reu,
- C 62 the son of Peleg,
- C 63 the son of Heber,
- C 64 the son of Shelah,
- C 65 {36} the son of Cainan, 3:36
- C 66 the son of Arphaxad,
- C 67 the son of Shem,
- C 68 the son of Noah,
- C 69 the son of Lamech,
- C 70 {37} the son of Methuselah, 3:37
- C 71 the son of Enoch,
- C 72 the son of Jared,
- C 73 the son of Mahalaleel,
- C 74 the son of Cainan,
- C 75 {38} the son of Enosh, 3:38
- C 76 the son of Seth,
- C 77 the son of Adam,

C 78 the son of God.⁵⁸

B 5 Jesus' Withstanding of the Temptation of Satan 4:1-13

C 1 The Spirit's leading of Spirit-filled Jesus into the wilderness to be tempted by Satan 4:1-2

D 1 Jesus' condition in relation to the Holy Spirit: {1} Jesus, full of the Holy Spirit, 4:1a

D 2 His departure from the Jordan River: returned from the Jordan 4:1b

D 3 His being led by the Spirit: and was led around by the Spirit (4:1c) 4:1c-2

E 1 The venue: in the wilderness 4:1d

E 2 The time: {2} for forty days, 4:2a

E 3 The activity: being tempted by the devil. 4:2b

E 4 His condition: And He ate nothing during those days, 4:2c

E 5 The completion: and when they had ended, 4:2d

E 6 His hunger: He became hungry. 4:2e

C 2 Satan's temptation to turn stone into bread so Jesus could prove He was God's Son 4:3-4

D 1 The source of the temptation: {3} And the devil said to Him, 4:3a

D 2 The substance of the temptation 4:3b

E 1 The major premise – Since You are the Son of God: “If You are the Son of God,⁵⁹

E 2 The unspoken minor premise – and since you are hungry ...

E 3 The conclusion – “Change this stone into bread”: tell this stone to become bread.”⁶⁰

⁵⁸ 3:38 - Adam, son of God: Adam was son of God by virtue of God's having created him in His own image and likeness (Gen. 1:26-27).

⁵⁹ 4:3 - If you are the Son of God: Satan is here quoted as using a first class conditional Greek sentence, the assumption being that what the speaker proposed was true. “If”, in this syntax, can be translated as “Since.” Satan conceded the fact that Jesus was the Son of God!

⁶⁰ 4:3 - tell this stone to become bread: Satan, who knew that Jesus had gone forty days without eating and was hungry, first tempted Him in the area of the “lust of the flesh” (1 John 2:16). Satan tempted Jesus in all three categories of temptation – the lust of the flesh, the lust of the eyes, and the boastful pride of life (1 John 2:16). Those

- D 3 The resistance of Jesus: {4} And Jesus answered him, “It is written,⁶¹ ‘Man shall not live on bread alone.’”⁶² 4:4
- C 3 Satan's temptation to offer all the world's kingdoms and their glory in exchange for Jesus' bowing to him 4:5-8
 - D 1 The background of the temptation 4:5
 - E 1 His leading Jesus upwards: {5} And he led Him up
 - E 2 His showing Him all the world's kingdoms: and showed Him all the kingdoms of the world⁶³
 - E 3 The brief amount of time: in a moment of time.
 - D 2 The substance of the temptation: {6} And the devil said to Him, (4:6a) 4:6-7
 - E 1 His offer to give Jesus authority and glory over the world's kingdoms: “I will give You all this domain and its glory; 4:6b
 - E 2 The legitimacy of his offer 4:6c
 - G 1 Authority had been given to him: for it has been

were the same three categories in which he had tempted Eve back in the Garden of Eden (Genesis 3:1-6). The same three categories that John identified in 1 John 2:16 were catalogued by Moses in Gen. 3:6. Indeed, all temptations to sin can be identified as fitting into one or more of these three categories. “So there is nothing new under the sun” (Ecc. 1:9).

⁶¹ 4:4, 8 - It is written: Twice Jesus responded to Satan, “It is written,” referring to the Scriptures. Once he replied, “It is said” (Luke 4:12), also referring to the Scriptures. The better we know and apply Scripture, the better we are at distinguishing error from truth and resisting temptation. “Your word I have treasured in my heart, that I may not sin against You” (Psalm 119:11).

⁶² 4:4 - Man shall not live by bread alone: Jesus quoted Deut. 8:3, where Moses instructed the Israelis that God had let them grow very hungry in the desert, and then had fed them with miraculous food, “manna.” He had done this so that they might learn that man does not live by bread alone, but by every word that proceeds from the mouth of God. In other words, they did not have to depend on the natural order of things for survival, but they must depend on what God said and provided. Jesus applied this same truth to himself. He didn't need bread to survive. He had to abide by what God said and provided. Obviously, God had not instructed Him to turn the stone into bread. Jesus would survive in this world by doing what God said, not what a natural man would conclude.

⁶³ 4:5 - showed Him all the kingdoms of the world: “World” is from *oikoumenê* (3625) “inhabited earth.” This was a temptation in the area of the “lust of the eyes” (1 John 2:16). This was a diabolical temptation. Jesus knew He was destined to rule the nations of the world with a rod of iron (Psalm 2:8-9; Rev. 12:5; 19:15). Satan's plan would enable Jesus to bypass the suffering of the cross and receive immediate gratification. But the cost would be devastating. Jesus would then be forever subservient to Satan. And He would be unable to die as a perfect sacrifice for the sins of the world. Instead He would die for His own sins. Salvation for mankind would be scuttled forever! What a ghastly thought!

Luke had used *oikoumenê* in Luke 2:1, describing Caesar Augustus' census of the “inhabited earth,” meaning the Roman Empire. He also used it in Luke 21:26, describing the fear-inducing horrors that would come upon the “inhabited earth” during the [Tribulation period](#). Luke used *oikoumenê* more often than any other NT author. He used it 3X in Luke and 5X in Acts.

- handed over to me,⁶⁴
- G 2 He can delegate authority over the world to anyone whom he wishes: and I give it to whomever I wish.
 - E 3 The condition of his offer: {7} “Therefore if You worship before me,⁶⁶ 4:7a
 - E 4 His promise of delivery: it shall all be Yours.” 4:7b
 - D 3 The resistance of Jesus 4:8
 - E 1 His reference to Scripture: {8} Jesus answered him, “It is written,
 - E 2 The command of God
 - G 1 Regarding worship: ‘You shall worship the Lord your God⁶⁷
 - G 2 Regarding service: and serve Him only.’”⁶⁸
 - C 4 Satan's temptation for Jesus to cast Himself from the temple to prove He was God's Son 4:9-12

⁶⁴ 4:6 - for it has been handed over to me: Authority over the domain and glory of the inhabited earth had evidently been granted to Satan by God. Perhaps the process was that, when Satan successfully tempted Adam, the rightful sovereign over the earth, to sin, the former gained control over the earth. This is one of those mysteries. Satan is in control, and yet God is in control.

⁶⁵ 4:6 - and I give it to whomever I wish: Jesus did not question Satan’s authority to do so. Apparently two authorities are operating in this world: Satan places in authority over kingdoms the men (and demons) he chooses. Yet at the same time it is God who removes kings and sets up kings (Dan. 2:21; Rom. 13:1-7). This is incomprehensible to the human mind, yet both truths are operative. In my opinion, Satan’s claim was only partially true. I do not believe he places into office good men who fear God. He cannot prevent that from happening. But many times he places into office corrupt men whom he can further corrupt and use. I think, for example, that Satan placed into office men like Adolf Hitler, Joseph Stalin, Pol Pot, and many other such evil men. This is not to deny, however, that God placed these men into office to accomplish a Divine agenda.

⁶⁶ 4:7 - if You worship before me: Literally, “if you bow down before me.” In this context, to bow down is to worship. The word is *proskuneō* (4352). This word is used three times in Luke – here, in Luke 4:8 in the same context, and in Luke 24:52 of the disciples worshipping Jesus after He had ascended to heaven.

⁶⁷ 4:8 - You shall worship the Lord your God: Jesus quoted from Deut. 6:13 and 10:20 and, more remotely, Ex. 20:5. The word Jesus used was from *proskuneō* (4352) which means, literally, “to bend the knee,” and, by implication, to worship.

⁶⁸ 4:8 - and serve Him only: The word “serve” is from *latreuō* (3000), which connotes religious service. In Hebrew poetic style, “serve” (*latreuō*) in the second clause is parallel to “worship” (*proskuneō*, 4352) in the first. (See the preceding footnote.) Luke used *latreuō* two other times in Luke. He used it in quoting the prophecy of Zacharias, father of John the Baptist, in which he prophesied that the Messiah would be the instrument through whom Israel would be rescued from their enemies and serve (*latreuō*) God without fear (Luke 1:74). He also used it of the prophetess Anna, who served (*latreuō*) God night and day in the temple with fastings and prayers (Luke 2:37).

- D 1 The background of the temptation 4:9a
 - E 1 The venue: {9} And he led Him to Jerusalem
 - E 2 The site: and had Him stand on the pinnacle of the temple,
- D 2 The content of the temptation 4:9b-11
 - E 1 The major premise – Jesus is the Son of God: and said to Him, “If You are the Son of God,⁶⁹ 4:9b
 - E 2 The minor premise – jump down and receive great acclaim and acceptance: throw Yourself down from here;⁷⁰ 4:9c
 - E 3 The Scriptural authorization: {10} for it is written,⁷¹ (4:10a) 4:10-11
 - G 1 Command 4:10b
 - H 1 Recipients of the command: ‘He will command His angels concerning You
 - H 2 Content of the command: to guard You,’
 - G 2 Fulfillment 4:11
 - H 1 Assistance: {11} and, ‘On their hands they will bear You up,
 - H 2 Preservation: So that You will not strike Your foot against a stone.’”
- D 3 The resistance of Jesus: {12} And Jesus answered and said to him, “It is said, ‘You shall not put the Lord your God to the test.’”⁷² 4:12

⁶⁹ 4:9 - If you are the Son of God: Once again, Satan assumed as true the fact that Jesus is the Son of God.

⁷⁰ 4:9 - throw yourself down from here: The point is, to my way of thinking, somewhat obscure. I think the best understanding is that Satan was hoping that Jesus understood that He would receive great acclaim and acceptance from the people as a supernatural person. This was evidently an appeal to “the boastful pride of life” (1 John 2:16).

⁷¹ 4:10 - for it is written: It is important to be aware that Satan knows the Scripture. He quoted from Psalm 91:11-12. This temptation demonstrates that Satan can tempt us to misapply Scripture, twisting it to further our own agenda instead of following God’s will. I have seen people do this.

⁷² 4:12 - you shall not put the LORD your God to the test: Jesus quoted from Deut. 6:16. It was obviously not God’s plan for Jesus to hurl Himself headlong from the pinnacle of the temple. That would have been foolhardy. God does not want us to stupid things presuming God will deliver us. We are to use our heads — be discreet. There is enough danger in life by simply living without our adding to the risk without warrant. That is putting God to the test.

- C 5 {13} When the devil had finished every temptation,⁷³ he left Him until an opportune time. 4:13

A 2 THE AUTHORITY OF THE SON OF MAN IN HIS MINISTRY 4:14 - 6:16

B 1 Jesus' Ministry Rejected in Nazareth 4:14-30

- C 1 His return to Galilee in the power of the Holy Spirit and teaching in the synagogues with universal approval 4:14-15
 - D 1 Jesus' venue: {14} And Jesus returned to Galilee 4:14a
 - D 2 Jesus' empowerment: in the power of the Spirit, 4:14b
 - D 3 Public awareness: and news about Him spread through all the surrounding district. 4:14c
 - D 4 Jesus' ministry: {15} And He *began* teaching in their synagogues 4:15a
 - D 5 Public opinion: and was praised by all. 4:15b
- C 2 His identification of Himself in Nazareth's synagogue with the "Proclaiming by the Anointed One" of Isaiah 61:1-2a 4:16-21
 - D 1 The background of the reading 4:16-17
 - E 1 His return to Nazareth: {16} And He came to Nazareth, where He had been brought up; 4:16a
 - E 2 His attendance at synagogue: and as was His custom, He entered the synagogue on the Sabbath, 4:16b
 - E 3 His reading: and stood up to read.⁷⁴ 4:16c
 - E 4 The scroll given to Him: {17} And the book of the prophet Isaiah was handed to Him. 4:17a
 - E 5 His choice of Scripture: And He opened the book and

⁷³ 4:13 - temptation: One of the questions I was asked at my ordination council in 1974 was whether Jesus was "able not to sin" or "not able to sin." My reply then, and now, is that the Holy Spirit drove Jesus into the wilderness, there to be tempted by the devil, was to prove that He was unable to sin. God cannot lie (Tit. 1:2). God cannot sin. Nevertheless, the temptations of Satan were real temptations, yet Jesus remained without sin (Heb. 4:15). If Jesus were merely a man, he would, like Eve and Adam, have been unable to resist the temptations of Satan. But since He was also God, He was unable to yield to them. Because of Jesus' whole experience with suffering while being tempted, He is better able to aid those who are tempted (Heb. 2:18).

⁷⁴ 4:16 - stood up to read: Evidently it was customary in a Jewish synagogue to stand to read the Scriptures. We do not know if Jesus was asked to read, and then teach, or if he volunteered to do so. Jesus, probably early in his ministry, was known widely as an itinerant rabbi (John 3:2).

found the place where it was written,⁷⁵ 4:17b

D 2 The content of the reading 4:18-19

E 1 The presence of the Spirit: {18} “THE SPIRIT OF THE LORD IS UPON ME, 4:18a

E 2 The anointing of the Spirit: BECAUSE HE ANOINTED ME 4:18b

E 3 The proclamation of good news 4:18c

G 1 To the poor: TO PREACH THE GOSPEL TO THE POOR.

G 2 To the captives: HE HAS SENT ME TO PROCLAIM RELEASE TO THE CAPTIVES,

G 3 To the blind: AND RECOVERY OF SIGHT TO THE BLIND,

G 4 To the oppressed: TO SET FREE THOSE WHO ARE OPPRESSED,

E 4 The proclamation of God’s favor: {19} TO PROCLAIM THE FAVORABLE YEAR OF THE LORD.” 4:19

D 3 The significance of the reading 4:20-21

E 1 The abrupt ending 4:20

G 1 Closing the scroll: {20} And He closed the book,

G 2 Returning the scroll: gave it back to the attendant

G 3 His preparation to teach: and sat down;⁷⁶

G 4 The attention of all: and the eyes of all in the synagogue were fixed on Him.

⁷⁵ 4:17 - the place where it was written: Jesus carefully quoted Isa. 61:1-2a, all of which predicted activities associated with His own First Advent. He stopped mid-sentence and did not read Isa. 61:2b, “And the day of vengeance of our God.” This predicts His own Second Advent. This reading illustrates the carefulness with which Jesus interpreted Scripture. It is, furthermore, a classic illustration that interpreters need to distinguish carefully between prophetic events. Some can describe Jesus’ first Advent, others His Second. Furthermore, some Scriptures can speak of events concerning the Tribulation in one breath, while jumping to the Millennium in the next. Similarly, Scriptures can speak of Christ’s Millennial reign on the one hand, while speaking, in the next sentence, about His eternal reign in New Jerusalem. The student of prophetic Scripture must carefully interpret the details of Scripture.

⁷⁶ 4:20 - and sat down: Teaching while sitting was the customary posture of a rabbi. Presumably the platform was sufficiently elevated so that the audience could both see and hear a rabbi, even though he was seated. Even in the temple, Jesus sat to teach (Matt. 26:55).

- E 2 His remarkable conclusion: {21} And He began to say to them, “Today this Scripture has been fulfilled in your hearing.” 4:21
- C 3 The favorable but wondering initial crowd reaction 4:22
 - D 1 Their approval: {22} And all were speaking well of Him,
 - D 2 Their wonderment: and wondering at the gracious words which were falling from His lips;
 - D 3 Their discounting of Him: and they were saying, “Is this not Joseph’s son?”⁷⁷
- C 4 His prediction of Nazareth's non-acceptance of Himself; His Biblically-based implication of turning to the Gentiles 4:23-27
 - D 1 His prediction of Nazareth’s eventual proverbial response to Him 4:23
 - E 1 The proverb they will repeat: {23} And He said to them, “No doubt you will quote this proverb to Me, ‘Physician, heal yourself!’⁷⁸
 - E 2 Meaning they will add: Whatever we heard was done at Capernaum, do here in your hometown as well.⁷⁹ ”
 - D 2 His analysis of Nazareth’s reaction to Him: {24} And He said, “Truly I say to you, no prophet is welcome in his hometown. 4:24a
 - D 3 His citing two great prophets who ministered in certain ways only among the Gentiles 4:24b
 - E 1 The case of Elijah 4:25-26
 - G 1 The presence of many widows in Israel: {25} “But I

⁷⁷ 4:22 - Is this not Joseph’s son?: Their initial admiration for Jesus’ mesmerizing words were soon tempered by their querying of his identity. We all know this man. He is the son of Joseph. He is a hometown boy. He cannot possibly be the Messiah! Within a few phrases, Luke reveals the unbelieving heart of the people of Nazareth. Jesus did not let matters rest. He underscored their unbelief so successfully that within moments, their whole demeanor would change! Now they would conspire to kill Him!

⁷⁸ 4:23 - Physician, heal yourself: Ultimately this proverb would be fulfilled at Jesus crucifixion, when His murderers would taunt Him, “He saved others; let Him save Himself if this is the Christ of God, His Chosen One” (Luke 23:35).

⁷⁹ 4:23 - do here in Your hometown as well: The people of Nazareth would wish for Jesus to perform miracles in his own town, just as He had done in neighboring cities, such as Capernaum. But because of their unbelief and their unwillingness to perceive of the uniqueness of the hometown boy, Jesus would refuse to perform miracles among them. Jesus was extremely accurate in His assessment of their unbelieving reaction toward Him. In a matter of moments, this crowd would seek to kill Him! Unbelievable!

- say to you in truth, there were many widows in Israel 4:25a
- G 2 The identification of the prophet: in the days of Elijah, 4:25b
- G 3 The circumstances in Israel 4:25c
- H 1 The great drought: when the sky was shut up for three years and six months,
- H 2 The great famine: when a great famine came over all the land;
- G 4 God sent Elijah to none of them: {26} and yet Elijah was sent to none of them, 4:26a
- G 5 God sent Elijah to the Gentile land of Sidon 4:26b
- H 1 but only to Zarephath,
- H 2 *in the land* of Sidon,⁸⁰
- H 3 to a woman who was a widow.
- E 2 The case of Elisha 4:27
- G 1 The presence of many lepers in Israel: {27} “And there were many lepers in Israel
- G 2 The identification of the prophet: in the time of Elisha the prophet;
- G 3 No Israeli lepers were healed: and none of them was cleansed,
- G 4 Only the Gentile, Naaman the Syrian was healed: but only Naaman the Syrian.”⁸¹

⁸⁰ 4:26 - Sidon: Jesus’ point was that, during the great famine caused by the great drought, no doubt there were many widows in Israel that needed help. Yet God sent Elijah to none of them, but only to a widow in a Gentile village in the greater Sidon area. Jesus’ point was perhaps two-fold: (1) There was a great drought and a great famine in the land of Israel at that time precisely because of the wicked unbelief of King Ahab and his people, the majority of whom worshiped Baal. They did not believe in the true God! (2) Yet God had mercy upon a Gentile widow in a neighboring foreign country! This shows that God has always had a missionary heart, wanting to reach out to the Gentiles.

Jesus’ reference to miracles among the Gentiles was the last straw for this audience. They could stand Him no longer! “Let us kill Him!”

⁸¹ 4:27 - but only Naaman the Syrian: Jesus’ point was that, even though there were many lepers in Israel that could have been healed of their leprosy, God chose, through the ministry of Elisha, to heal none of them. Rather, He chose to heal only a Gentile leper, Naaman, a general from an enemy neighbor nation! Why? Jesus does not say. But evidently, as evidenced by the murderous reaction of the people of Nazareth to His sermon, because there was

C 5 Nazareth's violent reaction against Jesus 4:28-30

- D 1 The rage of all in the synagogue: {28} And all *the people* in the synagogue were filled with rage⁸² as they heard these things; 4:28
- D 2 Their expulsion of Jesus: {29} and they got up and drove Him out of the city, 4:29a
- D 3 Their leading Him to a cliff: and led Him to the brow of the hill on which their city had been built, 4:29b
- D 4 Their attention to kill Him: in order to throw Him down the cliff. 4:29c
- D 5 Jesus' escape from the Nazareth mob: {30} But passing through their midst, He went His way. 4:30

B 2 Jesus' Ministry of Exorcism and Healing at Capernaum 4:31-44

C 1 His exorcism of a demon during His synagogue teaching 4:31-37

- D 1 His arrival at Capernaum: {31} And He came down to Capernaum, a city of Galilee, 4:31a
- D 2 His activity in Capernaum: and He was teaching them on the Sabbath; 4:31b
- D 3 The reaction to His teaching 4:32
 - E 1 Their amazement: {32} and they were amazed at His teaching,
 - E 2 Their reason: for His message was with authority.
- D 4 The incident in the synagogue 4:33-35
 - E 1 The presence of a man with an unclean demon: {33} In the synagogue there was a man possessed by the spirit of an

insufficient faith in Israel. Another reason is that God has always had a heart to reach out to the Gentiles (nations) of the world and bring them salvation. This has been true even though, for millennia, the people of Israel have been His chosen people. The exceedingly reluctant ministry of Jonah to Nineveh in Assyria is profound evidence of God's love for Gentiles.

⁸² 4:28 - filled with rage: Matthew Henry notes that the people could not even finish their synagogue service! They were angry at being associated, in Jesus' two illustrations, with evil, unbelieving Jewish people. Jesus' predictions of their unbelief and His two illustrations of God's mercy to the Gentiles so enraged these fickle-hearted people of Nazareth that they immediately terminated their worship / instruction time and sought to kill the preacher!

unclean demon,⁸³ 4:33a

E 2 The disruption of the demon 4:33b-34

G 1 The intensity of his disruption: and he cried out with a loud voice,⁸⁴ 4:33b

G 2 The content of his disruption 4:34

H 1 His cry to be left alone: {34} “Let us alone!”⁸⁵

H 2 His disassociation with Jesus: What business do we have with each other,⁸⁶ Jesus of Nazareth?⁸⁷

H 3 His question of Jesus’ purpose: Have You come to destroy us?⁸⁸

⁸³ 4:33 - a man possessed by the spirit of an unclean demon: Literally, “a man having a spirit of an unclean demon ...” From our point of view, Luke was a bit redundant. If a man has an unclean spirit, he has a demon. A demon is a spirit. If a man possesses a spirit of a demon, of course it will be unclean. But Luke is a physician, and he wishes to be very precise and very accurate. We will allow him to be that, not charging him with redundancy.

⁸⁴ 4:33 - he cried out with a loud voice: Obviously the man cried out. However, as the following text demonstrates, the demon was using the man’s voice to speak on his own (the demon’s) behalf.

⁸⁵ 4:34 - Let us alone: The editors of the NASB have taken this single word, *ea* (1436) as being related to the imperative of the Greek verb *eaō* (1439). That is possible. More likely, as the *Friberg Analytical Lexicon of the Greek New Testament* (hereafter identified simply as Friberg) states, *ea* is a particle, not a verb. It is used as an exclamation of surprise or displeasure, as in “Ah ha!” Friberg identifies Luke 4:34 as an example of this latter usage. So it is more likely this passage should be translated literally as follows: “Ah ha! What is there between us and you, Jesus, Nazarene? [Nazarene is an adjective identifying Jesus as being from the town of Nazareth.] Have you come to destroy us? I have known who you are – the holy one of God!”

⁸⁶ 4:34 - What business do we have with each other: The NASB has given a bit of a paraphrase here, but it is an accurate one. Literally, the demon said, “What between us and you, Jesus, Nazarene?” As Jesus’ response indicates, there was only one demon inside this man. Yet the demon does speak in the plural, “What between us” It is doubtful, from the next statement of the demon, that he had the man’s best interests in mind. More likely he was thinking of himself and other demons active in the world. It is instructive to note that, apparently demons desire to use a human body to do their work. It is also interesting that this demon permitted the man to go to a synagogue service. Did the other worshipers know the man had a demon? We are not told. How many people with demons sit in church services today? Certainly, the demon wanted nothing whatever to do with Jesus. He viewed Jesus as an enemy, and one with greater power than he possessed.

⁸⁷ 4:34 - Jesus of Nazareth: In the Greek text, Nazareth is not a noun; it is an adjective. Literally, the demon identified his opponent as “Jesus, Nazarene.” Of course, by “Nazarene” the demon was simply acknowledging that Jesus hailed from Nazareth, his (erstwhile) home town.

⁸⁸ 4:34 - Have you come to destroy us? The demon knew that Jesus had the power to destroy him and his fellow demons. (By “us” he meant he himself and his fellow demons, elsewhere active in the world.) He was concerned that now was the time of ultimate destruction. It was not. All Jesus did was to eject him from this man. We are not told where the demon went next. Most likely he began looking for another human to inhabit. The time of destruction for all demons is still many years distant. There is an “eternal fire which has been prepared for the devil and his angels” (Matt. 25:41). That place is known as “the lake of fire and brimstone” (Rev. 20:10). Sadly, humans who do not

- H 4 His knowledge of Jesus' Divine identity: I know who You are ⁸⁹ – the Holy One of God!"
- E 3 The response of Jesus to the demon 4:35a
 - G 1 The characterization of His response: {35} But Jesus rebuked him, ⁹⁰ saying,
 - G 2 The commands to the demon
 - H 1 Be muzzled! "Be quiet" ⁹¹
 - H 2 Exit! and come out of him!"
- E 4 The action of the demon 4:35b
 - G 1 Throwing the man down: And when the demon had thrown him down ⁹² in the midst of *the people*,
 - G 2 Exiting: he came out of him without doing him any harm. ⁹³
- E 5 The reactions of the crowd at the synagogue 4:36-37

submit to Jesus will also be thrown into that lake of fire (Matt. 25:41; Mark 9:48; Luke 16:24; Rev. 19:20; 20:11-15).

⁸⁹ 4:34 - I know who you are: The demon used the perfect tense of *oida*, derived from *eido* ([1492](#)), "I have known." Though this may have been his first actual encounter with Jesus, he had been aware of Jesus for some unspecified time. He knew where Jesus hailed from in the flesh – Nazareth. But he also knew Jesus' spiritual identity – "the Holy One of the God."

⁹⁰ 4:34 - Jesus rebuked him: Jesus has authority over all demons. He does not have to compel them physically to depart from a man. He merely speaks, and the demon has no choice. After all Jesus was the agent through whom God spoke the entire universe into existence (Gen. 1:3; Ps. 33:6, 9; John 1:1-3; Col. 1:16; Heb. 11:3). Luke used the word "rebuked" (*epitimaō*, [2008](#)). He would use the same word with reference to Jesus' rebuking of the fever of Peter's mother-in-law (Luke 4:39).

⁹¹ 4:34 - Be quiet: Literally, the word *phimoō* ([5392](#)) refers to that which is used to tie something shut. It was used of muzzling an ox so it could not eat grain while engaged in the threshing process. Jesus ordered the demon to be muzzled. Jesus used the imperative passive, "You be muzzled!" Some force external to the demon would muzzle him.

⁹² 4:35 - demon had thrown him down: Why did Jesus permit the demon to do this to the man? In my opinion it is because a demon is a spirit and cannot be seen. How were the people to know the demon had exited the man? Only by some violent, unusual action. This convulsive action served Jesus' purpose without injuring the man.

In a much different setting, how were the early Christians and their onlookers to know that the Holy Spirit had descended upon them? Again, a spirit is unobservable. God is His grace symbolized the entry of the Holy Spirit by the sound of a rushing, mighty wind, by flames of fire flickering on the heads of the Christians, and by their ability to speak in languages they had never learned (Acts 2:1-4).

⁹³ 4:35 - without doing him any harm: Though Jesus had permitted the demon to throw the man down upon the floor, all could see that the man was completely unharmed by the violent exit.

- G 1 Universal amazement: {36} And amazement came upon them all, ⁹⁴ 4:36a
- G 2 Mutual questioning 4:36b
 - H 1 Their interactive discussion: and they *began* talking with one another saying,
 - H 2 Their questioning of the implications of Jesus' message: "What is this message?"
 - H 3 Their observation of His power to exorcise unclean spirits: For with authority and power He commands the unclean spirits and they come out."
- G 3 Spreading the news about Jesus everywhere: {37} And the report about Him was spreading into every locality in the surrounding district. 4:37
- C 2 His healing of Simon's feverish mother-in-law 4:38-39
 - D 1 The venue of Jesus' next miracle 4:38a
 - E 1 His departure from the synagogue: {38} Then He got up and *left* the synagogue,
 - E 2 His entry into the home of Simon: and entered Simon's home. ⁹⁵
 - D 2 The description of the miracle 4:38b-39a
 - E 1 The illness of Simon's wife's mother: Now Simon's

⁹⁴ 4:36 - amazement came upon them all: The word translated "amazement" is *thambos* (2285), identified by Friberg "as an emotion in which awe and fear are mingled *astonishment, amazement.*" The word is used only by Luke – in Luke 4:36; 5:9; Acts 3:10. Here, the audible conversation between the demon and Jesus, Jesus' stern rebuke and command, and the immediate, violent exit of the demon from the man were stunning testimonies to the power of Jesus. No Rabbi had ever taught the people of that synagogue with such incisiveness and demonstrable power! No wonder the audience were filled with a mixture of awe and fear!

In Luke 5:9 Simon and his companions were overcome with *thambos* by the boat-swamping catch of fish Jesus had miraculously provided. In Acts 3:10 the people in the temple were filled with *thambos* and *ekstasis* (1611) (ecstasy) at witnessing the crippled man Peter and John had just healed walking and leaping and praising God.

⁹⁵ 4:38 - Simon's home: Simon is, of course, more commonly known in this day to readers as Peter (as in Luke 8:45). Simon, however, was his original name, and Luke called him simply "Simon" ten times, as he did here. Jesus gave him the nick-name of Peter (Luke 6:14), and twice Luke used the name "Peter" in connection with "Simon" (Luke 5:8; 6:14). More often, Luke referred to this disciple simply as "Peter" – seventeen times. Nowhere is this more clear than in Luke 22. Of all the gospel writers, it is John who most frequently combined the two names, "Simon Peter."

Evidently Capernaum, on the shore of the Sea of Galilee, was his home town. Simon's fisherman brother, Andrew, also lived in the same town and, indeed, in the same home (Mark 1:29-31). Jesus apparently made Capernaum his home town after Nazareth had rejected Him (Matt. 4:13).

- mother-in-law ⁹⁶ was suffering from a high fever, 4:38b
- E 2 Their request for help: and they ⁹⁷ asked Him to help her. 4:38c
- E 3 The actions of Jesus 4:39a
- G 1 Standing: {39} And standing over her, ⁹⁸
- G 2 Rebuking: He rebuked the fever, ⁹⁹
- D 3 The results of the miracle 4:39b
- E 1 The fever left her: and it left her;
- E 2 She was immediately well enough to serve as hostess: and she immediately got up and waited on them. ¹⁰⁰
- C 3 His healing and exorcism of many that evening 4:40-41
- D 1 The time of day: {40} While the sun was setting, ¹⁰¹ 4:40a

⁹⁶ 4:38 - Simon's mother-in-law: Peter is erroneously deemed by the Roman Catholic Church to be the first Pope. Yet Peter was married. The Roman Catholic dogma that priests and cardinals and popes must remain celibate obviously has no Biblical warrant. Sadly, Rome's insistence on celibacy has led to an alarming number of instances in which priests, who possess normal sexual desires, relieve their pent up libido on vulnerable boys. If I am not mistaken, some of the Reformers, before they left the Catholic Church, begged the church to allow them to marry, but to no avail. Sad things happen when men insist that the traditions they have created carry the same weight as or greater weight than the Scriptures.

⁹⁷ 4:38 - they asked Him to help her: Luke does not identify who "they" are. The "they" probably does not include Simon's mother-in-law, whose "great" (*megas*, [3173](#)) fever probably prevented her from doing anything but sleeping. Mark, probably tutored by Peter, adds the details that the home was that of both Simon and Andrew, and that they were accompanied by James and John (Mark 1:29). Probably the ones who asked Jesus to heal her were the four disciples who had just witnessed His exorcism of a demon-possessed man in the synagogue (Mark 4:31-37).

⁹⁸ 4:39 - standing over her: The woman was too sick to do anything but lie in bed. Jesus leaned over her bedside to rebuke her fever.

⁹⁹ 4:39 - He rebuked the fever: Much as Jesus had rebuked the demon (Luke 4:35), so he rebuked (*epitimaō*, [2008](#)) the woman's fever.

¹⁰⁰ 4:39 - she immediately got up and waited on them: As a rule, Biblical healings were instantaneous and complete. There was no gradual improvement, as is often the case when the natural mechanisms God created in the body to heal itself are at work. There was no recovery period for Simon's mother-in-law. She was instantly well enough to resume her normal duties as hostess. It is possible that she lived in the same home as her daughter and Simon and Andrew.

¹⁰¹ 4:40 - While the sun was setting: This long day had begun with synagogue service during which Jesus had cast out a demon (Luke 4:31-37); continued with Jesus' healing of Peter's wife's mother (Luke 4:38-39); and now ended with a succession of healings and exorcisms from people who descended from all over Capernaum upon the home where Jesus was staying (Luke 4:40-41). It must have been, from a human point of view, an utterly exhausting day!

- D 2 His healing of the sick 4:40b
 - E 1 The parade of sick guests: all those who had any *who were* sick with various diseases brought them to Him;
 - E 2 His procedure: and laying His hands on each one of them,
 - E 3 His healing of the sick: He was healing them.
- D 3 His exorcism of the demon-possessed 4:41
 - E 1 His exorcism of demons from many: {41} Demons also were coming out of many,
 - E 2 The demons' identification of Jesus: shouting, "You are the Son of God!"
 - E 3 Jesus rebuking them: But rebuking them,
 - E 4 His barring them from speaking: He would not allow them to speak,
 - E 5 His reason: because they knew Him to be the Christ.¹⁰²
- C 4 His solitude; His purpose, despite requests to stay, to proclaim the kingdom of God to the other cities also 4:42-43
 - D 1 The time: {42} When day came, 4:42a
 - D 2 Jesus' seclusion: Jesus left and went to a secluded place; 4:42b
 - D 3 The search for Him by the crowds: and the crowds were searching for Him, 4:42c
 - D 4 Their desire to prevent His departure: and came to Him and tried to keep Him from going away from them. 4:42d
 - D 5 Jesus' reply to the crowds 4:43
 - E 1 His necessity to proclaim the kingdom of God to other cities also: {43} But He said to them, "I must preach the kingdom of God to the other cities also,
 - E 2 His desire to fulfill His (Divine) mission: for I was sent for this purpose."
- C 5 His continued preaching in Judean synagogues: {44} So He kept on

¹⁰² 4:41 - He would not allow them to speak because they knew Him to be the Christ: John A. Martin has pointed out that Jesus came to earth to be acknowledged as the Messiah by man, not by demons (*The Bible Knowledge Commentary* NT Vol., p. 215).

preaching in the synagogues of Judea.¹⁰³ 4:44

B 3 Jesus' Conversion of Fishermen to Fishers of Men 5:1-11

- C 1 Jesus' teaching the multitudes from Simon's boat on Lake Gennesaret 5:1-3
 - D 1 The description of the crowd 5:1a
 - E 1 The press of the crowd: {1} Now it happened that while the crowd was pressing around Him
 - E 2 The activity of the crowd: and listening to the word of God,¹⁰⁴
 - D 2 The situation of Jesus: He was standing by the lake of Gennesaret;¹⁰⁵ 5:1b
 - D 3 The presence of boats 5:2
 - E 1 The availability of two boats: {2} and He saw two boats lying at the edge of the lake;
 - E 2 The boats were not being used: but the fishermen had gotten out of them and were washing their nets.
 - D 4 Jesus' acquisition of a boat 5:3a
 - E 1 His entry into a boat: {3} And He got into one of the boats,
 - E 2 The owner of the boat: which was Simon's,
 - E 3 The request of Jesus: and asked him to put out a little way from the land.
 - D 5 Jesus' teaching from the boat 5:3b
 - E 1 His assumption of a rabbi's normal stance: And He sat

¹⁰³ 4:44 - preaching in the synagogues of Judea: Two points are worth noting – (1) Jesus apparently made the Jewish synagogue the focal point of His ministry. This became a precedent for later evangelists. Paul and Barnabas, and later Paul and Silas also made it a regular part of their strategy to go to the Jewish synagogues in the Gentile cities in which they traveled. Only when rejected by the Jewish populace did they draw off the partly Jewish and mostly Gentile converts and establish a church separate from the synagogue. (2) Jesus had been ministering in Nazareth and Capernaum, cities of Galilee. He departed from there southward to proclaim His message in Judean synagogues.

¹⁰⁴ Luke 5:1 - listening to the word of God: It is clear that Jesus was teaching as a rabbi. Evidently the circumstance of being near the shore prevented Him from sitting, as Luke next narrated.

¹⁰⁵ Luke 5:1 - standing by the lake of Gennesaret: Evidently the circumstances of being crowded on the shore of the lake prevented Jesus from sitting to teach, so He was forced to stand. He would soon remedy that circumstance.

down ¹⁰⁶

- E 2 His unusual platform: and *began* teaching the people from the boat. ¹⁰⁷
- C 2 Simon's catching of a great quantity of fish at Jesus' instruction 5:4-7
 - D 1 The rabbi's conclusion of His lecture: {4} When He had finished speaking, 5:4a
 - D 2 His instruction to Simon to fish again: He said to Simon, "Put out into the deep water and let down your nets for a catch." 5:4b
 - D 3 Simon's objection 5:5a
 - E 1 They had fished diligently all night: {5} Simon answered and said, "Master, ¹⁰⁸ we worked hard all night
 - E 2 They had caught nothing: and caught nothing,
 - D 4 Simon's acquiescence: but I will do as You say *and* let down the nets." 5:5b
 - D 5 The result 5:6-7
 - E 1 Their large catch: {6} When they had done this, they enclosed a great quantity of fish, 5:6a
 - E 2 The breaking of their nets: and their nets *began* to break; 5:6b
 - E 3 Their signal for help: {7} so they signaled to their partners in the other boat for them to come and help them. 5:7a
 - E 4 The filling of both boats: And they came and filled both of the boats, 5:7b

¹⁰⁶ Luke 5:3 - He sat down: This was the normal posture of a rabbi while teaching (Luke 4:20; Matt. 26:55).

¹⁰⁷ Luke 5:3 - teaching the people from the boat: Jesus, with His advanced knowledge of physics, knew that water serves as an excellent conveyor of sound. Perhaps the shore sloped enough so that, even if He were sitting, people could still see Him adequately, as well as hear Him. We do not know how large the boat was, but it is far less likely a person will tip a small boat over if he is sitting rather than standing.

¹⁰⁸ Luke 5:5 - Master: A somewhat unusual title of address for Jesus. It is used only seven times in the NT. The NASB translates each of them, "Master." The word is a form of *epistatês* (1988). According to the *NASB Dictionary* it means "a chief, commander." According to Friberg, it means "as a person of high status *master, lord*, used as a title by which to address Jesus." The first part of the word is the Grk. preposition *epi*, which means "above" or "over," while from the second part of the word, *statês*, we derive our English word, "status." One can easily see that an *epistatês* is someone who has status over others. Luke is the only NT writer to use this word. He used it in Luke 5:5; 8:24, 45; 9:33, 49; 17:13, always with reference to Jesus.

- E 5 The near swamping of both boats: so that they began to sink. 5:7c
- C 3 Simon's worship and confession of his own sinfulness 5:8-9
 - D 1 Simon Peter's observation: {8} But when Simon Peter saw *that*, 5:8a
 - D 2 Simon's prostration before Jesus: he fell down ¹⁰⁹ at Jesus' feet, 5:8b
 - D 3 Simon's exclamation 5:8c
 - E 1 His asking the Lord to depart: saying, "Go away from me Lord, ¹¹⁰
 - E 2 His reason – his own sinfulness: for I am a sinful man!"
 - D 4 The astonishment of Simon and his co-workers 5:9
 - E 1 His and his companions' reaction: {9} For amazement ¹¹¹ had seized him and all his companions
 - E 2 Their reason: because of the catch of fish which they had taken;
- C 4 The fishermen's forsaking all to follow Jesus amid His assurance of becoming fishers of men 5:10-11
 - D 1 The identification Simon's partners, who shared his reaction 5:10a
 - E 1 Their names: {10} and so also *were* James and John,

¹⁰⁹ Luke 5:8 - fell down: *prospiptō* (4363) is used only 8X in the NT: Matt. 7:25 (winds slamming against a house); Mark 3:11 (unclean spirits falling down before Jesus); Mark 5:33 (woman with a hemorrhage prostrating herself before Jesus and confessing she touched Him); Mark 7:25 (Syrophenician woman falling at Jesus' feet, begging Him to exorcise a demon from her daughter); Luke 5:8 (Peter prostrating Himself before Jesus); Luke 8:28 (a demon-possessed man falling down before Jesus), Luke 8:47 (parallel to Mark 5:33); Acts 16:29 (the fearful jailer falling down before Paul and Silas, asking what he could do to be saved).

As can be seen from all these examples, Peter probably was not worshipping Jesus so much as he was almost in a state of shock, and being in great awe and trepidation (see Luke 5:9), he threw himself at the feet of someone vastly superior to himself. Clearly he seemed to recognize that Jesus was exceedingly holy, the powerful Messiah. His reaction was similar to that God imposed on Moses when the latter watched the burning bush – "take off your shoes – this is holy ground!" He realized he was a great sinner in contrast to holy Jesus and felt unworthy to be in the same proximity.

¹¹⁰ Luke 5:8 - Lord: Here Peter used the title, *kurios* (2962), Lord, or Master. For a fuller discussion, see the footnote on "Lord" at Luke 1:6. Luke used the word *kurios* a striking 104X in his gospel.

¹¹¹ Luke 5:9 - amazement: The word is *thambos* (2285), identified by Friberg "as an emotion in which awe and fear are mingled *astonishment, amazement.*" The word is used only by Luke – in Luke 4:36; 5:9; Acts 3:10. See the note at Luke 4:36 for a fuller discussion.

- E 2 Their ancestry: sons of Zebedee,
- E 3 Their business relationship with Simon: who were partners with Simon.
- D 2 Jesus' command and prediction 5:10b
 - E 1 The person addressed: And Jesus said to Simon, ¹¹²
 - E 2 The command: "Do not fear, ¹¹³
 - E 3 The prediction: from now on you will be catching men." ¹¹⁴
- D 3 The response of the fishermen 5:11
 - E 1 The timing: {11} When they had brought their boats to land,
 - E 2 Their abandonment: they left everything ¹¹⁵
 - E 3 Their pursuit: and followed Him. ¹¹⁶

B 4 Jesus' Healing of Leprosy and Paralysis 5:12-25

¹¹² Luke 5:10 - Jesus said to Simon: Clearly Jesus perceived early in His ministry that Peter was a natural born leader. If you could convince him, you could convince his companions! Jesus addressed only Simon, but the others also followed! Obviously He meant them to overhear His conversation with Peter.

¹¹³ Luke 5:10 - Do not fear: Fear what? Obviously fear to leave their chosen life's vocation. How would they support themselves? What would their identity be? Jesus said he should not fear to stop catching fish. From now on they would be catching men!

¹¹⁴ Luke 5:10 - you will be catching men: This is an appropriate translation. *Dzōgreō* (2221) means, literally, "to catch alive." Instead of catching fish alive, Simon would be catching men alive! How much more important and strategic is catching men than catching fish? This word is used only twice – by Luke here, and by Paul in 2 Tim. 2:26.

¹¹⁵ Luke 5:11 - they left everything: It was not merely Simon who abandoned the fishing business. The others did as well! Though fishing was not completely out of Simon's blood (John 21:1-8), here he made a clean break! The word "left" is the plural aorist participle of *aphiēmi* (863). The aorist tense signifies this was an abrupt action at a point in time. The verb *aphiēmi* is used in a variety of contexts, including, (1) as here, simply to leave or go away; see also Matt. 27:50, where Jesus *yielded up* His spirit; (2) as a legal, technical term for divorce (1 Cor. 7:11); (3) as remitting or forgiving or sending away sins (Luke 7:47-49). Luke used *aphiēmi* 31X in his gospel. His first use was in Luke 4:39.

¹¹⁶ Luke 5:11 - and followed Him. This had been Jesus' whole objective with regard to the miracle of the huge catch of fish. He had wanted to use it as an object lesson to motivate Simon and his fellow businessmen to leave their fishing business and pursue fishing men. Matthew Henry, in his heading for the section of Luke 5:4-11, wrote in part, "The Recompense He Made to Peter for the Loan of His Boat" That is imaginative, but hardly Jesus' primary purpose. This miracle was not primarily for the benefit of those on shore, but for the benefit of Peter and his business partners. This miracle was his ultimate lure in detaching them from their fishing business to come fish for men. They took the bait and ran with it! With the kind of power and authority Jesus had demonstrated, why should they not follow Him and pursue His mission in life? They were instantly convinced, though in fairness, this was not the first miracle they had witnessed.

- C 1 His healing of a leprous man 5:12-14
 - D 1 The presence of a leprous man: {12} While He was in one of the cities, behold, *there was* a man covered with leprosy; 5:12a
 - D 2 His begging of Jesus to cleanse him: and when he saw Jesus, he fell on his face and implored Him, saying, 5:12b
 - E 1 The contingency: "Lord, if You are willing,"¹¹⁷
 - E 2 Jesus' ability: You can make me clean."¹¹⁸
 - D 3 Jesus' response 5:13a
 - E 1 Touching him: {13} And He stretched out His hand and touched him,
 - E 2 Indicating His willingness: saying, "I am willing;
 - E 3 Commanding him to be cleansed: be cleansed."
 - D 4 The immediate result: And immediately the leprosy left him. 5:13b
 - D 5 The instructions of Jesus to the man 5:14
 - E 1 To tell no one: {14} And He ordered him to tell no one,
 - E 2 To go through the proper purification rites
 - G 1 Showing himself to the priest: "But go and show yourself to the priest
 - G 2 Making an offering: and make an offering for your cleansing,
 - E 3 The reason for the rites
 - G 1 To obey Moses: just as Moses commanded,
 - G 2 To serve as a testimony: as a testimony to them."
- C 2 His frequent slipping away from multitudes to the wilderness for prayer 5:15-16
 - D 1 The spread of news about Jesus: {15} But the news about Him was

¹¹⁷ Luke 5:12 - Lord, if you are willing: The man called Jesus "Lord" (*kurios*, [2962](#)) indicating Jesus' superiority. The "if" was deliberate. He did not know if Jesus were willing or unwilling. He was deferring to Jesus' will.

¹¹⁸ Luke 5:12 - You can make me clean: The man showed his faith by asserting flatly that Jesus was presently able to cleanse him in a moment of time. His faith was rewarded.

- spreading even farther,¹¹⁹ 5:15a
- D 2 The gathering of large crowds 5:15b
- E 1 To listen: and large crowds were gathering to hear *Him*
- E 2 To be healed: and to be healed of their sicknesses.
- D 3 Jesus' reclusiveness 5:16
- E 1 Withdrawing to uninhabited areas: {16} But Jesus Himself would *often* slip away to the wilderness¹²⁰
- E 2 Praying: and pray.
- C 3 His healing and forgiving of a paralytic 5:17-26
- D 1 Jesus' teaching in front of representative teachers of the Law 5:17
- E 1 Jesus' customary practice: {17} One day He was teaching;
- E 2 The presence of distinguished auditors: and there were *some* Pharisees and teachers of the law sitting *there*,¹²¹
- E 3 The diversity of the auditors' residences
- G 1 From all villages: who had come from every village
- H 1 of Galilee
- H 2 and Judea
- G 2 From the big city: and *from* Jerusalem;
- E 4 The presence of the Lord's power: and the power of the Lord was *present* for Him to perform healing.
- D 2 The presentation of the paralytic 5:18-19

¹¹⁹ 5:15 - news about Him was spreading even farther: This was true despite, for example, the fact that Jesus had told the cleansed leper to say nothing about his healing (Luke 5:14).

¹²⁰ 5:16 - slip away to the wilderness: One can hardly call Jesus introverted. Undoubtedly He possessed a most balanced personality. However, despite the increasing crowds, Jesus found it necessary to seclude Himself regularly so He had time to focus on talking to God. What a lesson!

¹²¹ 5:17 - Pharisees and teachers of the law: Many of these men, to one degree or another, were elders of Israel. It is the duty of elders to stand guard over the purity of the teaching of the Law. In that respect, these men were simply doing their job. Unfortunately, the vast majority of them had a predisposition against believing in Jesus as the Messiah. They were spiritually blinded by Satan, and unable to absorb and assimilate spiritual truth. It was not long before they developed a consuming animus in regard to Jesus. That animus would soon raise its ugly head in tangible heated interactions with Jesus, and, increasingly, with deadly intent.

- E 1 The arrival of a paralytic borne by others: {18} And *some* men *were* carrying on a bed a man who was paralyzed;
- E 2 His bearers' desire to bring him before Jesus: and they were trying to bring him in and to set him down in front of Him.
- E 3 Their inability: {19} But not finding any *way* to bring him in because of the crowd,
- E 4 Their resourcefulness
 - G 1 Their ascent: they went up on the roof
 - G 2 His descent: and let him down through the tiles with his stretcher,¹²²
 - G 3 Their bypassing the crowd: into the middle of *the crowd*,
 - G 4 Their targeted audience: in front of Jesus.
- D 3 Jesus' forgiveness of the man's sins 5:20
 - E 1 Jesus' observation of their faith: {20} Seeing their faith,¹²³
 - E 2 His forgiving the sins of the paralytic: He said, "Friend, your sins are forgiven you."¹²⁴
- D 4 The scribes and Pharisees' attribution of Divine blasphemy 5:21
 - E 1 The adversarial reaction of Jesus' auditors: {21} The scribes and the Pharisees began to reason, saying,
 - E 2 Their accusation of blasphemy against Jesus: "Who is this

¹²² 5:19 - stretcher: *klinidion*, [2826](#). A small bed or mat, used only by Luke here and in Luke 5:24. See the note there for additional information.

¹²³ 5:20 - seeing their faith: Jesus was impressed with the faith of the men. "Their faith" refers primarily to the bearers of the paralytic. But possibility that the paralytic himself also joined with them in believing cannot be excluded. Presumably the men were carrying him because he wanted them to. The men's faith was demonstrated in their dogged persistence in getting this man to Jesus. Thinking outside the box, they took the man up on the flat roof of the house, tore off the tiles that were there, and lowered the man right in front of Jesus! They would not be deterred! They believed Jesus would help! Observe that faith is the prerequisite to forgiveness!

¹²⁴ 5:20 - Friend, your sins are forgiven you: While the NASB translation is permissible, it is not, perhaps, as accurate as it could be. More literally, Jesus said, "Man, they have been forgiven to you – the sins of you." There is another word for "friend." "Man" (*anthrōpos*, [444](#)) should perhaps, in our language, be translated more formally as "Sir." The verb "forgiven" (*aphiēmi*, [863](#)) Jesus used was indicative perfect passive. The indicative mood means He was stating a fact that was true. The perfect tense means that the man had been forgiven at some unstated time in the past. The passive voice means that someone else outside the man had already forgiven him his sins. The Pharisees and scribes assumed Jesus was talking about Himself – that He Himself had forgiven the man his sins. Jesus accepted their premise and responded accordingly to their misgivings.

man who speaks blasphemies?

- E 3 Their correct assumption that only God can forgive sins: "Who can forgive sins, but God alone?"¹²⁵
- D 5 Jesus' successful healing of the paralytic to prove His Divine authority to forgive sins 5:22-26
 - E 1 Jesus' awareness of their logic: {22} But Jesus, aware of their reasonings, 5:22a
 - E 2 Jesus' challenging of their logic: answered and said to them, "Why are you reasoning in your hearts? 5:22b
 - E 3 His question of which is easier – 5:23
 - G 1 To pronounce forgiveness: {23} "Which is easier, to say, 'Your sins have been forgiven you,'¹²⁶
 - G 2 Or to command healing: or to say, 'Get up and walk'?
 - E 4 His objective – to prove He had authority to forgive sins: {24} "But, so that you may know that the Son of Man¹²⁷ has authority on earth to forgive sins,"¹²⁸ 5:24a
 - E 5 His commanding of the paralytic to pick up his stretcher and return home: —He said to the paralytic—"I say to you, 5:24b

¹²⁵ 5:21 - Who can forgive sins, but God alone?: The Pharisees and scribes were exactly right. Only God can forgive sins. They understood that Jesus was forgiving this man his sins. They thought He was blaspheming. But on that count, they were wrong. Since Jesus is God (John 1:1), He had the authority to forgive sins.

¹²⁶ 5:23 - Which is easier, to say, 'Your sins have been forgiven you,': Jesus' point – It was easier to *say*, "Your sins are forgiven," than to say, "Rise up, pick up your bed and walk." The reason is this: Who is going to know whether the man's sins are actually forgiven or not? But all can readily see if the man gets up, picks up his bed, and leaves.

¹²⁷ 5:24 - the Son of man as authority on earth to forgive sins: This is the first time the designation, "Son of man" is used by Luke in his gospel. All told, he uses it 24 times in this gospel. It seems to be a technical term used by Jesus to describe Himself as the Messiah in a slightly oblique way. Its sense seems to be that He is claiming to be the Ultimate Man. And He is absolutely correct. As God's Ultimate Anointed One, He is the Ultimate Man. Additionally, He is the Representative Man. He would die for the sins of all mankind. God's first created man was the First Adam, and Jesus is the Second Adam (1 Cor. 15:22, 45). The First Adam brought death to all. The Second Adam brought the potential of life to all. In this first use of the title, "Son of man," Jesus asserted His authority as Messiah to forgive sins, something which only God can do. Since as Messiah He is not only man, but God, He has authority to forgive sins.

¹²⁸ 5:24 - so that you may know that the Son of Man has authority on earth to forgive sins: To prove that He had the power to forgive sins, Jesus next would make good on the more difficult statement to *speak* – commanding the man to rise up, pick up his bed, and return home.

- G 1 Arise: get up,
- G 2 Retrieve: and pick up your stretcher ¹²⁹
- G 3 Return: and go home."
- E 6 What happened to the paralytic 5:25
 - G 1 The time lapse: {25} Immediately
 - G 2 His arising: he got up before them,
 - G 3 His picking up his stretcher: and picked up what he had been lying on,
 - G 4 His return home: and went home
 - G 5 His glorifying of God: glorifying God. ¹³⁰
- E 7 The reaction of the onlookers 5:26
 - G 1 Their astonishment: {26} They were all struck with astonishment ¹³¹
 - G 2 Their glorifying of God: and *began* glorifying God;
 - G 3 Their fill: and they were filled with fear, ¹³²
 - G 4 Their awe-struck comments: saying, "We have seen remarkable things today." ¹³³

B 5 Jesus' Deliberate Departure from Tradition 5:27 - 6:16

¹²⁹ 5:24 - stretcher: *klinidion* (2826), the diminutive of *klinê* (2825). A *klinidion* in this context was a small mat or cot for carrying a sick person. It was not a full-sized bed. "Stretcher" is quite appropriate. Interestingly, Luke, the physician, was the only person in the entire NT to use *klinidion*. He did so twice, in Luke 5:19, 24.

¹³⁰ 5:25 - glorifying God: The healed paralytic rightfully gave glory to God. Jesus is God come-in-the-flesh (John 1:1, 14).

¹³¹ 5:26 - astonishment: The word Luke used was *ekstasis* (1611), from which we derive the English "ecstasy." Literally (NASB Dictionary) *ekstasis* is "a displacement (of the mind), i.e. *bewilderment*, *ecstasy*." Luke is the most frequent user of this word, but this is the only occasion in which he used it in his gospel. In Acts he used it in Acts 3:10; 10:10; 11:5; 22:17. Elsewhere it was used in Matt. 5:42 and in Mark 16:8.

¹³² 5:26 - fear: Few people today understand that when humans see the power of Jesus on display when He returns to rule this earth, fear will be an appropriate response.

¹³³ 5:26 - We have seen remarkable things today: "remarkable things" is from *paradoxos* (3861), meaning (NASB Dictionary), "contrary to opinion or *expectation*." We, of course, derive our English "paradox" from this word. This is a *hapax legomena*, the only occurrence of this word in the entire Greek NT.

- C 1 In His association with tax collectors and sinners 5:27-32
 - D 1 Jesus' successful invitation to Levi to follow Him 5:27-28
 - E 1 Jesus' departure: {27} After that He went out
 - E 2 His observation of a tax collector: and noticed a tax collector
 - G 1 His name: named Levi ¹³⁴
 - G 2 His activity: sitting in the tax booth,
 - E 3 Jesus' command: and He said to him, "Follow Me." ¹³⁵
 - E 4 Levi's abrupt following of Jesus
 - G 1 Leaving all behind: {28} And he left everything behind,
 - G 2 Arising: and got up
 - G 3 Following: and *began* to follow Him. ¹³⁶
 - D 2 Jesus' defense before the Pharisees and their scribes of His eating with tax collectors and sinners 5:29-32
 - E 1 Levi's reception for Jesus: {29} And Levi gave a big reception for Him in his house; 5:29a
 - E 2 The large crowd eating at the reception 5:29b
 - G 1 and there was a great crowd of tax collectors

¹³⁴ Luke 5:27 - Levi: Luke calls him "Levi" (Luke 5:27, 29), as does Mark (Mark 2:14), but Matthew calls himself "Matthew" (Matthew 9:9; 10:3). Luke later identified the same person as "Matthew" (Luke 6:15). Matthew acknowledges his status as a tax collector when Jesus called him and he followed (Matt. 9:9), but he himself does not reveal the identity of the person hosting the festivities for "many tax collectors and sinners" (Matt. 9:10-11). Luke, however, is not so reticent. He reveals that it was Levi (Matthew) who hosted the party (Luke 5:29-32). So does Mark (Mark 2:15-17). It is from Mark that we learn the name of Levi's father, Alphaeus (Mark 2:14).

¹³⁵ 5:27 - Follow Me: Jesus issued a present tense imperative (command) (from *akaloutheō*, [190](#)) – literally, "Be following Me!" Jesus was not asking Levi to follow Him once on this particular occasion, but continually to be following Him as a way of life. He expected Levi to leave the tax collecting business and to continue following Him as a disciple, or learner. There is no indication in the text if Jesus had previously encountered Levi, or if Levi had been contemplating following Jesus. As the text reads, Jesus abruptly called a most unlikely candidate (tax collectors were perhaps more despicable to Jewish people then than IRS agents are to us today), and the unlikely candidate abruptly responded in the affirmative!

¹³⁶ 5:28 - *began* to follow Him: Luke used the imperfect tense of *akaloutheō* ([190](#)) – Levi was continually following Jesus.

- G 2 and other *people* who were reclining *at the table* with them.
- E 3 The Pharisees and scribes' negative reaction 5:30
 - G 1 Grumbling at Jesus' disciples: {30} The Pharisees and their scribes *began* grumbling at His disciples,
 - G 2 Questioning the propriety of their dinner companions
 - H 1 Tax collectors: saying, "Why do you eat and drink with the tax collectors
 - H 2 Sinners: and sinners?"
- E 4 The response of Jesus 5:31
 - G 1 It is the sick who need a physician, not the healthy: {31} And Jesus answered and said to them,
 - H 1 Not the healthy: "*It is* not those who are well who need a physician,
 - H 2 But the sick: but those who are sick.
 - G 2 Jesus came to call the unrighteous to repentance, not the righteous 5:32
 - H 1 Not the righteous: {32} "I have not come to call the righteous
 - H 2 But sinners: but sinners to repentance."¹³⁷
- C 2 In His disciples' non-fasting 5:33-39
 - D 1 Their objection – the practice of fasting and praying 5:33
 - E 1 By the disciples of John: {33} And they said to Him, "The disciples of John often fast and offer prayers,
 - E 2 By the disciples of the Pharisees: the *disciples* of the Pharisees also do the same,

¹³⁷ 5:32 - but sinners to repentance: Jesus' logic was impeccable. If the righteous have already repented and do not need to do so again, why spend all one's time with them? It is the unrighteous, sinners, who need to repent. One must spend time with them to encourage them to repent. Jesus, impervious to the siren temptations of the world, the flesh, and the devil, was not sullied by associating with the world. Some Christians are so weak they give in to the temptations encountered by associating with the world (Psalm 1:1). It is not advisable for a recovering alcoholic to seek converts for Christ in a bar. Nor is it advisable for a man who struggles with sexual restraint and pornography to enter a house of prostitution to be a witness.

- E 3 The non-compliance of Jesus' disciples: but Yours eat and drink."¹³⁸
- D 2 The three-fold, parabolic response of Jesus 5:34-39
 - E 1 The analogy of the bridegroom 5:34-35
 - G 1 The impropriety of the bridegroom's attendants fasting while the bridegroom is still present: {34} And Jesus said to them, "You cannot make the attendants of the bridegroom fast while the bridegroom is with them, can you?"¹³⁹ 5:34
 - G 2 One day the bridegroom will not be present: {35} "But *the* days will come; and when the bridegroom is taken away from them,"¹⁴⁰ 5:35a
 - G 3 Then His disciples will fast: then they will fast in those days." 5:35b
 - E 2 The parable of mending 5:36
 - G 1 The identification of the genre: {36} And He was also telling them a parable:
 - G 2 The impropriety of patching an old garment with new fabric: "No one tears a piece of cloth from a new garment and puts it on an old garment;"¹⁴¹
 - G 3 The undesirable consequences
 - H 1 Tearing: otherwise he will both tear the new,
 - H 2 Not matching: and the piece from the new

¹³⁸ 5:33 - but Yours eat and drink: The background of this objection was Jesus and His disciples' attendance of the huge feast put on by Levi. The Pharisees and their disciples, and even the disciples of John, placed a heavy emphasis on self-deprivation and religious forms. Jesus' disciples seemed more intent on festive celebrations than on self-deprivation.

¹³⁹ 5:34 - fast while the bridegroom is with them, can you: Jesus answered the objections of the Pharisees with three parables or analogies – wedding feast, mending, and wine. In the first instance, Jesus likened Himself to the bridegroom at a wedding feast. Of course the bridegroom would eat and drink, and of course, his attendants (the disciples) would eat and drink. That was to be expected.

¹⁴⁰ 5:35 - the bridegroom is taken away from them: Jesus spoke of His ascension back to the right hand of His Father in heaven. When the bridegroom had left, the festivities would subside. Then His disciples would revert to the practice of fasting.

¹⁴¹ 5:36 - No one tears a piece of cloth from a new garment and puts it on an old garment: Jesus compared the Pharisees' view of religion and worship to an old garment that needed patching. Their "clothing" didn't need patching – it needed to be replaced with an entirely new wardrobe!

will not match the old.

- E 3 The parable of wine and wineskins 5:37-39
 - G 1 The impropriety of storing new wine in old wineskins: {37} "And no one puts new wine into old wineskins; ¹⁴² 5:37a
 - G 2 The undesirable result: otherwise the new wine will burst the skins and it will be spilled out, and the skins will be ruined. 5:37b
 - G 3 The proper storage of new wine: {38} "But new wine must be put into fresh wineskins. 5:38
 - G 4 The natural preference for old wine 5:39
 - H 1 Old wine tastes better: {39} "And no one, after drinking old *wine* wishes for new;
 - H 2 The preference stated: for he says, 'The old is good *enough*.'" ¹⁴³
- C 3 In His Sabbath activities 6:1-11
 - D 1 Jesus' defense of His disciples' eating from standing grain on the Sabbath 6:1-5
 - E 1 Jesus' activity: {1} Now it happened that He was passing through *some* grainfields 6:1a
 - E 2 The time: on a Sabbath; 6:1b
 - E 3 The disciples' activity 6:1c

¹⁴² 5:37- no one puts new wine into old wineskins: In many ways, Jesus was iconoclastic. He likened His teaching, way of living, and practicing true worship to new wine. New ways of living and worship under the Ministry of the Messiah were like new wine that needed new wineskins. By new wineskins, Jesus meant new forms, new ways of doing things.

¹⁴³ 5:39 - The old is good *enough*: Jesus was not complimenting the Pharisees. Human nature resists change, especially when the human grows old. The Pharisees and their disciples, and even John and his disciples were used to the old way of worshiping and living – an emphasis on self-deprivation and fasting. They would not be inclined to change their minds and join Jesus and His disciples in eating and drinking – especially not with tax collectors and sinners!

One of the easiest ways to see what Jesus was saying in action today is to talk to Christians about their taste for music. The older people grow, the more they yearn for what was familiar in their younger days. I am living in my seventh decade. I do not particularly appreciate attending a new church and finding I have never heard of any of the songs we are asked to sing. I much prefer songs with which I am already familiar. Jesus' teaching was bringing in "new wine."

There would naturally be an adverse reaction to His teaching and way of looking at life. That doesn't mean the Pharisees were justified in their approach. Jesus was merely commenting on an inevitable clash of subcultures.

- G 1 Picking grain: and His disciples were picking the heads of grain,
- G 2 Hand-“threshing” the grain: rubbing them in their hands,
- G 3 Eating the grain: and eating *the grain*.
- E 4 The objection of some Pharisees: {2} But some of the Pharisees said, "Why do you ¹⁴⁴ do what is not lawful on the Sabbath?" 6:2
- E 5 The response of Jesus 6:3-5
 - G 1 The practice of David 6:3-4
 - H 1 David’s condition: {3} And Jesus answering them said, "Have you not even read what David did when he was hungry, 6:3a
 - H 2 The condition of his men: he and those who were with him, 6:3b
 - H 3 David’s eating of consecrated bread 6:4a
 - J 1 Entering God’s house: {4} how he entered the house of God,
 - J 2 Eating of consecrated bread; and took and ate the consecrated bread
 - J 3 The priests alone were permitted to eat: which is not lawful for any to eat except the priests alone,
 - H 4 David’s giving the bread to his fellow 6:4b warriors: and gave it to his companions?"
 - G 2 The conclusion of Jesus – He is Lord of the Sabbath: {5} And He was saying to them, "The Son of Man is Lord of the Sabbath."¹⁴⁵ 6:5

¹⁴⁴ 6:2 - Why do you: “You” is plural. The Pharisees directed their question to the disciples. It was Jesus who responded to them.

¹⁴⁵ 6:5 - The Son of man is Lord of the Sabbath: This is Jesus’ second use of the Messianic title, “Son of man”, in Luke’s gospel. For further information on the title see the footnote at Luke 5:24 - the Son of man as authority on earth to forgive sins. As was Jesus’ first use of this title (asserting authority to forgive sins), this use, authority to determine what is legitimate practice on the Sabbath, was extremely controversial, though the record here (Luke 6:1-5) does not show it. The next incident on the Sabbath day, healing a man in the synagogue service, would fill the Pharisees and their scribes with rage, and would prompt their eventual consideration of murder.

- D 2 Jesus' deliberate healing on the Sabbath of a man with a withered hand, incurring the wrath of the scribes and Pharisees 6:6-11
 - E 1 The time of the incident: {6} On another Sabbath 6:6a
 - E 2 Jesus' activity 6:6b
 - G 1 Entering the synagogue: He entered the synagogue
 - G 2 Teaching: and was teaching;
 - E 3 The presence of a man with a deformed hand: and there was a man there whose right hand was withered. 6:6c
 - E 4 The scrutiny of His opponents 6:7
 - G 1 The critics
 - H 1 {7} The scribes
 - H 2 and the Pharisees
 - G 2 Their activity: were watching Him closely
 - G 3 Their criterion: *to see* if He healed on the Sabbath,
 - G 4 Their motive: so that they might find *reason* to accuse Him.
 - E 5 Jesus' omniscience: {8} But He knew what they were thinking, 6:8a
 - E 6 Jesus' public spectacle 6:8b
 - G 1 His address: and He said to the man with the withered hand,
 - G 2 His command: "Get up and come forward!"
 - G 3 The man's cooperation: And he got up and came forward.
 - E 7 Jesus' questions, addressed to the scribes and Pharisees 6:9
 - G 1 Is it lawful to do good or harm on the Sabbath? {9} And Jesus said to them, "I ask you, is it lawful to do good or to do harm on the Sabbath,
 - G 2 Is it lawful to save life or destroy life on the Sabbath? to save a life or to destroy it?"
 - E 8 Jesus' poignant scrutiny of the entire synagogue: {10}

- After looking around at them all, 6:10a
- E 9 His command to the man: He said to him, "Stretch out your hand!" 6:10b
 - E 10 The man's cooperation: And he did *so*; 6:10c
 - E 11 The healing of the man's hand: and his hand was restored. 6:10d
 - E 12 The reaction of the scribes and Pharisees 6:11
 - G 1 Rage: {11} But they themselves were filled with rage,¹⁴⁶
 - G 2 Plotting: and discussed together what they might do to Jesus.
 - D 3 In His selection of non-theologians to be apostles 6:12-16
 - E 1 The seclusion of Jesus 6:12
 - G 1 His departure: {12} It was at this time that He went off
 - G 2 His destination: to the mountain
 - G 3 His pursuit: to pray,

¹⁴⁶ 6:11 - filled with rage: There was no possible way for the bulk of the scribes and Pharisees to be convinced that Jesus' interpretation of "What work is allowable on the Sabbath day" was superior to their interpretation. They were blinded by Satan, and unable to know the truth either about Jesus' identity or about His teaching. It was impossible for them to trust in Jesus' person and words and works because, in Jesus' terms, they were not of His sheep (John 10:24-29). In other words, they were not among the elect (Matt. 22:14; 24:24, 31; Mark 13:20; John 15:16; Rom. 8:33; Eph. 1:4; Col. 3:12; Tit. 1:1; 1 Pet. 2:9; Rev. 17:14).

I recently was reading from a brief commentary, *Genesis* (Tyndale OT Commentaries) by Derek Kidner, then a British scholar respected by evangelicals. He wrote it nearly fifty years ago, in 1967. In his introduction he was wrestling with the teaching of Genesis 1 of a recent creation in light of the assertions of modern day evolutionary scientists, who preach what is in their minds the irrefutable evidence of an ancient world and life. According to them, the geologic strata and fossils were laid down during the course of many millions of years. Kidner's sad compromise is that God created through evolution. The interesting thing is that Kidner was at least acquainted with an alternative, scientific/theological view – that the geologic strata and fossils were laid down in a year's time during the course of Noah's Flood. He even cites the book that first eloquently supported this view from a scientific viewpoint, *The Genesis Flood*, written by John C. Whitcomb and Henry M. Morris. But then, sadly, in my view, he dismissed the brilliant explanation of Whitcomb and Morris with a wave of his pen (in his footnote on p. 28), "it has not won support amongst professional geologists." I sat there after reading his conclusion, stunned. What did he think? Did he think scores of thousands of unbelieving scientists, blinded by Satan, would rejoice in and embrace the truths that a godly hydrology engineer and theologian would publish?

There was no more chance that the world's scientific community would embrace Whitcomb and Morris's book than there was that the scribes and Pharisees would embrace Jesus' authority to heal on the Sabbath. But the opposition of the world, deluded and blinded by Satan, does not alter either the truth of a young earth or the truth of Jesus' right to heal on the Sabbath. The only surprising thing is that, in my view, Kidner had himself fallen prey to the delusion of Satan as proclaimed in the evolutionary hypothesis. He permitted the ever-changing opinions of godless scientists to alter his biblical exegesis. He himself admits this is a serious charge (pp. 30-31).

- G 4 His allotted time: and He spent the whole night in prayer to God.
- E 2 The background of Jesus' selection 6:13
 - G 1 The time: {13} And when day came,
 - G 2 His call: He called His disciples to Him
 - G 3 The number of His choice: and chose twelve of them,
 - G 4 The designation of His chosen ones: whom He also named as apostles:
- E 3 The names of those chosen 6:14-16
 - G 1 Two brothers, fishermen 6:14a
 - H 1 Man with a nickname: {14} Simon,¹⁴⁷ whom He also named Peter,
 - H 2 Brother of the former: and Andrew his brother;¹⁴⁸
 - G 2 Two more brothers, fishermen 6:14b
 - H 1 and James¹⁴⁹

¹⁴⁷ 6:14 - Simon ... Peter: Luke has already hinted at Simon's leadership qualities and described his occupation as fisherman (Luke 5:1-11). He is always listed first in the lists of disciples. Jesus changed Jesus' name to Peter (stone). His name is *Cephas* in Aramaic. Peter is the author of two NT letters, 1 and 2 Peter. He is the predominant leader in Acts 1-11, but Paul is the dominant leader in Acts 12-28. Luke, of course, wrote both this gospel and the history of Acts.

The position of the Roman Catholic Church that Peter was the first Pope has no basis in the text of Scripture. It is based upon a misinterpretation of Matthew 16:18, and upon the unproven dogma of apostolic succession.

¹⁴⁸ Luke 6:14 - Andrew his brother: Andrew is frequently identified simply as the brother of Simon (John 6:8). Both were fishermen (Matt. 4:18; Mark 1:16). They apparently lived together in the same home in Capernaum (Mark 1:29). Their home town, however, was Bethsaida (John 1:44).

¹⁴⁹ Luke 6:14 - James: James is frequently listed, along with his brother John, as sons of Zebedee (Matt. 4:21; 10:2; 20:20; 26:37 27:56; Mark 1:19-20; 3:17; 10:35; Luke 5:10; John 21:2). The two sons and their father had a fishing business (Matt. 4:21; Mark 1:19-20). Luke has already observed that James and John were partners with Simon in the fishing business (Luke 5:10). Jesus nick-named James and John "Boanerges," which means, "Son of Thunder" (Mark 3:17)! Peter and the two sons of Zebedee seem to have been Jesus' closest companions (Matt. 17:1; 26:37). James was put to death by Herod Agrippa I (Acts 12:1-2).

James, son of Zebedee, is to be distinguished from another James in the NT. It was James, the half-brother of Jesus who became a leader in the early church (Acts 12:17; 15:13; 21:18; 1 Cor. 15:7; Gal. 1:19; 2:9), and later wrote the letter that bears his name (James 1:1).

- H 2 and John;¹⁵⁰
- G 3 and Philip¹⁵¹
- G 4 and Bartholomew;¹⁵²
- G 5 A tax collector: {15} and Matthew¹⁵³ 6:15
- G 6 A cynic: and Thomas;¹⁵⁴
- G 7 A man distinguished by his father's name: James *the son* of Alphaeus,¹⁵⁵
- G 8 Another Simon, distinguished from the first by his conservative, nationalistic political leanings: and

¹⁵⁰ Luke 6:14 - John: John is often listed second in lists as the brother of James. Their mother once requested that her sons sit at Jesus' right and left hands in His kingdom. The other disciples were understandably incensed. Jesus asked if they were willing to be baptized with His baptism. He meant suffer as He would suffer. They answered in the affirmative, but the obviously did not know what Jesus meant. Jesus said that position was not His to give. That prerogative rested, rather, with His Father.

John was a companion of Peter during Jesus' trials and at the empty tomb as well. John turned out to be one of the more prolific writers of the NT. His contributions included his gospel, the most different of the four gospels. About 92% of John's gospel is unique material. He also wrote three brief letters – 1st, 2nd, and 3rd John. He also wrote the most eschatologically-oriented document of the whole Bible, the book of Revelation. He seems to have lived longer than any other disciple, finally dying ca. A.D. 96.

¹⁵¹ Luke 6:14 - Philip: Little is known about Philip, except for the information included in John's Gospel. There we learn of Jesus' invitation to Philip to follow Him (John 1:43). Philip was from Bethsaida, the city of Andrew and Peter (John 1:44). Shortly thereafter, Philip found Nathanael, who hailed from Cana in Galilee (John 21:2), and announced that he and his companions had found the One announced in the Law and the Prophets, i.e., the Messiah, identifying Him as Jesus of Nazareth. Nathanael, also known as Bartholomew (Luke 6:14), was dubious. But Philip invited him to come talk to Jesus and see for himself (John 1:45-46).

¹⁵² Luke 6:14 - Bartholomew: His name in Aramaic means "Son of Tolmai" (John MacArthur's commentary on Matthew, p. 158). MacArthur also notes that Bartholomew is always paired with Philip. In John 1:45-51 he is also identified as Nathanael. In that passage, Philip announced to Nathanael (Bartholomew) that he and his comrades had found the Messiah. Nathanael was dubious (John 1:45-46), but he evidently decided to follow up on Philip's invitation to come and see for himself (John 1:47). When Jesus saw Nathanael coming, He candidly identified him as an Israeli who had no hidden agenda (John 1:47). Surprised, Nathanael asked how Jesus knew him. Jesus replied that He had seen Nathanael underneath the fig tree before Philip had called him (John 1:48). Upon hearing this, Nathanael responded, "Rabbi, You are the Son of God; You are the King of Israel!" (John 1:49). Jesus responded that Nathanael would see greater things than these (John 1:50-51).

¹⁵³ Luke 6:15 - Matthew: This is the disciple Luke has previously identified as "Levi" (Luke 5:27, 29). For more information see the note on "Levi" at Luke 5:27.

¹⁵⁴ Luke 6:15 - Thomas: I identify Thomas as a "cynic" on several counts. First, because he gloomily exhorted his fellow disciples to travel to Jerusalem with Jesus and die with Him (John 11:16). Second, because he dared ask a question no one else would ask (John 14:1-5). And third, because he later refused to believe Jesus had been resurrected until he himself saw Him (John 20:24-29). Thomas was called Didymus (John 11:16; 20:24), which means "the Twin"

¹⁵⁵ Luke 6:15 - James *the son* of Alphaeus: He is identified as James the Less in Mark 15:40. "Less" (mikros) may mean "smaller" or "younger." The sense of "smaller" may mean that he was shorter in stature than James, Son of Zebedee, or that he was less influential (so John MacArthur, commentary on Matthew, p. 167).

Simon who was called the Zealot;¹⁵⁶

G 9 Two men named Judas 6:16

H 1 Judas of James: {16} Judas *the son of James*,¹⁵⁷

H 2 The other Judas: and Judas Iscariot,¹⁵⁸ who became a traitor.

A 3 THE AUTHORITY OF THE SON OF MAN IN HIS TEACHING 6:17 - 19:27

B 1 Jesus' Teaching of His Disciples 6:17-49

C 1 The gathering of a great multitude of Jesus' disciples for teaching, healing, and exorcism 6:17-19

D 1 Jesus' descent from the mountain 6:17a

E 1 His descent: {17} Jesus came down with them

E 2 His destination: and stood on a level place;

D 2 The description of the crowd 6:17b

E 1 Many disciples: and *there was* a large crowd of His disciples,

E 2 A great crowd of other people: and a great throng of people

G 1 from all Judea

¹⁵⁶ Luke 6:15 - Simon who was called the Zealot: Literally, "and Simon, the one being called "Zealot." See also Matthew 10:4 and This was not his surname, but his nickname. He evidently belonged to a group who were either (a) zealous for religion (so Matthew Henry and Adam Clarke) or (b) zealous for nationalism and patriotism, wanting to be free from the rule of Rome (Friberg, MacArthur). I think the latter is the more likely in the case of Simon, for the party of the Pharisees, who were scrupulously religious, already existed in Jesus' day. However, it is possible, as Clarke intimates, that the group was originally zealous of religion and eventually morphed into something more sinister. Zealots were freedom fighters who waged guerilla warfare. Josephus called them sicarii (Latin for "daggermen") because of their frequent assassinations. It may be that this Simon and Judas Iscariot were always listed together because they were "two of a kind." See John MacArthur's commentary on Matthew, p. 170, for more information.

¹⁵⁷ Luke 6:16 - Judas the son of James: Literally, Judas of James. His father's name was James. He was so identified in order to distinguish him from the other Judas. This Judas also apparently went by the name of Thaddaeus (Matt. 10:3; Mark 3:18). The KJV and NKJV follow a less reliable reading in Matt. 10:3 and identify this Judas as "Lebbaeus, whose surname was Thaddeus."

¹⁵⁸ Luke 6:16 - Judas Iscariot: This Judas' other distinguishing name likely means he hailed from the Judean town of Kerieth (Josh. 15:25). According to Adam Clarke, Dr. Lightfoot opines that this second name stems from the Hebrew iscara, meaning "strangulation," and that this appellation was given to him after he hanged himself. Regardless, this Judas is always listed last in the naming of the twelve. He is also identified as the traitor.

- G 2 and Jerusalem
- G 3 and the coastal region of Tyre and Sidon,
- E 3 The motivation of the crowd 6:18
 - G 1 To listen: {18} who had come to hear Him
 - G 2 To be healed: and to be healed of their diseases;
 - G 3 To be rid of their unclean spirits: and those who were troubled with unclean spirits were being cured.
- E 4 The ceaseless activity of the people: {19} And all the people were trying to touch Him, 6:19a
- E 5 Their reason: for power was coming from Him and healing *them* all. 6:19b
- C 2 Jesus' teaching of moral character to His broad-spectrum disciples 6:20-49
 - D 1 Blessed are the poor, hungry, sorrowful, hated 6:20 -23
 - E 1 The subjects of Jesus' address: {20} And turning His gaze toward His disciples, ¹⁵⁹ 6:20a
 - E 2 The blessed poor: He *began* to say, 6:20b
 - G 1 The pronouncement: "Blessed *are you who are* poor, ¹⁶⁰
 - G 2 The reason: for yours is the kingdom of God. ¹⁶¹
 - E 3 They are blessed who hunger 6:21a
 - G 1 The pronouncement: {21} "Blessed *are you who* hunger now,

¹⁵⁹ Luke 6:20 - turning His gaze toward His disciples: It must be remembered that these blessings do not apply universally to mankind. They apply to those among mankind who are already disciples of Jesus and are mistreated for that reason.

¹⁶⁰ Luke 6:20 - you *who are* poor: Jesus pronounced a blessing on those who are poor for the sake of the kingdom of God. Their blessing would be the privilege of participating in the kingdom of God (see below).

¹⁶¹ Luke 6:20 - for yours is the kingdom of God: Those who are poor for the sake of the kingdom of God will receive the blessing of being able to participate in that kingdom (Matt. 25:31-34, 46). There is a sense in which God's kingdom is eternal (Psa. 45:6), but that is not what Jesus meant here. Here He states that those who are poor for His sake will participate in His Millennial Kingdom here on earth (Isa. 2:1-4; Zech. 14:9, 16-21; Rev. 20:6), and in His Eternal Kingdom upon New Earth (Rev. 21:1-22:5). The capital city of the former kingdom is present Jerusalem; of the latter kingdom is New Jerusalem.

- G 2 The reason: for you shall be satisfied.¹⁶²
- E 4 They are blessed who weep 6:21b
- G 1 The pronouncement: Blessed *are* you who weep now,
- G 2 The reason: for you shall laugh.¹⁶³
- E 5 They are blessed who are mistreated 6:22-23
- G 1 The pronouncement: {22} "Blessed are you 6:22a
- G 2 The stipulations – when others direct at you: when men 6:22b
- H 1 Hatred: hate you,
- H 2 Isolation: and ostracize you,
- H 3 Vilification: and insult you,
- H 4 Slander: and scorn your name as evil,
- G 3 The condition: for the sake of the Son of Man.¹⁶⁴ 6:22c
- G 4 The expected reaction on the part of the mistreated 6:23a
- H 1 Be glad: {23} "Be glad in that day
- H 2 Leap for joy: and leap *for joy*,
- G 5 The reason given: for behold, your reward is great in heaven.¹⁶⁵ 6:23b
- G 6 The analogy: For in the same way their fathers used

¹⁶² Luke 6:21 - you shall be satisfied: Those who go hungry for the sake of the kingdom of God will never go hungry in that kingdom (as defined in Luke 6:20).

¹⁶³ Luke 6:21 - for you shall laugh: Those who weep because of ill-treatment for the sake of the kingdom of God (see the note at Luke 6:20) will laugh for joy in that kingdom.

¹⁶⁴ Luke 6:22 - for the sake of the Son of Man: It is clear that Jesus was speaking of rewards for believers who are mistreated for His sake. He was not speaking of rewarding people all people in this life who are ill-treated.

¹⁶⁵ Luke 6:23 - your reward is great in heaven: There is no justification here for the "Prosperity Gospel" found in many Pentecostal / Charismatic quarters. Jesus did not promise Christians today either health or prosperity based in part on a misapplication of Isa. 53:5 "... and by His stripes we are healed" (AV). Rather he spoke of a future reward, not a present-day reward. Jesus told us we are to "store up" for ourselves "treasures in heaven" (Matt. 5:19-21).

to treat the prophets. ¹⁶⁶ 6:23c

- D 2 Woe to the rich, well-fed, happy, well-spoken of 6:24-26
 - E 1 Woe to the wealthy 6:24
 - G 1 The woe: {24} "But woe to you who are rich, ¹⁶⁷
 - G 2 The reason: for you are receiving your comfort in full.
 - E 2 Woe to the full 6:25a
 - G 1 The woe: {25} "Woe to you who are well-fed now, ¹⁶⁸
 - G 2 The reason: for you shall be hungry.
 - E 3 Woe to the jolly 6:25b
 - G 1 The woe: Woe *to you* who laugh now, ¹⁶⁹
 - G 2 The reason: for you shall mourn and weep.
 - E 4 Woe to the acclaimed 6:26
 - G 1 The woe: {26} "Woe *to you* when all men speak well of you, ¹⁷⁰
 - G 2 The reason: for their fathers used to treat the false prophets in the same way.
- D 3 Exhortation to love enemies, return good for evil, lend to poor risks, be merciful, give 6:27-38
 - E 1 Love your enemies: {27} "But I say to you who hear, love

¹⁶⁶ Luke 6:23 - their fathers used to treat the prophets: Just as the prophets were ill-treated during their lives but anticipate a great future reward, so should disciples who follow Jesus.

¹⁶⁷ Luke 6:24 - woe to you are rich: We must understand Jesus to be referring to those who, though they do not follow Christ, are yet wealthy. They have their full reward in this life. They will lose all they have in the next.

¹⁶⁸ Luke 6:25 - Woe to you who are well-fed now: They who do not follow Christ in this life may have plenty to eat now; but in the next life, they will always be hungry.

¹⁶⁹ Luke 6:25 - Woe *to you* who laugh now: Those who do not follow the Messiah, yet always seem to live a life filled with amusement should enjoy it now. In the next life they will weep and mourn.

¹⁷⁰ Luke 6:26 - Woe to you when all men speak well of you: If all applaud you, it is a sign that you are not follower of Christ. Your fate will be no better off than that of the false prophets, who were widely acclaimed for their popular, but false messages.

your enemies, 6:27a

- E 2 Treat well those who hate you: do good to those who hate you, 6:27b
- E 3 Bless those who curse you: {28} bless those who curse you, 6:28a
- E 4 Pray for those who abuse you: pray for those who mistreat you. 6:28b
- E 5 Offer the other cheek: {29} "Whoever hits you on the cheek, offer him the other also; 6:29a
- E 6 Extend your clothing: and whoever takes away your coat, do not withhold your shirt from him either. 6:29b
- E 7 Lend freely: {30} "Give to everyone who asks of you, 6:30a
- E 8 Don't insist on repayment: and whoever takes away what is yours, do not demand it back. 6:30b
- E 9 Treat others as you wish to be treated: {31} "Treat others the same way you want them to treat you. 6:31
- E 10 Authentic love loves everyone 6:32-
 - G 1 There is no merit in loving only those who love you 6:32
 - H 1 The absence of credit: {32} "If you love those who love you, what credit is *that* to you?
 - H 2 Sinners do that much: For even sinners love those who love them.
 - G 2 There is no merit in doing good to those whom you can expect to return the favor 6:33
 - H 1 The absence of credit: {33} "If you do good to those who do good to you, what credit is *that* to you?
 - H 2 Sinners do that much: For even sinners do the same.
 - G 3 There is no merit in lending only to those whom you expect can repay 6:34
 - H 1 The absence of credit: {34} "If you lend to

those from whom you expect to receive,
what credit is *that* to you?

H 2 Sinners do that much: Even sinners lend to sinners in order to receive back the same *amount*.

G 4 Love your enemies 6:35a

H 1 The command to love: {35} "But love your enemies,

H 2 The command to do good: and do good,

H 3 The command to lend: and lend,

H 4 The expectation: expecting nothing in return;

H 5 The great reward: and your reward will be great,

E 11 Be like God 6:35b-36

G 1 The identification with God: and you will be sons of the Most High; 6:35b

G 2 God is kind to the unworthy: for He Himself is kind to ungrateful and evil *men*. 6:35c

G 3 Be as merciful as your Father: {36} "Be merciful, just as your Father is merciful. 6:36

E 12 Don't act as a judge 6:37a

G 1 The command not to judge: {37} "Do not judge,

G 2 The reward for not judging: and you will not be judged;

G 3 The command not to condemn: and do not condemn,

G 4 The reward for not condemning: and you will not be condemned;

E 13 Pardon 6:37b

G 1 The command: pardon,

G 2 The reward: and you will be pardoned.

- E 14 Give 6:38
 - G 1 The command to give: {38} "Give,
 - G 2 The reward for giving: and it will be given to you.
 - G 3 The description of the reward: They will pour into your lap a good measure
 - H 1 —pressed down,
 - H 2 shaken together,
 - H 3 *and* running over.
 - G 4 The standard of the reward: For by your standard of measure it will be measured to you in return."
- D 4 Hypocrites urged first to repent themselves--a tree is known by its fruit 6:39-45
 - E 1 The parable of the blind: {39} And He also spoke a parable to them: 6:39
 - G 1 A blind teacher cannot lead a blind learner: "A blind man cannot guide a blind man, can he?"
 - G 2 They will both experience disastrous results: Will they not both fall into a pit?
 - E 2 The analogy of a pupil and teacher 6:40
 - G 1 A pupil doesn't know more than his teacher: {40} "A pupil is not above his teacher;
 - G 2 Understanding as much as the teacher requires full training: but everyone, after he has been fully trained, will be like his teacher.
 - E 3 Judging 6:41-42
 - G 1 The observation of a brother's minor fault: {41} "Why do you look at the speck that is in your brother's eye, 6:41a
 - G 2 The ignoring of the major fault in one's own life: but do not notice the log that is in your own eye? 6:41b
 - G 3 The inadvisability of correcting others 6:42a
 - H 1 Scrutinizing the technicality: {42} "Or how

can you say to your brother, 'Brother, let me take out the speck that is in your eye,'

H 2 Ignoring the obvious: when you yourself do not see the log that is in your own eye?

G 4 The designation of the offender: You hypocrite, 6:42b

H 1 The first order of business: first take the log out of your own eye,

H 2 The second order of business: and then you will see clearly to take out the speck that is in your brother's eye.

E 4 The analogy of fruit tree 6:43-45

G 1 No good tree produces bad fruit: {43} "For there is no good tree which produces bad fruit, 6:43a

G 2 No bad tree produces good fruit: nor, on the other hand, a bad tree which produces good fruit. 6:43b

G 3 Each tree is known by its own fruit: {44} "For each tree is known by its own fruit. 6:44

H 1 Figs don't come from thorns: For men do not gather figs from thorns,

H 2 Grapes don't come from briars: nor do they pick grapes from a briar bush.

G 4 The application 6:45

H 1 A good man produces good fruit: {45} "The good man out of the good treasure of his heart brings forth what is good;

H 2 An evil man produces evil: and the evil *man* out of the evil *treasure* brings forth what is evil;

H 3 Speech reflects the heart: for his mouth speaks from that which fills his heart.

D 5 Profession of Lordship demands obedience 6:46-49

E 1 Lordship demands obedience 6:46

G 1 The incongruity of calling Jesus "Lord": {46} "Why do you call Me, 'Lord, Lord,'

- G 2 But then disobeying Him: and do not do what I say?
- E 2 The illustration of obedience 6:47-48
 - G 1 The identification of the obedient one: {47} "Everyone who comes to Me and hears My words and acts on them, I will show you whom he is like: 6:47
 - G 2 The foundation upon rock: {48} he is like a man building a house, who dug deep and laid a foundation on the rock; 6:48
 - H 1 The approach of a flood: and when a flood occurred, the torrent burst against that house
 - H 2 The soundness of the house: and could not shake it,
 - H 3 The reason for its stability: because it had been well built.
- E 3 The illustration of disobedience 6:49
 - G 1 The identification of the disobedient one: {49} "But the one who has heard and has not acted *accordingly*,
 - G 2 The house built without a foundation: is like a man who built a house on the ground without any foundation;
 - G 3 The arrival of the storm: and the torrent burst against it
 - G 4 The collapse of the house: and immediately it collapsed,
 - G 5 The greatness of the loss: and the ruin of that house was great."

B 2 Jesus' Teaching of Greatest Faith and Greatest Power 7:1-17

- C 1 His healing at a distance the son of the greatly-believing and Jewish-friendly Roman centurion 7:1-10
 - D 1 The background of the miracle 7:1
 - E 1 Jesus' completion of His teaching: {1} When He had completed all His discourse in the hearing of the people,
 - E 2 His departure to Capernaum: He went to Capernaum.

- D 2 The condition of a centurion's slave 7:2
 - E 1 His identity: {2} And a centurion's slave,¹⁷¹
 - E 2 His esteem: who was highly regarded by him,¹⁷²
 - E 3 His desperate condition
 - G 1 was sick
 - G 2 and about to die.
- D 3 The centurion's action 7:3
 - E 1 Having heard about Jesus: {3} When he heard about Jesus,
 - E 2 His request through some Jewish elders: he sent some Jewish elders¹⁷³ asking Him to come and save the life of his slave.
- D 4 The intervention of the Jewish elders 7:4-5
 - E 1 Their begging of Jesus: {4} When they came to Jesus, they earnestly implored Him,¹⁷⁴
 - E 2 Their intervention on the centurion's behalf
 - G 1 His eligibility: saying, "He is worthy for You to grant this to him;
 - G 2 Their proof

¹⁷¹ 7:2 - a centurion's slave: Slavery was so widespread and acceptable in the Roman world that even a centurion owned a slave. His possession of a slave shows that the centurion was not a poor man, but possessed certain financial resources.

¹⁷² 7:2 - was highly regarded by him: In the Greek text, this descriptive phrase appears last. "A certain centurion, moreover, whose slave was sick and about to die, (and) was by him highly regarded"(author's literal translation). This demonstrates that even in a world of slavery, there were slave-owners who were kind and compassionate. The centurion placed such a high value on this slave that he made considerable effort to contact Jesus and secure a healing from Him.

¹⁷³ 7:3 - he sent some Jewish elders: Though this centurion was a relatively highly -placed officer in the Roman army, he was, nevertheless a man of faith and rapport. Somehow he had such a degree of respect for and familiarity with the Jewish leadership of Capernaum that he dared send the elders of the synagogue/community to Jesus on a mission asking Him to come heal his slave. The Roman centurion had faith in the God of Israel. What is more, as the account unfolds, he had great faith in Jesus! We believers will see this man in heaven!

¹⁷⁴ 7:4 - they earnestly implored Him: Luke described these Jewish elders as using two words, "earnestly implored", both of which connote an aura of urgency in their appeal to Jesus. This is rather amazing for Jewish elders to appeal so urgently to Jesus, of all people, on behalf of a Gentile army officer, of all people! Their advocacy is based upon two things: (1) the Roman army officer loved the nation of Israel and (2) he had contributed heavily toward the building of their synagogue (Luke 7:4).

- H 1 His love for Israel: {5} for he loves our nation
- H 2 His having built their synagogue: and it was he who built us our synagogue."
- D 5 The message from the centurion's friends 7:6-8
 - E 1 The proximity of Jesus
 - G 1 Having begun His journey: {6} Now Jesus *started* on His way with them;
 - G 2 His approach: and when He was not far from the house,
 - E 2 The identification of the second delegation: the centurion sent friends, saying to Him,
 - E 3 The request of the centurion through his messengers
 - G 1 For Jesus not to come any closer: "Lord, do not trouble Yourself further,
 - G 2 The centurion's unworthiness
 - H 1 For Jesus to enter his home: for I am not worthy for You to come under my roof;¹⁷⁵
 - H 2 To even meet Jesus personally: {7} for this reason I did not even consider myself worthy to come to You,
 - G 3 The centurion's request: but *just* say the word,
 - G 4 The centurion's faith: and my servant will be healed.
 - G 5 The centurion's rationale
 - H 1 His acknowledgment of his own subordinate position: {8} "For I also am a man placed under authority,¹⁷⁶

¹⁷⁵ 7:6 - I am not worthy for You to come under my roof: This Gentile army officer, though he lived in a country his army had conquered, far from feeling superior to the Jewish people, loved their nation. He understood the reluctance that all Jews would feel even to enter the home of a Gentile. Yet, one senses that his deference to Jesus went beyond that.

¹⁷⁶ 7:8 - For I also am a man placed under authority: This is most striking. The officer states that he himself, like Jesus, is a man placed under authority. It might almost appear that this Roman centurion understood better than most Israelis who Jesus was. It almost appears he understood that Jesus was the Jewish King, the Messiah, operating under

- H 2 His own position of authority: with soldiers under me;
- H 3 His use of authority
 - J 1 Sending: and I say to this one, 'Go!' and he goes,
 - J 2 Receiving: and to another, 'Come!' and he comes, and to my slave, 'Do this!' and he does it."
- D 6 The reaction of Jesus 7:9
 - E 1 His amazement: {9} Now when Jesus heard this, He marveled at him,¹⁷⁷
 - E 2 His addressing the crowd following: and turned and said to the crowd that was following Him,
 - E 3 His assessment of unparalleled faith: "I say to you, not even in Israel have I found such great faith."¹⁷⁸
- D 7 The finding of the delegation 7:10
 - E 1 Their return to the centurion's home: {10} When those who had been sent returned to the house,
 - E 2 Their finding of the slave in good health: they found the slave in good health.
- C 2 His compassionate raising of a widow's son 7:11-17
 - D 1 The background of the miracle 7:11
 - E 1 His departure to Nain: {11} Soon afterwards He went to a

the authority of God Himself. He compared himself to Jesus. He himself was under the authority of the Roman Emperor. Yet, just as he had delegated authority to order his soldiers, and they complied, he believed that the Israeli Messiah, operating under the authority of God, also had authority to order things to be done, and they would be done. This man's perception is nothing short of amazing!

¹⁷⁷ 7:9 - He marveled at him: Jesus was amazed by this Roman centurion's faith. As spelled out above, I think Jesus understood that this army officer believed He, Jesus, was the Israeli Messiah, the King of Israel. I cannot be dogmatic about that, but one day I hope to speak personally with this centurion and ascertain if my hunch is correct or not.

¹⁷⁸ 7:9 - not even in Israel have I found such great faith: Part of what leads me to my conclusion about this Roman centurion is that Jesus was astounded at him. He had not found anyone in Israel who had as much faith in Him as this Roman officer. Others, of course, had faith that Jesus could heal. But this centurion's faith appears to go beyond that. He seems to have fully understood who Jesus really was, and in that sense believed in Him. Even Jesus' own disciples, apparently, had not yet fully comprehended who Jesus was and what that meant in practical terms. But this army man had!

- city called Nain;
- E 2 His accompaniment
 - G 1 By His disciples: and His disciples were going along with Him,
 - G 2 By a large crowd: accompanied by a large crowd.
- D 2 The setting of the miracle 7:12
 - E 1 The place: {12} Now as He approached the gate of the city,
 - E 2 The circumstance
 - G 1 A funeral procession: a dead man was being carried out,
 - G 2 The plight of the mother
 - H 1 The deceased was her only son: the only son of his mother,
 - H 2 She was already a widow: and she was a widow;
 - G 3 The popularity of the deceased and his mother: and a sizeable crowd from the city was with her.
- D 3 The reaction of Jesus 7:13
 - E 1 His sympathy: {13} When the Lord saw her, He felt compassion for her,
 - E 2 His exhortation: and said to her, "Do not weep."
- D 4 The action of Jesus 7:14
 - E 1 Approaching: {14} And He came up
 - E 2 Restraining: and touched the coffin;
 - E 3 Impeding: and the bearers came to a halt.
 - E 4 Commanding: And He said, "Young man, ¹⁷⁹ I say to you,

¹⁷⁹ 7:14 - Young man: Jesus addressed him as a *neaniskos* ([3495](#)). The context helps us determine the parameters of his age. He was probably someone at the very youngest, a late teenager (18 or 19) or perhaps a man in the prime of his life – in his 20's or 30's. See these examples: Matt. 19:20, 22; Mark 14:51; 16:5; Acts 5:10. The young man who was Paul's nephew and came to report to him an impending ambush (Acts 23:18, 22) was obviously younger than that – young enough to be led by the hand ((Acts 23:19). The context must determine the approximate age.

arise!"

- D 5 The result of Jesus' action 7:15
 - E 1 Instantaneous return to life
 - G 1 Sitting up: {15} The dead man sat up
 - G 2 Speaking: and began to speak.
 - E 2 Jesus' return of the son to his mother: And *Jesus* gave him back to his mother.
- D 6 The immediate reaction of the crowds 7:16
 - E 1 Fear: {16} Fear gripped them all, ¹⁸⁰
 - E 2 Glorification: and they *began* glorifying God, saying,
 - E 3 Assessment
 - G 1 Jesus is a great prophet: "A great prophet has arisen among us!" ¹⁸¹
 - G 2 God has visited Israel: and, "God has visited His people!" ¹⁸²
- D 7 The spread of the report: {17} This report concerning Him went out 7:17
 - E 1 Regionally: all over Judea
 - E 2 Extensively: and in all the surrounding district.

B 3 Jesus' Teaching Regarding John the Baptist 7:18-35

- C 1 John's querying if Jesus were really the One Coming 7:18-20
 - D 1 The report to John the Baptist: {18} The disciples of John reported to him about all these things. 7:18

¹⁸⁰ Luke 7:16 - fear gripped them all: Fear would be the appropriate reaction to exhibit if a bystander raised a dead young man back to life in the middle of his own funeral procession! If we were to have witnessed that event, we would have had the same reaction – what kind of man is this who can bring the dead back to life in an instant?

¹⁸¹ Luke 7:16 - A great prophet has arisen among us! They were, of course, entirely correct (see [Jesus Christ as Prophet](#)). However, He was a great deal more than that. He was also [priest](#) and [king](#). In other words, He was the longed for Jewish [Messiah](#), both human and Divine. The sons of Israel should have understood that. Alas, as a whole, they did not.

¹⁸² Luke 7:16 - God has visited His people: This is an expression indicating that [God had sent help to His people](#) (Ruth 1:6; Luke 1:68, 78; cf. James 1:27). "Visited" is *episkeptomai* ([1980](#)).

- D 2 The mission of John the Baptist: {19} Summoning two of his disciples, John sent them to the Lord, saying, "Are You the Expected One, or do we look for someone else?" 7:19
- D 3 The relayed question of John the Baptist: {20} When the men came to Him, they said, "John the Baptist has sent us to You, to ask, 'Are You the Expected One, or do we look for someone else?'" 7:20
- C 2 Jesus' reply of proof: restoration of blind, lame, lepers, deaf, dead; good news to the poor (cf. Isa. 61:1) 7:21-23
 - D 1 Jesus' healing ministry: {21} At that very time He cured many *people* 7:21a
 - E 1 of diseases
 - E 2 and afflictions
 - E 3 and evil spirits;
 - D 2 Jesus' restoration of sight: and He gave sight to many *who were* blind. 7:21b
 - D 3 Jesus' reply to John's disciples: {22} And He answered and said to them, "Go and report to John what you have seen and heard: 7:22
 - E 1 *the* BLIND RECEIVE SIGHT,¹⁸³
 - E 2 *the* lame walk,
 - E 3 *the* lepers are cleansed,
 - E 4 and *the* deaf hear,¹⁸⁴
 - E 5 *the* dead are raised up,
 - E 6 *the* POOR HAVE THE GOSPEL PREACHED TO THEM.¹⁸⁵
 - D 4 Jesus' gentle prodding of John: {23} "Blessed is he who does not take offense at Me." 7:23
- C 3 Jesus' adulation of John as the Divinely-sent prophet and Way-Preparer 7:24-28

¹⁸³ Luke 7:22 - *the* BLIND RECEIVE SIGHT: An allusion to Isa. 35:5.

¹⁸⁴ Luke 7:22 - *the* deaf hear: An allusion to Isa. 35:5.

¹⁸⁵ Luke 7:22 - *the* POOR HAVE THE GOSPEL PREACHED TO THEM: An allusion to Isa. 61:1.

- D 1 The time of His address: {24} When the messengers of John had left, 7:24a
- D 2 The subject of His address: He began to speak to the crowds about John, 7:24b
- D 3 His repeated question about their expectations concerning John 7:24c-26
 - E 1 His first question: "What did you go out into the wilderness to see? 7:24c
 - G 1 His first option – a man without convictions? A reed shaken by the wind?
 - E 2 His second question: {25} "But what did you go out to see? 7:25
 - G 1 His second option – a man of luxury? A man dressed in soft clothing?
 - G 2 His answer
 - H 1 Those who are splendidly clothed
 - H 2 and live in luxury
 - H 3 are *found* in royal palaces!
 - E 3 His third question: {26} "But what did you go out to see? 7:26
 - G 1 His third option: A prophet?
 - G 2 His answer
 - H 1 Yes, I say to you,
 - H 2 and one who is more than a prophet.
- D 4 The truth about John 7:27-28
 - E 1 The Scripture predicted him: {27} "This is the one about whom it is written, 7:27a
 - E 2 He is the Messiah's predicted Messenger: 'BEHOLD, I SEND MY MESSENGER ¹⁸⁶ AHEAD OF YOU, 7:27b
 - E 3 He is the Messiah's predicted "Way-Preparer": WHO

¹⁸⁶ Luke 7:27 - MY MESSENGER: Jesus was quoting Mal. 3:1. See also Matt. 11:10; Mark 1:2.

WILL PREPARE YOUR WAY BEFORE YOU.' 7:27c

- E 4 There is no human greater than John: {28} "I say to you, among those born of women there is no one greater than John; 7:28a
- E 5 Yet, the least significant person in the yet future kingdom of God would be greater than John is now: yet he who is least in the kingdom of God is greater than he." ¹⁸⁷ 7:28b
- C 4 Jesus' castigation of Pharisees and lawyers for their "can't win" rejection of both John's austerity and Jesus' liberality 7:29-35
 - D 1 The approval of the common people and the tax collectors: {29} When all the people and the tax collectors heard *this*, 7:29
 - E 1 Their acknowledgment of God's justice: they acknowledged God's justice,
 - E 2 Their having submitted to baptism by John: having been baptized with the baptism of John.
 - D 2 The disapproval of the sophisticated Pharisees and lawyers: {30} But the Pharisees and the lawyers ¹⁸⁸ 7:30
 - E 1 Their rejection of God's purpose: rejected God's purpose for themselves,
 - E 2 Their refusal to be baptized by John: not having been baptized by John.
 - D 3 Jesus' setting forth of an analogy 7:31-32
 - E 1 His question about comparison: {31} "To what then shall I

¹⁸⁷ Luke 7:28 - yet he who is least in the kingdom of God is greater than he: Jesus was not saying that John would never make it into the kingdom. Of course he will. But the kingdom had not yet started. Even today the kingdom that Jesus offered to Israel has not yet begun. Rather, as Luke quoted Jesus Himself, the man of royal birth, Jesus, would have to depart to a distant country – heaven – to await His kingdom and then return to earth to reign (Luke 11:11-13). Jesus has departed to heaven, but He still has not returned, and His kingdom has not yet begun (Psalm 110:1-2).

What Jesus was saying was that, as great as John was in preparing people for that coming kingdom, while still (at that point) being outside it, the most insignificant person who will one day live in that coming kingdom will be greater than John is now. The kingdom to which Jesus referred will initially consist of the future [Millennial Reign](#) of Jesus upon this present earth. That kingdom will morph into the [Eternal Co-Regency of God and Christ](#) over [New Earth](#) from their Dual Throne (Rev. 22:3) in [New Jerusalem](#).

¹⁸⁸ Luke 7:30 - lawyers: Typically Gospel writers used the plural of the word scribe (*grammateus*, [1122](#)), but Luke, with his more educated vocabulary, occasionally used the plural of the word for lawyer (*nomikos*, [3544](#)) (Luke 7:30; 10:25; 11:45, 46, 52; 14:3). Luke, of course, also used the word for scribe (14 times). A lawyer (*nomikos*) was, of course, well-versed in the law (*nomos*, [3551](#)). Perhaps it is accurate to say that all Jewish lawyers were scribes, but not all Jewish scribes were lawyers. Or perhaps the two were used interchangeably, and Luke was simply adding variety to his narrative.

- compare the men of this generation,¹⁸⁹ and what are they like? 7:31
- E 2 They are like children at play: {32} "They are like children¹⁹⁰ who sit in the market place and call to one another, 7:32
- G 1 Their reproof for not dancing: and they say, 'We played the flute for you, and you did not dance;
- G 2 Their reproof for not playing "funeral": we sang a dirge, and you did not weep.'
- D 4 Jesus' application of the analogy 7:33-35
- E 1 Their rebuke of John's austerity 7:33
- G 1 He ate no bread: {33} "For John the Baptist has come eating no bread
- G 2 He drank no wine: and drinking no wine,
- G 3 They concluded he had a demon: and you say, 'He has a demon!'
- E 2 Their hypocritical rebuke of Jesus' liberality 7:34
- G 1 Jesus' practice of eating and drinking: {34} "The Son of Man has come eating and drinking,
- G 2 Their condemnation of Jesus: and you say,
- H 1 He is a glutton: 'Behold, a gluttonous man
- H 2 He is a drunkard: and a drunkard,
- H 3 He defiles himself by associating with outcasts
- J 1 Tax collectors: a friend of tax collectors

¹⁸⁹ Luke 7:31 - the men of this generation: Jesus was here describing the educated, sophisticated people (the Pharisees and lawyers) who had rejected John's baptism and now Jesus. The word "men" here is the plural of *anthropos* (444). In Luke 7:29, it was the common people (plural of *laos*, 2992) who gladly accepted John and his message of repentance, submitting to God in baptism.

¹⁹⁰ Luke 7:32 - like children ... in the marketplace: Jesus likened the lawyers and Pharisees to dictatorial children who always try to organize the other children into doing what they, the dictators, want. They grow frustrated with the other children, who finally refuse to be manipulated any longer. The lawyers and Pharisees wanted the people to join them in lockstep in repudiating both John, whom they characterized as an ascetic, and Jesus, whom they characterized as a partier. But the common people did neither.

J 2 Sinners: and sinners!'

E 3 In spite of the Pharisees' and lawyers' hypocritical rejection of John and Jesus, the wisdom of John and Jesus' teaching was demonstrated by their many adherents among the common people: {35} "Yet wisdom is vindicated by all her children."¹⁹¹ 7:35

B 4 Jesus' Teaching of Simon the Pharisee Regarding the Relation of Great Love to Great Forgiveness 7:36-50

C 1 A street woman's tearful anointing of Jesus' feet with perfume in Simon's home 7:36-38

D 1 The hospitality of one of the Pharisees 7:36

E 1 His invitation: {36} Now one of the Pharisees was requesting Him to dine with him,

E 2 Jesus' acceptance: and He entered the Pharisee's house and reclined *at the table*.

D 2 The startling behavior of a woman of the city 7:37-38

E 1 The characterization of the woman: {37} And there was a woman in the city who was a sinner;

E 2 The discovery of the woman: and when she learned that He was reclining *at the table* in the Pharisee's house,

E 3 The actions of the woman

G 1 Bringing in, uninvited, expensive perfume: she brought an alabaster vial of perfume,

G 2 Standing behind Jesus: {38} and standing behind *Him* at His feet,

G 3 Sobbing: weeping,

G 4 Dripping tears all over Jesus' feet: she began to wet His feet with her tears,

G 5 Wiping His feet dry with her hair: and kept wiping them with the hair of her head,

G 6 Kissing His feet: and kissing His feet

¹⁹¹ 7:35 - wisdom is vindicated by all her children: In other words, "The ones who were following Jesus and John were proof enough of the correctness of their teaching" (John A. Martin, *The Bible Knowledge Commentary*, NT volume, p. 233).

- G 7 Anointing them with the perfume: and anointing them with the perfume.
- C 2 Simon's assumption of Jesus' ignorance 7:39
 - D 1 The Pharisee's conversation with himself: {39} Now when the Pharisee who had invited Him saw this, he said to himself,
 - D 2 His faulty conclusion about Jesus – He is not a prophet
 - E 1 If He were a prophet: "If this man were a prophet
 - E 2 He would know this woman's character: He would know who and what sort of person this woman is who is touching Him,
 - E 3 That she is a sinner: that she is a sinner."
 - E 4 His implied conclusion: (and He would not have let her touch Him.)
- C 3 Jesus' explanation of great love for great forgiveness 7:40-50
 - D 1 Jesus' gentle rebuff of the Pharisee: {40} And Jesus answered him, "Simon, I have something to say to you." 7:40a
 - D 2 Simon's respectful acquiescence: And he replied, "Say it, Teacher."¹⁹² 7:40b
 - D 3 Jesus' moneylender parable 7:41-42b
 - E 1 The debtors: {41} "A moneylender had two debtors 7:41
 - G 1 one owed five hundred denarii,
 - G 2 and the other fifty.
 - E 2 The debtors' inability: {42} "When they were unable to repay, 7:42a
 - E 3 The gracious response of the creditor: he graciously forgave them both. 7:42b
 - D 4 The question of Jesus: So which of them will love him more?" 7:42c
 - D 5 The response of Simon: {43} Simon answered and said, "I suppose the one whom he forgave more." 7:43a

¹⁹² Luke 7:40 - Teacher: Luke has Simon using the more common Greek word *didaskolos* ([1320](#)), not the less common Hebrew word *rabbi* ([4461](#)). Both mean, simply, "teacher," and both are a term of respect.

- D 6 Jesus' approval: And He said to him, "You have judged correctly."
7:43b
- D 7 Jesus' application of the parable 7:44-47
 - E 1 His direction of attention toward the woman: {44} Turning toward the woman, He said to Simon, "Do you see this woman? 7:44a
 - E 2 The issue of water to wash Jesus' feet 7:44b
 - G 1 The negligence of the host in providing for Jesus' feet to be washed
 - H 1 I entered your house;
 - H 2 you gave Me no water for My feet,
 - G 2 The contrast with the woman
 - H 1 but she has wet My feet with her tears
 - H 2 and wiped them with her hair.
 - E 3 The issue of an affectionate kiss for Jesus 7:45
 - G 1 The negligence of the host – no kiss: {45} "You gave Me no kiss;
 - G 2 The contrast with the woman: but she, since the time I came in, has not ceased to kiss My feet.
 - E 4 The issue of anointing Jesus 7:46
 - G 1 The negligence of the host – no oil: {46} "You did not anoint My head with oil,
 - G 2 The contrast with the woman – perfume: but she anointed My feet with perfume.
 - E 5 The conclusion of Jesus 7:47
 - G 1 About the woman
 - H 1 This woman's many sins have been forgiven: {47} "For this reason I say to you, her sins, which are many, have been forgiven,
 - H 2 She loved much: for she loved much;
 - G 2 About Simon: but he who is forgiven little, loves

little."

- D 8 The overt forgiveness of Jesus: {48} Then He said to her, "Your sins have been forgiven." 7:48
- D 9 The objection of Simon and his other guests 7:49
 - E 1 The identification of the guests: {49} Those who were reclining *at the table* with Him
 - E 2 The objection of the guests: began to say to themselves, "Who is this *man* who even forgives sins?"
- D 10 The pronouncement of salvation upon the woman 7:50
 - E 1 She has received eternal salvation on account of her faith: {50} And He said to the woman, "Your faith has saved you;
 - E 2 She may depart at peace with God: go in peace."

B 5 Jesus' Teaching with Emphasis on Parables 8:1-21

- C 1 His practice of proclaiming in many cities the kingdom of God accompanied by the twelve and supported by certain women 8:1-3
 - D 1 The time: {1} Soon afterwards, 8:1a
 - D 2 His movement: He *began* going around from one city and village to another, 8:1b
 - D 3 His activity: proclaiming and preaching the kingdom of God. ¹⁹³ 8:1c
 - D 4 Those who accompanied Him 8:1d-3
 - E 1 The twelve: The twelve were with Him, 8:1d
 - E 2 Certain women 8:2-3

¹⁹³ 8:1 - the kingdom of God: Proclaiming the kingdom of God was Jesus' passionate pursuit. By "kingdom of God" we are not supposed to understand the Church Age, in which we live today. The kingdom Jesus preached was the one prophesied repeatedly in the OT in such passages as Psa. 2:1-12; 110:1-7; Isa. 2:1-4; 9:6-7; 11:1-16; 60:1-22; 61:2-11; 62:1-12; 65:17-25; 66:10-24; Ezek. 40-48; Dan. 2:44; 7:13-14; Zech. 14:1-21 and in the NT in such passages as Matt. 19:28; 24:29-31; 25:1-46; Luke 1:26-33, 66-75; Acts 1:6; 2 Thess. 1:5-10; 2 Thess. 2:8; Rev. 19:11-20:6; Rev. 21:1-22:5. Jesus is not presently reigning in the kingdom which he was here proclaiming. If He is, the people of Israel are completely oblivious of the fact. Moreover, He is an extremely ineffective King, for evil and evil people abound on this earth. Instead of presently reigning as King, He presently serves as [High Priest](#) in heaven at the right hand of God, as the Book of Hebrews makes abundantly clear. Meanwhile, He is awaiting the time when the kingdom will be granted to Him and He will return to reign upon the throne of David in Jerusalem (Psalm 110:1, 4; Luke 19:11-13). In other words, David's throne must be upon earth, not in heaven. That is how the kingdom was always meant to be, and that is how it shall eventuate.

- G 1 Women who had been healed: {2} and *also* some women who had been healed 8:2a
 - G 2 Their ailments 8:2b
 - H 1 of evil spirits
 - H 2 and sicknesses:
 - G 3 Their identity and situation 8:2c-3b
 - H 1 Mary Magdalene 8:2c
 - J 1 Her identity: Mary who was called Magdalene,
 - J 2 Her deliverance: from whom seven demons had gone out,
 - H 2 Joanna: {3} and Joanna the wife of Chuza, Herod's steward, 8:3a
 - H 3 Susanna: and Susanna, 8:3b
 - G 4 Other women who were also financial contributors: and many others who were contributing to their support out of their private means. 8:3c
- C 2 His parable of the four soils 8:4-8
- D 1 Mode of speech – Parable: {4} When a large crowd was coming together, and those from the various cities were journeying to Him, He spoke by way of a parable: 8:4
 - D 2 Roadside seed: {5} "The sower went out to sow his seed; and as he sowed, some fell beside the road, and it was trampled under foot and the birds of the air ate it up. 8:5
 - D 3 Seed on rocky soil: {6} "Other *seed* fell on rocky *soil*, and as soon as it grew up, it withered away, because it had no moisture. 8:6
 - D 4 Seed among thorns: {7} "Other *seed* fell among the thorns; and the thorns grew up with it and choked it out. 8:7
 - D 5 Seed on good soil: {8} "Other *seed* fell into the good soil, and grew up, and produced a crop a hundred times as great." 8:8a
 - D 6 Challenge to understand: As He said these things, He would call out, "He who has ears to hear, let him hear." 8:8b
- C 3 His expression of His truth-concealing method of parables 8:9-10

- D 1 The disciples' query: {9} His disciples *began* questioning Him as to what this parable meant. 8:9
- D 2 Christ's reply 8:10
 - E 1 Their privileged understanding: {10} And He said, "To you it has been granted to know the mysteries of the kingdom of God,
 - E 2 The others' judgmental blinding: but to the rest *it is* in parables, so that SEEING THEY MAY NOT SEE, AND HEARING THEY MAY NOT UNDERSTAND. 8:10
- C 4 His interpretation of the parable: Various receptions to the Word of God 8:11-15
 - D 1 The seed is the Word: {11} "Now the parable is this: the seed is the word of God. 8:11
 - D 2 Roadside soil – Faith thwarted by Satan: {12} "Those beside the road are those who have heard; then the devil comes and takes away the word from their heart, so that they will not believe and be saved. 8:12
 - D 3 Rocky soil – Faith thwarted by trouble: {13} "Those on the rocky *soil are* those who, when they hear, receive the word with joy; and these have no *firm* root; they believe for a while, and in time of temptation ¹⁹⁴ fall away. 8:13
 - D 4 Thorny soil – Faith thwarted by anxiety, materialism, hedonism: {14} "The *seed* which fell among the thorns, these are the ones who have heard, and as they go on their way they are choked with worries and riches and pleasures of *this* life, and bring no fruit to maturity. 8:14
 - D 5 Good soil – Saving faith resulting in productivity: {15} "But the *seed* in the good soil, these are the ones who have heard the word in an honest and good heart, and hold it fast, and bear fruit with perseverance. 8:15
- C 5 His enjoining of care in listening: whoever has will be given more 8:16-18
 - D 1 Unheard of practices 8:16a
 - E 1 Lighting a lamp: {16} "Now no one after lighting a lamp

¹⁹⁴ Luke 8:38 - temptation: [3986](#) *peirasmos* - a "trial, proving;" "the trial of man's fidelity, integrity, virtue, constancy;" adversity, affliction, trouble: sent by God and serving to test or prove one's character, faith, holiness" -- excerpted from On-Line Bible

- E 2 Covering the lamp: covers it over with a container,
- E 3 Placing the lamp under a bed: or puts it under a bed;
- D 2 The normal practice 8:16b
 - E 1 The action: but he puts it on a lampstand,
 - E 2 The purpose: so that those who come in may see the light.
- D 3 The application 8:17-18
 - E 1 The truth will always be revealed 8:17
 - G 1 That which is hidden: {17} "For nothing is hidden that will not become evident,
 - G 2 That which is secret: nor *anything* secret that will not be known and come to light.
 - E 2 Be careful to listen well: {18} "So take care how you listen; 8:18
 - G 1 Those who listen well will be granted more revelation: for whoever has, to him *more* shall be given;
 - G 2 Those who listen poorly will be deprived of the revelation they think they have: and whoever does not have, even what he thinks he has shall be taken away from him."
- C 6 His definition of family: those who hear God's Word and obey it 8:19-21
 - D 1 The arrival of Jesus' family: {19} And His mother and brothers came to Him, 8:19a
 - D 2 Their inability to speak to Him: and they were unable to get to Him because of the crowd. 8:19b
 - D 3 The report from someone in the crowd: {20} And it was reported to Him, "Your mother and Your brothers are standing outside, wishing to see You." 8:20
 - D 4 Jesus' definition of His (spiritual) family: {21} But He answered and said to them, "My mother and My brothers are these 8:21

E 1 who hear the word of God ¹⁹⁵

E 2 and do it."

B 6 Jesus' Teaching of His Power 8:22-56

C 1 Over the tempest on the lake 8:22-25

D 1 The departure by boat: {22} Now on one of *those* days Jesus and His disciples got into a boat, 8:22a

D 2 The instruction of Jesus: and He said to them, "Let us go over to the other side of the lake." So they launched out. 8:22b

D 3 Jesus' sleep: {23} But as they were sailing along He fell asleep; 8:23a

D 4 The stormy wind: and a fierce gale of wind descended on the lake, 8:23b

D 5 The rising danger: and they *began* to be swamped and to be in danger. 8:23c

D 6 The alarm of the disciples: {24} They came to Jesus and woke Him up, saying, "Master, Master, we are perishing!" 8:24a

D 7 Jesus' rebuke of the storm: And He got up and rebuked 8:24b

E 1 the wind

E 2 and the surging waves,

D 8 The result 8:24c

E 1 and they stopped,

E 2 and it became calm.

D 9 Jesus' rebuke of the disciples for their lack of faith: {25} And He said to them, "Where is your faith?" 8:25a

D 10 The reaction of the disciples 8:25b

E 1 Their emotional reaction

G 1 They were fearful

¹⁹⁵ 8:21 - these who hear the word of God and do it: There were those among His audience who wanted to hear what He had to say. But which of them would also obey? Those were Jesus' spiritual family. Faith is the necessary key for salvation, and Biblical faith results in obedience.

- G 2 and amazed,
- E 2 Their verbal reaction: saying to one another, "Who then is this,¹⁹⁶ that He commands even the winds and the water, and they obey Him?"
- C 2 Over demons: His exorcism of the Gerasene demoniac 8:26-39
 - D 1 The exorcism 8:26-31
 - E 1 Their destination: {26} Then they sailed to the country of the Gerasenes, which is opposite Galilee. 8:26
 - E 2 The encounter with a demoniac 8:27a
 - G 1 The place of the encounter: {27} And when He came out onto the land,
 - G 2 The provenance of the man: He was met by a man from the city
 - G 3 The condition of the man: who was possessed with demons;
 - E 3 The symptoms of his condition 8:27b
 - G 1 Persistent nakedness: and who had not put on any clothing for a long time,
 - G 2 Forsaking normal habitation: and was not living in a house,
 - G 3 Obsessed with death: but in the tombs.
 - E 4 The reaction of the man to Jesus 8:28
 - G 1 His trigger: {28} Seeing Jesus,
 - G 2 His vocal response: he cried out
 - G 3 His prostration: and fell before Him,
 - G 4 His volume: and said in a loud voice,
 - G 5 His repudiation of anything in common with Jesus:

¹⁹⁶ 8:25 - Who then is this: The disciples ask the appropriate question, "What kind of man is this who has the authority and power to order nature to obey Him?" The answer is never given. But the question demands an answer. By this point the disciples believed Jesus was the Messiah, but I doubt that they completely comprehended that the Messiah was a hybrid – fully man, but also fully God. And even if some of them suspected the latter truth, to be confronted with it personally, face to face, with emotions heightened by grave personal physical danger – why, the truth was overwhelming!

- "What business do we have with each other, Jesus,
- G 6 His correct identification of Jesus' Deity: Son of the Most High God?
- G 7 His begging for mercy: I beg You, do not torment me."
- E 5 The reason for the man's reaction against Jesus: {29} For He had commanded the unclean spirit to come out of the man. 8:29a
- E 6 The author's explanation of the man's bizarre symptoms 8:29b
- G 1 Its frequent seizure: For it had seized him many times;
- G 2 The efforts of restraint
- H 1 Bound: and he was bound with chains and shackles
- H 2 Guarded: and kept under guard,
- G 3 His superhuman strength: and *yet* he would break his bonds
- G 4 His anti-social behavior: and be driven by the demon into the desert.
- E 7 Jesus' question: {30} And Jesus asked him, "What is your name?" 8:30
- G 1 The man's response: And he said, "Legion";
- G 2 The author's explanation: for many demons had entered him.
- E 8 The frantic request of the demons: {31} They were imploring Him not to command them to go away into the abyss.¹⁹⁷ 8:31

¹⁹⁷ 8:31 - abyss: A deep unbounded place, location unknown, that serves as a temporary prison for certain fallen angels. Abyss (*abussos*, [12](#)) is translated in the AV as "bottomless pit" in every occurrence in the book of Revelation, and elsewhere as "the deep" (Luke 8:31; Rom. 10:7). The NASB translates every occurrence as "abyss" except in Rev. 9:1, 2, where it is translated "bottomless pit." Evidently most fallen angels, also known as demons, are free to roam the earth. But certain demons are confined to the abyss. These demons begged Jesus not to send them into the abyss. He complied with their request. This is an interesting phenomenon – God incarnate temporarily showed compassion to demons, His enemies in league with Satan, the Arch-Enemy. For more information, go to [Abyss](#) in the Glossary.

- D 2 The destruction of the pigs 8:32-34
 - E 1 The presence of swine on the mountain: {32} Now there was a herd of many swine feeding there on the mountain; 8:32a
 - E 2 The request of the demons: and *the demons* implored Him to permit them to enter the swine. 8:32b
 - E 3 The permission of Jesus: And He gave them permission. 8:32c
 - E 4 The exit of the demons from the man into the pigs: {33} And the demons came out of the man and entered the swine; 8:33a
 - E 5 The violent reaction of the hogs: and the herd rushed down the steep bank into the lake and was drowned.¹⁹⁸ 8:33b
 - E 6 The alarmed report of the herdsmen: {34} When the herdsmen saw what had happened, they ran away and reported it in the city and *out* in the country. 8:34
- D 3 The peoples' observation of the demon-freed man 8:35-36
 - E 1 The investigation of the locals: {35} *The people* went out to see what had happened; 8:35a
 - E 2 Their discovery of Jesus and the former demoniac 8:35b
 - G 1 Their finding of Jesus: and they came to Jesus,
 - G 2 Their seeing the former demoniac: and found the man from whom the demons had gone out,
 - H 1 Sitting at Jesus' feet: sitting down at the feet of Jesus,
 - H 2 Clothed: clothed
 - H 3 Sane: and in his right mind;
 - E 3 The fearful reaction of the people: and they became frightened. 8:35c

¹⁹⁸ Luke 8:33 - drowned: The whole herd of swine were drowned. Jesus knew this would happen! Can you imagine the howls of protest if today's animal "rights" activists had been present? They would have crucified Jesus for cruelty to animals! The Creator, however, knew that the physical and eternal salvation of a single man far exceeded the value of 2,000 head of swine! The value of animals, including your pet dogs and cats, pales into insignificance when compared with the value of a single human being!

- E 4 The report of the herdsmen: {36} Those who had seen it reported to them how the man who was demon-possessed had been made well. 8:36
- D 4 The peoples' fearful request to Jesus to leave 8:37
 - E 1 The request of the people for Jesus to leave
 - G 1 Those surrounding Gerasa: {37} And all the people of the country of the Gerasenes
 - G 2 Those from the surrounding area: and the surrounding district asked Him to leave them,¹⁹⁹
 - E 2 Their fearful motivation: for they were gripped with great fear;²⁰⁰
 - E 3 Jesus' compliance: and He got into a boat and returned.²⁰¹
- D 5 Jesus' commissioning of the demon-freed man 8:38-39
 - E 1 The healed demoniac's fervent request to accompany Jesus: {38} But the man from whom the demons had gone out was begging Him that he might accompany Him; 8:38a
 - E 2 Jesus refusal: but He sent him away, saying, 8:38b
 - E 3 Jesus' instruction: {39} "Return to your house and describe what great things God has done for you." 8:39a
 - E 4 The compliance of the man: So he went away, proclaiming throughout the whole city what great things Jesus had done for him. 8:39b
- C 3 Over disease and death 8:40-56

¹⁹⁹ Luke 8:37 - asked Him to leave them: No sadder words can be uttered. These people thought they were saving their lives and their possessions, but they would lose everything. If you reject Jesus, there is no other possible means of salvation (John 3:36; 14:6; Acts 4:12; Heb. 2:3). Jesus, during His first advent, forced Himself on no one. If people did not wish to submit to Him, He did not force them to do so (John 6:64-67).

²⁰⁰ Luke 8:37 - for they were gripped with great fear: These people were afraid of Jesus' power over demons! They should have been more fearful of the demons' power over the man! But their fear of Jesus, almost certainly, was aggravated by the enormous financial loss to the owners of the pigs. Mark relates that there were about 2,000 pigs who drowned in the sea (Mark 5:13). In today's market terms (March 20, 2014), if the pigs weighed an average of 285 pounds, their market price of \$96.37 per hundredweight would have totaled a staggering loss of \$549,309! That is a lot of money for any community to absorb! See for comparison, the [Daily Hog and Pork Summary](#) out of Des Moines, IA.

²⁰¹ Luke 8:37 - He got into a boat and returned: If you don't want Jesus around, He will leave. But then, you have just pronounced an eternal death sentence upon yourself.

- D 1 Jairus' request for the healing of his daughter 8:40-42
 - E 1 Jesus' return: {40} And as Jesus returned, 8:40a
 - E 2 The welcome of the people: the people welcomed Him, 8:40b
 - E 3 The anticipation of the people: for they had all been waiting for Him. 8:40c
 - E 4 The arrival of Jairus 8:41a
 - G 1 His name: {41} And there came a man named Jairus,
 - G 2 His importance: and he was an official of the synagogue;
 - G 3 His humility: and he fell at Jesus' feet,
 - E 5 His plea: and *began* to implore Him to come to his house; 8:41b
 - E 6 His reason 8:42a
 - G 1 His only daughter: {42} for he had an only daughter,
 - G 2 Her age: about twelve years old,
 - G 3 Her imminent death: and she was dying.
 - E 7 The complication: But as He went, the crowds were pressing against Him.²⁰² 8:42b
- D 2 The hemorrhaging woman's successful touching of Jesus for healing 8:43-48
 - E 1 The presence of sick woman 8:43
 - G 1 Her illness: {43} And a woman who had a hemorrhage
 - G 2 Her lengthy battle: for twelve years,
 - G 3 Her doctors' impotence: and could not be healed by anyone,

²⁰² Luke 8:42 - the crowds were pressing against Him: Human interruptions may be stressful to us when we are in need, but they are no problem to God. He always meets our needs at just the right time!

- E 2 Her surreptitious approach 8:44
 - G 1 Coming behind Jesus: {44} came up behind Him
 - G 2 Touching the edge of His cloak: and touched the fringe of His cloak,
- E 3 Her immediate healing: and immediately her hemorrhage stopped.²⁰³
- E 4 Jesus' investigation 8:45-46
 - G 1 His instant query: {45} And Jesus said, "Who is the one who touched Me?" 8:45a
 - G 2 The denial of all: And while they were all denying it, 8:45b
 - G 3 The exasperation of Peter: Peter said, "Master, the people are crowding and pressing in on You." 8:45c
 - G 4 Jesus' insistence: {46} But Jesus said, "Someone did touch Me, 8:46a
 - G 5 His explanation: for I was aware that power had gone out of Me." 8:46b
- E 5 The confession of the woman 8:47
 - G 1 Her realization: {47} When the woman saw that she had not escaped notice,
 - G 2 Her fearfulness: she came trembling
 - G 3 Her prostration: and fell down before Him,
 - G 4 Her admission: and declared in the presence of all the people the reason why she had touched Him,
 - G 5 Her instant healing: and how she had been immediately healed.
- E 6 The pronouncement of Jesus: {48} And He said to her, 8:48
 - G 1 Her faith had been instrumental in her healing: "Daughter, your faith has made you well;

²⁰³ 8:44 - immediately her hemorrhage stopped: It was this slinking woman's faith that allowed Jesus power to flow through her and heal her! Our most important task in life is to trust in God and to trust in Jesus!

- G 2 His benediction: go in peace."
- D 3 Jesus' raising of the now dead daughter of the synagogue official 8:49-56
 - E 1 The sad news 8:49
 - G 1 The time framework: {49} While He was still speaking,
 - G 2 The arrival of a messenger: someone *came from *the house of* the synagogue official, saying,
 - G 3 The death of the daughter: "Your daughter has died;
 - G 4 The advice to the ruler: do not trouble the Teacher anymore."
 - E 2 The counter advice of Jesus 8:50
 - G 1 The reason for Jesus' advice: {50} But when Jesus heard *this*,
 - G 2 His command not to be fearing: He answered him, "Do not be afraid *any longer*;
 - G 3 His command to believe: only believe,²⁰⁴
 - G 4 His prediction: and she will be made well."²⁰⁵
 - E 3 The limited audience 8:51
 - G 1 The occasion: {51} When He came to the house,
 - G 2 His exclusive limitation of participants: He did not allow anyone to enter with Him,
 - H 1 Three disciples: except Peter and John and

²⁰⁴ Luke 8:50 - only believe: The verb "believe" is the singular aorist imperative of *pisteuō* (4100). It is a command, and Jesus asks this man to believe at a point in time. In other words, Jairus is to believe that Jesus can bring his daughter back to life. Granted that, the presumption is that Jairus will subsequently believe in Jesus with the result of eternal salvation. Of course *pisteuō* is a very important word in the doctrine of [salvation](#). Here is a word frequency of usage list for the leading NT books: Gospel of John - 98X; Acts - 37X; Romans - 21X; Mark - 14X; Matthew - 11X; Luke - 9X; 1 Corinthians - 9X.

²⁰⁵ Luke 8:50 - she will be made well: Literally, "she will be saved," the future indicative passive of the verb *sōdzō* (4982). Though Jesus was referring to the salvation of the girl's physical life, I believe He also implied her eternal salvation. Her "beyond death" experience and her having been brought back to life by Jesus would undoubtedly engender within the girl faith in Jesus, resulting in her eternal salvation.

James,²⁰⁶

- H 2 The parents: and the girl's father and mother.
- E 4 The activity of the mourners: {52} Now they were all weeping and lamenting for her; 8:52a
- E 5 The instruction of Jesus: but He said, "Stop weeping, for she has not died, but is asleep."²⁰⁷ 8:52b
- E 6 The ridicule of the mourners: {53} And they *began* laughing at Him, knowing that she had died.²⁰⁸ 8:53
- E 7 The healing method of Jesus 8:54
- G 1 Holding her hand: {54} He, however, took her by the hand
- G 2 Calling her to arise: and called, saying, "Child, arise!"²⁰⁹
- E 8 The result of Jesus actions 8:55a
- G 1 She revived: {55} And her spirit returned,²¹⁰
- G 2 She immediately got up from her death-bed: and she got up immediately;
- E 9 Jesus' ordering food for the girl: and He gave orders for *something* to be given her to eat. 8:55b

²⁰⁶ Luke 8:51 - Peter and John and James: There were at least three times when Jesus took just these three disciples with Him – (1) at the raising up of Jairus' daughter (Mark 5:37; Luke 8:51); (2) at His transfiguration (Matt. 17:1; Mark 9:2; Luke 9:28; (3) and during His distressed praying in the Garden of Gethsemane (Matt. 26:36-37; Mark 14:33). Why did Jesus limit His audience to just these three disciples at this point? We do not know. We presume He had a special affinity for them. Perhaps it was because they were leaders. Possibly the room was a small one. Possibly He wanted to limit the audience in view of His instruction to keep the restoration to life secret (Luke 8:56).

²⁰⁷ Luke 8:52 - asleep: Jesus knew she had died, but from His point of view, the death was temporary. He would shortly awaken her from her sleep of death. In fact, He would use language appropriate for awakening a child from sleep.

²⁰⁸ Luke 8:53 - knowing that she had died: In our modern western world, we are often shielded from death. People of that era needed no doctor to tell them when someone had died. They were all-too-familiar with death. They knew the child was dead. What they didn't know was what Jesus could and would do.

²⁰⁹ Luke 8:54 - Child, arise: This is the same sort of formula a parent would use in arousing his child from sleep in the morning, "Child, get up!"

²¹⁰ Luke 8:55 - and her spirit returned: Literally, her spirit "turned around" from whence it had been (going) and returned to the girl. The verb "returned" is from *epistrephō* ([1994](#)).

- E 10 The amazement of her parents: {56} Her parents were amazed; 8:56a
- E 11 The instructions of Jesus: but He instructed them to tell no one what had happened.²¹¹ 8:56b

B 7 Jesus' Teaching of His Disciples through Extension Assignments 9:1 - 10:24

- C 1 His commissioning of the Twelve and circumstances arising therefrom 9:1-62
 - D 1 His commissioning of the Twelve to proclaim the kingdom and to heal 9:1-6 **
 - D 2 The perplexity of Herod the Tetrarch over the identity of Jesus 9:7-9
 - D 3 His feeding of 5,000 with five loaves and two fish 9:10-17
 - D 4 His querying of His disciples regarding His identity 9:18-20
 - D 5 His warning of His impending rejection, death and resurrection 9:21-22
 - D 6 His challenge of self-denial 9:23-27
 - D 7 His transfiguration 9:28-36
 - D 8 His exorcism of a demon-possessed boy 9:37-43a
 - D 9 His prediction to His disciples of His coming capture 9:43b-45
 - D 10 His squelching of their argument over greatness: Greatness is

²¹¹ Luke 8:56 - He instructed them to tell no one what had happened: Just how these parents were going to keep their daughter's resuscitation secret, I have no idea. The mourners certainly would see the girl, now alive. Their mourning would be terminated. There would be no funeral. The mourners knew Jesus had come – He made certain of that, for they had laughed at His instruction to stop weeping. Now He would depart and the girl would be found alive. How could that be kept secret? Evidently Jesus wanted to limit the exposure to this miracle, though on other occasions, the matter was entirely public (see, for example, Jesus' raising back to life the widow's son – Luke 7:11-17 – and His raising of Lazarus from death – John 11:1-48).

It is worth noting that neither John nor Peter, in their writings, referred to this incident. James died prematurely (Acts 12:1-2). Only Luke and Mark, who were not here present, recorded this particular miracle. Of course, anyone today who reads the Bible is told of the event. Thomas Constable speculates that Jesus may have wanted to avoid unnecessary publicity created by this second miracle of raising someone back to life (Luke 7:11-17). But that reason does not adequately explain Jesus' instruction. The truth is, though we are told "what", we are not told "why".

When we think of it, God severely limited the world's exposure to His Son. Jesus came only for about three decades to a tiny nation dwarfed by its Arab neighbors in the Middle East. Jesus did not appear to the Russians, the Chinese, or to any peoples of the Americas or Africa. His most stupendous miracle, His own Resurrection, was witnessed only by a select group that, at its largest number, did not exceed 500 people (1 Cor. 15:6). To be sure, these miracles were performed for the purpose of assisting people to believe in Jesus (John 20:30-31). But the reality is that only those whom the Father draws will believe in the miracles and come to the Son (John 6:44, 65). They are the only ones who will believe, and they are the only ones who really need to hear about the miracles of Jesus. The culpability only skyrockets for those who hear and disbelieve (Matt. 11:21; Luke 10:13).

- receiving even a child in Jesus' name 9:46-48
- D 11 His answer to John's question about competition: He who is not against you is for you 9:49-50
- D 12 His non-retaliation against a Samaritan village rejecting Him 9:51:56
- D 13 Three excuses for not following Jesus 9:57-62
 - E 1 No fixed abode 9:57-58
 - G 1 And as they were going along the road, someone said to Him, "I will follow You wherever You go." 9:57
 - G 2 And Jesus said to him, "The foxes have holes, and the birds of the air have nests, but the Son of Man has nowhere to lay His head." 9:58
 - E 2 Death in the family 9:59-60
 - G 1 And He said to another, "Follow Me." But he said, "Permit me first to go and bury my father." 9:59
 - G 2 But He said to him, "Allow the dead to bury their own dead; but as for you, go and proclaim everywhere the kingdom of God." 9:60
 - E 3 Farewell to the family 9:61-62
 - G 1 And another also said, "I will follow You, Lord; but first permit me to say good-bye to those at home." 9:61
 - G 2 But Jesus said to him, "No one, after putting his hand to the plow and looking back, is fit for the kingdom of God." 9:62
- C 2 His commissioning of the seventy 10:1-24
 - D 1 The commission to go proclaim the kingdom and heal in advance of Himself, praying for more harvesters 10:1-2
 - D 2 The dangers 10:3
 - D 3 The woes 10:4-8
 - D 4 The methodology: Heal and proclaim 10:9
 - D 5 The perspective on rejection of the seventy 10:10-16

- E 1 Symbolic protest against rejecters 10:10-11
- E 2 Woes against Chorazin, Bethsaida, Capernaum 10:12-15
- E 3 Acceptance or rejection of the seventy implies similar treatment of Jesus 10:16
- D 6 The jubilant return of the seventy 10:17-20
- D 7 Jesus' jubilation at God's revealing these spiritual matters to "babies" 10:21-24

B 8 Jesus' Response to Questions 10:25 -11:13

- C 1 A lawyer's testing question 10:25-37
 - D 1 The test question: What must I do to inherit eternal life? 10:25
 - E 1 The identity of the questioner: {25} And a lawyer stood up
 - E 2 The motive of the questioner: and put Him to the test, saying,
 - E 3 The content of the question: "Teacher, what shall I do to inherit eternal life?"
 - D 2 Jesus' approval of his answer: Love God with all your heart and your neighbor as yourself 10:26-28
 - E 1 Jesus' counter question: {26} And He said to him, "What is written in the Law? How does it read to you?" 10:26
 - E 2 The lawyer's two-fold response 10:27
 - G 1 Part 1, with regard to God: {27} And he answered, "YOU SHALL LOVE THE LORD YOUR GOD"²¹²
 - H 1 WITH ALL YOUR HEART,
 - H 2 AND WITH ALL YOUR SOUL,
 - H 3 AND WITH ALL YOUR STRENGTH,
 - H 4 AND WITH ALL YOUR MIND;
 - G 2 Part 2, with regard to man: AND YOUR NEIGHBOR AS YOURSELF."²¹³

²¹² Luke 10:27 - YOU SHALL LOVE THE LORD YOUR GOD: Jesus was quoting Moses' speech in Deut. 6:5.

²¹³ Luke 10:28 - AND YOUR NEIGHBOR AS YOURSELF: Jesus was quoting Lev. 19:18.

- E 3 Jesus' reply: {28} And He said to him, 10:28
 - G 1 Your answer was correct: "You have answered correctly;
 - G 2 DO THIS AND YOU WILL LIVE."²¹⁴
- D 3 The lawyer's self-justifying question: Who is my neighbor? 10:29
 - E 1 His motive: {29} But wishing to justify himself, he said to Jesus,
 - E 2 His question: "And who is my neighbor?"
- D 4 Jesus' identification of a neighbor: The story of the Good Samaritan (Anyone whose need I see, whose need I can meet) 10:30-37
 - E 1 A traveler's unfortunate trip: {30} Jesus replied and said, 10:30
 - G 1 His destination: "A man was going down from Jerusalem to Jericho,
 - G 2 His misfortune: and fell among robbers,
 - G 3 The robbers' savage mistreatment of the traveler
 - H 1 Humiliation: and they stripped him
 - H 2 Brutality: and beat him,
 - H 3 Utter insensitivity: and went away leaving him half dead.
 - E 2 The unconcern of a priest 10:31
 - G 1 The identity of the fellow-traveler: {31} "And by chance a priest was going down on that road,
 - G 2 The encounter: and when he saw him,
 - G 3 The self-serving bypass: he passed by on the other side.
 - E 3 The unconcern of a Levite 10:32
 - G 1 The identity of the fellow-traveler: {32} "Likewise

²¹⁴ Luke 10:28 - DO THIS AND YOU WILL LIVE: Jesus was quoting Lev. 18:5 and Ezek. 20:11. Jesus would answer another questioner similarly in Matt. 19:17.

- a Levite also,
- G 2 The encounter: when he came to the place and saw him,
- G 3 The self-serving bypass: passed by on the other side.
- E 4 The surprising attention of a Samaritan 10:33
 - G 1 The encounter of a Samaritan traveler 10:33
 - H 1 The identification of the traveler: {33} "But a Samaritan, who was on a journey,
 - H 2 His encountering of the victim: came upon him;
 - H 3 His compassion: and when he saw him, he felt compassion,
 - G 2 The Samaritan's extensive attention 10:34
 - H 1 His deliberate effort: {34} and came to him
 - H 2 His dressing of the man's wounds: and bandaged up his wounds,
 - H 3 His medicinal efforts: pouring oil and wine on them;
 - H 4 His sacrifice of his own comfort: and he put him on his own beast,
 - H 5 His delivery of the victim to an inn: and brought him to an inn
 - H 6 His care for the man: and took care of him.
 - G 3 The Samaritan's financial investment 10:35
 - H 1 The timing: {35} "On the next day
 - H 2 His donation of money: he took out two denarii and gave them to the innkeeper
 - H 3 His instructions: and said, 'Take care of him;
 - H 4 His guarantee of future reimbursement: and whatever more you spend, when I return I will repay you.'
- E 5 Jesus' question for the lawyer: {36} "Which of these three

do you think proved to be a neighbor to the man who fell into the robbers' hands?" 10:36

E 6 The response of the lawyer: {37} And he said, "The one who showed mercy toward him." 10:37a

E 7 The challenge of Jesus: Then Jesus said to him, "Go and do the same." 10:37b

C 2 Martha's frustrated question: Jesus' lauding of Mary's choice to listen to Him instead of worrying about elaborate meal preparation 10:38-42

C 3 The disciples' learning question about prayer 11:1-13

D 1 Jesus' model prayer ("The Lord's Prayer") 11:1-4

D 2 Jesus illustration of the successful, persistent borrower 11:5-8

D 3 The principle stated: Persistence in asking is rewarded 11:9-10

D 4 The principle expanded: Evil man's ability to give good gifts is far surpassed by the heavenly Father's ability to give the Holy Spirit 11:11-13

B 9 Jesus' Instructive Handling of Hypocritical Rejection 11:14 - 12:12

C 1 Jesus' defense of His exorcism 11:14-26

D 1 His casting out a dumb demon from a man 11:14

D 2 The disbelief of some 11:15-16

E 1 Jesus' casting out "by Beelzebul" 11:15

E 2 The Jews' demanding of a sign 11:16

D 3 Jesus' credible defense of His exorcism 11:17-26

E 1 Satan wouldn't cast out Satan 11:17-18

E 2 The question of the source of other Israeli exorcists' power 11:19

E 3 The implication if Jesus' exorcism is by God's power; "The Kingdom of God is here!" 11:20

E 4 The successful attack against the strong man (Satan) indicates a stronger power (Jesus) 11:21-22

E 5 Exorcism without replacement with God's Spirit eventuates in worse demon possession than before 11:23-26

- C 2 Jesus' obedient followers more blessed than His mother 11:27-28
- C 3 The condemnation of the Israeli generation through the sign of Jonah 11:29-32
- C 4 Jesus' exhortation against the evil eye so the light coming in may not be darkened (A jaundiced, evil, negative view of everything as have the scribes and Pharisees (cf. 11:14-26) 11:33-36
- C 5 Jesus' condemnation of the religious leaders 11:37-52
 - D 1 His scoring of the Pharisees for cleaning their outsides but not their insides 11:37-41
 - D 2 His woes against the Pharisees for attention to ceremony but neglect of justice and humility 11:42-44
 - D 3 His woes against the lawyers 11:45-52
 - E 1 For placing burdens hypocritically on others 11:45-46
 - E 2 For participating vicariously in the murder of prophets 11:47-51
 - E 3 For taking away the key of knowledge 11:52
- C 6 The plotting of hostile scribes and Pharisees to trap Jesus 11:53-54
- C 7 Jesus' encouragement of His disciples not to fear potential death and harassment from His enemies, but to speak out boldly, guided by the Holy Spirit 12:1-12

B 10 Jesus' Teaching on Wealth 12:13-34

- C 1 His refusal to serve as a mediator in a family inheritance squabble 12:13-14
 - D 1 The request of a disgruntled heir: {13} Someone in the crowd said to Him, "Teacher, tell my brother to divide the family inheritance with me." 12:13
 - D 2 Jesus' refusal to arbitrate: {14} But He said to him, "Man, who appointed Me a judge or arbitrator over you?" 12:14
- C 2 His warning against greed 12:15
 - D 1 His warning: {15} Then He said to them, "Beware, and be on your guard against every form of greed;
 - D 2 His reason: for not even when one has an abundance does his life consist of his possessions."

- C 3 His parable of the foolish, materialistic farmer 12:16-21
 - D 1 The fact of super-productivity: {16} And He told them a parable, saying, "The land of a rich man was very productive. 12:16
 - D 2 The problem of super-productivity -- insufficient storage: {17} "And he began reasoning to himself, saying, 'What shall I do, since I have no place to store my crops?' 12:17
 - D 3 The resolution of super-productivity -- build greater storage 12:18
 - E 1 Resolution: {18} "Then he said, 'This is what I will do:
 - E 2 Demolition: I will tear down my barns
 - E 3 Construction: and build larger ones,
 - E 4 Storage: and there I will store all my grain and my goods.
 - D 4 The mind-set accompanying super-productivity 12:19
 - E 1 Security: {19} 'And I will say to my soul, "Soul, you have many goods laid up for many years to come;
 - E 2 Indolence: ²¹⁵ take your ease,
 - E 3 Hedonism: ²¹⁶ eat, drink and be merry."
 - D 5 The irrelevancy of super-productivity 12:20-21
 - E 1 The rebuke of God: {20} "But God said to him, 'You fool! 12:20
 - E 2 The requirement of God: This very night your soul is required of you;
 - E 3 The futility of ownership: and now who will own what you have prepared?"
 - E 4 The assessment of Jesus: So is the man who is 12:21
 - G 1 Self-serving: {21} "So is the man who stores up treasure for himself,
 - G 2 God-ignoring: and is not rich toward God."
- C 4 His caution against anxiety over life's provisions 12:22-34

²¹⁵ 12:19 - indolence: idleness, inactivity, laziness, lethargy, sloth

²¹⁶ 12:19 - hedonism: self-indulgence, self-gratification, self-satisfaction, the pursuit of pleasure

B 11 Jesus' Teaching Concerning Peoples' Relation to Him as Messiah 12:35 - 13:35

C 1 In view of His Messianic return 12:35-48

D 1 His caution to be ready for the coming of the Son of Man 12:35-40

E 1 The command to be ready: "Be dressed in readiness, and keep your lamps alight. 12:35

E 2 The analogy of slaves ready for their master's return from a wedding feast 12:36-38

G 1 The command to be like slaves ready for their master's return 12:36

H 1 Their alert waiting: "And be like men who are waiting for their master

H 2 The occasion of his return: "when he returns from the wedding feast,

H 3 Their availability to open the door for him: "so that they may immediately open the door to him when he comes and knocks.²¹⁷

G 2 The benefits to slaves ready for their master's return 12:37-38

H 1 Happiness: "Blessed are those slaves whom the master shall find on the alert when he comes; 12:37

H 2 Honor and service from the master! "truly I say to you, that he will gird himself to serve, and have them recline at the table, and will come up and wait on them. 12:37

H 3 Blessedness no matter what time the return: "Whether he comes in the second watch, or even in the third, and finds them so, blessed are those slaves. 12:38

E 3 The analogy of a home-owner's unpreparedness for a thief: "And be sure of this, that if the head of the house had known at what hour the thief was coming, he would not have allowed his house to be broken into. 12:39

²¹⁷ 12:36 Open the door: Undoubtedly the door would have been secured against thieves and robbers -- theirs is to open to the rightful master. The point is that the slaves are prepared to provide welcome, acceptance, and service.

- E 4 The application to be prepared for the return of the Son of Man: "You too, be ready; for the Son of Man is coming at an hour that you do not expect." 12:40
- D 2 His analogy: The day of reckoning for slaves ready and unready for their master's return 12:41-48
 - E 1 The question of application: And Peter said, "Lord, are You addressing this parable to us, or to everyone else as well?" 12:41
 - E 2 The faithful steward 12:42-44
 - G 1 The task of the slave: And the Lord said, "Who then is the faithful and sensible steward, whom his master will put in charge of his servants, to give them their rations at the proper time? 12:42
 - G 2 The obedience of the slave: "Blessed is that slave whom his master finds so doing when he comes. 12:43
 - G 3 The reward of the slave: "Truly I say to you, that he will put him in charge of all his possessions. 12:44
 - E 3 The unfaithful steward 12:45-48
 - G 1 The slave's contemplation of delay: "But if that slave says in his heart, 'My master will be a long time in coming,' 12:45a
 - G 2 The slave's abusive oversight: "and begins to beat the slaves, both men and women, and to eat and drink and get drunk; 12:45a
 - G 3 The master's unexpected return: "the master of that slave will come on a day when he does not expect him, and at an hour he does not know, 12:46a
 - G 4 The slave's punishment 12:46b-48
 - H 1 The general description of punishment: "and will cut him in pieces, and assign him a place with the unbelievers. 12:46
 - H 2 The harsher punishment for the knowledgeable slave: "And that slave who knew his master's will and did not get ready or act in accord with his will, shall receive many lashes. 12:47
 - H 3 The lesser punishment for the

unknowledgeable slave: "but the one who did not know it, and committed deeds worthy of a flogging, will receive but few. 12:48a

H 4 The general statement of adjudication: "And from everyone who has been given much shall much be required; and to whom they entrusted much, of him they will ask all the more." 12:48b

- C 2 The inevitability of family divisions concerning Jesus 12:49-53
- C 3 His chiding of the multitudes for their inability to discern his Messiahship 12:54-56
- C 4 The illustration of the importance of reconciliation with the Messiah 12:57-59
- C 5 The inevitability of judgment upon the nation apart from repentance 13:1-5
- C 6 The parable of the unfruitful fig tree as an illustration of the probation of the unfruitful nation of Israel 13:6-9
- C 7 Jesus' exposure of the hypocrisy of the Jewish leaders 13:10-17
 - D 1 His healing of a badly crippled woman on the Sabbath 13:10-13
 - D 2 The indignation of the synagogue official 13:14
 - D 3 Jesus' exposure of the official's hypocrisy 13:15-16
 - D 4 The approval of the multitude 13:17
- C 8 The nature of the kingdom of God 13:18-19
 - D 1 Its present prospect 13:18-21
 - E 1 Like a mustard seed: Rapid and large growth from a small beginning 13:18-19
 - E 2 Like yeast: Pervasive influence beyond its size 13:20-21
 - D 2 Its difficult entry 13:22-30
 - D 3 Its present grim reality: Its King, Jesus, rejected by Jerusalem 13:31-35

B 12 Jesus' Teaching in Relation to Feasts and Eating 14:1 - 15:32

- C 1 Occasioned by His eating in the home of a Pharisee 14:1-15:32

- D 1 His controversial healing of a man with dropsy on the Sabbath 14:1-6
- D 2 His admonition to dinner guests to exercise humility in seat selection: **WHERE YOU SIT. Humility: When you attend a party, be sure you take the humble seats!** 14:7-11
 - E 1 7 And He began speaking a parable to the invited guests when He noticed how they had been picking out the places of honor at the table; saying to them,
 - E 2 8 "When you are invited by someone to a wedding feast, do not take the place of honor, lest someone more distinguished than you may have been invited by him,
 - E 3 9 and he who invited you both shall come and say to you, 'Give place to this man,' and then in disgrace you proceed to occupy the last place.
 - E 4 10 "But when you are invited, go and recline at the last place, so that when the one who has invited you comes, he may say to you, 'Friend, move up higher'; then you will have honor in the sight of all who are at the table with you.
 - E 5 11 "For everyone who exalts himself shall be humbled, and he who humbles himself shall be exalted."
- D 3 His advice to His host to invite dinner guests who can't return the favor: **WHY you invite. Generosity: Be sure you entertain people who can't return the favor!** 14:12-14
 - E 1 12 And He also went on to say to the one who had invited Him, "When you give a luncheon or a dinner, do not invite your friends or your brothers or your relatives or rich neighbors, lest they also invite you in return, and repayment come to you.
 - E 2 13 "But when you give a reception, invite the poor, the crippled, the lame, the blind,
 - E 3 14 and you will be blessed, since they do not have the means to repay you; for you will be repaid at the resurrection of the righteous."
- D 4 Dinner as a Kingdom illustration 14:15-35
 - E 1 The parable of the excuses-giving dinner guests replaced by street people: The Kingdom to be taken away from those unwilling to enter (the Jews) and given to the Gentiles 14:15-24
 - G 1 A man's plans for dinner 14:15-17

- H 1 The occasion of the parable 14:15
- H 2 His invitation of many to a big dinner 14:16
- H 3 His sending a slave to bring those invited 15:17
- G 2 The invited guests' excuses 14:18-20
 - H 1 The need of one to examine a piece of ground he had bought 14:18
 - H 2 The need of another to try out oxen he had bought 14:19
 - H 3 The "need" of another to spend time with his [newly?] married wife 14:20
- G 3 The response of the host 14:21-24
 - H 1 His anger 14:21
 - H 2 His commanding the slave to bring the disadvantaged from the city 14:21-22
 - J 1 The place of invitation: The streets and lanes of the city 14:21
 - J 2 The people to invite: The poor, crippled, blind, lame 14:21
 - J 3 The availability of room 14:22
 - H 3 His commanding the slave to obtain guests from the rural areas 14:23-24
 - J 1 The place of search: the highways and hedges 14:23
 - J 2 The urgency of the method: force them to come
 - J 3 The vengeful policy: "None of those initially invited shall taste my dinner!"
- E 2 The application of the cost of discipleship (in another setting) 14:25-35
 - G 1 The priority of Christ over family 14:25-26
 - G 2 Cross-bearing 14:27

- G 3 Cost-counting 14:28-32
- G 4 Possessions 14:33
- G 5 Discernible difference in life-style 14:34-35
- C 2 Dinner fellowship with sinners justified by three parables illustrating God's love for sinners 15:1-32
 - D 1 The occasion: The grumbling of Pharisees and scribes at Jesus' eating with sinners. **WHO you sit with. Contacts: Be sure you eat with sinners!** 15:1-2
 - E 1 15:1 Now all the tax-gatherers and the sinners were coming near Him to listen to Him.
 - E 2 2 And both the Pharisees and the scribes began to grumble, saying, "This man receives sinners and eats with them."
 - D 2 The illustrative parables 15:3-32
 - E 1 The shepherd's diligent search for the lost sheep: More joy in heaven over one repentant sinner than over the ninety-nine who need no repentance 15:3-7
 - E 2 The woman's joy over finding her lost coin 15:8-10
 - E 3 The father's joy over his wasteful son's return 15:11-32
 - G 1 Introduction -- the family scene: {11} And He said, "A man had two sons.
 - G 2 The self-centeredness of the younger son
 - H 1 His request for inheritance: {12} The younger of them said to his father, 'Father, give me the share of the estate that falls to me.'
 - H 2 The consent of his father: So he divided his wealth between them.
 - G 3 The excess of the younger son
 - H 1 His departure: {13} "And not many days later, the younger son gathered everything together and went on a journey into a distant country,
 - H 2 His squandering of his inheritance: and there he squandered his estate with loose living.

G 4 The advent of a famine in the life of the younger son

H 1 The timing: {14} "Now when he had spent everything,

H 2 The catastrophe: a severe famine occurred in that country,

H 3 His penury: and he began to be impoverished.

G 5 The desperation of the younger son

H 1 His search for employment: {15} "So he went and hired himself out to one of the citizens of that country,

H 2 The ignominy of his occupation: and he sent him into his fields to feed swine. {16}

H 3 The depth of his need

J 1 His desire: "And he would have gladly filled his stomach with the pods that the swine were eating, and

J 2 His destitution: no one was giving anything to him.

G 6 The reflection of the younger son

H 1 His consideration: {17} "But when he came to his senses, he said,

H 2 His assessment

J 1 Of his father's servants' plenty: 'How many of my father's hired men have more than enough bread,

J 2 Of his own destitution: but I am dying here with hunger!

H 3 His resolve

J 1 His return to his father: {18} 'I will get up and go to my father,

J 2 His confession to his father: and will say to him, "Father, I have sinned against heaven, and in your sight;

- J 3 His unworthiness as a son: {19} I am no longer worthy to be called your son;
- J 4 His request for employment: make me as one of your hired men."
- G 7 The return of the younger son: {20} "So he got up and came to his father.
- G 8 The father's warm reception 15:20b-24
 - H 1 The time of the reception: But while he was still a long way off,
 - H 2 The father's compassion: his father saw him and felt compassion for him,
 - H 3 The father's alacrity: and ran
 - H 4 The father's affection: and embraced him and kissed him.
 - H 5 The son's confession
 - J 1 His dual sin: {21} "And the son said to him, 'Father, I have sinned against heaven and in your sight;
 - J 2 His unworthiness: I am no longer worthy to be called your son.' {22}
 - H 6 The father's celebration: "But the father said to his slaves,
 - J 1 His command concerning clothing: 'Quickly bring out the best robe and put it on him, and put a ring on his hand and sandals on his feet;
 - J 2 His command of a celebration: {23} and bring the fattened calf, kill it, and let us eat and celebrate;
 - J 3 His reason for celebration 15:24
 - K1 Death to life: {24} for this son of mine was dead and has come to life again;
 - K2 Lost has been found: he was lost and has been found.'

- J 4 The start of celebration: And they began to celebrate.
- G 9 The older son's anger
 - H 1 His preoccupation with work: {25} "Now his older son was in the field,
 - H 2 His unwitting return to the home
 - J 1 His discovery of celebration: and when he came and approached the house, he heard music and dancing.
 - J 2 His inquiry about celebration: {26} "And he summoned one of the servants and began inquiring what these things could be.
 - J 3 The explanation about celebration: {27} "And he said to him, 'Your brother has come, and your father has killed the fattened calf because he has received him back safe and sound.'
 - H 3 His angry refusal to celebrate
 - J 1 His anger: {28} "But he became angry
 - J 2 His unwillingness: and was not willing to go in;
 - J 3 The pleading of his father to join in celebration: and his father came out and began pleading with him.
 - H 4 His explanation: {29} "But he answered and said to his father,
 - J 1 His long tenure: 'Look! For so many years I have been serving you
 - J 2 His unceasing obedience: and I have never neglected a command of yours;
 - J 3 His absence a celebration: and yet you have never given me a young goat, so that I might celebrate with my friends;

- J 4 The unfairness of the present celebration:
 - K1 His disassociation: {30} but when this son of yours came,
 - K2 His squandering of wealth: who has devoured your wealth
 - K3 His immorality: with prostitutes,
 - K4 The unfair celebration! you killed the fattened calf for him.'

G 10 The heart of the father

- H 1 His acknowledgment of the elder son's faithfulness: {31} "And he said to him, 'Son, you have always been with me,
- H 2 His acknowledgment of the elder son's full inheritance: and all that is mine is yours.
- H 3 His mandating of celebration: {32} 'But we had to celebrate and rejoice,
 - J 1 His recognition of association: for this brother of yours
 - J 2 His return from death to life: was dead and has begun to live,
 - J 3 His restoration from lost to found: and was lost and has been found."

B 13 Jesus' Teaching on Money and the Kingdom 16:1-31

- C 1 His advice to use material wealth to procure non-material security in the future 16:1-13
 - D 1 The story of the shrewd steward 16:1-8
 - D 2 The applications of Jesus 16:9-13
 - E 1 Make eternal friends through earthly money--friends that will receive you into heaven 16:9
 - E 2 Money as an indicator of faithfulness 16:10-12

- G 1 Faithfulness in little means faithfulness in much 16:10
- G 2 Faithfulness in money guarantees faithfulness in spiritual wealth 16:11
- G 3 Unfaithfulness in another's business means unfaithfulness in one's own
- E 3 The impossibility of serving both God and money 16:13
- C 2 His rebuke of the money-hungry Pharisees 16:14-18
 - D 1 The Pharisees' scoffing at Jesus' teaching on money 16:14
 - D 2 Jesus' deflation of their self-justification 16:15-18
 - E 1 His accusation of self-justification on their part 16:15
 - E 2 His observation of their trying to force their way into the kingdom 16:16
 - E 3 His insistence that trifling with the Law (eg. in divorce) is inconsistent with kingdom living 16:17-18
- C 3 His account of the eternal misery of a man rich in this life only, contrasted with the eternal bliss of a man poor in this life only 16:19-21
 - D 1 The co-existing wealth and poverty of the rich man and Lazarus 16:19-21
 - D 2 The deaths of both 16:22
 - D 3 The rich man's fruitless plea for relief from torment in Hades 16:23-26
 - D 4 The rich man's fruitless plea for someone to warn his brothers 16:27:31

B 14 Miscellaneous Teachings of Jesus 17:1-19

- C 1 On forgiveness: The inevitability and damnability of being a stumbling block 17:1-4
 - D 1 The awfulness of causing a little one to stumble 17:1-2
 - D 2 The necessity of forgiveness 17:3-4
- C 2 On faith: Jesus' emphasis on the quality, not the quantity of faith 17:5-6
- C 3 On service: Jesus' emphasis on the necessity of a gracious acceptance of a servant role 17:7-10

- C 4 On gratitude: Jesus' healing of the ten lepers, only one of whom, a Samaritan, returned to give the glory to God 17:11-19
 - D 1 Ten needy men 17:11-12
 - E 1 Their location: {11} ¶ While He was on the way to Jerusalem, He was passing between Samaria and Galilee.
 - E 2 Their need: {12} As He entered a village, ten leprous men who stood at a distance met Him;
 - E 3 Their plea: {13} and they raised their voices, saying, "Jesus, Master, have mercy on us!"
 - D 2 The responsive Master, Jesus 17:14
 - E 1 Commanding them to action requiring faith: {14} When He saw them, He said to them, "Go and show yourselves to the priests."
 - E 2 Healing them in response to their faith: And as they were going, they were cleansed.
 - D 3 One grateful man 17:15-16
 - E 1 His recognition: {15} Now one of them, when he saw that he had been healed,
 - E 2 His return: turned back,
 - E 3 His public crediting God: glorifying God with a loud voice,
 - E 4 His worshipful gratitude: {16} and he fell on his face at His feet, giving thanks to Him.
 - E 5 His identity: And he was a Samaritan.
 - D 4 Nine ungrateful men 17:17-18
 - E 1 The absence of the nine noted: {17} Then Jesus answered and said, "Were there not ten cleansed? But the nine--where are they?"
 - E 2 The singular glorification of God by the foreigner noted: {18} "Was no one found who returned to give glory to God, except this foreigner?"
 - D 5 One saved man: {19} And He said to him, "Stand up and go; your faith has made you well."

B 15 Jesus' Teaching about the Presence of the Kingdom 17:20-37

- C 1 His affirmation to the Pharisees that the Kingdom was presently among

them in His person 17:20-21

C 2 His warning to the disciples that the Son of Man of the Kingdom would soon be absent 17:22

C 3 His instruction about the return of the Son of Man of the Kingdom 17:23-27

D 1 His coming easily observable 17:23-24

D 2 His coming preceded by suffering and rejection 17:25

D 3 His coming to be suddenly destructive 17:26-37

E 1 Comparable to the days of Noah 17:26-27

E 2 Comparable to the days of Lot in Sodom 17:28-30

E 3 The necessity of being willing to forego materialism 17:31-33

E 4 The apparent randomness of the coming judgment 17:34-36

E 5 The widespread nature of the coming judgment 17:37

B 16 Jesus' Teaching about Prayers and Blessings 18:1-17

C 1 His parable of the crooked judge and persistent widow: **Persistence in prayer rewarded by a just God** 18:1-8

C 2 His parable of the self-righteous Pharisee and the penitent tax collector: **God will humble the mighty and exalt the humble** 18:9-14

C 3 His permitting of babies to be blessed 18:15-17

B 17 Jesus' Teaching about Wealth and the Kingdom 18:18 - 19:27

C 1 The wealthy ruler's unwillingness to sell his goods and give to the poor in order to inherit eternal life 18:18-24

C 2 Jesus' teaching of the difficulty of rich people entering the kingdom 18:25-27

C 3 Jesus' affirmation of the disciples for leaving material and emotional ties to follow Jesus 18:28-30

C 4 Jesus' teaching of investment for the absentee King 18:31 - 19:27

D 1 His prediction of His death and resurrection in Jerusalem 18:31-34

D 2 His healing of a persistent blind man near Jericho 18:35-43

D 3 His successful seeking out of the wealthy tax-collector Zaccheus in

Jericho 19:1-10

- E 1 Jesus' passage through Jericho: {1} And He entered and was passing through Jericho. 19:9
- E 2 The inquisitive actions of Zaccheus 19:2-4
 - G 1 The introduction of Zaccheus 19:2
 - H 1 His name: {2} And behold, there was a man called by the name of Zaccheus;
 - H 2 His occupation: and he was a chief tax-gatherer,
 - H 3 His socio-economic status: and he was rich.
 - G 2 The curiosity of Zaccheus 19:3
 - H 1 His goal: {3} And he was trying to see who Jesus was,
 - H 2 His inability: and he was unable because of the crowd,
 - H 3 His handicap: for he was small in stature.
 - G 3 The unabashed resourcefulness of Zaccheus 19:4
 - H 1 His haste: {4} And he ran on ahead
 - H 2 His self-elevation: and climbed up into a sycamore tree in order to see Him,
 - H 3 His prognosis: for He was about to pass through that way.
- E 3 The attention of Jesus 19:5
 - G 1 His arrival: {5} And when Jesus came to the place,
 - G 2 His upward look: He looked up and said to him,
 - G 3 His invitation of himself into Zaccheus' hospitality: "Zaccheus, hurry and come down, for today I must stay at your house."
- E 4 The reaction of Zaccheus 19:6
 - G 1 His alacrity: {6} And he hurried and came down,
 - G 2 His joy: and received Him gladly.

- E 5 The reaction of the crowds 19:7
 - G 1 Their observation: {7} And when they saw it,
 - G 2 Their disgruntlement: they all began to grumble,
 - G 3 Their criticism: saying, "He has gone to be the guest of a man who is a sinner."

- E 6 Zaccheus' instantaneous and profound transformation 19:8
 - G 1 His cessation: {8} And Zaccheus stopped
 - G 2 His speech: and said to the Lord,
 - H 1 His intention to distribute half of his possessions to the poor! "Behold, Lord, half of my possessions I will give to the poor,
 - H 2 His intention to restore fourfold of his thievery
 - J 1 The condition: and if I have defrauded anyone of anything,
 - J 2 The amount: I will give back four times as much."

- E 7 The forthright response of Jesus 19:9-10
 - G 1 His pronouncement of salvation: {9} And Jesus said to him, "Today salvation has come to this house, 19:9a
 - G 2 His assessment of Zaccheus condition: because he, too, is a son of Abraham. 19:9b
 - G 3 The purpose of his own mission upon earth: {10} "For the Son of Man has come to seek and to save that which was lost." 19:10

- D 4 His parable of the absentee nobleman's mina-investing slaves: The necessity for Christ's followers to make wise investments of their lives for Him in His coming absence 19:11-27
 - E 1 Introduction to the parable 19:11
 - G 1 The time of the parable: {11} While they were listening to these things,
 - G 2 Jesus' purpose to tell the parable: Jesus went on to tell a parable,

- G 3 Jesus' reason for telling the parable
- H 1 His proximity to Jerusalem, Israel's capital: because He was near Jerusalem,
- H 2 The disciples' belief that the kingdom of God was about to begin momentarily: and they supposed that the kingdom of God was going to appear immediately.²¹⁸
- E 2 The career path of a certain nobleman: {12} So He said, 19:12
- G 1 His identity: "A nobleman"²¹⁹
- G 2 His departure: went to a distant country²²⁰
- G 3 His purpose: to receive a kingdom for himself,²²¹
- G 4 His planned return: and then return.²²²

²¹⁸ 19:11 - appear immediately: Jesus' disciples were convinced that Jesus would inaugurate His kingdom when He and His entourage reached Jerusalem. Jesus told this parable to teach them that His kingdom would be delayed. That delay has now stretched nearly 2000 years.

²¹⁹ 19:12 - nobleman: The nobleman can be none other than Jesus Himself, the One Anointed to be King of Israel.

²²⁰ 19:12 - went to a distant country: Jesus refers to His upcoming departure for heaven – otherwise known as His ascension.

²²¹ 19:12 - to receive a kingdom for himself: Jesus, contrary to what both [Amillennialists](#) and [Progressive Dispensationalists](#) maintain, did not already have a kingdom when He arose from the dead. In fact, He did not have a kingdom when He arrived in heaven. If the truth were known, moreover, He *still* does not have a kingdom. Why do I say that? It's very simple. We know Jesus does not have a kingdom *because He has not returned*. It has been nearly 2,000 years, and Jesus still does not have a kingdom because He has not yet returned. Is that not what we are told in the Messianic Psalm 110? There, the Messiah is instructed as follows: The LORD says to my Lord: "Sit at My right hand Until I make Your enemies a footstool for Your feet" (Psalm 110:1). So Jesus is still sitting at His Father's right hand, waiting until His Father makes His enemies (on earth) a footstool for His feet. So the kingdom Jesus was anticipating receiving in the "distant country" (heaven) is the same kingdom that the Jewish faithful have been anticipating for centuries – the Messianic, Davidic kingdom headquartered in Jerusalem, Israel, here upon earth. Of course, there are spiritual overtones to this kingdom, but it is an earthly, political kingdom that Jesus is anticipating. We know that from the next verse: "The LORD will stretch forth Your strong scepter from Zion, saying, 'Rule in the midst of Your enemies'" (Psalm 110:2).

²²² 19:12 - and then return: Jesus' whole objective in departing to a distant country (heaven) is to receive a kingdom *and then return*. Why? – Because the *Earth* is the place where the kingdom is to be installed.

The term "Christ" (Greek *Christos*) means "Anointed One." It is a human term, not a Divine term. Of course, the ultimate "Anointed One" is Divine, but that is not what makes Him "The Anointed One." One has to be a human being to become an "Anointed One." The Eternal Logos, the Word of God, had to become human to become anointed. And just being born a Son of David did not make Jesus the "Anointed One." He became the Anointed One when His Father anointed Him with the Holy Spirit at His baptism. At that point, Jesus, having been anointed with the Holy Spirit, was qualified to be Prophet, Priest, and primarily, King. It is no accident that no ministry of Jesus is recorded until after He had been anointed with the Holy Spirit.

Jesus took up His office of Prophet immediately. In fact, a large portion of the text of the Gospels contains the prophetic pronouncements of Jesus. Jesus became the great High Priest as He prayed on behalf of His followers and

- E 3 His departing assignment to certain of his slaves 19:13
 - G 1 His selection of ten slaves: {13} "And he called ten of his slaves,"²²³
 - G 2 His providing each of the ten with a single mina: and gave them ten minas²²⁴
 - G 3 His instruction for them to invest the money on his behalf until he returned: and said to them, 'Do business with this until I come back.'²²⁵
- E 4 The rejection by the nobleman's citizens 19:14

when He offered Himself upon the Cross as the Lamb of God who takes away the sins of the world. But Has not yet begun to serve His role as the Son of David, the King of Israel. He is interceding for us as priest this very moment. His prophetic utterances have been recorded in Holy Scripture. But He waits now in heaven until His enemies on earth are made a footstool for His feet.

Jesus is qualified to be the King of Israel because He has been anointed to be King. But merely being anointed as King is no sign that the reign has begun. By way of illustration, David, son of Jesse, was anointed to be king over Israel when he was around 16 or 17 years of age. But he did not begin his reign over the nation until his arch-enemy, Saul, was dead. He reigned seven years over Judah only from age 30 to age 37 (2 Sam. 2:11). Then he reigned an additional 33 years over both Israel and Judah (2 Sam. 5:5). By contrast, Jesus has been waiting now for nearly 2000 years to begin his reign over Israel. The Israelis have not yet consented for Him to be their King. One day they will (Zech. 12:10-13:1).

The "Anointed One" will fulfill His anointing *as King* when He returns to reign on Earth from Jerusalem, Israel, over the Nation of Israel. And He will extend His rule over the entire world. Jesus is the Anointed One, but His being seated at the right hand of the Father is not His Davidic Kingdom Rule.

²²³ 19:13 - ten of his slaves: The man of noble birth had more than ten slaves. He picked ten of them. This is simply a representative number. Technically, these slaves represent Jews who believe in Jesus as their King and wish to participate with Him in His kingdom. By way of application, this parable applies to all of Jesus' slaves, regardless if they are Jewish or not.

²²⁴ 19:13 - gave them ten minas: We are not to understand that he handed out ten minas to each slave. Rather, he gave out ten minas, distributing them equally among the ten slaves. Each slave received one mina. A mina was a large sum of money, equal to about three months' wages. Let us say that a common laborer received \$10 per hour and worked ten hours per day, six days per week. That would amount to \$7800, which we will round upwards to \$8000. So each slave received \$8000 to invest on behalf of the master.

By way of application, since each slave received the same amount, each slave had equal opportunity to invest for His master. So it is today. Some of us may be gifted more, some less. But each of us has the same opportunity as another to invest our time, talents, money, and other resources on behalf of King Jesus. What we do with that opportunity is up to each of us.

²²⁵ 9:13 - Do business with this until I come back: The nobleman gave no indication as to how long it would take him to receive his kingdom. In the parable, the nobleman returned during the lifetime of the slaves. In real life, however, many lifetimes of many people have elapsed, but the King has not yet returned. No matter. We are still charged with doing business, with making investments on behalf of King Jesus until He returns to earth. Each of us who is a slave of the King possesses an ongoing mandate – we must invest for the King with His resources until He returns. The fact that He is going to return causes us to realize that He will want to know what we have done with the abilities, time, and opportunities He has provided to us. It also helps us realize that what we have been given to us. It is nothing we have earned ourselves. It is our ongoing responsibility to make as good an investment with that which we have been entrusted as we possibly can.

- G 1 Their hatred: {14} "But his citizens hated him ²²⁶
- G 2 Their delegation: and sent a delegation after him, saying,
- G 3 Their rejection of the reign of the nobleman: 'We do not want this man to reign over us.'
- E 5 The returned King's evaluation of his slaves' performance on his behalf
 - G 1 The king's return after having received his kingdom: {15} "When he returned, after receiving the kingdom, 19:15a
 - G 2 His calling of his slaves for an accounting 19:15b
 - H 1 The call: he ordered that these slaves, to whom he had given the money, be called to him
 - H 2 His purpose: so that he might know what business they had done.
 - G 3 His interaction with the first slave 19:16-17
 - H 1 The appearance of the first slave: {16} "The first appeared, saying, 19:16a
 - H 2 His report of a ten-fold profit: 'Master, your mina has made ten minas more.' ²²⁷ 19:16b
 - H 3 The commendation of the King 19:17
 - J 1 His compliment: {17} "And he said to him, 'Well done, good slave,
 - J 2 His recognition of the slave's

²²⁶ 9:14 - But his citizens hated him: These citizens refer to the nation of Israel as a whole. They hated and continue to hate Jesus. They did not and do not want Him as their King. Of course, there will always be a remnant of Israel who do accept Jesus as their King. These would be represented, in the parable, by the slaves, at least, the cooperative ones. But the majority of Israelis do not wish Jesus to be their King.

Of course, we know that more than just Israelis hate Jesus. Most of the world does so. But that is not the point of this parable. All that Jesus is concerned about here is the nation of Israel's rejection of Jesus as their King. In fact, He will go on to weep over His nation and their rejection of Him as their Messiah. He will shed tears because He knows the tragic judgment that will befall Jerusalem, the capital city of the nation of Israel, for having rejected her King (Luke 19:41-44).

²²⁷ 19:16 - ten minas more: This would be a thousand percent increase. (An increase of 100 percent would mean that he had gained only one additional mina.) In our illustration, this slave had earned \$80,000 for his master. He would have \$88,000 to return to the Master, including the original \$8,000 which he had been given. Obviously this slave had been diligent and had worked hard on his Master's behalf.

faithfulness in a relatively small matter: His because you have been faithful in a very little thing,

J 3 His awarding the slave of a position of mayor over ten municipal districts: you are to be in authority over ten cities.' ²²⁸

G 4 His interaction with the second slave 19:18-19

H 1 The second slave's report of five additional minas: {18} "The second came, saying, 'Your mina, master, has made five minas.' ²²⁹ 19:18

H 2 The king's awarding the slave of a position of mayor over five municipal districts: {19} "And he said to him also, 'And you are to be over five cities.' 19:19

G 5 His interaction with the third slave 19:20-26

H 1 The report of a third slave 19:20-21

J 1 His return of the mina: {20} "Another came, saying, 'Master, here is your mina, 19:20a

J 2 His admission of non-investment: which I kept put away in a handkerchief; ²³⁰ 19:20b

²²⁸ 19:16 - authority over ten cities: This was quite a step upward. Since the slave had been faithful in the financial arena by successfully investing the money in commodities or real estate or business, the King could trust him to do an effective, faithful job as mayor over ten cities, or as governor over a region containing ten cities. Some from investing money, the faithful slave has graduated now to investing in cities.

The application is clear. If we, the King's slaves, are faithful in investing time, talents, and opportunities Jesus gives us as we live in this life, He will reward us when He returns. His reward will consist of additional opportunities to continue to invest for him on a much larger scale. It will require all of our diligence and resourcefulness to make an effective contribution in Jesus' coming Kingdom here upon earth. Faithfulness in investing money and resources for Jesus in *this* life will undoubtedly give us even greater opportunity to serve Jesus in such responsible positions as mayor or governor over a number of cities in the next life – the [Millennial Kingdom](#) of Christ. This life is not merely a dress rehearsal. It is a test of faithfulness. Faithfulness in serving the King now, in this life, will inevitably result in tangible, measurable, stretching and exciting consequences in the next life!

²²⁹ 19:18 - five minas: This slave had made a profit of \$40,000 on his mina. He now had \$48,000 to give back to the king. The king awarded him more advanced governmental administrative responsibility commensurate with his faithfulness, diligence, and success in investing.

²³⁰ 19:20 - I kept put away in a handkerchief: Many commentators have speculated as to what motivated the non-investing slave. Some have conjectured that he did not believe his master would return. If he put the money in the bank, it would have been regarded as part of the absentee monarch's estate. But if he never invested it, there would be no record, and he could keep it. That is possible, but the story as told by Jesus, did not reveal his motives other than what he stated, as discussed below.

- J 3 His explanation for his decision not to invest 19:21
 - K1 His fear of the king: {21} for I was afraid of you,²³¹
 - K2 His characterization of the king: because you are an exacting man;
 - K3 His accusations against the king: you take up what you did not lay down and reap what you did not sow.'
- H 2 The king's assessment 19:22
 - J 1 Judging him by his own words: {22} "He *said to him, 'By your own words I will judge you,
 - J 2 His characterization of the slave: you worthless slave.
 - J 3 His acknowledgment of the slave's characterization of him: Did you know that I am an exacting man,
 - J 4 His acknowledgment of the slave's accusations against him: taking up what I did not lay down and reaping what I did not sow?
- H 3 The king's question 19:23
 - J 1 Why did you not bank the money? {23} 'Then why did you not put my money in the bank,
 - J 2 At least it would have earned some interest: and having come, I would have collected it with interest?'

Certainly, this slave took no risk in investing the money at his disposal. To make money, one must always take a risk. Correspondingly, to serve Jesus the King in His absence, we must take a risk. The fearful will not take a risk, and will have little to show for their cautious approach. If you want to serve Jesus, you have to take risks. To take a risk is to run the possibility of failure and ridicule. But never to take risks is to risk a disastrous evaluation by the King when He returns. Jesus is singularly unimpressed with those who will not take risks to serve Him.

²³¹ 19:21 - for I was afraid of you: In his explanation, the third slave, in effect, blames the king. He, the slave, is to be excused for his non-investment because he was afraid of the king. His fear stemmed, according to him, because he felt the king was a hard taskmaster with unfair and unreasonable expectations.

- H 4 The king's disposition of the uninvested mina
19:24-25
- J 1 His instruction to the bystanders:
{24} "Then he said to the bystanders,
19:24
- K1 Take away the mina: 'Take the
mina away from him
- K2 Transfer the mina: and give it
to the one who has the ten
minas.'
- J 2 The protest of the bystanders: {25}
"And they said to him, 'Master, he has
ten minas already.'²³² 19:25
- J 3 The king's standard of "fairness"
19:26
- K1 He who is faithful will be
given more: {26} "I tell you
that to everyone who has,
more shall be given,²³³
- K2 He who is unfaithful will be
stripped of that which he has:
but from the one who does not
have, even what he does have
shall be taken away.
- H 5 The king's disposition of the rebellious
citizens 19:27
- J 1 His characterization of them as his
enemies: {27} "But these enemies of
mine,

²³² 19:25 - Master, he has ten minas already: There are many today, even in Christendom, who have been seduced by Marxism. "Fairness" is the watchword, defined by Marx's mantra, "From each according to his ability; to each according to his need." It has become politically correct, even in America, to level the playing field and redistribute income equally. Jesus, the King, was singularly unimpressed with their objection.

²³³ 19:26 - to everyone who has, more shall be given: The United States government, very visibly, under the guidance of President Obama; and the U. S. culture, under the influence of lawmakers, educators, pop culture icons, and the news media have become obsessed with the redistribution of earned income. There is little to no concern as to whether or not someone has earned what he is receiving. Rather, citizens and non-citizens are perceived as having the inalienable right to be supported financially by those who are working diligently, simply on the basis that they exist. This policy is, in fact, unfair. It demoralizes and disincentivizes those who ought to be working hard. Jesus will have none of this philosophical nonsense. He places a premium on faithfulness. The more faithful you are, the more opportunities He will give you to serve Him. The more unfaithful you are with what you have been given, the less He responsibility He will entrust to you. Jesus is not hampered by political correctness.

- J 2 His statement of their disdain: who did not want me to reign over them,
- J 3 His command to bring them into his presence: bring them here
- J 4 His command to execute them: and slay them in my presence."²³⁴

A 4 THE AUTHORITY OF THE SON OF MAN IN HIS CONFRONTATIONS 19:28 - 24:53

B 1 Jesus' Hollow "Triumphal" Entry 19:28-40

- C 1 Jesus' sending two disciples to obtain a colt for His Official Offer of Himself to the Nation 19:28-35
 - D 1 Jesus' resumption of His approach to Jerusalem 19:28
 - D 2 Jesus' sending two disciples for a colt 19:29-34
 - E 1 The location of His request: The Mount of Olives, near Bethphage and Bethany 19:29
 - E 2 His instructions 19:30-31
 - G 1 Go to the next village 19:30
 - G 2 You'll find a colt never before ridden
 - G 3 Untie the colt and bring it here
 - G 4 If any query, say, "The Lord needs it!" 19:31
 - E 3 The disciples' acquisition of the colt 19:32-34
 - G 1 Their finding the situation as Christ had predicted 19:32
 - G 2 The query of the owners 19:33
 - G 3 Their reply: "The Lord needs it!" 19:34
 - D 3 Their preparation of the colt 19:35

²³⁴ 19:27 - slay them in my presence: There are many within Christendom who find this closing command repugnant, and they try to minimize the force of it. But this is exactly what will happen to all Jewish people who do not wish Jesus to be their Messiah at His return. The O.T. describes these as "rebels" who will be purged from the nation (Ezek. 20:33-38). In fact, there will be many Israelis who will be touched by the Spirit of God, and who will mourn over Him whom they have pierced (Zech. 12:10-13:1).

Likewise, those among the Gentile nations who have not served the King in the Tribulation period preceding His Second Coming, will be judged and sent away, cast into "the eternal fire which has been prepared for the devil and his angels" (Matt. 25:41, 46).

- E 1 Spreading cloaks on the colt
- E 2 Placing Jesus on it
- C 2 The tumultuous welcome for the Messiah 19:36-38 ["NIV"]
 - D 1 The symbolism of the welcome: People spreading their cloaks on the ground 19:36
 - D 2 The place of the welcome: The descent from the Mount of Olives 19:37
 - D 3 The nature of the welcome 19:37-38
 - E 1 The extent of the praise: "The whole crowd of disciples began to praise God" 19:37
 - G 1 "Joyfully"
 - G 2 "In loud voices"
 - E 2 The reason for the praise: "For all the miracles they had seen" 19:37
 - E 3 The content of the praise 19:38
 - G 1 "Blessed is the king who comes in the name of the Lord!" (cf. Psalm 118:19-26)
 - G 2 "Peace in heaven and glory in the highest!"
- C 3 The rebuke of the Pharisees 19:39
 - D 1 "Some of the Pharisees in the crowd said to Jesus,
 - D 2 'Teacher, rebuke your disciples!'"²³⁵ (NIV)
- C 4 The defense of Jesus: Praise must be given: "I tell you," he replied, "if they keep quiet, the stones will cry out." 19:40
- B 2 Jerusalem's Rejection of Jesus 19:41-44**
 - C 1 Jesus' sorrow over Jerusalem's lost opportunity to receive Him as Messiah 19:41-42
 - D 1 His weeping over Jerusalem as he approached it: {41} When He approached Jerusalem, He saw the city and wept over it, 19:41
 - D 2 His sorrow over the city's missed opportunity 19:42

²³⁵ Luke 19:39 This simply reaffirms the leaders' complete and irreversible repudiation of Jesus as the Messiah!

- E 1 Their failure to acquire peace: {42} saying, "If you had known in this day, even you, the things which make for peace!"²³⁶
- E 2 Their blindness: But now they have been hidden from your eyes.
- C 2 Jesus' sorrow over the coming destruction of the city 19:43-44
 - D 1 The time of the coming destruction: {43} "For the days will come upon you"²³⁷ 19:43a
 - D 2 The description of the coming destruction 19:43b-44c
 - E 1 Siege works: when your enemies will throw up a barricade against you, 19:43b
 - E 2 Surrounding: and surround you and hem you in on every side, 19:43c
 - E 3 Razing of the city: {44} and they will level you to the ground 19:44a
 - E 4 Destruction of children: and your children within you, 19:44b
 - E 5 Obliteration: and they will not leave in you one stone upon another, 19:44c
 - D 3 The reason for the coming destruction: because you did not recognize the time of your visitation."²³⁸ 19:44d
- B 3 Jesus' Insistence on the Proper Use of the Temple 19:45-20:8**
 - C 1 Jesus' casting out the merchants from the temple 19:45-46
 - C 2 The inability of the leaders to destroy Jesus, who was teaching in the temple 19:47-48

²³⁶ 19:42 - the things which make for peace: Some scholars believe Jesus "Triumphal" Entry was the very day the angel predicted to Daniel that the Messiah would present Himself to Israel (see Daniel 9:25).

²³⁷ 19:43 - For the days will come upon you: In fulfillment of the prophecy of Daniel 9:26, the Roman army under General Titus in 70 A.D. surrounded Jerusalem because of a Jewish insurrection. Jerusalem was destroyed, the Temple was destroyed, and eventually the Jewish people were banished all across the world.

²³⁸ 19:44 - because you did not recognize the time of your visitation: In other words, God had visited His people personally in the person of Jesus, the Messiah. Israel did not acknowledge Him as her Messiah. The results were disastrous to Israel. In fact, Israel has never recovered from that judgment, to this very day. The entire world calls much of the land of Israel occupied territory (because they believe the so-called "Palestinians" have the right to the land, and not Israel. Israel cannot even rebuild her own temple on her own Temple Mount because Islam has usurped the entire Temple area with two mosques.

- C 3 The unsuccessful querying of the chief priests, scribes and elders as to Jesus' authority 20:1-8

B 4 Jesus' Rejection of the Nation and its Leaders 20:9-18

- C 1 The parable of the vineyard owner: The tenants' abuse of the representatives; the owner's destruction of the tenants 20:9-26
- C 2 The application: The rejected stone has become the crushing corner stone 20:27-28

B 5 The Attempts of the Leaders to Trap Jesus 20:19-47

- C 1 The desire of the scribes and chief priests to incarcerate Jesus immediately 20:19
- C 2 Their plans to trap him in his speech 20:20
- C 3 The question of taxes: Trap #1 by the Scribes and Chief Priests 20:21-26
- C 4 The question of marriage in the resurrection: Trap #2 by the Sadducees 20:27-40
- C 5 Jesus' reaction to their attempts 20:41-47
 - D 1 His question to them about the Davidic descent of the Messiah 20:41-44
 - D 2 His public denunciation of the scribes for showing off their religion and for their repossession of property from helpless widows 20:45-47

B 6 Jesus' Prediction of the Destruction of Jerusalem 21:1-38

- C 1 The introduction 21:1-7
 - D 1 Jesus' eulogizing the poor widow's greater gift 21:1-4
 - D 2 Jesus' prediction of the temple's destruction 21:5-6
 - D 3 The disciple's question as to the time of destruction 21:7
- C 2 The preliminary signs of false messiahs and wars 21:8-9
- C 3 The course of events 21:10-19
 - D 1 Wars 21:10
 - D 2 Earthquakes, plagues, famines, signs from heaven 21:11
 - D 3 Persecution and perseverance 21:12-19
- C 4 The destruction of Jerusalem in 70 A.D. and trampling underfoot by the

Gentiles until the times of the Gentiles are fulfilled 21:20-24

C 5 Cosmic disturbances and the coming of the Son of Man 21:25-28

C 6 Application 21:29-36

D 1 The parable of the fig tree: **The passage of all these signs is to Christ's coming as the budding of fig leaves is to summer's coming** 21:29-33

D 2 The necessity of alert preparation and prayer 21:34-36

C 7 Jesus' practice of teaching by day in the temple, spending nights in the Mount of Olives 21:37-38

B 7 The Conspiracy to Destroy Jesus 22:1-6

C 1 Man's desire: The efforts of the chief priests and scribes to put Jesus to death as the Passover was approaching 22:1-2

C 2 Satan's motivating assistance: His entering into Judas to betray Jesus apart from the people 22:3-6

B 8 Confrontational Events Surrounding Passover 22:7-46

C 1 Preparation: Peter and John's preparation for the Passover 22:7-13

C 2 Passover: Jesus' leading the disciples in the Passover 22:14-20

D 1 His desire to eat the Passover with them before His suffering 22:14-15

D 2 His purpose not to partake of the Passover again until it is fulfilled in the kingdom of God 22:16-18

D 3 The bread as signifying His body to be broken 22:19

D 4 The cup symbolizing the New Covenant in His blood 22:20

C 3 Prediction of betrayal 22:21-23

C 4 Preaching on greatness: Jesus' discussion of greatness in the kingdom 22:24-30

D 1 The occasion: the dispute as to who was the greatest 22:24

D 2 Jesus' reference to the authoritative ruling style of the nations' kings 22:25

D 3 Jesus' premium on serving 22:26-27

D 4 Jesus' promise to the twelve of judging the twelve tribes in the kingdom 22:28-30

- C 5 Prediction of denial: Jesus' prediction of Peter's denial 22:31-34
- C 6 Provision for criminal element: Jesus' instruction to provide funds and swords to class Himself among criminals in fulfillment of Scripture (Isa. 53:12) 22:35-38
- C 7 Prayer in agony: Jesus' agonized, yet submissive prayer in Gethsemane for bypassing the cross 22:39-46

B 9 The Apprehension of Jesus by the Authorities 22:47-65

- C 1 The arrest 22:47-53
 - D 1 The arrival of the mob 22:47
 - D 2 Judas' betrayal of Jesus with a kiss 22:47-48
 - D 3 A disciple's attack against the slave of the high priest 22:49-50
 - D 4 Jesus' healing of the slave's ear 22:51
 - D 5 Jesus' protest against His surreptitious, nocturnal arrest 22:52-53
- C 2 The denial: Peter's three-fold denial of Jesus in the courtyard of the high priest's home 22:54-62
- C 3 The mockery: The guard's mocking of Jesus in hitting Him and asking Him to prophesy who did it 22:63-65

B 10 The Four Hearings 22:66-23:25

- C 1 Before the Council of Elders: The Council of Elders hears Jesus' admission to being the Messianic Son of God 22:66-71
- C 2 Before Pilate: Jesus' admission to being the King of the Jews; Pilate's sending Him to Herod 23:1-7
- C 3 Before Herod: Herod's futile questioning of Jesus; his sending Him back to Pilate 23:8-12
- C 4 Before Pilate: Pilate's fruitless attempts to flog and release Jesus overruled by the Elder's desire for His execution 23:13-25

B 11 The Trip to "Calvary" ("The Skull") 23:26-32

- C 1 Jesus' cross carried by Simon, a Cyrenian 23:26
- C 2 Jesus' instruction to weeping women not to mourn for Him but for themselves because of the destruction to come on Jerusalem 23:23-71
- C 3 The leading away of the two criminals 23:32

B 12 The Crucifixion 23:33-49

- C 1 Amidst ridicule: His forgiving spirit amid mocking ridicule 23:33-39
 - D 1 From people 23:35
 - D 2 From soldiers 23:36-38
 - D 3 From a criminal 23:39
- C 2 The conversion of the other criminal 23:40-43
- C 3 The death of Jesus 23:44-49
 - D 1 The darkness 23:44-45a
 - D 2 The tearing of the temple veil 23:45b
 - D 3 Jesus' committal of His Spirit into the Father's hands; His death 23:46
 - D 4 The centurion's praise of God 23:47
 - D 5 The breast-beating observers 23:48
 - D 6 The friends at a distance 23:49

B 13 The Burial 23:50-56

- C 1 Joseph of Arimathea's burial of the body 23:50-54
- C 2 The women's plan to return after the sabbath with spices and perfumes 23:55-56

B 14 The Discovery of the Resurrection of the Son of Man 22:1-43

- C 1 The women's discovery of the empty tomb 24:1-10
 - D 1 Their arrival with spices 24:1
 - E 1 The day of their arrival: {1} But on the first day of the week,
 - E 2 The time of their arrival: at early dawn,
 - E 3 Their destination: they came to the tomb
 - E 4 Their goods: bringing the spices which they had prepared.
 - D 2 Their finding the stone rolled away and no body 24:2-3
 - E 1 The removed stone: {2} And they found the stone rolled away from the tomb, 24:2

- E 2 The absent body: {3} but when they entered, they did not find the body of the Lord Jesus. 24:3
- D 3 Their terrified discovery of angels 24:4-5a
 - E 1 Their perplexity: {4} While they were perplexed about this, behold, 24:4a
 - E 2 The appearance of two men 24:4b
 - G 1 Their number: two men
 - G 2 The speed of their appearance: suddenly
 - G 3 Their stance: stood
 - G 4 Their proximity: near them
 - G 5 Their apparel: in dazzling clothing;
 - E 3 The reaction of the women 24:5a
 - G 1 Their terror: {5} and as *the women* were terrified
 - G 2 Their posture: and bowed their faces to the ground,
- D 4 The angels' reminder of Jesus' resurrection as predicted 24:5b-8
 - E 1 Their probing question: *the men* said to them, "Why do you seek the living One among the dead? 24:5b
 - E 2 Their explanation 24:6a
 - G 1 His absence: {6} "He is not here,
 - G 2 His resurrection status: but He has risen.
 - E 3 Their reminder 24:6b-7
 - G 1 Of Jesus' speech: Remember how He spoke to you 24:6b
 - G 2 The place of His speech: while He was still in Galilee, 24:6c
 - G 3 The content of His speech 24:7
 - H 1 The Messiah's betrayal: {7} saying that the Son of Man must be delivered into the hands of sinful men,
 - H 2 His crucifixion: and be crucified,

- H 3 His rising on the third day: and the third day rise again."
- E 4 The women's remembrance: {8} And they remembered His words, 24:8
- D 5 Their report to the eleven 24:9-10
 - E 1 Their return: {9} and returned from the tomb 24:9a
 - E 2 Their report: and reported all these things 24:9b
 - G 1 To the eleven: to the eleven
 - G 2 To the rest: and to all the rest.
 - E 3 Their identity 24:10a
 - G 1 {10} Now they were Mary Magdalene
 - G 2 and Joanna
 - G 3 and Mary the *mother* of James;
 - E 4 Those joining in the recitation: also the other women with them were telling these things
 - E 5 The objects of their recitation: to the apostles. 24:10b
- C 2 The apostles' reaction 24:11-12
 - D 1 Their disbelief 24:11
 - E 1 Their determination that the report was illogical: {11} But these words appeared to them as nonsense,
 - E 2 Their continuing disbelief: and they would not believe them. **
 - D 2 Peter's verification of the empty tomb 24:12
 - E 1 His action: {12} But Peter got up
 - E 2 His intensity: and ran to the tomb;
 - E 3 His actions: stooping and looking in,
 - E 4 His observation: he *saw the linen wrappings only;
 - E 5 His departure: and he went away to his home,
 - E 6 His ongoing amazement: marveling at what had happened.

- C 3 The Emmaus Road appearance of Christ 24:13-35
 - D 1 The travel of two disciples to Emmaus 24:13-14
 - E 1 The trip: {13} And behold, two of them were going that very day to a village named Emmaus, which was about seven miles from Jerusalem.
 - E 2 The conversation: {14} And they were talking with each other about all these things which had taken place.
 - D 2 Jesus' incognito appearance 24:15-16
 - E 1 Jesus' arrival: {15} While they were talking and discussing, Jesus Himself approached and began traveling with them.
 - E 2 The disciples' prevention of recognition: {16} But their eyes were prevented from recognizing Him.
 - D 3 Cleopas' explanation of the past strange events to the "stranger" 24:17-24
 - E 1 Jesus' innocent question: {17} And He said to them, "What are these words that you are exchanging with one another as you are walking?"
 - E 2 The disciples' initial reaction 24:17b-
 - G 1 Sadness: And they stood still, looking sad. 24:17b
 - G 2 Incredulity: {18} One of them, named Cleopas, answered and said to Him, "Are You the only one visiting Jerusalem and unaware of the things which have happened here in these days?"
 - G 3 Jesus' innocent response: {19} And He said to them, "What things?"
 - E 3 The disciples' clarification: Their dashed hopes 24:19b
 - G 1 His name: And they said to Him, "The things about Jesus the Nazarene,
 - G 2 His chief characteristic: who was a prophet mighty in deed and word in the sight of God and all the people,
 - G 3 His death: {20} and how the chief priests and our rulers delivered Him to the sentence of death, and crucified Him.
 - G 4 Their dashed hopes of a national Messiah: {21} "But we were hoping that it was He who was going to

redeem Israel.

- E 4 The disciples' added information: A strange twist
 - G 1 The time frame: Indeed, besides all this, it is the third day since these things happened.
 - G 2 The report of the missing body 24:22-24
 - H 1 By some women
 - J 1 Their sensational effect: {22} "But also some women among us amazed us.
 - J 2 Their failure to find the body: When they were at the tomb early in the morning, {23} and did not find His body,
 - J 3 Their vision of angels: they came, saying that they had also seen a vision of angels who said that He was alive.
 - H 2 The partial corroboration of some [male] disciples
 - J 1 The missing body: {24} "Some of those who were with us went to the tomb and found it just exactly as the women also had said;
 - J 2 Their failure to see Jesus: but Him they did not see."
- D 4 The "stranger's" explanation of Messiah's necessary suffering and entrance into glory as indicated in Moses and the prophets 24:25-27
 - E 1 His unflattering label: {25} And He said to them,
 - G 1 "O foolish men
 - G 2 and slow of heart to believe in all that the prophets have spoken!
 - E 2 His explanation -- suffering first, and then glory!
 - G 1 {26} "Was it not necessary for the Christ to suffer these things
 - G 2 and to enter into His glory?"
 - E 3 His exhaustive Bible Study: {27} Then beginning with

Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures.

- D 5 The "stranger's" acceptance of hospitality 24:28-29
- D 6 The travelers' cognizance of Jesus' identity during His breaking of bread with them 24:30-32
- D 7 Their return to Jerusalem to report to the eleven 24:33-35
- C 4 The appearance of Christ to the eleven 24:36-43
 - D 1 His startling appearance 24:36-38
 - D 2 His showing of His hands and feet 24:39-40
 - D 3 His eating of the fish to show His corporeality 24:41-43

B 15 Jesus' Commissioning and Departure 24:44-53

- C 1 His explaining of the prophetic necessity of His suffering and third day resurrection 24:44-46
- C 2 His assigning them to proclaim His name to all nations after the Spirit's descent 24:47-49
- C 3 His departure from them at Bethany 24:50-53
 - D 1 His departure with a blessing 24:50-51
 - D 2 The disciples' joyful and worshipful return to Jerusalem 24:52-53

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