

Expanded Analysis of

LUKE

"THE AUTHORITY OF THE SON OF MAN"

Part 2. Luke 14:1 - 24:53

[Link to Part 1](#). Luke 1:1 - 13:35

Expanded ANALYSIS OF LUKE

Updated Tuesday, September 2, 2025

Published Online by WordExplain.com

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 - 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.¹ 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
 - H 1 to the lawyers
 - H 2 and Pharisees, saying,
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 - 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

¹ 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?

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. ² 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,

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.

² 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 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,"³ 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,

³ 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.

- 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,⁴ 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
of the righteous."⁵

⁴ 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), "a feast, banquet" (OBU), 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.

⁵ 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 with 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](#)!

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

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 ⁶ 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

⁶ 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.

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.'

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.”⁷ 14:24
 - 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

⁷ 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 [saved](#) (Rom. 11:25-32).

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.”⁸ 14:35d

⁸ 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.

- 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?
 - 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.⁹
- 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

⁹ 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!

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.¹⁰

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,

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

¹⁰ 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.

the other.

G 3 His absolute conclusion: You cannot serve God and wealth.”¹¹

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 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

¹¹ 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.

- 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-ized”: 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.¹²
- 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 commits adultery,¹³

¹² Luke 16:16 - and everyone is forcing his way into it: This may refer to the [Zealots](#), who were trying to bring in the kingdom by physical force. 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!

¹³ 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).

- 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.¹⁴
- 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
 - G 2 His name: named Lazarus 16:20b

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).

¹⁴ 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 *moicheúō* (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 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 demurrer 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.'"¹⁵

¹⁵ 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](#)

B 14 Miscellaneous Teachings of Jesus 17:1-19

C 1 On forgiveness: The inevitability and damnability of being a stumbling block 17:1-4

D 1 The awfulness of causing a little one to stumble 17:1-2

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

(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](#) did *not* [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).

- 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. ¹⁶ 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, ¹⁷

¹⁶ 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!

¹⁷ 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;" ¹⁸

¹⁸ 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

- 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 God is in your midst.”¹⁹
- 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.

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).

¹⁹ 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](#).

- 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.
 - 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."²⁰

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

- C 1 His parable of the crooked judge and the persistent widow:²¹ **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

²⁰ 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 too 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.

²¹ 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.

- 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.’²²
- 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
 - 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,²³
 - H 3 Otherwise her persistence would be him down: otherwise by continually coming she will wear me out.’’²⁴
- D 4 The application of the Lord: {6} And the Lord said, 18:6-7 [18:6a]

²² Luke 18:3 - Give me legal protection from my opponent: Literally, “Avenge me from my adversary.”

²³ Luke 18:5 - I will give her legal protection: Literally, “I will avenge her.”

²⁴ Luke 18:5 - wear me out: an illustrative paraphrase is “beat me black and blue like a boxer”

- 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 elect ²⁵ 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? ²⁶ 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 quickly. ²⁷ 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,

²⁵ 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).

²⁶ Luke 18:7 - and will He delay long over them? – More literally, “and is He long-fused over them?” The idea is that, though God allows evil people to afflict His elect, and does not necessarily avenge His elect instantly, He will not delay forever. The time is coming when He will avenge His own thoroughly!

In this life we Christians are often misunderstood and mistreated. When Christ returns in triumph and great power with His mighty messengers, He will pour out retribution upon those who do not know God and who do not obey the Good News of our Lord Jesus (2 Thess. 1:4-9)! They will have gotten away with nothing. God’s saints and all who believe in Jesus will marvel at Christ’s power and glory (2 Thess. 1:10)!

²⁷ 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 (see also 2 Thess. 1:4-10).

- G 2 The Lord's question: will He find faith ²⁸ on the earth?" ²⁹
- 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
 - G 1 one a Pharisee
 - G 2 and the other a tax collector.

²⁸ 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](#)."

²⁹ 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.

- 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 ³⁰ 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

³⁰ 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](#)).

man went to his house justified ³¹ rather than the other; 18:14a

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 ³² present 18:15a

E 1 Bringing their infants to Jesus: {15} And they were bringing even their babies ³³ 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,

³¹ 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](#)].

³² 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.

³³ Luke 18:15 - babies: This is the [Accusative Neuter](#) Plural of the noun *bréphos* (1025), “infants” ([Accordance](#)).

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 the kingdom of God ³⁴ like a child ³⁵

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. ³⁶

³⁴ 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](#).

³⁵ 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](#).

³⁶ 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

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

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

he thought he was. In fact he valued his own wealth for than he valued the [Kingdom of God!](#)

- 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!”³⁷
- 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
 - 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*”³⁸

³⁷ 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](#).

³⁸ Luke 18:28 - we have left our own homes: Literally, “we have left our own things.”

- 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
 - 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 ³⁹ 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 ⁴⁰ the things that were said.
- D 2 His healing of a persistent blind man near Jericho 18:35-43

³⁹ Luke 18:34 - understood: The 3rd plural [Aorist Indicative Active](#) of the verb *sunīēmi* (4920), “...to set or join together in the mind ...” (excerpted from [OBU](#)).

⁴⁰ 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 ...” (excerpted from [OBU](#)).

- E 1 The geography of Jesus' movements: {35} As Jesus ⁴¹ was 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, ⁴² 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,

⁴¹ Luke 18:35 - Jesus: Literally, “He”

⁴² Luke 18:38 - Jesus, Son of David: By calling [Jesus](#) “Son of David,” the beggar was publicly and fearlessly asserting that [Jesus](#) was the [Messiah](#)!

- 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; ⁴³
- G 2 His reason: your faith has made you well.” ⁴⁴
- 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 following ⁴⁵ Him,
- G 3 He was glorifying God: glorifying God; ⁴⁶
- G 4 The praise of all the people: and when all the people saw it, they gave praise ⁴⁷ to God.

⁴³ Luke 18:42 - receive your sight: Literally, “Regain your sight.”

⁴⁴ 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!

⁴⁵ 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.

⁴⁶ 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](#)!

⁴⁷ 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). The change in the attitude of the crowd is remarkable. They went from attempting to silence this beggar to praising [God](#) for his miraculous deliverance! Praise the Lord, indeed!!!

- 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;⁴⁸
 - H 2 His occupation: and he was a chief tax-gatherer,
 - H 3 His socio-economic status: and he was rich.
 - G 2 The curiosity of Zaccheus 19:3
 - H 1 His goal: {3} And he was trying to see who Jesus was,
 - H 2 His inability: and he was unable because of the crowd,
 - H 3 His handicap: for he was small in stature.
 - G 3 The unabashed resourcefulness of Zaccheus 19:4
 - H 1 His haste: {4} And he ran on ahead
 - H 2 His self-elevation: and climbed up into a sycamore tree in order to see Him,
 - H 3 His expectation: for He was about to pass through that way.

⁴⁸ Luke 19:2 - Zacchaeus. Zacchaeus was a tax collector hated by the locals because they 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?](#)"

- 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 ⁴⁹ 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." ⁵⁰ 19:10

D 4 His parable of the absentee nobleman's mina-investing slaves: The necessity for Christ's followers to make wise investments of their lives for Him in His coming absence 19:11-27

E 1 Introduction to the parable 19:11

- G 1 The time of the parable: {11} While they were listening to these things,
- G 2 Jesus' purpose to tell the parable: Jesus went on to tell a parable,
- G 3 Jesus' reason for telling the parable
 - H 1 His proximity to Jerusalem, Israel's capital: because He was near Jerusalem,
 - H 2 The disciples' belief that the kingdom of God was about to begin momentarily: and they supposed that the kingdom of God was going to appear immediately. ⁵¹

⁴⁹ Luke 19:9 - salvation: The [Nominative Feminine](#) Singular of the noun *sōtēria* ([4991](#)), "salvation," in this instance, eternal [spiritual salvation](#).

⁵⁰ 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 key verse 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.)

⁵¹ 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

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

G 1 His identity: "A nobleman" ⁵²

G 2 His departure: went to a distant country ⁵³

G 3 His purpose: to receive a kingdom for himself, ⁵⁴

G 4 His planned return: and then return. ⁵⁵

delayed. That delay has now stretched nearly 2000 years.

⁵² Luke 19:12 - nobleman: The nobleman can be none other than [Jesus](#) Himself, the One Anointed to be [King](#) of [Israel](#).

⁵³ Luke 19:12 - went to a distant country: [Jesus](#) refers to His upcoming departure for [heaven](#) – otherwise known as His [ascension](#).

⁵⁴ 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](#)."

⁵⁵ 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 *Christós*, 5547) 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 *Lógos* (3056), the Word of God, had to become human to become anointed and serve as God intended Him to serve. 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 [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 (John 17:1-26), and when He offered Himself upon the Cross as the [Lamb](#) of God who takes away the sins of the world. He is presently interceding for us as [Priest](#) at this very moment (Heb. 7:24-25). But Has not yet begun to serve in His role as the [Son of David](#), the [King](#) of [Israel](#). But He waits now in [heaven](#) until His enemies on earth are made a footstool

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,"⁵⁶
- G 2 His providing each of the ten with a single mina: and gave them ten minas⁵⁷
- G 3 His instruction for them to invest the money on his behalf until he returned: and said to them, 'Do business with this until I come back.'⁵⁸

for His feet.

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

The "[Anointed One](#)" will fulfill His anointing as [King](#) when He returns to reign on Earth from [Jerusalem](#), [Israel](#), over the Nation of [Israel](#). And He will extend His rule over the entire world (Isa. 2:1-4; Dan. 2:44-45; 7:14; Zech. 14:9, 10-21; Luke 1:32-33, 67-75; Rev. 19:11-20:6). [Jesus](#) is the [Anointed One](#), but His being seated at the right hand of the [Father](#) is not His [Davidic Kingdom](#) Rule.

⁵⁶ 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.

⁵⁷ 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.

⁵⁸ Luke 19:13 - Do business with this until I come back: The nobleman gave no indication as to how long it would take him to receive his kingdom. In the parable, the nobleman returned during the lifetime of the slaves. In real life, however, many lifetimes of many people have elapsed, but the [King](#) has not yet returned. No matter. We are still charged with doing business, with making investments on behalf of [King Jesus](#) until He returns to earth. Each of us who is a slave of the [King](#) possesses an ongoing mandate – we must invest for the [King](#) with His resources until He returns. The fact that He is going to return causes us to realize that He will want to know what we have done with the abilities, time, and opportunities He has provided to us. It also helps us realize that what we have been given to us. It is nothing we have earned ourselves. It is our ongoing responsibility to make as good an investment with that with which we have been entrusted as we possibly can.

- E 4 The rejection by the nobleman's citizens 19:14
 - G 1 Their hatred: {14} "But his citizens hated him ⁵⁹
 - 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

⁵⁹ Luke 19:14 - But his citizens hated him: These citizens refer to the nation of [Israel](#) as a whole. They hated and continue to hate [Jesus](#). They did not and do not want Him as their [King](#). Of course, there will always be a remnant of [Israel](#) who *do* accept [Jesus](#) as their [King](#). These would be represented, in the parable, by the slaves, at least, the cooperative ones. But the majority of [Israelis](#) do not wish [Jesus](#) to be their [King](#).

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

mina has made ten minas more.'⁶⁰ 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 cities.'⁶¹

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.'⁶² 19:18

⁶⁰ 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.

⁶¹ 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!

⁶² 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.

- 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; ⁶³ 19:20b
 - J 3 His explanation for his decision not to invest 19:21
 - K1 His fear of the king: {21} for I was afraid of you, ⁶⁴
 - 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

⁶³ 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.

⁶⁴ 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.

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 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.' ⁶⁵ 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, ⁶⁶
 - 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

⁶⁵ 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.

⁶⁶ 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.

J 4 His command to execute them: and slay them in my presence." ⁶⁷

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

⁶⁷ 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 [OT](#) 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).

- enter, you will find a colt tied on which no one yet has ever sat;⁶⁸ 19:30b
- 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,

⁶⁸ 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 [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.

- H 2 The question of the owners: its owners ⁶⁹ 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.
- 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 ⁷⁰ which they had seen, 19:37d
 - E 4 The content of the praise 19:38

⁶⁹ 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](#)).

⁷⁰ 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](#)).

- G 1 Messianic ascription: {38} shouting: “Blessed is the King who comes in the name of the LORD;”⁷¹
- 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 disciples.”⁷²
- 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

⁷¹ 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.”

⁷² 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!

known in this day, even you, the things which make for peace!⁷³

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"⁷⁴ 19:43a

D 2 The description of the coming destruction 19:43b-44c

E 1 Siege works: when your enemies will throw up a barricade against you, 19:43b

E 2 Surrounding: and surround you and hem you in on every side, 19:43c

E 3 Razing of the city: {44} and they will level you to the ground 19:44a

E 4 Destruction of children: and your children within you, 19:44b

E 5 Obliteration: and they will not leave in you one stone upon another, 19:44c

D 3 The reason for the coming destruction: because you did not recognize the time of your visitation."⁷⁵ 19:44d

⁷³ 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).

⁷⁴ 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.

⁷⁵ 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](#).

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,' ⁷⁶

E 2 Their travesty of the temple: but you have made it a robbers' den."⁷⁷

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,

D 3 The inability of the leaders to deter Jesus 19:48

⁷⁶ Luke 19:46 - house of prayer: Quoting from Isaiah 56:7.

⁷⁷ Luke 19:46 - robbers' den: Quoting from Jeremiah 7:11.

- 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,"⁷⁸
 - 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

⁷⁸ 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!

said to them, “I will also ask you a question,⁷⁹ and you tell Me:
20:3-4 [20:3]

E 1 {4} Was the baptism of John from heaven 20:4

E 2 or from men?”⁸⁰

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 tell⁸¹ you by what

⁷⁹ 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.

⁸⁰ 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](#).

⁸¹ Luke 20:8 - will I tell: [NASB](#) footnote – “Lit *do I tell*

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 vineyard”⁸²

E 2 His renting of the vineyard: and rented it out to vine-growers,⁸³

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

⁸² 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.

⁸³ 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).

- G 1 His sending of a slave: he sent a slave ⁸⁴ to the vine-growers, so that they would give him some of the produce of the vineyard; ⁸⁵
- G 2 The abusive treatment of the slave by the tenants
 - H 1 They beat him: but the vine-growers beat him⁸⁶
 - 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;
 - 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;

⁸⁴ Luke 20:10 - slave: the Greek noun is *doũlos* ([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.

⁸⁵ 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.

⁸⁶ 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 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 ⁸⁷ of the vineyard said, 'What shall I do?
 - H 2 His decision to send his son: I will send my beloved son; ⁸⁸
 - 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
 - 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;

⁸⁷ 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](#)). The owner, or "Lord" was, once again, [God](#).

⁸⁸ 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 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-growers⁸⁹ 20:16b
 - E 4 His transfer of the vineyard to other tenants: and will give the vineyard to others.”⁹⁰ 20:16c
- D 5 The horror of the listeners: When they heard it, they said, “May it never be!” 20:16d

⁸⁹ Luke 20:16 - destroy these vine-growers: [God](#) used the Roman army to kill a million Israelis trapped inside [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](#) had not really been a viable political entity until 1948, when it achieved its independence for the first time in millennia.

⁹⁰ 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 passage 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.)

- C 2 The application: The rejected stone has become the crushing corner stone 20:17-18
 - 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: ⁹¹ 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 ⁹² 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,

⁹¹ Luke 20:17 - What then is this that is written: Here [Jesus](#) quoted directly from Psalm 118:22.

⁹² 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 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,
 - D 2 Their duplicitous attempt: and sent spies who pretended ⁹³ 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. ⁹⁴
- 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

⁹³ 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](#)).

⁹⁴ 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](#)).

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 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.”⁹⁵

⁹⁵ Luke 20:38 - for all live to Him: [Thomas Constable](#) has given a good analysis of this passage:

D 6 The capitulation of the scribes 20:39-40

E 1 The admission of some of the scribes: {39} Some of the scribes ⁹⁶ 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 ⁹⁷ 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

[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 resurrection at the [Second Coming](#), and will live in the earthly kingdom as "sons of the resurrection" (v. 36).

⁹⁶ 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.

⁹⁷ Luke 20:40 - they did not have courage: referring to the Sadducees indicated in Luke 20:27.

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 Jesus’ follow-up question: and how is He his
son?”⁹⁸

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,

⁹⁸ 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:

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.

- 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 greater condemnation."⁹⁹ 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 throwing ¹⁰⁰ money into the Temple Treasury: {1} And He looked up and saw the rich putting their gifts into the treasury. 21:1

⁹⁹ 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).

¹⁰⁰ 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.)

- 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
 - 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 ¹⁰¹

¹⁰¹ 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. According to [GotQuestions](#), “In AD 70, the Roman

- 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
 - 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

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* (emphasis mine).

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.

- 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.¹⁰²

¹⁰² 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.

D 3 Persecution and perseverance 21:12-19

E 1 The course of events in the Church Age: {12} “But before all these things,¹⁰³ 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.

¹⁰³ 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 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
- 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 ¹⁰⁴ 21:27

E 1 in a cloud

¹⁰⁴Luke 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 have 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](#).

- 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 lift 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 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.¹⁰⁵

E 5 The reliability of Jesus' words 21:33

G 1 Heaven and earth are temporary: {33} Heaven and earth will pass away,¹⁰⁶

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

¹⁰⁵ 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 has never existed, and does not now 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?](#)")

¹⁰⁶ 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 1 Jesus' command to his listeners to pay attention: {34} "Be on guard, 21:34a
- 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.¹⁰⁷ 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

¹⁰⁷ 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.

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
 - 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,¹⁰⁸ 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

¹⁰⁸ 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](#).)

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

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; ¹⁰⁹ 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

G 1 “Where is the guest room ¹¹⁰

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

¹⁰⁹ 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 requirement.

¹¹⁰ 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.

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

E 2 Until the time when it is fulfilled in the kingdom of God:

until it is fulfilled in the kingdom of God.”¹¹¹ 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.”¹¹²

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 body¹¹³ which is given for you;

¹¹¹ 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](#).

¹¹² Luke 22:16 - until the kingdom of God comes: i.e., the arrival of [Christ's Millennial Kingdom](#).

¹¹³ 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

- E 2 The purpose of the “communion” ritual: do this in remembrance ¹¹⁴ 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.” ¹¹⁵

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.

¹¹⁴ Luke 22:19 - remembrance: the [Accusative Feminine](#) Singular of the noun *anámnesis* ([364](#)), “a remembering, a recollection” ([OBU](#)).

¹¹⁵ 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 their 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.”

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
- D 2 The predetermination of God in the betrayal: {22} For indeed, the Son of Man is going as it has been determined; ¹¹⁶ 22:22a
- D 3 Woe to the betrayer: but woe to that man by whom He is betrayed!"¹¹⁷ 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. ¹¹⁸ 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

{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.

¹¹⁶ 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.

¹¹⁷ 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.

¹¹⁸ 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.

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

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, ¹¹⁹ 22:29a

E 3 He has granted them a significant part in His coming kingdom 2:29b-30

¹¹⁹ Luke 22:29 - just as 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.

- 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. ¹²⁰ 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 was 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 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

¹²⁰ Luke 22:30 - judging the twelve tribes of [Israel](#): It could not be clearer that [Jesus](#) was here speaking to His twelve [Disciples](#) whom He had also hand-picked as becoming His twelve [Apostles](#).

- 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'; ¹²¹
 - 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." ¹²² 22:38a

¹²¹ Luke 22:37 - And he was numbered with the transgressors: quoting one line from Isaiah 53:12.

¹²² 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 ¹²³ 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
 - E 3 The actions of a slave girl: {56} And a servant-girl, ¹²⁴ 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."

¹²³ 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!

¹²⁴ 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!

- 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." ¹²⁵
- 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
- E 12 Peter's reaction 22:62
 - G 1 His departure: {62} And he went out
 - G 2 His bitter weeping: and wept bitterly.

¹²⁵ 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.

- 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, "Prophecy, 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 elders¹²⁶ 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

¹²⁶ 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!

chamber, saying, 22:66c

D 4 Their charging Jesus to identify whether or not He is the Christ (the 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.” ¹²⁷ 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. ¹²⁸ 23:1

D 2 Their accusations against Jesus before Pilate: {2} And they began

¹²⁷ 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!

¹²⁸ Luke 23:1 - Pilate: Roman governor or prefect of [Judea](#) from A.D. 26 to late 36 or 37 ([Constable](#)).

- 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,¹²⁹
- E 3 Saying that He is Christ, a King: and saying that He Himself is Christ, a King.”¹³⁰
- 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.”¹³¹ 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

¹²⁹ 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](#)).

¹³⁰ 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.

¹³¹ 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 *sú* ([4771](#)), “You”; “are saying” is the [Present Indicative Active](#) 2nd Person Singular of the very common verb *légō* ([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 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
 - E 4 His sending him to Herod, who happened to be in Jerusalem at that time: he sent Him to Herod,¹³² 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

¹³² Luke 23:7 - Herod: This was [Herod Antipas](#), son of [Herod the Great](#) (see the [NetBible](#) note about Herod at Luke 23:7).

see some sign ¹³³ 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,

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

¹³³ 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.

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.] ¹³⁴ 23:17

¹³⁴ 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!”
¹³⁵ 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

¹³⁵ Luke 23:19 - Barabbas: See the Glossary note on [Barabbas](#). For additional information, see the off-site article, “[Who was Barabbas in the Bible?](#)”

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 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. ¹³⁶ 23:25b

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

C 1 Jesus' cross carried by [Simon, a Cyrenian](#) 23:26

¹³⁶ 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).

- 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](#),¹³⁷
 - E 4 His movement: coming in from the country,
 - D 3 Their purpose: and placed on him the cross to carry behind Jesus.
 - 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

¹³⁷ 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.

- 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?" ¹³⁸ 23:31

¹³⁸ 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?"

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,¹³⁹

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,¹⁴⁰

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;

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

¹³⁹ Luke 23:32 - criminals: This is in fulfillment of [Isaiah's](#) prophecy that the [Messiah](#) "was numbered with the transgressors" (Isa. 53:12).

¹⁴⁰ 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 1 Casting lots: And they cast lots,
- E 2 Dividing up His garments: dividing up His garments among themselves.¹⁴¹
- 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.”¹⁴² 23:38

¹⁴¹ Luke 23:34 - they cast lots, dividing up his garments: This fulfilled the prophecy of Psalm 22:18.

¹⁴² 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

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

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!

when You come in Your kingdom!”¹⁴³ 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.”¹⁴⁴ 23:43

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.¹⁴⁵ 23:45b

¹⁴³ 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](#)!

¹⁴⁴ 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 [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](#).

¹⁴⁵ 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](#).

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."¹⁴⁶

E 2 His final breath: Having said this, He breathed His last.¹⁴⁷

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,¹⁴⁸ saying,

E 2 His declaration of the innocence of the victim: "Certainly this man was innocent."¹⁴⁹

¹⁴⁶ 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).

¹⁴⁷ 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 *teléō* ([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 *tetélestai* 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 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.

¹⁴⁸ 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.

¹⁴⁹ 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 *eimí* ([1510](#)), "to be, exist" ([Accordance](#)), and "righteous" is the [Nominative Masculine](#) Singular of the adjective *dikaíos* ([1342](#)), "right, fair; righteous, just"

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.¹⁵⁰

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
 - 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

([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.

¹⁵⁰ 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).

- E 2 His position as a member of the [Sanhedrin](#): who was a member of the Council, ¹⁵¹ 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; ¹⁵² 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. ¹⁵³ 23:52b

¹⁵¹ 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.

¹⁵² 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.

¹⁵³ 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 [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

- 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, ¹⁵⁴ 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.

was, in the providence of [God](#), their sealing of the tomb did not prevent [Jesus](#)' resurrection. It did succeed in documenting it, however!

¹⁵⁴ 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 *Joses*” (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.

D 2 The actions of the women 23:55-56

- E 1 The identification of the women: {55} Now the women who 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 ¹⁵⁵
- 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

¹⁵⁵ 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. According to [Constable](#), "the other Mary" (Matt. 28:1) is to be identified with "Mary, the mother of James and Joseph" (Matt. 27:56), and also with "Mary the mother of James the Less and Joses" (Mark 15:40), and also with "Mary the wife of Clopas" (John 19:25).

- 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 ¹⁵⁶
 - G 2 The speed of their appearance: suddenly
 - G 3 Their stance: stood
 - G 4 Their proximity: near them
 - G 5 Their apparel: in dazzling clothing;
- E 3 The reaction of the women 24:5a

¹⁵⁶ 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. Matthew refers to a single [messenger](#) – see Matt. 24:2. Mark refers to a “young man (*neanískos*, 3495) sitting at the right, wearing a white robe” (Mark 16:5). Clearly, the [messengers](#) from heaven are masculine. There is no known Biblical instance of female [messengers](#) or baby [messengers](#) from heaven.

According to [Matthew](#), when [Mary Magdalene](#) and “the other Mary” came to observe the grave (Matt. 28:1),

“a severe earthquake had occurred, for a [messenger](#) of the Lord had descended from heaven, and, having come, rolled away the stone and was sitting upon it (Matt. 28:2). The appearance of this [messenger](#) was like lightning, and his clothes were as white as snow (Matt. 28:3). Moreover, because of their fear of him, those guarding the tomb were shaken, and were caused to become like dead men (Matt. 28:4). Having responded, moreover, the [messenger](#) said to the women, ‘You stop being terrified! for I know that it is [Jesus](#), the One having been crucified, that you are seeking (Matt. 28:5). He is not here, for he was raised, just as He said! Come! See the place where He was lying’” (Matt. 28:6) ([author’s](#) translation).

According to [John](#), [Mary Magdalene](#) took one look at the stone that had been rolled away from the tomb entrance. Panic-stricken, she assumed the worst and ran to tell [Peter](#) and [John](#) that someone had removed the body of [Jesus](#), and she didn’t know where they had placed him (John 20:1-2). [Peter](#) and [John](#) raced back to the tomb, inspected the evidence inside, and returned to their own homes without having seen any Divine [messengers](#) (John 20:3-10). Meanwhile, [Mary](#), probably out of breath and slower, returned to the tomb and stood outside weeping. She stooped and looked inside and saw two [messengers](#) in white, sitting at the head and foot of the tomb (John 20:11-12). They asked her why she was weeping. She replied that someone had taken away her Lord, and she didn’t know where they had placed him (John 20:13). She did not appear to be frightened by the [messengers](#). Turning, she saw [Jesus](#), but did not perceive who He was (John 20:14). [Jesus](#) asked her why she was weeping. She assumed He was the gardener, and asked Him to tell her where He had put the body, and she would take possession of it (John 20:15). [Jesus](#) said, “[Mary](#)!” Immediately she knew who He was, and she cried out, “Rabboni!” meaning, literally, “My Rabbi!” or “My Teacher!”

- G 1 Their terror: {5} and as *the women* were terrified ¹⁵⁷
- 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

¹⁵⁷ 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?" 27:17a

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 prophet¹⁵⁸ 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.¹⁵⁹ 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]

¹⁵⁸ Luke 24:19 - who was a prophet: It is fascinating that, at this late date in [Jesus](#)' life upon earth, [Cleopas](#) *still* did not understand that [Jesus](#) was more than just a [prophet](#) – He was the [Messiah](#)!

¹⁵⁹ Luke 24:21 - we were hoping that it was He who was going to redeem Israel: They were looking primarily for [political redemption](#) for the nation of [Israel](#). That will, indeed, happen! But at that time that redemption was 2,000 years distant and still counting! [Political redemption](#), along with [spiritual redemption](#) for [Israel](#), will happen at [Jesus](#)' [Second Coming](#)!

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?" ¹⁶⁰

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

¹⁶⁰ Luke 24:26 - and to enter into His glory: [Christ](#) has suffered, and He has entered into His glory, but He has not yet returned to earth to inaugurate His [kingdom](#)! (See Matt. 16:28-17:8; Mark 9:1-8; Luke 9:27-36; 19:11-27.)

- G 4 Contained in all the Scriptures: in all the Scriptures.¹⁶¹
- 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 opened¹⁶² 24:31a
 - E 5 Their recognition of Him: and they recognized Him; 24:31b

¹⁶¹ Luke 24:27 - He explained to them the things concerning Himself in all the [Scriptures](#): I would love to have attended this Bible study!!!

¹⁶² Luke 24:31 - Then their eyes were opened: This was a [Divine miracle](#)!

- 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 ¹⁶³ 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, ¹⁶⁴ 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](#)."

¹⁶³ Luke 24:33 - they got up that very hour and returned to Jerusalem: As late as it already was, they nevertheless found time in their schedule to travel the seven miles back to [Jerusalem](#) and find the eleven [disciples](#)!

¹⁶⁴ Luke 24:33 - and found gathered together the eleven and those who were with them: For practical purposes, the rest of the book of [Luke](#) concerns [Jesus](#)' interactions with the eleven and those who were with them, including the two [disciples](#) who had traveled to [Emmaus](#) and, after recognizing [Jesus](#), had immediately returned to [Jerusalem](#).

- 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 ¹⁶⁵
 - G 2 They were frightened: and frightened ¹⁶⁶
 - G 3 They thought they were seeing a spirit: and thought that they were seeing a spirit. ¹⁶⁷
 - E 5 Jesus' gentle rebuke: {38} And He said to them, 24:38

¹⁶⁵ Luke 24:37 - startled: the [Aorist Passive Participle Nominative Masculine](#) Plural of the verb *ptoéō* (4422), used only by [Luke](#) and only twice and only in the [Passive](#) tense: Luke 21:9; 24:37. In the [Passive](#), it means "to be startled or terrified."

¹⁶⁶ Luke 24:37 - frightened: the [Nominative Masculine](#) Plural of the adjective *émphobos* (1719), "terrified, frightened, alarmed" ([NASB](#) translations of Luke 24:5, 37; Acts 10:4; 24:25; Rev. 11:13). This term is used but five times in the [NT](#), four of them by [Dr. Luke](#).

¹⁶⁷ Luke 24:37 - spirit: the [Accusative Neuter](#) Singular of the noun *pneūma* (4151), in this context, "a disembodied apparition." In English terms, they thought they were seeing a ghost.

- 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. ¹⁶⁸ 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
 - E 1 in the Law of Moses
 - E 2 and the Prophets
 - E 3 and the Psalms ¹⁶⁹ 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. This is [Luke's](#) version of “[The Great Commission](#).”

¹⁶⁸ Luke 24:43 - ate it before them: The best tangible evidence [Jesus](#) could offer them was eating some food. A disembodied apparition would not eat food!

¹⁶⁹ Luke 24:44 - Law, Prophets, Psalms: These were from the three divisions of their [Scriptures](#), the Law (*Torah*), the Prophets (*Neviim*), and the Writings (*Ketuvim*). The predictions concerning Him from the three divisions of [Scripture](#) of necessity had to be fulfilled *literally*! This is [Jesus'](#) great “shot across the bows” against the horrible practice of [non-literalism](#), so evident among today’s “Christian” scholars, whether [Protestant](#) or [Roman Catholic](#)!

- D 1 His assigning them to proclaim repentance: {47} and that repentance¹⁷⁰ 24:47a
- D 2 The purpose of the repentance: for forgiveness of sins ¹⁷¹ 24:47b
- D 3 The proclamation of the repentance: would be proclaimed ¹⁷² 24:47c
- D 4 The sphere of the proclamation: in His name ¹⁷³ 24:47d
- D 5 The extent of the proclamation: to all the nations, ¹⁷⁴ 24:47e
- D 6 The beginning of the proclamation: beginning from Jerusalem. ¹⁷⁵ 24:47f

¹⁷⁰ Luke 24:47 - repentance: the [Accusative Feminine](#) Singular of the noun *metánoia* (3341), “change of mind” – here, “change of mind about the true identity and significance of [Jesus](#).”

¹⁷¹ Luke 24:47 - for forgiveness of sins: An accurate understanding of [Jesus](#)’ identity as [Messiah](#) and His work on the cross leads to forgiveness of sins. “Forgiveness” is the [Accusative Feminine](#) Singular of the noun *áphesis* (859), “forgiveness, release, remission” ([Accordance](#)). “Sins” is the [Genitive Feminine](#) Plural of the noun *hamartía* (266), “a missing of the mark, a wandering from the path of rightness and uprightness, a wandering from the law of God” (adapted from [OBU](#)).

¹⁷² Luke 24:47 - would be proclaimed: the [Aorist Passive Infinitive](#) of the verb *kērússō* (2784), “to publish, proclaim openly, preach” (adapted / excerpted from [OBU](#) and [Accordance](#)). For example, in the [NT](#) this verb is used of [John the Immerser](#) (Matt. 3:1; Mark 1:4, 7; Luke 3:3; Acts 10:37); [Jesus](#) (Matt. 4:17, 23; 9:35; 11:1; Mark 1:14, 38, 39; Luke 4:18, 19, 44; 8:1); the twelve [Apostles](#) (Matt. 10:5-7; Mark 3:14; 6:7, 12; 16:15; Luke 9:1-2; 24:47; Acts 10:42); [Philip](#) (Acts 8:5); [Saul / Paul](#) (Acts 9:20; 20:25; 28:31; 1 Cor. 1:23; 9:27; 15:11; 2 Cor. 1:19; 4:5; Gal. 2:2; 1 Thess. 2:9). The [Good News](#) of the [Kingdom](#) will yet be proclaimed in the whole world among all nations (Matt. 24:14; 26:13; Mark 13:10; 16:15; Luke 24:47; 1 Tim. 3:16).

¹⁷³ Luke 24:47 - in His name: The sphere of this mandated proclamation that was to be made by the witnesses of His resurrection was to be made in the [Messiah’s](#) name – the name of [Jesus](#), the [Christ](#). [Jesus](#) means “[Yahweh](#) Is [Salvation](#),” and the name of the [Messiah](#), the [Anointed King](#), was to be specifically identified as “[Yahweh](#) Is [Salvation](#)!”

¹⁷⁴ Luke 24:47 - to all the nations: This proclamation was not to be limited to [Jewish](#) people. It was to begin in [Jerusalem](#), to be sure, but it was to spread throughout the entire world – “unto all the nations” *tà éthnē*, the [Accusative Neuter](#) Plural of the noun *éthnos* (1484), “nations, peoples, [Gentiles](#)” (adapted from [Accordance](#)).

¹⁷⁵ Luke 24:47 - beginning from [Jerusalem](#): The proclamation of the [Good News](#) about [Jesus](#) was, by design, first to the [Jewish](#) people, but then, also to the Greeks ([Gentiles](#)) (Romans 1:16).

- D 7 The importance of the Apostles' role: {48} You are witnesses ¹⁷⁶ 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; ¹⁷⁷
 - E 2 They were to stay in the city until they were clothed with power: but you are to stay in the city ¹⁷⁸ until you are clothed with power from on high." ¹⁷⁹
- 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

¹⁷⁶ Luke 24:48 - you are witnesses of these things: "Witnesses" is the [Nominative Masculine](#) Plural of the noun *mártus* (3144), "a witness 1. in a legal sense 2. in an historical sense a. one who is a spectator of anything, e.g., of a contest 3. in an ethical sense a. those who, after His example, have proved the strength and genuineness of their faith by undergoing a violent death" (adapted from [OBU](#)). This same noun will be repeated in the pivotal verse of Acts, Acts 1:8.

¹⁷⁷ Luke 24:49 - And behold, I am sending forth the promise of My [Father](#) upon you: This promise was the promised [Holy Spirit](#). [Luke's Gospel](#) does not give much closing information about the promised [Holy Spirit](#), but [John's](#) does. Key information in [Jesus'](#) revelation concerning the [Holy Spirit](#) is contained in the following passages in [John's Gospel](#): John 14:16-17, 25-26; 15:26-27; 16:5-15. Luke's closing information about the [Holy Spirit](#) is contained in Luke 24:49 and amplified in Acts 1:1-5. Information about Jesus' relation to the [Holy Spirit](#) is also revealed by [John the Immerser](#) in Matt. 3:11-17; Mark 1:7-11; Luke 3:15-17, 21-22; John 1:24-34. Additional information about the [Holy Spirit](#) in other contexts is given in Acts 2:1-21, 37-42; 8:14-24; 11:1-18; Romans 8:9; 1 Cor. 6:19-20; 12:1-13; Galatians 5:16-26; Eph. 1:13; 3:5; 4:30; 5:18-21; Titus 3:5; Heb. 2:4; 1 Pet. 1:12.

¹⁷⁸ Luke 24:49 - stay in the city: Obviously, the city of [Jerusalem](#). (See Luke 24:47.)

¹⁷⁹ Luke 24:49 - until you are clothed with power from on high: The [Holy Spirit](#) would be the heavenly source of power.

"You are clothed" is the 2nd Person Plural [Aorist Middle Subjunctive](#) of the verb *endúō* (1746), "to wear, put on" ([Accordance](#)); "... to put on, clothe oneself" (excerpted from [OBU](#)). The [Aorist](#) tense indicates that this clothing with power from on high would be a sudden action at a point in time, not a long-drawn-out process. This clothing with the power of the [Holy Spirit](#) took place a few days later as recorded in Acts 2:1-4;

"with power" is the [Accusative Feminine](#) Singular of the noun *dúnamis* (1411), "strength, power, ability" ([OBU](#)); "power, strength, capability" (excerpted from [Accordance](#));

"from on high" is the [Genitive Neuter](#) Singular of the noun *húpsos* (5311), "height" ([Accordance](#)); "height ... of place, heaven" (excerpted from [OBU](#)).

- out as far as Bethany,¹⁸⁰ 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.¹⁸¹ 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,¹⁸² 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 praising¹⁸³ God. 24:53

¹⁸⁰ Luke 24:50 - He led them out as far as Bethany: [Bethany](#) is about one mile due East of the Southern wall of [Jerusalem](#). It was, momentarily, to be the site of [Jesus'](#) ascension (Luke 24:51). It is near the site of the [Mount of Olives](#), to which [Jesus](#) will return in great power and glory and military conquest at His [Second Coming](#) (Zech. 14:1-5)!

¹⁸¹ Luke 24:51 - and was carried up into heaven: Literally, “and was being borne up into the heaven,” wherein “was being borne up” is the 3rd Singular [Imperfect Passive Indicative](#) of the verb *anaphérō* (399), “to carry or bring up, to lead up” (excerpted from [OBU](#));

“into the heaven,” wherein “into” is the preposition *eis* (1519), which, with the [Accusative](#) case, as here, means “into” or “to;” and “the heaven,” the [Accusative Masculine](#) Singular of the noun *ouranón* (3772), preceded by the [Accusative Masculine](#) Singular of the article *ho*, “the heaven,” here meaning the [Third Heaven](#), the abode of [God](#). The first heaven is the heaven in which birds fly. The second heaven is the heaven in which stars and galaxies navigate. The third heaven is the abode of [God](#).

The gathered disciples saw [Jesus](#) being continually and perceptibly borne up by an unseen force into the physical heavens, the abode of the birds until He was so high he could no longer be seen. But He was continually being carried up into the third heaven, the home of [God](#). Thus the term “the heaven” as opposed to the frequent, “the heavens.”

¹⁸² Luke 24:52 - worshiping: the [Aorist Active Participle](#), [Nominative Masculine](#) Plural of the verb *proskunēō* (4352), “to bow down and worship.”

¹⁸³ Luke 24:53 - praising: the [Present Active Participle](#), [Nominative Masculine](#) Plural of the verb *eulogēō* (2127), “to praise, bless, speak well of.”

Expanded ANALYSIS OF LUKE

Updated Friday, August 29, 2025

Published Online by WordExplain.com

Email Contact: jbartsch@wordexplain.com

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