

Expanded Analysis of

LUKE

"THE AUTHORITY OF THE SON OF MAN"

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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

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- 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

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.

[Zacharias](#), of the division of Abijah; and he had a wife from the daughters of [Aaron](#), and her name was [Elizabeth](#). 1:5b

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

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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

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.

- G 2 The description of the angel's appearance to [Zacharias](#) 1:11-12
 - H 1 The place of his appearance: {11} And an angel of the Lord ⁴ 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 have made has been heard: for your petition ⁵ 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

⁴ Luke 1:11 - an angel of the Lord: There are several occasions in the OT where "[the angel of the LORD](#)" appeared to various people, among them [Hagar](#) (Gen. 16:7-14; 21:15-19), [Abraham](#) (Gen. 22:11-18), [Jacob](#) (Gen. 31:11-13), [Moses](#) (Exod. 3:1-10), [Gideon](#) (Judges 6:11-27), the wife of [Manoah](#) and [Manoah](#) himself (Judges 13:2-21), and [Joshua](#), the high priest (Zech. 13:1-7). In each of those cases, the article "the" appears in front of the term "angel." I believe the [angel of Yahweh](#) was the [pre-incarnate Christ](#). In this instance, no article appears before the term "angel." So this was *not* the [pre-incarnate Christ](#). In fact, he is subsequently identified as "[Gabriel](#)" (Luke 1:19, 26).

⁵ Luke 1:13 - your petition: Both "your" and "petition" are singular. God heard [Zacharias](#)' prayer.

- 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,⁶
 - 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?"⁷

⁶ Luke 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."

I believe the near fulfillment of this prophecy was the appearance of [John the Immerser](#) to [Israel](#) prior to the baptism and ministry of Jesus. I believe the more remote fulfillment of this prophecy will be the arrival of the two witnesses who prophesy somewhere in the vicinity of the rebuilt [Jewish Temple](#), probably during the first part of the 70th week of [Daniel's](#) prophecy (Dan. 9:24-27; Rev. 11:1-6). Based on this prophecy of [Gabriel](#), I believe the identity of one of the two witnesses is the prophet [Elijah](#). I believe this future ministry of [Elijah](#) will, indeed, restore the hearts of the fathers to their children and the hearts of the children to their fathers. A great many in [Israel](#) will repent tearfully of their horrible sin of having assassinated their Messiah (Zech. 12:10-13:1). 144,000 witnesses, moreover, from the twelve tribes of [Israel](#), will be militant and successful evangelists (Rev. 7:1-8). Their evangelistic ministry will result in the salvation and subsequent martyrdom of untold millions of people (Rev. 7:9-17).

⁷ Luke 1:18 - how will I know this for certain: [Zacharias](#)' question reflects his doubt. He didn't really believe [Gabriel](#) was giving him accurate information because of his and [Elizabeth's](#) advanced age and [Elizabeth's](#) barrenness. In reality, he was asking for a sign. The angel certainly gave him a sign! He would be mute, unable to speak, for over nine months – until the prophesied baby was born!! That was more of a sign than [Zacharias](#) had bargained for!

- 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](#),⁸ who stands in the presence of God,⁹
 - 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 speak¹⁰ until the day when these things take place,
 - G 2 Because of [Zacharias](#)' failure to believe: because you did not believe my words,¹¹
 - 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

⁸ 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.

⁹ Luke 1:19 - who stands in the presence of God: This was a put-down of [Zacharias](#). Gabriel stands in God's presence! Doesn't [Zacharias](#) think he can give an accurate accounting of what God has said? Gabriel perceived that [Zacharias](#) didn't really believe him!

¹⁰ Luke 1:20 - silent and unable to speak: In a round-about way, Zacharias was asking for a sign because he didn't really believe Gabriel. So Gabriel gave him far more of a sign than Zacharias had bargained for! He would be mute – unable to speak – until the time came when this message from God was fulfilled!

¹¹ Luke 1:20 - because you did not believe my words: Gabriel could easily tell that Zacharias didn't believe him! The prediction that Gabriel made about Zacharias' being unable to speak was both a sign and a judgment!

- 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 ¹² 1:26a
 - G 2 The messenger: the angel Gabriel ¹³ 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
 - 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

¹² Luke 1:26 - in the sixth month: This would be the sixth month of Elizabeth's pregnancy. Her pregnancy would, at this stage, be more than noticeable even to the most casual observer! That was the point! Gabriel would tell Mary about Elizabeth's pregnancy, knowing full well this highly unusual (dare I say impossible!) turn of events would be more than enough for Mary to want to check Elizabeth's status herself to bolster her own faith.

¹³ 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, *Gabriel* (1043), "man of God," appears only twice in the NT – in Luke 1:19, appearing to [Zacharias](#), and in Luke 1:26, appearing to Mary.

Mary.¹⁴

E 2 The substance of the message: 1:28-32

G 1 His favorable greeting: {28} And coming in, he said to her, "Greetings,"¹⁵ 1:28

H 1 Her having been highly favored in the past: favored one!¹⁶

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,¹⁷

H 2 Her perplexity: and kept pondering¹⁸ what kind of salutation this was.

G 3 The angel's reassurance 1:30

H 1 His calming her fear: {30} The angel said to

¹⁴ Luke 1:27: Mary. In Greek, most often, *Mariám* (3137), "obstinacy" or "rebellion" (Strong's), 27X; less frequently, *María* (3137), 18X. In submitting to the will of God, Mary definitely *did not* live up to her name! Amram and Jochebed in the OT, called their daughter Miriam perhaps because they refused to obey Pharaoh's command to kill baby boys.

¹⁵ 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).

¹⁶ Luke 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.

Here is an off-site text of "The Hail Mary." For a brief on-site discussion of Roman Catholicism's unbiblical elevation of Mary, see "[What the Roman Catholic Church Believes about Mary.](#)"

¹⁷ Luke 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!

¹⁸ Luke 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!

- her, "Do not be afraid,"¹⁹
- H 2 His naming her: Mary;
- H 3 His specifying Divine favor toward her: for you have found favor²⁰ 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 great²¹ 1:32a
- J 2 His Divinity: and will be called the Son of the Most High;²² 1:32b
- J 3 His royalty: and the Lord God will give Him the throne of His father David;²³ 1:32c

¹⁹ Luke 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.

²⁰ Luke 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.

²¹ Luke 1:31 - great: (*me-gas*, 3173) I.e. He would have enormous influence, power, reputation. Just how He would be great is spelled out in the next phrases.

²² Luke 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.

²³ Luke 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

- J 4 His eternal Messianic reign: {33} and He will reign over the house of Jacob forever, and His kingdom will have no end." ²⁴ 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?" ²⁵ 1:34
- E 2 The angel's reply: {35} The angel answered and said to her, 1:35
- G 1 Through the sudden presence of the Holy Spirit:

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)!

²⁴ Luke 1:33 - reign over the house of Jacob forever: 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!

²⁵ Luke 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, *anēr* (435) that specifically had a masculine content, for this word is never used of females, but only of males. The word "to know" *ginō'skō* (1097) 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.

- "The Holy Spirit will come upon you,"²⁶
- G 2 Through the power of God, which would cast a shadow upon you: and the power of the Most High will overshadow you;²⁷
 - 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 barren²⁸ 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 slave²⁹ 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,

²⁶ Luke 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. Would Mary notice the Holy Spirit coming upon her? We do not know. But to create the Son of God in her womb would require a powerful exertion of God's eternal energy!

²⁷ Luke 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.

²⁸ Luke 1:36 - barren: the word is *steira* ([4723](#)), from which we derive our word sterile.

²⁹ Luke 1:38 - bonds slave: the [Nominative Feminine](#) Singular of the noun *doûlē* ([1399](#)), "a female slave, bondmaid, handmaid" ([OBU](#)); "slave (f)," ([Accordance](#)). What Mary actually said was, "Behold, the female slave of the Lord! May it be to me according to your word!" This was complete trust mixed with acquiescence and obedience. This is exactly what God wants of each of us when we are confronted with God's will!

to a city of Judah,³⁰

- 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.³¹
 - 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,³²
 - 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?"

³⁰ Luke 1:39 - to the hill country, to a city of Judah: "of Judah" is the [Genitive Masculine](#) Singular of the proper noun *Ioudas* ([2455](#)), "Judas; Judah; Jew" ([Accordance](#)). According to [Strong's](#), this is "the name of ten Israelites; also of the posterity of one of them and its region" This is consistently and only what we find about the residence of [Zacharias](#) and Elizabeth. They lived in the hill country, in an unnamed city in the territory of Judah, elsewhere identified as "Judea" (Luke 1:65). "Judah" in Luke 1:39 is synonymous with "Judea" in Luke 1:65.

³¹ Luke 1:41 - and [Elizabeth](#) was filled with the [Spirit](#): In other words, she became, for a brief period of time, a genuine Biblical [prophetess](#). What she said was as valid as [Scripture](#), and, in fact, actually became [Scripture](#).

³² Luke 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 ["What the Roman Catholic Church believes about Mary."](#)

There are a number of prayers prayed by Catholics while reciting the Rosary. "[The 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. (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 "[The 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.

- 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 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,"³³ 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;"³⁴ 1:48a
 - H 2 The high esteem of all generations: For behold, from this time on all generations will count me blessed.³⁵ 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

³³ Luke 1:46 - "My soul exalts the Lord: The text does not say either that [Mary](#) was filled with the [Holy Spirit](#) or that she [prophesied](#). Nevertheless, her utterance was incorporated by [Luke](#) into [Scripture](#). It is my opinion that [Mary](#) was, indeed filled with the [Spirit](#), and that she did, indeed, [prophesy](#).

³⁴ Luke 1:48 - bonds slave: Literally, "female slave."

³⁵ Luke 1:48 - all generations will count me blessed: All [Christians](#) of all generations have, indeed, considered [Mary](#) to have been blessed by God. Those of us [Christians](#) who believe the [Bible](#) trumps church tradition refuse, however, to [pray to her](#), refuse to call her the "[Queen of Heaven](#)," refuse to call her a [Mediatrice](#), refuse to say she had [no original sin](#), refuse to ascribe [perpetual virginity](#) to her when the Scriptures clearly reveal that Jesus had sisters and brothers (Matt. 13:55), and refuse to aver that she was [corporeally assumed into heaven](#).

GENERATION AFTER GENERATION
TOWARD THOSE WHO FEAR HIM.³⁶
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 thoughts of their heart. 1:51b

H 3 His humiliation of rulers: {52} "He has brought down rulers from their thrones,³⁷ 1:52a

H 4 His exaltation of the humble: And has exalted those who were humble.³⁸ 1:52b

H 5 His sustenance of the hungry: {53} "HE HAS FILLED THE HUNGRY WITH GOOD THINGS;³⁹ 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,⁴⁰ 1:54a

³⁶ Luke 1:50 - His mercy ... toward those who fear Him: [Mary](#) here quotes Psalm 103:17. [Mary](#) was certainly familiar with the book of Psalms!

³⁷ Luke 1:52 - He has brought down rulers from their thrones: This observation does not appear to affect [Mary](#) directly. More likely, she believed that the [Messiah](#) whom she would bear would bring down rulers from their thrones (Dan. 2:44-45). Of course, God has been doing that all throughout history. After being shown a vision of the course of Gentile world powers over future decades and centuries, [Daniel](#) praised God by saying, "It is He who changes the times and the epochs; He removes kings and establishes kings" (Dan. 2:21).

³⁸ Luke 1:52 - And has exalted those who were humble: [Mary](#) certainly experienced this herself.

³⁹ Luke 1:53 - filled the hungry with good things: Here, [Mary](#) quotes Psalm 107:9b.

⁴⁰ Luke 1:54 - He has given help to His servant Israel: "Israel" is the [Genitive Masculine](#) Singular of the proper noun *Israēl* (2474), referring to the nation of [Israel](#); "servant" is the [Genitive Masculine](#) Singular of the noun *pa'is* (3816), "I. a (male) child II. servant, slave" (excerpted and adapted from [OBU](#)). "[Israel](#)" can only refer to the nation of [Israel](#). It cannot possibly refer to the [Church](#). [Israel](#) is [God's](#) slave or servant to serve Him by being a channel of blessing to the earth's [nations](#) who bless [Abraham](#), [Isaac](#), and [Jacob](#) (Gen. 12:1-3). [Hamas](#) and [Hezbollah](#) want to destroy [Israel](#). Therefore they are cursed by [God](#).

- 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." ⁴¹
- E 4 [Mary's](#) three-month stay and departure 1:56
 - G 1 Her stay: {56} And [Mary](#) stayed with her about three months,
 - G 2 Her departure for home: and then returned to her home.
- C 3 The birth of John, the Way-Preparing Prophet 1:57-80

⁴¹ Luke 1:55 - to Abraham and his descendants forever: Literally, "to *Abraám* and to his seed into the ages." This phrase defines the term "our fathers" (the [Accusative Masculine](#) Plural of the noun *patēr*, [3962](#)) in the preceding line. "Seed" (*spérma*, [4690](#)) refers to [Abraham's](#) physical descendants through [Sarah](#); "into the ages" means "forever."

What promises had God made to Abraham beyond Gen. 12:1-3? After he had allowed Lot to make the first choice of land, Lot chose the well-watered valley of the Jordan (Gen. 13:8-11). This was before the LORD destroyed Sodom and Gomorrah – the land was like the Garden of Eden (Gen. 13:10). Abram settled in the land of Canaan (Gen. 13:12). Then the LORD said to Abram (Gen. 13:14-18), "Lift up your eyes and look northward, southward, eastward, and westward; for all the land which you see, I will give it to you and your **seed** (*zerá*, [2233](#)) forever (Gen. 13:15). "I will make your **seed** as the dust of the earth, so that if anyone can number the dust of the earth, then your **seed** can also be numbered" (Gen. 13:16).

"On that day the LORD made a covenant with Abram saying, 'To your **seed** I have given this land, from the river of Egypt as far as the great river, the river Euphrates'" (Gen. 15:18).

"And Abraham said to God, 'O that Ishmael might live before You!' But God said, 'No, but Sarah your wife will bear you a son, and you shall call his name Isaac; and I will establish My covenant with him for an everlasting covenant for his **seed** after him'" (Gen. 17:18-19).

"But God said to Abraham, 'Do not be distressed because of the lad and your maid; whatever Sarah tells you, listen to her, for through Isaac your **seed** shall be named'" (Gen. 21:12).

After Abraham was ready to offer up Isaac upon the altar on Mount Moriah, the Angel of Yahweh called to him a second time from heaven, and said, "By Myself I have sworn, declares Yahweh, because you have done this thing and have not withheld your son, your only son, indeed I will greatly bless you, and I will greatly multiply your **seed** as the stars of the heavens and as the sand which is on the seashore; and your **seed** shall possess the gate of his enemies (Gen. 22:17). In your **seed** all the nations of the earth shall be blessed, because you have obeyed My voice" (Gen. 22:18).

For a more complete discussion of this subject, see the author's "[The Significance of the Term 'Abraham's Seed' in the OT and NT](#)." This 9-page article ends with a helpful table, "The Four Seeds of Abraham in Scripture" by [Thomas Constable](#).

If [Mary](#) were alive today, she would be appalled at [Christians](#) who, say there is no future for national [Israel](#) – that the [Church](#) has fulfilled all [God's](#) promises to [Abraham](#), [Isaac](#), and [Jacob](#). [Mary](#) understood that the [Jewish Messiah](#) she would bear would be the means of [God's](#) keeping His promises to [Abraham](#) and his physical / believing seed "into the ages." Those promises will be fulfilled in the [Millennium](#) and in the [Eternal State](#), on [New Earth](#) and in [New Jerusalem](#).

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} Fear⁴² came on all those living around them; and all these matters were being talked about in all the hill

⁴² Luke 1:65 - Fear: Fear indeed. As it turned out, [Zacharias](#)' lack of faith at the announcement of Gabriel and his subsequent mute condition for over nine months, along with its sudden disappearance, served as a most remarkable sign, not only of judgment upon [Zacharias](#), but of great portent as to the future ministry of this miracle baby! These strange events became the subject of countless animated discussions in the hill country of Judea!

country of Judea.⁴³

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.⁴⁴

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,⁴⁵ 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 us⁴⁶ and accomplished redemption for His people,

H 2 His raising up a Davidic ruler of salvation:

⁴³ Luke 1:65 - of Judea: the [Genitive Feminine](#) Singular of the proper noun *Ioudaia* (2449), "Judea" ([Accordance](#)); "... in a narrower sense, to the southern portion of Palestine lying on this side of the Jordan and the Dead Sea, to distinguish it from Samaria, Galilee, Peraea, and Idumea ..." (excerpted from [OBU](#)). Judea in Luke 1:65 is synonymous with Judah in Luke 1:39.

⁴⁴ Luke 1:66 - For the hand of the Lord was certainly with him: This editorial comment by Dr. [Luke](#) acknowledged the prediction of [Gabriel](#) in Luke 1:15: "For he will be great in the sight of the Lord; and he will drink no wine or liquor, and he will be filled with the [Holy Spirit](#) while yet in his mother's womb."

⁴⁵ Luke 1:67 - prophesied: the 3rd Person Singular [Aorist Indicative Active](#) of the verb *prophēteuō* (4395), "to communicate to others messages received directly from God" ([JTB](#)). Under the guidance and control of the Holy Spirit, the [priest Zacharias](#) was, for a brief time, transformed also into a [prophet](#).

⁴⁶ Luke 1:67 - visited us: the 3rd Person Singular [Aorist Indicative Middle](#) of the verb *episkeptomai* (1980), "to look upon and visit in order to help" ([JTB](#)), as in Matt. 25:36, "I was sick, and you visited Me" ... and in Matt. 25:43, "I was ... in prison, and you did not visit Me." Illustration: If someone is sick and you visit them, you go to their house and talk with them, cheer them up, and wash up their dirty dishes and maybe do a little vacuuming for them if they can tolerate the noise. [Zacharias](#) is saying that God visited His people Israel by sending them the [Messiah](#).

- {69} And has raised up a horn of salvation⁴⁷
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,⁴⁸
- 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,
- 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

⁴⁷ Luke 1:69 - and has raised up a horn of [salvation](#) for us: In the first part of this [prophecy](#) (Luke 1:67-75), [Zacharias](#) was not [prophesying](#) about his own son at all, but about [Mary's](#) son yet-to-be-born – the [Messiah](#), [Jesus](#). He does not begin [prophesying](#) about his own son, [John](#), until Luke 1:76-79. [Mary's](#) son, the [Messiah](#), was the horn of [salvation](#) that [God](#) would raise up for [Israel](#) in the house of [David](#), [God's](#) servant!

In the [Israeli](#) thought, a horn symbolizes an animal's strength. This noun, *kéras* (2768), is used 11X in the [NT](#). 3 are good contexts and 8 are evil. The 3 good are Luke 1:69; Rev. 5:6; 9:13. The rest are horns of evil beings, such as the [Dragon](#) (Rev. 12:3)!

Illustration: I once saw a video of an adult ram put in a cage of a lioness to give her something to eat. But the ram continued to charge the lion and butt her in the side. It hurt enough she kept slinking away from the ram. She wanted no part of that! In another video I saw female lioness attacking a water buffalo, and possibly the buffalo's calf. The buffalo thrust at the lioness and tossed her 10-15 feet up in the air. When she landed, the buffalo was after her again! That is what a horn of salvation is for in this context! – deliverance from one's enemies!

“of salvation” – *sōtēria* (4991), “deliverance from the molestation of enemies” (excerpted from [OBU](#)) and ultimately “deliverance from the guilt, penalty, and practice of sin” ([JTB](#)). [Zacharias](#) specified a horn of [political salvation](#) for [Israel](#) – Luke 1:71 – “Salvation from our enemies and from the hand of all who hate us.” He also presumed [spiritual salvation](#), because in Luke 1:74-75 he added, “to grant us that we, being rescued from the hand of our enemies, might serve Him without fear, in holiness and righteousness before Him all our days” (!).

⁴⁸ Luke 1:71 - from our enemies, etc.: [Zacharias](#) quoted from Psalm 106:10 – “So He saved them from the hand of the one who hated them, And redeemed them from the hand of the enemy.”

grant us that we, being rescued⁴⁹
from the hand of our enemies,⁵⁰

J 2 Israel's serving of God without fear:
Might serve Him without fear,⁵¹

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;⁵²

G 3 Knowledge of salvation: {77} To give to His
people the knowledge of salvation⁵³

G 4 Forgiveness of sins: By the forgiveness of their
sins,

E 3 The broader motivation, role and purpose of God 1:78-79

⁴⁹ Luke 1:74 - being rescued: the [Aorist Passive Participle Accusative Masculine](#) Plural of the verb *hrúomai* (4506), here, "having been rescued" or "having been delivered" (JTB).

⁵⁰ Luke 1:74 - from the hand of our enemies: This is [political salvation](#). Today is October 3, 2024. In the last year Israel has been bombarded with a terrorist attack and rocket attacks from [Hamas](#), and has had to fend off multiple rockets and even Intercontinental Ballistic Missiles from [Hezbollah](#) in Lebanon and Syria, and from Iran. [Israeli](#) citizens head for bomb shelters every time an attack is launched. This is how we are to pray for [Israel](#):

"Pray for the peace of Jerusalem: "May they prosper who love you. May peace be within your walls, and prosperity within your palaces." For the sake of my brothers and my friends, I will now say, "May peace be within you." For the sake of the house of the Lord our God, I will seek your good. (Psalm 122:6-9)

⁵¹ Luke 1:74 - might serve Him without fear: [Zacharias](#) presumed [spiritual salvation](#), and resultant serving [God](#) without fear was the result he expected from the [political salvation](#).

⁵² Luke 1:76 - to prepare His ways: [Zacharias](#) was alluding to Isaiah 40:3 and quoting from Malachi 3:1a. Isa. 40:3: A voice is calling, "Clear the way for the LORD in the wilderness; Make smooth in the desert a highway for our God." Malachi 3:1: "Behold, I am going to send My messenger, and he will clear the way before Me. And the Lord, whom you seek, will suddenly come to His temple; and the messenger of the covenant, in whom you delight, behold, He is coming," says the LORD of hosts." The first part of the verse talks about [John the Baptist](#). The second part talks about [Jesus](#).

⁵³ Luke 1:77 - salvation: the [Genitive Feminine](#) Singular of the noun *sōtēria* (4991), this case, [spiritual salvation](#) (which will eventually result in [political salvation](#)). We know it is [spiritual salvation](#) because he goes on to say "by the forgiveness of their sins" (Luke 1:77)

- 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 ⁵⁴ 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, ⁵⁵
 - G 4 To grant persistent peace: To guide our feet into the way of peace." ⁵⁶
- 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

⁵⁴ Luke 1:78 - the Sunrise from on high will visit us: This is a poetic and [prophetic](#) reference to [Jesus](#), the Son of God (John 1:14, 18; 3:16, 18; 1 John 4:9) visiting [Israel](#) and the world, and bringing Light and [Salvation](#). [Jesus](#) would later say, "I am the Light of the world; he who follows me will not walk in darkness, but will have the light of life" (John 8:12), and again, "While I am in the world, I am the Light of the world" (John 9:5).

⁵⁵ Luke 1:79 - darkness ... shadow of death: [Zacharias](#) quoted loosely from Isaiah 9:2, which reads as follows: "The people who walk in darkness will see a great light; those who live in a dark land, the light will shine on them." The [Apostle Matthew](#) quoted Isaiah 9:1-2 and attributed Isa. 9:1 in particular as predicting [Jesus](#)' settling in [Capernaum](#), by the [Sea of Galilee](#), in the region of [Zebulun](#) and [Naphtali](#) (Matt. 4:12-16).

⁵⁶ Luke 1:79 - to guide our feet into the way of peace: [Jesus](#), the child to be born to [Israel](#), on whose shoulders the government would one day rest, will be called, among other titles, "Prince of Peace" (Isaiah 9:6-7).

- census be taken of all the inhabited earth.⁵⁷ 2:1
- G 2 The time of the decree: {2} This was the first census⁵⁸ taken while Quirinius⁵⁹ 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 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

⁵⁷ Luke 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 Augustus](#) ruled, i.e. the [Roman Empire](#).]

⁵⁸ Luke 2:2 - first census: According to Thomas Constable ([Dr. Constable's Notes on Luke](#)), "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. *prote*) 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."

⁵⁹ Luke 2:2 - Quirinius: [NASB](#) note: Gr *Kyrenios*

engaged⁶⁰ 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, ⁶¹

E 4 The predicament of the couple: because there was no room for them in the inn.⁶² 2:7c

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

⁶⁰ Luke 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](#) (messenger) 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

⁶¹ Luke 2:7 - manger: *phátnē* (5336), “manger, feeding trough, stall” ([Accordance](#)), used only in Luke 2:7, 12, 16; 13:15. It would be highly unusual for a baby to be placed in a feeding trough! This would be a remarkable sign to the shepherds out in the fields (Luke 2:12, 16). This is an example of [Luke’s](#) distinctive vocabulary. No other [NT](#) writer uses this word.

⁶² Luke 2:7 - no room for them in the inn: The word translated “inn,” *katáluma* (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 *katáluma* (there 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 (*katáluma*), meaning the living quarters of whatever house in which they were residing, or else the guest room, which may have been 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 *katáluma* 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](#).)

- 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,⁶³
 - G 4 He exhibited a reflected glory! and the glory of the Lord ⁶⁴ shone around them;
 - G 5 He was frightening! and they were terribly frightened.⁶⁵
- E 3 The significance of the message 2:10
 - G 1 It was fear-dispelling news! {10} But the angel said

⁶³ Luke 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 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 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!

⁶⁴ Luke 2:9 - 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](#).

⁶⁵ Luke 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).

- 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 ⁶⁶
- G 3 The event: there has been born for you
- G 4 The baby:
- H 1 a Savior ⁶⁷
- H 2 who is Christ ⁶⁸
- H 3 the Lord ⁶⁹
- E 5 The proof of the message (the sign) 2:12
- G 1 The baby was wrapped in cloths: {12} "This will be a sign ⁷⁰ for you: you will find a baby wrapped in cloths,
- G 2 The baby was lying in a manger: and lying in a

⁶⁶ Luke 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: "But as for you, Bethlehem Ephrathah, too little to be among the clans of Judah, from you one will go forth from Me to be ruler in Israel. His goings forth are from long ago, from the days of eternity."

⁶⁷ Luke 2:11 - a Savior: The [Nominative Masculine](#) Singular of the noun *sōtēr* ([4990](#)), "savior, Savior" ([Accordance](#)); "saviour, deliverer, preserver" ([OBU](#)). In my opinion, the [angel](#) meant that the baby that had just been born would be both a [spiritual](#) and a [political](#) [Savior](#).

⁶⁸ Luke 2:11 - Christ: [NASB](#) note: "I.e. Messiah" [[JTB](#) note: [Grk.](#) *Christos* ([5547](#))]

⁶⁹ Luke 2:11 - the Lord: Grk. *kurios* ([2962](#)), meaning lord, or master.

⁷⁰ Luke 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.

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 host ⁷¹ praising God, and saying, 2:13

G 2 Their praise to God: "Glory to God in the highest,"⁷²

⁷¹ Luke 2:13 - a multitude of the heavenly host: Literally, "multitude of [the] army of heaven." Host translates *stratiá* (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.

⁷² 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" (Luke 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 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	

2:14a

G 3 Their blessing upon men: "and on earth peace among men with whom He is pleased."⁷³ 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 a hurry⁷⁴ 2:16a

G 4 The shepherds' success: and found their way to Mary and Joseph, and the baby as He lay in the manger.⁷⁵ 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

peace		among men[, who are the objects] of [God's] good will
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⁷³ Luke 2:14 - among men with whom He is pleased: [NASB](#) note: A literal translation: *of good pleasure*; or *of good will*." A better translation is "among men, with whom He is pleased" ([JTB](#)). See the previous note on Luke 2:14 on "glory to God in the highest."

⁷⁴ Luke 2:16 - and they came in a hurry: The reaction of the shepherds to the message of the [angels](#) was prompt. "In a hurry" translates the [Aorist Active Participle Nominative Masculine](#) Plural of the verb *speúdō* (4692), "to hasten" ([Accordance](#)); I. "to haste, make haste" ... (excerpted from [OBU](#)). We transliterate our English noun "speed" and the verb "sped" from this Greek word. The action of the shepherds in response to the message they received was in stark contrast to the troubled and apathetic response of the [chief priests](#) and [scribes](#) and all the people of [Jerusalem](#) to the message of the [Magi](#) announcing the birth of the [King](#) of the [Jews](#), whom they had come to worship. Not a single [priest](#) or [scribe](#) or person in [Jerusalem](#) traveled to [Bethlehem](#) to see this [King](#) (Matt. 2:1-12). Only [Herod](#) believed the [Magi](#), and after they did not return to him, he sent soldiers to kill all the males in [Bethlehem](#) who were two years old and younger (Matt. 2:16-18). In contrast to the populace of [Jerusalem](#), the shepherds *sped* to [Bethlehem](#)! [God](#) sent His messengers ([angels](#)) to common, lower-class people whom He knew would respond positively and instantly to His universal message!

⁷⁵ Luke 2:16 - manger: It was the manger that was the significant sign to the shepherds, not the cloths in which the baby was wrapped. All new-born infants were wrapped in cloths, but only this infant would be lying in a feed trough (Luke 2:12)!

statement which had been told them about this Child.⁷⁶ (22:17) 2:17-19

H 1 The wonderment of all who heard: And all who heard it wondered⁷⁷ at the things which were told them by the shepherds. 2:18

H 2 The contemplation of Mary: But Mary treasured up⁷⁸ all these things, pondering⁷⁹ 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: glorifying⁸⁰ and praising⁸¹ 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:

⁷⁶ Luke 2:17 - Child: This term translates the [Genitive Neuter](#) Singular of the common noun *paidion* (3813), "child" ([Accordance](#)); I. "a young child, a little boy, a little girl" 1. "infant" ... (excerpted and adapted from [OBU](#)). In the present context "child" is merely a synonym for "infant." The shepherds were, of course, reciting the information given to them by the single [angel](#), and then the praise uttered by the whole "army" of [angels](#).

⁷⁷ Luke 2:18 - wondered: This is the [Aorist Active Indicative](#) 3rd Plural of the verb *thaumázō* (2296), "to marvel, wonder ..." (excerpted from [Accordance](#)); "to be amazed, astonished" ([JTB](#))

⁷⁸ Luke 2:19 - treasured up: Instead of being merely filled with astonishment at all these utterances and events, Mary was constantly in the process of "treasuring them up," the 3rd Singular [Imperfect Indicative Active](#) of the verb *suntērēō* (4933), "to preserve" ([Accordance](#)); I. "to preserve (a thing from perishing or being lost)" II. "to keep within one's self, keep in mind (a thing, lest it be forgotten)" ([OBU](#))

⁷⁹ Luke 2:19 - pondering: the [Present Active Participle Nominative Feminine](#) Singular of the verb *sumbállō* (4820), "...to bring together in one's mind, confer with one's self ..." (excerpted from [OBU](#)). Mary was treasuring up all these events and statements in her mind, preserving them and arranging them to make sense of them all. She had a lot to process. In just a few days, she would have even more to process!

⁸⁰ Luke 2:20 - glorifying: the [Present Active Participle Nominative Masculine](#) Plural of the verb *doxázō* (1392), "... to glorify, extol, venerate" (excerpted from [Accordance](#)); "... to praise, extol, magnify, celebrate ..." (excerpted from [OBU](#)).

⁸¹ Luke 2:20 - praising: the [Present Active Participle Nominative Masculine](#) Plural of the verb *ainēō* (134), "to praise, extol, to sing praises in honour to God ..." (excerpted from [OBU](#)). This participle is essentially a synonym of the previous participle, "glorifying," but it is used far less frequently. It is a verb almost peculiar to Luke, used by him in Luke 2:13, 20; 19:37; Acts 2:47; 3:8, 9. Thereafter, it is used only in Rom. 15:11 and Rev. 19:5. As the shepherds returned back to their fields, they were glorifying and praising God for having been able to see the infant Messiah, just as it had been told them by the [angels](#)!

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,⁸²
- E 2 His name: His name was then called Jesus,⁸³
- 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 purification⁸⁴ according to the law of

⁸² Luke 2:21 - before His circumcision: [NASB](#) footnote: “Lit so as to circumcise Him”. In other words, after eight days, they were able to circumcise the baby and name him, wherein “to circumcise” is the [Aorist Active Infinitive](#) of the verb *peritēmnō* (4059), literally, “to cut around...” (excerpted from [OBU](#)); “to circumcise” ([Accordance](#)).

[Circumcision](#) at eight days was prescribed by [Yahweh](#) as the sign of the covenant he made with [Abraham](#) (Gen. 17:12), the [Abrahamic Covenant](#), an “[everlasting covenant](#)” between [Yahweh](#) and [Abraham](#) and his seed after him (Gen. 17:7). This [everlasting covenant](#) with [Abraham](#) and his seed (through [Isaac](#) – Gen. 17:21) also guaranteed him and his seed the land of [Canaan](#) for an everlasting (*olām*, 5769) possession (Gen. 17:8). This guarantees [Israel](#) dwelling in her own land during the [Millennial Kingdom](#) of the [Messiah](#). It also guarantees, I believe, a state of [Israel](#) on [New Earth](#) forever, with [New Jerusalem](#) as the vast, I presume, satellite capital city orbiting [New Earth](#). This rite of [circumcision](#) was later incorporated into the [Law of Moses](#) (Lev. 12:3).

⁸³ Luke 2:21 - Jesus: [Iēsous](#) (2424), “[Jesus](#),” the English attempt 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! The naming of the baby and his [circumcision](#) were simultaneous. The same was true of the infant’s forerunner, [John, the one immersing](#) (Luke 1:59-63).

⁸⁴ Luke 2:22 - the days for their purification: The parameters of the mother’s uncleanness after childbirth and prescription for her purification are detailed in Leviticus 12:1-8. The birth of a baby boy made his mother unclean an initial seven days, followed by an additional 33 days after his circumcision on the eighth day. The birth of a baby girl made her mother unclean for an initial two weeks followed by 66 additional days of purification. Luke used the pronoun “their” purification. Joseph did not need purification, and neither did Jesus. But their movement to Jerusalem in obedience to the Law was delayed by the time needed for Mary’s purification.

It is important to note that this is a ritual uncleanness, not a moral uncleanness. [Thomas Constable](#), citing Andrew Bonar [Bonar, Andrew A. *A Commentary on Leviticus*. 5th ed. Geneva Series Commentary series. London: Banner of Truth Trust; reprint ed., 1966.], pp. 236-237, states the following: “A fourth possibility is that the distinction resulted from the curse on Eve and her sex, that followed the [Fall](#). I favor this interpretation.”

He next proceeds to quote Nobuyoshi Kiuchi: [Kiuchi, Nobuyoshi. *Leviticus*. Apollos Old Testament Commentary series. Nottingham, Eng.: Apollos; and Downers Grove: InterVarsity Press; 2007], p. 220:

“Although this regulation is often taken as reflecting childbirth’s problematical nature, the occasion is actually appointed by the Lord as one to remind the mother of her spiritual condition, through birth pain and her period of alienation from the sanctuary. Thus the prescription reaffirms the reality of the fall and its ongoing nature,

- Moses ⁸⁵ were completed, 2:22a
- 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"), ⁸⁶ 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." ⁸⁷2:24
 - 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

which tends rarely to be considered by humanity."

The origin of this prescription for the treatment of mothers post child-birth is, I agree, taken from the LORD's pronouncement upon the woman after her sin (Gen. 3:6), as recorded in Genesis 3:16,

To the woman He said,
 "I will greatly multiply
 Your pain in childbirth,
 In pain you will bring forth children;
 Yet your desire will be for your husband,
 And he will rule over you."

⁸⁵ Luke 2:22 - the law of Moses: a fairly common designation of the [Law](#), or [Torah](#) (8451), both in the [OT](#) (Josh. 8:32; 23:6; 1 Kings 2:3; 2 Kings 14:6; 23:25; 2 Chron. 23:18; 30:16; Ez. 3:2; 7:6; Neh. 8:1; Dan. 9:11, 13; Mal. 4:4) and in the [NT](#) ("law" = *nómos*, [3551](#) – Luke 2:22; 24:44; John 7:23; Acts 13:39; 15:5; 28:33; 1 Cor. 9:9; Heb. 10:28).

⁸⁶ Luke 2:23 - every *firstborn* male that opens the womb shall be called holy to the Lord: [God](#) redeemed [Israel](#) from slavery to the [Egyptians](#), who were loathe to let them depart. The death of the firstborn of [Egypt](#), both man and beast, was the price [Egypt](#) had to pay for not allowing the [Israelis](#) to depart (Exod. 12:12, 29-32). Perhaps in exchange for, and certainly, in memory of that [redemption](#), [God](#) mandated that the firstborn from among the [sons of Israel](#), both man and beast, belonged to Him, and they were to be dedicated to the LORD (Exod. 13:1-2; Num. 3:13; 8:17). The [Israelis](#) were allowed to [redeem](#) (presumably with money), every firstborn donkey and every firstborn human (Exod. 13:11-13). [Joseph](#) and [Mary](#) were diligent in keeping the [Law](#), and, in their case, they offered up two birds in the place of their firstborn son, [Jesus](#) (Luke 2:22-24).

⁸⁷ Luke 2:24 - a pair of turtledoves or two young pigeons: As specified in Lev. 12:1-4, 6-8, this was the sacrifice allowed if someone were too poor to bring a lamb. The purpose of the two birds was to provide [atonement](#) for the mother, cleansing her from the defilement issuing from the flow of blood. One of the birds was for a [burnt offering](#), and the other was for a [sin offering](#). The fact that [Joseph](#) and [Mary](#) brought two birds as a sacrifice to the Lord is consistent with the understanding that [Joseph](#) was from the lowest echelon of [Jewish](#) society in regard to wealth. He could not afford a public inn, and he could not afford a lamb.

- Jerusalem whose name was Simeon;⁸⁸
- H 2 His character: and this man was righteous and devout,
 - H 3 His hope: looking for the consolation of Israel;⁸⁹
 - 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

⁸⁸ Luke 2:25 - Simeon: [Simeon](#) was a "righteous and devout" man who lived in [Jerusalem](#). The [Holy Spirit](#) had revealed to him he would not die until he had seen the Lord's [Anointed One](#). The [Holy Spirit](#) now impelled him to enter the temple. When [Joseph](#) and [Mary](#) brought in [Jesus](#) to present him to the LORD as required by the [Law](#), he met the couple and took the child in his arms. He blessed [God](#), and uttered the following [prophecy](#), though it was not formally thus labeled:

"Now, Lord, You are releasing your slave to depart in peace according to Your word; for my eyes have seen Your salvation, which you have prepared in the presence of all peoples, 'A light of revelation to the nations, and glory for Your people, Israel.'" (Luke 2:29-32, [JTB](#) translation).

The phrase "A light of revelation to the nations, and glory for Your people, Israel" is quoted from Isaiah 42:6, a prophecy about the [Messiah](#), the Servant of the LORD. It also is taken from Isaiah 49:6, another [prophecy](#) about the [Messiah](#), the Servant of the LORD. This same theme is [prophesied](#) in Isaiah 51:4-5. It is repeated again in Isaiah 60:1-3, and echoed in Matt. 4:16 and Acts 13:47. (For further study, see "[The Identification of the Servant Passages in Isaiah](#).")

⁸⁹ Luke 2:25 - looking for the consolation of Israel: "looking for" translates the [Present Middle Participle Nominative Masculine](#) Singular of the verb *prosdéchomai* (4327), "to receive to oneself" ... "to expect: the fulfillment of promises" (excerpted from [OBU](#)); "expecting, anticipating" ([JTB](#));

"the consolation" the [Accusative Feminine](#) Singular of the noun *paráklēsis* (3874), depending on the context, I. "a calling near, summons, (esp. for help)" II. "imploration, supplication, entreaty" III. "exhortation, admonition, encouragement" IV. "consolation, comfort, solace; that which affords comfort or refreshment" 1. "thus of the Messianic salvation (so the rabbis called the Messiah the consoler, the comforter)" (excerpted from [OBU](#)). In the present instance, Definition IV. best fits the context.

If I may be more specific, I believe [Simeon](#) was looking for the arrival of the [Messiah](#) and the establishment of the [Messianic Kingdom](#) in [Israel](#) and throughout the world. In his thinking this would be a time of righteousness in [Israel](#) and a time of supremacy of [Israel](#) among the nations of the world, led by the [Global King of Israel](#) and the world (Zech. 14:9). The "Consolation of Israel" was spelled out in passages such as these: Isa. 2:1-4; 9:6-7; 11:1-16; 25:1-12; 33:17-22; 35:1-10; 49:1-26; 60:1-2; 61:1-11; 62:1-12; 65:17-25; 66:10-24; Zech. 14:1-21.

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,⁹⁰ 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-servant⁹¹ 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,⁹² 2:30
 - J 3 The open preparation: {31} Which You have prepared in the presence of

⁹⁰ Luke 2:28 - ([Simeon](#)) blessed God: "blessed" is the 3rd Singular [Aorist Indicative Active](#) of the verb *eulogēō* (2127), "to bless" ([Accordance](#)); I. "to praise, celebrate with praises" II. "to invoke blessings" ... (excerpted from [OBU](#)). The verb, literally translated, means "to speak well of." From it we derive our English word "eulogize." I have heard it maintained that humans cannot bless [God](#) because "only the greater can bless the lesser." This belief is based on the incident described in Gen. 14:18-20 and recapitulated in Hebrews 7:7, where the lesser, [Abraham](#), is blessed by the greater, [Melchizedek](#). I believe the application of that statement to the position that humans cannot bless [God](#) is based on a misinterpretation. All the writer of Hebrews was saying was that, in the case of [Melchizedek](#) and [Abraham](#), the lesser was blessed by the greater. In other words, [Melchizedek](#) was greater than [Abraham](#), and it was [Melchizedek](#) who blessed [Abraham](#). Clearly, the writer of Hebrews is not teaching the spiritual rule that only the greater can bless the lesser. It is transparent, in the present account, that [Simeon](#) **blessed** [God](#), that is, he praised Him – spoke well of Him. Moreover, in the [OT](#), for example, [David](#) twice commanded his "soul" to **bless** [Yahweh](#) (Psalm 103:1, 2). The word in each case is the [Piel Imperative](#) of the verb *barak* (1288), "to bless" ([OBU](#)).

⁹¹ Luke 2:29 - bond-servant: the [Accusative Masculine](#) Singular of the noun *doûlos* (1401), "slave" (excerpted from [Accordance](#) and [OBU](#)).

⁹² Luke 2:30 - for my eyes have seen your salvation: The term "[salvation](#)" (*sōtē' rion*, 4992) has a broad range of applications. [Simeon](#) specifies what he means (Luke 2:30-32): (1) First, God's [salvation](#) centers in the child he was holding, the infant [Messiah](#). This child is the [salvation](#) [Simeon](#) has seen with his own eyes (Luke 2:30)! (2) This [salvation](#) is intended for all peoples (Luke 2:31). (3) God designed the [salvation](#) inherent in this child to be a light of [revelation](#) for earth's [nations](#). In other words, this child will [reveal](#) Himself as God's light (John 8:12; 9:5; 12:46) that will illuminate the dark world of sin and death in which earth's [nations](#) are immersed. (4) This child will save and bring [glory](#) to God's chosen people, [Israel](#) (Luke 2:31). (5) For both the [nations](#) and for [Israel](#) there is a common denominator – light. The light of unveiling for [Gentiles](#) and a magnified light of [glory](#) for [Israel](#)! There was light from the sun that enabled the eyes of [Simeon](#) to see God's [salvation](#)!

- all peoples,⁹³ 3:31
- J 4 The light to the Nations: {32} A LIGHT OF REVELATION TO THE GENTILES,⁹⁴ 2:32a
- J 5 The glory of Israel: And the glory of Your people Israel."⁹⁵ 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—⁹⁶ 2:34b

⁹³ Luke 2:31 - which You have prepared in the presence of all peoples: [Jesus](#) is God's [salvation](#) intended for all peoples in the world, both [Jewish](#) and [Gentile](#). "For God so loved the world that He gave His only-born Son in order that every one believing into Him would not perish, but might have eternal life" (John 3:16, [JTB](#) translation). There is no "[Limited Atonement](#)" here!!!

⁹⁴ Luke 2:32 - a light of revelation to the Gentiles: "light" is the [Accusative Neuter](#) Singular of the noun *phōs* ([5457](#)), "light" ([Accordance](#)); "revelation" is the [Feminine](#) Singular [Accusative](#) of the noun *apokálypsis* ([602](#)), "revelation" (excerpted from [Accordance](#)); "I. laying bare, making naked II. a disclosure of truth, instruction I. concerning things before unknown 2. used of events by which things or states or persons hitherto withdrawn from view are made visible to all III. manifestation, appearance" ([OBU](#)); literally, "unveiling" ([JTB](#)); "Gentiles" is the [Genitive Neuter](#) Plural of the noun *éthnos* ([1484](#)), literally, in the plural, "nations," typically referring in the [NT](#) to the unbelieving nations of the world in contrast to [God's](#) chosen nation, [Israel](#) ([JTB](#)). Specifically, I believe [Simeon](#) was [prophesying](#) that the child he was holding would be a means of revealing, disclosing, or unveiling the truth of the [salvation](#) of [God](#) inherent in [Jesus](#), the [Messiah](#). This phrase in Luke 2:32 is drawn from such passages as Isa. 42:6; 49:6; 51:4; 60:1-3. The phrase is repeated in Matt. 4:16; Acts 13:47; 26:3. [Jesus](#) referred to himself as "the light of the world" (John 8:12; 9:5). We learn from [John](#) that the [Book of Revelation](#) is the "[revelation](#)" (unveiling)" both of the person of [Jesus Christ](#) and the future He predicted (Rev. 1:1).

⁹⁵ Luke 2:32 - and the glory of Your people Israel: References to the glory of Yahweh in the Kingdom include the following: Isa. 2:1-4; 9:1-7; 19:16-25; 35:1-10; 49:1-26; 54:1-17; 60:1-22; 61:1-11; 62:1-12; 65:17-25; 66:10-24; Hab. 2:14; Zech. 2:1-5; 14:8-11, 16-21.

⁹⁶ Luke 2:34 - Behold, this Child is appointed for the fall and rise of many in Israel, and for a sign to be opposed: When the infant grew to manhood and began His ministry, He would have a divisive and polarizing effect upon [Israel](#). A few would trust in Him and be redeemed. But many would oppose Him and eventually succeed in killing Him! He would be God's method of winnowing out the chaff amongst the nation that did not really trust in [God](#), for

- H 2 The heartache for Mary: {35} and a sword will pierce even your own soul ⁹⁷ — to the end that thoughts from many hearts may be revealed." ⁹⁸ 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, ⁹⁹ 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

they did not trust in His Son! At His trial before [Pilate](#), the leaders would lead the people in pronouncing upon themselves the most horrific curse imaginable – “His blood be on us and on our children” (Matt. 27:25)! Tragically their curse has been fulfilled all around the world and in Nazi concentration camps and ovens. But the time is coming when [Israel](#) will mourn for having killed her [Messiah](#) (Zech. 12:10-13:1).

⁹⁷ Luke 2:35 - and a sword will pierce even your own soul: Of course, [Mary](#) would be traumatized by her son’s crucifixion (John 19:25-27). But the trauma did not begin there. Almost from the outset of His ministry, [Jesus](#) was rudely, almost fatally rejected by his home town of [Nazareth](#) (Luke 4:14-30), and the opposition only grew worse as time proceeded. [Jesus](#)’ public denunciation of the [scribes](#) and [Pharisees](#) was almost guaranteed to bring about His execution (Matt. 23:1-36). [Mary](#) would be aware of these tensions, and they were all part of the sword that would pierce her soul.

⁹⁸ Luke 2:35 - to the end that thoughts from many hearts may be revealed: Many of us humans shy away from confrontation with others. We much prefer peacefulness to vitriol. But [Simeon](#) predicted that the confrontations surrounding [Jesus](#) in the nation of [Israel](#) would be a Divinely-engineered tool to reveal what the inner thoughts of [Israeli](#) citizens really were. I am reminded of [Paul’s](#) words to the [Corinthians](#). He heard that there were divisions among them (1 Cor. 11:17-18). That was not a good thing, but he also said that factions were necessary “so that those who are approved may become evident among you” (1 Cor. 11:19). I believe the divisions surrounding [Jesus](#) served to prove who among the [Israelis](#) were approved by [God](#) and who were disapproved. Or, to put it in [Reformed](#) terminology, who of them were among the [elect](#) and who were among the non-elect.

⁹⁹ Luke 2:36 - prophetess: the [Nominative Feminine](#) Singular of the noun *prophētis* (4398), “[prophetess](#)” ([Accordance](#)), “a woman who receives messages directly from [God](#) and passes them on to others” ([JTB](#)). This word appears only here and in Rev. 2:20, where it depicts a woman named Jezebel who called herself a [prophetess](#), but obviously was inspired by the [Devil](#), not [God](#). Anna, here in Luke 2:36, was a genuine [prophetess](#). We are not told verbatim what she said, but [Luke](#) will record a summary of her comments in Luke 2:38.

- H 7 Her devoutness: serving night and day with fastings and prayers. ¹⁰⁰ 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, ¹⁰¹
 - 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. ¹⁰²
- 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

¹⁰⁰ Luke 2:37 - serving night and day with fastings and prayers: Anna was immersed in denying herself the normal pleasures of life in order that she might serve God devotedly, without distraction. This was in sharp contrast to the immoral, self-styled "[prophetess](#)" Jezebel, described in Rev. 2:20-23.

¹⁰¹ Luke 2:38 - began giving thanks to God: Presumably she was thanking [God](#) for His provision of the [Messiah](#) for [Israel](#).

¹⁰² Luke 2:38 - and continued to speak of Him to all those who were looking for the redemption of [Jerusalem](#): Anna continued to speak about [God](#) to all those awaiting the redemption of [Jerusalem](#). It is also possible that the antecedent of "of Him" is the baby that had just been brought to the temple.

The word I have translated "awaiting" is the [Present Middle Participle Dative Masculine](#) Plural of the verb *prosdéchomai* (4327), "to receive, wait for" ([Accordance](#)); "to receive to oneself" "to expect: the fulfillment of promises" (excerpted from [OBU](#));

"redemption" is the [Accusative Feminine](#) Singular of the noun *lútrōsis* (3085), "redemption, ransoming" ([Accordance](#)); "I. a ransoming, redemption II. deliverance, esp. from the penalty of sin" ([OBU](#));

of [Jerusalem](#): [Jerusalem](#), of course, is the capital city of [Israel](#). The redemption of [Jerusalem](#) would include the return of the people of the [Northern Kingdom](#), "Israel," taken captive by [Assyria](#) in 722 B.C. and the return of the people of the [Southern Kingdom](#), "[Judah](#)," taken captive by [Babylon](#) in 605, 597, and 586 B.C., both united as one nation with no division between the north and the south, cleansed of their sin (Ezek. 37:15-23), filled with the [Spirit](#) and resurrected (Ezek. 37:1-14), ruled by [David](#), [God's](#) servant, as prince, and living peacefully in the land with a rebuilt temple with [God](#) living among them (Ezek. 37:24-28).

Remember that [Zacharias](#) had previously prophesied (Luke 1:67), "Blessed be the Lord [God](#) of [Israel](#), for He has visited us and accomplished [redemption](#) for His people, and has raised up a horn of [salvation](#) for us in the house of [David](#) His servant ..." (Luke 1:68-69). This redemption included [political salvation](#) for [Israel](#) (Luke 1:71, 74), which would enable [Israel](#) to serve [God](#) "without fear in holiness and righteousness before Him all our days" (Luke 1:74-75). [Zacharias'](#) son would give [God's](#) people the knowledge of [salvation](#) by the forgiveness of their sins (Luke 1:77). "The Sunrise from on high (the [Messiah](#)) would visit [Israel](#) to shine upon those who sit in darkness and the shadow of death, to guide our feet into the way of peace" (Luke 1:78-79).

We conclude, therefore that "redemption of [Jerusalem](#)" would include both [political](#) and [spiritual salvation](#). The two are, in fact inseparable. No people can be saved politically who are not first saved spiritually. And [spiritual salvation](#) without eventual [political salvation](#) is an abortion of the purpose and goal of [God](#).

The view of many within Christendom, that the [Church](#) has permanently replaced [Israel](#), would have been repugnant to [Zacharias](#) and Anna, and to the [Apostles](#), especially after 40 days of instruction by [Jesus](#) about the [kingdom of God](#) (Acts 1:1-6). And so it is to me also. The [Church](#) has not invalidated the [eternal covenant](#) God struck with [Abraham](#), [Isaac](#), and [Jacob](#), and reinforced in the [prophets](#) (see, for example, Isa. 61:8-9).

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. ¹⁰³ 2:41

G 2 The age of the Child: {42} And when He became twelve, ¹⁰⁴ 2:42a

¹⁰³ Luke 2:41 - [Feast of the Passover](#): It is to be celebrated in the first month, "the beginning of months" (the month Abib) on the 10th day of the month (Exodus 12:1-3). Each family was to take an unblemished, year-old lamb and keep it. On the 14th day they were to kill it at twilight. They were to take some of the blood and apply it to the lintel and the two doorposts of the houses in which they eat the lamb (Exod. 12:5-7). They were to eat it in haste (Ex. 12:11) because [Yahweh](#) was going to go through the land of [Egypt](#) and strike dead all the firstborn in [Egypt](#) – both man and beast. This would be a judgment against the false gods of [Egypt](#) (Ex. 12:12). When [Yahweh](#) saw the blood on the [Israeli](#) door frames, he would pass over that house, and not allow the destroyer to enter in to strike them with a plague (Ex. 12:12-13, 23). The "destroyer" was, I believe, the "[Angel of Yahweh](#)," the Pre-incarnate [Christ](#).

This feast was to be a perpetual observance especially for the benefit of [Israel's](#) sons (Ex. 12:24-27). This feast was emblematic of the death of the perfect [Lamb of God](#), who died to pay for the sins of [Israel](#) and the world (John 1:29). His blood had to be shed to purchase [atonement](#) and [redemption](#). The applicability of the blood of [Jesus](#) is not automatic. Each individual must apply [Jesus'](#) blood to his own life (John 3:15-18). [Jesus](#) termed this "being born again" (John 3:1-8, 14-15).

There were seven appointed feasts and holy assemblies in Israel: (1) The Sabbath (Lev. 23:1-3); (2) Passover and Unleavened Bread (Lev. 23:4-8); (3) Firstfruits (Lev. 23:9-14); (4) Feast of Weeks (Lev. 23:15-22); (5) Feast of Trumpets (Lev. 23:23-25); (6) Day of Atonement (Lev. 23:26-32); (7) Feast of Booths (Lev. 23:33-44).

¹⁰⁴ Luke 2:42 - when he became twelve: "Customarily Jewish parents took their young sons with them for a year or two before the boy became "a son of the covenant," usually at age 13" ([Constable](#), citing Edersheim).

"Jewish boys became responsible for their actions at thirteen (*m[ishnah]*. Niddah 5.6; *m[ishnah]*. Megillah 4.6). At the age of twelve the instruction of boys became more intensive in preparation of the recognition of

- 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,¹⁰⁵ 2:43a
 - G 2 The boy's activity: the boy¹⁰⁶ 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 Him¹⁰⁷ 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 days¹⁰⁸

adulthood (*m[ishnah]*. 'Abot 5.21). The Bar Mitzvah of modern times, however, postdates the time of Jesus by five hundred years ..." ([Constable](#), quoting Bock).

¹⁰⁵ Luke 2:43 - the full number of days: This would have been eight days. This was not required by [Law](#), but [Joseph](#) and [Mary](#), being devout parents, stayed the entire time ([Constable](#)).

¹⁰⁶ Luke 2:43 - the boy Jesus: "boy" is the [Nominative Masculine](#) Singular of the noun *païs* ([3816](#)), in this context, "child, whether boy or girl" (adapted from [OBU](#)).

¹⁰⁷ Luke 2:44 - began looking for him: This may seem incredible to us in our society, but we have to understand theirs. Frequently on trips like this, men walked with men and women with women. Perhaps both of [Jesus'](#) parents assumed their son was with the other parent, or else traveling with his friends. Not until the end of the day did they realize he was nowhere to be found, and began earnestly, no doubt, to search for him among other friends or relatives who were traveling with them (so [Constable](#), citing Liefeld and Barclay).

¹⁰⁸ Luke 2:46 - after three days: The first day was spent traveling from [Jerusalem](#) en route to [Nazareth](#). The second day was spent traveling back to [Jerusalem](#). The third day was spent searching for [Jesus](#) somewhere in the city. Finally, they discovered him in the temple!

- 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,¹⁰⁹ 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 amazed¹¹⁰ 2:47
- H 1 at His understanding¹¹¹
- 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;¹¹² 2:48a
- G 2 The rebuke of His mother: and His mother said to Him, 2:48b

¹⁰⁹ Luke 2:46 - in the midst of the teachers: “teachers” is the [Genitive Masculine](#) Plural of the noun *didáskalos* (1320), “teacher.” [Jesus](#) was listening to the teachers in the temple and also asking them questions. I suspect he gave his own answers to at least some of the questions he asked, particularly if he didn’t fully agree with their answers! I suspect [Jesus](#) was already acting in His God-given role of “Teacher.” Throughout [Jesus](#)’ ministry, he was frequently referred to as “Teacher” (Matt. 8:19; 9:11; 12:38; 17:24; 19:16; 22:36; John 3:2, etc.). He even referred to Himself as “Teacher” (Matt. 26:18; Mark 14:14; John 13:13, etc.).

¹¹⁰ Luke 2:47 - all who heard him were amazed at his understanding and his answers: “amazed” is the 3rd plural [Imperfect Middle Indicative](#) of the verb *existēmi* (1839), “to amaze, confuse” ([Accordance](#)); “... I. to amaze, to astonish, throw into wonderment 2. to be amazed, astounded 3. to be out of one’s mind, beside one’s self, insane” (excerpted from [OBU](#)). While the [NASB](#) translation is accurate, it does not quite catch the sense of the [Imperfect](#) tense. A more literal translation is, “all who heard him were continually being astounded at his understanding and his answers” ([JTB](#)). [Jesus](#)’ acumen and insight are evidence of His [Deity](#). He was God-come-in-the-flesh, and even at twelve years of age, there was a noticeable difference! In a colloquial sense, we could say that these teachers in the temple were continually being “shocked out of their minds” at the spiritual and intellectual and wisdom-filled responses of this twelve-year-old boy! They were in the presence of [God](#) – they just didn’t know it!

¹¹¹ Luke 2:47 - understanding: the noun *súnesis* (4907), “understanding, intelligence” ([Accordance](#)); “a mental putting together, i.e. intelligence or (concretely) the intellect: – knowledge, understanding” ([Strong](#)).

¹¹² Luke 2:48 - they were astonished: the 3rd Plural [Aorist Passive Indicative](#) of the verb *ekplē’ssō* (1605), “to be amazed” ([Accordance](#)); “I. to strike out, expel by a blow, drive out or away ... III. to be struck with amazement, astonished, amazed” (excerpted from [OBU](#)).

- H 1 Her rebuke: "Son, why have You treated us this way?"¹¹³
- 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?"¹¹⁴
- H 2 His statement of His necessity: Did you not know that I had to be in My Father's *house*?"¹¹⁵
- G 4 The ignorance of His parents: {50} But they did not understand the statement which He had made to them.¹¹⁶ 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;¹¹⁷ 2:51b

¹¹³ Luke 2:48 - Why have you treated us this way? [Jesus](#) never sinned, but here is one occasion on which, obviously, his behavior did not meet the expectations of his parents!

¹¹⁴ Luke 2:49 - Why is it that you were looking for me? Jesus here voiced his own conviction that his parents' concern was unjustified. He had done nothing wrong.

¹¹⁵ Luke 2:49 - Did you not know that I had to be in My Father's *house*? – The word “house” is in italics. It does not appear in the [Greek text](#), and, in my view, is an unfortunate translation. Here is what the text says literally: “Have you not known that in the things of my Father it is necessary for me to be?” In my translation “Have you not known” is the 2nd Plural [Pluperfect Indicative Active](#) of the verb *ōida* ([6063](#)), “to know”; “the things” is the [Dative Neuter](#) Plural of the article *ho* “the things.”

What [Jesus](#) meant was, “Haven’t you known all along that it is necessary for me to be engaged in the things of my (heavenly) Father? – What did you expect?”

¹¹⁶ Luke 2:50 - But they did not understand the statement which He had made to them: My son Brian is teaching an adult Sunday Class on the Gospel of Luke. He repeatedly comments that [Luke](#) must have interviewed [Mary](#) to be able to know finer points like this (see Luke 1:1-4).

¹¹⁷ Luke 2:51 - He continued in subjection to them: Literally, “and He was continuing in being placed in subjection to them,” wherein “He was continuing” is the 3rd Singular [Imperfect Indicative Active](#) of the verb *eimi* ([1510](#)), “to be, exist” ([Accordance](#)); “in being placed in subjection” is the [Present Passive Participle Nominative Masculine](#) Singular of the verb *hupotássō* ([5293](#)), “to subject; to submit” ([Accordance](#)). This is nothing short of amazing. Even though He was God-come-in-the-flesh, and He knew it, He allowed Himself to be placed in submission to His earthly parents – and this was an ongoing process!

- G 3 The reflection of His mother: and His mother treasured ¹¹⁸ all these things ¹¹⁹ 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, ¹²⁰ 3:1a
 - E 2 The governor of Judea: when Pontius Pilate ¹²¹ was governor of Judea, 3:1b
 - E 3 The tetrarchy of Galilee: and Herod was tetrarch of Galilee, ¹²² 3:1c
 - E 4 The tetrarchy of Ituraea and Trachonitis: and his brother

¹¹⁸ Luke 2:51 - and His mother treasured: Literally, “was treasuring,” which is the 3rd Singular [Imperfect Indicative Active](#) of the verb *diatērēō* (1301), “to keep, maintain” ([Accordance](#)). [Mary](#) seems to have been a very reflective person. Throughout her life as a mother, she was continually treasuring up in her heart all these unusual statements that were made by and about her son. This is a rare verb in the [NT](#), used only by [Luke](#), and only twice, here, and in Acts 15:29.

¹¹⁹ Luke 2:51 - all these things: Literally, “all these words,” or “statements” “words / statements” being the [Neuter Accusative](#) Plural of the noun *hrēma* (4487), “speech, discourse ... utterance” (excerpted from [OBU](#)).

¹²⁰ Luke 3:1 - the fifteenth year of the reign of Tiberius Caesar: Tiberius reigned from A.D. 14-37. ([NetBible](#) note on Luke 3:1.) According to [Constable](#), this is the only time-reference necessary to date the beginning of the ministry of [John the Immerser](#). The following references to rulers place the time in a broader context.

¹²¹ Luke 3:1 - Pontius Pilate: He was governor (prefect) of [Judea](#) from A.D. 26 to late 36 or 37 ([Constable](#)).

¹²² Luke 3:1 - Herod was tetrarch of [Galilee](#): This refers to [Herod Antipas](#), son of [Herod the Great](#). He ruled a fourth part of his father’s kingdom from 4 B.C. to A.D. 39. “Tetrarch” translates the [Present Active Participle, Genitive Masculine](#) Singular of the verb *tetraarchēō* (5075). This vocabulary is peculiar to [Luke](#). It appears only 3X in the [NT](#), all three in Luke 3:1.

- Philip ¹²³ was tetrarch of the region of Ituraea and Trachonitis, 3:1d
- E 5 The tetrarchy of Abilene: and Lysanias ¹²⁴ was tetrarch of Abilene, 3:1e
- E 6 The high priesthood of Israel: {2} in the high priesthood of Annas and Caiaphas, ¹²⁵ 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 ¹²⁶ 3:2b
- E 2 The identity of the prophet: to John, ¹²⁷ the son of [Zacharias](#), in the wilderness. ¹²⁸ 3:2c
- E 3 The venue of the prophet: {3} And he came into all the district around the Jordan, ¹²⁹ 3:3a
- E 4 The proclamation of the prophet: preaching ¹³⁰ 3:3b

¹²³ Luke 3:1 - his brother Philip: He ruled as tetrarch from 4 B.C. to A.D. 34 ([Constable](#)) over the regions of [Ituraea](#) and [Trachonitis](#).

¹²⁴ Luke 3:1 - Lysanias: Tetrarch of Abilene. We do not know when Lysanias ruled. The map of Ituraea in Bible Hub also shows the region of [Abilene](#). There is no separate map and article on Abilene. It lay [west of Damascus](#), Syria.

¹²⁵ Luke 3:2 - high priesthood of Annas and Caiaphas: [Annas](#) was [high priest](#) of [Israel](#) from A.D. 6 to 15. He was deposed by [Roman](#) authorities then, and his son-in-law [Caiaphas](#) served as official [high priest](#) from A.D. 18 to the spring of 37. Some of the [Jewish](#) people continued to regard [Annas](#) as the legitimate [high priest](#). [Luke](#) mentions both.

¹²⁶ Luke 3:2 - the word of God came: This language can mean nothing else but that [John the Immerser](#) was a [God-ordained prophet](#) of [Israel](#). Messages came from [God](#) to [John](#), and he delivered these messages to the people of [Israel](#).

¹²⁷ Luke 3:2 - to John: This was [John the Immerser](#), traditionally known as John the Baptist. (“Baptist” comes over untranslated from Greek, unfortunately.) Here he is called “John, the son of [Zacharias](#).”

¹²⁸ Luke 3:2 - wilderness: the [Dative Feminine](#) Singular of the adjective *érēmos* (2048) “desolate; wilderness, desert” ([Accordance](#)). This same word appears in the plural in Luke 1:80, where the [NASB](#) translates it, “deserts.” This is where John lived. It refers to a desolate (Luke 9:12) or unpopulated (Mark 1:45) place. This wilderness region of Judea (Matt. 3:1) was where John now began his ministry.

¹²⁹ Luke 3:3 - Jordan: the [Jordan River](#).

¹³⁰ Luke 3:3 - preaching: the [Present Active Participle Nominative Masculine](#) Singular of the verb *kērússō* (2784), “to proclaim, preach” ([Accordance](#)). The wilderness seems a most unlikely place for a [prophet](#) to begin preaching, but this was a “God thing,” and soon great numbers of [Israelis](#) began to flock to the wilderness to listen to him and to be immersed by him in the [Jordan River](#). This was actually a fulfillment of [prophecy](#) as [Luke](#) notes shortly by quoting from the [prophet Isaiah](#).

- G 1 The symbol of identification: a baptism ¹³¹
- G 2 The characterization of the identification: of repentance ¹³²
- G 3 The signification of the identification: for the forgiveness of sins; ¹³³
- 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, ¹³⁴ 3:4a

¹³¹ Luke 3:3 - a baptism: the [Accusative Neuter](#) Singular of the noun *báptisma* (908), I. "immersion, submersion" ... 2. "of [John's baptism](#), that purification rite by which men on confessing their sins were bound to spiritual reformation, obtained the pardon of their past sins and became qualified for the benefits of the [Messiah's](#) kingdom soon to be set up. This was valid [Christian baptism](#), as this was the only [baptism](#) the [apostles](#) received and it is not recorded anywhere that they were ever rebaptised after [Pentecost](#)" (excerpted from [OBU](#)).

However, it should be noted that [Paul](#) later encountered disciples of [John](#) who had been [baptized](#), but who had never even heard that there was a [Holy Spirit](#) (Acts 19:1-3). [Paul](#) informed them that [John](#) had preached the necessity of believing "in Him who was coming after him, that is, in [Jesus](#)" (Acts 19:4). "When they heard this, they were [baptized](#) in the name of the [Lord Jesus](#)" (Acts 19:5). "And when [Paul](#) had laid his hands upon them, the [Holy Spirit](#) came on them, and they *began speaking in tongues and prophesying*" (Acts 19:6). "There were in all about twelve men" (Acts 19:7). See also the article, "[Part D: The Significance of Tongues in Acts 19:1-6](#)." This is one of a series of articles on [speaking in tongues](#). See "[A Linked Summary of the Significance of Speaking in Tongues](#)."

The primary idea behind "[baptism](#)" is "identification." Here, adherents were publicly identifying themselves with [John](#) and with his message of [repentance](#) for the forgiveness of sins (Luke 3:3). In [Christian baptism](#) we are identifying ourselves with [Jesus](#) the [Messiah](#) and with His message – His spiritual / political platform. Early on, [Jesus](#), like [John](#) announced, "Be repenting, for the [kingdom of the heavens](#) has drawn near" (Matt. 4:17, [JTB](#) translation). It should be noted that even [John](#) himself publicly acknowledged that merely participating in the rite of [baptism](#) was insufficient. Participants needed to "bear fruits in keeping with [repentance](#)" (Luke 3:8).

¹³² Luke 3:3 - of repentance: the [Genitive Feminine](#) Singular of the noun *metánoia* (3341), "a change of mind, as it appears to one who repents, of a purpose he has formed or of something he has done" ([OBU](#)); "repentance" ([Accordance](#)); "a change of mind about one's wrong actions or a change of mind about one's stance toward a person" ([JTB](#)). [John the Baptist's](#) preaching seems to have focused on the former, which would prepare the repentant one to enter the [kingdom of the heavens](#) (Luke 3:3, 7-14; Matt. 3:1-2, 6-10). But the [kingdom of the heavens](#) would have a king, so [John](#) also lobbied his hearers to change their minds about the identity and platform of the King of this [kingdom of the heavens](#) (Luke 3:15-17; Matt. 3:11-12). See the Glossary entry on [Repentance](#). See also [A Biblical Theology of Repentance](#). See also [A Biblical Theology of Repentance in Table Format](#).

¹³³ Luke 3:3 - for the forgiveness of sins: This was the main aspect of [repentance](#) about which [John](#) was concerned and about which he preached. His goal was to prepare people to enter the coming [kingdom](#). The [kingdom](#) was not merely a political entity. One had to be spiritually qualified to enter the [kingdom](#). Later, in a private conversation with [Nicodemus](#), a "[ruler of the Jews](#)" (John 3:1), [Jesus](#) would specify the necessity of being "[born again](#)" or "born from above" to be able to qualify to enter the [kingdom of God](#). Obviously, being born the first time ("born of water") (John 3:5, 6) was necessary. Being born a second time was a subsequent [spiritual birth](#), accomplished by the [Holy Spirit](#) (John 3:1-21).

¹³⁴ Luke 3:4 - [Isaiah](#) the [prophet](#): There follows a quotation of Isa. 40:3-5. {3} A voice is calling, "Clear the way for the LORD in the wilderness; Make smooth in the desert a highway for our God. {4} "Let every valley be lifted up, And every mountain and hill be made low; And let the rough ground become a plain, And the rugged terrain a broad valley; {5} Then the glory of the LORD will be revealed, And all flesh will see it together; For the mouth of the LORD has spoken." This [prophecy of Isaiah](#) appears to have two future fulfillments. The first identified the ministry of [John the Immerser](#), who appears in all four gospels. But the ultimate reference appears to be the [Second Coming of Christ](#), particularly Isa. 40:5, which refers to the revelation of the glory of the LORD, which "all flesh will

- 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;¹³⁵
 - 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.”¹³⁶ 3:6

C 2 John's message to baptismal candidates 3:7-14

see it together” (Matt. 24:30; Rev. 1:7).

¹³⁵ Luke 3:5 - Every ravine will be filled, and every mountain and hill be brought low: This quotation of Isaiah 40:4 may be figurative language not meant to be taken literally. It may mean the removal of every impediment for the appearance of the [Messiah](#). On the other hand, the pouring out of the seventh bowl of God’s wrath upon the earth will result in an earthquake so gargantuan and so unprecedented that [John](#) could say “every island fled away, and the mountains were not found” (Rev. 16:17-21). Perhaps this hints at the leveling of terrain in preparation for the appearance of the [Messiah](#)! Certainly we know there will be enormous topographical changes at the [Second Coming of Christ](#) (see, for example, Zech. 14:4-11)

¹³⁶ Luke 3:6 - and all flesh will see the salvation of God: Luke here quotes from Isaiah 40:5, “Then the glory of the LORD will be revealed, and all flesh will see it together.” This has to do with the universal salvation of all the believing [survivors of the judgments](#) at the end of the [Tribulation](#) period. All of mankind will be saved through the glorious appearing of [Christ](#) and his banishment of all unbelievers from His [Millennial Kingdom](#) (Matt. 25:31-46). Note that Matthew 25:31 says this: “But when the [Son of Man](#) comes in His glory, and all the angels with Him, then He will sit on His glorious throne.” At the end of this [judgment](#) of all nations who survive the [Tribulation](#), the following is said of the “sheep” and the “goats” – “These (the goats) will go away into eternal punishment, but the righteous (the sheep) into eternal life” (Matt. 25:46). “Eternal life” here describes life in the [Millennial Kingdom](#) on earth. At that time it will be true that “... the earth will be full of the knowledge of the LORD as the waters cover the sea” (Isa. 11:9; Hab. 2:14).

- 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 who were going out to be baptized by him, 3:7a
- E 2 His pejorative description: "You brood of vipers, 3:7b
- E 3 His warning of coming wrath: who warned you to flee from the wrath to come? ¹³⁷ 3:7c
- E 4 His admonition to match lifestyle with symbol: {8} "Therefore bear fruits in keeping with repentance," ¹³⁸ 3:8a
- E 5 His warning not to rely on being Jewish: and do not begin to say to yourselves, 'We have Abraham for our father,' ¹³⁹ 3:8b
- E 6 God is able to raise up descendants of Abraham in any way He chooses: for I say to you that from these stones God is able to raise up children to Abraham. 3:8c
- E 7 Judgment is imminent: {9} "Indeed the axe is already laid at the root of the trees; ¹⁴⁰ 3:9a
- E 8 The dismal end of non-productivity: so every tree that does not bear good fruit is cut down and thrown into the fire." ¹⁴¹

¹³⁷ Luke 3:7 - the wrath to come: I believe there are at least two or three fulfillments of John's prediction. One would be the coming destruction of the city of [Jerusalem](#) and its temple, accomplished by the Roman general [Titus](#) in A.D. 70. Another destruction would be the destructions in connection with the [Tribulation](#) period (Zech. 14:1-5). A third would be the [destruction of the entire universe](#) in preparation for God's creation of [New Heavens](#) and [New Earth](#) (2 Pet. 3:7-13; Rev. 20:11; 21:1-2).

¹³⁸ Luke 3:8 - bear fruits in keeping with repentance: [John](#) had been "preaching a [baptism of repentance](#) for the forgiveness of sins" (Luke 3:3). Now he warned participants not to depend upon the mere rite of [baptism](#) to qualify to enter the [kingdom](#). They had to evidence a changed life that demonstrated their [repentance](#). I have attended both [Lutheran](#) and [Catholic](#) funerals in which the pastor or priest intoned that, merely because the deceased had been baptized in water (as an infant) he was now in heaven. To me that is dangerously misleading. That posture neglects the necessity of [faith](#) in [Christ](#) (John 3:14-18, 36) and a resultant changed life (James 2:14-26). In the [Gospel of Luke](#), the term "baptism" ([908](#)) appears four times: Luke 3:3; 7:29; 12:50; 20:4. The term "repentance" ([3341](#)) appears five times: Luke 3:3, 8; 5:32; 15:7; 24:47.

¹³⁹ Luke 3:8 - We have Abraham for our father: It was the belief of many Jews that, merely because they had descended from [Abraham](#), who had been chosen by God, they themselves would automatically inherit the [kingdom](#) of which [John](#) preached. He warned them this was not so!

¹⁴⁰ Luke 3:9 - the axe is already laid at the root of the trees: [John](#) was predicting that judgment would soon come upon Israel, and his listeners needed to repent to escape the coming judgment. It is my belief that, whether he knew it or not, the judgment of which [John prophesied](#) came upon Israel in A.D. 70 at the hand of General Titus of Rome. Hundreds of thousands of Jewish people lost their lives, and many more were dispersed all over the Roman Empire.

¹⁴¹ Luke 3:9 - thrown into the fire: This fire not only was the judgment that eventually came in A.D. 70, it also referred to the fires of [hell](#) (see Luke 16:19-31; see also Matt. 25:31-46).

3:9b

D 2 The identification of appropriate fruits 3:10-14

E 1 For multitudes: "Share food and clothing" 3:10-11

G 1 The query of the crowds: {10} And the crowds were questioning him, saying, "Then what shall we do?"
¹⁴² 3:10

G 2 John's response: {11} And he would answer and say to them, 3:11

H 1 Share your clothing: "The man who has two tunics is to share with him who has none;

H 2 Share your food: and he who has food is to do likewise."

E 2 For tax-collectors: "Collect only authorized amounts" 3:12-13

G 1 The arrival of tax collectors: {12} And *some* tax collectors ¹⁴³ also came to be baptized, 3:12a

G 2 The question of the tax collectors: and they said to him, "Teacher, what shall we do?" 3:12b

G 3 John's reply: {13} And he said to them, "Collect no 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 ¹⁴⁴

¹⁴² Luke 3:10 - What shall we do? In that the crowds were asking this question indicates that the bulk of those in attendance understood that they needed to bear fruit (good works) in keeping with [repentance](#). They had caught [John's](#) message!

¹⁴³ Luke 3:12 - tax collectors: These men were abhorrent to the Jewish people, who considered that they were enemies of Israel, having sold themselves to the hated Roman government. [John](#) did not tell them to resign from their positions, but simply to be fair, collecting no more than what they were required. They were not to grow wealthy by over-charging!

¹⁴⁴ Luke 3:14 - soldiers: These were probably Roman soldiers ([Constable](#)), indicating that even some [Gentiles](#) were gravitating to [John](#) and were sincerely affected by his revolutionary message. They wanted to know what they should do to exhibit the fruits of repentance. Again, [John](#) did not ask them to resign from their position. He urged them not to take money from people by force, not to accuse anyone falsely, and to be content with their wages. Evidently soldiers were not well paid, and some used their status and armament to gain wealth by threat of force.

By way of application, I personally grew up in a family with a Mennonite background. Mennonites are historically pacifists, despising the military. I can remember my own father justifying his own participation in the US Army in World War II, if even as a non-combatant, by commenting that [John](#) did not require the soldiers to leave the

- 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 ¹⁴⁵

army.

¹⁴⁵ Luke 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 immerse 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

H 2 and fire.¹⁴⁶

G 5 The Mightier One will act as Judge 3:17a

H 1 His winnowing fork: {17} “His winnowing fork¹⁴⁷ is in His hand

H 2 His threshing floor: to thoroughly clear His threshing floor,¹⁴⁸

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 immersed 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](#). But 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.

¹⁴⁶ Luke 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](#)”.

¹⁴⁷ Luke 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](#).

¹⁴⁸ Luke 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 tramp out the grain from the stalks. Then humans would use a winnowing fork to separate the

G 6 The results of His judgment 3:17b

H 1 Preserving the wheat: and to gather the wheat into His barn;¹⁴⁹H 2 Utterly destroying the chaff: but He will burn up the chaff with unquenchable fire.¹⁵⁰

E 3 The many other exhortations of John: {18} So with many other exhortations he preached the gospel to the people. 3:18

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

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](#)."

¹⁴⁹ Luke 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 (Rev. 21:1-22:15). They include a resurrected body and eternal rule in the [New Earth](#), along with continual access to [Israel's](#) capital city, [New Jerusalem](#).

¹⁵⁰ Luke 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; Rev. 20:11; 21:1). 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](#) as 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](#), who allowed Himself to be offered up as the [Lamb of God](#), and submit to Him in faith and obedience as your [King](#), you will escape this final, catastrophic, irreversible, eternal [baptism by fire](#)!

the tetrarch ¹⁵¹ was reprimanded by him 3:19

G 1 For having married his brother's wife: because of Herodias, his brother's wife, ¹⁵²

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 Him ¹⁵³

¹⁵¹ Luke 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; [Herod Philip](#), half-brother; [Aristobulus](#) and [Alexander](#) were half brothers who were sons of [Herod the Great](#) 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](#).

¹⁵² Luke 3:19 - 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).

¹⁵³ Luke 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 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

- 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,"¹⁵⁴
 - 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,¹⁵⁵

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 primarily 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).

¹⁵⁴ Luke 3:22 - You are My beloved Son: The reader will note that, not until [God](#) had anointed [Jesus](#) with His [Spirit](#) did He audibly identify [Jesus](#) as His Son. My tentative conclusion is that [Jesus](#)' being called the Son of [God](#) is consonant with His being the [Messiah](#), the [Christ](#), the [Anointed One](#). So the term "Son" may be more of a human term, than a [Divine](#) term, just as "[Messiah](#)" is a human term. Both terms are related to [Jesus](#)' being the ultimate descendant of [David](#). That is *not* to say, however, that [Jesus](#) became [Deity](#) at His Father's pronouncement at His baptism. The Second Person of the [Godhead](#) *always* existed from eternity past as [Deity](#). He appeared, I believe, as the special [Messenger of Yahweh](#), termed the "[Angel of Yahweh](#)" (Angel of the LORD) in the [Old Testament](#). In the [New Testament](#) the [Apostle John](#) termed Him the [Logos](#) (Word or Message), who existed from eternity past with [God](#) and who was being [God](#) (John 1:1), who existed in the beginning with [God](#) (John 1:2), and who became human flesh at a point in time (John 1:14; 1 John 1:1). He is identified as the One who created everything (John 1:1-3). For additional information on this perspective of "sonship" see the Glossary Entry, "[Davidic Covenant](#)."

¹⁵⁵ Luke 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

- 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,

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 discussion of the problems from a conservative point of view, see [Thomas Constable’s notes on the passage](#).

[Jesus](#) was not the *biological* son of [Joseph](#), but he was the *legal* son of [Joseph](#). [Jesus](#) had no biological father. His conception and birth were miraculous (Luke 1:35). As the [Angel Gabriel](#) told [Mary](#), “He will be great and will be called the Son of the Most High” (Luke 1:32). [Jesus](#) was the biological son, generations removed, of course, of [David](#) (Luke 1:32) because His mother [Mary](#) was a descendant of [David](#) (Rom. 1:3).

- 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.¹⁵⁶

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,¹⁵⁷
 - E 2 The unspoken minor premise – and since you are hungry ...
 - E 3 The conclusion – “Change this stone into bread”: tell this

¹⁵⁶ Luke 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).

¹⁵⁷ Luke 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!

stone to become bread.”¹⁵⁸

- D 3 The resistance of Jesus: {4} And Jesus answered him, “It is written,¹⁵⁹ ‘Man shall not live on bread alone.’”¹⁶⁰ 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 world¹⁶¹
 - 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;

¹⁵⁸ Luke 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 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).

¹⁵⁹ Luke 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).

¹⁶⁰ Luke 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.

¹⁶¹ Luke 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.

4:6b

E 2 The legitimacy of his offer 4:6c

G 1 Authority had been given to him: for it has been handed over to me,¹⁶²

G 2 He can delegate authority over the world to anyone whom he wishes: and I give it to whomever I wish.¹⁶³

E 3 The condition of his offer: {7} “Therefore if You worship before me,¹⁶⁴ 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 God¹⁶⁵

G 2 Regarding service: and serve Him only.’”¹⁶⁶

¹⁶² Luke 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.

¹⁶³ Luke 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.

¹⁶⁴ Luke 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.

¹⁶⁵ Luke 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.

¹⁶⁶ Luke 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

- C 4 Satan's temptation for Jesus to cast Himself from the temple to prove He was God's Son 4:9-12
 - 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,¹⁶⁷ 4:9b
 - E 2 The minor premise – jump down and receive great acclaim and acceptance: throw Yourself down from here;¹⁶⁸ 4:9c
 - E 3 The Scriptural authorization: {10} for it is written,¹⁶⁹ (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,

of the prophetess Anna, who served (*latreuō*) God night and day in the temple with fastings and prayers (Luke 2:37).

¹⁶⁷ Luke 4:9 - If you are the Son of God: Once again, [Satan](#) assumed as true the fact that [Jesus](#) is the Son of God.

¹⁶⁸ Luke 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).

¹⁶⁹ Luke 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.

“It is said, ‘You shall not put the Lord your God to the test.’”¹⁷⁰
4:12

C 5 {13} When the devil had finished every temptation,¹⁷¹ 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

¹⁷⁰ Luke 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.

¹⁷¹ Luke 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).

- E 3 His reading: and stood up to read. ¹⁷² 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 found the place where it was written, ¹⁷³ 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

¹⁷² Luke 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).

¹⁷³ Luke 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](#).

- G 3 His preparation to teach: and sat down;¹⁷⁴
- G 4 The attention of all: and the eyes of all in the synagogue were fixed on Him.
- 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?”¹⁷⁵
- 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!’¹⁷⁶
 - E 2 Meaning they will add: Whatever we heard was done at Capernaum, do here in your hometown as well.¹⁷⁷ ”
 - D 2 His analysis of Nazareth’s reaction to Him: {24} And He said,

¹⁷⁴ Luke 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).

¹⁷⁵ Luke 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!

¹⁷⁶ Luke 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).

¹⁷⁷ Luke 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!

“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 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,¹⁷⁸

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

¹⁷⁸ Luke 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!”

cleansed,

G 4 Only the Gentile, Naaman the Syrian was healed:
but only Naaman the Syrian.”¹⁷⁹

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 rage¹⁸⁰ 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.

¹⁷⁹ Luke 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 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.

¹⁸⁰ Luke 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!

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 unclean demon,¹⁸¹ 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,¹⁸² 4:33b
 - G 2 The content of his disruption 4:34
 - H 1 His cry to be left alone: {34} “Let us alone!”¹⁸³
 - H 2 His disassociation with Jesus: What business do we have with each other,¹⁸⁴ Jesus of Nazareth?¹⁸⁵
 - H 3 His question of Jesus’ purpose: Have You

¹⁸¹ Luke 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.

¹⁸² Luke 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.

¹⁸³ Luke 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!”

¹⁸⁴ Luke 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.

¹⁸⁵ Luke 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.

come to destroy us? ¹⁸⁶

H 4 His knowledge of Jesus' Divine identity: I know who You are ¹⁸⁷ – 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, ¹⁸⁸ saying,

G 2 The commands to the demon

H 1 Be muzzled! "Be quiet" ¹⁸⁹

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 ¹⁹⁰ in the midst of *the people*,

¹⁸⁶ Luke 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 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).

¹⁸⁷ Luke 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."

¹⁸⁸ Luke 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).

¹⁸⁹ Luke 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.

¹⁹⁰ Luke 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).

- G 2 Exiting: he came out of him without doing him any harm.¹⁹¹
- E 5 The reactions of the crowd at the synagogue 4:36-37
 - G 1 Universal amazement: {36} And amazement came upon them all,¹⁹² 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.¹⁹³

¹⁹¹ Luke 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.

¹⁹² Luke 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.

¹⁹³ Luke 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

D 2 The description of the miracle 4:38b-39a

- E 1 The illness of Simon's wife's mother: Now Simon's mother-in-law ¹⁹⁴ was suffering from a high fever, 4:38b
- E 2 Their request for help: and they ¹⁹⁵ asked Him to help her. 4:38c
- E 3 The actions of Jesus 4:39a
 - G 1 Standing: {39} And standing over her, ¹⁹⁶
 - G 2 Rebuking: He rebuked the fever, ¹⁹⁷

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. ¹⁹⁸

C 3 His healing and exorcism of many that evening 4:40-41

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).

¹⁹⁴ Luke 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.

¹⁹⁵ Luke 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).

¹⁹⁶ Luke 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.

¹⁹⁷ Luke 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.

¹⁹⁸ Luke 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.

- D 1 The time of day: {40} While the sun was setting,¹⁹⁹ 4:40a
- 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.²⁰⁰
- 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

¹⁹⁹ Luke 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!

²⁰⁰ Luke 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).

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 preaching in the synagogues of Judea.²⁰¹ 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,²⁰²

D 2 The situation of Jesus: He was standing by the lake of Gennesaret;²⁰³ 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,

²⁰¹ Luke 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.

²⁰² 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.

²⁰³ 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.

- 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 down²⁰⁴
 - E 2 His unusual platform: and *began* teaching the people from the boat.²⁰⁵
- 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,²⁰⁶ 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;

²⁰⁴ Luke 5:3 - He sat down: This was the normal posture of a rabbi while teaching (Luke 4:20; Matt. 26:55).

²⁰⁵ 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.

I have heard a person who had been to Israel and had been shown the spot where, allegedly, [Jesus](#) taught from the lake described it as a sharply sloping shoreline. It would have served as a natural amphitheater where people could sit and listen with excellent acoustics.

²⁰⁶ 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 *epistatēs* (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, *statēs*, we derive our English word, "status." One can easily see that an *epistatēs* 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](#).

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
- 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 ²⁰⁷ 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," ²⁰⁸
 - 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 ²⁰⁹ had seized him and all his companions
 - E 2 Their reason: because of the catch of fish which they had taken;

²⁰⁷ 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 worshiping [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.

²⁰⁸ 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.

²⁰⁹ 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.

- 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,
 - 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, ²¹⁰
 - E 2 The command: "Do not fear, ²¹¹
 - E 3 The prediction: from now on you will be catching men." ²¹²
 - 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 ²¹³
 - E 3 Their pursuit: and followed Him. ²¹⁴

²¹⁰ 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.

²¹¹ 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!

²¹² 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.

²¹³ 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.

²¹⁴ 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,

B 4 Jesus' Healing of Leprosy and Paralysis 5:12-25**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," ²¹⁵

E 2 Jesus' ability: You can make me clean." ²¹⁶

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

"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.

²¹⁵ 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. (This is a third class conditional sentence in the text. See Corey Keating, [Greek Conditional Sentences](#).)

²¹⁶ 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.

- 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 spreading even farther,²¹⁷ 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 wilderness²¹⁸
 - 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*,²¹⁹
 - E 3 The diversity of the auditors' residences
 - G 1 From all villages: who had come from every village
 - H 1 of Galilee

²¹⁷ 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).

²¹⁸ 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](#), His Father. What a lesson!

²¹⁹ 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 murderous intent.

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

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,²²⁰G 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,²²¹E 2 His forgiving the sins of the paralytic: He said, "Friend, your sins are forgiven you."²²²

²²⁰ 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.

²²¹ 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!

²²² 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

- 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 *man* who speaks blasphemies?
 - E 3 Their correct assumption that only God can forgive sins: Who can forgive sins, but God alone?" ²²³
- 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,' ²²⁴
 - 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 Man ²²⁵

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.

²²³ 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.

²²⁴ 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.

²²⁵ 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.

- has authority on earth to forgive sins," ²²⁶ 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
- G 1 Arise: get up,
- G 2 Retrieve: and pick up your stretcher ²²⁷
- 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. ²²⁸
- E 7 The reaction of the onlookers 5:26
- G 1 Their astonishment: {26} They were all struck with astonishment ²²⁹
- G 2 Their glorifying of God: and *began* glorifying God;
- G 3 Their fill: and they were filled with fear, ²³⁰

²²⁶ 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.

²²⁷ 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.

²²⁸ 5:25 - glorifying God: The healed paralytic rightfully gave glory to God. [Jesus](#) is God come-in-the-flesh (John 1:1, 14).

²²⁹ 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.

²³⁰ 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.

G 4 Their awe-struck comments: saying, "We have seen remarkable things today."²³¹

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

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 Levi²³²

G 2 His activity: sitting in the tax booth,

E 3 Jesus' command: and He said to him, "Follow Me."²³³

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.²³⁴

D 2 Jesus' defense before the Pharisees and their scribes of His eating

²³¹ 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.

²³² 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).

²³³ 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!

²³⁴ 5:28 - *began* to follow Him: Luke used the imperfect tense of *akaloutheō* (190) – Levi was continually following [Jesus](#).

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

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."²³⁵

C 2 In His disciples' non-fasting 5:33-39

²³⁵ 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.

- 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,
 - E 3 The non-compliance of Jesus' disciples: but Yours eat and drink."²³⁶
- 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?"²³⁷ 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,"²³⁸ 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

²³⁶ 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.

²³⁷ 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.

²³⁸ 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.

new garment and puts it on an old garment;²³⁹

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 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;²⁴⁰ 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*.'" ²⁴¹

C 3 In His Sabbath activities 6:1-11

²³⁹ 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!

²⁴⁰ 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.

²⁴¹ 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.

- 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
 - 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 ²⁴² 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?"

²⁴² 6:2 - Why do you: "You" is plural. The Pharisees directed their question to the disciples. It was [Jesus](#) who responded to them.

- 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."²⁴³ 6:5
- 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.

²⁴³ 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 has 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.

- 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,²⁴⁴
 - 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

²⁴⁴ 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).

- 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,
 - 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,²⁴⁵ whom He also named Peter,
 - H 2 Brother of the former: and Andrew his brother;²⁴⁶
 - G 2 Two more brothers, fishermen 6:14b

²⁴⁵ 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 Simon's 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 and flawed dogma of [apostolic succession](#).

²⁴⁶ 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).

- H 1 and James ²⁴⁷
- H 2 and John; ²⁴⁸
- G 3 and Philip ²⁴⁹
- G 4 and Bartholomew; ²⁵⁰
- G 5 A tax collector: {15} and Matthew ²⁵¹ 6:15
- G 6 A cynic: and Thomas; ²⁵²

²⁴⁷ 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 among [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).

²⁴⁸ 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 they 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.

²⁴⁹ 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).

²⁵⁰ 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).

²⁵¹ 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.

²⁵² 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

- G 7 A man distinguished by his father's name: James *the son* of Alphaeus,²⁵³
- G 8 Another Simon, distinguished from the first by his conservative, nationalistic political leanings: and Simon who was called the Zealot;²⁵⁴
- G 9 Two men named Judas 6:16
 - H 1 Judas of James: {16} Judas *the son* of James,²⁵⁵
 - H 2 The other Judas: and Judas Iscariot,²⁵⁶ 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

resurrected until he himself saw Him (John 20:24-29). Thomas was called Didymus (John 11:16; 20:24), which means "the Twin"

²⁵³ 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).

²⁵⁴ 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.

²⁵⁵ 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."

²⁵⁶ Luke 6:16 - Judas Iscariot: This Judas' other distinguishing name likely means he hailed from the Judean town of Kerioth (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.

- 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
 - 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,²⁵⁷ 6:20a
 - E 2 The blessed poor: He *began* to say, 6:20b
 - G 1 The pronouncement: "Blessed *are* you *who are* poor,²⁵⁸

²⁵⁷ 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.

²⁵⁸ 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).

- G 2 The reason: for yours is the kingdom of God. ²⁵⁹
- E 3 They are blessed who hunger 6:21a
 - G 1 The pronouncement: {21} "Blessed *are* you who hunger now,
 - G 2 The reason: for you shall be satisfied. ²⁶⁰
- 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. ²⁶¹
- 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. ²⁶² 6:22c
 - G 4 The expected reaction on the part of the mistreated 6:23a

²⁵⁹ 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.

²⁶⁰ 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).

²⁶¹ 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.

²⁶² 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 all people in this life who are ill-treated.

- 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.²⁶³ 6:23b
- G 6 The analogy: For in the same way their fathers used to treat the prophets.²⁶⁴ 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,²⁶⁵
 - 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,²⁶⁶
 - 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,²⁶⁷
 - 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

²⁶³ 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).

²⁶⁴ 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](#).

²⁶⁵ 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.

²⁶⁶ 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.

²⁶⁷ 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.

well of you,²⁶⁸

- 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 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.

²⁶⁸ 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.

- 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,²⁶⁹

E 2 His esteem: who was highly regarded by him,²⁷⁰

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 elders²⁷¹ asking Him to come and save the life of his slave.

D 4 The intervention of the Jewish elders 7:4-5

²⁶⁹ Luke 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.

²⁷⁰ Luke 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.

²⁷¹ Luke 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!

- E 1 Their begging of Jesus: {4} When they came to Jesus, they earnestly implored Him,²⁷²
- 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
 - 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;²⁷³
 - H 2 To even meet Jesus personally: {7} for this reason I did not even consider myself worthy

²⁷² Luke 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).

²⁷³ Luke 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.

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,"²⁷⁴

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,²⁷⁵

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."²⁷⁶

²⁷⁴ Luke 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 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!

²⁷⁵ Luke 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.

²⁷⁶ Luke 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'

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 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."

own disciples, apparently, had not yet fully comprehended who Jesus was and what that meant in practical terms. But this army man had!

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,²⁷⁷ I say to you, 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,²⁷⁸
- 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!"²⁷⁹
 - G 2 God has visited Israel: and, "God has visited His

²⁷⁷ Luke 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.

²⁷⁸ 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?

²⁷⁹ 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.

people!" ²⁸⁰

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

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, ²⁸¹

E 2 *the* lame walk,

²⁸⁰ 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](#)).

²⁸¹ Luke 7:22 - *the* BLIND RECEIVE SIGHT: An allusion to Isa. 35:5.

- E 3 *the* lepers are cleansed,
- E 4 and *the* deaf hear,²⁸²
- E 5 *the* dead are raised up,
- E 6 *the* POOR HAVE THE GOSPEL PREACHED TO THEM.²⁸³
- 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
 - 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

²⁸² Luke 7:22 - *the* deaf hear: An allusion to Isa. 35:5.

²⁸³ Luke 7:22 - *the* POOR HAVE THE GOSPEL PREACHED TO THEM: An allusion to Isa. 61:1.

- 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 ²⁸⁴ AHEAD OF YOU, 7:27b
 - E 3 He is the Messiah's predicted "Way-Preparer": WHO 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." ²⁸⁵ 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.

²⁸⁴ Luke 7:27 - MY MESSENGER: [Jesus](#) was quoting Mal. 3:1. See also Matt. 11:10; Mark 1:2.

²⁸⁵ 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](#).

- D 2 The disapproval of the sophisticated Pharisees and lawyers: {30}
But the Pharisees and the lawyers ²⁸⁶ 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 compare the men of this generation, ²⁸⁷ and what are they like? 7:31
 - E 2 They are like children at play: {32} "They are like children ²⁸⁸ 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

²⁸⁶ 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.

²⁸⁷ 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.

²⁸⁸ 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.

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

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."²⁸⁹ 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

²⁸⁹ Luke 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).

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

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." ²⁹⁰ 7:40b

²⁹⁰ 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 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
- 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. ²⁹¹
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
 - 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

²⁹¹ Luke 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 will eventuate.

- 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 ²⁹² 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
 - 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;

²⁹² 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

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 ²⁹³

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

²⁹³ Luke 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.

- 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
 - G 2 and amazed,
 - E 2 Their verbal reaction: saying to one another, "Who then is this,²⁹⁴ 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

²⁹⁴ Luke 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!

- 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: "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.²⁹⁵ 8:31
- 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.²⁹⁶ 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

²⁹⁵ Luke 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. Compassion, however, was probably not [Jesus](#)' primary motivation. It appears likely that the demons presently restrained in the Abyss were guilty of some defining and unusual sin. Personally, I believe that Genesis 6:1-2 hints at that sin.

²⁹⁶ 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 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
- 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,²⁹⁷
 - E 2 Their fearful motivation: for they were gripped with great fear;²⁹⁸
 - E 3 Jesus' compliance: and He got into a boat and returned.²⁹⁹

²⁹⁷ 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).

²⁹⁸ 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.

²⁹⁹ 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 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

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.³⁰⁰ 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,

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.³⁰¹

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

³⁰⁰ 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!

³⁰¹ Luke 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](#) (Heb. 11:6; John 3:36; 14:6)!

- 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;
 - 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,³⁰²

³⁰² 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

- G 4 His prediction: and she will be made well." ³⁰³
- 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 James, ³⁰⁴
 - 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." ³⁰⁵ 8:52b
- E 6 The ridicule of the mourners: {53} And they *began* laughing at Him, knowing that she had died. ³⁰⁶ 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,

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.

³⁰³ 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.

³⁰⁴ 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).

³⁰⁵ 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.

³⁰⁶ 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.

arise!"³⁰⁷

E 8 The result of Jesus actions 8:55a

G 1 She revived: {55} And her spirit returned,³⁰⁸

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

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.³⁰⁹ 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

E 1 His summons: {1} And He called the twelve together, 9:1a

³⁰⁷ 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!"

³⁰⁸ 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).

³⁰⁹ 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 public 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).

- E 2 His empowerment for miracles: and gave them power and authority 9:1b
 - G 1 Exorcism: over all the demons
 - G 2 Healing: and to heal diseases.
- E 3 His commissioning: {2} And He sent them out 9:2
 - G 1 To proclaim: to proclaim the kingdom of God and
 - G 2 To perform: to perform healing.
- E 4 His instructions 9:3-5
 - G 1 Regarding provisions: {3} And He said to them, “Take nothing for your journey, 9:3
 - H 1 neither a staff,
 - H 2 nor a bag,
 - H 3 nor bread,
 - H 4 nor money;
 - H 5 and do not even have two tunics apiece.
 - G 2 Regarding lodging: {4} Whatever house you enter, stay there until you leave that city. 9:4
 - G 3 Regarding rejection: {5} And as for those who do not receive you, as you go out from that city, shake the dust off your feet as a testimony against them.” 9:5
- E 5 Their obedience: {6} Departing, they began going throughout the villages, 9:6
 - G 1 Good-news-icizing: preaching the gospel
 - G 2 Healing: and healing everywhere.
- D 2 The perplexity of Herod the Tetrarch over the identity of Jesus 9:7-9
 - E 1 Herod’s hearing: {7} Now Herod the tetrarch heard of all that was happening; 9:7a
 - E 2 Herod’s perplexity because of reports: and he was greatly perplexed, 9:7b-8

- G 1 That John the Dipper had been resurrected: because it was said by some that John had risen from the dead, 9:7b
- G 2 That Elijah had reappeared: {8} and by some that Elijah had appeared, 9:8a
- G 3 That an ancient prophet had risen again: and by others that one of the prophets of old had risen again. 9:8b
- E 3 Herod's acknowledgment: {9} Herod said, "I myself had John beheaded; 9:9a
- E 4 His curiosity: but who is this man about whom I hear such things?" 9:9b
- E 5 His efforts: And he kept trying to see Him. 9:9c
- D 3 His feeding of 5,000 with five loaves and two fish 9:10-17
 - E 1 The report of the apostles: {10} When the apostles returned, they gave an account to Him of all that they had done. 9:10a
 - E 2 His withdrawal with them to Bethsaida: Taking them with Him, He withdrew by Himself to a city called Bethsaida. 9:10b
 - E 3 The intrusion of the crowds: {11} But the crowds were aware of this and followed Him; 9:11a
 - E 4 The response of Jesus 9:11b
 - G 1 Welcoming them: and welcoming them,
 - G 2 Teaching them about the kingdom of God: He began speaking to them about the kingdom of God
 - G 3 Healing the sick: and curing those who had need of healing.
 - E 5 The concern of the twelve 9:12
 - G 1 The time: {12} Now the day was ending, 9:12a
 - G 2 The advice of the twelve 9:12b
 - H 1 Their initiative: and the twelve came and said to Him,
 - H 2 Their recommendation: "Send the crowd

away, that they may go into the surrounding villages and countryside and find lodging and get something to eat;

H 3 Their logic: for here we are in a desolate place.”

G 3 Jesus’ command: {13} But He said to them, “You give them something to eat!” 9:13a

G 4 Their meager resources: And they said, “We have no more than five loaves and two fish, unless perhaps we go and buy food for all these people.” 9:13b

G 5 The size of the crowd: {14} (For there were about five thousand men.) 9:14a

G 6 The instruction of Jesus: And He said to His disciples, “Have them sit down to eat in groups of about fifty each.” 9:14b

G 7 The compliance of the twelve: {15} They did so, and had them all sit down. 9:15

G 8 The actions of Jesus 9:16

H 1 Taking the food: {16} Then He took the five loaves and the two fish,

H 2 Blessing the food: and looking up to heaven, He blessed them,

H 3 Breaking up the food: and broke them,

H 4 Giving to the disciples: and kept giving them to the disciples to set before the people.

G 9 The result of the miracle 9:17

H 1 All had something to eat: {17} And they all ate and were satisfied;

H 2 The amount left over: and the broken pieces which they had left over were picked up, twelve baskets full.

D 4 His querying of His disciples regarding His identity 9:18-20

E 1 His solitary prayer: {18} And it happened that while He was praying alone, 9:18a

- E 2 The arrival of the disciples: the disciples were with Him, 9:18b
- E 3 His questioning as to the public's assessment of him: and He questioned them, saying, "Who do the people say that I am?" 9:18c
- E 4 The response of the disciples: {19} They answered and said, 9:19
 - G 1 Some say John the Dipper: "John the Baptist,
 - G 2 Others say Elijah: and others say Elijah;
 - G 3 Still others, one of the prophets: but others, that one of the prophets of old has risen again."
- E 5 His question to them of their assessment of himself: {20} And He said to them, "But who do you say that I am?" 9:20a
- E 6 Peter's response: And Peter answered and said, "The Christ of God." 9:20b
- D 5 His warning of His impending rejection, death and resurrection 9:21-22
 - E 1 His forbidding them to tell anyone of His identity: {21} But He warned them and instructed them not to tell this to anyone, 9:21
 - E 2 His warning of startling events in the future 9:22
 - G 1 His suffering: {22} saying, "The Son of Man must suffer many things
 - G 2 His rejection: and be rejected
 - H 1 by the elders
 - H 2 and chief priests
 - H 3 and scribes,
 - G 3 His assassination: and be killed
 - G 4 His resurrection: and be raised up on the third day."
- D 6 His challenge of self-denial 9:23-27
 - E 1 His audience: {23} And He was saying to them all, 9:23a

- E 2 The presumed condition – coming after Jesus: “If anyone wishes to come after Me, 9:23b
- E 3 The imperative requirements 9:23c
 - G 1 Self-denial: he must deny himself,
 - G 2 Taking up one’s cross daily: and take up his cross daily
 - G 3 Following him: and follow Me.
- E 4 The paradox 9:24
 - G 1 Saving means losing: {24} For whoever wishes to save his life will lose it,
 - G 2 Losing for Christ’s sake means saving: but whoever loses his life for My sake, he is the one who will save it.
- E 5 The profound question of profitability: {25} For what is a man profited 9:25
 - G 1 Having gained the whole world: if he gains the whole world,
 - G 2 But having destroyed or forfeited himself: and loses or forfeits himself?
- E 6 Shame and glory 9:26-27
 - G 1 Shame in regard to Jesus and His words: {26} For whoever is ashamed of Me and My words, 9:26a
 - G 2 Will reap reciprocal shame from the Son of Man: the Son of Man will be ashamed of him 9:26b
 - G 3 The time of the shame 9:26c
 - H 1 His arrival in His glory: when He comes in His glory,
 - H 2 And that of His Father: and the glory of the Father
 - H 3 And of the holy messengers: and of the holy angels.
 - G 4 The preview of glory 9:27
 - H 1 The veracity of the speaker: {27} But I say

to you truthfully,

H 2 Some in his presence would not die: there are some of those standing here who will not taste death

H 3 Until they first see the Kingdom of God: until they see the kingdom of God.”

D 7 His transfiguration 9:28-36

E 1 The time lapse: {28} Some eight days after these sayings, 9:28a

E 2 The participants: He took along Peter and John and James, 9:28b

E 3 The purpose: and went up on the mountain to pray. 9:28c

E 4 Jesus’ alteration in appearance 9:29

G 1 The activity: {29} And while He was praying,

G 2 The change in His face: the appearance of His face became different,

G 3 The change in His apparel: and His clothing became white and gleaming.

E 5 The appearance of two guests 9:30-31

G 1 Their conversation with Jesus: {30} And behold, two men were talking with Him; 9:30a

G 2 Their identity: and they were Moses and Elijah, 9:30b

G 3 Their glorious appearance: {31} who, appearing in glory, 9:31a

G 4 Their discussion of His exodus: were speaking of His departure 9:31b

G 5 The place of His exodus: which He was about to accomplish at Jerusalem. 9:31c

E 6 The experience of the three disciples 9:32

G 1 Initially overcome with sleep: {32} Now Peter and his companions had been overcome with sleep;

G 2 Subsequently awakened: but when they were fully

awake,

G 3 Their witnessing of the glory of Jesus and His two companions: they saw His glory and the two men standing with Him.

E 7 The reaction of Peter 9:33

G 1 The time of his suggestion: {33} And as these were leaving Him,

G 2 The focus of his suggestion: Peter said to Jesus,

G 3 The propitious experience: “Master, it is good for us to be here;

G 4 Let us make three tents: let us make three tabernacles:

H 1 one for You,

H 2 and one for Moses,

H 3 and one for Elijah”

G 5 His lack of awareness: —not realizing what he was saying.

E 8 The reaction of God the Father 9:34-35

G 1 The time of event: {34} While he was saying this, 9:34a

G 2 The formation of a cloud 9:34b

H 1 Its formation: a cloud formed

H 2 Its enveloping action: and began to overshadow them;

G 3 The fear of the disciples: and they were afraid as they entered the cloud. 9:34c

G 4 The speech from the cloud: {35} Then a voice came out of the cloud, saying, 9:35

H 1 The identity of Jesus: “This is My Son, My Chosen One;

H 2 The command to give Him heed: listen to Him!”

- E 9 The conclusion of the event 9:36
 - G 1 The completion of the speech: {36} And when the voice had spoken,
 - G 2 Only Jesus remained: Jesus was found alone.
 - G 3 The reaction of the disciples
 - H 1 Their silence: And they kept silent,
 - H 2 Their discussion with no one: and reported to no one in those days any of the things which they had seen.
- D 8 His exorcism of a demon-possessed boy 9:37-43a
 - E 1 The time: {37} On the next day, 9:37a
 - E 2 The descent: when they came down from the mountain, 9:37b
 - E 3 The gathering: a large crowd met Him. 9:37c
 - E 4 The loud voice from the crowd: {38} And a man from the crowd shouted, saying, 9:38a
 - E 5 The request of the man 9:38b
 - G 1 His begging the teacher to look at his son: “Teacher, I beg You to look at my son,
 - G 2 His description – the son is his onlyborn: for he is my only boy,
 - E 6 His description of the demonic oppression 9:39
 - G 1 The action of a spirit: {39} and a spirit ³¹⁰ seizes him,
 - G 2 The screaming of the boy: and he suddenly screams,
 - G 3 The convulsion: and it throws him into a convulsion
 - G 4 The foaming: with foaming at the mouth;
 - G 5 The spirit’s exit: and only with difficulty does it leave him,

³¹⁰ Luke 9:39 - spirit: The man calls the offending evil spirit simply, (a) “spirit.”

- G 6 The plight of the boy: mauling him as it leaves.
- E 7 The helpless of the disciples: {40} I begged Your disciples to cast it out, and they could not.” 9:40
- E 8 The reaction of Jesus 9:41
 - G 1 His characterization of the people of Israel: {41} And Jesus answered and said, “You unbelieving and perverted generation,
 - G 2 His wondering when they would learn: how long shall I be with you and put up with you?
 - G 3 His instruction to the father: Bring your son here.”
- E 9 The action of the demon 9:42a
 - G 1 The time of the action: {42} While he was still approaching,
 - G 2 The ferocity of the action: the demon ³¹¹ slammed him to the ground
 - G 3 The consequent convulsion: and threw him into a convulsion.
- E 10 The actions of Jesus 9:42b
 - G 1 Rebuking the unclean spirit: But Jesus rebuked the unclean spirit, ³¹²
 - G 2 Healing the boy: and healed the boy
 - G 3 Giving him back to his father: and gave him back to his father.
- E 11 The stunned reaction of the crowd: {43} And they were all amazed at the greatness of God. 9:43a
- D 9 His prediction to His disciples of His coming capture 9:43b-45
 - E 1 The time of the prediction: But while everyone was marveling at all that He was doing, 9:43b
 - E 2 The action of Jesus: He said to His disciples, 9:43c

³¹¹ Luke 9:42 - demon: Here Luke calls the evil spirit a “demon.”

³¹² Luke 9:42 - unclean spirit: Here, Luke calls the evil spirit an “unclean spirit.”

- E 3 The intensity of His warning: {44} “Let these words sink into your ears; 9:44a
- E 4 The coming debacle for the Messiah: for the Son of Man is going to be delivered into the hands of men.” 9:44b
- E 5 The disciples’ failure to comprehend: {45} But they did not understand this statement, 9:45a
- E 6 The reason for their failure: and it was concealed from them so that they would not perceive it; 9:45b
- E 7 Their fear about asking for clarification: and they were afraid to ask Him about this statement. 9:45c
- D 10 His squelching of their argument over greatness: Greatness is receiving even a child in Jesus' name 9:46-48
 - E 1 The occasion of Jesus’ pronouncement: {46} An argument started among them as to which of them might be the greatest. 9:46
 - E 2 The knowledge of Jesus: {47} But Jesus, knowing what they were thinking in their heart, 9:47a
 - E 3 The action of Jesus: took a child and stood him by His side, 9:47b
 - E 4 The statements of Jesus 9:48
 - G 1 Receiving a child in Jesus’ name means receiving Jesus: {48} and said to them, “Whoever receives this child in My name receives Me,
 - G 2 Whoever receives Jesus receives God the Father: and whoever receives Me receives Him who sent Me;
 - G 3 Whoever is least among them is the great one: for the one who is least among all of you, this is the one who is great.”
- D 11 His answer to John's question about competition: He who is not against you is for you 9:49-50
 - E 1 John’s reference to a non-disciple exorcist: {49} John answered and said, “Master, we saw someone casting out demons in Your name; 9:49a
 - E 2 Their attempts to prevent him from exorcising: and we tried to prevent him 9:49b

- E 3 Their reasoning: because he does not follow along with us.”
9:49c
- E 4 Jesus’ counter: {50} But Jesus said to him, “Do not hinder him;
- E 5 Jesus’ reason: for he who is not against you is for you.”
- D 12 His non-retaliation against a Samaritan village rejecting Him
9:51:56
 - E 1 The time indicator: {51} When the days were approaching for His ascension, 9:51a
 - E 2 Jesus’ determination: He was determined to go to Jerusalem; 9:51b
 - E 3 His sending messengers ahead: {52} and He sent messengers on ahead of Him, 9:52a
 - E 4 Their entry into a Samaritan village: and they went and entered a village of the Samaritans to make arrangements for Him. 9:52b
 - E 5 The refusal of the Samaritans: {53} But they did not receive Him, 9:53a
 - E 6 The reason of the Samaritans: because He was traveling toward Jerusalem. 9:53b
 - E 7 The fiery reaction of James and John: {54} When His disciples James and John saw this, they said, “Lord, do You want us to command fire to come down from heaven and consume them?” 9:54
 - E 8 The response of Jesus 9:55-56
 - G 1 The rebuke of Jesus: {55} But He turned and rebuked them, 9:55a
 - G 2 His assessment of their spirit: [and said, “You do not know what kind of spirit you are of; 9:55b
 - G 3 The contrasting mission of the Son of Man: {56} for the Son of Man did not come 9:56
 - H 1 Not destruction: to destroy men’s lives,
 - H 2 But salvation: but to save them.”]
 - E 9 Their journey to another village: And they went on to another village.

D 13 Three excuses for not following Jesus 9:57-62

E 1 No fixed abode 9:57-58

G 1 The readiness of a traveler to follow Jesus: {57}
And as they were going along the road, someone
said to Him, “I will follow You wherever You go.”
9:57

G 2 The caution of Jesus 9:58

H 1 Animals have homes: {58} And Jesus said
to him,

J 1 Foxes: “The foxes have holes,

J 2 Birds: and the birds of the air have
nests,

H 2 The Son of Man has no fixed abode: but the
Son of Man has nowhere to lay His head.”

E 2 Death in the family 9:59-60

G 1 Jesus’ invitation: {59} And He said to another,
“Follow Me.” 9:59a

G 2 The demurral of the one called: But he said, “Permit
me first to go and bury my father.” 9:59b

G 3 Jesus’ reply 9:60

H 1 Let the dead bury their dead: {60} But He
said to him, “Allow the dead to bury their
own dead;

H 2 But you – proclaim everywhere the kingdom
of God: but as for you, go and proclaim
everywhere the kingdom of God.”³¹³

³¹³ Luke 9:60 - proclaim everywhere the kingdom of God: “proclaim” is the [Present Active Imperative](#) of the verb *diaggēllō* (1229), “I. to carry a message through, announce everywhere, through places, through assemblies of men, etc. II. to publish abroad, declare” ([OBU](#)); “to announce through a messenger; to preach” ([Accordance](#)); “proclaim” ([ESVS](#)). This verb is used but three times in the NT: Luke 9:60; Acts 21:26; Rom. 9:17.

“kingdom” is the Accusative Feminine Singular of the noun *basileia* (932), “I royal power, kingship, dominion, rule ... II a kingdom, the territory subject to the rule of a king III used in the NT to refer to the reign of the Messiah” (excerpted from [OBU](#)), preceded here by the article “the.”

Jesus was specific. He had commanded this unnamed man to follow Him (Luke 9:59). The man had not refused, but had requested, first to bury his father. Jesus had responded, “Let the dead bury their own dead,” then got very direct with the man, “As for you, departing, proclaim everywhere the kingdom of the God” (Luke 9:60). By way of personal application, I believe I have a strong duty to proclaim everywhere the kingdom of God. That is why I continue to invest money, time, and energy in proclaiming the Kingdom of God on my website, [WordExplain.com](#).

What can we discover about “the kingdom of the God” in the NT? (1) It had to be announced and proclaimed so

E 3 Farewell to the family 9:61-62

- G 1 The willingness of another to follow Jesus: {61}
And another also said, “I will follow You, Lord;
9:61a
- G 2 His request to wish goodbye to those in his home:
but first permit me to say good-bye to those at
home.” 9:61b
- G 3 Jesus’ reply 9:62
- H 1 If someone puts his hand to the plow: {62}

people would know about it (Luke 9:60; Matt. 3:2; 4:17, 23; 9:35; 10:7). **(2)** Peter, James, and John participated in a preview of the coming kingdom (Matt. 16:28-17:8). **(3)** During the Tribulation, the Good News of the kingdom will be proclaimed in the whole world as a testimony to all nations, and then the end will come (Matt. 24:14). **(4)** At the completion of the Judgment of the Gentile survivors of the Tribulation, the “sheep” – those on King Jesus’ right – will be addressed thus, “Come, you who are blessed of My Father, inherit the kingdom prepared for you from the foundation of the world” (Matt. 25:34). **(5)** In Jesus’ ministry the kingdom of God had drawn near. Listeners needed to repent and believe in the Good News (Mark 1:15). **(6)** It is difficult for the wealthy to enter the kingdom of God (Mark 10:23-25; Luke 18:24-25). **(7)** Even in Jesus’ day, the kingdom of God was yet future. Moreover, it was not going to appear any time soon (Luke 19:11-27). Joseph of Arimathea was waiting for the kingdom of God (Mark 15:43). **(8)** When the kingdom of God arrives, the will of God will be being accomplished on earth the same way it is up in heaven (Matt. 6:10). **(9)** When the kingdom arrives, many Gentiles will come from the east and the west and recline at the table with (resurrected) Abraham, Isaac, and Jacob, whereas the sons of the kingdom (i.e. a great many Jewish people) will be cast into outer darkness, a place where there will be weeping and gnashing of teeth (Matt. 8:11-12; Luke 13:23-30). **(10)** Jesus will reign on the throne of His father David over the house of Jacob forever, and His kingdom will have no end (Luke 1:32-33). **(11)** Jesus is the nobleman who has left earth and gone to a distant country (heaven) in order to receive His kingdom, and then return (Luke 19:12). Therefore the kingdom has not yet arrived. It will not arrive until He returns, evaluates and reward His followers, and puts to death all those who did not want Him to be King (Luke 19:12-27; Psalm 110:1-3, 5-7). Meanwhile, in heaven Jesus is presently serving as priest forever after the order of Melchizedek (Psalm 110:4). **(12)** When Jesus returns, his twelve apostles will sit on thrones in His kingdom, judging the twelve tribes of Israel (Matt. 19:27-28; Luke 22:28-30). **(13)** No one can participate in the kingdom of God unless he has been born again (John 3:3). By this Jesus’ meant that all humans have been born of water (born of the flesh). Having merely lived is insufficient. To participate in the kingdom of God, people must also be born again – that is, born of the Spirit. This is a spiritual birth (John 3:4-5). **(14)** To be born again requires believing in the only-born Son of God, who was lifted up on the cross to pay for the sins of mankind (John 3:14-16). These will have eternal life and will not perish. **(15)** He who refuses to believe in Jesus has already been judged, for he has not believed in the only-born Son of God (John 3:18). **(16)** People refuse to come to His light because their deeds are evil, and they do not wish their deeds to be exposed (John 3:19-20). **(17)** He who practices the truth comes to the Light so his deeds may be made transparent as having been worked out through God (John 3:21). **(18)** After His death and resurrection, Jesus taught His disciples for forty days concerning the kingdom of God (Acts 1:3). His followers continued that process (Acts 8:12; 19:8; 20:25; 28:23, 31). **(19)** The kingdom of God does not consist of eating and drinking, but of righteousness, peace, and joy in the Holy Spirit (Rom. 14:17). Moreover it does not consist of mere words, but in power (1 Cor. 4:20). **(20)** Unrighteous people will be excluded from the kingdom of God (1 Cor. 6:9-10). The same can be said for those who are not walking by means of the Holy Spirit, but who, instead, practice the deeds of the fallen, sin-cursed flesh (Gal. 5:16-21). Those who practice the things listed in this passage will not inherit the kingdom of God (Gal. 5:21). See also Eph. 5:5 **(21)** After Christ’s Millennial Reign upon earth, after having abolished all rule, authority, and power, Jesus will hand over the kingdom to God the Father (1 Cor. 15:24). **(22)** Mere flesh and blood, that which is decaying and dying, cannot possibly inherit the kingdom of God (1 Cor. 15:50). That is why, at the last trumpet, Christ will descend from heaven with a shout, along with the voice of the archangel, and why living believers in Christ will be miraculously given resurrection bodies without having had to die first, and why the dead in Christ will be resurrected with imperishable bodies (1 Cor. 15:51-53; 1 Thess. 4:13-18). **(23)** It is through many tribulations that we must enter the kingdom of God (Acts 14:22). **(24)** God will destroy the present decaying, sin-cursed heavens and earth (2 Pet. 3:7, 10-12; Rev. 20:11; 21:1). **(25)** God will create new heavens and earth in which only righteousness and righteous people exist (2 Pet. 3:13; Rev. 21:1, 8, 27; 22:3-4, 10, 14-15). **(26)** The focal point of this new universe is New Jerusalem (Rev. 21:1-4, 9-27; 22:22:1-5).

But Jesus said to him, “No one, after putting his hand to the plow

H 2 But looks back: and looking back,

H 3 He is not fit for the kingdom of God: is fit for the kingdom of God.”

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

E 1 The Lord’s appointment of seventy others: {1} Now after this the Lord appointed seventy others,

E 2 His sending them in pairs ahead of Himself: and sent them in pairs ahead of Him

E 3 His sending them to the places to which He also would visit: to every city and place where He Himself was going to come.

E 4 His urging them to pray for more help: {2} And He was saying to them,

G 1 The bountiful harvest: “The harvest is plentiful,

G 2 The scarcity of harvesters: but the laborers are few;

G 3 His urging them to beg the Master of the harvest to send more workers into His harvest: therefore beseech the Lord of the harvest to send out laborers into His harvest.

D 2 The dangers 10:3

E 1 His sending them forth as lambs: {3} Go; behold, I send you out as lambs

E 2 Among wolves: in the midst of wolves.

D 3 The instructions regarding room and board and receptivity 10:4-8

E 1 Provisions

G 1 No money: {4} Carry no money belt,

G 2 No luggage: no bag,

G 3 No extra shoes: no shoes;

- E 2 Urgency: and greet no one on the way.³¹⁴
- E 3 Lodging protocol
 - G 1 Blessing upon the house: {5} Whatever house you enter, first say, ‘Peace be to this house.’
 - G 2 The contingency of the blessing: {6} If a man of peace is there, your peace will rest on him; but if not, it will return to you.
 - G 3 Length of lodging: {7} Stay in that house,
 - G 4 Acceptance of food hospitality: eating and drinking what they give you;
 - G 5 Divine logic: for the laborer is worthy of his wages.
 - G 6 Stay in one home in that city: Do not keep moving from house to house.
 - G 7 Acceptance of meal provisions in a receptive city: {8} Whatever city you enter and they receive you, eat what is set before you;
- D 4 The methodology: Heal and proclaim 10:9
 - E 1 Heal the sick: {9} and heal those in it who are sick,
 - E 2 Announce to the healed sick that the [kingdom of God](#) had drawn near to them: and say to them, ‘The kingdom of God has come near to you.’
- D 5 The perspective on the rejection of the seventy 10:10-16
 - E 1 Symbolic protest against rejecters 10:10-11
 - G 1 In the instance of a city that does not receive them: {10} But whatever city you enter and they do not receive you, 10:10a
 - G 2 Go into the streets and say: go out into its streets and say, 10:10b-10:11

³¹⁴ Luke 10:4 - And greet no one on the way: According to [Constable](#),

In ancient Near Eastern culture people often gave very long greetings and extended hospitality that tied them up sometimes for days (cf. Judg. 19:4-9; 2 Kings 4:29). Jesus did not mean that His disciples should be unfriendly or unsociable but that they should not allow these customs to divert them from their mission. They were to pursue their work and not waste their time on lesser things.

- H 1 We wipe off the dust of your streets from our shoes: {11} ‘Even the dust of your city which clings to our feet we wipe off in protest against you; 10:11a
 - H 2 Yet be certain that the kingdom of God has drawn near to you: yet be sure of this, that the kingdom of God has come near.’ 10:11b
 - E 2 Woes against Chorazin, Bethsaida, Capernaum 10:12-15
 - G 1 It will be more tolerable for Sodom than for that city in the day of judgment: {12} I say to you, it will be more tolerable in that day for Sodom than for that city. 10:12
 - G 2 Woe pronounced upon Chorazin and Bethsaida: {13} “Woe to you, Chorazin! Woe to you, Bethsaida! 10:13a
 - G 3 The reason for the woe: For if the miracles had been performed in Tyre and Sidon which occurred in you, they would have repented long ago, sitting in sackcloth and ashes. 10:13b
 - G 4 It will be more tolerable for Tyre and Sidon in the day of judgment than for the rejecting city: {14} But it will be more tolerable for Tyre and Sidon in the judgment than for you. 10:14
 - G 5 Capernaum will not be exalted to heaven: {15} And you, Capernaum, will not be exalted to heaven, will you? 10:15a
 - G 6 Capernaum will be brought down to Hades! You will be brought down to Hades! ³¹⁵ 10:15b
 - E 3 Acceptance or rejection of the seventy implies similar treatment of Jesus 10:16
 - G 1 He who gives heed to the seventy gives heed to Jesus: {16} “The one who listens to you listens to Me,
 - G 2 He who rejects the seventy rejects Jesus: and the one who rejects you rejects Me;
 - G 3 He who rejects Jesus rejects God the Father: and he

³¹⁵ Luke 10:15 - Hades: [Hades](#) (#86) is the abode of the dead, the Greek equivalent of the Hebrew [Sheol](#) (7585). For the unrepentant, both [Sheol](#) and [Hades](#) anticipate the ultimate destiny of the wicked, the [Lake of Fire](#).

who rejects Me rejects the One who sent Me.”

D 6 The jubilant return of the seventy 10:17-20

E 1 The joyful return of the seventy: {17} The seventy returned with joy, saying, 10:17a

E 2 The source of their joy – the subjection of the demons: “Lord, even the demons are subject to us in Your name.” 10:17b

E 3 The response of Jesus 10:18-20

G 1 He was watching Satan fall from heaven like lightning: {18} And He said to them, “I was watching Satan fall from heaven like lightning. 10:18

G 2 His having given them authority

H 1 To tread on serpents and scorpions: {19} Behold, I have given you authority to tread on serpents and scorpions, 10:19a

H 2 Over all the power of Satan: and over all the power of the enemy, 10:19b

H 3 Nothing will injure them: and nothing will injure you. 10:19c

H 4 They are not to rejoice that the evil spirits are subject to them: {20} Nevertheless do not rejoice in this, that the spirits are subject to you, 10:20a

H 5 They are to rejoice that their names are recorded in heaven: but rejoice that your names are recorded in heaven.”³¹⁶ 10:20b

D 7 Jesus' jubilation at God's revealing these spiritual matters to "babies" 10:21-24

E 1 Jesus' prayer of joy

G 1 Offered in the Holy Spirit: {21} At that very time He rejoiced greatly in the Holy Spirit, and said, 10:21a

³¹⁶ Luke 10:20 - but rejoice that your names are recorded in heaven: This is not just a metaphor. Their names are recorded in the [Lamb's Book of Life](#) (Phil. 4:3; Rev. 3:5; 13:8; 17:8; 20:12, 15; 21:27). Therefore they are not subject to the [Lake of Fire](#) (Rev. 20:15), and they have access to the Holy City, [New Jerusalem](#) (Rev. 21:27).

G 2 Addressed to the Father 10:21b

H 1 His praise to the Father: “I praise You, O Father,

H 2 His description of the Father: Lord of heaven and earth,

G 3 The content of His praise 10:21c

H 1 That God had hidden such matters from the wise: that You have hidden these things from the wise and intelligent

H 2 And had revealed them to infants: and have revealed them to infants.

H 3 His acknowledgment that this was pleasing in the Father’s sight: Yes, Father, for this way was well-pleasing in Your sight.

G 4 His acknowledgment of an authority and revelation protocol 10:22

H 1 All things have been handed to Him by His Father: {22} All things have been handed over to Me by My Father,

H 2 Knowledge of the Son and the Father

J 1 Only the Father knows the Son: and no one knows who the Son is except the Father,

J 2 Only the Son knows the Father: and who the Father is except the Son,

J 3 Only humans to whom the Son wills to reveal the Father know Him: and anyone to whom the Son wills to reveal Him.”

G 5 {23} Turning to the disciples, He said privately,

H 1 His blessing of their eyes: “Blessed are the eyes which see the things you see,

H 2 The unfilled desire of many prophets and kings: {24} for I say to you, that many prophets and kings

J 1 Their desire to see: wished to see the

things which you see,

J 2 Their unfulfilled desire: and did not see them,

J 3 Their desire to hear: and to hear the things which you hear,

J 4 Their unfulfilled desire: and did not hear them.”

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 ³¹⁷ 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? ³¹⁸ 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 ³¹⁹

H 1 WITH ALL YOUR HEART,

H 2 AND WITH ALL YOUR SOUL,

H 3 AND WITH ALL YOUR STRENGTH,

³¹⁷ Luke 10:25 - lawyer: The Greek word is *nomikós* (3544), obviously an adjective derived from the noun *nómos* (3551) "law." [Jesus](#) would refer to the Law *nómos* in Luke 10:26.

³¹⁸ Luke 10:26 - Law: [Jesus](#) used the word *nómos* (3551), [law](#), here referring to the [Mosaic Covenant](#), or Law of Moses.

³¹⁹ Luke 10:27 - YOU SHALL LOVE THE LORD YOUR GOD: The lawyer was quoting Moses' speech in Deut. 6:5.

- H 4 AND WITH ALL YOUR MIND;
 - G 2 Part 2, with regard to man: AND YOUR NEIGHBOR AS YOURSELF."³²⁰
- 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."³²¹
- 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,

³²⁰ Luke 10:28 - AND YOUR NEIGHBOR AS YOURSELF: The lawyer was quoting Lev. 19:18.

³²¹ 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.

- 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 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
 - D 1 The arrival at a village: {38} Now as they were traveling along, He entered a village; 10:38a
 - D 2 The welcome of Martha: and a woman named Martha welcomed Him into her home. 10:38b
 - D 3 The attention of Mary: {39} She had a sister called Mary, who was seated at the Lord's feet, listening to His word. 10:39
 - D 4 The preparations of Martha: {40} But Martha was distracted with all her preparations; 10:40a
 - D 5 The irritated protest of Martha 10:40b
 - E 1 Her irritation at Mary: and she came up to Him and said, "Lord, do You not care that my sister has left me to do all the serving alone?"
 - E 2 Her request for intervention: Then tell her to help me."
 - D 6 The reply of Jesus to Martha: {41} But the Lord answered and said to her, (10:41a) 10:41-42
 - E 1 Martha's unhealthy fixation on minutiae: "Martha, Martha, you are worried and bothered about so many things; 10:41b
 - E 2 Mary's choice of the one necessary good: {42} but only one thing is necessary, for Mary has chosen the good part, 10:42a
 - E 3 Mary's good absorption will not be taken away from her: which shall not be taken away from her." 10:42b
- C 3 The disciples' learning question about prayer 11:1-13

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

E 1 The occasion of the prayer 11:1

G 1 Jesus was Himself praying: {1} It happened that while Jesus was praying in a certain place,

G 2 One of his disciples asked to be taught how to pray: after He had finished, one of His disciples said to Him, "Lord, teach us to pray

G 3 The disciples' frame of reference: just as John also taught his disciples."

E 2 The response of Jesus: {2} And He said to them, "When you pray, say: (11:2a) 11:2-4

G 1 Request for the Father's name to be set apart: 'Father, hallowed be Your name. 11:2b

G 2 Request for the Father's kingdom to come: Your kingdom come. 11:2c

G 3 Request for daily provision: {3} 'Give us each day our daily bread. 11:3

G 4 Request for forgiveness: {4} 'And forgive us our sins, 11:4a

G 5 The standard of forgiveness – as we forgive those indebted to us: For we ourselves also forgive everyone who is indebted to us. 11:4b

G 6 The request not to be led into temptation / trial: And lead us not into temptation.”³²² 11:4c

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

E 1 The midnight request for bread from a friend: {5} Then He said to them, "Suppose one of you has a friend, and goes to him at midnight and says to him, 'Friend, lend me three loaves; 11:5

E 2 The reason for the nocturnal request – the sudden appearance of another friend: {6} for a friend of mine has

³²² Luke 11:4 - lead us not into temptation: "temptation" is the [Accusative Masculine](#) Singular of the noun *peirasmós* ([3986](#)), "temptation, test" ([Accordance](#)). We know that God does not entice anyone to sin (James 1:13). However, we know that God routinely tests his own (James 1:2; 1 Cor. 10:13). I reconcile these two aspects of *peirasmós* by suggesting that we are to pray that God will not lead us into so much testing that we are tempted to turn against Him and not trust Him. See a Tabular Summary of the Greek noun *peirasmós*, "[Temptation](#)." See also a Tabular Summary of the Greek verb *peiradzō*, "[To Test or Tempt](#)."

come to me from a journey, and I have nothing to set before him'; 11:6

E 3 The refusal of the sleepy friend: {7} and from inside he answers and says, 11:7

G 1 His refusal: 'Do not bother me;

G 2 His reasons

H 1 The shut door: the door has already been shut

H 2 Everyone is in bed: and my children and I are in bed;

G 3 His repeated refusal: I cannot get up and give you anything.'

E 4 The analysis of Jesus 11:8

G 1 Friendship will not achieve help: {8} I tell you, even though he will not get up and give him anything because he is his friend,

G 2 But persistence will: yet because of his persistence he will get up and give him as much as he needs.

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

E 1 Jesus' three imperatives 11:9

G 1 Ask: {9} "So I say to you, ask, and it will be given to you;

G 2 Seek: seek, and you will find;

G 3 Knock: knock, and it will be opened to you.

E 2 Jesus' three assurances 11:10

G 1 Every one asking receives: {10} For everyone who asks, receives;

G 2 Every one seeking finds: and he who seeks, finds;

G 3 Every one knocking will discover an open door: and to him who knocks, it will be opened.

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

- E 1 An earthly father will not give his son a snake instead of a fish, will he? {11} Now suppose one of you fathers is asked by his son for a fish; he will not give him a snake instead of a fish, will he? 11:11
- E 2 An earthly father will not give his son a scorpion instead of an egg, will he? {12} Or if he is asked for an egg, he will not give him a scorpion, will he? 11:12
- E 3 The application 11:13
 - G 1 If we human fathers, being evil, know how to give good gifts to our children: {13} If you then, being evil, know how to give good gifts to your children,
 - G 2 How much more will our Heavenly Father give the Holy Spirit to those who ask? how much more will your heavenly Father give the Holy Spirit to those who ask Him?"

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
 - E 1 Jesus' exorcism of a mute demon: {14} And He was casting out a demon, and it was mute;
 - E 2 The man's immediate ability to speak: when the demon had gone out, the mute man spoke;
 - E 3 The amazement of the crowds: and the crowds were amazed.
 - D 2 The disbelief of some 11:15-16
 - E 1 The pseudo explanation of some: Jesus cast out demons by the power of "Beelzebul" 11:15
 - G 1 The reaction of some: {15} But some of them said,
 - G 2 Their absurd explanation: "He casts out demons by Beelzebul, the ruler of the demons." ³²³
 - E 2 Others' demanding of a sign :{16} Others, to test Him,

³²³ Luke 11:15 - He casts out demons by Beelzebul...: This absurd explanation shows the desperate attempt to explain away the obvious by some committed disbelievers in Jesus. Their conclusion – that Jesus did not exorcise demons by the power of the Holy Spirit, but by the power of Satan! *Beelzeboul* (954), a parody of a Chaldean word — "... dung-god; Beelzebul, a name of Satan" ([Strong's](#)).

were demanding of Him a sign from heaven.³²⁴ 11:16

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

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

G 1 The omniscience of Jesus: {17} But He knew their thoughts 11:17a

G 2 His reply: and said to them, 11:17b-18

H 1 The obvious truths 11:17b

J 1 A kingdom divided will be ruined:
"Any kingdom divided against itself
is laid waste;

J 2 A house divided will fall: and a
house divided against itself falls.

H 2 The obvious question: {18} If Satan also is
divided against himself, how will his
kingdom stand? 11:18a

H 3 His quotation of their view: For you say that
I cast out demons by Beelzebul. 11:18b

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

G 1 If, for the sake of argument, I cast out demons by
the power of Beelzebul: {19} And if I by Beelzebul
cast out demons,

G 2 By whom do your sons cast them out?: by whom do
your sons cast them out?³²⁵

³²⁴ Luke 11:16 - Others ... were demanding a sign from heaven: John the Apostle, in his gospel, discussed in detail seven or eight signs (miraculous miracle) that demonstrated that Jesus was the Christ, the Son of God, so that believing his readers might have life in His name (John 20:30-31). These people had just witnessed a great miraculous sign of Jesus, yet they, controlled by the Devil, disputed the evidence and asked for a sign from heaven! Why? The answer is this: Unless people have been chosen by God, they will refuse all evidence, allowing themselves to be deceived by the Devil. They will spend an eternity in the Lake of Fire afflicted and tormented by the demons they have unwittingly followed.

Similarly, people today refuse to believe the Biblical record, that God created the heavens and the earth and everything in them in six 24-hour days (Genesis 1:1-2:4; Exod. 20:8-11). They insist that what we see today evolved by random chance through the mechanism of mistakes in information (mutations). How blind and irrational they are! They are guided by the same Devil that convinced the disbelievers in Jesus' day to disbelieve and misinterpret the evidence right in front of their eyes. How tragic!!!

³²⁵ Luke 11:19 - by whom do your sons cast them out: Jesus assumed the correctness of his question. He knew that there were Israelis (their "sons") who, indeed, were casting out demons. These were not necessarily men who believed in Jesus. But somehow, they were casting out demons. Whose power were they using? These Jewish

- G 3 Conclusion – your sons will be your judges! So they will be your judges.
- E 3 The implication if Jesus' exorcism is by God's power; "The Kingdom of God is here!" 11:20
 - G 1 His assertion of the truth – He casts out demons by the power of God: {20} But if I cast out demons by the finger of God,
 - G 2 His assertion of the consequent reality – the Kingdom of God had come upon them! then the kingdom of God has come upon you.
- E 4 The successful attack against the strong man (Satan) indicates a stronger power (Jesus) 11:21-22
 - G 1 The safety of the possessions of a strong man: {21} When a strong man, fully armed, guards his own house, his possessions are undisturbed.
 - G 2 If someone stronger than he attacks him, the victor seizes and distributes the plunder:
 - H 1 The attack of the stronger foe: {22} But when someone stronger than he attacks him and overpowers him,
 - H 2 His seizure of the weaker man's armor: he takes away from him all his armor on which he had relied
 - H 3 His distribution of the plunder: and distributes his plunder.
- E 5 The inference about Jesus' detractors 11:23
 - G 1 Whoever is not overtly on the side of Jesus is, by default, against Him: {23} He who is not with Me is against Me;
 - G 2 He who does not reap a Godly harvest alongside Jesus actually is ruining the harvest: and he who does not gather with Me, scatters.³²⁶

exorcists would one day stand in judgment upon these Israeli unbelievers. This statement does not demand that the Jewish exorcists were necessarily believers in Jesus. But in the Final Judgment, these Jewish exorcists would be called on to expose the culpability and double standard of these current nay-sayers against Jesus.

³²⁶ Luke 11:23 - he who does not gather with Me, scatters: [Constable](#) aptly states the following:

Continuing the figure of battle, Jesus reminded His hearers that whoever was not on Jesus' side was on His

- E 6 Exorcism without replacement with God's Spirit eventuates in worse demon possession than before 11:24-26
 - G 1 The departure of an unclean spirit: {24} "When the unclean spirit goes out of a man, 11:24a
 - G 2 Its search for rest in dry places: it passes through waterless places seeking rest, 11:24b
 - G 3 Its failure to find rest: and not finding any, 11:24c
 - G 4 Its determination to return to its former house: it says, 'I will return to my house from which I came.' 11:24d
 - G 5 Its finding its former house orderly: {25} And when it comes, it finds it swept and put in order. 11:25
 - G 6 Its acquisition of seven spirits more evil than itself: {26} Then it goes and takes along seven other spirits more evil than itself, 11:26a
 - G 7 All eight proceed to live in the first demon's former house: and they go in and live there; 11:26b
 - G 8 Desperate conclusion: and the last state of that man becomes worse than the first."³²⁷ 11:26c
- C 2 Jesus' obedient followers more blessed than His mother! 11:27-28
 - D 1 A vocal female's pronouncement of blessing upon Jesus' mother, Mary 11:27
 - E 1 The occasion of the incident: {27} While Jesus was saying these things,
 - E 2 The originator of the loud blessing: one of the women in the crowd raised her voice and said to Him,

enemy's side. Changing the figure to reaping and herding, Jesus made the same point again. Laborers in God's field, and among God's flock, who do not gather people—like sheaves and sheep into the barn and fold of His messianic kingdom—with Jesus, scatter them abroad. There is no neutral ground. People either support Jesus or oppose Him.

³²⁷ Luke 11:24-26 - the last state of that man becomes worse than the first: This brief section probably describes what happens when Jewish exorcists practice exorcism without also sharing the Good News about Jesus and His Kingdom. This amounts to reformation without salvation. It amounts to getting rid of evil spirits but not replacing them with the Holy Spirit. The last state of that person will be worse than the former. In the words of Jesus found in John 3:1-21, people must be born again to inherit the Kingdom of God. That means not only must they be born naturally (by water), they must also be born again (by the Holy Spirit) (John 3:1-8). That requires believing in Jesus, through which man avoids perishing and acquires eternal life (John 3:14-18).

- E 3 The content of the blessing of Jesus' mother, Mary
 - G 1 Blessed is Mary's womb: "Blessed is the womb that bore You
 - G 2 Blessed are Mary's breasts: and the breasts at which You nursed."³²⁸
- D 2 Jesus' counter to the fallacy: {28} But He said, 11:28
 - E 1 His sharp difference from the woman: "On the contrary,
 - E 2 His pronouncement of the correct blessing
 - G 1 Blessed are those who hear the Word of God: blessed are those who hear the word of God
 - G 2 And obey it! and observe it."
- C 3 Jesus' condemnation of the Israeli generation through the sign of Jonah 11:29-32
 - D 1 The occasion – the increasing crowds: {29} As the crowds were increasing, 11:29a
 - D 2 His assessment of the nation of Israel, a sign-seeking nation: He began to say, 11:29b
 - E 1 Israel constitutes a wicked generation: "This generation³²⁹ is a wicked generation;
 - E 2 Despite Jesus' many signs, the unbelieving nations seeks for a sign! it seeks for a sign,
 - E 3 No sign will be given it except the sign of Jonah: and yet no sign will be given to it but the sign of Jonah.

³²⁸ Luke 11:27-28 - "Blessed is the womb that bore you and the breasts at which you nursed": This is the fallacy of the [Roman Catholic Church](#), which virtually idolizes [Mary](#), praying to her repeatedly, calling her the mother of God, calling her a mediatrix, believing Mary was sinless, believing Mary was perpetually a virgin, believing Mary was assumed up into heaven without her body being corrupted in the grave, believing that Mary is the mother of the church, and believing that Mary is united with Jesus in the work of salvation, etc. If Jesus were here on earth today, He would say to the [Roman Catholic Church](#), "On the contrary, blessed are those who hear the word of God and obey it!!!!" (For more information on this subject, see "[What the Roman Catholic Church Believes about Mary](#).")

³²⁹ Luke 11:29 - this generation: "generation" is the [Nominative Feminine](#) Singular of the noun *geneá* ([1074](#)), "generation" ([Accordance](#)); "...II that which has been begotten, men of the same stock, a family" (excerpted from [OBU](#)). I believe it is a mistake to interpret this noun here as indicating primarily a time signification, as in "the generation alive during Jesus' ministry." I believe it refers, rather, to the nation begotten by Abraham, Isaac, and Jacob, i.e., the nation of Israel. Whether they were aware of it or not, the generation of Israelis alive during Jesus' ministry were characteristic of the nation as a whole. Moreover, they represented the entire nation. And Jesus termed it a wicked generation! A damning assessment!

- E 4 As Jonah was a sign to the citizens of Nineveh, so the Messiah would be a sign to the citizens of Israel: {30} For just as Jonah became a sign to the Ninevites, so will the Son of Man be to this generation. 11:30
- D 3 The culpability of Israel 11:31-32
 - E 1 The Queen of the South will stand in judgment on the men of Israel 11:31
 - G 1 His prediction of the Queen of Sheba arising to condemn the men of Israel at the judgment: {31} The Queen of the South will rise up with the men of this generation at the judgment and condemn them, because
 - G 2 She came from the ends of the earth to hear Solomon's wisdom: she came from the ends of the earth to hear the wisdom of Solomon;
 - G 3 Behold, a greater than Solomon is here – Jesus the Messiah: and behold, something greater than Solomon is here.
 - E 2 The men of Nineveh will stand condemn Israel on the day of Judgment: {32} The men of Nineveh will stand up with this generation at the judgment and condemn it, 11:32
 - G 1 They repented at the preaching of Jonah: because they repented at the preaching of Jonah;
 - G 2 Jesus, the Messiah, is far greater than Jonah, and he is here, but the men of Israel are not repenting! and behold, something greater than Jonah is here.
- 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
 - D 1 The optimal positioning of a lamp 11:33
 - E 1 No one, having lighted a lamp: {33} “No one, after lighting a lamp,
 - G 1 Puts it in a cellar: puts it away in a cellar
 - G 2 Or under a basket: nor under a basket,
 - E 2 The proper positioning: but on the lampstand,
 - E 3 The reason: so that those who enter may see the light.

- D 2 Jesus' application: {34} The eye is the lamp of your body; 11:34
 - E 1 The benefit of a clear eye
 - G 1 The condition of a clear eye: when your eye is clear,
 - G 2 The beneficial result to the body: your whole body also is full of light;
 - E 2 The damage of a bad eye
 - G 1 The condition of a bad eye: but when it is bad,³³⁰
 - G 2 The damage to the body: your body also is full of darkness.³³¹
- D 3 Jesus' warning: {35} Then watch out that the light in you is not darkness. 11:35
- D 4 Jesus' touting of the benefits of a light-filled body: 11:36
 - E 1 The condition of the light-illuminated body: {36} If therefore your whole body is full of light,
 - E 2 The complete absence of darkness: with no dark part in it,
 - E 3 The result – complete illumination: it will be wholly illumined,³³²
 - E 4 The example: as when the lamp illumines you with its rays.”

³³⁰ Luke 11:34 - but when it (one's eye) is bad: “Bad” hardly gives an accurate rendering. The word is the [Nominative Masculine](#) Singular of the adjective *ponēros* (4190), “wicked, evil” (Accordance). This is the eye of the soul, which deliberately filters out good and chooses to allow evil and wickedness to enter. An example would be the person who deliberately exposes himself to pornography and chooses to embrace adultery or homosexuality. Another example would be one who deliberately chooses to embrace false theology or teaching which spurns the inspired Word of God.

³³¹ Luke 11:34 - your body is also full of darkness: There have been people who have turned their back on good, wholesome Bible teaching, considering it to be naive and unscholarly. They have, instead, repudiated Creation and the Flood of Noah, embraced the Big Bang and Evolution, and have decided the Bible is full of mythology. They have blasphemed God and Jesus Christ, and turned their backs on the salvation offered in Scripture. A sad example is [Charles Templeton](#), who at one time was an Associate Evangelist connected with Billy Graham, but who cast aside his faith and later became an atheist.

³³² Luke 11:36 - it will be wholly illumined: The person who permits Jesus' teaching and message of the kingdom into his life will be wholly illumined. As [Constable](#) states it, The point is that person who believes all of Jesus' teaching will experience full illumination.

By way of personal example, I have seen people who go to a good Bible College or Biblical Seminary absorb and internalize solid Biblical truth. The result is that they are completely light, beneficial to all who sit under their ministry or influence.

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

E 1 Jesus' acceptance of an invitation to a meal at the home of a Pharisee: {37} Now when He had spoken, a Pharisee asked Him to have lunch with him; and He went in, and reclined at the table. 11:37

E 2 The Pharisee's surprise that Jesus had not first washed his hands: {38} When the Pharisee saw it, he was surprised that He had not first ceremonially washed before the meal. 11:38

E 3 Jesus' scathing denunciation of the Pharisees 11:39-40

G 1 His acknowledgement that the Pharisees clean the outside of dinner ware: {39} But the Lord said to him, "Now you Pharisees clean the outside of the cup and of the platter; 11:39a

G 2 But inside, they are full of robbery and wickedness: but inside of you, you are full of robbery and wickedness. 11:39b

G 3 His labeling them as foolish: {40} You foolish ones, 11:40a

G 4 His protest that God who made the outside also made the inside! did not He who made the outside make the inside also? 11:40b

E 4 His command to give charitably through alms, and all would be clean: {41} But give that which is within as charity,³³³ and then all things are clean for you. 11:41

D 2 His woes against the Pharisees for attention to ceremony but neglect of justice and humility 11:42-44

E 1 Woe to the Pharisees for tithing minutiae but disregarding justice and love: {42} "But woe to you Pharisees! 11:42

G 1 Their tithing of minutiae: For you pay tithe of mint and rue and every kind of garden herb,

G 2 Their disregard for major qualities that please God: and yet disregard justice and the love of God;

³³³ Luke 11:41 - charity: According to [Constable](#), "Jesus' point was that giving to the poor would demonstrate that the person had cleansed himself inwardly and adequately."

- G 3 They should have majored on the major qualities: but these are the things you should have done
- G 4 Without neglecting the minutiae: without neglecting the others.
- E 2 Woe to the Pharisees for loving human applause: {43} Woe to you Pharisees! 11:43
 - G 1 Their love for the chief seats in the synagogues: For you love the chief seats in the synagogues
 - G 2 Their love for respectful greetings in the market places: and the respectful greetings in the market places.
- E 3 Woe to the Pharisees for being like concealed tombs upon which people tread unwarily: {44} Woe to you! 11:44
 - G 1 They are like concealed tombs: For you are like concealed tombs,
 - G 2 People defile themselves on them unaware of what is happening: and the people who walk over them are unaware of it.”
- D 3 His woes against the lawyers 11:45-52
 - E 1 For placing burdens hypocritically on others 11:45-46
 - G 1 A lawyer’s complaint of having been insulted by Jesus: {45} One of the lawyers *said to Him in reply, “Teacher, when You say this, You insult us too.” 11:45
 - G 2 Jesus’ pronouncement of woe upon the lawyers: {46} But He said, “Woe to you lawyers as well! 11:46
 - H 1 They place heavy burdens on the people: For you weigh men down with burdens hard to bear,
 - H 2 But the lawyers will not place themselves under the same burdens: while you yourselves will not even touch the burdens with one of your fingers.
 - E 2 For participating vicariously in the murder of the prophets 11:47-51
 - G 1 Woe to the lawyers: {47} Woe to you! 11:47a

- G 2 They build the tombs for the prophets: For you build the tombs of the prophets, 11:47b
- G 3 It was their fathers who killed the prophets: and it was your fathers who killed them. 11:47c
- G 4 They serve as approving witnesses of the deeds of their fathers 11:48
 - H 1 They are witnesses: {48} So you are witnesses
 - H 2 They approve of the deeds of their fathers: and approve the deeds of your fathers;
 - H 3 Their fathers killed the prophets: because it was they who killed them,
 - H 4 They are building tombs for the prophets: and you build their tombs.
- G 5 Their murder of the prophets fulfills the essence of OT Scripture 11:49
 - H 1 Jesus' citation of "the wisdom of God" {49} For this reason also the wisdom of God³³⁴ said,
 - H 2 God will send to Israel prophets and apostles: 'I will send to them prophets and apostles,
 - H 3 Some of them Israel will kill: and some of them they will kill
 - H 4 Other of them Israel will persecute: and some they will persecute,
- G 6 The vast culpability of Israel 11:50
 - H 1 The blood of all the prophets: {50} so that the blood of all the prophets,

³³⁴ Luke 11:49 - the wisdom of God: There is no known OT prophet that states matters exactly as Jesus described them here. It is most likely that Jesus was quoting the essence of the OT Scripture – that God would repeatedly send prophets to His people Israel, and they would harm some and kill others. This sense would have its greatest fulfillment when God sent His only-born Son, but Him also they would brutally assassinate through the hand of Rome. For this reason, God would send terrible judgment upon the nation with the devastating purge of Jerusalem and the Israeli temple in A.D. 70 at the hand of the Roman General Titus. Israel still has not accepted and received Jesus as her Messianic King. As a result, Israel is perpetually harassed by her enemies. She cannot even build a Temple on her own Temple Mount, defiled as it is by a Muslim shrine to the False Prophet Mohammed and by an Islamic Mosque.

- H 2 Shed since the creation of the world: shed since the foundation of the world,
 - H 3 Will be charged against the people of Israel: may be charged against this generation,
 - G 7 The identification of the prophets 11:51a
 - H 1 From Abel, murdered by his brother: {51} from the blood of Abel ³³⁵
 - H 2 To Zechariah: to the blood of Zechariah, ³³⁶ who was killed between the altar and the house of God;
 - G 8 Jesus' declaration of the culpability of Israel: yes, I tell you, it shall be charged against this generation.' 11:51b
- E 3 For taking away the key of knowledge 11:52
 - G 1 Woe to the lawyers! {52} Woe to you lawyers!
 - G 2 They have taken away the key of knowledge: For you have taken away the key of knowledge;
 - G 3 They did not enter the room of knowledge themselves: you yourselves did not enter,
 - G 4 They hindered those who were actually entering: and you hindered those who were entering."
- C 6 The plotting of hostile scribes and Pharisees to trap Jesus 11:53-54
 - D 1 The settled hostility of the scribes and Pharisees against Jesus: {53} When He left there, the scribes and the Pharisees began to be very hostile 11:53a
 - D 2 Their persistent questioning of Him: and to question Him closely on many subjects, 11:53b
 - D 3 Their plot to trap Him in something He might say: {54} plotting against Him to catch Him in something He might say. 11:54

³³⁵ Luke 11:51 - the blood of Abel: Abel's murder by his own brother was described in Genesis 4:1-16.

³³⁶ Luke 11:51 - the blood of Zechariah: Zechariah was the son of Jehoiada the priest, ordered to be murdered by King Joash, who had been saved from certain death by Jehoiada and his wife during the purge carried out by evil Queen Athaliah (2 Chron. 24:20-22). Zechariah was not the last prophet to be murdered, but he was the last mentioned in the Hebrew Bible. Abel was the first.

- 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
 - D 1 Jesus' warning: What we say in private will be revealed publicly 12:1-3
 - E 1 The large number of people listening to Jesus: {1} Under these circumstances, after so many thousands of people had gathered together that they were stepping on one another, 12:1a
 - E 2 Jesus' warning of His disciples 12:1b-3
 - G 1 His warning to beware of the yeast of the Pharisees, which is hypocrisy: He began saying to His disciples first of all, "Beware of the leaven of the Pharisees, which is hypocrisy. 12:1b
 - G 2 The deterrent against hypocrisy: All things hidden will be revealed 12:2
 - H 1 {2} But there is nothing covered up that will not be revealed,
 - H 2 and hidden that will not be known.
 - G 3 The deterrent against hypocrisy: Everything whispered will be revealed 12:3
 - H 1 What you have said in the dark will be revealed in the light: {3} Accordingly, whatever you have said in the dark will be heard in the light,
 - H 2 What you have whispered inside will be proclaimed upon the rooftops: and what you have whispered in the inner rooms will be proclaimed upon the housetops.
 - D 2 Jesus' perspective: Do not fear those who can only kill the body. Fear Him who can kill you and cast you into hell! 12:4-5
 - E 1 His caution not to fear those who can only kill the body: {4} "I say to you, My friends, do not be afraid of those who kill the body and after that have no more that they can do. 12:4
 - E 2 His warning to fear God who, having killed you, has authority to cast you into hell: {5} But I will warn you whom to fear: fear the One who, after He has killed, has authority to cast into hell; yes, I tell you, fear Him! 12:5

D 3 The care of the Father 12:6-7

- E 1 The small value of five sparrows: {6} Are not five sparrows sold for two cents? 12:6a
- E 2 God does not forget a single sparrow: Yet not one of them is forgotten before God. 12:6b
- E 3 God numbers the hairs of your head: {7} Indeed, the very hairs of your head are all numbered. 12:7a
- E 4 Don't be fearful – you are far more valuable than many sparrows: Do not fear; you are more valuable than many sparrows. 12:7b

D 4 The consequences of confessing or denying the Son of Man 12:8-12

- E 1 He who confesses Jesus before men – him Jesus will confess before the Messengers of God: {8} “And I say to you, everyone who confesses Me before men, the Son of Man will confess him also before the angels of God; 12:8
- E 2 He who denies Jesus before men will be denied before the Messengers of God: {9} but he who denies Me before men will be denied before the angels of God. 12:9
- E 3 Everyone who speaks a word against the Son of Man will be forgiven: {10} And everyone who speaks a word against the Son of Man, it will be forgiven him; 12:10a
- E 4 He who blasphemes the Holy Spirit will never be forgiven: but he who blasphemes against the Holy Spirit, it will not be forgiven him. 12:10b
- E 5 When they arrest you and try you before authorities, do not worry about what to say: {11} When they bring you before the synagogues and the rulers and the authorities, do not worry about how or what you are to speak in your defense, or what you are to say; 12:11
- E 6 The Holy Spirit will teach you at that time what to say: {12} for the Holy Spirit will teach you in that very hour what you ought to say.” 12:12

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: ³³⁷ take your ease,

E 3 Hedonism: ³³⁸ 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

³³⁷ Luke 12:19 - indolence: idleness, inactivity, laziness, lethargy, sloth

³³⁸ Luke 12:19 - hedonism: self-indulgence, self-gratification, self-satisfaction, the pursuit of pleasure

- 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
 - D 1 His caution against anxiety about food and clothing 12:22-23
 - E 1 His command not to worry about food: {22} And He said to His disciples, "For this reason I say to you, do not worry about your life, as to what you will eat; 12:22a
 - E 2 His command not to worry about clothing: nor for your body, as to what you will put on. 12:22b
 - E 3 His perspective 12:23
 - G 1 Life is more than food: {23} For life is more than food,
 - G 2 The body is more than merely clothing: and the body more than clothing.
 - D 2 His reminder of God's care for birds 12:24
 - E 1 His invitation to consider ravens: {24} Consider the ravens,
 - E 2 What ravens do not do
 - G 1 They don't sow or reap: for they neither sow nor reap;
 - G 2 They maintain no storage facilities: they have no storeroom nor barn,
 - E 3 God's care for the birds: and yet God feeds them;
 - E 4 They (His disciples) have far greater value than birds! how much more valuable you are than the birds!
 - D 3 His perspective on the futility of worrying 12:25-26
 - E 1 Worrying will not add a single hour to one's life span: {25} And which of you by worrying can add a single hour to his

life's span? 12:25

E 2 If we cannot do something so minor, why do we worry about other things? {26} If then you cannot do even a very little thing, why do you worry about other matters? 12:26

D 4 His reminder of God's care for flowers 12:27-28

E 1 His command to consider lilies 12:27a

G 1 His command: {27} Consider the lilies, how they grow:

G 2 What lilies do not do: they neither toil nor spin;

E 2 His contrast of the glory of flowers with the glory of Solomon: but I tell you, not even Solomon in all his glory clothed himself like one of these. 12:27b

E 3 His conclusion from plant life 12:28

G 1 If God clothes the grass of the field: {28} But if God so clothes the grass in the field,

G 2 Which is exceedingly temporary

H 1 which is alive today

H 2 and tomorrow is thrown into the furnace,

G 3 How much more will God clothe them, even though they have so little faith: how much more will He clothe you? You men of little faith!

D 5 His over-all conclusion 12:29-34

E 1 Do not be concerned 12:29

G 1 About what you will eat: {29} And do not seek what you will eat

G 2 About what you will drink: and what you will drink,

G 3 His command to stop worrying: and do not keep worrying.

E 2 His description of the striving of the nations of the world: {30} For all these things the nations of the world eagerly seek; 12:30a

E 3 Be aware of the knowledge of their Father: but your Father knows that you need these things. 12:30b

- E 4 What they should be seeking: {31} But seek His kingdom, 12:31a
- E 5 The benefit of seeking God's kingdom: and these things will be added to you. 12:31b
- E 6 His promise about the future 12:32
 - G 1 Do not be fearful: {32} Do not be afraid,
 - G 2 His characterization of them: little flock,
 - G 3 The choice of their Father to grant them the kingdom! for your Father has chosen gladly to give you the kingdom.
- E 7 His imperatives to them in light of their future kingdom 12:33-34
 - G 1 Sell their possessions: {33} "Sell your possessions 12:33a
 - G 2 Give to charity: and give to charity; 12:33b
 - G 3 Make for yourselves eternal "money belts" 12:33c
 - H 1 Make money belts: make yourselves money belts
 - H 2 Which do not wear out: which do not wear out,
 - H 3 Their aspiration – an unfailing treasure: an unfailing treasure
 - H 4 The place of the treasure: in heaven,
 - H 5 The safety of the heavenly treasure
 - J 1 where no thief comes near
 - J 2 nor moth destroys.
 - G 4 His precise analysis 12:34
 - H 1 Where you have placed your treasure: {34} For where your treasure is,
 - H 2 There your heart will be! there your heart will be also.

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. ³³⁹
 - 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; 12:37a
 - 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. 12:37b
 - 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

³³⁹ 12:36 Open the door: Undoubtedly the door would have been secured against thieves and robbers – their task is to open to the rightful master when He returns. 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 steward: 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; 12:45b
 - G 3 The master's unexpected return: {46} "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. 12:46b
 - 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
 - D 1 Jesus' having come to hurl the fire of judgment upon the earth 12:49
 - E 1 Jesus' purpose in coming to the earth: {49} "I have come to cast fire upon the earth;
 - E 2 His wish that the fire were already kindled: and how I wish it were already kindled!
 - D 2 Jesus' contemplation of His own stressful "baptism" 12:50
 - E 1 His destiny – to undergo a baptism: {50} But I have a baptism to undergo,
 - E 2 His own personal distress: and how distressed I am until it is accomplished!
 - D 3 His dispelling of the illusion that He had come to the earth to bring peace 12:51
 - E 1 The illusion of peace on earth: {51} Do you suppose that I came to grant peace on earth?
 - E 2 The reality of division: I tell you, no, but rather division;
 - D 4 His itemization of the divisions even among families 12:52-53
 - E 1 The numerics of division – a family of five being divided into two and three: {52} for from now on five members in one household will be divided, three against two and two against three. 12:52
 - E 2 The relationships of division: {53} They will be divided, 12:53
 - G 1 Between father and son: father against son and son against father,

- G 2 Between mother and daughter: mother against daughter and daughter against mother,
- G 3 Between mother-in-law and daughter-in-law: mother-in-law against daughter-in-law and daughter-in-law against mother-in-law.”
- C 3 His chiding of the multitudes for their inability to discern his Messiahship 12:54-56
 - D 1 Their ability to predict a coming rain: {54} And He was also saying to the crowds, “When you see a cloud rising in the west, immediately you say, ‘A shower is coming,’ and so it turns out. 12:54
 - D 2 Their ability to predict a hot day: {55} And when you see a south wind blowing, you say, ‘It will be a hot day,’ and it turns out that way. 12:55
 - D 3 Their hypocrisy: {56} You hypocrites! ³⁴⁰ 12:56
 - E 1 Their ability to analyze the appearance of earth and sky: You know how to analyze the appearance of the earth and the sky,
 - E 2 Their inability to diagnose correctly the present time: but why do you not analyze this present time?
- C 4 The illustration of the importance of reconciliation with the Messiah 12:57-59
 - D 1 His call for individual discernment and initiative: {57} “And why do you not even on your own initiative judge what is right? 12:57
 - D 2 His call on His hearers to settle with God out of court: {58} For while you are going with your opponent to appear before the magistrate, on your way there make an effort to settle with him, ³⁴¹ so that he may not drag you before the judge, and the judge turn you over to the officer, and the officer throw you into prison. 12:58

³⁴⁰ Luke 12:56 - You hypocrites: [Constable](#) has here some incisive comments:

The people could predict future weather from present signs, but they could not see that the events associated with Jesus' ministry indicated the arrival of Messiah and his kingdom (cf. Matt. 16:2-3). The present time was one of change and crisis. By calling His hearers "hypocrites," Jesus was saying He perceived that their professed inability to recognize Messiah's appearance was artificial. It was not that they *could* not see that He was the Messiah, but they did not *want* to see it in spite of the evidence. (Emphasis mine.)

³⁴¹ Luke 12:58 - settle with your opponent: According to [Constable](#), the following is what Jesus was urging: “Jesus' point was that the unbelievers in the crowd needed to get things right with their adversary (Jesus) before the judge (God) sent them to prison (hell).”

- D 3 The person in prison will have to pay his judgment in excruciating detail: {59} I say to you, you will not get out of there until you have paid the very last cent.” 12:59
 - C 5 The inevitability of judgment upon the nation apart from repentance 13:1-5
 - D 1 The report of Pilate’s murder of worshipping of Galileans: {1} Now on the same occasion there were some present who reported to Him about the Galileans whose blood Pilate ³⁴² had mixed with their sacrifices. 13:1
 - D 2 The perspective of Jesus on the Galileans 13:2-3
 - E 1 His question: Were these Galileans greater sinners than all other Galileans? 13:2
 - G 1 Were they greater sinners? {2} And Jesus said to them, “Do you suppose that these Galileans were greater sinners than all other Galileans
 - G 2 The ostensible reason: because they suffered this fate?
 - E 2 His grim prediction of their similar fate unless they repented: {3} I tell you, no, but unless you repent, you will all likewise perish. 13:3
 - D 3 The perspective of Jesus on the Jerusalemites who died 13:4-5
 - E 1 His question: Were those eighteen on whom the tower of Siloam fell worse sinners than everyone else in Jerusalem? {4} Or do you suppose that those eighteen on whom the tower in Siloam fell and killed them were worse culprits than all the men who live in Jerusalem? 13:4
 - E 2 His grim prediction of their similar fate unless they repented: {5} I tell you, no, but unless you repent, you will all likewise perish.” 13:5
 - C 6 The parable of the unfruitful fig tree as an illustration of the probation of the unfruitful nation of Israel 13:6-9
 - D 1 The nature of Jesus’ instruction – a parable: {6} And He began telling this parable: 13:6a
 - D 2 The fig tree planted in a man’s vineyard: “A man had a fig tree which had been planted in his vineyard; 13:6b

³⁴² Luke 13:1 - [Pilate](#): Roman governor or prefect of [Judea](#) from A.D. 26 to late 36 or 37 ([Constable](#)).

- D 3 His fruitless search for figs: and he came looking for fruit on it and did not find any. 13:6c
- D 4 His instructions to the vineyard-keeper: {7} And he said to the vineyard-keeper, 13:7-9
 - E 1 He had been waiting for fruit for three years: ‘Behold, for three years I have come looking for fruit on this fig tree 13:7a
 - E 2 He had found none: without finding any. 13:7b
 - E 3 His command to cut it down: Cut it down! 13:7c
 - E 4 His pragmatic question: Why does it even use up the ground?’ 13:7d
 - E 5 The conservative reply of the vineyard-keeper: {8} And he answered and said to him, 13:8-9
 - G 1 Let it alone for this year: ‘Let it alone, sir, for this year too, 13:8a
 - G 2 I will give it special care: until I dig around it and put in fertilizer; 13:8b
 - G 3 If it bears fruit next year – well enough: {9} and if it bears fruit next year, fine; 13:9a
 - G 4 If it does not, cut it down: but if not, cut it down.’” 13:9b
- 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
 - E 1 His teaching in a synagogue on the Sabbath: {10} And He was teaching in one of the synagogues on the Sabbath. 13:10
 - E 2 The eighteen-year plight of a woman 13:11
 - G 1 The length of time of her affliction: {11} And there was a woman who for eighteen years had had a sickness
 - G 2 The demonic source of her affliction: caused by a spirit;
 - G 3 Her symptoms
 - H 1 and she was bent double,

- H 2 and could not straighten up at all.
- E 3 Jesus' freeing her of her sickness 13:12-13
 - G 1 Calling her over: {12} When Jesus saw her, He called her over 13:12a
 - G 2 His speech to her: and said to her, "Woman, you are freed from your sickness." 13:12b
 - G 3 His laying his hands on her: {13} And He laid His hands on her; 13:13a
 - G 4 The immediate and dramatic effect: and immediately she was made erect again 13:13b
 - G 5 Her giving glory to God! and began glorifying God. 13:13c
- D 2 The indignation of the synagogue official 13:14
 - E 1 The cause of his indignation: {14} But the synagogue official, indignant because Jesus had healed on the Sabbath,
 - E 2 His speech to the crowd: began saying to the crowd in response,
 - G 1 There are six days for work: "There are six days in which work should be done;
 - G 2 His command for people to come to be healed during the week: so come during them and get healed,
 - G 3 His forbidding anyone to come on the Sabbath day! and not on the Sabbath day."
- D 3 Jesus' exposure of the official's hypocrisy 13:15-16: {15} But the Lord answered him and said, (3:15a)
 - E 1 His calling them hypocrites! "You hypocrites, 3:15b
 - E 2 Each of them unties his ox or donkey and leads him to water on the Sabbath day: does not each of you on the Sabbath untie his ox or his donkey from the stall and lead him away to water him? 3:15c
 - E 3 Should not this woman be loosened from her bond on the Sabbath? 3:16
 - G 1 She is a woman, (not an animal): {16} And this woman,

- G 2 She is a daughter of Abraham: a daughter of Abraham as she is,
- G 3 She has been bound by Satan: whom Satan has bound
- G 4 Her bondage has lasted eighteen years! for eighteen long years,
- G 5 Should she not be freed from her bondage on the Sabbath day???? should she not have been released from this bond on the Sabbath day?"
- D 4 The approval of the multitude 13:17
 - E 1 The humiliation of his adversaries: {17} As He said this, all His opponents were being humiliated;
 - E 2 The rejoicing of the entire crowd: and the entire crowd was rejoicing over all the glorious things being done by Him.
- 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, befouled by evil ³⁴³ 13:18-19
 - G 1 The comparison of the kingdom of God: {18} So He was saying, 13:18
 - H 1 "What is the kingdom of God like,
 - H 2 and to what shall I compare it?
 - G 2 It is like a mustard seed 13:19
 - H 1 The diminutive origin of the kingdom: {19} It is like a mustard seed, ³⁴⁴

³⁴³ Luke 13:18 -19 Title - Like a mustard seed – rapid and large growth from a small beginning, befouled by evil: I give credit for the essence, if not the exact words, of this interpretation to Arno C. Gaebelin, [The Gospel of Matthew: An Exposition](#), Loizeaux Brothers, Neptune, New Jersey, 1961, pp. 282-286.

³⁴⁴ Luke 13:19 - like a mustard seed: In what way is the kingdom of God like a mustard seed? The following seem to be true – **(1)** It had a small beginning. **(2)** It had remarkable growth. **(3)** It was befouled (pardon the pun) by the fowls of the air. (It should be noted that birds in the tree are not a good omen – see Gen. 40:16-19. See also Gen. 15:11; Rev. 18:1-2.) This is what we can deduce from the statements of Jesus. Some other observations are in order: **(4)** This appears to be the time between the two Advents of Christ, His First Coming and His Second Coming. **(5)** This appears to describe not the true Church, but the Professing Church, Christendom, infiltrated by evil and evil people. **(6)** This is not the true Kingdom prophesied by the prophets. Even Jesus Himself told a parable to disabuse His disciples of the belief that His Kingdom would come any time soon (Luke 19:11-27). We know the Kingdom has

- H 2 Its haphazard planting
- J 1 which a man took
- J 2 and threw ³⁴⁵ into his own garden;
- H 3 Its impressive growth: and it grew and became a tree,
- H 4 Its defilement by the birds of the air: and the birds of the air nested in its branches.”
- E 2 Like yeast: Pervasive influence beyond its size, but permeated with evil 13:20-21
- G 1 The comparison of the kingdom of God: {20} And again He said, “To what shall I compare the kingdom of God? 13:20
- G 2 It is like yeast: {21} It is like leaven, ³⁴⁶ 13:21a

not yet begun because the King has not returned from heaven, the distant country to which He departed over 2,000 years ago. (7) I think it is best to understand this form of the Kingdom, as the “Mystery” Form of the Kingdom, the time between the two [Advents](#) of Christ (Matt. 13:11). (8) I think the best way to describe this form of the Kingdom is that we are presently in the *Recruitment* Phase of the Kingdom. The followers of Christ were entrusted by Him at His departure with the task of recruiting followers / disciples of the King in anticipation of His return from Heaven to rule over the Earth (Matt. 28:16-20; Luke 24:44-53; Acts 1:1-11). When Christ’s [Millennial Kingdom](#) has been thoroughly installed, and all who do not wish him to be King have been put to death (Luke 19:27), then, at least for a brief time, shall the Father’s will be done on earth in the same way that it is performed up in heaven (Matt. 6:10). Ultimately the perfect and unending performance of the Father’s will upon earth just as in heaven will take place upon [New Earth](#) and in [New Jerusalem](#) (2 Pet. 3:10-13; Rev. 21:11-22:5).

³⁴⁵ Luke 13:19 - threw: This was not a careful planting. The text says, literally, that the man “threw” this mustard seed into his garden. “He threw” is the 3rd Singular [Aorist Indicative Active](#) of the verb *bállō* (906), “to throw or cast something without caring where the item lands” ([JTB](#), borrowing from [OBU](#)).

³⁴⁶ ***Luke 13:20 - it is like leaven: A great many interpreters interpret leaven here as the gospel which thoroughly permeates humanity to the point where the majority of humans repent of their sins, embrace the gospel, and follow Jesus. This, they say, is the inevitable progress and advance of the church. This interpretation is perhaps best characterized by [PostMillennialism](#). This interpretation is impossible for at least two reasons: (1) In Jesus’ parable of the tares among the wheat (Matt. 13:24-30), He taught that His sowing of the good seed in the world would be contaminated by the sabotage of His enemy, the devil. He would sow tares in the field among the wheat. These tares could not be eliminated without the risk of pulling up and destroying the wheat. The man’s (the Lord’s) solution was to let both the wheat and the tares grow together until the harvest (the Judgment). Then the reapers will first gather up the tares, bind them in bundles, and burn them (hell fire). Then they would gather up the wheat and place it safely in the barn. (2) There are many instances in Scripture wherein leaven is seen to be a bad thing. [a] At the first Passover, Israelis were commanded to observe a Feast of Unleavened Bread (Exod. 12:14-20). They were to celebrate this feast throughout their generations as a permanent ordinance (Ex. 12:14). [b] No grain offering was to be offered with leaven (Lev. 2:11; 6:17). [c] Jesus warned His disciples to beware of the leaven (false teaching) of the scribes and Pharisees (Matt. 16:6, 11, 12; Mark 8:15; Luke 12:1). [d] Paul taught that leaven was a bad thing (1 Cor. 5:6, 7, 8; Gal. 5:9).

We conclude, therefore that the leaven that the woman mixed in three measures of flour was not a good thing. It means, not the advance of the church or the “mystery form” of the kingdom. Rather, it teaches the Devil’s contamination of the professing church, or Christendom. There is no growing crescendo of a triumphant church in this age. Rather, there is the sad dirge of the increasingly contaminated church!

- H 1 which a woman took
 - H 2 and hid in three pecks of flour
 - G 3 The permeating action of the yeast: until it was all leavened.” 13:21b
 - D 2 The difficult entry into the Kingdom of God 13:22-30
 - E 1 His itinerant teaching ministry: {22} And He was passing through from one city and village to another, teaching, and proceeding on His way to Jerusalem. 13:22
 - E 2 The probing question – are there only a few being saved? {23} And someone said to Him, “Lord, are there just a few who are being saved?”³⁴⁷ 13:23
 - E 3 The decisive reply of Jesus: And He said to them, {24} [13:24a] 13:24-30
 - G 1 Be agonizing to enter the narrow door: “Strive to enter through the narrow door; 13:24b
 - G 2 Many will seek to enter and be unable: for many, I tell you, will seek to enter and will not be able. 13:24c
 - G 3 His sobering illustration 13:25-30
 - H 1 Once the head of the house shuts the door: {25} Once the head of the house gets up and shuts the door, 13:25a
 - H 2 And you begin to knock for admittance: and you begin to stand outside and knock on the door, saying, ‘Lord, open up to us!’ 13:25b
 - H 3 The sad response of the householder: then He will answer and say to you, ‘I do not know where you are from.’³⁴⁸ 13:25c
 - H 4 The frantic rebuttal of the knocker: {26}

³⁴⁷ Luke 13:23 - are there just a few who are being saved? It is perhaps difficult to know exactly what the questioner had in mind when he asked this question. But there is no doubt whatever in regard to how Jesus answered the question. Jesus interpreted “being saved” as entry into the Kingdom of God here on earth. I include the qualification “here on earth” because Jesus talked about people (Gentiles) from all over the earth (east, west, north, and south) being admitted to and eating in the Kingdom, but many Jewish people being excluded (Luke 13:28-29).

³⁴⁸ Luke 13:25 - I do not know where you are from: Once the householder (Jesus) has closed the door, there will be no more admittance into the Kingdom! It behooves every person not to procrastinate. None of know when the door of opportunity to enter the Kingdom will be shut!

- Then you will begin to say, 13:26
- J 1 ‘We ate and drank in Your presence,
- J 2 and You taught in our streets’;
- H 5 The settled reply of the householder: {27}
and He will say, 13:27
- J 1 He does not know from what place
they came: ‘I tell you, I do not know
where you are from;
- J 2 His banishment of them as evildoers:
depart from Me, all you evildoers.’
- H 6 The emotional desperation of the denied
knockers 13:28
- J 1 Weeping and gnashing of teeth: {28}
In that place there will be weeping
and gnashing of teeth ³⁴⁹
- J 2 Their seeing the patriarchs and
prophets admitted to the kingdom of
God: when you see Abraham and
Isaac and Jacob and all the prophets
in the kingdom of God,
- J 3 But they themselves cast out: but
yourselves being thrown out.
- H 7 The startling inclusion in the kingdom of
God 13:29
- J 1 Their origin from all over the globe:
{29} And they will come from east
and west and from north and south,
- J 2 Their eating in the kingdom of God:
and will recline at the table in the
kingdom of God.
- H 8 The Divine Justice in the Kingdom 13:30
- J 1 Some last will be first: {30} And
behold, some are last who will be

³⁴⁹ Luke 13:28 - in that place there will be weeping and gnashing of teeth: Those excluded from the Kingdom will spend a ghastly eternity in “hell,” also termed “the Lake of Fire and Brimstone.” See also Matt. 8:12; 13:42, 50; 22:13; 24:51; 25:30; Rev. 20:11-15.

first

J 2 Some first will be last: and some are first who will be last.”

D 3 Its present grim reality: Its King, Jesus, rejected by Jerusalem 13:31-35

E 1 The warning of some Pharisees: {31} Just at that time some Pharisees approached, saying to Him, “Go away, leave here, for Herod wants to kill You.” 13:31

E 2 The reply of Jesus 13:32-35

G 1 His characterization of Herod: {32} And He said to them, “Go and tell that fox, 13:32a

G 2 His prediction of his continuing healing ministry: ‘Behold, I cast out demons and perform cures today and tomorrow, 13:32b

G 3 His prediction of His death and resurrection: and the third day I reach My goal.’ 13:32c

G 4 His resignation to His destiny as the Great Prophet of being killed in Jerusalem: {33} Nevertheless I must journey on today and tomorrow and the next day; for it cannot be that a prophet would perish outside of Jerusalem. 13:33

G 5 His excoriation of Jerusalem: {34} O Jerusalem, Jerusalem,³⁵⁰ [13:34a] 13:34-35

H 1 The city that kills the prophets and the teachers sent to her by God: the city that kills the prophets and stones those sent to her! 13:34b

H 2 His frequent desire to protect her 13:34c

J 1 His desire: How often I wanted to

³⁵⁰ Luke 13:34 - O Jerusalem, Jerusalem: [Constable](#) aptly describes Jesus’ funeral dirge over the city and the nation:

Jesus' lament (vv. 34-35) constituted a formal rejection of Israel for her rejection of Him as her Messiah (cf. Matt. 23:37-39). Jesus used "Jerusalem" figuratively for the whole nation. However, Jesus rejected Israel with a broken heart. He continued to offer Himself to the nation and to the individuals within it, but its fate was now irreversible. His rejection was not permanent, however (cf. Rom. 11). God's prophecies concerning Messiah's rule on the earth, with His headquarters in Jerusalem (cf. Jer. 3:17; 30:16-17; 31:6, 23; Ezek. 43:5-6; Joel 3:17; Mic. 4:7; Zech. 8:2-3), must be fulfilled because God is faithful to His promises.

gather your children together, just as
a hen gathers her brood under her
wings,

J 2 Jerusalem's refusal: and you would
not have it!

H 3 His pronouncement of judgment upon
Jerusalem: {35} Behold, your house is left
to you desolate; 13:35a

H 4 The duration of the judgment – until
Jerusalem's blessing of Himself as her
Messiah: and I say to you, you will not see
Me until the time comes when you say,
'Blessed is He who comes in the name of the
Lord!'" 13:35b

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](#) (edema) on the
Sabbath 14:1-6

E 1 Jesus' visiting the home of a leading Pharisee: {1} It
happened that when He went into the house of one of the
leaders of the Pharisees 14:1

G 1 The time of the visit: on the Sabbath

G 2 The purpose of the visit: to eat bread,

G 3 The activity of the Pharisees: they were watching
Him closely.

E 2 The plant: {2} And there in front of Him was a man
suffering from dropsy. ³⁵¹ 14:2

E 3 Jesus' probing answer / question: {3} And Jesus answered
and spoke 14:3-4a [14:3a]

G 1 His audience 14:3b

³⁵¹ Luke 14:2 - dropsy: This is a medical term used only by [Luke](#) and only this once in the entire [NT](#). This is the [Nominative Masculine](#) Singular of the Adjective *hudrōpikós* ([5203](#)). [OBU](#) defines it as "[dropsy](#)," but few of us today know what that means. [Constable](#) is more helpful. He states that it refers to edema, the retention of water in the body.

The text does not state that this man was a "plant" – an intentional trap. However, the context suggests that he was. Why did the leading Pharisee invite Jesus over for a meal on the Sabbath day? And why were there a roomful of lawyers and scribes also in attendance? And why did it just happen that there was a man with edema who was among those invited and who was seated right in front of Him?

- H 1 to the lawyers
- H 2 and Pharisees, saying,
- G 2 His question: “Is it lawful to heal on the Sabbath, or not?” 14:3b
- G 3 Their silent non-response to his question: {4} But they kept silent. 14:4a
- E 4 Jesus’ actions 14:4b
 - G 1 He took hold of him: And He took hold of him
 - G 2 He healed him: and healed him,
 - G 3 He sent him away: and sent him away.
- E 5 Jesus’ follow-up questions to the lawyers and Pharisees: {5} And He said to them, 14:5-6 [14:5a]
 - G 1 If you have a son or an ox fall into a well on the Sabbath: “Which one of you will have a son or an ox fall into a well, 14:5b
 - G 2 Will you not immediately pull him out, even on the Sabbath: and will not immediately pull him out on a Sabbath day?” 14:5c
 - G 3 Their inability to respond: {6} And they could make no reply to this. ³⁵² 14:6
- 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 Jesus’ parable to the invited guests 14:7
 - G 1 The audience for the parable: {7} And He began speaking a parable to the invited guests
 - G 2 The occasion for the parable: when He noticed how they had been picking out the places of honor at the table; saying to them,

³⁵² Luke 14:6 - they could make no reply: The verb states that they were unable to answer these things. They were quiet because they knew what Jesus had posed was absolutely true. If any one of them had an ox or a son fall into a well on the Sabbath Day, each of them would have sprung to the task of extricating the human or the animal. They were hypocrites, and they knew it. But they were so intent on trapping Jesus and getting rid of Him that they continued to pursue murderous intentions.

- E 2 The context of the parable – an invitation to a wedding feast: {8} "When you are invited by someone to a wedding feast, 14:8-9 [14:8a]
- E 3 Jesus' warning against pride 14:8b-9
 - G 1 Jesus' advice: do not take the place of honor, 14:8b
 - G 2 His reasoning: lest someone more distinguished than you may have been invited by him, 14:8c
 - G 3 The embarrassing intervention of the host: {9} and he who invited you both shall come and say to you, 14:9
 - H 1 'Give place to this man,'
 - H 2 and then in disgrace you proceed to occupy the last place.
- E 4 Jesus' urging of humility 14:10
 - G 1 Jesus' advice: {10} "But when you are invited, go and recline at the last place,
 - G 2 His reasoning: so that when the one who has invited you comes, he may say to you, 'Friend, move up higher';
 - G 3 The result: then you will have honor in the sight of all who are at the table with you.
- E 5 Jesus' extrapolation to the Final Judgment 14:11
 - G 1 He who exalts himself will be humbled: {11} "For everyone who exalts himself shall be humbled,
 - G 2 He who humbles himself will be honored: 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 The object of His advice: {12} And He also went on to say to the one who had invited Him, 14:12a
 - E 2 The occasion for His advice: "When you give a luncheon or

- a dinner,³⁵³ 14:12b
- E 3 Those not to invite: do not invite 14:12c
- G 1 your friends
- G 2 or your brothers
- G 3 or your relatives
- G 4 or rich neighbors,
- E 4 The reason not to invite them 14:12d
- G 1 lest they also invite you in return,
- G 2 and repayment come to you.
- E 5 The occasion under consideration – a banquet or feast: {13}
"But when you give a reception,"³⁵⁴ 14:13a
- E 6 Those whom he was commanded to invite: invite 14:13b
- G 1 the poor,
- G 2 the crippled,
- G 3 the lame,
- G 4 the blind,
- E 7 The pleasant consequence: {14} and you will be blessed,
14:14a
- E 8 The reason for the blessing: since they do not have the
means to repay you; 14:14b
- E 9 The certainty of ultimate repayment 14:14c
- G 1 The certainty of repayment: for you will be repaid
- G 2 The occasion of the repayment: at the resurrection

³⁵³ Luke 14:12 - luncheon or a dinner: This is a reminder that Dr. Luke wrote more about meals and feasts than any other gospel writer. Feasting was one of his hobby horses, if you will.

³⁵⁴ Luke 14:13 - reception: This term chosen by the NASB editors may not quite capture the intent of Dr. Luke. The noun he used was *dochē* ([1403](#)), used in the NT only by Luke, in Luke 5:29; 14:13. In Luke 5:29 Levi, the wealthy tax collector, invited Jesus to a reception, but it was more than just a reception – it was a banquet. The word in Luke 14:13 must also include a meal, for the context of Luke 14:12 includes references to a “luncheon” or “dinner.” Likewise, the same word used in the LXX gives the same flavor. Gen. 21:8; 26:30 along with Esther 1:3; 5:4 all connote a feast or banquet.

of the righteous." ³⁵⁵

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 rejecting Jews) and given to the Gentiles 14:15-24

G 1 The occasion of the parable 14:15-16a

H 1 The identity of one who commented: {15}
When one of those who were reclining at the table with Him 14:15a

H 2 His association of Jesus' comments about eating at feasts with His reference to the resurrection of the righteous: heard this, 14:15b

H 3 The man's exclamation about eating bread in the kingdom of God: he said to Him, "Blessed is everyone who will eat bread in the kingdom of God!" 14:15c

H 4 Jesus' response to the one who commented with a parable: {16} But He said to him, 14:16a

G 2 A man's preparations for dinner 14:16b-17

H 1 The man's dinner plan: "A man was giving a big dinner, 14:16b

H 2 His invitation of many: and he invited many; 14:16c

G 3 His sending a slave to bring those invited 14:17

H 1 The arrival of the time for the dinner: {17} and at the dinner hour

³⁵⁵ Luke 14:14 - at the resurrection of the righteous: Jesus' advice here is fascinating – it all has to do with the motivation for why people do what they do. But it deals more than just motivation. It has to do with maximizing your return on investment when you do good. If you invite wealthy people to your feast, they will certainly repay you – they will repay you by inviting you back to their own banquet. You will have been rewarded, but your reward will be transitory and insignificant – eating a meal that lasts for a few hours in your stomach. But when you invite the poor or crippled, they cannot return the favor. But *you will be repaid*. When? At the resurrection of the righteous! This reward will be vastly greater than the temporary reward back on earth in the previous life! Jesus wants us to live our lives on earth with an eye on heaven. Why? To maximize our reward into something eternal and significant! This advice is consistent with Paul's perspective that our real citizenship is in heaven, not on this present earth (Philippians 3:20).

- H 2 The man's sending his slave to the invitees:
he sent his slave ³⁵⁶ to say to those who had
been invited,
- H 3 The man's invitation: 'Come; for everything
is ready now.'
- G 4 The invited guests' excuses: {18} But they all alike
began to make excuses. [14:18a] 14:18-20
 - H 1 The need of one to examine a piece of
ground he had bought 14:18b
 - J 1 The excuse of the first: The first one
said to him, 'I have bought a piece of
land
 - J 2 His necessity: and I need to go out
and look at it;
 - J 3 His request: please consider me
excused.'
 - H 2 The need of another to try out oxen he had
bought 14:19
 - J 1 The excuse of another: {19} Another
one said, 'I have bought five yoke of
oxen,
 - J 2 His priority: and I am going to try
them out;
 - J 3 His request: please consider me
excused.'
 - H 3 The preference of another to spend time with
his wife 14:20
 - J 1 The excuse of another: {20} Another
one said, 'I have married a wife,
 - J 2 His consequent inability to attend:
and for that reason I cannot come.'

³⁵⁶ Luke 14:17 - slave: This is accurate. The word is *doúlos* ([1401](#)), "slave." The term "slave" refers here to the prophets of Israel, including John the Baptist, who had been sent to the nation to invite people to enter the Kingdom of God. Down throughout Israel's history, the bulk of Israelis have rejected the invitation to enter the Kingdom of God. A great many of them worshiped false gods, such as Baal or Ashtoreth or Molech or Chemosh or the Queen of Heaven. Most Israelis refused to follow the invitation of John the Baptist and the invitation of Jesus Himself. Today, most Jewish people, by far, refuse to worship and follow Jesus. None of these will enter the Kingdom of God.

G 5 The response of the host 14:21-24

- H 1 The report of the slave: {21} And the slave came back and reported this to his master. 14:21a
- H 2 The anger of the host: Then the head of the household became angry 14:21b
- H 3 His commanding the slave to bring the disadvantaged from the city: and said to his slave, [14:21c] 14:21c-22
 - J 1 The place of invitation: ‘Go out at once into the streets and lanes of the city 14:21d
 - J 2 The people to invite: and bring in here the poor and crippled and blind and lame.’ 14:21e
 - J 3 The availability of room: {22} And the slave said, ‘Master, what you commanded has been done, and still there is room.’ 14:22
- H 4 His commanding the slave to obtain guests from the rural areas 14:23-24
 - J 1 The place of search: 23 And the master said to the slave, ‘Go out into the highways and along the hedges, 14:23a
 - J 2 The urgency of the method: and compel them to come in, 14:23b
 - J 3 The relentless intent of the householder: so that my house may be filled. 14:23c
 - J 4 His vengeful policy: {24} For I tell you, none of those men who were invited shall taste of my dinner.’”³⁵⁷ 14:24

³⁵⁷ Luke 14:24 - For I tell you, none of those men who were invited shall taste of my dinner: Down through Israel’s history, all Israelis who have been invited to enter the Kingdom of God, but who refused, shall be excluded from the Kingdom. But this rejection by Israel is not permanent. As Paul wrote, the time will come when “all Israel will be saved” (Rom. 11:26). The hardening of Israel has been partial and temporary – until the full number of Gentiles have been admitted to the Kingdom (Rom. 11:25-32).

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

H 1 The occasion of Jesus' speech: {25} Now large crowds were going along with Him; and He turned and said to them, 14:25

H 2 The cost of discipleship in terms of family: {26} "If anyone comes to Me, and does not hate 14:26a

J 1 his own father

J 2 and mother

J 3 and wife

J 4 and children

J 5 and brothers

J 6 and sisters,

J 7 yes, and even his own life,

H 3 The grim reality: he cannot be My disciple. 14:26b

G 2 The necessity of cross-bearing 14:27

H 1 The necessity of carrying one's own cross: {27} Whoever does not carry his own cross

H 2 The necessity of following Jesus: and come after Me

H 3 The failure of non-discipleship: cannot be My disciple. 14:27

G 3 Examples of cost-counting 14:28-32

H 1 The example of building a tower 14:28-30

J 1 The anticipated project: {28} For which one of you, when he wants to build a tower, 14:28a

J 2 The necessary calculations: does not first sit down and calculate the cost to see if he has enough to complete

it? 14:28b

J 3 The unfortunate result of failure to complete: {29} Otherwise, when he has laid a foundation and is not able to finish, 14:29a

J 4 The potential of ridicule: all who observe it begin to ridicule him, 14:29b

J 5 The embarrassing indictment: {30} saying, ‘This man began to build and was not able to finish.’ 14:30

H 2 The example of fighting a battle

J 1 A king planning to meet another king in battle: {31} Or what king, when he sets out to meet another king in battle,

J 2 The necessity of calculation – can 10,000 defeat 20,000?: will not first sit down and consider whether he is strong enough with ten thousand men to encounter the one coming against him with twenty thousand?

J 3 The alternative – negotiating a peace treaty: {32} Or else, while the other is still far away, he sends a delegation and asks for terms of peace.

G 4 Possessions: {33} So then, none of you can be My disciple who does not give up all his own possessions. 14:33

G 5 The importance of making Christ one’s top priority 14:34-35

H 1 Salt is beneficial: {34} “Therefore, salt is good; 14:34a

H 2 What is the value of salt that does not flavor food? but if even salt has become tasteless, with what will it be seasoned? 14:34b

H 3 Salt is not good for the soil: {35} It is useless either for the soil 14:35a

- H 4 Salt is not good for composting: or for the manure pile; 14:35b
 - H 5 It has to be thrown out: it is thrown out. 14:35c
 - H 6 The conclusion – if you have ears, you better use them and profit: He who has ears to hear, let him hear.”³⁵⁸ 14:35d
- 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 The obvious interest of tax collectors and sinners in Jesus' teaching: {1} Now all the tax-gatherers and the sinners were coming near Him to listen to Him.
 - E 2 The grumbling of the Pharisees and the scribes: {2} And both the Pharisees and the scribes began to grumble, saying, "This man receives sinners and eats with them."
 - D 2 Jesus' 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
 - G 1 The search for the missing sheep
 - H 1 Introduction – Jesus told a parable: {3} So He told them this parable, saying,
 - H 2 A man has 100 sheep: {4} “What man among you, if he has a hundred sheep
 - H 3 One is missing: and has lost one of them,
 - H 4 The man leaves the 99: does not leave the ninety-nine in the open pasture
 - H 5 He looks for the lost one until he finds it: and go after the one which is lost until he finds it?

³⁵⁸ Luke 14:35 - He who has ears to hear, let him hear: Darrell Bock comments regarding this section: “His [Luke's] main point is that successful discipleship requires Jesus to be a priority in life.” (Darrell Bock, [*Baker Exegetical Commentary on the New Testament, Luke, Volume 2 – 9:51-24:53*](#), p. 401.

- G 2 The reaction of the shepherd: {5} When he has found it, 15:5-6 [15:5a]
 - H 1 His joy: he lays it on his shoulders, rejoicing. 15:5b
 - H 2 At home he calls together friends and neighbors: {6} And when he comes home, he calls together his friends and his neighbors, saying to them, 15:6a
 - H 3 He asks them to rejoice with him for having found his lost sheep: 'Rejoice with me, for I have found my sheep which was lost!' 15:6b
- G 3 The application of the parable 15:7
 - H 1 There is more joy in heaven over one repentant sinner: {7} I tell you that in the same way, there will be more joy in heaven over one sinner who repents
 - H 2 Than over 99 righteous who do not need to repent: than over ninety-nine righteous persons who need no repentance.
- E 2 The woman's joy over finding her lost coin 15:8-10
 - G 1 A woman has ten coins: {8} "Or what woman, if she has ten silver coins
 - G 2 She loses one: and loses one coin,
 - G 3 Her careful search
 - H 1 Lighting a lamp: does not light a lamp
 - H 2 Sweeping the floor: and sweep the house
 - H 3 Searching carefully: and search carefully
 - H 4 Finally finding it: until she finds it?
 - G 4 Her reaction to her discovery: {9} When she has found it,
 - H 1 Calling her friends and neighbors: she calls together her friends and neighbors,
 - H 2 Asking them to rejoice with her: saying, 'Rejoice with me, for I have found the coin which I had lost!'

- G 5 The point of the parable: {10} In the same way, I tell you,
 - H 1 There is joy among the angels: there is joy in the presence of the angels of God
 - H 2 Over one repentant sinner: over one sinner who repents.” ***
- 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. 15:11
 - G 2 The self-centeredness of the younger son 15:12
 - 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 15:13
 - 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 15:14
 - 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 15:15-16
 - H 1 His search for employment: {15} "So he went and hired himself out to one of the citizens of that country, 15:15a

- H 2 The ignominy of his occupation: and he sent him into his fields to feed swine. 15:15b
- H 3 The depth of his need 15:16
 - J 1 His desire: {16} "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 15:17-19
 - H 1 His consideration: {17} "But when he came to his senses, he said, 15:17a
 - H 2 His assessment 15:17b
 - 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 15:18-19
 - J 1 His return to his father: {18} 'I will get up and go to my father, 15:18a
 - J 2 His confession to his father: and will say to him, "Father, I have sinned against heaven, and in your sight; 15:18b
 - J 3 His unworthiness as a son: {19} I am no longer worthy to be called your son; 15:19a
 - J 4 His request for employment: make me as one of your hired men.'" 15:19b
- G 7 The return of the younger son: {20} "So he got up and came to his father. 15:20a
- 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, 15:20b

- H 2 The father's compassion: his father saw him and felt compassion for him, 15:20c
- H 3 The father's alacrity: and ran 15:20d
- H 4 The father's affection: and embraced him and kissed him. 15:20e
- H 5 The son's confession 15:21
 - 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.'
- H 6 The father's celebration: {22} "But the father said to his slaves, 15:22-24 [15:22a]
 - 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; 15:22b
 - J 2 His command of a celebration: {23} and bring the fattened calf, kill it, and let us eat and celebrate; 15:23
 - J 3 His reason for celebration 15:24a
 - 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. 15:24b
- G 9 The older son's anger 15:25-30
 - H 1 His preoccupation with work: {25} "Now his older son was in the field, 15:25a
 - H 2 His unwitting return to the home 15:25b-27
 - J 1 His discovery of celebration: and when he came and approached the house, he heard music and dancing. 15:25b

- J 2 His inquiry about celebration: {26}
"And he summoned one of the servants and began inquiring what these things could be. 15:26
- 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.' 15:27
- H 3 His angry refusal to celebrate 15:28
 - 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, 15:29-30 [15:29a]
 - J 1 His long tenure: 'Look! For so many years I have been serving you 15:29b
 - J 2 His unceasing obedience: and I have never neglected a command of yours; 15:29c
 - J 3 His absence a celebration: and yet you have never given me a young goat, so that I might celebrate with my friends; 15:29d
 - J 4 The unfairness of the present celebration 15:30
 - 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 15:31-32

H 1 His acknowledgment of the elder son's faithfulness: {31} "And he said to him, 'Son, you have always been with me, 15:31a

H 2 His acknowledgment of the elder son's full inheritance: and all that is mine is yours. 15:31b

H 3 His mandating of celebration: {32} 'But we had to celebrate and rejoice, 15:32

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

E 1 There was a rich man who had a manager who was squandering his possession 16:1

G 1 Jesus' audience: {1} Now He was also saying to the disciples,

G 2 Setting the state – a wealthy man: "There was a rich man

G 3 He had entrusted his possessions to a manager: who had a manager,

G 4 The rich man heard his manager was squandering his master's possessions: and this manager was reported to him as squandering his possessions.

E 2 The rich man called his manager "on the carpet" to give an accounting of himself 16:2

- G 1 The calling: {2} And he called him and said to him,
- G 2 The rumors he had heard: ‘What is this I hear about you?’
- G 3 His asking the manager to give an accounting: Give an accounting of your management,
- G 4 His firing him from his position: for you can no longer be manager.’
- E 3 The calculation of the manager: {3} The manager said to himself, 16:3-4 [16:3a]
 - G 1 What should he do? ‘What shall I do, since my master is taking the management away from me? 16:3b
 - G 2 I am too weak to do manual labor: I am not strong enough to dig; 16:3c
 - G 3 I am too proud to beg: I am ashamed to beg. 16:3d
 - G 4 His decision: {4} I know what I shall do, 16:4
 - H 1 His contemplation of his own firing: so that when I am removed from the management
 - H 2 People will be glad to take care of him: people will welcome me into their homes.’
- E 4 The manager’s shrewd actions 16:5-7
 - G 1 Summoning each of his master’s debtors: {5} And he summoned each one of his master’s debtors, 16:5a
 - G 2 His giving each an incredible deal 16:5b-7
 - H 1 Writing off fifty measures of oil: and he began saying to the first, ‘How much do you owe my master?’ {6} And he said, ‘A hundred measures of oil.’ And he said to him, ‘Take your bill, and sit down quickly and write fifty.’ 16:5b-6
 - H 2 Writing off twenty measures of wheat: {7} Then he said to another, ‘And how much do you owe?’ And he said, ‘A hundred measures of wheat.’ He *said to him, ‘Take your bill, and write eighty.’ 16:7
- E 5 The surprising praise of his master 16:8

- G 1 The master's praise for acting shrewdly: {8} And his master praised the unrighteous manager because he had acted shrewdly;
- G 2 Jesus' analysis of the shrewdness of the sons of this age: for the sons of this age are more shrewd in relation to their own kind than the sons of light.
- E 6 Jesus' application: Make eternal friends through earthly money – friends that will receive you into heaven 16:9
 - G 1 Make friends for yourselves: {9} And I say to you, make friends for yourselves
 - G 2 The method: by means of the wealth of unrighteousness,
 - G 3 The reason: so that when it fails, they will receive you into the eternal dwellings.³⁵⁹
- D 2 The applications of Jesus 16:10-13
 - E 1 Money as an indicator of faithfulness 16:10-12
 - G 1 Faithfulness in little means faithfulness in much 16:10
 - H 1 Faithfulness in small things predicts faithfulness in large things: {10} "He who is faithful in a very little thing is faithful also in much;
 - H 2 Unrighteousness in small things predicts unrighteousness in large things: and he who is unrighteous in a very little thing is unrighteous also in much.³⁶⁰
 - G 2 Faithfulness in money guarantees faithfulness in spiritual wealth 16:11
 - H 1 Unfaithfulness in handling cash: {11} Therefore if you have not been faithful in the use of unrighteous wealth,

³⁵⁹ Luke 16:9 - they will receive you into the eternal dwellings: The whole point of this parable, in a practical way, is to instruct us who follow Jesus to use money, which we cannot take with us to heaven, to win people to faith in Christ. When our money fails us here on earth, which is inevitable when we die, the friends we have won to Christ will welcome us into our eternal dwelling place! That is a wise use of money!

³⁶⁰ Luke 16:10 - unrighteous also in much: If Jesus cannot trust us to live by His rules in small areas of life, He won't find us trustworthy in larger areas of life.

- H 2 Means unfaithfulness in dispersing spiritual wealth: who will entrust the true riches to you?
 - G 3 Unfaithfulness in another's business means unfaithfulness in one's own 16:12
 - H 1 Unfaithfulness in managing the property of another: {12} And if you have not been faithful in the use of that which is another's,
 - H 2 Means God cannot trust you enough to give you the means to serve Him successfully: who will give you that which is your own?
 - E 2 The impossibility of serving both God and money 16:13
 - G 1 Jesus' absolute statement: {13} No servant can serve two masters;
 - G 2 The options:
 - H 1 for either he will hate the one and love the other,
 - H 2 or else he will be devoted to one and despise the other.
 - G 3 His absolute conclusion: You cannot serve God and wealth.”³⁶¹
- C 2 His rebuke of the money-hungry Pharisees 16:14-18
 - D 1 The Pharisees' scoffing at Jesus' teaching on money 16:14
 - E 1 Luke's description of the Pharisees: {14} Now the Pharisees, who were lovers of money,
 - E 2 Their activity: were listening to all these things
 - E 3 Their rude dismissiveness: and were scoffing at Him.
 - D 2 Jesus' deflation of their self-justification 16:15-18
 - E 1 His accusation of self-justification on their part: {15} And

³⁶¹ Luke 16:13 - You cannot serve God and wealth: In my experience, I have most frequently applied Jesus' statement that no man can serve two masters as applying to working for an employer and a labor union. I do not see how one can do both successfully. But working through this passage at this time, I realize the much greater application Jesus made was in regard to God and money. It is impossible to serve God whole-heartedly if one is always counting up monetary profit to make the decision. One will either serve the profit margin or else he will serve God. He cannot serve both. Frankly, this realization helps me make a family decision at this time.

He said to them, 16:15 [16:15a]

G 1 Their self-justification: “You are those who justify yourselves in the sight of men, 16:15b

G 2 God’s knowledge of their hearts: but God knows your hearts; 16:15c

G 3 God’s values are diametrically opposed to man’s values 16:15d

H 1 for that which is highly esteemed among men

H 2 is detestable in the sight of God.

E 2 His observation of their trying to force their way into the kingdom 16:16

G 1 The proclaiming of the Law and the Prophets until the rise of John the Immerser: {16} “The Law and the Prophets were proclaimed until John;

G 2 From that time forward the Kingdom of God was being “Good-News-Icized”: since that time the gospel of the kingdom of God has been preached,

G 3 And everyone was forcibly entering it: and everyone is forcing his way into it. ³⁶²

E 3 His insistence that trifling with the Law (eg. in divorce) is inconsistent with kingdom living 16:17-18

G 1 It is impossible to defeat the inevitable fulfillment of the Law: {17} But it is easier for heaven and earth to pass away than for one stroke of a letter of the Law to fail. 16:17

G 2 For example 16:18

H 1 Divorcing one’s wife and marrying another woman constitutes adultery: {18} “Everyone who divorces his wife and marries another

³⁶² Luke 16:16 - and everyone is forcing his way into it: This may be reference to the Zealots, who were trying to bring in the kingdom by physical force. So [Constable](#). It may also mean that everyone was trying to force their way into the kingdom on their own terms, but doing so bypassing acceptance of and submission to the Messiah, Himself. Another plausibility is that a great many people, whether Jew or Gentile are trying to enter the kingdom without ever having been “born again” (John 3:3, 5). The way to be born again is to trust in Jesus (John 3:14-18). A great many people hope their good works will outweigh their bad ones. A great many people are trusting in their religion – “I’m a good Catholic” or “I go to church every Sunday” or “I’ve been baptized” or “I go to mass.” None of these will suffice. One has to have been born again – born spiritually in order to see the kingdom of God or enter the kingdom of God (John 3:3, 5). It should be added that salvation by grace through faith (Eph. 2:8-9) will inevitably result in good works (Eph. 2:10; James 2:14-16. The good works are the *result* of salvation, not the *cause* of it!

- commits adultery,³⁶³
- H 2 Marrying a woman who has been divorced from her husband constitutes adultery: and he who marries one who is divorced from a husband commits adultery.³⁶⁴
- 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 16:19-31
- D 1 The co-existing wealth and poverty of the rich man and Lazarus 16:19-21
- E 1 The sumptuous life-style of a rich man: {19} “Now there was a rich man, 16:19
- G 1 His stylish clothing: and he habitually dressed in purple and fine linen,
- G 2 His habitual splendor: joyously living in splendor every day.
- E 2 The pathetic existence of a poor beggar 16:20-21
- G 1 His low socioeconomic position: {20} And a poor man 16:20a

³⁶³ Luke 16:18 - “Everyone who divorces his wife and marries another commits adultery: In Matthew’s gospel, [Jesus](#) appears to make an exception (Matt. 19:9). But see my [Annotated Outline of Matthew](#) at Matthew 19:3-12. [Jesus](#) makes no exception whatever in Luke 16:18. If you divorce your wife and marry another woman, you are committing adultery, the 3rd Singular [Present Indicative Active](#) of the verb *moicheuō* (3431), “...to commit adultery with, have unlawful intercourse with another’s wife” (excerpted from [OBU](#)); or, in this case, it means committing adultery against one’s own wife by breaking one’s marriage vows to her and defiling one’s union with her by means of sexual union with another woman” ([JTB](#)). In other words, in God’s sight, if one is married to another person, that union exists beyond all human efforts to end it. The only thing that ends a marriage union in God’s sight is death (1 Cor. 7:39).

In Matthew 19, when asked about divorce for any reason at all (Matt. 19:3), [Jesus](#)’ best answer (Matt. 19:4-6) was, “What therefore God has joined together, let no man separate” (Matt. 19:6). When asked by the Pharisees about Moses’ provision of divorce (Matt. 19:7), [Jesus](#) replied, “Because of your hardness of heart Moses permitted you to divorce your wives; but from the beginning it has not been this way” (Matt. 19:8). [Jesus](#) continued that the only legitimate grounds for divorcing one’s wife and marrying another woman was *porneia* (4202). In the wider context of Matthew [Jesus](#) seems here to have been referencing the situation with [Joseph](#), who was minded to divorce [Mary](#) (to whom he was betrothed = legally, but not yet physically married) because he thought she had been unfaithful to him (Matt. 1:18-19), i.e., she had committed *porneia* (4202), “fornication,” not *moicheia* (3430), “adultery.” Providentially, God changed [Joseph](#)’s mind through the agency of a [messenger](#) from the Lord (Matt. 1:20-25).

It seems self-evident that, whenever divorce takes place, one or both partners have a hard heart (Matt. 19:8).

³⁶⁴ Luke 16:18 - and he who marries one who is divorced from a husband commits adultery: Likewise, the man who marries a woman having been divorced from her husband is committing adultery, wherein “is committing adultery” is the 3rd Singular Present Indicative Active of the verb *moicheuō* (3431), “...to commit adultery with, have unlawful intercourse with another’s wife” (excerpted from [OBU](#)). In this instance he is committing adultery with this previously married woman against her prior husband. In [Jesus](#)’ statement in Luke He includes no exceptions.

By citing these facts in regard to marriage and adultery [Jesus](#) is illustrating the point he made in Luke 16:17 – that it is impossible to defeat the inevitable fulfillment of the Law: {17} “But it is easier for heaven and earth to pass away than for one stroke of a letter of the Law to fail.”

- G 2 His name: named Lazarus 16:20b
- G 3 His helpless status: was laid at his gate, 16:20c
- G 4 His medical condition: covered with sores, 16:20d
- G 5 His pathetic longing for meager food: {21} and longing to be fed with the crumbs which were falling from the rich man's table; 16:21a
- G 6 The degrading attention of the dogs: besides, even the dogs were coming and licking his sores. 16:21b
- D 2 The deaths of both 16:22
 - E 1 Of the poor man
 - G 1 His death: {22} Now the poor man died
 - G 2 His destination: and was carried away by the angels to Abraham's bosom;
 - E 2 Of the rich man
 - G 1 His death: and the rich man also died
 - G 2 His burial: and was buried.
- D 3 The rich man's fruitless plea for relief from torment in Hades 16:23-26
 - E 1 His location: {23} In Hades 16:23a
 - E 2 His gaze: he lifted up his eyes, 16:23b
 - E 3 His pathetic condition: being in torment, 16:23c
 - E 4 The objects of his gaze 16:23d
 - G 1 and saw Abraham far away
 - G 2 and Lazarus in his bosom.
 - E 5 His cry to Abraham: {24} And he cried out and said, 16:24
 - G 1 His characterization of Abraham: 'Father Abraham,
 - G 2 His plea for mercy: have mercy on me,
 - G 3 His request for Lazarus: and send Lazarus
 - G 4 His plan for Lazarus

- H 1 so that he may dip the tip of his finger in water
 - H 2 and cool off my tongue,
 - G 5 The reason for his request: for I am in agony in this flame.'
- E 6 Abraham's polite decline: {25} But Abraham said, 16:25-26 [16:25a]
 - G 1 His characterization of the rich man: 'Child, 16:25b
 - G 2 His chiding the rich man to remember the past 16:25c
 - H 1 The good things in his past: remember that during your life you received your good things,
 - H 2 The bad things in Lazarus' past: and likewise Lazarus bad things;
 - G 3 The poetic justice of the present 16:25d
 - H 1 Now Lazarus is in comfort: but now he is being comforted here,
 - H 2 The rich man is in agony: and you are in agony.
 - G 4 The impossibility of Lazarus to help the rich man 16:26
 - H 1 The existence of a great chasm: {26} And besides all this, between us and you there is a great chasm fixed,
 - H 2 The consequence of the chasm
 - J 1 Those on Abraham's side are unable to cross to the rich man's side in torment: so that those who wish to come over from here to you will not be able,
 - J 2 Those in torment are unable to cross over to the place of comfort: and that none may cross over from there to us.'
- D 4 The rich man's fruitless plea for someone to warn his five brothers 16:27:31

- E 1 The rich man's alternative request – the welfare of his five brothers 16:27-28
 - G 1 His polite address: {27} And he said, 'Then I beg you, father, 16:27a
 - G 2 His request for Abraham to send Lazarus to his father's house 16:27b-28
 - H 1 The hoped for destination of Lazarus: that you send him to my father's house— 16:27b
 - H 2 The objects of the rich man's concern: {28} for I have five brothers— 16:28a
 - H 3 The anticipated warning from Lazarus: in order that he may warn them, 16:28b
 - H 4 The hoped for end: so that they will not also come to this place of torment.' 16:28c
- E 2 The demurral of Abraham – they have Moses and the Prophets 16:29
 - G 1 Their possession of or access to the Hebrew Scriptures: {29} But Abraham *said, 'They have Moses and the Prophets;
 - G 2 Abraham's encouragement of his brothers to pay attention to the Scriptures: let them hear them.'
- E 3 The protest of the rich man 16:30
 - G 1 His polite address: {30} But he said, 'No, father Abraham,
 - G 2 His brothers would be much more likely to listen to someone who appears to them from the dead:
 - H 1 Anticipated resurrection: but if someone goes to them from the dead,
 - H 2 Guarantees repentance: they will repent!'
- E 4 Abraham's saddening counter: {31} But he said to him, 16:31
 - G 1 Ignoring of the OT Scriptures: 'If they do not listen to Moses and the Prophets,
 - G 2 Guarantees ignoring of someone rising from the dead: they will not be persuaded even if someone

rises from the dead.”” 365

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

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1. Luke 16:31 - they will not be persuaded even if someone rises from the dead: This paragraph describes the contrasting experiences of two men who found themselves in Hades, the place of the dead. That which is termed *Hādēs* (86) in the New Testament was called *Sheōl* (7585) in the Old. The whole account of the rich man in [Hades](#) and [Lazarus](#) in [Abraham's](#) bosom raises some questions and divulges some fascinating truths. I have enumerated them as follows: (1) When people die they are aware of who they are, their past, and their present surroundings. (2) When people die, some experience bliss while others experience physical pain, and they also experience regret for conditions and people left behind on earth. (3) The righteous and the wicked experience two different destinies. (4) [Hades](#), at least at the time of [Jesus](#)' recounting of this event included two different places – a place of torment and a place of bliss. We call this the “Two-Compartment Theory of [Hades](#).” (5) At the time of [Jesus](#)' recounting of this event, there was a great gulf between the two localities of [Hades](#). It was impossible to pass over from one side to the other. (6) When people find themselves in the painful part of [Hades](#), they can experience regret and anxiety over the condition of their friends, relatives, and acquaintances back on earth. They might even wish for someone from the comfortable side of [Hades](#) to return to earth to warn their relatives. This is impossible. Those on the earth apparently already possess all the information they need to make a wise choice and avoid the destiny of the wicked. However, it seems highly unlikely that they will avail themselves of their opportunity for redemption before it is too late. (7) If people do not respond positively to the information contained in the Bible, they will not respond positively even if someone were to return from the dead to warn them. (8) It is at least within the realm of possibility that, when [Christ](#) ascended to heaven, he led people who were captive in the comfortable portion of [Hades](#) to the realm of Heaven (Eph. 4:8). It seems certain that now, following [Christ's](#) resurrection and ascension, that when believers die, they are present with the Lord (2 Cor. 5:8). (9) At the time of the end, [Hades](#) and its contents will be cast into the Lake of Fire (Rev. 20:11-15). (10) Was this account of [Jesus](#) an historical account, or was it only a parable, *parabolē* (3850)? This noun occurs 18X in Luke, 17X in Matthew, 13X in Mark, never in John, and twice in the letter to the Hebrews. [Luke](#) uses the term in Luke 4:23; 5:36; 6:39; 8:4, 9, 10, 11; 12:16, 41; 14:7; 15:3; 18:1, 9; 19:11; 20:9, 19; 21:29. Most commentators would agree that the stories of the Lost Sheep (Luke 15:3-7); the Lost Coin (Luke 15:18-10); and the Lost Son (Luke 15:11-32) are all parables, though only the Lost Sheep is designated as a parable by [Jesus](#). [Luke](#) never uses the word “parable” in Luke 16. Nevertheless, the story of the Unrighteous Steward in Luke 16:1-9 seems very much in the same context as the stories in Luke 15. However, in Luke 16:10-18, [Jesus](#) is teaching without using any stories to serve as illustrations. This leads us back to the question at hand – was the story in Luke 16:19-31 a parable, or was it an historical account?

In support of treating this passage as a parable, [Jesus](#) frequently used parables. In the broader context of Luke 14-21, the word “parable” is used in Luke 14:7; 15:3; 18:1, 9; 19:11; 20:9, 19; 21:29. It is not difficult to see that the word “parable” is not used at all in Luke 16 or Luke 17. Probably most commentators label this passage in Luke 16:19-31 as a parable. Typical among them is [Thomas Constable](#), who uses the term “parable” several times, without bothering to defend his reasons.

I prefer to take the interpretation that this was an actual event in history. Let me defend my position. (1) Uncharacteristically of parables in general, two of the people in this account are named. Those named are [Lazarus](#) and [Abraham](#). Also named is [Moses](#), the author of the first five books of the Bible. (2) There are certain graphic elements of this account which are unnecessary if it is merely a parable. For example, dogs licking the beggar's sores; messengers ([angels](#)) carrying the poor man to the bosom of [Abraham](#); the dead rich man's finding himself in a specific location – “in the [Hades](#),” a jarring description of the torment of the rich man – he was begging for [Lazarus](#) to dip his finger in some water and come cool the tip of his tongue; a description of a “great chasm” fixed between the rich man in torment and [Lazarus](#) and [Abraham](#) in a place of comfort; the rich man's specific reference to five brothers who were unrepentant; [Abraham's](#) awareness that, if these brothers rejected [Moses](#) and the [prophets](#), they would not be persuaded even if someone were to rise from the dead and attempt to convince them. All these suggest real people and real events.

Let us suppose, for the sake of the argument, that I am wrong, and that this is merely a parable. Would that change the authenticity, the factuality of matters as [Jesus](#) stated them? No, not at all. I cannot believe that [Jesus](#) would include in a parable details that were untrue, and not according to reality. Either way, it seems to me, we have a factual record of things as they actually are. This is truth, not a convenient little fairy tale. For example, [Jesus](#) did, indeed arise from the dead. But the bulk of Israelis didn't repent in response to [Moses](#) and the [Prophets](#); and neither were they persuaded to repent by [Jesus](#)' having been raised from the dead (Matt. 28:11-15).

- D 1 The awfulness of causing a little one to stumble 17:1-2
 - E 1 The inevitability of stumbling blocks: {1} He said to His disciples, "It is inevitable that stumbling blocks come, 17:1a
 - E 2 Woe pronounced on the one causing stumbling blocks! but woe to him through whom they come! 17:1b
 - E 3 The preferable disaster 17:2a
 - G 1 A millstone around the neck: {2} It would be better for him if a millstone were hung around his neck
 - G 2 Thrown into the sea: and he were thrown into the sea,
 - E 4 Than causing a little one to stumble: than that he would cause one of these little ones to stumble. ³⁶⁶ 17:2b
- D 2 The necessity of forgiveness 17:3-4
 - E 1 His command to pay corporate attention: {3} Be on your guard! 17:3a
 - E 2 His command to rebuke a sinning brother: If your brother sins, rebuke him; 17:3b
 - E 3 His command to forgive a repenting brother: and if he repents, forgive him. 17:3c
 - E 4 If he sins repeatedly and repents repeatedly, forgive him: {4} And if he sins against you seven times a day, and returns to you seven times, saying, 'I repent,' forgive him." 17:4
- C 2 On faith: Jesus' emphasis on the quality, not the quantity of faith 17:5-6
 - D 1 The Apostles' request to the Lord to increase their faith: {5} The apostles said to the Lord, "Increase our faith!" 17:5
 - D 2 The Lord's surprising reply: {6} And the Lord said, 17:6
 - E 1 If you had faith as small as a mustard seed: "If you had faith like a mustard seed, ³⁶⁷

³⁶⁶ Luke 17:2 - causing ... little ones to stumble: [Jesus](#) had in mind, I think, people who influence children away from following Himself and inheriting eternal life. By way of application today, woe to the many teachers who teach children that the world and the stars and the planets arose by accident through an unprovable and unwitnessed [Big Bang](#); and who teach that mankind evolved from some primordial slime through an [unending sequence of accidents](#) over millions of years. And woe to the many mothers and doctors who dismember and abort children in the womb!

³⁶⁷ Luke 17:6 - faith like a mustard seed: According to [Constable](#): "This response by Jesus amounted to telling the disciples that they did not need more faith. They just needed to use the faith that they had."
 "'It is not so much great faith in God that is required as faith in a great God." (Leon Morris, *The Gospel*

- E 2 You would command a mulberry tree to be cast into the sea: you would say to this mulberry tree, 'Be uprooted and be planted in the sea';
- E 3 It would obey: and it would obey you.
- C 3 On service: Jesus' emphasis on the necessity of a gracious acceptance of the role of a slave 17:7-10
 - D 1 His illustration of a slave: {7} "Which of you, having a slave 17:7a
 - D 2 The activity of the slave 17:7b
 - E 1 plowing
 - E 2 or tending sheep,
 - D 3 The unthinkable posture of the master toward the slave 17:7c
 - E 1 The circumstance – his return from the field: will say to him when he has come in from the field,
 - E 2 The unthinkable invitation to the slave to gratify his own needs first: 'Come immediately and sit down to eat'?
 - D 4 The expected posture of the master toward the slave: {8} But will he not say to him, 17:8-9 [17:8a]
 - E 1 Prepare me some food: 'Prepare something for me to eat, 17:8b
 - E 2 Clean yourself up and put on acceptable clothing: and properly clothe yourself 17:8c
 - E 3 Expected service: and serve me while I eat and drink; 17:8d
 - E 4 Afterward you can eat: and afterward you may eat and drink'? 17:8e
 - E 5 The unexpected thanks: {9} He does not thank the slave because he did the things which were commanded, does he? 17:9
 - D 5 The application to the disciples 17:10
 - E 1 The circumstance – when they have fully obeyed: {10} So you too, when you do all the things which are commanded you,

- E 2 The expected comportment of the disciples: say,
 - G 1 We are unworthy slaves: ‘We are unworthy slaves;
 - G 2 We deserve no special thanks because we have only done what we are supposed to do: we have done only that which we ought to have done.’”
- C 4 On gratitude: Jesus' healing of 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. 17:11
 - E 2 Their need: {12} As He entered a village, ten leprous men who stood at a distance met Him; 17:12
 - E 3 Their plea: {13} and they raised their voices, saying, "Jesus, Master, have mercy on us!" 17:13
 - 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, 17:15a
 - E 2 His return: turned back, 17:15b
 - E 3 His public crediting God: glorifying God with a loud voice, 17:15c
 - E 4 His worshipful gratitude: {16} and he fell on his face at His feet, giving thanks to Him. 17:16a
 - E 5 His ethnicity: And he was a Samaritan. 17:16b
 - 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? 17:17

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?" 17:18

D 5 One saved man: {19} And He said to him, "Stand up and go; your faith has made you well." 17:19

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

D 1 The identity of the questioners – the Pharisees: {20} Now having been questioned by the Pharisees

D 2 The timing of the coming of the kingdom of God: as to when the kingdom of God was coming,

D 3 The answer of Jesus: He answered them and said,

E 1 Not presently here with observable features: "The kingdom of God is not coming with signs to be observed;"³⁶⁸

E 2 Not isolated locally: {21} nor will they say, 'Look, here it is!' or, 'There it is!'

E 3 But presently here among you: For behold, the kingdom of

³⁶⁸ Luke 17:20 - with signs to be observed: The word "signs" does not appear in the Greek text. What Jesus said was that the kingdom of God does not come "with observation," the [Genitive Feminine](#) Singular of the noun *paratē rēsis* (3907), "observation" ([Accordance](#)). How can this response of [Jesus](#) be reconciled with the following declaration He would make to His disciples in Matt. 24:29-30?

{29} "But immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from the sky, and the powers of the heavens will be shaken. {30} And then the sign of the Son of Man will appear in the sky, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of the sky with power and great glory.

I believe [Jesus](#) was referring to "the [Mystery Form of the Kingdom](#)," that is, the time between the [King's](#) two Advents. Since the people of [Israel](#) and its leaders had rejected the [King](#), who was, indeed, among them, the [Messianic Kingdom](#) would be delayed (now by 2000 years and still counting). The "[Mystery Form of the Kingdom](#)" (Matt. 13:1-51) would be characterized by the following:

(1) The departure of the "man of noble birth" (the King-Designate, [Jesus](#)) to a far country, i.e. [heaven](#) (Luke 19:12). (2) The man of noble birth would sit at the right hand of the Father (Luke 22:69; Acts 2:33; Rom. 8:34; Col. 3:1; Heb. 10:12; 12:2; 1 Pet. 3:22), waiting until He received His [Kingdom](#) (Psalm 2:7-9; 110:1; Dan. 7:13-14; Luke 19:12). (3) There, up in [heaven](#), He would, meanwhile, serve as the [Great High Priest](#), interceding for His people (Rom. 8:34; Heb. 7:24-25). (4) Simultaneously, on earth, professing [Christendom](#) would expand into the world, but would be sabotaged by the enemy, [Satan](#). He would plant "tares" (noxious weeds) among the true wheat (genuine [believers](#)) (Matt. 13:24-30; 36-43). These tares would be almost undistinguishable, at times, from the true wheat (genuine [believers](#)). (5) The real identity of people would be sorted out by [judgments at the end of the age](#). The [angels](#) (literally, messengers) will come and take out the wicked from among the righteous and cast them into the furnace of fire (Matt. 13:47-50; 25:31-46). The righteous will be left alive to inherit the [Kingdom](#) (Matt. 25:34-40, 46). (6) Meanwhile, on earth, during the time between the two [Advents](#) of Christ, the greatest responsibility of the true followers of the [King](#) is to recruit obedient disciples of the [King](#) during His absence (Matt. 28:16-20; Acts 1:6-8).

God is in your midst.”³⁶⁹

- C 2 His warning to the disciples that the Son of Man of the Kingdom would soon be absent 17:22
 - D 1 Jesus’ audience – the disciples: {22} And He said to the disciples,
 - D 2 The time was approaching when they would wish to see Him: “The days will come when you will long to see one of the days of the Son of Man,
 - D 3 But they would be unable to do so: and you will not see it.
- C 3 His instruction about the return of the Son of Man of the Kingdom 17:23-27
 - D 1 His Second Coming will be easily observable 17:23-24
 - E 1 His instruction to disregard false reports of local sightings of the returning Christ: {23} They will say to you, 17:23a
 - G 1 ‘Look there!
 - G 2 Look here!’
 - E 2 His warning to ignore the false localized reports 17:23b
 - G 1 Do not go away,
 - G 2 and do not run after them.
 - E 3 His reason for rejecting the pseudo reports of a localized return of Christ 17:24
 - G 1 The comparison of His return to lightning: {24} For just like the lightning,
 - G 2 The ubiquitous nature of a lightning flash
 - H 1 It flashes from one part of the sky: when it flashes out of one part of the sky,
 - H 2 It reaches to the other part of the sky: shines to the other part of the sky,
 - G 3 That is how the Second Coming of Christ will be – His coming will be everywhere apparent: so will the Son of Man be in His day.

³⁶⁹ Luke 17:21 - For behold, the kingdom of God is in your midst: What Jesus meant was that the kingdom of God was standing among them in the presence of the King – Himself! But they did not recognize Him as their King, and so they would entirely miss the Kingdom.

- D 2 His Second Coming will be preceded by suffering and rejection 17:25
 - E 1 He must suffer many things: {25} But first He must suffer many things
 - E 2 He must be rejected by Israel: and be rejected by this generation.
- D 3 His Second Coming will be sudden and destructive 17:26-37
 - E 1 Comparable to the days of Noah 17:26-27
 - G 1 The events of Noah's day: {26} And just as it happened in the days of Noah, 17:26a
 - G 2 So will be the Second Coming of the Son of Man: so it will be also in the days of the Son of Man: 17:26b
 - G 3 Activities taking place in the days of Noah 17:27a
 - H 1 Eating: {27} they were eating,
 - H 2 Drinking: they were drinking,
 - H 3 Couples were marrying: they were marrying,
 - H 4 Parents were giving their children in marriage: they were being given in marriage,
 - G 4 The terminus of the routine activities – Noah's entrance into the ark: until the day that Noah entered the ark, 17:27b
 - G 5 The sudden and destructive character of the Flood of Noah: and the flood came and destroyed them all. 17:27c
 - E 2 Comparable to the days of Lot in Sodom 17:28-30
 - G 1 Activities taking place in the days of Lot: {28} It was the same as happened in the days of Lot: 17:28
 - H 1 Eating: they were eating,
 - H 2 Drinking: they were drinking,
 - H 3 Buying: they were buying,
 - H 4 Selling: they were selling,
 - H 5 Planting: they were planting,

- H 6 Building: they were building;
- G 2 The terminus of normal activities – the day of Lot’s departure from Sodom: {29} but on the day that Lot went out from Sodom 17:29a
- G 3 The horrific destruction 17:29b
 - H 1 The rain of fire: it rained fire
 - H 2 The rain of sulfur: and brimstone
 - H 3 The origin of the fire and sulfur: from heaven
 - H 4 The ghastly result of the rain: and destroyed them all.
- G 4 Jesus’ fearful comparison 17:30
 - H 1 The judgment will be just the same: {30} It will be just the same
 - H 2 On the day of the revelation of the Son of Man: on the day that the Son of Man is revealed.
- E 3 The necessity of being willing to forego materialism – the necessity of speed 17:31-33
 - G 1 He who is on the housetop must not take the time to retrieve belongings from his house: {31} On that day, the one who is on the housetop and whose goods are in the house must not go down to take them out; 17:31a
 - G 2 The one who is in the field must not return home: and likewise the one who is in the field must not turn back. 17:31b
 - G 3 The historical reminder: {32} Remember Lot’s wife. 17:32
 - G 4 The proper perspective 17:33
 - H 1 Whoever seeks to preserve his life will lose it: {33} Whoever seeks to keep his life will lose it,
 - H 2 Whoever chooses to sacrifice his possessions will preserve his life: whoever loses his life will preserve it.
- E 4 The apparent randomness of the coming judgment 17:34-36

- G 1 In the case of two people sleeping in the same bed: {34} I tell you, on that night there will be two in one bed; 17:34
 - H 1 One will be taken in judgment: one will be taken
 - H 2 The other will be preserved to enter the kingdom: and the other will be left.”
- G 2 In the case of two women grinding grain to make flour: {35} There will be two women grinding at the same place; 17:35
 - H 1 One will be taken in judgment: one will be taken
 - H 2 The other will be left alive to enter the kingdom: and the other left.
- G 3 In the case of two men out in the field: {36} [Two men will be in the field; 17:36
 - H 1 One will be taken in judgment: one will be taken
 - H 2 The other will be left alive to enter the kingdom: and the other will be left.”]
- E 5 The widespread nature of the coming judgment 17:37
 - G 1 The disciples’ query as to where this destruction would take place: {37} And answering they said to Him, “Where, Lord?”
 - G 2 Jesus’ reply – the destruction will be exceedingly widespread. Wherever there is a dead body, the vultures will gather to feed: And He said to them, “Where the body is, there also the vultures will be gathered.” ³⁷⁰

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

³⁷⁰ Luke 17:37 - Where the body is, there also the vultures will be gathered: I believe this time signal is to be taken literally. The [Tribulation](#) period will be characterized by massive numbers of human deaths. In the course of the seven years of the [Tribulation](#), in excess of half the world’s human population will die. Bodies all over the world will be numerous to bury immediately. The vultures all around the world will have a feast. This will be a sign that [Christ’s Second Coming](#) is not far distant.

- C 1 His parable of the crooked judge and the persistent widow: ³⁷¹ **Persistence in prayer will be rewarded by a just God** 18:1-8
 - D 1 The nature of the instruction – a parable: {1} Now He was telling them a parable 18:1a
 - D 2 The purpose of the parable: to show that at all times they ought to pray and not to lose heart, 18:1b
 - D 3 The content of the parable 18:2-5
 - E 1 The existence of a crooked judge: {2} saying, “In a certain city there was a judge 18:2
 - G 1 who did not fear God
 - G 2 and did not respect man.
 - E 2 The existence of a persistent widow: {3} There was a widow in that city, 18:3
 - G 1 Her persistence: and she kept coming to him, saying,
 - G 2 Her plea for vengeance: ‘Give me legal protection from my opponent.’ ³⁷²
 - E 3 The judge’s initial refusal: {4} For a while he was unwilling; 18:4a
 - E 4 The judge’s subsequent change of mind: but afterward he said to himself, 18:4b-5
 - G 1 His admission of his bias 18:4b
 - H 1 Against God: ‘Even though I do not fear God
 - H 2 Against man: nor respect man,
 - G 2 The reason for his change of mind 18:5

³⁷¹ Luke 18:1-8 Title – The parable of the crooked judge and the persistent widow: [Thomas Constable](#) has some appropriate and encouraging words about this parable:

This parable is an encouragement for disciples who experience opposition for their faith during the inter-advent age. Christians should continue to ask God for protection from those who oppose us for our commitment to Jesus Christ. God will respond speedily by giving us the help that we need. This will result in a continuing demonstration of faith in God when He is visibly absent from the world. The parable is an exhortation to persevere in the faith rather than apostatizing (i.e., turning away from it). God will vindicate His [elect](#) at the [Second Coming](#) (cf. Ps. 125:2-3; Rev. 6:9-11). That will be His ultimate answer to these prayers of His people, but immediate help before that Coming is primarily in view in this parable.

³⁷² Luke 18:3 - Give me legal protection from my opponent: Literally, “Avenge me from my adversary.”

- H 1 The bothersome persistence of the widow:
 {5} yet because this widow bothers me,
- H 2 His decision to avenge the widow: I will give
 her legal protection,³⁷³
- H 3 Otherwise her persistence would be him
 down: otherwise by continually coming she
 will wear me out.”³⁷⁴
- D 4 The application of the Lord: {6} And the Lord said, 18:6-7 [18:6a]
 - E 1 His command to listen to what the unrighteous judge was
 saying: “Hear what the unrighteous judge said; 18:6b
 - E 2 Will God not provide vengeance for His elect?: {7} now,
 will not God bring about justice for His elect³⁷⁵ who cry to
 Him 18:7a
 - G 1 day
 - G 2 and night,
 - E 3 Will He delay interminably His justice?: and will He delay
 long over them?³⁷⁶ 18:7b
 - E 4 God will bring about vengeance for His elect ones quickly:
 {8} I tell you that He will bring about justice for them

³⁷³ Luke 18:5 - I will give here legal protection: Literally, “I will avenge her.”

³⁷⁴ Luke 18:5 - wear me out: an illustrative paraphrase is “beat me black and blue like a boxer”

³⁷⁵ Luke 18:7 - His elect: Literally, “His chosen ones.” “[Elect](#)” is the [Genitive Masculine](#) Plural of the adjective *eklektós* ([1588](#)), here referring to those whom God has chosen for [salvation](#). Many object to the doctrine of [election](#), but it persistently appears in Scripture. There is something in the objectors that makes them want to feel they have, in some even small way, earned [salvation](#). None of us has earned [salvation](#). In fact, we have all earned eternal death, and none of us deserves [salvation](#). Moreover, if God did not choose *some* to be saved, in fact, *none* would be saved. We will never [believe](#) in [Jesus](#) if God doesn’t give to us the gift of faith (Eph. 2:8-10). The essence of the [New Covenant](#) is that God must give sinners soft, responsive hearts, or else they will never repent, and never trust in the [Messiah](#) (Jer. 31:31-34).

³⁷⁶ Luke 18:7 - and will He delay long over them? – More literally, “and He is long-fused over them.” The idea is that God allows evil people to afflict His [elect](#) a long time, and does not necessarily avenge His elect instantly because He is long-suffering toward evil people, not wishing for any of them to perish, but for all to come to repentance (2 Pet. 3:9). In this life we Christians are often misunderstood and mistreated. And we watch as politicians and business people seem to get away with evil, and they are confident they have gotten away with it. But no one gets away with anything in God’s world. God’s messengers keep an accurate and thorough record of everything that is done. At the final judgment, these evil people who think they have gotten away with their evil-doing will watch as the books are opened, and they are judged out of the events and statements recorded therein. All whose names are not written in the [Lamb’s Book of Life](#) will be cast bodily into the [Lake that burns with Fire and Sulfur](#) (Rev. 20:11-15). They will have gotten away with nothing!

quickly.³⁷⁷ 18:8a

E 5 However, when the Second Coming arrives, will Jesus find the faith anywhere on the earth? 18:8b

G 1 The point of reference – Christ’s Second Coming: However, when the Son of Man comes,

G 2 The Lord’s question: will He find faith³⁷⁸ on the earth?”³⁷⁹

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

D 1 The nature of Jesus’ communication – a parable: {9} And He also told this parable 18:9a

D 2 His target audience: to some people 18:9b

E 1 Their attitude about themselves: who trusted in themselves that they were righteous,

E 2 Their attitude toward others: and viewed others with contempt:

D 3 The substance of the parable 18:10-13

E 1 Two men who went to the temple to pray: {10} “Two men went up into the temple to pray, 18:10a

E 2 Their respective identities 18:10b

³⁷⁷ Luke 18:8 - He will bring about justice for them quickly: The quickness of this justice must be understood to be in the whole scheme of eternity. In the next phrase the justice that will come is associated with the [Second Coming of Christ](#).

³⁷⁸ Luke 18:8 - faith: Literally, “the faith,” meaning “the faith that trusts God to bring about justice in His own way and on His own time-table, specifically, at the [Second Coming of Christ](#).”

³⁷⁹ Luke 18:8 - will he find the faith on the earth? [Thomas Constable](#):

Jesus' final question suggests that there will be comparatively few on the earth who will have remained faithful and who still believe that He will return (Luke 17:22—18:1). Few will persist in their faith like this widow did. The [Second Coming](#) is in view, not the [Rapture](#). The title "Son of Man" links this question with Jesus' former teaching about His second coming (Luke 17:22, 24, 26, 30). Prayer not only secures God's help during persecution, but it also demonstrates faith in God. This is all the more reason that disciples need to keep praying.

Elsewhere [Jesus](#) stated the following (Matt. 7:13-14):

{13} “Enter through the narrow gate; for the gate is wide and the way is broad that leads to destruction, and there are many who enter through it. {14} For the gate is small and the way is narrow that leads to life, and there are few who find it.

- G 1 one a Pharisee
- G 2 and the other a tax collector.
- E 3 The prayer of the Pharisee 18:11-12
 - G 1 His posture: {11} The Pharisee stood 18:11a
 - G 2 His target audience: and was praying this to himself: 18:11b
 - G 3 His thanks to God that he was not like other people: ‘God, I thank You that I am not like other people: 18:11c
 - H 1 swindlers,
 - H 2 unjust,
 - H 3 adulterers,
 - H 4 or even like this tax collector.
 - G 4 His listing of his religious accomplishments 18:12
 - H 1 Fasting: {12} I fast twice a week;
 - H 2 Paying tithes: I pay tithes of all that I get.’
- E 4 The prayer of the tax collector: {13} But the tax collector, 18:13
 - G 1 His station: standing some distance away,
 - G 2 His posture: even unwilling to lift up his eyes to heaven,
 - G 3 His penitence: but was beating his breast, saying,
 - G 4 His prayer: ‘God, be merciful ³⁸⁰ to me, the sinner!’
- D 4 Jesus’ stunning analysis – the tax collector, rather than the Pharisee, went home having been justified: {14} I tell you, this man went to his house justified ³⁸¹ rather than the other; 18:14a

³⁸⁰ Luke 18:13 - merciful: [NASB](#) footnote: “Or *propitious*.” “Be merciful” is the 2nd Person Singular [Aorist Passive Imperative](#) of the verb *hiláskomai* (2433), “to be merciful, pardon, be propitious” ([Accordance](#)); “...In Biblical Greek used passively, to become propitious, be placated or appeased” ([Strong's](#)).

³⁸¹ Luke 18:14 - justified: the [Perfect Passive Participle Nominative Masculine](#) Singular of the verb *dikaiōō* (1344), “to be pronounced righteous, to be justified” (adapted from [Accordance](#)). Literally, “having been pronounced righteous” [by God]; “having been justified” [by God].

- D 5 Jesus' generalization 18:14b
 - E 1 He who exalts himself will be humbled: for everyone who exalts himself will be humbled,
 - E 2 He who humbles himself will be exalted: but he who humbles himself will be exalted.”
- C 3 His permitting of babies to be blessed 18:15-17
 - D 1 The activity of some mothers ³⁸² present 18:15a
 - E 1 Bringing their infants to Jesus: {15} And they were bringing even their babies to Him
 - E 2 Their purpose: so that He would touch them,
 - D 2 The resistance of the disciples 18:15b
 - E 1 Their observation: but when the disciples saw it,
 - E 2 Their persistent rebuke: they *began* rebuking them.
 - D 3 The counter action of Jesus 18:16a
 - E 1 His summons of His disciples: {16} But Jesus called for them, saying,
 - E 2 His commands to them
 - G 1 Allow the children to come: “Permit the children to come to Me,
 - G 2 To cease hindering them: and do not hinder them,
 - D 4 The reasoning of Jesus: for the kingdom of God belongs to such as these. 18:16b
 - D 5 His assertion of an inevitable truth concerning the kingdom 18:17
 - E 1 The truth of His assertion: {17} Truly I say to you,
 - E 2 The content of His assertion – the kingdom of God must be received as a child would do so: whoever does not receive

³⁸² Luke 18:15 subtitle - mothers: The term “mothers” does not appear in the text. But human nature tells us this is something mothers would do. The term “babies” is very accurate. These were infants. It is highly doubtful fathers would be caring for infants out in public.

the kingdom of God ³⁸³ like a child ³⁸⁴

E 3 Whoever does not do so will certainly not enter it: will not enter it *at all*.”

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
- D 1 The identity of the questioner: {18} A ruler questioned Him, saying, 18:18a
- D 2 The ruler's question: “Good Teacher, what shall I do to inherit eternal life?” 18:18b
- D 3 Jesus' counter question: {19} And Jesus said to him, “Why do you call Me good? 18:19a
- D 4 The logic behind His question: No one is good except God alone. ³⁸⁵ 18:19b
- D 5 Jesus' recitation of the commandments: {20} You know the commandments, 18:20 [18:20a]
- E 1 [7] ‘Do not commit adultery, 18:20b
- E 2 [6] Do not murder, 18:20c
- E 3 [8] Do not steal, 18:20d
- E 4 [9] Do not bear false witness, 18:20e
- E 5 [5] Honor your father and mother.” 18:20f
- D 6 The reply of the ruler: {21} And he said, “All these things I have kept from my youth.” 18:21

³⁸³ Luke 18:17 - the kingdom of God: The Kingdom of God is the [Messianic Kingdom](#) (the Millennium) followed by the [Eternal Kingdom](#) in operation in [New Jerusalem](#) and on [New Earth](#).

³⁸⁴ Luke 18:17 - receive the kingdom of God like a child: (1) The [kingdom of God](#) must be received, for it is a gift given. (2) The [kingdom of God](#) must be received by an adult the same way a child would do so. Children of a certain age have a child-like faith: they will take hold of anything given to them without question, and they will believe anything they are told without question. Most teenagers and adults become skeptical. They will not receive as would a small child, and they will not believe as would a small child. It is a certainty that skeptics will never enter the [kingdom of God](#).

³⁸⁵ Luke 18:19 - No one is good except God alone: Jesus was fishing for an acknowledgment from the wealthy ruler that He, Jesus was actually the Messiah – God-come-in-human-flesh. No such admission was forthcoming, so Jesus proceeded down a different track – demonstrating to the man that he was not nearly as good and righteous as he thought he was. In fact he valued his own wealth for than he valued the [Kingdom of God](#)!

- D 7 Jesus' reply: {22} When Jesus heard this, He said to him, 18:22
 - E 1 He lacked one thing: "One thing you still lack;
 - E 2 Sell everything: sell all that you possess
 - E 3 Give it to the poor: and distribute it to the poor,
 - E 4 Result – treasure in heaven: and you shall have treasure in heaven;
 - E 5 Come and follow me as My disciple: and come, follow Me."
- D 8 The reaction of the ruler 18:23
 - E 1 He became very sad: {23} But when he had heard these things, he became very sad,
 - E 2 The reason for his sadness – he was very wealthy: for he was extremely rich.
- D 9 Jesus' pointed analysis 18:24
 - E 1 He looked at the man: {24} And Jesus looked at him and said,
 - E 2 His analysis – it is very hard for the wealthy to enter the kingdom of God: "How hard it is for those who are wealthy to enter the kingdom of God!"³⁸⁶
- C 2 Jesus' teaching of the difficulty of rich people entering the kingdom 18:25-27
 - D 1 His illustration of the degree of difficulty for a wealthy man to enter the kingdom of God 18:25
 - E 1 It is easier for a camel to go through the eye of a needle: {25} For it is easier for a camel to go through the eye of a needle
 - E 2 Than for a rich man to enter the kingdom of God: than for a rich man to enter the kingdom of God."
 - D 2 The amazement of the listeners: {26} They who heard it said, "Then who can be saved?" 18:26
 - D 3 The reply of Jesus 18:27

³⁸⁶ Luke 18:24 - How hard it is for those who are wealthy to enter the kingdom of God: It very difficult for wealthy people to enter the [Millennial Kingdom](#) and the [Eternal Kingdom](#) to be headquartered in [New Jerusalem](#) on [New Earth](#). That is because they value their wealth more than they value the approval of the [King, Jesus](#).

- E 1 Things that are impossible with men: {27} But He said, “The things that are impossible with people
 - E 2 Are possible with God: are possible with God.”
- C 3 Jesus' affirmation of the disciples for leaving material and emotional ties to follow Jesus 18:28-30
 - D 1 The observation of Peter: {28} Peter said, 18:28
 - E 1 We have left our own things: “Behold, we have left our own *homes* ³⁸⁷
 - E 2 We have followed you: and followed You.”
 - D 2 The response of Jesus: {29} And He said to them, 18:29-30 [18:29a]
 - E 1 The things disciples have left: “Truly I say to you, there is no one who has left 18:29b
 - G 1 house
 - G 2 or wife
 - G 3 or brothers
 - G 4 or parents
 - G 5 or children,
 - E 2 The motivation of the disciples: for the sake of the kingdom of God, 18:29c
 - E 3 The reward of the disciples 18:30
 - G 1 Receiving much more {30} who will not receive many times as much
 - G 2 In this life: at this time
 - G 3 And in the kingdom
 - H 1 and in the age to come,
 - H 2 eternal life.”
- 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

³⁸⁷ Luke 18:28 - we have left our own homes: Literally, “we have left our own things.”

- E 1 His limited audience – the twelve: {31} Then He took the twelve aside and said to them, 18:31a
- E 2 Their destination: “Behold, we are going up to Jerusalem, 18:31b
- E 3 His prediction of the coming fulfillment of all things written about Him through the prophets: and all things which are written through the prophets about the Son of Man will be accomplished. 18:31c-33 [18:31c]
 - G 1 His being handed over to the Gentiles: {32} For He will be handed over to the Gentiles, 18:32a
 - G 2 His mistreatment by the Gentiles 18:32b-33b
 - H 1 Mocked: and will be mocked 18:32b
 - H 2 Mistreated: and mistreated 18:32c
 - H 3 Spit on: and spit upon, 18:32d
 - H 4 Scourged: {33} and after they have scourged Him, 18:33a
 - H 5 Killed: they will kill Him; 18:33b
 - G 3 His resurrection on the third day: and the third day He will rise again.” 18:33c
- E 4 The disciples comprehension of nothing 18:34
 - G 1 Their lack of understanding: {34} But the disciples understood ³⁸⁸ none of these things,
 - G 2 The meaning was hidden from them: and the meaning of this statement was hidden from them,
 - G 3 Their lack of comprehension: and they did not comprehend ³⁸⁹ the things that were said.
- D 2 His healing of a persistent blind man near Jericho 18:35-43
 - E 1 The geography of Jesus’ movements: {35} As Jesus ³⁹⁰ was

³⁸⁸ Luke 18:34 - understood: The 3rd plural [Aorist Indicative Active](#) of the verb *sunīēmi* (4920), “...to set or join together in the mind ...” (excerped from [OBU](#)).

³⁸⁹ Luke 18:34 - comprehend: The 3rd plural [Imperfect Indicative Active](#) of the verb *ginōskō* (1097), “to know, come to know, recognize” ([Accordance](#)); “...to know, understand, perceive ...” (excerped from [OBU](#)).

³⁹⁰ Luke 18:35 - Jesus: Literally, “He”

approaching Jericho,

- E 2 The activity of a blind man: a blind man was sitting by the road begging.
- E 3 The inquiry of the blind man – why all the sudden extra noise? {36} Now hearing a crowd going by, he began to inquire what this was. {
- E 4 The answer of the crowd – Jesus of Nazareth was passing by: 37} They told him that Jesus of Nazareth was passing by.
- E 5 The vocal cry of the blind man
 - G 1 His vocal action: {38} And he called out, saying,
 - G 2 The content of his cry: “Jesus, Son of David, have mercy on me!”
 - G 3 The stern attempts of some to “shush” him up: {39} Those who led the way were sternly telling him to be quiet;
 - G 4 The intensification of his cry: but he kept crying out all the more,
 - G 5 The content of his cry: “Son of David, have mercy on me!”
- E 6 The reaction of Jesus
 - G 1 He stopped: {40} And Jesus stopped
 - G 2 He commanded the beggar to be brought to Him: and commanded that he be brought to Him; and when he came near,
 - G 3 His questioning of the beggar: He questioned him, {41} “What do you want Me to do for you?”
- E 7 The answer of the blind man: And he said, “Lord, I want to regain my sight!”
- E 8 The response of Jesus: {42} And Jesus said to him,
 - G 1 Regain your sight: “Receive your sight; ³⁹¹

³⁹¹ Luke 18:42 - receive your sight: Literally, “Regain your sight.”

- G 2 His reason: your faith has made you well.”³⁹²
- E 9 The results of the pronouncement of Jesus
 - G 1 The man immediately regained his sight: {43}
Immediately he regained his sight
 - G 2 He was following Jesus: and began following³⁹³
Him,
 - G 3 He was glorifying God: glorifying God;³⁹⁴
 - G 4 The praise of all the people: and when all the people
saw it, they gave praise³⁹⁵ to God.
- 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. 19:1
 - 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;³⁹⁶
 - H 2 His occupation: and he was a chief
tax-gatherer,

³⁹² Luke 18:42 - your faith has made you well: Literally, “your faith has saved you;” “has saved” is the 3rd Singular [Perfect Indicative Active](#) of the verb *sō’dzō* (4982), “to save physically from danger; to save spiritually from eternal damnation” (JTB). In this instance, I believe both senses are meant. NASB is ill-advised to limit the salvation here merely to the physical realm. I believe we who are believers will see this man in heaven!

³⁹³ Luke 18:43 - and began following Him: “following” is the 3rd Singular [Imperfect Indicative Active](#) of the verb *akolouthēō* (190), “literally, to follow someone; metaphorically, to follow someone as his disciple” (adapted from OBU). Again, probably both are in view here.

³⁹⁴ Luke 18:43 - glorifying God: “glorifying” is the [Present Active Participle Nominative Masculine](#) Singular of the verb *doxádzō* (1392), “to think, suppose; to glorify, extol, venerate” ([Accordance](#)); “...to praise, extol, magnify, celebrate” (excerpted from OBU). This beggar with his regained sight has all the ear-marks of a convinced and committed believer in the Messiah. There is no doubt in my mind that we will see him in the Kingdom of God!

³⁹⁵ Luke 18:43 - gave praise: “gave” is the 3rd Singular [Aorist Indicative Active](#) of the verb *didōmi* (1325), “... to give something to someone ...” (excerpted from OBU); “praise” is the [Accusative Masculine](#) Singular of the noun *ainos* (136), “...praise, laudatory discourse.” (excerpted from OBU).

³⁹⁶ Luke 19:2 - Zacchaeus. A tax collector hated by the locals because he considered him a traitor to collaborate with the Roman government against his own people. Tax collectors typically took more than their fair share. Zaccheus was, apparently, not an exception to this rule. He was a wealthy man. He was transformed by his encounter with Jesus! For more information, see the off-site article, “[Who was Zacchaeus in the Bible?](#)”

- 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 expectation: 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 ³⁹⁷ 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." ³⁹⁸ 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

³⁹⁷ Luke 19:9 - salvation: The [Nominative Feminine](#) Singular of the noun *sōtēria* ([4991](#)), "salvation," in this instance, eternal [spiritual salvation](#).

³⁹⁸ Luke 19:10 - For the Son of Man has come to seek and to save that which was lost: This is, in my estimation, the theme of the entire Gospel of Luke. (This idea is not original with me. I couldn't tell you when or where I first heard it, however.)

supposed that the kingdom of God was going to appear immediately.³⁹⁹

E 2 The career path of a certain nobleman: {12} So He said, 19:12

G 1 His identity: "A nobleman"⁴⁰⁰

G 2 His departure: went to a distant country⁴⁰¹

G 3 His purpose: to receive a kingdom for himself,⁴⁰²

G 4 His planned return: and then return.⁴⁰³

³⁹⁹ Luke 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.

⁴⁰⁰ Luke 19:12 - nobleman: The nobleman can be none other than [Jesus](#) Himself, the One Anointed to be King of Israel.

⁴⁰¹ Luke 19:12 - went to a distant country: Jesus refers to His upcoming departure for heaven – otherwise known as His ascension.

⁴⁰² Luke 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). Many theologians like to use the mantra, "Already, but not yet," in relation to Christ's Kingdom. I use a more accurate mantra, "[Not already, not yet](#)."

⁴⁰³ *** Luke 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 His prophetic pronouncements. [Jesus](#) became the great High Priest as He prayed on behalf of His followers and 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 in 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,

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,"⁴⁰⁴G 2 His providing each of the ten with a single mina: and gave them ten minas⁴⁰⁵G 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.'⁴⁰⁶

E 4 The rejection by the nobleman's citizens 19:14

G 1 Their hatred: {14} "But his citizens hated him"⁴⁰⁷

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.

⁴⁰⁴ Luke 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.

⁴⁰⁵ Luke 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.

⁴⁰⁶ Luke 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 has 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.

⁴⁰⁷ Luke 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

- 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.'⁴⁰⁸ 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 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

her King (Luke 19:41-44).

⁴⁰⁸ Luke 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.

cities.⁴⁰⁹

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.'⁴¹⁰ 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;⁴¹¹ 19:20b

J 3 His explanation for his decision not to invest 19:21

⁴⁰⁹ Luke 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. So, 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 opportunities in the next life!

⁴¹⁰ Luke 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.

⁴¹¹ Luke 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.

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.

- K1 His fear of the king: {21} for I was afraid of you,⁴¹²
 - 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?'
- 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

⁴¹² Luke 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.

- 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.'⁴¹³ 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,⁴¹⁴
- 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,
- 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

⁴¹³ Luke 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. [Jesus](#), the King, was singularly unimpressed with the objection of these unnamed bystanders.

⁴¹⁴ Luke 19:26 - to everyone who has, more shall be given: The United States government, very visibly, under the guidance of Presidents Obama and Biden; 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.

slay them in my presence." ⁴¹⁵

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: {28} After He had said these things, He was going on ahead, going up 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
 - G 1 The towns: {29} When He approached Bethphage and Bethany,
 - G 2 Near the Mount of Olives: near the mount that is called Olivet,
 - G 3 His sending two disciples: He sent two of the disciples,
 - E 2 His instructions 19:30-31
 - G 1 Go to the next village: {30} saying, "Go into the village ahead of you; 19:30a
 - G 2 You'll find a colt never before ridden: there, as you enter, you will find a colt tied on which no one yet has ever sat; ⁴¹⁶ 19:30b

⁴¹⁵ Luke 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).

⁴¹⁶ Luke 19:30 - colt tied on which no one yet has ever sat: The facts that (1) this colt would allow two strangers to handle him and (2) this colt would allow Jesus to sit on him are evidences of two miracles! This is unheard of. It takes a lot of time and effort for a good horseman to "break" a wild colt. Jesus, miraculously, from a distance, controlled the disposition of this colt when the two disciples led him back to Jesus. And he controlled the colt when He sat on it. Jesus, of course, is the Creator. He has the capacity – with or without a bridle and reins – to control the animals He has created.

Luke is non-specific as to the type of animal. The word "colt" here is the [Accusative Masculine](#) Singular of the noun *pōlos* ([4454](#)), the male colt of either a horse or a donkey. Matthew is more specific. He wrote that the two

- G 3 Untie the colt and bring it here: untie it and bring it here. 19:30c
- G 4 If any query, say, "The Lord needs it!" 19:31
 - H 1 The anticipated question: {31} If anyone asks you, 'Why are you untying it?'
 - H 2 The correct response: you shall say, 'The Lord has need of it.'"
- E 3 The disciples' acquisition of the colt 19:32-34
 - G 1 Their finding the situation as Christ had predicted 19:32
 - H 1 Their departure: {32} So those who were sent went away
 - H 2 Their discovery: and found it just as He had told them.
 - G 2 The query of the owners 19:33
 - H 1 The action of the disciples: {33} As they were untying the colt,
 - H 2 The question of the owners: its owners ⁴¹⁷ said to them, "Why are you untying the colt?"
 - G 3 Their reply: {34} They said, "The Lord has need of it." 19:34
- D 3 Their preparation of the colt 19:35
 - E 1 They brought the colt to Jesus: {35} They brought it to Jesus,
 - E 2 Spreading cloaks on the colt: and they threw their coats on the colt
 - E 3 Placing Jesus on it: and put Jesus on it.

disciples would find a donkey *ónos* (3688) tied there in the city, along with its colt. The two disciples were to untie both of them and bring them both to Jesus (Matt. 21:2). In Matt. 21:5, Matthew cited Jesus as fulfilling the words of a prophet. He quoted 4 lines. The first line, "Say to the daughter of Zion," quoted both Isa. 62:11 and Zech. 9:9, while the last three quoted Zech. 9:9, "Behold your King is coming to you; He is just and endowed with salvation, Humble, and mounted on a donkey, Even on a colt, the foal of a donkey." The term "donkey" in Zech. 9:9 is *khamōr* (2543), "donkey," and the term "donkey" in Matt. 21:5 is *ónos* (3688), "donkey." So Jesus came in His "Triumphal Entry" into Jerusalem riding on a donkey colt, its mother apparently trailing along.

⁴¹⁷ Luke 19:33 - owners: the term is the Nominative Masculine Plural of the noun *kúrios* (2962), in the plural, and in this context, "lords, masters, owners" (adapted from Accordance).

- C 2 The tumultuous welcome for the Messiah 19:36-38
 - D 1 The symbolism of the welcome: {36} As He was going, they were spreading their coats on the road. 19:36
 - D 2 The place of the welcome: {37} As soon as He was approaching, near the descent of the Mount of Olives, 19:37a
 - D 3 The nature of the welcome 19:37b-38
 - E 1 The extent of the praise: the whole crowd of the disciples began to praise God 19:37b
 - E 2 The atmosphere of the praise: joyfully with a loud voice 19:37c
 - E 3 The reason for the praise: for all the miracles ⁴¹⁸ which they had seen, 19:37d
 - E 4 The content of the praise 19:38
 - G 1 Messianic ascription: {38} shouting: “Blessed is the King who comes in the name of the LORD; ⁴¹⁹
 - G 2 Heavenly peace and glory: Peace in heaven and glory in the highest!”
- C 3 The admonition of some Pharisees 19:39
 - D 1 The identity of those offended: {39} Some of the Pharisees in the crowd said to Him,
 - D 2 The content of their admonition: “Teacher, rebuke Your

⁴¹⁸ Luke 19:37 - miracles: the word is the [Genitive Feminine](#) Plural of the noun *dúnamis* ([1411](#)), “strength, power, ability” ... [more specifically in this context] “power for performing miracles” (excerpted and adapted from [OBU](#)).

⁴¹⁹ Luke 19:38 - “Blessed is the King who comes in the name of the LORD” - a quotation, slightly modified, of Psalm 118:26. The original psalm was not distinctly [Messianic](#). It reads, “Blessed is the one who comes in the name of the LORD.” The disciples of [Jesus](#) altered the generic term “the one” to “the King” – clearly and deliberately giving this quotation a [Messianic](#) slant. By riding this colt into [Jerusalem](#), [Jesus](#) was clearly and boldly proclaiming Himself as the King of [Israel](#), the One deliberately fulfilling Zechariah 9:9. The disciples knew and understood, and, modifying Psalm 118:26, deliberately inserted the title, “the King” in reference to [Jesus](#). Some Pharisees in the crowd knew exactly what was going on, and, utterly scandalized, commanded [Jesus](#) to rebuke His disciples! He refused, saying that if the disciples remained quiet, the very rocks would be forced to break out in praise! G. Campbell Morgan, *The Gospel According to Luke*, Westwood, N.J.: Fleming H. Revell Co., 1931, p. 220 (cited by [Constable](#)), wrote,

“I have no doubt His method of entry on the human level precipitated their [the Jewish rulers'] action, the action that ended from their standpoint in His murder.”

disciples.”⁴²⁰

- C 4 The defense of Jesus – praise must be given: {40} But Jesus answered, “I tell you, if these become silent, 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

E 1 Their failure to acquire peace: {42} saying, "If you had known in this day, even you, the things which make for peace!"⁴²¹

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"⁴²² 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

⁴²⁰ Luke 19:39 - Teacher, rebuke your disciples: This command from some of the [Pharisees](#) simply reaffirms the leaders' complete and irreversible repudiation of [Jesus](#) as the [Messiah](#)! They would soon bully [Pilate](#) into executing Him by crucifixion!

⁴²¹ Luke 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).

⁴²² Luke 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.

another, 19:44c

- D 3 The reason for the coming destruction: because you did not recognize the time of your visitation." ⁴²³ 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

- D 1 His entry into the temple compound: {45} Jesus entered the temple 19:45a

- D 2 His driving out those engaged in commerce: and began to drive out those who were selling, 19:45b

- D 3 His justification 19:46

- E 1 The Divine purpose of the temple: {46} saying to them, "It is written, 'And My house shall be a house of prayer,' ⁴²⁴

- E 2 Their travesty of the temple: but you have made it a robbers' den." ⁴²⁵

- C 2 The inability of the leaders to destroy Jesus, who was teaching in the temple 19:47-48

- D 1 Jesus' daily activity: {47} And He was teaching daily in the temple; 19:47a

- D 2 The murderous attempts of the leaders 19:47b

- E 1 The identification of the leaders

- G 1 but the chief priests

- G 2 and the scribes

- G 3 and the leading men among the people

- E 2 The murderous attempt of the leaders; were trying to destroy Him,

⁴²³ Luke 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](#). The great bulk of [Israel](#), represented by these [Pharisees](#) and most of the [priests](#) and the [Sanhedrin](#) 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 a false shrine, the [Dome of the Rock](#), along with a false prayer hall, the [Al Aqsa Mosque](#).

⁴²⁴ Luke 19:46 - house of prayer: Quoting from Isaiah 56:7.

⁴²⁵ Luke 19:46 - robbers' den: Quoting from Jeremiah 7:11.

- D 3 The inability of the leaders to deter Jesus 19:48
 - E 1 Their inability: {48} and they could not find anything that they might do,
 - E 2 The reason: for all the people were hanging on to every word He said.
- C 3 The unsuccessful querying of the chief priests, scribes and elders as to Jesus' authority 20:1-8
 - D 1 Jesus' activity in the temple: {1} On one of the days while He was 20:1a
 - E 1 Teaching: teaching the people in the temple
 - E 2 Proclaiming the Good [News](#): and preaching the gospel,
 - D 2 Jesus' interrogators 20:1b
 - E 1 the chief priests
 - E 2 and the scribes
 - E 3 with the elders confronted *Him*,
 - D 3 The demand of the interrogators: {2} and they spoke, saying to Him, 20:2
 - E 1 By what authority are you doing these things? "Tell us by what authority You are doing these things,"⁴²⁶
 - E 2 Who gave you this authority? or who is the one who gave You this authority?"
 - D 4 Jesus' response with a counter question: {3} Jesus answered and said to them, "I will also ask you a question,"⁴²⁷ and you tell Me: 20:3-4 [20:3]
 - E 1 {4} Was the baptism of John from heaven 20:4

⁴²⁶ Luke 20:2 - Tell us by what authority You are doing these things: Probably what gave rise to this question was Jesus' fearless driving out merchants from the temple grounds and His statements justifying His action (Luke 19:45-46). He was absolutely correct in doing this. This was an illegitimate use of the temple and the leaders were profiting from this abusive trade. Jesus' actions no doubt infuriated the Jewish leadership. Their problem was that they did not believe Jesus was the [Messiah](#) and therefore He did not come from [God](#). Jesus' actions put Him on a collision course with the leadership. They would not repent and be converted into trusting Him, and their only face-saving response would be to kill Him!

⁴²⁷ Luke 20:3 - question: The Greek term is the [Accusative Masculine](#) Singular of the noun *lógos* ([3056](#)), "word, speech, message, argument; book, volume" ([Accordance](#)). In this context, the translation "question" is appropriate.

- E 2 or from men?”⁴²⁸
- D 5 The private collaboration of the interrogators: {5} They reasoned among themselves, saying, 20:5-6 [20:5a]
 - E 1 If we answer, “From heaven” 20:5b
 - G 1 Their framing of their hypothetical response: “If we say, ‘From heaven,’
 - G 2 Their prediction of Jesus’ response: He will say, ‘Why did you not believe him?’
 - E 2 If we answer, “From men”: {6} But if we say, ‘From men,’ 20:6
 - G 1 The prediction of the deadly response of the people: all the people will stone us to death,
 - G 2 The belief of the people: for they are convinced that John was a prophet.”
- D 6 The response of the interrogators – pleading ignorance: {7} So they answered that they did not know where it *came* from. 20:7
- D 7 Jesus’ cogent response: Neither would He answer their question: {8} And Jesus said to them, “Nor will I tell⁴²⁹ you by what authority I do these things.” 20:8

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 and replacement of the tenants 20:9-16
 - D 1 Introduction – Jesus’ telling of a parable: {9} And He began to tell the people this parable: 20:9a
 - D 2 A man’s vineyard 20:9b
 - E 1 His planting of the vineyard: “A man planted a vineyard⁴³⁰

⁴²⁸ Luke 20:4 - Was the baptism of John from heaven or from men?: This was an extremely clever question, and it highlighted their hard hearts. They did not believe John was a prophet from God, but they could not risk stating publicly what they believed privately. In other words, they were hypocrites. But hypocrites cannot afford to admit they are hypocrites because they are enemies of the truth. We see this all the time today among politicians and news reporters. These hypocrites decided the wisest course of action was to remain silent and not reveal what they really believed. Their hardness of heart toward John was also evident in their hardness of heart toward Jesus.

⁴²⁹ Luke 20:8 - will I tell: NASB footnote – “Lit *do I tell*”

⁴³⁰ Luke 20:9 - a man planted a vineyard: In this parable the man who planted a vineyard is God. The vineyard represents the sphere of God’s activity and blessing.

- E 2 His renting of the vineyard: and rented it out to vine-growers,⁴³¹
- E 3 His departure for a long time on a journey: and went on a journey for a long time.
- D 3 The sad events of harvest time: {10} At the harvest time 20:10-16 [20:10a]
 - E 1 The owner's first slave 20:10b
 - G 1 His sending of a slave: he sent a slave⁴³² to the vine-growers, so that they would give him some of the produce of the vineyard;⁴³³
 - G 2 The abusive treatment of the slave by the tenants
 - H 1 They beat him: but the vine-growers beat him⁴³⁴
 - H 2 They sent him away with nothing: and sent him away empty-handed.
 - E 2 The owner's second slave 20:11
 - G 1 His sending of another slave: {11} And he proceeded to send another slave;

⁴³¹ Luke 20:9 - vine-growers: [NASB](#) note – “Or *tenant farmers*, also vv. 10, 14, 16. I prefer the simpler translation, “tenants.” The term is the [Dative Masculine](#) Plural of the noun *geōrgós* ([1092](#)), “a husbandman, tiller of the soil, a vine dresser” ([OBU](#)); “farmer” ([Accordance](#)).

The tenants were the civil and spiritual leaders of [Israel](#). These included the [priests](#), led by the high priest; the [Sanhedrin](#), the Supreme Court of [Israel](#), who were the civil and political rulers of the nation, also called the elders of the nation; and the quasi religious / political groups such as the [Pharisees](#) and the [Saducees](#). [Nicodemus](#), for example, was a “man of the [Pharisees](#)” and he was also a “ruler of the Jews,” (John 3:1) meaning he belonged to the seventy-member [Sanhedrin](#), or Ruling Council (see Num. 11:16). The tenants or vine-growers also included the scribes (*grammateús*, [1122](#)) who copied the [Scriptures](#) and developed a certain notoriety as being “lawyers” (*nomikós*, [3544](#)) of the [Law](#) because they spent so much time copying it. Luke has already recorded that “the [Pharisees](#) and the lawyers rejected God’s purpose for themselves, not having been baptized by John” (Luke 7:30). These were representative of the entire community of religious and civil leaders who, almost to a man rejected [Jesus](#) as [Israel’s Messiah](#). [Nicodemus](#) (John 3:1-18; 7:50-51; 19:38-42) was an exception. So also was [Joseph of Arimathea](#), like [Nicodemus](#), also a member of the [Sanhedrin](#), and a secret follower of [Jesus](#) – secret for fear of the Jews (John 19:38).

⁴³² Luke 20:10 - slave: the Greek noun is *doûlos* ([1401](#)), “slave.” The slaves in this parable were the prophets of God, often persecuted because they brought messages from God that were the truth, and indicted the sinful actions of the people and their leaders.

⁴³³ Luke 20:10 - the produce of the vineyard: God expected holiness, righteousness, justice, and obedience from the leaders of [Israel](#) and from the people of the nation.

⁴³⁴ Luke 20:10 - beat him: Historically, the nation of Israel and its leaders often ignored and mistreated the prophets God sent. Isaiah and Stephen (Acts 7) are two examples of prophets killed by Israel. King Saul ordered Doeg the Edomite to kill 85 priests of Nob (1 Sam. 22:18-19).

- G 2 The tenants' shameful and abusive treatment of this slave also
 - H 1 They beat him: and they beat him also
 - H 2 Their shaming him: and treated him shamefully
 - H 3 Their sending him away with nothing: and sent him away empty-handed.
- E 3 The owner's third slave 20:13
 - G 1 His sending of a third slave: {12} And he proceeded to send a third;
 - G 2 The actions of the tenants
 - H 1 They wounded him: and this one also they wounded
 - H 2 They expelled him: and cast out.
- E 4 The owner's son 20:13-15
 - G 1 The reasoning of the lord of the vineyard 20:13
 - H 1 His quandary: {13} The owner ⁴³⁵ of the vineyard said, 'What shall I do?
 - H 2 His decision to send his son: I will send my beloved son; ⁴³⁶
 - H 3 His hope: perhaps they will respect him.'
 - G 2 The conspiracy of the tenants 20:14-15a
 - H 1 The occasion for their conspiracy: {14} But when the vine-growers saw him, 20:14a
 - H 2 Their content of their conspiracy 20:14b

⁴³⁵ Luke 20:13 - owner: The [NASB](#) footnote: "Lit *lord*". The term is the [Nominative Masculine](#) Singular of the noun *kúrios* ([2962](#)), "lord, master, the Lord" ([Accordance](#)); "he to whom a person or thing belongs, about which he has power of deciding; master, lord ... the possessor and disposer of a thing [or person]" (excerpted and adapted from [OBU](#)).

⁴³⁶ Luke 20:13 - my beloved son: God would send His "only-born Son" (John 1:14, 18; 3:16, 18; 1 John 4:9) to reap a harvest of righteousness and obedience from the nation of Israel. This son was, of course, [Jesus](#). Immediately after [Jesus' baptism](#), a voice was heard from the heavens, "This is My beloved Son, in whom I am well pleased" (Matt. 3:17; Mark 1:11; Luke 3:22). Likewise, on the "[Mount of Transfiguration](#)," the three disciples, [Peter](#), [James](#), and [John](#) heard a voice out of a bright cloud overshadowing them, speaking about [Jesus](#), "This is My beloved Son, with whom I am well-pleased; listen to Him!" (Matt. 17:5; Mark 9:7).

- J 1 Their counsel together: they reasoned with one another,
 - J 2 Their realization of the nature of the son: saying, ‘This is the heir;
 - J 3 Their murderous resolve: let us kill him
 - J 4 Their rationale: so that the inheritance will be ours.’
 - H 3 Their brutal attack 20:15a
 - J 1 Expelling him from the vineyard: {15} So they threw him out of the vineyard
 - J 2 Putting him to death: and killed him.
- D 4 The retaliation of the lord of the vineyard 20:15b-16
 - E 1 The question to the listeners: What, then, will the owner of the vineyard do to them? 20:15
 - E 2 The return of the lord: {16} He will come 20:16a
 - E 3 His execution of the tenants: and destroy these vine-growers⁴³⁷ 20:16b
 - E 4 His transfer of the vineyard to other tenants: and will give the vineyard to others.”⁴³⁸ 20:16c
- D 5 The horror of the listeners: When they heard it, they said, “May it never be!” 20:16d
- C 2 The application: The rejected stone has become the crushing corner stone 20:17-18

⁴³⁷ Luke 20:16 - destroy these vine-growers: God used the Roman army to kill a million Israelis trapped in Jerusalem in AD 70. This would have included most of the leaders. The Roman Emperor Hadrian destroyed the city of Jerusalem in AD 135. Since then, Israel has not really been a viable political entity until 1948, when it achieved its independence for the first time in millennia.

⁴³⁸ Luke 20:16 - and will give the vineyard to others: I once was discussing by email with a female Presbyterian pastor God’s plan to restore the nation of Israel to a place of blessing and usefulness. She objected, citing this passage. She believed that God had permanently rejected the nation of Israel and had forever given the place of blessing and service to the Church. But she took this Scripture out of the larger context of Scripture. Paul assures us in Romans 11:1-36 that God’s setting aside of the nation of Israel was only temporary. He set aside Israel to obtain Gentile salvation and bring about Jewish jealousy. But there has always been a remnant of Israel. In the future God will bring about the total national salvation of Israel (Rom. 11:26, compare Isa. 59:20-21; 27:9)! For that reason we ought to praise God for His merciful wisdom to all the nations, including the nation of Israel! (See the final section of the author’s [brief outline of Romans](#) especially as it relates to God’s treatment of Israel in respect to the nations as discussed by Paul in Romans 11.)

- D 1 The action of Jesus: {17} But Jesus looked at them 20:17a
- D 2 The probing question of Jesus – what do the Scriptures say? and said, “What then is this that is written: ⁴³⁹ 20:17b
 - E 1 The stone which the builders rejected: ‘The stone which the builders rejected,
 - E 2 That stone has become the chief cornerstone: This became the chief corner stone’?
- D 3 The predictions of Jesus 20:18
 - E 1 Everyone who falls upon that stone will be shattered: {18} Everyone who falls on that stone will be broken to pieces;
 - E 2 On whomever the stone ⁴⁴⁰ falls, it will pulverize him: but on whomever it falls, it will scatter him like dust.”

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
 - D 1 The leaders identified
 - E 1 The scribes: {19} The scribes
 - E 2 The chief priests: and the chief priests
 - D 2 The attempt of the leaders: tried to lay hands on Him
 - D 3 The time of their attempt: that very hour,
 - D 4 The mitigating factor: and they feared the people;
 - D 5 The recognition of the leaders: for they understood that He spoke this parable against them.
- C 2 Their plans to trap him in his speech 20:20
 - D 1 Their surveillance: {20} So they watched Him,

⁴³⁹ Luke 20:17 - What then is this that is written: Here Jesus quoted directly from Psalm 118:22.

⁴⁴⁰ Luke 20:18 - (the stone) will scatter him like dust: This is probably a reference to the vision the Prophet [Daniel](#) was given (Dan. 2:31-35, 44-45) of a stone hewn out of the mountain without hands that would crush and pulverize the kingdoms of man. This stone would grow into a great mountain that would fill the earth. This is a reference to the coming kingdom of [Jesus Christ](#) that will crush human kingdoms and grow into a [world-wide kingdom](#).

- D 2 Their duplicitous attempt: and sent spies who pretended ⁴⁴¹ to be righteous,
- D 3 Their motivation: in order that they might [h]catch Him in some statement,
- D 4 Their ultimate intention: so that they could deliver Him to the rule and the authority of the governor. ⁴⁴²
- C 3 The question of taxes: Trap #1 by the Scribes and Chief Priests 20:21-26
 - D 1 Their procedure: {21} They questioned Him, saying, 20:21a
 - D 2 Their concessions 20:21b
 - E 1 That He was a Biblical teacher: “Teacher, we know that You speak and teach correctly,
 - E 2 That He was impartial: and You [i]are not partial to any,
 - E 3 That He was a truthful teacher of the way of God: but teach the way of God in truth.
 - D 3 Their question: {22} Is it lawful for us to pay taxes to Caesar, or not?” 20:22
 - D 4 Jesus’ omniscience: {23} But He detected their trickery 20:23a
 - D 5 His reply: and said to them, 20:23b-24b [20:23b)
 - E 1 His command for them to show Him a denarius: {24} “Show Me a denarius. 20:24a
 - E 2 His question to them: Whose likeness and inscription does it have?” 20:24b
 - D 6 Their reply: They said, “Caesar’s.” 20:24c
 - D 7 His inquisition-stifling response 20:25
 - E 1 Render to Caesar the obligations belonging to Caesar: {25} And He said to them, “Then render to Caesar the things that

⁴⁴¹ Luke 20:20 - pretended: the [Present Middle Participle Accusative Masculine](#) Plural of the verb *hupokrinomai* (5271), a [Hapax Legomenon](#), meaning “to pretend; act; become a hypocrite” ([Accordance](#)); “...to impersonate anyone, play a part ... to simulate, feign, pretend” (excerpted from [OBU](#)).

⁴⁴² Luke 20:20 - deliver Him to the rule and the authority of the governor: This shows that these leaders wanted to charge [Jesus](#) with a crime deserving of public execution by the authority, [Pontius Pilate](#). They did not have the authority from Rome to put criminals to death. Only the Roman governor could do that in [Israel](#).

The term “governor” is the [Genitive Masculine](#) Singular of the noun *hēgemōn* (2232), “a “legatus Caesaris”, an officer administering a province in the name and with the authority of the Roman emperor ... the governor of a province” (excerpted from [OBU](#)).

- are Caesar's,
- E 2 Render to God the obligations belonging to God: and to God the things that are God's."
- D 8 The reaction of the scribes and chief priests 20:26
 - E 1 Their inability to trip Him up in the presence of the people: {26} And they were unable to [m]catch Him in a saying in the presence of the people;
 - E 2 Their amazement: and being amazed at His answer,
 - E 3 Their silence: they became silent.
- C 4 The question of marriage in the resurrection: Trap #2 by the Sadducees 20:27-40
 - D 1 Luke's introduction 20:27
 - E 1 The approach of the questioners: {27} Now there came to Him some of the Sadducees
 - E 2 The ironic presupposition of the questioners: (who say that there is no resurrection),
 - D 2 The question of the Sadducees: {28} and they questioned Him, saying, 20:28
 - E 1 Their term for Jesus: "Teacher,
 - E 2 The command of Moses in the Law: Moses wrote for us that
 - G 1 If a man's brother dies: if a man's brother dies,
 - G 2 And he is married: having a wife,
 - G 3 And he has no children: and he is childless,
 - G 4 The obligation of his brother: his brother should
 - H 1 To marry the widow: marry the wife
 - H 2 To raise up children on behalf of his dead brother: and raise up children to his brother.
- D 3 The Sadducees' improbable scenario 20:29-32
 - E 1 There were seven brothers: {29} Now there were seven brothers; 20:29a
 - E 2 The first married and died without children: and the first took a wife and died childless; 20:29b

- E 3 The second brother had a similar fate: {30} and the second 20:30
- E 4 The third brother also married her: {31} and the third married her; 20:31a
- E 5 All seven married her and died: and in the same way all seven died, 20:31b
- E 6 None of them had any children: leaving no children. 20:31c
- E 7 Finally the woman also died: {32} Finally the woman died also. 20:32
- D 4 Their closing question (which they thought would be impossible to answer) 20:33
 - E 1 In the resurrection: {33} In the resurrection therefore,
 - E 2 To which brother will the wife be married: which one's wife will she be?
 - E 3 The competing claims: For all seven had married her."
- D 5 The two-fold answer of Jesus 20:34-38
 - E 1 Concerning the non-existence of marriage in the resurrection: {34} Jesus said to them, 20:34-36 [20:34a]
 - G 1 That which is true in this age 20:34b
 - H 1 The sons of this age marry: "The sons of this age marry
 - H 2 They are given in marriage: and are given in marriage,
 - G 2 That which is true in the next age 20:35-36
 - H 1 In the case of those worthy to attain to the next age: {35} but those who are considered worthy to attain to that age 20:35a
 - H 2 In the case of those who are worthy to be resurrection to life: and the resurrection from the dead, 20:35b
 - H 3 Their marital status 20:35c
 - J 1 They do not marry: neither marry
 - J 2 They are not given in marriage: nor are given in marriage;

- H 4 They can no longer die: {36} for they cannot even die anymore, 20:36a
- H 5 They are like (heavenly) messengers: because they are like angels, 20:36b
- H 6 They are sons of God: and are sons of God, 20:36c
- H 7 They are sons of the resurrection: being sons of the resurrection. 20:36d
- E 2 Concerning the reality of resurrection 20:37-38
 - G 1 His stipulation – the dead are, indeed, resurrected: {37} But that the dead are raised, 20:37a
 - G 2 Moses demonstrated this to be true 20:37b
 - H 1 The author of the Scripture: even Moses showed,
 - H 2 The passage of Scripture; in the passage about the burning bush, (Exodus 3:1-6)
 - H 3 The terminology of Moses: where he calls the LORD (in Exodus 3:6)
 - J 1 The God of Abraham: the God of Abraham,
 - J 2 The God of Isaac: and the God of Isaac,
 - J 3 The God of Jacob: and the God of Jacob.
 - G 3 The conclusion of Jesus 20:38
 - H 1 God is not the God of the dead: {38} Now He is not the God of the dead
 - H 2 God is rather the God of the living: but of the living;
 - H 3 The final analysis: for all live to Him.”⁴⁴³

⁴⁴³ Luke 2:38 - for all live to Him: [Thomas Constable](#) has given a good analysis of this passage:

Jesus' point was that Moses spoke of God as presently being the God of Abraham, Isaac, and Jacob—all of whom had died. He inferred from this that God could only be their God if they would rise from the dead eventually. God will raise all people eventually. All "live to Him" in that sense. Therefore "to Him all are alive" (NIV). Abraham, Isaac, and Jacob, whose souls are presently alive, will experience bodily

- D 6 The capitulation of the scribes 20:39-40
 - E 1 The admission of some of the scribes: {39} Some of the scribes ⁴⁴⁴ answered and said, "Teacher, You have spoken well." 20:39
 - E 2 They were defeated – unwilling to question him any more: {40} For they did not have courage ⁴⁴⁵ to question Him any longer about anything. 20:40
- C 5 Jesus' reaction to the attempts of the Sadducees accompanied by their scribes 20:41-47
 - D 1 His question to them about the Davidic descent of the Messiah 20:41-44
 - E 1 Jesus' question – Why is it that scholars say that The Anointed One is the Son of David? {41} Then He said to them, "How is it that they say the Christ is David's son? 20:41
 - E 2 Jesus' quotation of David's statement in Psalms: {42} For David himself says in the book of Psalms, 20:42-43 [20:42a]
 - G 1 The Addressor and the Addressee: 'The LORD said to my Lord, 20:42b
 - G 2 His imperative of the place of sitting: "Sit at My right hand, 20:42c
 - G 3 His instruction of the length of sitting: {43} Until I make Your enemies a footstool for Your feet." 20:43
 - E 3 Jesus' observation and follow-up question 20:44
 - G 1 Jesus' observation: {44} Therefore David calls Him 'Lord,'
 - G 2 ⁴⁴⁶Jesus' follow-up question: and how is He his son?"

resurrection at the Second Coming, and will live in the earthly kingdom as "sons of the resurrection" (v. 36).

⁴⁴⁴ Luke 20:39 - some of the scribes: These would be scribes employed by this group of Sadducees who were trying to trap Jesus – see Luke 20:27.

⁴⁴⁵ Luke 20: - they did not have courage: referring to the Sadducees indicated in Luke 20:27.

⁴⁴⁶ Luke 20:44 - how could David's "Lord" also be his son? [Two quotations from Constable](#) address this issue. The first quotation addresses Luke 20:42-43:

- 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
 - E 1 The occasion for Jesus' denunciation: {45} And while all the people were listening, 20:45
 - E 2 The objects of His address: He said to the disciples, {46} 20:46a
 - E 3 The targets of His denunciation: "Beware of the scribes, 20:46b-47
 - G 1 What the scribes love 20:46c
 - H 1 To walk around in long robes: who like to walk around in long robes,
 - H 2 Respectful greetings in public: and love respectful greetings in the market places,
 - H 3 Chief seats in synagogues: and chief seats in the synagogues
 - H 4 Places of honor at banquets: and places of honor at banquets,
 - G 2 What the scribes do 20:47a-b
 - H 1 Devouring the houses of widows: {47} who devour widows' houses, 20:47a
 - H 2 Offering long prayers for the sake of appearance: and for appearance's sake offer long prayers. 20:47b
 - G 3 What the scribes have earned: These will receive

Jesus' point was that Messiah had to be God as well as a descendant of David. He quoted Psalm 110:1 in order to show that this messianic psalm presented David as addressing Messiah, who was seated at Yahweh's right hand, a position that only God Himself could occupy.

The second quotation addresses Luke 20:44:

Jesus suggested the logical conclusion by framing it as a question. Messiah must be both deity and a descendant of David (cf. Rom 1:3-4). No synoptic writer recorded that anyone in the crowd gave Jesus an answer. Apparently no one offered one. The conclusion was obvious—but unacceptable to the religious leaders. They did not want to admit that Messiah was God. If they admitted this, they, being the leaders in charge of the nation, would be forced to prove that Jesus was not God, since He claimed to be Messiah. They did not want to do that because of popular support for Jesus' messiahship, and because they would have had to submit to Him.

greater condemnation.”⁴⁴⁷ 20:47c

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

- E 1 Jesus' observation of wealthy people throwing⁴⁴⁸ money into the Temple Treasury: {1} And He looked up and saw the rich putting their gifts into the treasury. 21:1
- E 2 Jesus' observation of a widow throwing in two copper coins: {2} And He saw a poor widow putting in two small copper coins. 21:2
- E 3 His observation – the widow had thrown into the Treasury more than all the rest! {3} And He said, “Truly I say to you, this poor widow put in more than all of them; 21:3
- E 4 His justification 21:4
 - G 1 They all had thrown in out of their surplus: {4} for they all out of their surplus put into the offering;
 - G 2 She had thrown in all she had to live on out of her poverty: but she out of her poverty put in all that she had to live on.”

D 2 Jesus' prediction of the temple's destruction 21:5-6

- E 1 The prompting of Jesus' prediction – the discussion of the beauty of the Temple 21:5
 - G 1 The discussion about the Temple: {5} And while some were talking about the temple,
 - G 2 Their observation of the beauty of the building: that it was adorned

⁴⁴⁷ Luke 20:47 - greater condemnation: The term “condemnation” is the [Accusative Neuter](#) Singular of the noun *kríma* (2917), “judgment, decree, decision” ([Accordance](#)); “...II. judgment ... 2. in a forensic sense 1. the sentence of a judge 2. the sentence with which one is sentenced 3. condemnatory sentence, penal judgment, sentence” (excerpted from [OBU](#)).

I believe the translation “judgment” is to be preferred above “condemnation.” This looks ahead to an ultimate judgment passed by [Jesus](#) the [Judge](#), granted authority by [God the Father](#) (John 5:25-32).

⁴⁴⁸ Luke 21:1 Outline heading: “throwing.” I have deliberately used this verbal form, because that is exactly what the Greek text says. [NASB](#) reads “putting their gifts into the treasury.” However, the Greek text says they were throwing into the treasury their gifts” The verb is [Present Active Participle Accusative](#) Masculine Plural of the Greek verb *bállō* (906), “to throw or let go of a thing without caring where it falls” Evidently the Treasury had a conical, or trumpet-shaped device into which coins could be tossed. These would roll around the perimeter of the device and eventually fall into the waiting receptacle below. Remember there were no paper bills. All money consisted of coins. (See [Net Bible's](#) discussion of “offering box” at Luke 21:1.)

- H 1 with beautiful stones
 - H 2 and votive gifts, He said,
 - E 2 Jesus' horrifying prediction 21:6
 - G 1 In regard to the things they were looking at: {6} "As for these things which you are looking at,
 - G 2 In the future there will not be left one stone upon another: the days will come in which there will not be left one stone upon another ⁴⁴⁹
 - G 3 All will be destroyed: which will not be torn down."
- D 3 The disciple's question as to the time of destruction 21:7
 - E 1 Their questioning: {7} They questioned Him, saying,
 - E 2 When will these things happen? "Teacher, when therefore will these things happen?
 - E 3 What will be the sign when these things are about to take place: And what will be the sign when these things are about to take place?"
- C 2 The preliminary signs of false Messiahs and wars 21:8-9
 - D 1 His warning not to be deceived: {8} And He said, "See to it that you are not misled; 21:8a

⁴⁴⁹ Luke 21:6 - there will not be left one stone upon another: This tragic punishment on the [Nation of Israel](#) for rejecting and executing her own [Messiah](#) took place in AD 70. "In AD 70, the Roman general [Titus](#) (son of Emperor Vespasian) laid waste to [Jerusalem](#) and [destroyed the temple](#) in fulfillment of [Jesus](#)' pronouncement in Luke 21:6." Additionally, according to [Chabad.org](#)

When the flames finally died down, left standing was the retaining wall on the western side of the Temple Mount. This is the Western Wall that still stands in Jerusalem today, where Jews over the centuries have gathered to pray.

Without a [temple](#), the one central sanctuary commanded by the [Law](#) (Deut. 12:1-31), [Judaism](#) floundered. [Jesus](#) would go on to predict, in Luke 21:23-24

{23} Woe to those who are pregnant and to those who are nursing babies in those days; for there will be great distress upon the land and wrath to this people; {24} and they will fall by the edge of the sword, and will be led captive into all the nations; and Jerusalem will be trampled under foot by the Gentiles until the times of the Gentiles are fulfilled.

That remains the case to this very day. [Jerusalem](#) is still trampled under foot by the [Gentiles](#). The [Islamic](#) shrine "[Dome of the Rock](#)" has been planted on the very spot where the [Temple](#) once stood, defiling the entire [Temple Mount](#). Moreover the Islamic [Al Aqsa Mosque](#) (House of Prayer) also defiles the [Temple precinct](#) on its southernmost area. It is impossible for [Jewish](#) people to pray on top of their own [temple mount](#) for fear of inciting a regional or perhaps world-wide blood-bath.

D 2 His warning of false Messiahs 21:8b

- E 1 Many will come in His name: for many will come in My name,
- E 2 They will claim that they are the Messiah: saying, 'I am He,'
- E 3 They will claim that the time is near: and, 'The time is near.'
- E 4 His warning not to follow them: Do not go after them.

D 3 His warning about wars and disturbances 21:9

- E 1 They are not to be terrified by reports of wars and disturbances: {9} When you hear of wars and disturbances, do not be terrified;
- E 2 These things must take place: for these things must take place first,
- E 3 But the end does not come immediately: but the end does not follow immediately."

C 3 The course of events 21:10-19

D 1 Wars {10} Then He continued by saying to them, 21:10

- E 1 Between nations: "Nation will rise against nation
- E 2 Between kingdoms: and kingdom against kingdom,

D 2 Earthquakes, plagues, famines, signs from heaven 21:11

- E 1 {11} and there will be great earthquakes,
- E 2 and in various places plagues
- E 3 and famines;
- E 4 and there will be terrors
- E 5 and great signs from heaven. ⁴⁵⁰

D 3 Persecution and perseverance 21:12-19

- E 1 The course of events in the Church Age: {12} "But before

⁴⁵⁰ Luke 21:11 - and there will be great earthquakes, and in various places plagues and famines; and there will be terrors and great signs from heaven: Without a doubt, these all refer to the horrors of the [Tribulation](#) period. See Rev. 6:1-17; 8:7-12; 9:1-21; 13:1-18; 16:1-21.

- all these things,⁴⁵¹ 21:12
- G 1 Arrests: they will lay their hands on you
 - G 2 Persecution: and will persecute you,
 - G 3 Opposition by Israel: delivering you to the synagogues
 - G 4 Imprisonment: and prisons,
 - G 5 Appearing before Gentile officials: bringing you before kings and governors
 - G 6 For the sake of Christ's name: for My name's sake.
- E 2 The opportunity to testify on behalf of Christ: {13} It will lead to an opportunity for your testimony. 21:13-15 [21:13]
- G 1 Don't consider how to defend yourselves: {14} So make up your minds not to prepare beforehand to defend yourselves; 21:14
 - G 2 Christ will provide for their verbal defense 21:15
 - H 1 Utterance: {15} for I will give you utterance
 - H 2 Wisdom: and wisdom
 - H 3 Cogency: which none of your opponents will be able to resist or refute.
- E 3 Betrayal: {16} But you will be betrayed 21:16a
- G 1 even by parents
 - G 2 and brothers
 - G 3 and relatives
 - G 4 and friends,
- E 4 Martyrdom: and they will put some of you to death, 21:16b

⁴⁵¹ Luke 21:12 - But before all these things: [Jesus](#) here is outlining what would happen even long before the [Tribulation](#). His perspective here even includes much of the [Church Age](#). There is considerable information included in the Book of Acts and in other parts of the [New Testament](#) about [Israel's](#) mistreatment of [Jewish](#) followers of [Jesus](#). I say "[Israel's](#)" and "[Jewish](#)" because of the reference to "synagogues" in Luke 21:12. The reference to "prisons," "kings," and "governors" reveals that there will be not only [Jewish](#) opposition to [Jesus'](#) followers, but also [Gentile](#) opposition. To the [church](#) at [Thessalonica](#) [Paul](#) wrote greatly comforting words – persecuted [believers](#) in [Christ](#) can know that vengeance and retribution are coming against the enemies of [God](#) and [Jesus](#) at the latter's [Second Coming](#) (2 Thess. 2:1-12)!

- E 5 Hatred 21:17
 - G 1 Universal hatred: {17} and you will be hated by all
 - G 2 Because of Christ's name: because of My name.
- E 6 Deliverance for some 21:18
 - G 1 Complete protection: {18} Yet not a hair of your head will perish.
 - G 2 The importance of endurance: {19} By your endurance you will gain your lives.
- 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
 - D 1 The sign of Jerusalem's desolation – being surrounded by armies 21:20
 - E 1 The sign – Jerusalem surrounded by armies: {20} “But when you see Jerusalem surrounded by armies,
 - E 2 The outcome – her desolation is near: then recognize that her desolation is near.
 - D 2 The best strategies for self-defense 21:21
 - E 1 Let those in Judea flee to the mountains: {21} Then those who are in Judea must flee to the mountains,
 - E 2 Let those in the city leave: and those who are in the midst of the city must leave,
 - E 3 Let those in the country stay away from the city: and those who are in the country must not enter the city;
 - D 3 The reason for such caution 21:22
 - E 1 Because these are days of Divine vengeance on Jerusalem: {22} because these are days of vengeance,
 - E 2 The necessity of fulfilling Scripture: so that all things which are written will be fulfilled.
 - D 4 Woe to those especially subject to hardship 21:23a
 - E 1 Those who are pregnant: {23} Woe to those who are pregnant
 - E 2 Those who are nursing babies: and to those who are nursing babies in those days;

- D 5 This will be a time of great distress for the land of Israel and the people of the land 21:23b
 - E 1 Distress upon the land: for there will be great distress upon the land
 - E 2 Wrath upon the people of Israel: and wrath to this people;
- D 6 The doom of Israelis 21:24a
 - E 1 Death by the sword: {24} and they will fall by the edge of the sword,
 - E 2 Led into captivity into all the nations: and will be led captive into all the nations;
- D 7 The plight of Jerusalem 21:24b
 - E 1 Trampled under foot by the Gentiles: and Jerusalem will be trampled under foot by the Gentiles
 - E 2 How long? until the times of the Gentiles are fulfilled.
- C 5 Cosmic disturbances and the coming of the Son of Man 21:25-28
 - D 1 Cosmic disturbances: {25} “There will be signs 21:25a
 - E 1 in sun
 - E 2 and moon
 - E 3 and stars,
 - D 2 Conditions on earth: and on the earth 21:25b-26a [21:25b]
 - E 1 Dismay: dismay among nations, 21:25c
 - E 2 Perplexity at the turmoil: in perplexity at the roaring of the sea and the waves, 21:25d
 - E 3 Men fainting: {26} men fainting 21:26a
 - G 1 From fear: from fear
 - G 2 From their expectation of what is coming on the world: and the expectation of the things which are coming upon the world;
 - D 3 The turmoil in the heavens – the shaking of the powers of the heavens: for the powers of the heavens will be shaken. 21:26b
 - D 4 The frightening return of the Son of Man: {27} Then they will see

- the Son of Man coming ⁴⁵² 21:27
 - E 1 in a cloud
 - E 2 with power
 - E 3 and great glory.
- D 5 The message of comfort to believers 21:28
 - E 1 When believers see these things begin to take place: {28}
But when these things begin to take place,
 - E 2 They should straighten up: straighten up
 - E 3 They should life up their heads: and lift up your heads,
 - E 4 Why? because your redemption is drawing near.”
- 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
 - E 1 Jesus’ form of instruction – a parable: {29} Then He told them a parable: 21:29a
 - E 2 The content of the parable 21:29b-30
 - G 1 Consider the fig tree and all trees: “Behold the fig tree and all the trees; 21:29b
 - G 2 The presence of budding leaves: {30} as soon as they put forth leaves, 21:30a
 - G 3 The deduction: you see it and know for yourselves that summer is now near. 21:30b
 - E 3 The conclusion from the parable 21:31
 - G 1 When you see all these things happening: {31} So

⁴⁵²Luke 21:27 - Then they will see the [Son of Man](#) coming: For most of the world, this will be a time of terror. They will see [Jesus](#) coming back to earth, and the grim realization will set in – there is nothing we can do to avoid having to face Him and His wrath at evil and evil people! Rev. 1:7 says that “all the tribes of the earth will mourn over Him.”

I once met a man in a county jail who had just killed his wife in anger. When I met him, he was half-crying, and his words said everything, “What are they going to do with me, Jim?” He was not sorrowful at having murdered his wife. He was terrified at what the authorities would do to him! So it will be with the vast majority of people alive at [Christ’s](#) return. When they see [Jesus](#) coming, they will mourn, not in sorrow and penitence over the evil they had done, but in terror at finally having to pay the price of judgment for having violated with impunity the standards of a just and awesome [God](#) who can send them to [hell](#).

you also, when you see these things happening,

G 2 Understand that the kingdom of God is near:
recognize that the kingdom of God is near.

E 4 The promise in connection with the parable 21:32

G 1 This generation will not pass away: {32} Truly I say
to you, this generation will not pass away

G 2 Until all things take place: until all things take
place.⁴⁵³

E 5 The reliability of Jesus' words 21:33

G 1 Heaven and earth are temporary: {33} Heaven and
earth will pass away,⁴⁵⁴

G 2 Jesus' words will never pass away: but My words
will not pass away.

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

E 1 Jesus' command to his listeners to pay attention: {34} "Be
on guard, 21:34a

⁴⁵³ Luke 21:32 - this generation will not pass away until all things take place: The term "generation" is the [Nominative Feminine](#) Singular of the noun *geneá* (1074).

[OBU](#) gives four definitions "I. fathered, birth, nativity II. that which has been begotten, men of the same stock, a family 1. the several ranks of natural descent, the successive members of a genealogy 2. metaph. a group of men very like each other in endowments, pursuits, character 1. esp. in a bad sense, a perverse nation III. the whole multitude of men living at the same time IV. an age (i.e. the time ordinarily occupied by each successive generation), a space of 30-33 years" (quoted from [OBU](#) in its entirety).

Let me give you two possible interpretations and one impossible interpretation: (1) One possible interpretation is that [Jesus](#) was talking about the future generation alive when all these things would take place, including the celestial upheavals and disturbances. "Got Questions" [takes this interpretation](#), for example; [so also does Thomas Constable](#). (2) Another possible interpretation is that [Jesus](#) used "generation" in the sense of I and II above, and that He was referring to the race of Israelis. If this is the correct interpretation, [Jesus](#) was predicting that, though many Israelis would be slaughtered down through the centuries, the race of Israel would never be obliterated, but that all things He predicted to take place to them would be fulfilled. I find both these views plausible. Indeed, they may both be true at the same time!

The view that I find impossible to hold is the [preterist](#) view, that everything contained in Luke 21:5-33 has already been fulfilled or has been largely fulfilled. They believe that the "second coming" to which [Jesus](#) referred was His coming in judgment against Israel in A.D. 70. To hold to this view, one must maintain to be true things that did not actually happen. When, in past history did all the cosmic disturbances [Jesus](#) predicted take place? They did not. Moreover, if [Jesus](#) did come in A.D. 70, where is the kingdom He predicted? It does not exist. To hold to the [preterist](#) view one must allegorize certain Scriptures, that is, interpret them in a [non-literal](#) fashion. Once one does that, he can make the Scriptures say about anything he wants them to say. [Non-literalism](#) is a curse upon Biblical interpretation. (See also the off-site article, "[What is the preterist view of the end times?](#)")

⁴⁵⁴ Luke 21:33 - Heaven and earth will pass away: Indeed they will – with a gigantic roar and a frightening nuclear inferno described in 2 Pet. 3:7, 10-12. This is a [complete destruction](#). [John](#) reveals that, at the appearance of [Christ](#) sitting on the [Great White Throne](#), the existing heaven and earth will flee away, and no place will be found for them. They will be incinerated and will vanish forever (Rev. 20:11). Only when the existing universe has disappeared can God create a [new one](#), in which only righteousness and righteous people exist (2 Pet. 3:13; Rev. 21:1).

- E 2 The reason for his exhortation: so that your hearts will not be weighted down 21:34b
 - G 1 with dissipation
 - G 2 and drunkenness
 - G 3 and the worries of life,
 - G 4 and that day will not come on you suddenly like a trap;
- E 3 The ubiquity of the coming judgment – upon all who dwell upon the earth: {35} for it will come upon all those who dwell on the face of all the earth. ⁴⁵⁵ 21:35
- E 4 Jesus' commands to His disciples 21:36
 - G 1 Always be watchful! {36} But keep on the alert at all times,
 - G 2 Pray you will have the strength to withstand all the coming trials: praying that you may have strength to escape all these things that are about to take place,
 - G 3 Pray that you will thus be qualified to stand before the Son of Man without shame: and to stand before the Son of Man."
- C 7 Jesus' practice of teaching by day in the temple, spending nights in the Mount of Olives 21:37-38
 - D 1 His daytime practice: {37} Now during the day He was teaching in the temple, 21:37a
 - D 2 His nighttime venue: but at evening He would go out and spend the night on the mount that is called Olivet. 21:37b
 - D 3 The practice of the people 21:38
 - E 1 Their early rising: {38} And all the people would get up early in the morning

⁴⁵⁵ Luke 21:35 - for it will come upon all those who dwell on the face of all the earth: I believe this clause, like the ten similar statements written by [John](#) in the book of Revelation, [is code for unbelievers](#). One of the primary purposes of the entire [Tribulation](#) period is "to test [those who dwell on the earth](#)" (Rev. 3:10). [Believers](#) of the [Church Age](#) will be preserved from this "hour of testing" – they will be snatched up in the [Rapture](#), ever to be with the Lord (John 14:1-3; 1 Thess. 1:10; 2:19; 4:13-18; 5:4-5, 9). There will be no [believers](#) left upon the earth at the beginning of the [Tribulation](#). Of those individuals left behind at the [Rapture](#) who subsequently *do become believers* during the [Tribulation](#), most will be martyred for their faith (Rev. 6:9-11; 7:9-17; 13:1-8, 11-18). But in contrast to the "[Earth-Dwellers](#)," all who believe in [Jesus](#) are people whose citizenship is in [heaven](#), not on the earth (Php. 3:20; Heb. 11:13-16). This present earth will be [completely destroyed](#). There is no future whatever for any believers on this present earth.

E 2 Their coming to the temple: to come to Him in the temple

E 3 Their purpose: to listen to Him.

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

D 1 The approach of the Feast of Unleavened Bread / Passover: {1}
Now the Feast of Unleavened Bread, which is called the Passover,
⁴⁵⁶ was approaching. 22:1

D 2 The quest of the chief priests and scribes: {2} The chief priests and the scribes were seeking how they might put Him to death; 22:2a

D 3 Their fear of the people: for they were afraid of the people. 22:2b

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

D 1 Satan's entrance into Judas: {3} And Satan entered into Judas 22:3

E 1 His other, identifying name: who was called Iscariot,

E 2 His identity with the twelve: belonging to the number of the twelve.

D 2 His offer to betray Jesus 22:4-5

E 1 His departure: {4} And he went away 22:4a

E 2 His discussion: and discussed 22:4b

G 1 with the chief priests

G 2 and officers

E 3 His intent: how he might betray Him to them. 22:4c

E 4 The reaction of the religious leaders 22:5

G 1 They were glad: {5} They were glad

G 2 They agreed to give him money: and agreed to give him money.

D 3 Judas' action 22:6

⁴⁵⁶ Luke 22:1 - Passover: It was the timeless plan of God to have the sinless, spotless [Lamb of God](#) sacrificed for the sins of all people of the world at the time of [Passover](#). (See an off-site article evaluating [different methods of assigning the timing](#) of the crucifixion of Christ.)

- E 1 He consented: {6} So he consented,
- E 2 His search for an opportunity to betray Jesus absent the crowd: and began seeking a good opportunity to betray Him to them apart from the crowd.

B 8 Confrontational Events Surrounding Passover 22:7-46

- C 1 Preparation: Peter and John's preparation for the Passover 22:7-13
 - D 1 The identification of the time 22:7
 - E 1 The first day of Unleavened Bread: {7} Then came the first day of Unleavened Bread
 - E 2 The sacrificing of the Passover lamb: on which the Passover lamb had to be sacrificed.
 - D 2 Jesus' sending Peter and John to prepare Passover 22:8
 - E 1 The disciples whom Jesus sent: {8} And Jesus sent Peter and John, saying,
 - E 2 His instructions: "Go and prepare the Passover for us, so that we may eat it."
 - D 3 The question of Peter and John: {9} They said to Him, "Where do You want us to prepare it?" 22:9
 - D 4 Jesus reply: {10} And He said to them, 22:10-12 [22:10a]
 - E 1 Having entered the city, look for a man carrying a pitcher of water: "When you have entered the city, a man will meet you carrying a pitcher of water; ⁴⁵⁷ 22:10b
 - E 2 Follow him into the house he enters: follow him into the house that he enters. 22:10c
 - E 3 Find the owner of the house: {11} And you shall say to the owner of the house, 22:11a
 - E 4 Tell him what the Teacher says: 'The Teacher says to you, 22:11b

⁴⁵⁷ Luke 22:10 - a man will meet you carrying a pitcher of water: [Constable](#) speculates that this was all pre-arranged. (1) The man carrying a pitcher of water would have been highly unusual. Women, not men, typically took care of the water. (2) Jesus gave no directions to the Upper Room. The two disciples would have had to follow the man bearing the water jar. (3) Why all the secrecy? So Judas could not telegraph to the religious leaders the location of the [Passover](#) celebration. (4) This upper room had everything the group would need to celebrate the Passover. It was a furnished room, and it was large. (5) According to [Constable](#), Jesus had presumably already instructed this home-owner that He would be coming there to celebrate the meal. That is a possible, but not a mandatory explanation.

- G 1 “Where is the guest room⁴⁵⁸
- G 2 in which I may eat the Passover with My disciples?””
- E 5 He will show you to a room: {12} And he will show you 22:12a
 - G 1 a large,
 - G 2 furnished
 - G 3 upper room;
- E 6 Prepare the Passover there: prepare it there.” 22:12b
- D 5 The finding of the two disciples 22:13
 - E 1 {13} And they left
 - E 2 and found everything just as He had told them;
 - E 3 and they prepared the Passover.
- 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
 - E 1 The arrival of the time for the meal: {14} When the hour had come, 22:14a
 - E 2 Jesus reclined: He reclined *at the table*, 22:14b
 - E 3 So also did the apostles: and the apostles with Him. 22:14c
 - E 4 His great desire to eat the Passover with them: {15} And He said to them, “I have earnestly desired to eat this Passover with you 22:15a
 - E 5 Before He would have to suffer: before I suffer; 22:15b
 - D 2 His purpose not to partake of the Passover again until it is fulfilled in the kingdom of God 22:16-18
 - E 1 His purpose not to eat the Passover meal again: {16} for I say to you, I shall never again eat it 22:16a

⁴⁵⁸ Luke 22:11 - guest room: These two words in English translate but one in Greek, the [Nominative Neuter](#) Singular of the noun *katáluma* (2646), a room large enough in which a family could live or which could be used as a sizeable dining room. The first meaning was used by Luke in Luke 2:7; the second meaning was used in Mark 14:14 and Luke 22:11. In my opinion the translation of *katáluma* as “inn” in Luke 2:7 is misleading. The home in which Joseph and Mary could find no quarters was the large room in which the family lived and slept. There was no room for the guests there, so Mary and Joseph were forced to sleep in the animal quarters of the same home.

- E 2 Until the time when it is fulfilled in the kingdom of God:
 until it is fulfilled in the kingdom of God.”⁴⁵⁹ 22:16b
- D 3 The significance of the cup 22:17-18
 - E 1 His taking a cup: {17} And when He had taken a cup 22:17a
 - E 2 His giving thanks: and given thanks, 22:17b
 - E 3 His instruction for them to share the cup: He said, “Take this
 and share it among yourselves; 22:17c
 - E 4 His assertion 22:18
 - G 1 He would not again drink of the fruit of the vine:
 {18} for I say to you, I will not drink of the fruit of
 the vine from now on
 - G 2 Until the arrival of the kingdom of God: until the
 kingdom of God comes.”⁴⁶⁰
- D 4 The bread as signifying His body to be broken 22:19
 - E 1 The actions of Jesus
 - G 1 Taking some bread: {19} And when He had taken
 some bread
 - G 2 Giving thanks: and given thanks,
 - G 3 Breaking the bread: He broke it
 - G 4 Distributing the bread: and gave it to them, saying,
 - G 5 Announcing the significance of the bread: “This is
 My body⁴⁶¹ which is given for you;
 - E 2 The purpose of the “communion” ritual: do this in

⁴⁵⁹ Luke 22:16 - fulfilled in the kingdom of God: In my opinion, [Jesus](#) was here referencing the first instance of fulfillment, the beginning of His [Millennial Kingdom](#).

⁴⁶⁰ Luke 22:16 - until the kingdom of God comes: i.e., the arrival of [Christ's Millennial Kingdom](#).

⁴⁶¹ Luke 22:19 - This is My body: I do not believe Jesus was saying that the unleavened bread was *literally* His body. If He did mean that, we have a mixed metaphor, for Jesus had not died yet. How could that bread of which the disciples ate have *literally* been His body? What He meant was that the unleavened bread *represented* His body, or was *commemorative* of His body. That is made obvious by His subsequent statement, “do this in remembrance of Me.” If the communion bread is *literally* Jesus’ body, then Catholics and Lutherans, among others, are guilty of cannibalism.

remembrance⁴⁶² of Me.”

D 5 The cup symbolizing the New Covenant in His blood 22:20

E 1 Jesus’ taking of the cup: {20} And in the same way He took the cup after they had eaten,

E 2 Jesus’ revelation of the significance of the cup: saying, “This cup which is poured out for you is the new covenant in My blood.”⁴⁶³

C 3 Betrayal: Jesus’ prediction of betrayal 22:21-23

D 1 The close proximity of the one betraying Jesus: {21} But behold, the hand of the one betraying Me is with Mine on the table. 22:21

⁴⁶² Luke 22:19 - remembrance: the [Accusative Feminine](#) Singular of the noun *anámnesis* (364), “a remembering, a recollection” ([OBU](#)).

⁴⁶³ Luke 22:20 - This cup ... is the new covenant in my blood: Once again, [Jesus](#) was not saying that the cup of wine was literally the [new covenant](#) in his blood. Rather, he was saying that the cup of wine *represented* the [new covenant](#) in his blood.

Technically, wine can never ratify the [New Covenant](#). Only [Jesus](#)’ blood, shed at His crucifixion, was sufficiently powerful and effective enough to ratify the [New Covenant](#). The [New Covenant](#) cannot be ratified again and again, every time a believer in [Christ](#) partakes of the [Communion](#) ceremony. There was only one ratification – the one completed at [Calvary](#) when [Jesus](#) voluntarily surrendered His life’s blood to ratify, once and for all time, the [New Covenant](#) (Heb. 10:11-12).

There is a sense in which the [New Covenant](#) is inaugurated for each individual person the moment He places His trust in [Jesus](#). There are individual [Israelis](#) down through [Church History](#), beginning on the [Day of Pentecost](#), who have placed their trust in [Jesus](#) as their [Messiah](#). For them, the [New Covenant](#) has been inaugurated. But the bulk of [Israelis](#) have turned their backs on [Jesus](#) as their [Messiah](#). For the nation of [Israel](#), the inauguration of the [New Covenant](#) awaits the return of the [Messiah](#) and [Israel](#)’s repentance for having killed their King (see Zech. 12:10-13:1). Let us remember that the initial people who were promised the [New Covenant](#) were the house of [Israel](#) and the house of [Judah](#) – the whole nation. The [New Covenant](#) will not have achieved its initial purpose and design until the entire nation of [Israel](#) places its trust in [Jesus](#) as their [Messiah](#) (Jer. 31:31-34). They will all know Him, from the least to the greatest of them. [God](#) will forgive their iniquity and remember their sin no more (Jer. 31:34). And for those deluded, arrogant [Gentiles](#) who think that [God](#) has forever turned His back on [Israel](#), and that the [Church](#) has replaced [Israel](#), here is what the LORD says (Jer. 31:35-37):

{35} Thus says the LORD,
Who gives the sun for light by day
And the fixed order of the moon and the stars for light by night,
Who stirs up the sea so that its waves roar;
The LORD of hosts is His name:
{36} “If this fixed order departs
From before Me,” declares the LORD,
“Then the offspring of [Israel](#) also will cease
From being a nation before Me forever.”

{37} Thus says the LORD,

“If the heavens above can be measured
And the foundations of the earth searched out below,
Then I will also cast off all the offspring of [Israel](#)
For all that they have done,” declares the LORD.

- D 2 The predetermination of God in the betrayal: {22} For indeed, the Son of Man is going as it has been determined;⁴⁶⁴ 22:22a
- D 3 Woe to the betrayer: but woe to that man by whom He is betrayed!”⁴⁶⁵ 22:22b
- D 4 The disciples’ discussion as to which of them might be the betrayer: {23} And they began to discuss among themselves which one of them it might be who was going to do this thing.⁴⁶⁶ 22:23
- 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: {24} And there arose also a dispute among them as to which one of them was regarded to be greatest. 22:24
 - D 2 Jesus’ reference to the authoritative ruling style of the nations’ kings 22:25
 - E 1 The actions of the rulers: {25} And He said to them, “The kings of the Gentiles lord it over them;
 - E 2 The title of the rulers: and those who have authority over them are called ‘Benefactors.’
 - D 3 Jesus’ premium on serving 22:26-27
 - E 1 The way of the Gentiles is intolerable for them: {26} But it is not this way with you, 22:26a
 - E 2 The expected demeanor of the greatest: but the one who is the greatest among you must become like the youngest, 22:26b
 - E 3 The expected demeanor of the leader: and the leader like the servant. 22:26c
 - E 4 Jesus’ question about who is the greater: {27} For who is greater, the one who reclines at the table or the one who serves? Is it not the one who reclines at the table? 22:27a

⁴⁶⁴ Luke 22:22 - as it has been determined: If [God](#) has determined something is going to come to pass, man is powerless to stop it or prevent it from happening. [God](#) was doing exactly as He pleased, and [Satan](#) was doing exactly as he pleased, and [Judas](#) was doing exactly as he pleased.

⁴⁶⁵ Luke 22:22 - but woe to that man by whom He is betrayed! [God](#) does what He pleases and He allows man to do what He pleases. But, barring the intervening grace of [God](#), man can never avoid the evil consequences of his evil choices.

⁴⁶⁶ Luke 22:23 - which one of them it might be who was going to do this thing: The disciples’ ignorance of [Judas](#)’ character and intent is striking. Up to this point [Judas](#) had done nothing that would indicate to his closest friends the evil depth of his character.

- E 5 Jesus' example as having adopted the servant posture: But I am among you as the one who serves. 22:27b
- D 4 Jesus' promise to the twelve of judging the twelve tribes in the kingdom 22:28-30
 - E 1 His gratefulness to them for remaining true to Him during His trials: {28} "You are those who have stood by Me in My trials; 22:28
 - E 2 His Father has granted Him a kingdom: {29} and just as My Father has granted Me a kingdom, ⁴⁶⁷ 22:29a
 - E 3 He has granted them a significant part in His coming kingdom 2:29b-30
 - G 1 Just so He grants them that they will eat and drink at His table in His kingdom: I grant you {30} that you may eat and drink at My table in My kingdom, 22:29b-30a
 - G 2 And that they will sit on thrones: and you will sit on thrones 22:30b
 - G 3 Judging the twelve tribes of Israel: judging the twelve tribes of Israel.22:30c
- C 5 Prediction of denial: Jesus' prediction of Peter's denial 22:31-34
 - D 1 Jesus' revelation to Simon – Satan has demanded permission to sift him: {31} "Simon, Simon, behold, Satan has demanded permission to sift you like wheat; 22:31
 - D 2 Jesus has prayed for him that his faith may not fail: {32} but I have prayed for you, that your faith may not fail; 22:32a
 - D 3 When Simon has been restored to fellowship, he is to strengthen his brothers: and you, when once you have turned again, strengthen your brothers." 22:32b
 - D 4 Simon's protest that he is prepared to suffer with Jesus in prison and in death: {33} But he said to Him, "Lord, with You I am ready to go both to prison and to death!" 22:33
 - D 5 Jesus' prediction of Simon's three-fold denial of Jesus: {34} And He said, "I say to you, Peter, the rooster will not crow today until

⁴⁶⁷ Luke 22:29 - My Father has granted Me a kingdom: This is not a reference to a non-literal spiritual rule in the hearts and lives of almost entirely Gentile believers during the Church Age. This is a very tangible kingdom involving eating and drinking at Jesus' table (Luke 22:30), sitting on thrones (Luke 22:30), and judging the twelve tribes of Israel (Luke 22:30). This is the Millennial Kingdom, promised time and again in the OT, (Psa. 2:4-12; Isa. 2:1-4; 9:6-7; 11:1-10; 60:1-22; Dan. 2:44-45; 7:13-14; Joel 2:18-29, 32; 3:1-3, 16-21) and specified as a literal one thousand years in Rev. 20:1-7.

you have denied three times that you know Me.” 22:34

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

D 1 Jesus' reminder of His previous instructions: {35} And He said to them, 22:35

E 1 How he had sent them out on a mission: “When I sent you out

G 1 without money belt

G 2 and bag

G 3 and sandals,

E 2 Had they lacked anything? you did not lack anything, did you?”

E 3 Their response: They said, “No, nothing.”

D 2 His present new instructions: {36} And He said to them, “But now, 22:36

E 1 whoever has a money belt is to take it along,

E 2 likewise also a bag,

E 3 and whoever has no sword is to sell his coat and buy one.

D 3 His reasoning 22:37

E 1 So that the Scriptures about Him might be fulfilled: {37} For I tell you that this which is written must be fulfilled in Me,

E 2 The precise Scripture: ‘And He was numbered with transgressors’;⁴⁶⁸

E 3 What refers to Him there must have its fulfillment: for that which refers to Me has its fulfillment.”

D 4 The disciples' response: {38} They said, “Lord, look, here are two swords.”⁴⁶⁹ 22:38a

⁴⁶⁸ Luke 22:37 - And he was numbered with the transgressors: quoting one line from Isaiah 53:12.

⁴⁶⁹ Luke 22:38 - two swords: One of them, unnamed by [Luke](#), would cut off the right ear of the slave of the high priest (Luke 22:50). [John](#) identified the assailant as [Simon Peter](#) (John 18:10). [John](#) also identified the slave whose right ear was cut off as Malchus. [John](#) did not record that [Jesus](#) healed the ear, but [Dr. Luke](#) did (Luke 22:51)!

- D 5 Jesus' reply: And He said to them, "It is enough." 22:38b
- C 7 Prayer in agony: Jesus' agonized, yet submissive prayer in Gethsemane for bypassing the cross 22:39-46
 - D 1 Jesus' customary nighttime trip to the Mount of Olives: {39} And He came out and proceeded as was His custom to the Mount of Olives; 22:39a
 - D 2 The disciples' accompaniment: and the disciples also followed Him. 22:39b
 - D 3 Jesus' instruction for them to pray so that they do not enter into temptation: {40} When He arrived at the place, He said to them, "Pray that you may not enter into temptation." 22:40
 - D 4 Jesus' solitary activities 22:41-42
 - E 1 He withdrew from them a short distance: {41} And He withdrew from them about a stone's throw, 22:41a
 - E 2 He knelt down to pray: and He knelt down and began to pray, 22:41b
 - E 3 The content of His prayer 22:42
 - G 1 For the Father to remove this cup: {42} saying, "Father, if You are willing, remove this cup from Me;
 - G 2 His acquiescence to the will of the Father: yet not My will, but Yours be done."
 - D 5 The arrival of a messenger from heaven to strengthen Him: {43} Now an angel from heaven appeared to Him, strengthening Him. 22:43
 - D 6 His physical and mental condition 22:44
 - E 1 Being in agony: {44} And being in agony
 - E 2 His fervent prayer: He was praying very fervently;
 - E 3 His sweat became like drops of blood: and His sweat became like drops of blood, falling down upon the ground.
 - D 7 His return to the disciples 22:45-46
 - E 1 Rising from prayer: {45} When He rose from prayer, 22:45a
 - E 2 Returning to the disciples: He came to the disciples 22:45b
 - E 3 Finding them sleeping: and found them sleeping from

sorrow, 22:45c

E 4 His question: {46} and said to them, “Why are you sleeping?
22:46a

E 5 His instruction to them 22:46b

G 1 To rise up decisively: Get up

G 2 His command to be praying: and pray

G 3 His reasoning: that you may not enter into
temptation.”

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

E 1 The time of their arrival: {47} While He was still speaking,

E 2 The arrival of a crowd: behold, a crowd came,

E 3 The arrival of Judas

G 1 His name: and the one called Judas,

G 2 His position: one of the twelve,

G 3 His position in the mob: was preceding them;

G 4 His intention: and he approached Jesus to kiss Him.

D 2 Jesus’ penetrating question: {48} But Jesus said to him, “Judas, are
you betraying the Son of Man with a kiss?” 22:48

D 3 A disciple's attack against the slave of the high priest 22:49-50

E 1 The observation of the disciples of impending danger: {49}
When those who were around Him saw what was going to
happen, 22:49a

E 2 Their question: they said, “Lord, shall we strike with the
sword?” 22:49b

E 3 The action of one of them 22:50

G 1 Wielding a sword: {50} And one of them struck

G 2 The victim: the slave of the high priest

G 3 The near decapitation: and cut off his right ear.

- D 4 Jesus' healing of the slave's ear 22:51
 - E 1 Jesus' instant command: {51} But Jesus answered and said, "Stop! No more of this."
 - E 2 His act of healing: And He touched his ear and healed him.
- D 5 Jesus' protest against His surreptitious, nocturnal arrest 22:52-53
 - E 1 Those whom Jesus addressed: {52} Then Jesus said 22:52a
 - G 1 to the chief priests
 - G 2 and officers of the temple
 - G 3 and elders
 - E 2 The antagonistic action of His opponents: who had come against Him, 22:52b
 - E 3 What Jesus asked: "Have you come out with swords and clubs as you would against a robber? 22:52c
 - E 4 What Jesus observed 22:53
 - G 1 You didn't arrest me during the day, did you? {53} While I was with you daily in the temple, you did not lay hands on Me;
 - G 2 This late hour and the power of darkness belong to you: but this hour and the power of darkness ⁴⁷⁰ are yours."
- C 2 The denial: Peter's three-fold denial of Jesus in the courtyard of the high priest's home 22:54-62
 - D 1 The place to which the mob led Jesus: {54} Having arrested Him, they led Him away and brought Him to the house of the high priest; 22: 54a
 - D 2 Peter's situation 22:54b-55
 - E 1 but Peter was following at a distance. 22:54b
 - E 2 The kindling of a fire: {55} After they had kindled a fire in the middle of the courtyard and had sat down together, Peter was sitting among them. 22:55

⁴⁷⁰ Luke 22:53 - the power of darkness: [Jesus](#) meant this on a literal and also a spiritual level. On a literal level, if they operated in the darkness, the people could not see them and protest. On a spiritual level, they were operating in the power and on the terms of the Prince of Darkness – [Satan](#) himself!

- E 3 The actions of a slave girl: {56} And a servant-girl, ⁴⁷¹ 22:56
 - G 1 Observing Peter in the firelight: seeing him as he sat in the firelight
 - G 2 Looking at him intently: and looking intently at him, said,
 - G 3 Identifying Peter as having been with Jesus: “This man was with Him too.”
- E 4 Peter’s denial: {57} But he denied it, saying, “Woman, I do not know Him.” 22:57
- E 5 The accusation of another: {58} A little later, another saw him and said, “You are one of them too!” 22:58a
- E 6 Peter’s second denial: But Peter said, “Man, I am not!” 22:58b
- E 7 The accusation of a third 22:59
 - G 1 The time lapse: {59} After about an hour had passed,
 - G 2 The charge of another man: another man began to insist, saying, “Certainly this man also was with Him,
 - G 3 His reasoning: for he is a Galilean too.” ⁴⁷²
- E 8 Peter’s third denial: {60} But Peter said, “Man, I do not know what you are talking about.” 22:60a
- E 9 The crowing of a rooster: Immediately, while he was still speaking, a rooster crowed. 22:60b
- E 10 The look of the Lord: {61} The Lord turned and looked at Peter. 22:61a
- E 11 The remembrance of Peter: And Peter remembered the word of the Lord, how He had told him, “Before a rooster crows today, you will deny Me three times.” 22:61b

⁴⁷¹ Luke 22:56 - servant-girl: the [Nominative Feminine](#) Singular of the noun *paidiskē* ([3814](#)), perhaps better, “slave-girl” (see, for example, Acts 16:16; Gal. 4:22, 23, 30). Why was it necessary for these thugs to bring along a slave-girl to arrest [Jesus](#)? Regardless, the truth of the matter is that [Peter](#) was sufficiently agitated by a slave girl that he felt it necessary to deny knowing [Jesus](#)! That was pretty humiliating!

⁴⁷² Luke 22:59 - for he is a Galilean too: Obviously, [Peter](#) was entering into the common chit chat around the fire. What he didn’t think about was that his accent betrayed the fact that he was not from the area around [Jerusalem](#), but from up north in [Galilee](#)! In America, for example, we who grew up in the Midwestern part of the country can quickly spot the accent of someone who grew up in the South or in New England.

- E 12 Peter's reaction 22:62
 - G 1 His departure: {62} And he went out
 - G 2 His bitter weeping: and wept bitterly.
- C 3 The mockery: The guards' mocking of Jesus in hitting Him and asking Him to prophesy who did it 22:63-65
 - D 1 The perpetrators: {63} Now the men who were holding Jesus in custody 22:63a
 - D 2 Their shameful activity 22:63b-65
 - E 1 Mocking Him: were mocking Him 22:63b
 - E 2 Beating Him: and beating Him, 22:63c
 - E 3 Blindfolding Him: {64} and they blindfolded Him 22:64a
 - E 4 Asking Him to prophesy who was beating Him: and were asking Him, saying, "Prophesy, who is the one who hit You?" 22:64b
 - E 5 Their other shameful statements: {65} And they were saying many other things against Him, 22:65a
 - E 6 Their blasphemy: blaspheming. 22:65b

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
 - D 1 The time indicated: {66} When it was day, 22:66a
 - D 2 The convening of the Ruling Council of Israel: the Council of elders⁴⁷³ of the people assembled, 22:66b
 - E 1 both chief priests
 - E 2 and scribes,
 - D 3 The place of the trial: and they led Him away to their council chamber, saying, 22:66c
 - D 4 Their charging Jesus to identify whether or not He is the Christ (the

⁴⁷³ Luke 22:66 - Council of elders: the [Nominative Neuter](#) Singular of the noun *presbutérion* ([4244](#)), "I. body of elders, presbytery, senate, council 1. of the Jewish elders 2. of the elders of any body (assembly) of Christians" ([OBU](#)). In this case the reference was to the official [Sanhedrin](#) of [Israel](#), the ruling body of seventy elders who served as [Israel's](#) Supreme Court. The Supreme Court of [Israel](#) was about to try [Jesus](#). They would pronounce Him guilty of blasphemy!

Messiah): {67} “If You are the Christ, tell us.” 22:67a

D 5 Jesus’ initial response 22:67b-68

E 1 If He tells them, they will not believe: But He said to them, “If I tell you, you will not believe; 22:67b

E 2 If he asks them a question, they will refuse to answer: {68} and if I ask a question, you will not answer. 22:68

D 6 Jesus’ prophecy predicting where He will now be seated: {69} But from now on the Son of Man will be seated at the right hand of the power of God.” 22:69

D 7 Their direct question: {70} And they all said, “Are You the Son of God, then?” 22:70a

D 8 His response: And He said to them, “Yes, I am.” ⁴⁷⁴ 22:70b

D 9 Their conclusion 22:71

E 1 They need no further testimony: {71} Then they said, “What further need do we have of testimony?

E 2 They have heard His response from His own mouth: For we have heard it ourselves from His own mouth.”

C 2 Before Pilate: Jesus' admission to being the King of the Jews; Pilate's sending Him to Herod 23:1-7

D 1 The action of the Sanhedrin: {1} Then the whole body of them got up and brought Him before Pilate. ⁴⁷⁵ 23:1

D 2 Their accusations against Jesus before Pilate: {2} And they began to accuse Him, saying, 23:2

E 1 Misleading the nation of Israel: “We found this man misleading our nation

E 2 Forbidding to pay taxes to Caesar: and forbidding to pay taxes to Caesar, ⁴⁷⁶

E 3 Saying that He is Christ, a King: and saying that He Himself

⁴⁷⁴ Luke 22:70 - “Yes, I am”: Literally, what [Jesus](#) was saying was “You are saying that I – I AM!” [Idiomatically](#), [Jesus](#) was agreeing with their question. But in reality He cleverly worded it so that *they* were the ones who were admitting that He was the great I AM who appeared to [Moses](#) in the burning bush (Exod. 3:14)! He was [Yahweh](#)-come-in-the-flesh!

⁴⁷⁵ Luke 23:1 - Pilate: Roman governor or prefect of [Judea](#) from A.D. 26 to late 36 or 37 ([Constable](#)).

⁴⁷⁶ Luke 23:2 - Caesar: By this time, the Roman emperor was Tiberius Caesar Augustus (see Luke 3:1), who ruled Rome from September 17, A.D. 14 to March 17, A.D. 37. (so [Wikipedia](#)).

is Christ, a King.”⁴⁷⁷

- D 3 Pilate’s straightforward question: {3} So Pilate asked Him, saying, “Are You the King of the Jews?” 23:3a
- D 4 Jesus’ response: And He answered him and said, “*It is* as you say.”⁴⁷⁸ 23:3b
- D 5 Pilate’s conclusion 23:4
 - E 1 Those whom he addressed: {4} Then Pilate said
 - G 1 to the chief priests
 - G 2 and the crowds,
 - E 2 His verdict: “I find no guilt in this man.”
- D 6 The persistent charges of the agitators: {5} But they kept on insisting, saying, 23:5
 - E 1 He stirs up all the people: “He stirs up the people,
 - E 2 Teaching all over Judea: teaching all over Judea,
 - G 1 Starting in Galilee: starting from [Galilee](#)
 - G 2 Reaching even as far as Jerusalem: even as far as this place.”
- D 7 Pilate’s learning that Jesus was a Galilean 23:6-7
 - E 1 His learning of the fact: {6} When Pilate heard it, 23:6a
 - E 2 His asking the question about jurisdiction: he asked whether the man was a [Galilean](#). 23:6b
 - E 3 His learning that Jesus belonged to Herod’s jurisdiction: {7} And when he learned that He belonged to Herod’s jurisdiction, 23:7a

⁴⁷⁷ Luke 23:2 - Christ, a King: The title “[Christ](#)” means “Anointed One.” In Biblical terms, the first [Priest](#) of [Israel](#), [Aaron](#), was anointed, [Prophets](#) were sometimes anointed, and [Kings](#) seem always to have been anointed. Here the [Jewish Sanhedrin](#) argued before [Pilate](#) that “[Christ](#)” means “King.” That was the most common understanding of the title.

⁴⁷⁸ Luke 23:3 - *It is as you say*: Literally, the Greek text records [Jesus](#)’ response as being simply, “You are saying.” “You” is the [Nominative](#) 2nd Person Singular of the personal pronoun *σύ* (4771), “You”; “are saying” is the [Present Indicative Active](#) 2nd Person Singular of the very common verb *λέγω* (3004), “to say, speak, tell” ([Accordance](#)). The [NASB](#) translation, “*It is as you say*” is a fair paraphrase of that which [Jesus](#) meant to say. However, there is the added legal note that [Jesus](#) was quoting [Pilate](#) as the one admitting the truth that [Jesus](#) was the [King](#) of the [Jews](#). This was a clever tactic on [Jesus](#)’ part. [Pilate](#), not [Jesus](#), was the one stating, for the legal record, that [Jesus](#) was the [King](#) of the [Jews](#)!

- E 4 His sending him to Herod, who happened to be in Jerusalem at that time: he sent Him to Herod,⁴⁷⁹ who himself also was in Jerusalem at that time. 23:7b
- C 3 Before Herod: Herod's futile questioning of Jesus; his sending Him back to Pilate 23:8-12
 - D 1 Herod's reaction to Jesus 23:8
 - E 1 He was glad for the opportunity: {8} Now Herod was very glad when he saw Jesus;
 - E 2 His long desire to see Jesus: for he had wanted to see Him for a long time,
 - E 3 The reports about Jesus: because he had been hearing about Him
 - E 4 His hope to witness a miraculous sign: and was hoping to see some sign⁴⁸⁰ performed by Him.
 - D 2 Herod's questioning of Jesus 23:9
 - E 1 The length of time of his questioning: {9} And he questioned Him at some length;
 - E 2 The silent response of Jesus: but He answered him nothing.
 - D 3 The actions of Jesus' accusers 23:10
 - E 1 The identity of His accusers
 - G 1 {10} And the chief priests
 - G 2 and the scribes were standing there,
 - E 2 The actions of His accusers: accusing Him vehemently.
 - D 4 The sorry actions of Herod and his soldiers: {11} And Herod with his soldiers, 23:11
 - E 1 Treating Jesus contemptuously: after treating Him with contempt
 - E 2 Mocking Him: and mocking Him,

⁴⁷⁹ Luke 23:7 - Herod: This was [Herod Antipas](#), son of [Herod the Great](#) (see the [NetBible](#) note about Herod at Luke 23:7).

⁴⁸⁰ Luke 23:8 - sign: the [Accusative Neuter](#) Singular of the noun *sēmeion* (4592), "sign, miracle ..." (excerpted from [Accordance](#)). [Herod](#) was not being sincere. He simply wanted to be entertained by watching [Jesus](#) perform some miracle, like a magician at a sideshow in a circus. [Jesus](#)' signs were meant to engender [faith](#) in Himself (John 20:30-31), and [Herod Antipas](#) had no desire to place his trust in [Jesus](#). He would receive no miracle.

- E 3 Dressing Him in a gorgeous robe: dressed Him in a gorgeous robe
 - E 4 Returning Him to Pilate: and sent Him back to Pilate.
- D 5 The relationship of Herod and Pilate 23:12
 - E 1 They became friends with one another: {12} Now Herod and Pilate became friends with one another that very day;
 - E 2 Prior to this they had been enemies: for before they had been enemies with each other.
- 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
 - D 1 Pilate's address to the chief priests, rulers, and people of Israel 23:13-17
 - E 1 The subjects of his speech: {13} Pilate summoned the chief priests and the rulers and the people, 23:13
 - E 2 His assessment of Jesus 23:14-17
 - G 1 Their charges: {14} and said to them, "You brought this man to me as one who incites the people to rebellion, 23:14a
 - G 2 Pilate's having examined Him: and behold, having examined Him before you, 23:14b
 - G 3 His having found no guilt in Him: I have found no guilt in this man regarding the charges which you make against Him. 23:14c
 - G 4 Nor has Herod: {15} No, nor has Herod, for he sent Him back to us; 23:15a
 - G 5 He has done nothing deserving of death: and behold, nothing deserving death has been done by Him. 23:15b
 - G 6 His decision to punish Him and release Him: {16} Therefore I will punish Him and release Him." 23:16
 - G 7 His customary releasing of one prisoner at the feast: {17} [Now he was obliged to release to them at the feast one prisoner.]⁴⁸¹ 23:17

⁴⁸¹ Luke 23:17 - This verse does not appear in the [Greek text](#). "The verse appears to be an explanatory gloss taken from Matt. 27:15 and Mark 15:6, not original in Luke." (This note was taken from [Net Bible](#) at the end of Luke 23:16.)

- D 2 The demonically-induced reaction of the leaders and the people
 - E 1 Their cry in unison: {18} But they cried out all together, saying, 23:18a
 - E 2 Put this man to death: “Away with this man, 23:18b
 - E 3 And release to us Barabbas: and release for us Barabbas!”⁴⁸² 23:19
 - G 1 He had been imprisoned: {19} (He was one who had been thrown into
 - G 2 For an insurrection: prison for an insurrection made in the city,
 - G 3 And for murder: and for murder.)
- D 3 Pilate’s preference 23:20
 - E 1 His desire to release Jesus: {20} Pilate, wanting to release Jesus,
 - E 2 His addressing the mob again: addressed them again,
- D 4 The repeated demand of the mob: {21} but they kept on calling out, saying, “Crucify, crucify Him!” 23:21
- D 5 Pilate’s third address to the mob 23:22
 - E 1 His addressing them the third time: {22} And he said to them the third time,
 - E 2 His question as to what evil the man had done: “Why, what evil has this man done?
 - E 3 His repetition that he had found no guilt in Him worthy of death: I have found in Him no guilt demanding death;
 - E 4 His decision to punish Him and release Him: therefore I will punish Him and release Him.”
- D 6 The mob’s insistence that Jesus be crucified 23:23
 - E 1 Their insistence: {23} But they were insistent,
 - E 2 Their loud demand: with loud voices
 - E 3 Their asking that Jesus be crucified: asking that He be

⁴⁸² Luke 23:19 - Barabbas: See the Glossary note on [Barabbas](#). For additional information, see the off-site article, “[Who was Barabbas in the Bible?](#)”

crucified.

E 4 The telling effect of their voices: And their voices began to prevail.

D 7 Pilate's capitulation to the demonically-inspired mob 23:24-25

E 1 Pilate's pronouncement of the sentence of crucifixion against Jesus: {24} And Pilate pronounced sentence that their demand be granted. 23:24a

E 2 Pilate's releasing of the wrong man 23:25a

G 1 His releasing of the man for whom they had been asking: {25} And he released the man they were asking for

G 2 He had been imprisoned: who had been thrown into prison

H 1 For insurrection: for insurrection

H 2 For murder: and murder,

E 3 Pilate's deliverance of the innocent Jesus to the will of the Jewish mob: but he delivered Jesus to their will.⁴⁸³ 23:25b

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

C 1 Jesus' cross carried by Simon, a Cyrenian 23:26

D 1 Their leading Jesus away to be crucified: {26} When they led Him away,

D 2 Their seizing of a man

E 1 Their seizing him: they seized a man,

E 2 His name: Simon

E 3 His ethnicity: of Cyrene,⁴⁸⁴

E 4 His movement: coming in from the country,

D 3 Their purpose: and placed on him the cross to carry behind Jesus.

⁴⁸³ Luke 23:25 - to their will: This was the ultimate travesty of justice. [Pilate](#) was more concerned about his own job security than he was about justice for [Jesus](#) (John 19:12-13).

⁴⁸⁴ Luke 23:26 - [Cyrene](#): A city of Libya in North Africa west of Egypt and about ten miles South of the Mediterranean coastline. It was elevated about 2,000 feet above sea level, and occupied a fertile region that terraced down to the sea. It was shielded from the Sahara desert by a high range of mountains to the South, 90 miles inland.

- C 2 Jesus' instruction to weeping women not to mourn for Him but for themselves because of the destruction to come on Jerusalem 23:27-31
 - D 1 His mourners 23:27-28a
 - E 1 Their activity: {27} And following Him 23:27a
 - E 2 The size of the crowd of mourners: was a large crowd of the people, 23:27b
 - E 3 A notable component of the crowd: and of women 23:27c
 - E 4 Their activity: who were mourning and lamenting Him. {28} 23:28a
 - D 2 Jesus' message to His female mourners 23:28b-31
 - E 1 His deliberate address to them: But Jesus turning to them said, 23:28b
 - E 2 His identification of them: "Daughters of Jerusalem, 23:28c
 - E 3 His instruction to them 23:28d
 - G 1 Stop weeping for Him: stop weeping for Me,
 - G 2 Weep rather for yourselves and your children: but weep for yourselves and for your children.
 - E 4 His prophecy of trouble-filled days ahead 23:29-31
 - G 1 The time framework of the trouble: {29} For behold, the days are coming 23:29a
 - G 2 The speech of those addressed: when they will say, 23:29b
 - H 1 Blessed are the barren: 'Blessed are the barren,
 - H 2 Blessed are the barren wombs: and the wombs that never bore,
 - H 3 Blessed are the breasts that never nursed: and the breasts that never nursed.'
 - G 3 The pleas of those addressed 23:30
 - H 1 To the mountains: {30} Then they will begin to say to the mountains, 'Fall on us,'
 - H 2 To the hills: and to the hills, 'Cover us.'

G 4 The question of Jesus: {31} For if they do these things when the tree is green, what will happen when it is dry?"⁴⁸⁵ 23:31

C 3 The leading away of two criminals 23:32

D 1 The number of those being prosecuted: {32} Two others also,

D 2 The identity of those being prosecuted: who were criminals,⁴⁸⁶

D 3 The fate of those being prosecuted: were being led away to be put to death with Him.

B 12 The Crucifixion 23:33-49

C 1 Amidst ridicule: His forgiving spirit amid mocking ridicule 23:33-39

D 1 His crucifixion 23:33

E 1 The place of crucifixion: {33} When they came to the place called The Skull,⁴⁸⁷

E 2 The act of crucifixion: there they crucified Him

E 3 His partners in crucifixion: and the criminals,

E 4 The positions of the criminals

G 1 one on the right

G 2 and the other on the left.

D 2 Jesus' attitude while being crucified 23:34a

E 1 Jesus' prayer to His Father: {34} But Jesus was saying, "Father, forgive them;

⁴⁸⁵ Luke 23:31 - For if they do these things when the tree is green, what will happen when it is dry? Referencing A. T. Robertson, *Word Pictures in the New Testament*. 6 vols. Nashville: Broadman Press, 1930, 2:284, [Constable](#) states, "This was evidently a proverbial statement in Jesus' day." Quoting William Barclay, *The Gospel of Luke*. The Daily Study Bible series. 3rd ed. Edinburgh: Saint Andrew Press, 1964., p. 296, [Constable](#) writes,

"Verse 31 is a proverbial phrase which could be used in many connections. Here it means, If they do this to one who is innocent, what will they some day do to those who are guilty and who deserve it?" Quoting *The New Scofield Reference Bible*, p. 1119, and referencing also Jim Bishop, *The Day Christ Died*. New York: Harper and Brothers, 1957, p. 305, [Constable](#) writes,

"If the Romans condemned to death the one they admitted to be innocent, how would they deal in the future with those whom they found guilty?"

⁴⁸⁶ Luke 23:32 - criminals: This is in fulfillment of [Isaiah's](#) prophecy that the [Messiah](#) "was numbered with the transgressors" (Isa. 53:12).

⁴⁸⁷ Luke 23:33 - the Skull: Luke is the only gospel writer who refers to this site by its Greek name, the [Accusative Neuter](#) Singular of the proper noun *Kranion* (2898), "skull" ([Accordance](#)). The other gospel writers referred to it by its Aramaic name, "Golgotha," and then translated it (Matt. 27:33; Mark 15:22; John 19:17).

- E 2 His reason: for they do not know what they are doing.”
- D 3 The calloused, self-serving actions of the soldiers 23:34b
 - E 1 Casting lots: And they cast lots,
 - E 2 Dividing up His garments: dividing up His garments among themselves.⁴⁸⁸
- D 4 The actions of the people: {35} And the people stood by, looking on. 23:35a
- D 5 The sneering of the Sanhedrin members 23:35b
 - E 1 The attitude of the rulers: And even the rulers were sneering at Him, saying,
 - E 2 The content of their speech
 - G 1 “He saved others;
 - G 2 let Him save Himself
 - G 3 if this is the Christ of God,
 - G 4 His Chosen One.”
- D 6 The mocking of soldiers 23:36-37
 - E 1 Their mocking Him: {36} The soldiers also mocked Him, coming up to Him, 23:36a
 - E 2 Their offering Him sour wine: offering Him sour wine, 23:36b
 - E 3 Their challenging Him to save Himself if He is the King of the Jews: {37} and saying, “If You are the King of the Jews, save Yourself!” 23:37
- D 7 The inscription provided by Governor Pilate: {38} Now there was also an inscription above Him, “THIS IS THE KING OF THE JEWS.”⁴⁸⁹ 23:38

⁴⁸⁸ Luke 23:34 - they cast lots, dividing up his garments: This fulfilled the prophecy of Psalm 22:18.

⁴⁸⁹ Luke 23:38 - THIS IS THE KING OF THE JEWS: According to Matt. 27:37 and Mark 15:26, this was the charge against [Jesus](#) – the charge levied by [Pilate](#) the Governor, as representing the Roman Empire. According to John 19:19, the full charge read, “[JESUS](#) THE NAZARENE, THE [KING](#) OF THE [JEWS](#).” The charge was written in Hebrew, Latin, and Greek (John 19:20). The chief [priests](#) of the [Jews](#) were saying to [Pilate](#), “Do not write, ‘The [King](#) of the [Jews](#)’; but that He said, ‘I am the [King](#) of the [Jews](#).’” (John 19:21). “[Pilate](#) answered, ‘What I have written, I have written’ (John 19:22). So [Pilate](#) had the last word. And he was the most accurate, despite being fully culpable for having miscarried justice against the rightful [King](#) of the [Jews](#) and the Creator of the Universe!

C 2 Jesus' interaction with the two criminals 23:39-43

D 1 The abuse of one criminal: {39} One of the criminals who were hanged there 23:39

E 1 His abuse: was hurling abuse at Him,

E 2 His unbelieving question: saying, "Are You not the Christ?"

E 3 His demand: Save Yourself and us!"

D 2 The amazing conversion of the other criminal 23:40-43

E 1 The rebuke of the other criminal: {40} But the other answered, 23:40-41 [23:40a]

G 1 His rebuke: and rebuking him said, "Do you not even fear God, 23:40b

G 2 His admission that all three were partaking of the same judgment: since you are under the same sentence of condemnation? 23:40c

G 3 His acknowledgment of the justice of the two criminals' sentence 23:41a

H 1 Our suffering is just: {41} And we indeed are suffering justly,

H 2 We are receiving what we deserve: for we are receiving what we deserve for our deeds;

G 4 His belief in Jesus' innocence: but this man has done nothing wrong." 23:41b

E 2 His request to be identified with Jesus in His coming kingdom: {42} And he was saying, "Jesus, remember me when You come in Your kingdom!" ⁴⁹⁰ 23:42

D 3 The promise of Jesus: {43} And He said to him, "Truly I say to you, today you shall be with Me in Paradise." ⁴⁹¹ 23:43

⁴⁹⁰ Luke 23:42 - Jesus, remember me when You come in Your kingdom: We are not told from what source this criminal learned what he knew about [Jesus](#), but his knowledge and his faith were remarkable. (1) He believed that [Jesus](#) was the rightful [King](#) of the Jews. (2) He believed that, even though [Jesus](#) was in the process of being crucified, He would return to earth again to set up His [kingdom](#)! (3) His faith was such that He asked that, when [Jesus](#) did return to earth to set up His [kingdom](#), He would remember himself, a criminal, as a devout and loyal member of His [Kingdom](#) who wished to be so treated and rewarded. This criminal expressed [saving faith](#), and [Jesus](#) rewarded Him with a promise of reunion and [Eternal Life](#)!

⁴⁹¹ Luke 23:43 - Paradise: the [Dative Masculine](#) Singular of the noun *parádeisos* ([3857](#)), appearing only here and in 2 Cor. 12:4 and Rev. 2:7 in the [NT](#). Personally, I believe in the two-compartment theory of the abode of the dead before [Christ's resurrection](#) and [ascension](#). This would have been the pleasant portion of [Hades](#) in which both

C 3 The death of Jesus 23:44-49

D 1 The event of darkness 23:44-45a

- E 1 The beginning of the event: {44} It was now about the sixth hour, 23:44a
- E 2 The scope of the event: and darkness fell over the whole land 23:44b
- E 3 The duration of the event: until the ninth hour, 23:44c
- E 4 The cause of the event: {45} because the sun was obscured; 23:45a
- E 5 The symbolism of the event: and the veil of the temple was torn in two.⁴⁹² 23:45b

D 2 Jesus' final actions 23:46

- E 1 His commending of His spirit into His Father's hands: {46} And Jesus, crying out with a loud voice, said, "Father, into Your hands I commit My spirit."⁴⁹³
- E 2 His final breath: Having said this, He breathed His last.⁴⁹⁴

[Abraham](#) and [Lazarus](#), the poor beggar were situated (Luke 16:19-31). When [Christ](#) was [resurrected](#) and [ascended](#), I believe He took all those in the pleasant compartment of [Hades](#) with Him to [heaven](#). I could be wrong, but that makes the most sense to me. In the [NT](#), the references in 2 Cor. 12:4 and Rev. 2:7 to [Paradise](#) refer to [heaven](#). Alternatively, they could refer to [New Jerusalem](#), presently situated as a gigantic city and garden within [heaven](#), but, at the creation of [New Earth](#), to be transported down from [heaven](#) as the Satellite City designed perpetually to orbit [New Earth](#).

⁴⁹² Luke 23:45 - because the sun was obscured; and the veil of the temple was torn in two: Unlike other gospel writers, [Luke](#) likens the veil of the [Temple](#) being torn in two as an act of judgment upon unbelieving [Israel](#). The [Temple](#) itself would be dissolved by an act of [God](#), and the sacrifices would be halted. This is because [Israel](#) had snuffed out the [Light](#) that had created the sun and the rest of the universe – the [Light](#) that had illuminated all who [believe](#) with [eternal life](#). See also [Constable's explanation](#).

⁴⁹³ Luke 23:46 - "Father, into Your hands I commit My spirit": With the exception of the term "Father," this saying of [Jesus](#) is a direct quotation of Psalm 31:5a. Psalm 31 is a psalm of [David](#). Other parts of the psalm include [David's](#) assurance of God's deliverance and rescue. This lone statement does not. It reflects [David's](#) (and [Jesus'](#)) entrusting of their spirit (*pneûma*, [4151](#)) to [God](#). The spirit is one's rational, volitional self-consciousness that normally accesses the outside world through one's eyes, ears, nose, and senses of touch and taste. [Jesus](#) calls God His Father.

From this Scripture we can see that one's spirit is his immaterial, noncorporeal essence that survives beyond the grave. Ultimately, the destiny of one's spirit is either [heaven](#) or [hell](#). There is no such thing as "[soul sleep](#)." One's spirit is fully conscious after [death](#) (Luke 16:19-31).

⁴⁹⁴ Luke 23:46 - He breathed His last: This is a true statement, even despite the fact that John records one final brief statement [Jesus](#) made – "It is finished!" (John 19:30), a statement which consists of but one word in Greek, the 3rd Singular [Perfect Passive Indicative](#) of the verb *teléo* ([5055](#)), "to finish, complete; perform, carry out" ([Accordance](#)). Literally, [Jesus](#) uttered the sentence, "It has been completed!"

Archaeologists have found [papyri](#) in Egypt dealing with loans paid off. These [papyri](#) contain the single word *tetēlestai* written across the statement – meaning, in our business language, "Paid in full!" By His sacrificial, voluntary death on the cross, [Jesus](#) paid in full the wrathful, righteous demands of God against the arrogant sins of all

- D 3 The reaction of the centurion: {47} Now when the centurion saw what had happened, 23:47
 - E 1 His praising God: he *began* praising God,⁴⁹⁵ saying,
 - E 2 His declaration of the innocence of the victim: “Certainly this man was innocent.”⁴⁹⁶
- D 4 The reaction of the crowds 23:48
 - E 1 The identity of the crowds: {48} And all the crowds who came together for this spectacle,
 - E 2 Their observation of the strange phenomena: when they observed what had happened,
 - E 3 Their procession toward their homes: began to return,
 - E 4 Their beating of their breasts: beating their breasts.⁴⁹⁷
- D 5 The observation of Jesus’ followers 23:49
 - E 1 The identity of His followers
 - G 1 All His acquaintances: {49} And all His acquaintances
 - G 2 And the women who had accompanied Him from Galilee: and the women who accompanied Him from Galilee
 - E 2 The action of Jesus’ followers

mankind. [Jesus](#)’ death was valuable enough to pay for all the sins of all mankind. But the forgiveness is not automatic. It must be accepted by the sinner. If one does not place his [faith](#) in the sacrificial [Lamb of God, Jesus](#), the payment is ignored and the sinner bears [eternal death](#) in the [Lake of Fire](#) for his sins. [Faith](#) in [Jesus](#) is reaching out to accept the only life-saver thrown out to the sinner in danger of drowning in [sin](#). If one does not reach out and grab the life-saver, he will inevitably drown.

⁴⁹⁵ Luke 23:47 - he *began* praising God: Better, “he was continually praising the God,” wherein “he was continually praising” is the 3rd Singular [Imperfect Indicative Active](#) of the verb *doxázō* (1392), “to think, suppose; to glorify, extol, venerate” ([Accordance](#)). This is another example in the NT of a centurion behaving in a creditable manner. Did he become a believer in Christ? That is more than the text states. One day we who are believers will know the depth (or otherwise) of his conviction.

⁴⁹⁶ Luke 23:47 - “Certainly this man was innocent”: literally, “Certainly this man was being righteous,” wherein “was being” is the 3rd Singular [Imperfect Indicative Active](#) of the verb *eimi* (1510), “to be, exist” ([Accordance](#)), and “righteous” is the [Nominative Masculine](#) Singular of the adjective *dikaíos* (1342), “right, fair; righteous, just” ([Accordance](#)). This is yet another testimony of the innocence of [Jesus](#), demonstrating that He was unjustly put to death. Being morally perfect, He died for the sins of others, not his own sins.

⁴⁹⁷ Luke 23:48 - beating their breasts: “Some apparently regretted what had taken place. *Beating their breasts* was a sign of lamentation” ([NetBible](#), footnote at Luke 23:48).

- G 1 Standing at a distance: were standing at a distance,
- G 2 Observing what was happening: seeing these things.

B 13 The Burial 23:50-56

- C 1 Joseph of Arimathea's burial of the body 23:50-53
 - D 1 The identification of Joseph of Arimathea 23:50-51
 - E 1 His name: {50} And a man named [Joseph](#), 23:50a
 - E 2 His position as a member of the [Sanhedrin](#): who was a member of the Council, ⁴⁹⁸ 23:50b
 - E 3 His character: a good and righteous man 23:50c
 - E 4 His opposition to the decisions of the [Sanhedrin](#) with regard to Jesus: {51} (he had not consented to their plan and action), 23:51a
 - E 5 His city of origin: a man from [Arimathea](#), a city of the Jews, 23:51b
 - E 6 His eschatology: who was waiting for the kingdom of God;⁴⁹⁹ 23:51c
 - D 2 His bold action 23:52-53
 - E 1 He went to [Pilate](#): {52} this man went to Pilate 23:52a
 - E 2 He asked to take possession of Jesus' dead body: and asked for the body of Jesus. ⁵⁰⁰ 23:52b

⁴⁹⁸ Luke 23:50 - member of the Council: This phrase translates but one [Greek](#) word, the [Nominative Masculine](#) Singular of the noun *Bouleutēs* (1010), "I. a councillor, senator II. a member of the Sanhedrin" (OBU). This word is used only twice in the [NT](#), in Mark 15:43 and in Luke 23:50. The context is the same in both instances.

⁴⁹⁹ Luke 23:51 - waiting for the [kingdom of God](#): He believed, correctly, that [Jesus](#) was the promised [Jewish Messiah](#), and that [Jesus](#) would sit on the throne of His father [David](#) in [Jerusalem](#) and rule over [Israel](#) and the world. He was incorrect about the timing of this event, which, 2,000 years later, has still not taken place. Though the text does not so state, [Joseph](#) was undoubtedly exceedingly disappointed that his faith in [Jesus](#) had not been rewarded. He must have felt the same way as the two disciples en route to the village of [Emmaus](#), recorded in Luke 24:13-27. Regardless of his personal depression, [Joseph](#) mustered up enough courage to ask [Pilate](#) for authorization to bury [Jesus](#)' body.

⁵⁰⁰ Luke 23:52 - and asked for the body of Jesus: It must have taken great courage for [Joseph](#) to ask for the body of [Jesus](#). After all, [Pilate](#) had the authority and the wherewithal to put people to death. He had just done that to [Jesus](#). Why would he have any compassion on a [Jewish](#) official who wanted to bury [Jesus](#)' body? On the other hand, perhaps [Joseph](#) briefly explained to [Pilate](#), who had not really wanted to put [Jesus](#) to death in the first place, that he himself, though a member of the [Sanhedrin](#), was not in agreement with the ruling body about crucifying [Jesus](#). We are told no details of [Joseph's](#) conversation with [Pilate](#). All we know is that he asked for permission to bury [Jesus](#), and that he was granted permission.

Another reason [Joseph](#) may have been fearful was precisely that the vast majority of his compatriots on the

- E 3 He took the body down from the cross: {53} And he took it down 23:53a
- E 4 He wrapped it in a linen cloth: and wrapped it in a linen cloth, 23:53b
- E 5 He laid Jesus' body in a rock-hewn tomb: and laid Him in a tomb cut into the rock, ⁵⁰¹ 23:53c
- E 6 This tomb was untarnished by anyone else's corpse: where no one had ever lain. 23:53d
- C 2 The women's plan to return after the sabbath with spices and perfumes 23:54-56
 - D 1 The time constraint 23:54
 - E 1 {54} It was the preparation day,
 - E 2 and the Sabbath was about to begin.
 - D 2 The actions of the women 23:55-56
 - E 1 The identification of the women: {55} Now the women who

[Sanhedrin](#) had vigorously supported the death of [Jesus](#). What would they do to [Joseph](#) when they found out he had buried [Jesus](#)' body? Whatever his fears may have been, nothing deterred [Joseph](#) from asking permission for the burial.

As we read the narrative we know that members of the [Sanhedrin](#) *did* find out where [Jesus](#) had been buried. They requested the [Roman Empire's](#) seal preventing any grave robbery and false claiming of "resurrection." As it was, in the providence of [God](#), their sealing of the tomb did not prevent [Jesus](#)' resurrection. It did succeed in documenting it, however!

⁵⁰¹ Luke 23:53 - and laid him in a tomb cut into the rock: We can gather a little information about [Joseph of Arimathea](#) from the other gospels. (1) He was a wealthy man (Matt. 27:57). (2) He had become a disciple of [Jesus](#) (Matt. 27:57). (3) He was a prominent member of the Council ([Sanhedrin](#)) (Mark 15:43). (4) He had not consented to the plan or the actions of the [Sanhedrin](#) against [Jesus](#) (Luke 23:51). (5) He was waiting for the [kingdom of God](#) (Mark 15:43; Luke 23:51). (6) Though he was a disciple of [Jesus](#), he was a secret disciple because he feared the Jews (John 19:38). (7) Despite his fears, he was bold enough to approach [Pilate](#) and ask for the body of [Jesus](#) (Matt. 27:58). (8) [Pilate](#) ordered the body of [Jesus](#) to be given to [Joseph](#) (Matt. 27:58). (9) [Joseph](#) wrapped [Jesus](#)' body in a clean linen cloth (Matt. 27:59). (10) [Joseph](#) was assisted by [Nicodemus](#), who brought with him a mixture of myrrh and aloes – about a hundred pounds in weight (John 19:39). (11) The two men together bound [Jesus](#)' body in linen wrappings with the spices according to the burial custom of the Jews (John 19:40). (12) They laid [Jesus](#)' body in [Joseph of Arimathea's](#) own new tomb, which he had hewn out in the rock (Matt. 27:60) in a garden near the place where [Jesus](#) had been crucified (John 19:41). (13) [Joseph](#) rolled a large stone against the entrance of the tomb and departed (Matt. 27:60). (14) [Mary Magdalene](#) and "the other Mary" – "the mother of Jesus" (Mark 15:47) were sitting opposite the grave observing the place where [Jesus](#)' body had been placed (Matt. 27:61; Mark 15:47; Luke 23:55). (15) These women returned and prepared spices and perfumes (Luke 23:56). (16) They rested on the [Sabbath](#) according to the commandment (Luke 23:56). (17) Their plan was to come early on the first day of the week, Sunday, to add their own burial touch to what the men had already done (Matt. 28:1; Mark 16:1-2; Luke 24:1; John 20:1).

Isa. 53:9 begins, "His grave was assigned with wicked men" Evidently [Pilate](#) was prepared to bury [Jesus](#) along with common criminals. But that changed when [Joseph](#), a rich man, came requesting permission to bury [Jesus](#). So the second part of Isa. 53:9 reads, "Yet He was with a rich man in His death...." The reason is given in the latter half of the verse, "Because He had done no violence, Nor was there any deceit in His mouth." What a remarkably explicit prophecy that would have been senseless if we had not had the details of His burial that we possess.

had come with Him out of Galilee followed, 23:55a

E 2 The observation of the women: and saw the tomb and how His body was laid. 23:55b

E 3 The preparation of the women: {56} Then they returned and prepared spices and perfumes. 23:56a

E 4 The women's observance of the Law: And on the Sabbath they rested according to the commandment. 23:56b

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 ⁵⁰²

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 ⁵⁰³

G 2 The speed of their appearance: suddenly

⁵⁰² Luke 24:1 - they came to the tomb: These women included Mary Magdalene and "the other Mary" (Matt. 28:1), elsewhere identified as the mother of James (Mark 16:1), along with Salome (Mark 16:1). The women are not here identified (in Luke 24:1). Only Mary Magdalene is identified in John 20:1.

⁵⁰³ Luke 24:4 - two men: The word for "men" is the [Nominative Masculine](#) Plural of the noun *anér* ([435](#)), denoting man as male, and frequently, as husband. ****

- 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 ⁵⁰⁴
 - 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

⁵⁰⁴ Luke 24:5 - terrified: the [Genitive Feminine](#) Plural of the adjective *émphobos* ([1719](#)), "thrown into fear, terrified, affrighted" ([OBU](#)). This adjective is used in the [NT](#) only in Luke 24:5, 37; Acts 10:4; 24:25; Rev. 11:13.

- 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. 24:13
 - E 2 The conversation: {14} And they were talking with each

other about all these things which had taken place. 24:14

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. 24:15

E 2 The disciples' prevention of recognition: {16} But their eyes were prevented from recognizing Him. 24:16

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?" 24:17a

E 2 The disciples' initial reaction 24:17b-19a

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?" 24:18

G 3 Jesus' innocent response: {19} And He said to them, "What things?" 24:19a

E 3 The disciples' clarification: Their dashed hopes 24:19b-21a

G 1 His name: And they said to Him, "The things about Jesus the Nazarene, 24:19b

G 2 His chief characteristic: who was a prophet mighty in deed and word in the sight of God and all the people, 24:19c

G 3 His death: {20} and how the chief priests and our rulers delivered Him to the sentence of death, and crucified Him. 24:20

G 4 Their dashed hopes of a national Messiah: {21} "But we were hoping that it was He who was going to redeem Israel. 24:21a

E 4 The disciples' added information: A strange twist 24:21b-

G 1 The time frame: Indeed, besides all this, it is the third day since these things happened. 24:21b

G 2 The report of the missing body 24:22-24

- H 1 By some women 24:22-23
 - J 1 Their sensational effect: {22} "But also some women among us amazed us. 24:22a
 - 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, 24:22b-23a
 - J 3 Their vision of angels: they came, saying that they had also seen a vision of angels who said that He was alive. 24:23b
- H 2 The partial corroboration of some [male] disciples 24:24
 - 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, 24:25
 - 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! 24:26
 - 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 24:27
 - G 1 The starting point: {27} Then beginning with Moses
 - G 2 The contribution of all the prophets: and with all the prophets,
 - G 3 His explanation of the prophecies about Himself: He explained to them the things concerning Himself

- G 4 Contained in all the Scriptures: in all the Scriptures.
- D 5 The "stranger's" acceptance of hospitality 24:28-29
 - E 1 Their approach to the village of Emmaus: {28} And they approached the village where they were going, 24:28a
 - E 2 Jesus' acting as if He were going further: and He acted as though He were going farther. 24:28b
 - E 3 Their urging Him to stay with them: {29} But they urged Him, saying, "Stay with us, 24:29:a
 - E 4 Their reason 24:29b
 - G 1 for it is getting toward evening,
 - G 2 and the day is now nearly over."
 - E 5 Jesus yields to their invitation: So He went in to stay with them. 24:29c
- D 6 The travelers' cognizance of Jesus' identity during His breaking of bread with them 24:30-32
 - E 1 While he was reclining at table: {30} When He had reclined at the table with them, 24:30a
 - E 2 He taking of bread and blessing it: He took the bread and blessed it, and breaking it, 24:30b
 - E 3 His giving it to them: He began giving it to them. 24:30c
 - E 4 Their eyes were opened! {31} Then their eyes were opened 24:31a
 - E 5 Their recognition of Him: and they recognized Him; 24:31b
 - E 6 His vanishing from their sight: and He vanished from their sight. 24:31c
 - E 7 The two disciples' verbal processing of their journey with Him: {32} They said to one another, 24:32
 - G 1 Their hearts had been burning within them: "Were not our hearts burning within us
 - G 2 While Jesus was speaking to them on the road: while He was speaking to us on the road,
 - G 3 While He was explaining the Scriptures to them: while He was explaining the Scriptures to us?"

- D 7 Their return to Jerusalem to report to the eleven 24:33-35
 - E 1 Their immediate arising: {33} And they got up that very hour 24:33a
 - E 2 Their return to Jerusalem: and returned to Jerusalem, 24:33b
 - E 3 Their finding the eleven gathered together: and found gathered together the eleven 24:33c
 - E 4 The presence of others: and those who were with them, 24:33d
 - E 5 The report of the gathered disciples 24:34
 - G 1 The Lord has really risen: {34} saying, “The Lord has really risen
 - G 2 He has appeared to Simon: and has appeared to Simon.”
 - E 6 The report of the Emmaus-bound disciples 24:35
 - G 1 Their relating of their experiences on the road: {35} They began to relate their experiences on the road
 - G 2 Their recognition of Jesus by His breaking of the bread:and how He was recognized by them in the breaking of the bread.
- C 4 The appearance of Christ to the eleven 24:36-43
 - D 1 His startling appearance 24:36-38
 - E 1 The timing of Jesus’ appearance: {36} While they were telling these things, 24:36a
 - E 2 The suddenness of His appearance: He Himself stood in their midst 24:36b
 - E 3 His greeting of them: and said to them, “Peace be to you.” 24:36c
 - E 4 Their spontaneous reaction 24:37
 - G 1 They were startled: {37} But they were startled
 - G 2 They were frightened: and frightened
 - G 3 They thought they were seeing a spirit: and thought that they were seeing a spirit.
 - E 5 Jesus’ gentle rebuke: {38} And He said to them, 24:38

G 1 Why are you troubled? “Why are you troubled,

G 2 Why do doubts arise in your hearts? and why do doubts arise in your hearts?

D 2 His showing of His hands and feet 24:39-40

E 1 His calling attention to His hands and feet as being evidence that He was actually Jesus in bodily form! {39} See My hands and My feet, that it is I Myself; 24:39a

E 2 His inviting them to touch Him: touch Me and see, 24:39b

E 3 His statement that a spirit would have have flesh and bones as He possessed: for a spirit does not have flesh and bones as you see that I have.” 24:39c

E 4 His showing them His hands and feet: {40} And when He had said this, He showed them His hands and His feet. 29:40

D 3 His eating of the fish to show His corporeality 24:41-43

E 1 The reaction of the gathered disciples 24:41a

G 1 They still could not believe it! {41} While they still could not believe it

G 2 The reasons

H 1 because of their joy

H 2 and amazement,

E 2 His asking them for something to eat: He said to them, “Have you anything here to eat?” 24:41b

E 3 The disciples’ giving him a piece of broiled fish: {42} They gave Him a piece of a broiled fish; 24:42

E 4 His taking the fish and eating it in their presence: {43} and He took it and ate it before them. 24:43

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

D 1 His reminder of the words which He had previously spoken to them: {44} Now He said to them, “These are My words which I spoke to you while I was still with you, 24:44a

D 2 All things written about Him necessarily had to be fulfilled: that all things which are written about Me 24:44b

- E 1 in the Law of Moses
 - E 2 and the Prophets
 - E 3 and the Psalms must be fulfilled.”
- D 3 His opening their minds so they could understand the Scriptures: {45} Then He opened their minds to understand the Scriptures, 24:45
- D 4 The central truths written about Him in the OT Scriptures: {46} and He said to them, “Thus it is written, 24:46
 - E 1 that the Christ would suffer
 - E 2 and rise again from the dead
 - E 3 the third day,
- C 2 His assigning them to proclaim His name to all nations after the Spirit's descent 24:47-49
 - D 1 His assigning them to proclaim repentance: {47} and that repentance 24:47a
 - D 2 The purpose of the repentance: for forgiveness of sins 24:47b
 - D 3 The proclamation of the repentance: would be proclaimed 24:47c
 - D 4 The sphere of the proclamation: in His name 24:47d
 - D 5 The extent of the proclamation: to all the nations, 24:47e
 - D 6 The beginning of the proclamation: beginning from Jerusalem. 24:47f
 - D 7 The importance of the Apostles' role: {48} You are witnesses of these things. 24:48
 - D 8 Jesus promise of power 24:49
 - E 1 He would send on them that which His Father had promised: {49} And behold, I am sending forth the promise of My Father upon you;
 - E 2 They were to stay in the city until they were clothed with power: but you are to stay in the city until you are clothed with power from on high.”
- C 3 His departure from them at Bethany 24:50-53
 - D 1 His departure with a blessing 24:50-51

- E 1 His leading them as far as Bethany: {50} And He led them out as far as Bethany, 24:50a
- E 2 His blessing them: and He lifted up His hands and blessed them. 24:50b
- E 3 His departure from them: {51} While He was blessing them, He parted from them 24:51a
- E 4 His ascension into heaven: and was carried up into heaven. 24:51b
- D 2 The disciples' joyful and worshipful return to Jerusalem 24:52-53
 - E 1 Their worshiping the ascending Christ: {52} And they, after worshiping Him, 24:52a
 - E 2 Their joyful return to Jerusalem: returned to Jerusalem with great joy, 24:52b
 - E 3 Their continuing in the temple praising God: {53} and were continually in the temple praising God. 24:53

Expanded ANALYSIS OF LUKE

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