

This File is Good. It publishes to PDF OK.

Expanded Analysis of

LUKE

"THE AUTHORITY OF THE SON OF MAN"

Luke Expanded Outline Part 1. Luke 1:1 - 13:35

Link to Luke Expanded Outline Part 2. Luke 14:1 - 24:53

Expanded ANALYSIS OF LUKE

Updated Tuesday, September 2, 2025

Published Online by WordExplain.com
Email Contact: jbartsch@wordexplain.com

Scripture taken from the *NEW AMERICAN STANDARD BIBLE* ®,
Copyright © 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977 by the [Lockman Foundation](http://www.Lockman.org).
Used by permission. (www.Lockman.org)

LUKE

"THE AUTHORITY OF THE SON OF MAN"

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

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

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

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

- C 1 The announcement of John's birth to [Zacharias](#) 1:5-25
 - D 1 The childless condition of [Zacharias and Elizabeth](#) 1:5-7
 - E 1 The date: {5} In the days of Herod, king of Judea, 1:5a
 - E 2 The priest and his wife: there was a priest named

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

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

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

E 3 The character of the couple: {6} They were both righteous in the sight of God, walking blamelessly in all the commandments and requirements of the Lord.³ 1:6

E 4 The problem of the couple: {7} But they had no child, 1:7

G 1 because [Elizabeth](#) was barren,

G 2 and they were both advanced in years.

D 2 An angel's prediction to [Zacharias](#) regarding his son 1:8-17

E 1 His turning many in [Israel](#) back to God 1:8-16

G 1 The circumstances surrounding an angel's appearance to [Zacharias](#) 1:8-10

H 1 The priestly activity of [Zacharias](#): {8} Now it happened that while he was performing his priestly service before God 1:8a

H 2 The "random" assignment of [Zacharias](#) 1:8b-9b

J 1 in the appointed order of his division, 1:8b

J 2 {9} according to the custom of the priestly office, 1:9a

J 3 he was chosen by lot 1:9b

H 3 The activity of [Zacharias](#): to enter the temple of the Lord and burn incense. 1:9c

H 4 The activity of the worshipers: {10} And the whole multitude of the people were in prayer outside at the hour of the incense offering. 1:10

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

- G 2 The description of the angel's appearance to [Zacharias](#) 1:11-12
 - H 1 The place of his appearance: {11} And an angel of the Lord ⁴ appeared to him, standing to the right of the altar of incense. 1:11
 - H 2 [Zacharias](#)' troubled reaction: {12} [Zacharias](#) was troubled when he saw the angel, and fear gripped him. 1:12
- G 3 The angel's message to [Zacharias](#) 1:13-16
 - H 1 Comfort given 1:13a
 - J 1 Fear not: {13} But the angel said to him, "Do not be afraid, [Zacharias](#),
 - J 2 The petition you have made has been heard: for your petition ⁵ has been heard,
 - H 2 Son announced 1:13b-14
 - J 1 You will have a son: and your wife [Elizabeth](#) will bear you a son, and you will give him the name [John](#). 1:13b
 - J 2 This will be a cause for joy: {14} "You will have joy and gladness, and many will rejoice at his birth. 1:14
 - H 3 Ministry summarized 1:15-16
 - J 1 His significance: {15} "For he will be great in the sight of the Lord; 1:15a
 - J 2 His separation: and he will drink no wine or liquor, 1:15b

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

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

- J 3 His spirituality: and he will be filled with the Holy Spirit while yet in his mother's womb. 1:15c
- J 4 His service of restoration: {16}
"And he will turn many of the sons of [Israel](#) back to the Lord their God. 1:16
- E 2 His serving as way-preparer for the Lord 1:17
 - G 1 His "setting of the stage:" {17} "It is he who will go as a forerunner before Him
 - G 2 His style: in the spirit and power of Elijah,
 - G 3 His focus
 - H 1 TO TURN THE HEARTS OF THE FATHERS BACK TO THE CHILDREN,⁶
 - H 2 and the disobedient to the attitude of the righteous,
 - G 4 His purpose: so as to make ready a people prepared for the Lord."
- D 3 [Gabriel's](#) silencing of [Zacharias](#) for unbelief 1:18-23
 - E 1 The misgivings of [Zacharias](#) 1:18
 - G 1 His request for spiritual knowledge: {18} [Zacharias](#) said to the angel, "How will I know this for certain?"⁷

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

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

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

- G 2 Their condition as a couple: For I am an old man and my wife is advanced in years."
- E 2 The indignation of [Gabriel](#) 1:19
 - G 1 His position before God: {19} The angel answered and said to him, "I am [Gabriel](#),⁸ who stands in the presence of God,⁹
 - G 2 His errand of good news: and I have been sent to speak to you and to bring you this good news. (lit., "to good-newsicize to you these things.")
- E 3 The judgment from [Gabriel](#) 1:20
 - G 1 [Zacharias](#)' silence: {20} "And behold, you shall be silent and unable to speak¹⁰ until the day when these things take place,
 - G 2 Because of [Zacharias](#)' failure to believe: because you did not believe my words,¹¹
 - G 3 The certainty of [Gabriel's](#) prediction: which will be fulfilled in their proper time."
- E 4 The resultant publicizing of the vision 1:21-22
 - G 1 The peoples' wonderment at [Zacharias](#) delay: {21} And the people were waiting for [Zacharias](#), and were wondering at his delay in the temple. 1:21
 - G 2 [Zacharias](#)' speech loss: {22} But when he came out, he was unable to speak to them; 1:22a
 - G 3 Their realization: and they realized that he had seen

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

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

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

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

a vision in the temple; and he kept making signs to them, and remained mute. 1:22b

E 5 [Zacharias](#)' return home: {23} When the days of his priestly service were ended, he went back home. 1:23

D 4 [Elizabeth's](#) five-month seclusion during pregnancy 1:24-25

E 1 [Elizabeth's](#) conception: {24} After these days [Elizabeth](#) his wife became pregnant, and she kept herself in seclusion for five months, saying, 1:24

E 2 [Elizabeth's](#) gratitude: {25} "This is the way the Lord has dealt with me in the days when He looked with favor upon me, to take away my disgrace among men." 1:25

C 2 The announcement of Jesus' birth to Mary 1:26-56

D 1 Gabriel's promise to Mary of her Divine Son's eternal rule from David's throne 1:26-33

E 1 The introduction to the message 1:26-27

G 1 The time: {26} Now in the sixth month ¹² 1:26a

G 2 The messenger: the angel Gabriel ¹³ was sent from God 1:26b

G 3 The place: to a city in Galilee called Nazareth, 1:26c

G 4 The recipient: 1:27

H 1 Her marital status: {27} to a virgin engaged to a man

J 1 His name: whose name was Joseph,

J 2 His royal ancestry: of the descendants of David;

H 2 Her name: and the virgin's name was

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

¹³ Luke 1:26 - Gabriel: How was he thus identified? Nowhere in the narrative does he identify himself as [Gabriel](#) to [Mary](#), but [Luke](#) so identifies him. How did [Luke](#) know? Apparently he had information from a reliable source (see Luke 1:1-4). [Gabriel's](#) name, *Gabriel* (1043), "man of God," appears only twice in the NT – in Luke 1:19, appearing to [Zacharias](#), and in Luke 1:26, appearing to [Mary](#).

Mary.¹⁴

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

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

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

H 2 The presence of God with her: The Lord *is* with you."

G 2 Her agitated perplexity: 1:29

H 1 Her great agitation: {29} But she was very perplexed at *this* statement,¹⁷

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

G 3 The angel's reassurance 1:30

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

¹⁴ Luke 1:27 - Mary: In Greek, most often, *Mariám* (3137) (Matt. 13:55), "obstinacy" or "rebellion" ([Strong's](#)), 27X; less frequently, *María* (3137) (Matt. 1:16), 18X. In submitting to the will of God, *Mary* definitely *did not* live up to her name! *Amram* and *Jochebed* in the *OT* (Exod. 6:20) called their daughter *Miriam* perhaps because they refused to obey *Pharaoh's* command to kill baby boys (Exod. 1:15-22; 2:1-10). *Miriam* was first mentioned as the sister of *Aaron* in Exod. 15:20-21.

¹⁵ Luke 1:28 - Greetings: In my opinion this is a miserable translation of the Greek text. It is a verbal command, not an interjection. The verb is the *present* tense *imperative* of *chairō* (5463) – literally, "Be rejoicing!" The euphony of the *messenger's* first two words is missing in English. In Greek it is more evident (in the root words) – *chairō charitōō* (5487). In English, "Be rejoicing, (you) having been favored!" *Gabriel* followed up with the fact that *Mary* had found favor (*charis*, 5485) with *God* (Luke 1:30).

¹⁶ Luke 1:28 - favored one: the *Perfect Passive Participle Vocative Feminine* Singular of the verb *charitoō* (5487) – literally, "one having been favored." The *perfect tense* reveals that this favor toward her was exhibited in the Divine psyche some time in the dateless past and remained to the present. There is a play on words here. The *messenger* said, "Grace! O you who have been graced!" Or "Favor! O you who have been favored!"

The *Roman Catholic Church* derives the first sentence of "*Hail Mary*" used in the *Rosary* from this verse. However, "*Hail Mary*" transforms a revelatory address to *Mary* by *Gabriel* into a supplicatory prayer to *Mary* the *Mediatrice*. In that sense, though the words are Biblical, the usage of those words in a prayer to *Mary* is unbiblical and unwarranted. There are no instances in Scripture of *prayer to Mary*.

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

¹⁷ Luke 1:29 - very perplexed: the 3rd Singular *Aorist Passive Indicative* of the verb *diataráso* (1298) – used only here in the entire *NT*. It is an intensified form of *taráso* (5015), used of *Zacharias* in Luke 1:12 when *Gabriel* appeared to him. If *Zacharias* was "troubled," *Mary* was *greatly* troubled! "Extremely agitated" would be a better translation!

¹⁸ Luke 1:29 - pondering: *dialogizomai* (1260) - to consider carefully. The *imperfect tense* indicates she was continually reflecting on this unexpected greeting by this unexpected visitor who was causing her severe agitation!

- her, "Do not be afraid,"¹⁹
- H 2 His naming her: Mary;
- H 3 His specifying Divine favor toward her: for you have found favor²⁰ with God.
- G 4 The angel's prediction 1:31-33
- H 1 Her conception: {31} "And behold, you will conceive in your womb 1:31a
- H 2 Her delivery of a son: and bear a son, 1:31b
- H 3 The baby's name: and you shall name Him Jesus. 1:31c
- H 4 Of the destiny of her son 1:32-33
- J 1 His greatness: {32} "He will be great²¹ 1:32a
- J 2 His Divinity: and will be called the Son of the Most High;²² 1:32b
- J 3 His royalty: and the Lord God will give Him the throne of His father

¹⁹ Luke 1:30 - fear not: lit., "don't be being made afraid" – the [present passive](#) tense of *phobeō* (5399). [Luke](#) uses this verb more than any other [gospel](#) writer, 23X. Matthew uses it 18X; Mark 12X; John 5X. Together in Luke-Acts, [Luke](#) uses this word 37X, far more than any other [NT](#) writer.

²⁰ Luke 1:30 - you have found favor with God: "You have found" is the Second Singular [Aorist Active Indicative](#) of the verb *heuriskō*, 2147, "to find;"

"favor" is the [Accusative Feminine](#) Singular of the noun *cháris* (5485), "grace, favor" (excerpted from [Accordance](#)). Favor, in this instance, is a kindly, benevolent attitude that [God](#) exhibited toward [Mary](#) in choosing her to become the mother of the [Messiah](#). [Luke](#) uses the word *cháris* in a variety of ways in his treatise: Luke 1:30; 2:40, 52; 4:22; 6:32, 33, 34; 17:9. As the [messenger](#) said, at a point in time ([aorist tense](#)) she found grace, but in reality the initiative was wholly [God's](#). She was the object of [God's](#) grace, and thus, she found it. She did not go looking for the [messenger](#) or the opportunity. The [messenger](#) came to her bearing her a favorable message from God.

²¹ Luke 1:32 - He will be great: (*megas*, 3173) I.e. He would have enormous influence, power, reputation. Just how He would be great is spelled out in the next phrases.

²² Luke 1:32 - will be called Son of the Most High: or Son of the Highest One, in other words, Son of [God](#)! How much greater can you be than to be called Son of the Highest? You can't, except to be the Most High yourself! The [Jewish](#) people would understand that to be called the Son of the Highest was the same as to be called [God](#). The Son partakes of His Father's Essence and Identity!

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

David; ²³ 1:32c

J 4 His eternal Messianic reign: {33}
and He will reign over the house of
Jacob forever, and His kingdom will
have no end." ²⁴ 1:33

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

E 1 [Mary's](#) query as to the logistics of this event: {34} [Mary](#)

²³ Luke 1:32 - the Lord God will give Him the throne of His father David: Several things are evident from this passage: 1) [Jesus](#) is a descendant of [David](#), thus eligible to reign as a [Davidic](#) King. 2) He will actually reign as a [Davidic](#) descendant. 3) His authority to reign as the [Davidic](#) King will be [God](#)-given. His regime will not depend on gaining permission from any human tribunal or authority. No [Camp David Accords](#) or [Wye River Memorandum](#) will be necessary, nor will any [Resolution from the United Nations General Assembly](#) be required. [God](#) will give Him the throne of [David](#), His earthly father (ancestor)!

In a concession to [Covenant Theologians](#), [Progressive Dispensationalists](#) have held, since the early 1980's, that [Jesus](#) is presently sitting on [David's](#) throne up in heaven. He is not! [David](#) never reigned up in heaven. [David](#) reigned on earth in [Jerusalem](#), in the land of [Israel](#)! [Jesus'](#) [Messianic](#) kingdom has not begun. 95-98% of [Israeli](#) people think [Jesus](#) is an imposter, and not their [Messiah](#)! How could [Jesus'](#) [Messianic](#) kingdom possibly have begun?

²⁴ Luke 1:33 - reign over the house of Jacob forever: Five truths are self-evident: 1) [Jesus](#) will not only be given the right to rule as the [Davidic](#) King, but He will actually rule. 2) His rule will not merely be over Judah or [Judea](#), but over the United Kingdom – [Judea](#) and Samaria – South and North – the entire Land of [Israel](#) as promised by God to Joshua! There will be no imposter “[West Bank](#)” – something that never existed in the Old Testament or New Testament. Whatever demands a [Yasser Arafat](#)-like figure or some other imposter such as the [Chairman of the Hamas Political Bureau](#) or [Shura Council](#) might make over a “[Palestinian](#)” portion, [Jesus](#) will reign over the whole country! 3) As [Mary](#) understood this prediction, His reign was to be a Kingdom authorized by [Heaven](#), but also a Kingdom upon Earth. It would be an Earthly, Political Kingdom! 4) Rather than being only a secular kingdom, this kingdom would also be, of necessity, a Spiritual Kingdom. There would be no separation of church and state, if you will – no divorcing of politics and religion. The two would become one and the same. In that sense, at least, I have to commend [Islamists](#) – they understand that politics and religion must never be separated! 5) Not only would [Mary's](#) son reign over the whole house of [Jacob](#), but in two distinct statements, the [Messenger Gabriel](#) assured her His kingdom would be eternal. **First**, "He would reign over the House of [Jacob](#) into the ages (i.e., forever); **second**, "and of His Kingdom, never would there come a completion!" This means that He is eternal, His Kingdom is eternal, and there will never be anyone who overthrows Him!

By way of application, 1) It will be impossible to exist into eternity without dealing with [Jesus](#) the King. You have the freedom to reject Him now, and to live as you please, but you will not forever have that luxury. Sooner or later you will come under the rule of this King! 2) You can no more resist this King than you can resist God himself. Many people have talked themselves into thinking they have gotten away without having to do business with God, but they are self-deluded. Doing business with God is inevitable. Sooner or later everyone in this world will have to give account to [Jesus](#) the King for how he has lived his life (John 5:19-30)! 3) We know from other Scriptures that this King loved each person in the world so much that He has already willingly sacrificed His life to pay for their sins and misdeeds. 4) How do we submit ourselves to this King? By telling King Jesus the following:

a) O King, I admit that in your sight and in the sight of heaven I am a sinner. I have broken your laws and I have perjured myself many times.

b) I know that because of my breaking of your laws, I deserve to be put out of this life -- to be sent to hell for ever.

c) O King, I understand that You have voluntarily paid my penalty for me – You having been estranged from God the Father on the cross and separated from Him completely for my sake and for the sake of each person who has ever lived or who shall ever live.

d) O king, I accept your payment for me and I throw myself upon Your mercy, believing that you will save me and allow me to reign with you in your Kingdom!

- said to the angel, "How can this be, since I am a virgin?" ²⁵
1:34
- E 2 The angel's reply: {35} The angel answered and said to her, 1:35
- G 1 Through the sudden presence of the Holy Spirit:
"The Holy Spirit will come upon you," ²⁶
- G 2 Through the power of God, which would cast a shadow upon you: and the power of the Most High will overshadow you; ²⁷
- G 3 The end result – her giving birth to a human who is called the Son of God: and for that reason the holy Child shall be called the Son of God.
- E 3 The angel's promise of a delightful sign – the reversal of barrenness and old age in her cousin! 1:36
- G 1 {36} "And behold, even your relative [Elizabeth](#) has also conceived a son in her old age;
- G 2 and she who was called barren ²⁸ is now in her sixth month.
- E 4 The power behind the angel's promise: {37} "For nothing will be impossible with God." 1:37
- E 5 [Mary's](#) humble consent to being the mother of the Messiah! {38} And [Mary](#) said, "Behold, the bonds slave ²⁹ of the Lord;

²⁵ Luke 1:34 - "how can this be since I am a virgin?:" Lit., "how can this be since I am not knowing any male?" She used a word, *anēr* (435) that specifically had a masculine content, for this word is never used of females, but only of males. The word "to know" *ginō'skō* (1097) means "to know experientially." It was a polite way of saying she was a virgin, even though she was betrothed in marriage. She was practicing abstinence, which is what God's will and plan is for each unmarried person, and the policy we urge all young people to observe until after they have married.

²⁶ Luke 1:35 - come upon: In many contexts, the word suggests a powerful, sudden coming upon, the 3rd Singular [Future Middle Indicative](#) of the verb *epérchomai* (1904). The [Holy Spirit](#) would come upon her in a sudden powerful way. Would [Mary](#) notice the [Holy Spirit](#) coming upon her? We do not know. But to create the Son of [God](#) in her womb would require a powerful exertion of [God's](#) eternal energy!

²⁷ Luke 1:35 - power ... overshadow: Here obviously the Power of [God](#) is required to create the Son of [God](#) within [Mary](#). The power of [God](#) would cast its shadow upon [Mary](#). She would perhaps sense something gentle, but almost imperceptible, as when one is in the shade of a tree things are different but one can still see.

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

²⁹ Luke 1:38 - bonds slave: the [Nominative Feminine](#) Singular of the noun *doulē* (1399), "a female slave, bondmaid, handmaid" (OBU); "slave (f)," (Accordance). What [Mary](#) actually said was, "Behold, the female slave of the Lord! May it be to me according to your word!" This was complete trust mixed with acquiescence and

may it be done to me according to your word." 1:38a

E 6 The departure of the angel: And the angel departed from her. 1:38b

D 3 The meeting of the two pregnant women 1:39-56

E 1 [John's](#) leaping in [Elizabeth's](#) womb at Mary's approach 1:39-41a

G 1 [Mary's](#) departure to Judah: {39} Now at this time [Mary](#) arose and went in a hurry to the hill country, to a city of Judah,³⁰

G 2 [Mary's](#) arrival: {40} and entered the house of [Zacharias](#) and greeted [Elizabeth](#).

G 3 The startling reaction of [Elizabeth's](#) baby to [Mary's](#) voice! {41} When [Elizabeth](#) heard [Mary's](#) greeting, the baby leaped in her womb;

E 2 [Elizabeth's](#) Spirit-filled greeting of [Mary](#), mother of the Lord 1:41b-45

G 1 The Spirit's filling of [Elizabeth](#): and [Elizabeth](#) was filled with the Holy Spirit.³¹

G 2 The intensity of [Elizabeth's](#) response: {42} And she cried out with a loud voice and said, "

G 3 Her blessing

H 1 Of [Mary](#): Blessed are you among women,³²

obedience. This is exactly what [God](#) wants of each of us when we are confronted with [God's](#) will!

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

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

³² Luke 1:42 - Blessed are you among women, and blessed is the fruit of your womb! Filled with the [Holy Spirit](#), [Elizabeth](#) uttered this pronouncement concerning [Mary](#). [Mary](#) is, indeed, blessed among women because of her privileged position of being mother of the [Messiah](#) (1:41-42) and because she believed what the [messenger](#) had said (1:45). She is not blessed by virtue of the fact that the [Roman Catholic Church](#) has elevated her to the unbiblical status of [Mediatrice](#) and [Queen](#) – see "[What the Roman Catholic Church believes about Mary](#)."

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

HAIL MARY, full of grace, the Lord is with thee. Blessed art thou among women, and blessed is the fruit

- H 2 Of [Mary's](#) baby: and blessed is the fruit of your womb!
- G 4 Her amazement that her Lord's mother would visit her: {43} "And how has it happened to me, that the mother of my Lord would come to me?"
- G 5 The joyous reaction of her own son: {44} "For behold, when the sound of your greeting reached my ears, the baby leaped in my womb for joy.
- G 6 Her blessing of [Mary](#) for her faith: {45} "And blessed is she who believed that there would be a fulfillment of what had been spoken to her by the Lord."
- E 3 [Mary's](#) song: Her praise of God for uplifting her humble estate and helping [Israel](#) 1:46-55
 - G 1 Her statement of praise 1:46-47
 - H 1 Her exaltation of the Lord: {46} And [Mary](#) said: "My soul exalts the Lord,"³³ 1:46
 - H 2 Her joy in God: {47} And my spirit has rejoiced in God my Savior. 1:47
 - G 2 Her reasons for praise 1:48-49a
 - H 1 God's regard for her humble estate: {48} "For He has had regard for the humble state of His bonds slave;³⁴ 1:48a
 - H 2 The high esteem of all generations: For behold, from this time on all generations

of thy womb, [Jesus](#). Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen. (Note that [this link](#) is off-site and used for documentation purposes only. WordExplain does not endorse this site.)

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

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

³⁴ Luke 1:48 - bonds slave: the [Genitive Feminine](#) Singular of the noun *doulē* ([1399](#)), literally, "female slave."

will count me blessed.³⁵ 1:48b

H 3 The great acts of God on her behalf: {49}
"For the Mighty One has done great things
for me; 1:49a

G 3 Her praise of God's character 1:49b-50

H 1 His holy name: And holy is His name. 1:49b

H 2 His endless mercy toward the God-fearing:
{50} "AND HIS MERCY IS UPON
GENERATION AFTER GENERATION
TOWARD THOSE WHO FEAR HIM.³⁶
1:50

G 4 Her recitation of God's acts 1:51-53

H 1 His mighty deeds: {51} "He has done
mighty deeds with His arm; 1:51a

H 2 His disorientation of the proud: He has
scattered those who were proud in the
thoughts of their heart. 1:51b

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

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

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

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

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

At His [Second Coming](#), [Mary's](#) Son will vanquish all earthly powers and kings. He will be "KING of kings and LORD of lords!" (Rev. 19:11-21). He will rule from [Zion](#) as King (Psalm 2:6); He will be given "the nations as His inheritance, and the very ends of the earth as His possession" (Psalm 2:8); He will "break them with a rod of iron" and "shatter them like earthenware" (Psalm 2:9). He will be "King over all the earth" and [Yahweh's](#) name will be paramount (Zech. 14:9).

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

- H 5 His sustenance of the hungry: {53} "HE HAS FILLED THE HUNGRY WITH GOOD THINGS; ³⁹ 1:53a
- H 6 His discomfiture of the wealthy: And sent away the rich empty-handed. 1:53b
- G 5 Her acknowledgment of God's help to [Israel](#) 1:54-55
 - H 1 His help of His servant: {54} "He has given help to [Israel](#) His servant, ⁴⁰ 1:54a
 - H 2 His recall of mercy: In remembrance of His mercy, 1:54b
 - H 3 Based on His eternal promises to [Israel's](#) progenitors 1:55
 - J 1 To their forefathers: {55} As He spoke to our fathers,
 - J 2 To Abraham and his descendants: To Abraham and his descendants forever." ⁴¹

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

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

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

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

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

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

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

After [Abraham](#) was ready to offer up Isaac upon the altar on Mount Moriah, the [Messenger of Yahweh](#) called to him a second time from heaven, and said, "By Myself I have sworn, declares Yahweh, because you have done this

- E 4 [Mary's](#) three-month stay and departure 1:56
 - G 1 Her stay: {56} And [Mary](#) stayed with her about three months,
 - G 2 Her departure for home: and then returned to her home.
- C 3 The birth of John, the Way-Preparing Prophet 1:57-80
 - D 1 The birth of [Elizabeth's](#) son 1:57-61
 - E 1 [Elizabeth's](#) miraculous delivery of a son: {57} Now the time had come for [Elizabeth](#) to give birth, and she gave birth to a son.
 - E 2 The joy of her neighbors and relatives: {58} Her neighbors and her relatives heard that the Lord had displayed His great mercy toward her; and they were rejoicing with her.
 - E 3 The intention of the neighbors and relatives to name the baby [Zacharias](#) at his circumcision: {59} And it happened that on the eighth day they came to circumcise the child, and they were going to call him [Zacharias](#), after his father.
 - E 4 [Elizabeth's](#) insistence on the name John: {60} But his mother answered and said, "No indeed; but he shall be called John."
 - E 5 The incredulity of the neighbors and relatives: {61} And they said to her, "There is no one among your relatives who is called by that name."
 - D 2 [Zacharias'](#) naming the boy John followed by the miraculous opening of his mouth 1:62-66
 - E 1 The neighbors' and relatives' query of [Zacharias](#): {62} And they made signs to his father, as to what he wanted him called.

thing and have not withheld your son, your only son, indeed I will greatly bless you, and I will greatly multiply your **seed** as the stars of the heavens and as the sand which is on the seashore; and your **seed** shall possess the gate of his enemies (Gen. 22:17). In your **seed** all the nations of the earth shall be blessed, because you have obeyed My voice” (Gen. 22:18).

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

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

- E 2 [Zacharias](#)' choice of "John" {63} And he asked for a tablet and wrote as follows, "His name is John."
- E 3 The astonishment of the neighbors and relatives: And they were all astonished.
- E 4 The miraculous restoration of [Zacharias](#)' speech! {64} And at once his mouth was opened and his tongue loosed, and he began to speak in praise of God.
- E 5 The fearful discussion of the neighbors and surrounding region: {65} Fear⁴² came on all those living around them; and all these matters were being talked about in all the hill country of Judea.⁴³
- E 6 The wonderment of the region as to the destiny of the child 1:66
 - G 1 The memory of the people: {66} All who heard them kept them in mind, saying,
 - G 2 The wonderment of the people: "What then will this child turn out to be?"
 - G 3 The presence of the Lord: For the hand of the Lord was certainly with him.⁴⁴
- D 3 [Zacharias](#)' prophetic praise to God 1:67-79
 - E 1 His praise to God for raising up salvation in the house of David, honoring His Abrahamic Covenant 1:67-75
 - G 1 The Spirit-filled prophecy of [Zacharias](#): {67} And his father [Zacharias](#) was filled with the Holy Spirit, and prophesied,⁴⁵ saying:

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

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

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

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

- G 2 His blessing of the Lord God of [Israel](#): {68}
 "Blessed be the Lord God of Israel,
- H 1 Because of His visitation and redemption:
 For He has visited us ⁴⁶ and accomplished
 redemption for His people,
- H 2 His raising up a Davidic ruler of salvation:
 {69} And has raised up a horn of salvation ⁴⁷
 for us In the house of David His servant–
- H 3 His fulfillment of ancient prophecies: {70}
 As He spoke by the mouth of His holy
 prophets from of old–
- H 4 The nature of the salvation 1:71
- J 1 {71} Salvation FROM OUR
 ENEMIES, ⁴⁸
- J 2 And FROM THE HAND OF ALL
 WHO HATE US;
- H 5 The reason for the salvation
- J 1 Mercy: {72} To show mercy toward

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

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

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

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

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

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

- our fathers,
- J 2 Covenant: And to remember His holy covenant,
- J 3 Oath to Abraham: {73} The oath which He swore to Abraham our father,
- H 6 The result of the salvation 1:74-75
- J 1 Israel having been rescued: {74} To grant us that we, being rescued⁴⁹ from the hand of our enemies,⁵⁰
- J 2 Israel's serving of God without fear: Might serve Him without fear,⁵¹
- J 3 Israel's life-long holiness and righteousness: {75} In holiness and righteousness before Him all our days.
- E 2 His prediction of John's role as preparatory prophet of the Most High 1:76-79
- G 1 The nomenclature of his son: {76} "And you, child, will be called the [prophet](#) of the Most High;
- G 2 Preparation for the Lord: For you will go on BEFORE THE LORD TO PREPARE HIS WAYS;⁵²

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

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

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

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

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

- G 3 Knowledge of salvation: {77} To give to His people the knowledge of salvation⁵³
- G 4 Forgiveness of sins: By the forgiveness of their sins,
- E 3 The broader motivation, role and purpose of God 1:78-79
 - G 1 His tender mercy: {78} Because of the tender mercy of our God,
 - G 2 His visitation through the Sunrise from on high! With which the Sunrise from on high⁵⁴ will visit us,
 - G 3 To give light to those in darkness and death: {79} TO SHINE UPON THOSE WHO SIT IN DARKNESS AND THE SHADOW OF DEATH,⁵⁵
 - G 4 To grant persistent peace: To guide our feet into the way of peace."⁵⁶
- D 4 The growing child's seclusion in the desert till the day of his appearance to Israel 1:80
 - E 1 The child's physical growth: {80} And the child continued to grow
 - E 2 The young man's spiritual growth: and to become strong in spirit,
 - E 3 The man's hermetic, desert existence: and he lived in the deserts
 - E 4 His eventual appearance to Israel: until the day of his public appearance to Israel.

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

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

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

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

C 4 The birth of Jesus 2:1-21

D 1 The journey of Joseph and Mary to Bethlehem to register for the census 2:1-5

E 1 The decree of [Caesar Augustus](#) 2:1-3

G 1 The issuing of the decree: {1} Now in those days that a decree went out from [Caesar Augustus](#), that a census be taken of all the inhabited earth.⁵⁷ 2:1

G 2 The time of the decree: {2} This was the first census⁵⁸ taken while Quirinius⁵⁹ was governor of Syria. 2:2

G 3 The results of the decree: {3} And everyone was on his way to register for the census, each to his own city. 2:3

E 2 The effect upon Joseph and Mary 2:4-5

G 1 The journey of Joseph 2:4-5a

H 1 His origin: {4} And Joseph also went up from Galilee, from the city of Nazareth, 2:4a

H 2 His destination: to Judea, to the city of David, which is called Bethlehem, 2:4b

H 3 His background: because he was of the house and family of David, 2:4c

H 4 His purpose: {5} in order to register 2:5a

⁵⁷ Luke 2:1 - all the inhabited earth: [NASB](#) note: "I.e. the Roman empire." [[JTB](#) Note: The word is *oikoumene* ([3625](#)), a participle of *oikeo* ([3611](#)) to dwell or live. Broadly speaking, *oikoumene* refers to the inhabited earth. In this context it has a more limited reference – earth-dwellers over which [Caesar Augustus](#) ruled, i.e. the [Roman Empire](#).]

⁵⁸ Luke 2:2 - first census: According to Thomas Constable ([Dr. Constable's Notes on Luke](#)), "Quirinius served as governor of the Roman province of Syria twice (3-2 B.C. and A.D. 6-7). However, Herod the Great was still alive when Augustus issued his decree (Matt. 2), and Herod died in 4 B.C. This incongruity has cast doubt on Luke's reliability as a historian. There is evidence that Augustus issued the type of decree that Luke described in A.D. 6 (cf. Acts 5:37). However there is presently no evidence that he did so earlier. One solution to this problem is that the decree went out in 3 or 2 B.C., but we have no other record of it. This solves the problem of a census occurring during the governorship of Quirinius, but it does not solve the problem of Herod being alive then. Another possibility is that the word "first" (v. 2, Gr. *prote*) means "prior" or "former" here (cf. John 15:18). Luke's meaning would then be that the census that took Mary and Joseph to Bethlehem was the one Augustus made prior to the one he took when Quirinius was governor of Syria (in A.D. 6). This seems to be the best solution. All the evidence points to the birth of Jesus in late 5 or early 4 B.C."

⁵⁹ Luke 2:2 - Quirinius: [NASB](#) note: Gr *Kyrenios*. [[JTB](#): [2958](#)]

- G 2 The accompaniment of Mary: along with Mary, 2:5b
 - H 1 Her relationship to Joseph: who was engaged⁶⁰ to him, 2:5c
 - H 2 Her condition: and was with child. 2:5d
- D 2 The birth of Jesus in a stable 2:6-7
 - E 1 The onset of labor: {6} While they were there, the days were completed for her to give birth. 2:6
 - E 2 The birth of the baby: {7} And she gave birth to her first-born son; 2:7a
 - E 3 The disposition of the baby 2:7b
 - G 1 and she wrapped Him in cloths,
 - G 2 and laid Him in a manger, ⁶¹
 - E 4 The predicament of the couple: because there was no room for them in the inn.⁶² 2:7c

⁶⁰ Luke 2:5 - who was engaged: [Luke](#) wrote the [feminine perfect passive participle](#) of *mnesteuo* (3423). Literally, the text reads, “to be registered with [Mary](#), the one having been pledged in marriage to him.” It is my understanding that, according to the instructions of the [angel](#) (messenger) in Matthew 1:18-25, [Joseph](#) had already *ceremonially* taken [Mary](#) as his wife prior to the completion of the one-year probationary period typically observed. However, [Matthew](#) was clear to point out that [Joseph](#) had preserved [Mary’s](#) virginity until after she had given birth to Jesus. [Luke](#), a physician by trade, had already gone into considerable detail in recording the miraculous manner in which [Mary](#) had become pregnant (Luke 1:26-38). To preserve the correct impression that the two were not participating in a conjugal union, [Luke](#) accurately recorded that [Mary](#) had at some point in the past, with results continuing into the present, been promised to [Joseph](#) in marriage. In other words, she was still a virgin. So there is no conflict between [Matthew’s](#) account and [Luke’s](#). The two accounts are supplemental, not antithetical.

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

⁶² Luke 2:7 - no room for them in the inn: The word translated “inn,” *katáluma* (2646), can refer virtually to any home. In Luke 22:10-13, [Jesus](#) instructed [Peter](#) and [John](#) to ask a certain home owner where his *katáluma* (there translated “guest room”) was. He showed them to an “upper room.” Many homes in [Israel](#) at the time of [Jesus’](#) birth had two rooms. One room consisted of living quarters for the family. The other room was for the animals. We are not told in [Luke](#) that [Joseph](#) sought lodging in a commercial inn. There is a more specific word for a commercial inn for travelers, namely, *pandocheion* (3829), the establishment to which the “Good Samaritan” took an unfortunate [Jewish](#) traveler (Luke 10:34). The place where [Joseph](#) and [Mary](#) found lodging could have been a residential home. In any event, since there was no room in the (*katáluma*), meaning the living quarters of whatever house in which they were residing, or else the guest room, which may have been otherwise occupied by other travelers, [Mary](#) and [Joseph](#) were forced to live with the livestock in the animal quarters. It is possible that with the Emperor’s decree, there were an unusual number of guests in [Bethlehem](#) and lodging was at a premium. Presumably, if [Joseph](#) had sufficient capital, he could have paid for more upscale lodging. In any event, the home where the couple lodged did not have sufficient room in the *katáluma* for them to stay there, so they were forced to lodge with the animals in their portion of the home. The whole incident serves to illustrate the socio-economic poverty into which the Creator / King was born!

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

E 1 The character of those who heard 2:8

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

G 2 They were committed: staying out in the fields

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

G 4 They were faithful: by night.

E 2 The qualities of the messenger 2:9

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

G 2 He was obedient: of the Lord

G 3 He appeared suddenly – no warning: suddenly stood before them,⁶³

G 4 He exhibited a reflected glory! and the glory of the Lord ⁶⁴ shone around them;

G 5 He was frightening! and they were terribly

(See [Constable's Notes](#).)

⁶³ Luke 2:9 - angel ... suddenly stood before them: This [messenger's](#) appearance to these shepherds was selective indeed. There are some things that [God](#) shares with everyone (natural revelation, for example – Psalm 19:1-6; Rom. 1:19-20). There are other revelations he makes selectively. For example, the [Scriptures](#) of the OT were given only to the Hebrew people! Others might acquire those [Scriptures](#), but only providentially (e.g. Acts 8:26-35). Here [God](#) selectively revealed the birth of the Savior of the world to a few common shepherds. One might ask, “Why did [God](#) waste this glorious appearance of this [messenger](#) (and the army of [messengers](#) that would join him) on a handful of anonymous shepherds in the [Judean](#) hills? Why not awaken the whole village of [Bethlehem](#) and the surrounding region within a radius of a mile or two?” The answer is that we do not know. But based on other appearances of [messengers](#), they have always been rather selective. The [messenger Gabriel](#) appeared only, in the [NT](#), to [Zacharias](#) (Luke 1:11-20) and to [Mary](#) (Luke 1:26-38). Two [messengers](#) would appear only to the few women who came to the empty tomb (Luke 23:55-24:9). Furthermore, we read in Matthew 2:1-12 that [magi](#) who appeared before [Herod](#), the [chief priests](#) and the [scribes](#), announcing the birth of the [King](#) of the [Jews](#), were totally ignored by all but [Herod](#)! [God](#) does not “waste” the appearances of [messengers](#). Here, [messengers](#) appeared to common shepherds to show that the [Good News](#) is for the common man, but also they appeared to individuals who would actually go and *verify* the message. [God](#), and the [messengers](#), accomplished their purposes. We read of their successful appearance today!

⁶⁴ Luke 2:9 - glory of the Lord: These [messengers](#) did not manifest their own glory, but the reflected glory of the [Lord](#). Just as our moon reflects light from our sun, but is otherwise dark, so these [angels](#) reflected the glory of the [Lord](#). Similarly, our lives are to reflect the holiness and righteousness and glory of the [Lord](#).

frightened.⁶⁵

E 3 The significance of the message 2:10

G 1 It was fear-dispelling news! {10} But the angel said to them, "Do not be afraid;

G 2 It was good news! for behold, I bring you good news

G 3 It was news of joy! of great joy

G 4 It was news for all! which shall be for all the people;

E 4 The content of the message 2:11

G 1 The time: {11} for today

G 2 The place: in the City of David ⁶⁶

G 3 The event: there has been born for you

G 4 The baby:

H 1 a Savior ⁶⁷

H 2 who is Christ ⁶⁸

H 3 the Lord ⁶⁹

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

G 1 The baby was wrapped in cloths: {12} "This will be

⁶⁵ Luke 2:9 - they were terribly frightened: Literal Greek: "and they were frightened with fear – great"! It is not uncommon for humans to become frightened and alarmed when they see [messengers](#) (Dan. 8:15-18; Mark 16:5; Luke 1:12; 24:4-5).

⁶⁶ Luke 2:11 - city of David: It was appropriate that the ultimate Son of [David](#) be born in [Bethlehem](#), the city of [David's](#) birth. More important, it fulfilled the prophecy of Micah 5:2: "But as for you, [Bethlehem Ephrathah](#), too little to be among the clans of [Judah](#), from you one will go forth from Me to be ruler in [Israel](#). His goings forth are from long ago, from the days of eternity."

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

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

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

a sign ⁷⁰ for you: you will find a baby wrapped in cloths,

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

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

G 1 The sudden appearance of a great multitude of the heavenly army! And suddenly there appeared with the angel a multitude of the heavenly host ⁷¹ praising God, and saying, 2:13

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

⁷⁰ Luke 2:12 - sign: *sêmeion* (4592). There was nothing unusual about a mother wrapping her infant in strips of cloth. The fact that the baby was lying in a manger would have alerted the shepherds to look for a family of humble means. They could not afford a commercial inn. And the family with whom they had chosen to stay had no room for them in their *katáluma* (2646) (living quarters). The newborn baby and his parents would have been temporarily residing in the animal quarters. See the note on inn at Luke 2:7.

⁷¹ Luke 2:13 - a multitude of the heavenly host: Literally, "multitude of [the] army of heaven." "Host" translates *stratiá* (4756), a military term, used only twice in the NT, both times appearing in a phrase associated with heaven. In Luke 2:13 Luke used "multitude of [the] heavenly host (army)" to refer to many ranks or regiments of *messengers* from heaven. In Acts 7:42 Stephen referred to God's delivering Israel to serve the host of heaven. In the context (Acts 7:43) this refers to Israel's worship of the star of the god Rompha. So the stars of heaven are said to be an army. It may be that the worship is referring to the army of *fallen messengers* (demons) behind star worship. Thucydides used the word *stratia* 284 times in his *Peloponnesian Wars*. In modern related usage, the *Strategic* (from Gr. *strategos*) Air Command existed in the US from 1946 to 1992. A major command headquarters and airfield was stationed near Bellevue, Nebraska, now, *Offutt Air Force Base*. In the OT, there are 229 references to "the LORD of hosts: or "Yahweh of troops," "troops" designating His vast army of *messengers*. There have been and will yet be battles between the forces of good *messengers* and the forces of *evil messengers* (Dan. 10:13, 20; Rev. 12:7-9). In Luke 2, the multitude of the armies of heaven are not fighting battles, but are praising God in conjunction with the *Incarnation*, i.e. the birth of the Eternal *Logos* into human flesh (John 1:14-18).

⁷² Luke 2:14, NASB: "Glory to God in the highest, and on earth peace among men with whom He is pleased." The NASB rendering limits the extension of peace on earth only to the men with whom God is pleased, namely, the *elect* (or *believers*, to those who find *election* offensive). So also do the translations of New International Version (NIV) and English Standard Version (ESV).

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

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

In past time, from our perspective, God exhibited good will toward all men by sending His Son to become one of us, and by offering His Son up as a sacrifice for the sins of the entire world, whom God loved (John 3:16). In

2:14a

G 3 Their blessing upon men: "and on earth peace among men with whom He is pleased." ⁷³ 2:14b

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

E 1 A savior sought 2:15-16

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

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

G 3 The shepherds' urgency: And they came in a hurry⁷⁴ 2:16a

G 4 The shepherds' success: and found their way to

eternity, the objects of [God's](#) good will are those who are His chosen, (*ekloge*, [1589](#) – Acts 9:15; Rom. 9:11; 11:5, 7, 28; 1 Thess. 1:4; 2 Pet. 1:10). [God's](#) choices are based on His own good will, not the good will (the anticipated response) of the [chosen ones](#).

A graph of Luke 2:14, based on my understanding of the [Greek](#) text.

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

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

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

Mary and Joseph, and the baby as He lay in the manger.⁷⁵ 2:16b

E 2 A message told 2:17-20

G 1 The shepherds' repetition of their message: And when they had seen this, they made known the statement which had been told them about this Child.⁷⁶ (22:17) 2:17-19

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

H 2 The contemplation of Mary: But Mary treasured up⁷⁸ all these things, pondering⁷⁹ them in her heart. 2:19

G 2 The shepherds' glory and praise to God 2:20

H 1 Their return: And the shepherds went back,

H 2 Their spontaneous praise: glorifying⁸⁰ and

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

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

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

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

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

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

praising ⁸¹ God

J 1 For the angel's announcement: for all that they had heard

J 2 For their viewing of the infant Messiah: and seen,

J 3 For the fulfillment of God's Word: just as had been told them.

D 5 The circumcision and naming of the baby Jesus 2:21

E 1 The time of His circumcision: {21} And when eight days had passed, before His circumcision, ⁸²

E 2 His name: His name was then called Jesus, ⁸³

E 3 The authorization for His name: the name given by the angel before He was conceived in the womb.

C 5 The childhood of Jesus 2:22-56

D 1 The presentation of Jesus at the temple 2:22-40

E 1 The presentation of Jesus as the first-born to the Lord 2:22-24

G 1 The completion of purification: {22} And when the

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

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

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

⁸³ Luke 2:21 - Jesus: *Iēsous* (2424), “[Jesus](#),” the English attempt to reproduce the Greek form of the Hebrew name [Joshua](#), which means, “[Jehovah](#) is [Salvation](#)” or better, “[Yahweh](#) is [Salvation](#).” A fitting name for the [Savior](#) of the world! The naming of the baby and his [circumcision](#) were simultaneous. The same was true of the infant’s forerunner, [John, the one immersing](#) (Luke 1:59-63).

days for their purification⁸⁴ according to the law of Moses⁸⁵ were completed, 2:22a

- G 2 The presentation: they brought Him up to Jerusalem to present Him to the Lord 2:22b
- G 3 The decree regarding the firstborn: {23} (as it is written in the Law of the Lord, "EVERY firstborn MALE THAT OPENS THE WOMB SHALL BE CALLED HOLY TO THE LORD"),⁸⁶ 2:23
- G 4 The sacrifice: {24} and to offer a sacrifice according to what was said in the Law of the Lord, "A PAIR OF TURTLEDOVES OR TWO YOUNG

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

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

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

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

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

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

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

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

PIGEONS." ⁸⁷2:24

E 2 Simeon's praise to God for letting him see the baby of salvation who would enlighten the Gentiles and glorify Israel 2:25-33

G 1 The background 2:25

H 1 The man: {25} And there was a man in Jerusalem whose name was Simeon; ⁸⁸

H 2 His character: and this man was righteous and devout,

H 3 His hope: looking for the consolation of Israel; ⁸⁹

H 4 His empowerment: and the Holy Spirit was upon him.

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

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

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

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

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

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

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

G 2 The revelation 2:26

- H 1 Its source: {26} And it had been revealed to him by the Holy Spirit
- H 2 Its content: that he would not see death before he had seen the Lord's Christ.

G 3 The Providential timing 2:27

- H 1 His entry into the temple: {27} And he came in the Spirit into the temple;
- H 2 The entry of Jesus' parents: and when the parents brought in the child Jesus, to carry out for Him the custom of the Law,

G 4 Simeon's blessing of God 2:28-32

- H 1 His action: {28} then he took Him into his arms, 2:28a
- H 2 His focus of his praise: and blessed God,⁹⁰ and said, 2:28b
- H 3 The content of his praise 2:29-32
 - J 1 His readiness to die: {29} "Now Lord, You are releasing Your bond-servant⁹¹ to depart in peace, According to Your word; 2:29
 - J 2 His having seen God's salvation: {30} For my eyes have seen Your

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

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

- salvation,⁹² 2:30
- J 3 The open preparation: {31} Which
You have prepared in the presence of
all peoples,⁹³ 3:31
- J 4 The light to the Nations: {32} A
LIGHT OF REVELATION TO THE
GENTILES,⁹⁴ 2:32a
- J 5 The glory of Israel: And the glory of
Your people Israel."⁹⁵ 2:32b
- G 5 The reaction of Joseph and Mary: {33} And His
father and mother were amazed at the things which
were being said about Him. 2:33
- E 3 Simeon's prophecy of the baby's divisive destiny in Israel
2:34-35
- G 1 His blessing of Joseph and Mary: {34} And Simeon
blessed them 2:34a

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

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

⁹⁴ Luke 2:32 - a light of revelation to the Gentiles: “light” is the [Accusative Neuter](#) Singular of the noun *phōs* (5457), “light” ([Accordance](#));

“revelation” is the [Feminine](#) Singular [Accusative](#) of the noun *apokálypsis* (602), “revelation” (excerpted from [Accordance](#)); “I. laying bare, making naked II. a disclosure of truth, instruction I. concerning things before unknown 2. used of events by which things or states or persons hitherto withdrawn from view are made visible to all III. manifestation, appearance” ([OBU](#)); literally, “unveiling” ([JTB](#));

“Gentiles” is the [Genitive Neuter](#) Plural of the noun *ēthnos* (1484), literally, in the plural, “nations,” typically referring in the [NT](#) to the unbelieving nations of the world in contrast to [God’s](#) chosen nation, [Israel](#) ([JTB](#)).

Specifically, I believe [Simeon](#) was [prophesying](#) that the child he was holding would be a means of revealing, disclosing, or unveiling the truth of the [salvation](#) of [God](#) inherent in [Jesus](#), the [Messiah](#). This phrase in Luke 2:32 is drawn from such passages as Isa. 42:6; 49:6; 51:4; 60:1-3. The phrase is repeated in Matt. 4:16; Acts 13:47; 26:3. [Jesus](#) referred to himself as “the light of the world” (John 8:12; 9:5). We learn from [John](#) that the [Book of Revelation](#) is the “[revelation](#)” (unveiling)” both of the person of [Jesus Christ](#) and the future He predicted (Rev. 1:1).

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

- G 2 His prophecy to Mary: and said to Mary His mother, 2:34b-35
 - H 1 The divisive destiny of the child: " Behold, this Child is appointed for the fall and rise of many in Israel, and for a sign to be opposed— ⁹⁶ 2:34b
 - H 2 The heartache for Mary: {35} and a sword will pierce even your own soul ⁹⁷ — to the end that thoughts from many hearts may be revealed." ⁹⁸ 2:35
- E 4 The prophetess Anna's thanks to God for providing, in the baby, the redemption of Israel 2:36-38
 - G 1 Her background 2:36-37
 - H 1 Her ministry: {36} And there was a prophetess, ⁹⁹ 2:36a
 - H 2 Her name and heritage: Anna the daughter of Phanuel, of the tribe of Asher. 2:36b

⁹⁶ Luke 2:34 - Behold, this Child is appointed for the fall and rise of many in [Israel](#), and for a sign to be opposed: When the infant grew to manhood and began His ministry, He would have a divisive and polarizing effect upon [Israel](#). A few would trust in Him and be redeemed. But many would oppose Him and eventually succeed in killing Him! He would be [God's](#) method of winnowing out the chaff amongst the nation that did not really trust in [God](#), for they did not trust in His Son! At His trial before [Pilate](#), the leaders would lead the people in pronouncing upon themselves the most horrific curse imaginable – “His blood be on us and on our children” (Matt. 27:25)! Tragically their curse has been fulfilled all around the world and in Nazi concentration camps and ovens. But the time is coming when [Israel](#) will mourn for having killed her [Messiah](#) (Zech. 12:10-13:1).

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

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

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

- H 3 Her age: She was advanced in years 2:36c
- H 4 Her prior marital status: and had lived with her husband seven years after her marriage, 2:36d
- H 5 Her life as a widow: {37} and then as a widow to the age of eighty-four. 2:37a
- H 6 Her residence: She never left the temple, 2:37b
- H 7 Her devoutness: serving night and day with fastings and prayers. ¹⁰⁰ 2:37c
- G 2 Her proclamation 2:38
 - H 1 Her timely arrival: {38} At that very moment she came up
 - H 2 Her thanks: and began giving thanks to God, ¹⁰¹
 - H 3 Her speech: and continued to speak of Him
 - H 4 Her audience: to all those who were looking for the redemption of Jerusalem. ¹⁰²

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

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

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

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

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

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

Remember that [Zacharias](#) had previously prophesied (Luke 1:67), “Blessed be the Lord [God](#) of [Israel](#), for He has visited us and accomplished [redemption](#) for His people, and has raised up a horn of [salvation](#) for us in the house of [David](#) His servant ...” (Luke 1:68-69). This redemption included [political salvation](#) for [Israel](#) (Luke 1:71, 74), which would enable [Israel](#) to serve [God](#) “without fear in holiness and righteousness before Him all our days” (Luke 1:74-75). [Zacharias](#)’ son would give [God's](#) people the knowledge of [salvation](#) by the forgiveness of their sins (Luke

E 5 The return of the family to Nazareth 2:39-40

G 1 Their compliance with the Law: {39} When they had performed everything according to the Law of the Lord, 2:39a

G 2 Their return 2:39b

H 1 The province: they returned to Galilee,

H 2 Their home town: to their own city of Nazareth.

G 3 The progress of the Child 2:40

H 1 His growth: {40} The Child continued to grow

H 2 His strength: and become strong,

H 3 His wisdom: increasing in wisdom;

H 4 His grace: and the grace of God was upon Him.

D 2 The portentous boyhood of Jesus 2:41-52

E 1 The trip to the feast of Passover after Jesus' twelfth birthday 2:41-42

G 1 The annual trip: {41} Now His parents went to Jerusalem every year at the Feast of the Passover.¹⁰³

1:77). “The Sunrise from on high (the [Messiah](#)) would visit [Israel](#) to shine upon those who sit in darkness and the shadow of death, to guide our feet into the way of peace” (Luke 1:78-79).

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

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

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

This feast was to be a perpetual observance especially for the benefit of [Israel's](#) sons (Ex. 12:24-27). This feast was emblematic of the death of the perfect [Lamb of God](#), who died to pay for the sins of [Israel](#) and the world (John 1:29). His blood had to be shed to purchase [atonement](#) and [redemption](#). The applicability of the blood of [Jesus](#) is not

2:41

- G 2 The age of the Child: {42} And when He became twelve,¹⁰⁴ 2:42a
- G 3 The journey: they went up there according to the custom of the Feast; 2:42b
- E 2 The return of the couple without the lad 2:43-45
 - G 1 Their return: {43} and as they were returning, after spending the full number of days,¹⁰⁵ 2:43a
 - G 2 The boy's activity: the boy¹⁰⁶ Jesus stayed behind in Jerusalem. 2:43b
 - G 3 The ignorance of His parents: But His parents were unaware of it, 2:43c
 - G 4 The presumption of His parents: {44} but supposed Him to be in the caravan, 2:44a
 - G 5 The length of travel: and went a day's journey; 2:44b
 - G 6 Their search: and they began looking for Him¹⁰⁷ among their relatives and acquaintances. 2:44c

automatic. Each individual must apply [Jesus](#)' blood to his own life (John 3:15-18). [Jesus](#) termed this "being born again" (John 3:1-8, 14-15).

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

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

"Jewish boys became responsible for their actions at thirteen (*m[ishnah]*. Niddah 5.6; *m[ishnah]*. Megillah 4.6). At the age of twelve the instruction of boys became more intensive in preparation of the recognition of adulthood (*m[ishnah]*. 'Abot 5.21). The Bar Mitzvah of modern times, however, postdates the time of Jesus by five hundred years ..." ([Constable](#), quoting Darrell Bock, [Luke, Volume 1: 1:1-9:50](#), p. 99. [Actually, p. 264]).

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

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

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

- G 7 Their lack of success: {45} When they did not find Him,
- G 8 Their return: they returned to Jerusalem looking for Him.
- E 3 Their finding him among the teachers in the temple 2:46-47
 - G 1 The lapse of time: {46} Then, after three days ¹⁰⁸ 2:46a
 - G 2 The place of their discovery: they found Him in the temple, 2:46b
 - G 3 His company: sitting in the midst of the teachers, ¹⁰⁹ 2:46c
 - G 4 His activity 2:46d
 - H 1 Listening: both listening to them
 - H 2 Questioning: and asking them questions.
 - G 5 The amazement of all: {47} And all who heard Him were amazed ¹¹⁰ 2:47
 - H 1 at His understanding ¹¹¹

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

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

¹¹⁰ Luke 2:47 - all who heard him were amazed at his understanding and his answers: “amazed” is the 3rd plural [Imperfect Middle Indicative](#) of the verb *existēmi* (1839), “to amaze, confuse” ([Accordance](#)); “... 1. to amaze, to astonish, throw into wonderment 2. to be amazed, astounded 3. to be out of one’s mind, beside one’s self, insane” (excerpted from [OBU](#)). While the [NASB](#) translation is accurate, it does not quite catch the sense of the [Imperfect](#) tense. A more literal translation is, “all who heard him were continually being astounded at his understanding and his answers” ([JTB](#)). [Jesus](#)’ acumen and insight are evidence of His [Deity](#). He was God-come-in-the-flesh, and even at twelve years of age, there was a noticeable difference! In a colloquial sense, we could say that these teachers in the temple were continually being “shocked out of their minds” at the spiritual and intellectual and wisdom-filled responses of this twelve-year-old boy! They were in the presence of [God](#) – they just didn’t know it!

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

- H 2 and His answers.
- E 4 His insistence on the priority of his Father's affairs 2:48-50
- G 1 The reaction of His parents: {48} When they saw Him, they were astonished;¹¹² 2:48a
- G 2 The rebuke of His mother: and His mother said to Him, 2:48b
- H 1 Her rebuke: "Son, why have You treated us this way?"¹¹³
- H 2 Their anxiety: Behold, Your father and I have been anxiously looking for You."
- G 3 The response of Jesus: {49} And He said to them, 2:49
- H 1 Questioning their search: "Why is it that you were looking for Me?"¹¹⁴
- H 2 His statement of His necessity: Did you not know that I had to be in My Father's house?"¹¹⁵
- G 4 The ignorance of His parents: {50} But they did not understand the statement which He had made to them.¹¹⁶ 2:50
- E 5 His subjection to his parents and growth in all areas 2:51-

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

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

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

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

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

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

52

- G 1 His return with His parents: {51} And He went down with them and came to Nazareth, 2:51a
- G 2 His subjection to His parents: and He continued in subjection to them; ¹¹⁷ 2:51b
- G 3 The reflection of His mother: and His mother treasured ¹¹⁸ all these things ¹¹⁹ in her heart. 2:51c
- G 4 The progress of Jesus: {52} And Jesus kept increasing 2:52
 - H 1 Intellectually: in wisdom
 - H 2 Physically: and stature,
 - H 3 Spiritually: and in favor with God
 - H 4 Socially: and men.

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

- C 1 The introduction of the prophet John ben [Zacharias](#) 3:1-6
 - D 1 The date (with reference to the regimes of the following officials) 3:1-2a
 - E 1 The Roman Emperor: {1} Now in the fifteenth year of the reign of Tiberius Caesar, ¹²⁰ 3:1a

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

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

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

¹²⁰ Luke 3:1 - the fifteenth year of the reign of [Tiberius Caesar](#): [Tiberius](#) reigned from A.D. 14-37. ([NetBible](#) note on Luke 3:1.) According to [Constable](#), this is the only time-reference necessary to date the beginning of the ministry of [John the Immerser](#). The following references to rulers place the time in a broader context. Therefore this time indicator is about A.D. 29 or 30.

- E 2 The governor of Judea: when Pontius Pilate ¹²¹ was governor of Judea, 3:1b
- E 3 The tetrarchy of Galilee: and Herod was tetrarch of Galilee, ¹²² 3:1c
- E 4 The tetrarchy of Ituraea and Trachonitis: and his brother Philip ¹²³ was tetrarch of the region of Ituraea and Trachonitis, 3:1d
- E 5 The tetrarchy of Abilene: and Lysanias ¹²⁴ was tetrarch of Abilene, 3:1e
- E 6 The high priesthood of Israel: {2} in the high priesthood of Annas and Caiaphas, ¹²⁵ 3:2a
- D 2 The thrust of his ministry – proclaiming a baptism of repentance for forgiveness 3:2b-3
- E 1 The arrival of the word of God: the word of God came ¹²⁶ 3:2b
- E 2 The identity of the prophet: to John, ¹²⁷ the son of [Zacharias](#), in the wilderness. ¹²⁸ 3:2c

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

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

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

¹²⁴ Luke 3:1 - Lysanias: Tetrarch of Abilene. Nothing else is known about Lysanias (see the appropriate footnote at Luke 3:1 in [NetBible](#)). We do not know when Lysanias ruled. The map of [Ituraea](#) in Bible Hub also shows the region of [Abilene](#). There is no separate map and article on Abilene. It lay [west of Damascus](#), Syria.

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

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

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

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

- E 3 The venue of the prophet: {3} And he came into all the district around the Jordan,¹²⁹ 3:3a
- E 4 The proclamation of the prophet: preaching¹³⁰ 3:3b
- G 1 The symbol of identification: a baptism¹³¹
- G 2 The characterization of the identification: of repentance¹³²
- G 3 The signification of the identification: for the forgiveness of sins;¹³³

region of [Judea](#) (Matt. 3:1) was where [John](#) now began his ministry.

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

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

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

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

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

¹³² Luke 3:3 - of repentance: the [Genitive Feminine](#) Singular of the noun *metánoia* (3341), “a change of mind, as it appears to one who repents, of a purpose he has formed or of something he has done” ([OBU](#)); “repentance” ([Accordance](#)); “a change of mind about one’s wrong actions or a change of mind about one’s stance toward a person” ([JTB](#)). [John the Baptist's](#) preaching seems to have focused on the former, which would prepare the repentant one to enter the [kingdom of the heavens](#) (Luke 3:3, 7 -14; Matt. 3:1-2, 6-10). But the [kingdom of the heavens](#) would have a king, so [John](#) also lobbied his hearers to change their minds about the identity and platform of the King of this [kingdom of the heavens](#) (Luke 3:15-17; Matt. 3:11-12). The noun “repentance,” *metánoia* (3341), appears twice in Matthew, once in Mark, 5 times in Luke, and never in John. See the Glossary entry on [Repentance](#). See also [A Biblical Theology of Repentance](#). See also [A Biblical Theology of Repentance in Table Format](#).

¹³³ Luke 3:3 - for the forgiveness of sins: This was the main aspect of [repentance](#) about which [John](#) was concerned and about which he preached. His goal was to prepare people to enter the coming [kingdom](#). The [kingdom](#) was not merely a political entity. One had to be spiritually qualified to enter the [kingdom](#). Later, in a private conversation with [Nicodemus](#), a “[ruler of the Jews](#)” (John 3:1), [Jesus](#) would specify the necessity of being “[born](#)

- D 3 The function of his ministry: serving as Isaiah's "Way-Preparer" for the LORD to unveil the salvation of God to all 3:4-6
 - E 1 The identification of the document: {4} as it is written in the book of the words of Isaiah the prophet,¹³⁴ 3:4a
 - E 2 The venue of the declaration: "THE VOICE OF ONE CRYING IN THE WILDERNESS, 3:4b
 - E 3 The content of the declaration 3:4c-5
 - G 1 Preparation: 'MAKE READY THE WAY OF THE LORD, 3:4c
 - G 2 Removal of roadblocks: MAKE HIS PATHS STRAIGHT. 3:4d
 - G 3 Restructuring of terrain 3:5
 - H 1 Filling ravines: {5} 'EVERY RAVINE WILL BE FILLED,
 - H 2 Leveling mountains and hills: AND EVERY MOUNTAIN AND HILL WILL BE BROUGHT LOW;¹³⁵
 - H 3 Straightening the crooked: THE CROOKED WILL BECOME STRAIGHT,
 - H 4 Smoothing the rough: AND THE ROUGH ROADS SMOOTH;

[again](#)” or “born from above” to be able to qualify to enter the [kingdom of God](#). Obviously, being born the first time (“born of water”) (John 3:5, 6) was necessary. Being born a second time was a subsequent [spiritual birth](#), accomplished by the [Holy Spirit](#) (John 3:1-21).

¹³⁴ Luke 3:4 - [Isaiah](#) the [prophet](#): There follows a quotation of Isa. 40:3-5. {3} A voice is calling, "Clear the way for the LORD in the wilderness; Make smooth in the desert a highway for our God. {4} "Let every valley be lifted up, And every mountain and hill be made low; And let the rough ground become a plain, And the rugged terrain a broad valley; {5} Then the glory of the LORD will be revealed, And all flesh will see it together; For the mouth of the LORD has spoken." This [prophecy](#) of [Isaiah](#) appears to have two future fulfillments. The first identified the ministry of [John the Immerser](#), who appears in all four gospels. But the ultimate reference appears to be the [Second Coming of Christ](#), particularly Isa. 40:5, which refers to the revelation of the glory of the LORD, which “all flesh will see it together” (Matt. 24:30; Rev. 1:7).

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

- E 4 The result of the declaration – global visualization of the salvation of God! {6} AND ALL FLESH WILL SEE THE SALVATION OF GOD.””¹³⁶ 3:6
- C 2 John's message to baptismal candidates 3:7-14
 - D 1 To the multitudes: "Prove your repentance by means of appropriate fruits to avoid the coming wrath" 3:7-9
 - E 1 John's audience: {7} So he *began* saying to the crowds who were going out to be baptized by him, 3:7a
 - E 2 His pejorative description: “You brood of vipers, 3:7b
 - E 3 His warning of coming wrath: who warned you to flee from the wrath to come? ¹³⁷ 3:7c
 - E 4 His admonition to match lifestyle with symbol: {8} “Therefore bear fruits in keeping with repentance,”¹³⁸ 3:8a
 - E 5 His warning not to rely on being Jewish: and do not begin to say to yourselves, ‘We have Abraham for our father,’¹³⁹ 3:8b

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

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

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

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

- E 6 God is able to raise up descendants of Abraham in any way He chooses: for I say to you that from these stones God is able to raise up children to Abraham. 3:8c
- E 7 Judgment is imminent: {9} “Indeed the axe is already laid at the root of the trees; ¹⁴⁰ 3:9a
- E 8 The dismal end of non-productivity: so every tree that does not bear good fruit is cut down and thrown into the fire.” ¹⁴¹ 3:9b
- D 2 The identification of appropriate fruits 3:10-14
 - E 1 For multitudes: "Share food and clothing" 3:10-11
 - G 1 The query of the crowds: {10} And the crowds were questioning him, saying, “Then what shall we do?” ¹⁴² 3:10
 - G 2 John’s response: {11} And he would answer and say to them, 3:11
 - H 1 Share your clothing: “The man who has two tunics is to share with him who has none;
 - H 2 Share your food: and he who has food is to do likewise.”
 - E 2 For tax-collectors: "Collect only authorized amounts" 3:12-13
 - G 1 The arrival of tax collectors: {12} And *some* tax collectors ¹⁴³ also came to be baptized, 3:12a
 - G 2 The question of the tax collectors: and they said to

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

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

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

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

- him, “Teacher, what shall we do?” 3:12b
- G 3 John’s reply: {13} And he said to them, “Collect no more than what you have been ordered to.” 3:13
- E 3 For soldiers: "Extort no money; accuse none falsely; accept pay graciously" 3:14
- G 1 The question of soldiers: {14} *Some* soldiers ¹⁴⁴ were questioning him, saying,
- G 2 The content of their question: “And *what about* us, what shall we do?”
- G 3 The reply of John: And he said to them,
- H 1 Take no money by force: “Do not take money from anyone by force,
- H 2 Accuse none falsely: or accuse *anyone* falsely,
- H 3 Be content with your pay: and be content with your wages.”
- D 3 John's prediction of one mightier than himself who would baptize with the Holy Spirit and fire 3:15-18
- E 1 The speculation of the people 3:15
- G 1 Their expectation: {15} Now while the people were in a state of expectation
- G 2 Their wondering if John were the Messiah: and all were wondering in their hearts about John, as to whether he was the Christ,
- E 2 The statement of John: {16} John answered and said to them all, (3:16a) 3:16-17
- G 1 His baptism with water: “As for me, I baptize you with water; 3:16b

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

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

- G 2 The coming of One mightier than he: but One is coming who is mightier than I, 3:16c
- G 3 His own unworthiness: and I am not fit to untie the thong of His sandals; 3:16d
- G 4 The mightier One's superior baptism: He will baptize you 3:16e
- H 1 with the Holy Spirit ¹⁴⁵
- H 2 and fire. ¹⁴⁶

¹⁴⁵ Luke 3:16 - baptize you with the Holy Spirit: [Jesus' baptizing with the Holy Spirit](#) must ultimately refer (though [John](#) could not have known this) to [Jesus'](#) using the [Holy Spirit](#) to immerse believers into the [body of Christ](#) (1 Cor. 12:13). This [baptism](#) is performed by the [Spirit](#) upon *all* believers in [Christ](#). The *first* instance of [Jesus' baptizing with the Holy Spirit](#) came about on the [Day of Pentecost](#) (Acts 2:1-12). However, this [baptism](#) cannot be referring, ultimately and long-term, to a visible or audible manifestation of the [Spirit](#), such as the sound of a rushing mighty wind, or flickering flames of fire on peoples' heads, or [speaking in languages one had not previously learned](#) (Acts 2:1-12). While those phenomena announced the *initial* appearance of the [Spirit](#) to the early [church](#), they by no means were consistent with every [Christian](#), then or now (e.g., 1 Cor. 12:29-30).

[Jesus' baptism](#) by means of the [Holy Spirit](#) is a *real* baptism, not merely a *ritual* one. By *real*, I mean that in [Jesus' baptism](#) by means of the [Spirit](#), something significant *really* happens – [Christians](#) are actually immersed into the [body of Christ](#). [Water baptism](#) is a *ritual* baptism. Whereas it is an important ritual, it cannot accomplish anything, but merely signifies something. [John's water baptism](#), for example, was designed to *signify repentance*. But it could not *make* people truly repentant, as [John](#) so cogently warned the [Pharisees](#) and [Sadducees](#) coming to him to be [baptized](#) (Matt. 3:7-8). [Jesus' baptism](#) by means of the [Spirit](#) has to do with the eternal [salvation](#) of believers, in [John's](#) words, “gathering the wheat into His barn” (John 3:17). [Jesus' baptism by means of fire](#), which [John](#) also predicted (Matt. 3:7-8) [prophesied Jesus'](#) future consigning of all His enemies and those who refuse to believe in Him to [hell-fire](#) (Matt. 10:28; 25:30, 41, 46; Rev. 20:11-15). See [Four Types of Baptism](#) for a further discussion. See also [A Linked Summary of the Significance of Speaking in Tongues](#).

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

¹⁴⁶ Luke 3:16 - and fire: I have met people from a [Charismatic](#) / [Pentecostal](#) background who believe that fire here represents the “tongues as of fire” resting on each of those present in the house where they were sitting on the [day of Pentecost](#) (Acts 2:1-3). That is an interpretation, however, that cannot be warranted in the present context. The context of Acts 2:1-4 is one of blessing and giftedness. The context in Luke 3:16-17 is, first of all, one of evaluating and sorting. And then, second, the context is one of preservation on the one hand, and, third, eternal destruction on the other.

First, judgment: Notice that this Mighty One ([Jesus](#)) will hold a winnowing fork, and that He will “thoroughly clear his threshing floor” (Luke 3:17). Scriptures present a series of judgments at the end of the age, in which the wicked will be sorted out and disposed of, while the righteous will be preserved alive to enter the kingdom. There are, for example, three different references to judgment in Matthew 25 alone: the parable of the ten virgins, [Jesus'](#) judgment of [Israelis](#) who survive the [Tribulation period](#) (Mat. 25:1-13); the parable of the talents, also primarily [Jesus'](#) judgment of [Israelis](#) (Matt. 25:14-30); and finally, [Jesus'](#) prediction of His own [judgment of the nations](#) who survive the [Tribulation period](#) (Matt. 25:31-46).

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

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

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

H 1 His winnowing fork: {17} “His winnowing fork ¹⁴⁷ is in His handH 2 His threshing floor: to thoroughly clear His threshing floor, ¹⁴⁸

G 6 The results of His judgment 3:17b

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

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

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

¹⁴⁷ Luke 3:17 - winnowing fork: A “pitchfork” with narrow, wide-spaced tines used to throw grain straw up in the air. The wind would blow away the unwanted chaff and leave the heavier grain to fall down to the ground on the threshing floor. The Mightier One would use His “winnowing fork” to separate the unrighteous from the righteous on the day of [judgment](#).

¹⁴⁸ Luke 3:17 - threshing floor: Another agricultural symbol. The stalks of grain were cut in the field, bundled into a manageable “shock,” and transported to the threshing floor. Typically an animal would be used to circle the threshing floor and tromp out the grain from the stalks. Then humans would use a winnowing fork to separate the unusable chaff from the grain. The threshing floor and the winnowing fork bespeak a future day of [judgment](#) to be executed by the “Mightier One.” (See, for example, John 5:22-30.) This judgment, of [Israel](#) in particular, is detailed in Ezek. 20:33-38 and in other (NT) passages, among them Matt. 25:1-30. A similar judgment for [Gentiles](#) is described in Matt. 25:31-46. For a fuller discussion of these judgments, see “[The Judgment of Survivors of the Tribulation Period at the Second Coming of Christ](#).”

¹⁴⁹ Luke 3:17 - gather the wheat into His barn: The “Mightier One,” after completing His [judgment](#), will permit the righteous to enter His kingdom. This refers, initially, to allowing the righteous to enter His [Millennial Kingdom](#), inheriting the earth (Matt. 5:5). In general terms, gathering “the wheat into His barn” refers to [salvation](#). But more specifically, it refers to allowing the righteous to inherit the [kingdom](#) promised to them. Initially, these benefits include peace, justice, prosperity, longevity, blessing in association with the people of [Israel](#), and fellowship with the [King](#) in His [Millennial Kingdom](#) (Isa. 60:1-22; 61:1-11; 65:19-25; 66:10-24). Ultimately, these benefits include all the rights and privileges associated with the [Messiah's eternal kingdom](#) – freedom from sin, disease, death, decay, the curse, pain, sorrow, tears, all evil, and all evil people (Rev. 21:1-22:15). They include a resurrected body and eternal rule (Rev. 22:5) in the [New Earth](#), along with continual access (Rev. 21:24-22:2) to [Israel's](#) capital city, [New Jerusalem](#).

¹⁵⁰ Luke 3:17 - burn up the chaff with unquenchable fire: This [judgmental](#) action of the Mightier One will affect both the people of [Israel](#) and the [Gentiles](#) of the earth. There will be partial fulfillments of this prediction in time, and a final fulfillment at the end of time as we know it here on earth.

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

- E 3 The many other exhortations of John: {18} So with many other exhortations he preached the gospel to the people. 3:18
- D 4 Herod the Tetrarch's incarceration of John 3:19-20
 - E 1 John's rebuke of Herod the Tetrarch: {19} But when Herod the tetrarch ¹⁵¹ was reprimanded by him 3:19
 - G 1 For having married his brother's wife: because of Herodias, his brother's wife, ¹⁵²
 - G 2 For having committed other wicked deeds: and because of all the wicked things which Herod had done,
 - E 2 Herod's imprisonment of John: {20} Herod also added this to them all: he locked John up in prison. 3:20
- D 5 The baptism of Jesus by John: The Spirit's anointing of Jesus; the Father's approval of the Son 3:21-22

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

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

At the end of time as we know it here on earth, [Jesus](#) will [destroy the existing universe](#) by fire (2 Pet. 3:7-12; Rev. 20:11; 21:1). Matter as we know it will cease to exist. The (wicked) dead of all ages will stand before a [Great White Throne](#). It is [Jesus](#), I believe, to whom all [judgment](#) has been delegated (John 5:19-30), who will sit thereon. The (wicked) dead will stand before the throne. The sea will give up its dead, and [death](#) and [Hades](#) will give up their dead. They will be judged according to records opened up. Furthermore all whose names are not found written in the [Book of Life](#) will be cast into the [lake of fire and brimstone](#) (Rev. 20:11-15). According to Rev. 20:10 this torment will last forever. This is the final and irreversible result of [Jesus' baptizing by fire](#). I urge the reader to submit to [Jesus](#), [Anointed](#) to be [God's](#) ultimate [Prophet](#), [Priest](#), and [King](#) / [Judge](#). If you embrace Him as your [Prophet](#) and [Priest](#), who allowed Himself to be offered up as the [Lamb of God](#), and submit to Him in faith and obedience as your [King](#), you will escape this final, catastrophic, irreversible, eternal [baptism by fire](#)!

¹⁵¹ Luke 3:19 - Herod the tetrarch: This is [Herod Antipater](#), known by the nickname [Antipas](#). He was born before 20 B.C. and died after 39 B.C. in Gaul, France. He was appointed king over [Galilee](#) and [Perea](#) by [Caesar Augustus](#) after the death of his father, [Herod the Great](#), in 4 B.C. His brothers were as follows: [Archelaus](#), full brother; [Herod Philip](#), half-brother; [Aristobulus](#) and [Alexander](#) were half brothers who were sons of [Herod the Great](#) by [Miriamne](#), and were executed by their father in 7 B.C.; [Antipater II](#) was another half-brother, the oldest son of [Herod the Great](#) by his first wife, Doris. However, he was executed in 5 B.C. under suspicion of having tried to poison his father. [Antipas](#) was the youngest son of [Herod the Great](#) and was appointed tetrarch (ruler of a quarter) over [Galilee](#) and [Perea](#).

¹⁵² Luke 3:19 - Herodias, his brother's wife: [Antipas](#) had divorced his first wife, Phasaelis, daughter of King Aretas IV of Nabatea. Then he [married Herodias](#), who had formerly been married to his brother [Herod Philip I](#). [Herodias](#) apparently remained loyal to [Antipas](#) throughout their lives. [Herod](#) wanted [John](#) executed, but was loathe to do so, perhaps fearing a backlash from the [Israeli](#) people. [Herodias](#), however, tricked him into a position where he had no choice but to have [John](#) killed, if he wished to save face. Ultimately, she succeeded in having the [Baptist](#) put to death (Matt. 14:1-12).

- E 1 The occasion of the event: {21} Now when all the people were baptized, 3:21a
- E 2 The baptism of Jesus: Jesus was also baptized, 3:21b
- E 3 The activity of Jesus: and while He was praying, 3:21c
- E 4 The supernatural occurrence: heaven was opened, 3:21d
- E 5 God's anointing of Jesus with His Holy Spirit 3:22
 - G 1 The descent of the Spirit: {22} and the Holy Spirit descended upon Him¹⁵³
 - G 2 The appearance of the Spirit: in bodily form like a dove,
 - G 3 The approval of God
 - H 1 The origin of a voice: and a voice came out of heaven,
 - H 2 The utterance of the voice
 - J 1 Jesus is God's beloved Son: "You are My beloved Son,"¹⁵⁴

¹⁵³ Luke 3:22 - the [Holy Spirit](#) descended upon Him: This marks the moment in time when the God-man [Jesus](#) became the [Messiah](#) – “[The Anointed One](#)”. The term, from a Hebrew point of view, is “[Messiah](#)”; from a Greek point of view, “[Christ](#)”. The primary significance of “[Messiah](#)” is royal – [Jesus](#) was anointed by [God](#) to be [King](#) of [Israel](#), and thus, ultimately [King](#) of the world (see Zech. 14:9). It must be clearly understood that, while [God](#) has anointed [Jesus](#) to be [Israel's King](#), the people of [Israel](#) have not yet done so. Quite to the contrary, they executed Him. But the time will come when they will mourn their having killed Him (Zech. 12:10-13:1). They will repent as a nation, and, I am convinced, officials from the nation of [Israel](#) will anoint [Jesus](#) as their [King](#).

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

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

¹⁵⁴ Luke 3:22 - You are My beloved Son: The reader will note that, not until [God](#) had anointed [Jesus](#) with His [Spirit](#) did He audibly identify [Jesus](#) as His Son. My tentative conclusion is that [Jesus'](#) being called the Son of [God](#) is consonant with His being the [Messiah](#), the [Christ](#), the [Anointed One](#). So the term “Son” may be more of a human term, than a [Divine](#) term, just as “[Messiah](#)” is a human term. Both terms are related to [Jesus'](#) being the ultimate descendant of [David](#). That is *not* to say, however, that [Jesus](#) became [Deity](#) at His Father's pronouncement at His baptism. The Second Person of the [Godhead](#) *always* existed from eternity past as [Deity](#). He appeared, I believe, as the special [Messenger of Yahweh](#), termed the “[Angel of Yahweh](#)” (Angel of the LORD) in the [Old Testament](#). In the

J 2 God's approval of Jesus: in You I am well-pleased."

B 4 The Genealogy of Jesus Back to Adam, the First Man and Son of God 3:23-38

C 1 The age of Jesus 3:23

D 1 The point of reference: {23} When He began His ministry,

D 2 His age: Jesus Himself was about thirty years of age,

C 2 His supposed father: being, as was supposed, the son of Joseph, ¹⁵⁵

C 3 the son of Eli,

C 4 {24} the son of Matthat, 3:24

C 5 the son of Levi,

C 6 the son of Melchi,

C 7 the son of Jannai,

C 8 the son of Joseph,

C 9 {25} the son of Mattathias, 3:25

C 10 the son of Amos,

C 11 the son of Nahum,

C 12 the son of Hesli,

New Testament the Apostle John termed Him the Logos (Word or Message), who existed from eternity past with God and who was being God (John 1:1), who existed in the beginning with God (John 1:2), and who became human flesh at a point in time (John 1:14; 1 John 1:1). He is identified as the One who created everything (John 1:1-3). For additional information on this perspective of "sonship" see the Glossary Entry, "Davidic Covenant."

¹⁵⁵ Luke 3:23 - being, as was supposed, the son of Joseph: There are significant differences between the genealogy found in Matthew 1:1-17 and this one here in Luke 3:23-38. To be candid, there are problems connected with the differences. We do not know enough about these genealogies to be able to resolve the problems without question. But we believe the text is inspired by God, and that, if we knew enough, we could resolve the problems satisfactorily. One of the problems is that Joseph, the foster father of Jesus, appears to have two fathers. Possibly this is a case of "Levirate marriage," in which a brother to a man who died childless procreated a son in the dead brother's name (see the case of Boaz in Ruth 4:1-15). Some have suggested that the genealogy in Luke is actually the genealogy of Mary. But that does not seem satisfactory, as she is not even mentioned in Luke's genealogy. For a fairly thorough discussion of the problems from a conservative point of view, see Thomas Constable's notes on the passage.

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

- C 13 the son of Naggai,
- C 14 {26} the son of Maath, 3:26
- C 15 the son of Mattathias,
- C 16 the son of Semein,
- C 17 the son of Josech,
- C 18 the son of Joda,
- C 19 {27} the son of Joanan, 3:27
- C 20 the son of Rhesa,
- C 21 the son of Zerubbabel,
- C 22 the son of Shealtiel,
- C 23 the son of Neri,
- C 24 {28} the son of Melchi, 3:28
- C 25 the son of Addi,
- C 26 the son of Cosam,
- C 27 the son of Elmadam,
- C 28 the son of Er,
- C 29 {29} the son of Joshua, 3:29
- C 30 the son of Eliezer,
- C 31 the son of Jorim,
- C 32 the son of Matthat,
- C 33 the son of Levi,
- C 34 {30} the son of Simeon, 3:30
- C 35 the son of Judah,
- C 36 the son of Joseph,
- C 37 the son of Jonam,
- C 38 the son of Eliakim,

- C 39 {31} the son of Melea, 3:31
- C 40 the son of Menna,
- C 41 the son of Mattatha,
- C 42 the son of Nathan,
- C 43 the son of David,
- C 44 {32} the son of Jesse, 3:32
- C 45 the son of Obed,
- C 46 the son of Boaz,
- C 47 the son of Salmon,
- C 48 the son of Nahshon,
- C 49 {33} the son of Amminadab, 3:33
- C 50 the son of Admin,
- C 51 the son of Ram,
- C 52 the son of Hezron,
- C 53 the son of Perez,
- C 54 the son of Judah,
- C 55 {34} the son of Jacob, 3:34
- C 56 the son of Isaac,
- C 57 the son of Abraham,
- C 58 the son of Terah,
- C 59 the son of Nahor,
- C 60 {35} the son of Serug, 3:35
- C 61 the son of Reu,
- C 62 the son of Peleg,
- C 63 the son of Heber,
- C 64 the son of Shelah,

- C 65 {36} the son of Cainan, 3:36
- C 66 the son of Arphaxad,
- C 67 the son of Shem,
- C 68 the son of Noah,
- C 69 the son of Lamech,
- C 70 {37} the son of Methuselah, 3:37
- C 71 the son of Enoch,
- C 72 the son of Jared,
- C 73 the son of Mahalaleel,
- C 74 the son of Cainan,
- C 75 {38} the son of Enosh, 3:38
- C 76 the son of Seth,
- C 77 the son of Adam,
- C 78 the son of God.¹⁵⁶

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

- C 1 The Spirit's leading of Spirit-filled Jesus into the wilderness to be tempted by Satan 4:1-2
 - D 1 Jesus' condition in relation to the Holy Spirit: {1} Jesus, full of the Holy Spirit, 4:1a
 - D 2 His departure from the Jordan River: returned from the Jordan 4:1b
 - D 3 His being led by the Spirit: and was led around by the Spirit (4:1c) 4:1c-2
 - E 1 The venue: in the wilderness 4:1d
 - E 2 The time: {2} for forty days, 4:2a
 - E 3 The activity: being tempted by the devil. 4:2b
 - E 4 His condition: And He ate nothing during those days, 4:2c

¹⁵⁶ Luke 3:38 - Adam, son of God: [Adam](#) was son of God by virtue of God's having created him in His own image and likeness (Gen. 1:26-27).

- E 5 The completion: and when they had ended, 4:2d
- E 6 His hunger: He became hungry. 4:2e
- C 2 Satan's temptation to turn stone into bread so Jesus could prove He was God's Son 4:3-4
 - D 1 The source of the temptation: {3} And the devil said to Him, 4:3a
 - D 2 The substance of the temptation 4:3b
 - E 1 The major premise – Since You are the Son of God: “If You are the Son of God,¹⁵⁷
 - E 2 The unspoken minor premise – and since you are hungry ...
 - E 3 The conclusion – “Change this stone into bread”: tell this stone to become bread.”¹⁵⁸
 - D 3 The resistance of Jesus: {4} And Jesus answered him, “It is written,¹⁵⁹ ‘Man shall not live on bread alone.’”¹⁶⁰ 4:4
- C 3 Satan's temptation to offer all the world's kingdoms and their glory in exchange for Jesus' bowing to him 4:5-8
 - D 1 The background of the temptation 4:5
 - E 1 His leading Jesus upwards: {5} And he led Him up

¹⁵⁷ Luke 4:3 - If you are the Son of God: [Satan](#) is here quoted as using a first class conditional Greek sentence, the assumption being that what the speaker proposed was true. “If”, in this syntax, can be translated as “Since.” [Satan](#) conceded the fact that [Jesus](#) was the Son of God!

¹⁵⁸ Luke 4:3 - tell this stone to become bread: [Satan](#), who knew that [Jesus](#) had gone forty days without eating and was hungry, first tempted Him in the area of the “lust of the flesh” (1 John 2:16). [Satan](#) tempted [Jesus](#) in all three categories of temptation – the lust of the flesh, the lust of the eyes, and the boastful pride of life (1 John 2:16). Those were the same three categories in which he had tempted [Eve](#) back in the [Garden of Eden](#) (Genesis 3:1-6). The same three categories that [John](#) identified in 1 John 2:16 were catalogued by [Moses](#) in Gen. 3:6. Indeed, all temptations to sin can be identified as fitting into one or more of these three categories. “So there is nothing new under the sun” (Ecc. 1:9).

¹⁵⁹ Luke 4:4, 8 - It is written: Twice [Jesus](#) responded to [Satan](#), “It is written,” referring to the [Scriptures](#). Once he replied, “It is said” (Luke 4:12), also referring to the [Scriptures](#). The better we know and apply [Scripture](#), the better we are at distinguishing error from truth and resisting temptation. “Your word I have treasured in my heart, that I may not sin against You” (Psalm 119:11).

¹⁶⁰ Luke 4:4 - Man shall not live by bread alone: [Jesus](#) quoted Deut. 8:3, where [Moses](#) instructed the [Israelis](#) that [God](#) had let them grow very hungry in the desert, and then had fed them with miraculous food, “manna.” He had done this so that they might learn that man does not live by bread alone, but by every word that proceeds from the mouth of [God](#). In other words, they did not have to depend on the natural order of things for survival, but they must depend on what [God](#) said and provided. [Jesus](#) applied this same truth to himself. He didn’t need bread to survive. He had to abide by what [God](#) said and provided. Obviously, [God](#) had not instructed Him to turn the stone into bread. [Jesus](#) would survive in this world by doing what [God](#) said, not what a natural man would conclude.

- E 2 His showing Him all the world's kingdoms: and showed Him all the kingdoms of the world ¹⁶¹
- E 3 The brief amount of time: in a moment of time.
- D 2 The substance of the temptation: {6} And the devil said to Him, (4:6a) 4:6-7
 - E 1 His offer to give Jesus authority and glory over the world's kingdoms: "I will give You all this domain and its glory; 4:6b
 - E 2 The legitimacy of his offer 4:6c
 - G 1 Authority had been given to him: for it has been handed over to me, ¹⁶²
 - G 2 He can delegate authority over the world to anyone whom he wishes: and I give it to whomever I wish. ¹⁶³
 - E 3 The condition of his offer: {7} "Therefore if You worship before me, ¹⁶⁴ 4:7a
 - E 4 His promise of delivery: it shall all be Yours." 4:7b

¹⁶¹ Luke 4:5 - showed Him all the kingdoms of the world: "World" is from *oikoumenê* (3625) "inhabited earth." This was a temptation in the area of the "lust of the eyes" (1 John 2:16). This was a diabolical temptation. [Jesus](#) knew He was destined to rule the nations of the world with a rod of iron (Psalm 2:8-9; Rev. 12:5; 19:15). [Satan's](#) plan would enable [Jesus](#) to bypass the suffering of the cross and receive immediate gratification. But the cost would be devastating. [Jesus](#) would then be forever subservient to [Satan](#). And He would be unable to die as a perfect sacrifice for the sins of the world. Instead He would die for His own sins. [Salvation](#) for mankind would be scuttled forever! What a ghastly thought!

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

¹⁶² Luke 4:6 - for it has been handed over to me: Authority over the domain and glory of the inhabited earth had evidently been granted to [Satan](#) by [God](#). Perhaps the process was that, when [Satan](#) successfully tempted [Adam](#), the rightful sovereign over the earth, to sin, the former gained control over the earth. This is one of those mysteries. [Satan](#) is in control, and yet [God](#) is in control.

¹⁶³ Luke 4:6 - and I give it to whomever I wish: [Jesus](#) did not question [Satan's](#) authority to do so. Apparently two authorities are operating in this world: [Satan](#) places in authority over kingdoms the men (and demons) he chooses. Yet at the same time it is [God](#) who removes kings and sets up kings (Dan. 2:21; Rom. 13:1-7). This is incomprehensible to the human mind, yet both truths are operative. In my opinion, [Satan's](#) claim was only partially true. I do not believe he places into office good men who fear [God](#). He cannot prevent that from happening. But many times he places into office corrupt men whom he can further corrupt and use. I think, for example, that [Satan](#) placed into office men like Adolf Hitler, Joseph Stalin, Pol Pot, and many other such evil men. This is not to deny, however, that [God](#) placed these men into office to accomplish a [Divine](#) agenda.

¹⁶⁴ Luke 4:7 - if You worship before me: Literally, "if you bow down before me." In this context, to bow down is to worship. The word is *proskuneō* (4352). This word is used three times in Luke – here, in Luke 4:8 in the same context, and in Luke 24:52 of the disciples worshipping [Jesus](#) after He had ascended to [heaven](#).

D 3 The resistance of Jesus 4:8

E 1 His reference to Scripture: {8} Jesus answered him, “It is written,

E 2 The command of God

G 1 Regarding worship: ‘You shall worship the Lord your God¹⁶⁵

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

C 4 Satan's temptation for Jesus to cast Himself from the temple to prove He was God's Son 4:9-12

D 1 The background of the temptation 4:9a

E 1 The venue: {9} And he led Him to Jerusalem

E 2 The site: and had Him stand on the pinnacle of the temple,

D 2 The content of the temptation 4:9b-11

E 1 The major premise – Jesus is the Son of God: and said to Him, “If You are the Son of God,¹⁶⁷ 4:9b

E 2 The minor premise – jump down and receive great acclaim and acceptance: throw Yourself down from here;¹⁶⁸ 4:9c

E 3 The Scriptural authorization: {10} for it is written,¹⁶⁹ (4:10a) 4:10-11

¹⁶⁵ Luke 4:8 - You shall worship the Lord your God: [Jesus](#) quoted from Deut. 6:13 and 10:20 and, more remotely, Ex. 20:5. The word “worship” [Jesus](#) used here was, again, from *proskuneō* ([4352](#)) which means, literally, “to bend the knee,” and, by implication, to worship.

¹⁶⁶ Luke 4:8 - and serve Him only: The word “serve” is from *latreuō* ([3000](#)), which connotes religious service. In Hebrew poetic style, “serve” (*latreuō*) in the second clause is parallel to “worship” (*proskuneō*, [4352](#)) in the first. (See the preceding footnote.) Luke used *latreuō* two other times in Luke. He used it in quoting the prophecy of [Zacharias](#), father of [John the Baptist](#), in which he prophesied that the [Messiah](#) would be the instrument through whom [Israel](#) would be rescued from her enemies and serve (*latreuō*) God without fear (Luke 1:74). He also used it of the prophetess [Anna](#), who served (*latreuō*) God night and day in the temple with fastings and prayers (Luke 2:37).

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

¹⁶⁸ Luke 4:9 - throw yourself down from here: The point is, to my way of thinking, somewhat obscure. I think the best understanding is that [Satan](#) was hoping that [Jesus](#) understood that He would receive great acclaim and acceptance from the people as a supernatural person. This was evidently an appeal to “the boastful pride of life” (1 John 2:16).

¹⁶⁹ Luke 4:10 - for it is written: It is important to be aware that [Satan](#) knows the [Scripture](#). He quoted from Psalm 91:11-12. This temptation demonstrates that [Satan](#) can tempt us to misapply [Scripture](#), twisting it to further our own agenda instead of following [God's](#) will. I have seen people do this.

G 1 Command 4:10b

H 1 Recipients of the command: ‘He will command His angels concerning You

H 2 Content of the command: to guard You,’

G 2 Fulfillment 4:11

H 1 Assistance: {11} and, ‘On their hands they will bear You up,

H 2 Preservation: So that You will not strike Your foot against a stone.’”

D 3 The resistance of Jesus: {12} And Jesus answered and said to him, “It is said, ‘You shall not put the Lord your God to the test.’”¹⁷⁰ 4:12C 5 {13} When the devil had finished every temptation,¹⁷¹ he left Him until an opportune time. 4:13**A 2 THE AUTHORITY OF THE SON OF MAN IN HIS MINISTRY 4:14 - 6:16****B 1 Jesus' Ministry Rejected in Nazareth 4:14-30**

C 1 His return to Galilee in the power of the Holy Spirit and teaching in the synagogues with universal approval 4:14-15

D 1 Jesus' venue: {14} And Jesus returned to Galilee 4:14a

D 2 Jesus' empowerment: in the power of the Spirit, 4:14b

D 3 Public awareness: and news about Him spread through all the surrounding district. 4:14c

D 4 Jesus' ministry: {15} And He *began* teaching in their synagogues 4:15a

¹⁷⁰ Luke 4:12 - you shall not put the LORD your God to the test: [Jesus](#) quoted from Deut. 6:16. It was obviously not [God's](#) plan for [Jesus](#) to hurl Himself headlong from the pinnacle of the temple. That would have been foolhardy. [God](#) does not want us to do stupid things presuming [God](#) will deliver us. We are to use our heads — be discreet. There is enough danger in life by simply living without our adding to that risk without warrant. That is putting [God](#) to the test.

¹⁷¹ Luke 4:13 - temptation: One of the questions I was asked at my ordination council in 1974 was whether [Jesus](#) was “able not to sin” or “not able to sin.” My reply then, and now, is that the reason the [Holy Spirit](#) drove [Jesus](#) into the wilderness, there to be tempted by the [devil](#), was to prove that He was *unable* to sin. [God](#) cannot lie (Tit. 1:2). [God](#) cannot sin. Nevertheless, the temptations of [Satan](#) were real temptations, yet [Jesus](#) remained without sin (Heb. 4:15). If [Jesus](#) were merely a [man](#), he would, like [Eve](#) and [Adam](#), have been unable to resist the temptations of [Satan](#). But since He was also [God](#), He was unable to yield to them. Because of [Jesus'](#) whole experience with suffering while being tempted, He is better able to aid those who are tempted (Heb. 2:18).

- D 5 Public opinion: and was praised by all. 4:15b
- C 2 His identification of Himself in Nazareth's synagogue with the "Proclaiming by the Anointed One" of Isaiah 61:1-2a 4:16-21
 - D 1 The background of the reading 4:16-17
 - E 1 His return to Nazareth: {16} And He came to Nazareth, where He had been brought up; 4:16a
 - E 2 His attendance at synagogue: and as was His custom, He entered the synagogue on the Sabbath, 4:16b
 - E 3 His reading: and stood up to read. ¹⁷² 4:16c
 - E 4 The scroll given to Him: {17} And the book of the prophet Isaiah was handed to Him. 4:17a
 - E 5 His choice of Scripture: And He opened the book and found the place where it was written, ¹⁷³ 4:17b
 - D 2 The content of the reading 4:18-19
 - E 1 The presence of the Spirit: {18} "THE SPIRIT OF THE LORD IS UPON ME, 4:18a
 - E 2 The anointing of the Spirit: BECAUSE HE ANOINTED ME 4:18b
 - E 3 The proclamation of good news 4:18c
 - G 1 To the poor: TO PREACH THE GOSPEL TO THE POOR.
 - G 2 To the captives: HE HAS SENT ME TO PROCLAIM RELEASE TO THE CAPTIVES,
 - G 3 To the blind: AND RECOVERY OF SIGHT TO THE BLIND,

¹⁷² Luke 4:16 - stood up to read: Evidently it was customary in a [Jewish synagogue](#) to stand to read the [Scriptures](#). We do not know if [Jesus](#) was asked to read, and then teach, or if he volunteered to do so. [Jesus](#), probably early in his ministry, was known widely as an itinerant [rabbi](#) (John 3:2).

¹⁷³ Luke 4:17 - the place where it was written: [Jesus](#) carefully quoted Isa. 61:1-2a, all of which predicted activities associated with His own [First Advent](#). He stopped mid-sentence and did not read Isa. 61:2b, "And the day of vengeance of our God." This predicts His own [Second Advent](#). This reading illustrates the carefulness with which [Jesus](#) interpreted [Scripture](#). It is, furthermore, a classic illustration that interpreters need to distinguish carefully between [prophetic](#) events. Some can describe [Jesus' First Advent](#), others His [Second](#). Furthermore, some [Scriptures](#) can speak of events concerning the [Tribulation](#) in one breath, while jumping to the [Millennium](#) in the next. Similarly, [Scriptures](#) can speak of [Christ's Millennial reign](#) on the one hand, while speaking, in the next sentence, about His [eternal reign](#) in [New Jerusalem](#). The student of [prophetic Scripture](#) must carefully interpret the details of [Scripture](#).

- G 4 To the oppressed: TO SET FREE THOSE WHO ARE OPPRESSED,
- E 4 The proclamation of God's favor: {19} TO PROCLAIM THE FAVORABLE YEAR OF THE LORD." 4:19
- D 3 The significance of the reading 4:20-21
 - E 1 The abrupt ending 4:20
 - G 1 Closing the scroll: {20} And He closed the book,
 - G 2 Returning the scroll: gave it back to the attendant
 - G 3 His preparation to teach: and sat down;¹⁷⁴
 - G 4 The attention of all: and the eyes of all in the synagogue were fixed on Him.
 - E 2 His remarkable conclusion: {21} And He began to say to them, "Today this Scripture has been fulfilled in your hearing." 4:21
- C 3 The favorable but wondering initial crowd reaction 4:22
 - D 1 Their approval: {22} And all were speaking well of Him,
 - D 2 Their wonderment: and wondering at the gracious words which were falling from His lips;
 - D 3 Their discounting of Him: and they were saying, "Is this not Joseph's son?"¹⁷⁵
- C 4 His prediction of Nazareth's non-acceptance of Himself; His Biblically-based implication of turning to the Gentiles 4:23-27
 - D 1 His prediction of Nazareth's eventual proverbial response to Him 4:23
 - E 1 The proverb they will repeat: {23} And He said to them, "No doubt you will quote this proverb to Me, 'Physician,

¹⁷⁴ Luke 4:20 - and sat down: Teaching while sitting was the customary posture of a [rabbi](#). Presumably the platform was sufficiently elevated so that the audience could both see and hear a [rabbi](#), even though he was seated. Even in the temple, [Jesus](#) sat to teach (Matt. 26:55).

¹⁷⁵ Luke 4:22 - Is this not Joseph's son?: Their initial admiration for [Jesus](#)' mesmerizing words was soon tempered by their querying of his identity. We all know this man. He is the son of [Joseph](#). He is a hometown boy. He cannot possibly be the [Messiah](#)! Within a few phrases, [Luke](#) reveals the unbelieving heart of the people of [Nazareth](#). [Jesus](#) did not let matters rest. He underscored their unbelief so successfully that within moments, their whole demeanor would change! Now they would conspire to kill Him!

heal yourself!¹⁷⁶

E 2 Meaning they will add: Whatever we heard was done at Capernaum, do here in your hometown as well.¹⁷⁷ ”

D 2 His analysis of Nazareth’s reaction to Him: {24} And He said, “Truly I say to you, no prophet is welcome in his hometown. 4:24a

D 3 His citing two great prophets who ministered in certain ways only among the Gentiles 4:24b

E 1 The case of Elijah 4:25-26

G 1 The presence of many widows in Israel: {25} “But I say to you in truth, there were many widows in Israel 4:25a

G 2 The identification of the prophet: in the days of Elijah, 4:25b

G 3 The circumstances in Israel 4:25c

H 1 The great drought: when the sky was shut up for three years and six months,

H 2 The great famine: when a great famine came over all the land;

G 4 God sent Elijah to none of them: {26} and yet Elijah was sent to none of them, 4:26a

G 5 God sent Elijah to the Gentile land of Sidon 4:26b

H 1 but only to Zarephath,

H 2 *in the land of Sidon*,¹⁷⁸

¹⁷⁶ Luke 4:23 - Physician, heal yourself: Ultimately this proverb would be fulfilled at [Jesus](#)’ crucifixion, when His murderers would taunt Him, “He saved others; let Him save Himself if this is the [Christ](#) of [God](#), His Chosen One” (Luke 23:35).

¹⁷⁷ Luke 4:23 - do here in Your hometown as well: The people of [Nazareth](#) would wish for [Jesus](#) to perform miracles in his own town, just as He had done in neighboring cities, such as [Capernaum](#). But because of their unbelief and their unwillingness to perceive of the uniqueness of the hometown boy, [Jesus](#) would refuse to perform miracles among them. [Jesus](#) was extremely accurate in His assessment of their unbelieving reaction toward Him. In a matter of moments, this crowd would seek to kill Him! Unbelievable!

¹⁷⁸ Luke 4:26 - Sidon: [Jesus](#)’ point was that, during the great famine caused by the great drought, no doubt there were many widows in [Israel](#) that needed help. Yet [God](#) sent [Elijah](#) to none of them, but only to a widow in a [Gentile](#) village in the greater [Sidon](#) area. [Jesus](#)’ point was perhaps two-fold: (1) There was a great drought and a great famine in the land of [Israel](#) at that time precisely because of the wicked unbelief of [King Ahab](#) and his people, the majority of whom worshiped [Baal](#). They did not believe in the true [God](#)! (2) Yet [God](#) had mercy upon a [Gentile](#) widow in a neighboring foreign country! This shows that [God](#) has always had a missionary heart, wanting to reach out to the

H 3 to a woman who was a widow.

E 2 The case of Elisha 4:27

G 1 The presence of many lepers in Israel: {27} “And there were many lepers in Israel

G 2 The identification of the prophet: in the time of Elisha the prophet;

G 3 No Israeli lepers were healed: and none of them was cleansed,

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

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

D 1 The rage of all in the synagogue: {28} And all *the people* in the synagogue were filled with rage¹⁸⁰ as they heard these things; 4:28

D 2 Their expulsion of Jesus: {29} and they got up and drove Him out of the city, 4:29a

D 3 Their leading Him to a cliff: and led Him to the brow of the hill on which their city had been built, 4:29b

D 4 Their intention to kill Him: in order to throw Him down the cliff. 4:29c

D 5 Jesus' escape from the Nazareth mob: {30} But passing through their midst, He went His way. 4:30

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

Gentiles.

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

¹⁷⁹ Luke 4:27 - but only Naaman the Syrian: Jesus' point was that, even though there were many lepers in Israel that could have been healed of their leprosy, God chose, through the ministry of Elisha, to heal none of them. Rather, He chose to heal only a Gentile leper, Naaman, a general from an enemy neighbor nation! Why? Jesus does not say. But evidently, as evidenced by the murderous reaction of the people of Nazareth to His sermon, because there was insufficient faith in Israel. Another reason is that God has always had a heart to reach out to the Gentiles (nations) of the world and bring them salvation. This has been true even though, for millennia, the people of Israel have been His chosen people. The exceedingly reluctant ministry of Jonah to Nineveh in Assyria is profound evidence of God's love for Gentiles.

¹⁸⁰ Luke 4:28 - filled with rage: Matthew Henry notes that the people could not even finish their synagogue service! They were angry at being associated, in Jesus' two illustrations, with evil, unbelieving Jewish people. Jesus' predictions of their unbelief and His two illustrations of God's mercy to the Gentiles so enraged these fickle-hearted people of Nazareth that they immediately terminated their worship / instruction time and sought to kill the preacher!

- C 1 His exorcism of a demon during His synagogue teaching 4:31-37
 - D 1 His arrival at Capernaum: {31} And He came down to Capernaum, a city of Galilee, 4:31a
 - D 2 His activity in Capernaum: and He was teaching them on the Sabbath; 4:31b
 - D 3 The reaction to His teaching 4:32
 - E 1 Their amazement: {32} and they were amazed at His teaching,
 - E 2 Their reason: for His message was with authority.
 - D 4 The incident in the synagogue 4:33-35
 - E 1 The presence of a man with an unclean demon: {33} In the synagogue there was a man possessed by the spirit of an unclean demon,¹⁸¹ 4:33a
 - E 2 The disruption of the demon 4:33b-34
 - G 1 The intensity of his disruption: and he cried out with a loud voice,¹⁸² 4:33b
 - G 2 The content of his disruption 4:34
 - H 1 His cry to be left alone: {34} “Let us alone!”¹⁸³
 - H 2 His disassociation with Jesus: What business

¹⁸¹ Luke 4:33 - a man possessed by the spirit of an unclean demon: Literally, “a man having a spirit of an unclean demon” From our point of view, [Luke](#) was a bit redundant. If a man has an [unclean spirit](#), he has a [demon](#). A demon, *daimónion* (1140) is a spirit. If a man possesses a spirit of a [demon](#), of course it will be unclean, *akáthartos* (169). But [Luke](#) is a physician, and he wishes to be very precise and very accurate. We will allow him to be that, not charging him with redundancy.

¹⁸² Luke 4:33 - he cried out with a loud voice: Obviously the man cried out. However, as the following text demonstrates, the [demon](#) was using the man’s voice to speak on his own (the [demon’s](#)) behalf.

¹⁸³ Luke 4:34 - Let us alone: The editors of the [NASB](#) have taken this single word, *ea* (1436) as being related to the imperative of the Greek verb *eaō* (1439). That is possible. More likely, as the [Friberg Analytical Lexicon of the Greek New Testament](#) (hereafter identified simply as [Friberg](#)) states, *ea* is a particle, not a verb. It is used as an exclamation of surprise or displeasure, as in “Ah ha!” [Friberg](#) identifies Luke 4:34 as an example of this latter usage. So it is more likely this passage should be translated literally as follows: “Ah ha! What is there between us and you, [Jesus](#), [Nazarene](#)? [[Nazarene](#) is an adjective identifying [Jesus](#) as being from the town of [Nazareth](#).] Have you come to destroy us? I have known who you are – the holy one of God!”

do we have with each other,¹⁸⁴ Jesus of Nazareth?¹⁸⁵

H 3 His question of Jesus' purpose: Have You come to destroy us?¹⁸⁶

H 4 His knowledge of Jesus' Divine identity: I know who You are¹⁸⁷ – the Holy One of God!"

E 3 The response of Jesus to the demon 4:35a

G 1 The characterization of His response: {35} But Jesus rebuked him,¹⁸⁸ saying,

G 2 The commands to the demon

H 1 Be muzzled! "Be quiet"¹⁸⁹

¹⁸⁴ Luke 4:34 - What business do we have with each other: The [NASB](#) has given a bit of a paraphrase here, but it is an accurate one. Literally, the [demon](#) said, "What between us and you, [Jesus](#), [Nazarene](#)?" As [Jesus](#)' response indicates, there was only one [demon](#) inside this man. Yet the [demon](#) does speak in the plural, "What between us" It is doubtful, from the next statement of the [demon](#), that he had the man's best interests in mind. More likely he was thinking of himself and other [demons](#) active in the world. It is instructive to note that, apparently [demons](#) desire to use a human body to do their work. It is also interesting that this [demon](#) permitted the man to go to a [synagogue](#) service. Did the other worshipers know the man had a [demon](#)? We are not told. How many people with [demons](#) sit in church services today? Certainly, the [demon](#) wanted nothing whatever to do with [Jesus](#). He viewed [Jesus](#) as an enemy, and one with greater power than he possessed.

¹⁸⁵ Luke 4:34 - Jesus of Nazareth: In the Greek text, [Nazareth](#) is not a noun; it is an adjective. Literally, the [demon](#) identified his opponent as "[Jesus](#), [Nazarene](#)." Of course, by "[Nazarene](#)" the demon was simply acknowledging that [Jesus](#) hailed from [Nazareth](#), his (erstwhile) home town.

¹⁸⁶ Luke 4:34 - Have you come to destroy us? The demon knew that [Jesus](#) had the power to destroy him and his fellow [demons](#). (By "us" he meant he himself and his fellow [demons](#), elsewhere active in the world.) He was concerned that now was the time of ultimate destruction. It was not. All [Jesus](#) did was to eject him from this man. We are not told where the [demon](#) went next. Most likely he began looking for another human to inhabit. The time of destruction for all [demons](#) is still many years distant. There is an "eternal fire which has been prepared for the [devil](#) and his [messengers](#)" (Matt. 25:41). That place is known as "[the lake of fire and brimstone](#)" (Rev. 20:10). Sadly, humans who do not submit to [Jesus](#) will also be thrown into that [lake of fire](#) (Matt. 25:41; Mark 9:48; Luke 16:24; Rev. 19:20; 20:11-15).

¹⁸⁷ Luke 4:34 - I know who you are: The demon used the verb *oida*, derived from *eido* (1492). It (*oida*) appears in the [Perfect](#) tense, which indicates a completed knowledge of who [Jesus](#) actually was. He was explicit – he knew that [Jesus](#) was "the Holy One of the [God](#)."

¹⁸⁸ Luke 4:35 - Jesus rebuked him: [Jesus](#) has authority over all [demons](#). He does not have to compel them physically to depart from a man. He merely speaks, and the [demon](#) has no choice. After all [Jesus](#) was the agent through whom [God](#) spoke the entire universe into existence (Gen. 1:3; Ps. 33:6, 9; John 1:1-3; Col. 1:16; Heb. 11:3). [Luke](#) used the [Aorist](#) tense of the verb "rebuked" (*epitimaō*, 2008). He would use the same word with reference to [Jesus](#)' rebuking of the fever of [Peter's](#) mother-in-law (Luke 4:39).

¹⁸⁹ Luke 4:35 - Be quiet: Literally, the word *phimoō* (5392) refers to that which is used to tie something shut. [Israelis](#) were forbidden to muzzle an ox so it could not eat grain while engaged in the threshing process (1 Cor. 9:9; 1 Tim. 5:18). [Jesus](#) ordered the demon to be muzzled. [Jesus](#) used the [Imperative Passive](#), "You be muzzled!" Some

- H 2 Exit! and come out of him!”
- E 4 The action of the demon 4:35b
 - G 1 Throwing the man down: And when the demon had thrown him down ¹⁹⁰ in the midst of *the people*,
 - G 2 Exiting: he came out of him without doing him any harm. ¹⁹¹
- E 5 The reactions of the crowd at the synagogue 4:36-37
 - G 1 Universal amazement: {36} And amazement came upon them all, ¹⁹² 4:36a
 - G 2 Mutual questioning 4:36b
 - H 1 Their interactive discussion: and they *began* talking with one another saying,
 - H 2 Their questioning of the implications of Jesus’ message: “What is this message?”
 - H 3 Their observation of His power to exorcise unclean spirits: For with authority and power He commands the unclean spirits and they come out.”
 - G 3 Spreading the news about Jesus everywhere: {37} And the report about Him was spreading into every

force external to the [demon](#) would muzzle him.

¹⁹⁰ Luke 4:35 - demon had thrown him down: Why did [Jesus](#) permit the [demon](#) to do this to the man? In my opinion it is because a [demon](#) is a [spirit](#) and cannot be seen. How were the people to know the [demon](#) had exited the man? Only by some violent, unusual action. This convulsive action served [Jesus](#)’ purpose without injuring the man.

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

¹⁹¹ Luke 4:35 - without doing him any harm: Though [Jesus](#) had permitted the [demon](#) to throw the man down upon the floor, all could see that the man was completely unharmed by the violent exit.

¹⁹² Luke 4:36 - amazement came upon them all: The word translated “amazement” is *thambos* (2285), identified by [Friberg](#) “as an emotion in which awe and fear are mingled *astonishment, amazement*.” The word is used only by [Luke](#) – in Luke 4:36; 5:9; Acts 3:10. Here, the audible conversation between the [demon](#) and [Jesus](#), [Jesus](#)’ stern rebuke and command, and the immediate, violent exit of the [demon](#) from the man were stunning testimonies to the power of [Jesus](#). No [Rabbi](#) had ever taught the people of that [synagogue](#) with such incisiveness and demonstrable power! No wonder the audience were filled with a mixture of awe and fear!

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

locality in the surrounding district. 4:37

C 2 His healing of Simon's feverish mother-in-law 4:38-39

D 1 The venue of Jesus' next miracle 4:38a

E 1 His departure from the synagogue: {38} Then He got up and *left* the synagogue,

E 2 His entry into the home of Simon: and entered Simon's home.¹⁹³

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

E 1 The illness of Simon's wife's mother: Now Simon's mother-in-law¹⁹⁴ was suffering from a high fever, 4:38b

E 2 Their request for help: and they¹⁹⁵ asked Him to help her. 4:38c

E 3 The actions of Jesus 4:39a

G 1 Standing: {39} And standing over her,¹⁹⁶

¹⁹³ Luke 4:38 - Simon's home: [Simon](#) (4613) is, of course, more commonly known in this day to readers as [Peter](#) (as in Luke 8:45). [Simon](#), however, was his original name, and [Luke](#) called him simply "[Simon](#)" ten times, as he did here. [Jesus](#) gave him the nick-name of [Peter](#) (4074) (Luke 6:14), and twice [Luke](#) used the name "[Peter](#)" in connection with "[Simon](#)" (Luke 5:8; 6:14). More often, [Luke](#) referred to this disciple simply as "[Peter](#)" – seventeen times. Nowhere is this more clear than in Luke 22. Of all the gospel writers, it is [John](#) who most frequently combined the two names, "[Simon Peter](#)."

Evidently [Capernaum](#), on the shore of the [Sea of Galilee](#), was his home town. [Simon's](#) fisherman brother, [Andrew](#) (406), also lived in the same town and, indeed, in the same home (Mark 1:29-31). [Jesus](#) apparently made [Capernaum](#) his home town after [Nazareth](#) had rejected Him (Matt. 4:13).

¹⁹⁴ Luke 4:38 - [Simon's](#) mother-in-law: [Peter](#) is erroneously deemed by the [Roman Catholic Church](#) to be the first [Pope](#). Yet [Peter](#) was married. The [Roman Catholic](#) dogma that priests and cardinals and popes must remain celibate obviously has no Biblical warrant. Sadly, [Rome's](#) insistence on celibacy has led to an alarming number of instances in which priests, who possess normal sexual desires, relieve their pent up libido on vulnerable boys. Some of the [Reformers](#), such as [Martin Luther](#), before they left the [Catholic Church](#), begged the [church](#) to allow them to marry, but to no avail. Sad things happen when men insist that the traditions they have created carry the same weight as the [Scriptures](#).

¹⁹⁵ Luke 4:38 - they asked Him to help her: [Luke](#) does not identify who "they" are. The "they" probably does not include [Simon's](#) mother-in-law, whose "great" (*megas*, 3173) fever probably prevented her from doing anything but sleeping. [Mark](#), probably tutored by [Peter](#), adds the details that the home was that of both [Simon](#) and [Andrew](#), and that they were accompanied by [James](#) and [John](#) (Mark 1:29). Probably the ones who asked [Jesus](#) to heal her His followers who had just witnessed His exorcism of a [demon](#)-possessed man in the [synagogue](#) (Luke 4:31-37).

¹⁹⁶ Luke 4:39 - standing over her: The woman was too sick to do anything but lie in bed. [Jesus](#) leaned over her bedside to rebuke her fever.

- G 2 Rebuking: He rebuked the fever,¹⁹⁷
 - D 3 The results of the miracle 4:39b
 - E 1 The fever left her: and it left her;
 - E 2 She was immediately well enough to serve as hostess: and she immediately got up and waited on them.¹⁹⁸
- C 3 His healing and exorcism of many that evening 4:40-41
 - D 1 The time of day: {40} While the sun was setting,¹⁹⁹ 4:40a
 - D 2 His healing of the sick 4:40b
 - E 1 The parade of sick guests: all those who had any *who were* sick with various diseases brought them to Him;
 - E 2 His procedure: and laying His hands on each one of them,
 - E 3 His healing of the sick: He was healing them.
 - D 3 His exorcism of the demon-possessed 4:41
 - E 1 His exorcism of demons from many: {41} Demons also were coming out of many,
 - E 2 The demons' identification of Jesus: shouting, "You are the Son of God!"
 - E 3 Jesus rebuking them: But rebuking them,
 - E 4 His barring them from speaking: He would not allow them to speak,

¹⁹⁷ Luke 4:39 - He rebuked the fever: Much as [Jesus](#) had rebuked the [demon](#) (Luke 4:35), so he rebuked (*epitimaō*, [2008](#)) the woman's fever.

¹⁹⁸ Luke 4:39 - she immediately got up and waited on them: As a rule, Biblical healings were instantaneous and complete. There was no gradual improvement, as is often the case when the natural mechanisms God created in the body to heal itself are at work. There was no recovery period for [Simon](#)'s mother-in-law. She was instantly well enough to resume her normal duties as hostess. It is possible that she lived in the same home as her daughter and [Simon](#) and [Andrew](#).

¹⁹⁹ Luke 4:40 - While the sun was setting: This long day had begun with a [synagogue](#) service during which [Jesus](#) had cast out a [demon](#) (Luke 4:31-37); continued with [Jesus](#)' healing of [Peter's](#) wife's mother (Luke 4:38-39); and now ended with a succession of [healings](#) and [exorcisms](#) of people who descended from all over [Capernaum](#) upon the home where [Jesus](#) was staying (Luke 4:40-41). It must have been, from a human point of view, an utterly exhausting day!

- E 5 His reason: because they knew Him to be the Christ.²⁰⁰
- C 4 His solitude; His purpose, despite requests to stay, to proclaim the kingdom of God to the other cities also 4:42-43
 - D 1 The time: {42} When day came, 4:42a
 - D 2 Jesus' seclusion: Jesus left and went to a secluded place; 4:42b
 - D 3 The search for Him by the crowds: and the crowds were searching for Him, 4:42c
 - D 4 Their desire to prevent His departure: and came to Him and tried to keep Him from going away from them. 4:42d
 - D 5 Jesus' reply to the crowds 4:43
 - E 1 His necessity to proclaim the kingdom of God to other cities also: {43} But He said to them, "I must preach the kingdom of God to the other cities also,
 - E 2 His desire to fulfill His (Divine) mission: for I was sent for this purpose."
- C 5 His continued preaching in Judean synagogues: {44} So He kept on preaching in the synagogues of Judea.²⁰¹ 4:44
- B 3 Jesus' Conversion of Fishermen to Fishers of Men 5:1-11**
 - C 1 Jesus' teaching the multitudes from Simon's boat on Lake Gennesaret 5:1-3
 - D 1 The description of the crowd 5:1a
 - E 1 The press of the crowd: {1} Now it happened that while the crowd was pressing around Him
 - E 2 The activity of the crowd: and listening to the word of

²⁰⁰ Luke 4:41 - He would not allow them to speak because he knew Him to be the Christ: John A. Martin has pointed out that [Jesus](#) came to earth to be acknowledged as the [Messiah](#) by [man](#), not by [demons](#) ([The Bible Knowledge Commentary NT Vol.](#), p. 215).

²⁰¹ Luke 4:44 - preaching in the synagogues of Judea: Two points are worth noting – (1) [Jesus](#) apparently made the [Jewish synagogue](#) the focal point of His ministry. This became a precedent for later [evangelists](#). [Paul](#) and [Barnabas](#), and later [Paul](#) and [Silas](#) also made it a regular part of their strategy to go to the [Jewish synagogues](#) in the [Gentile](#) cities in which they traveled. Only when rejected by the [Jewish](#) populace did they draw off the partly [Jewish](#) and mostly [Gentile](#) converts and establish a [church](#) separate from the [synagogue](#). (2) [Jesus](#) had been ministering in [Nazareth](#) and [Capernaum](#), cities of [Galilee](#). He departed from there southward to proclaim His message in [Judean synagogues](#).

God,²⁰²

- D 2 The situation of Jesus: He was standing by the lake of Gennesaret;²⁰³ 5:1b
- D 3 The presence of boats 5:2
 - E 1 The availability of two boats: {2} and He saw two boats lying at the edge of the lake;
 - E 2 The boats were not being used: but the fishermen had gotten out of them and were washing their nets.
- D 4 Jesus' acquisition of a boat 5:3a
 - E 1 His entry into a boat: {3} And He got into one of the boats,
 - E 2 The owner of the boat: which was Simon's,
 - E 3 The request of Jesus: and asked him to put out a little way from the land.
- D 5 Jesus' teaching from the boat 5:3b
 - E 1 His assumption of a rabbi's normal stance: And He sat down²⁰⁴
 - E 2 His unusual platform: and *began* teaching the people from the boat.²⁰⁵
- C 2 Simon's catching of a great quantity of fish at Jesus' instruction 5:4-7
 - D 1 The rabbi's conclusion of His lecture: {4} When He had finished speaking, 5:4a

²⁰² Luke 5:1 - listening to the word of God: It is clear that [Jesus](#) was teaching as a [rabbi](#). Evidently the circumstance of being near the shore and the crowd closing in on him in close proximity prevented Him from sitting, as [Luke](#) next narrated.

²⁰³ Luke 5:1 - standing by the lake of [Gennesaret](#): This is an alternative name for the [Sea of Galilee](#). Evidently the circumstances of being crowded on the shore of the lake prevented [Jesus](#) from sitting to teach, so He was forced to stand. He would soon remedy that circumstance.

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

²⁰⁵ Luke 5:3 - teaching the people from the boat: [Jesus](#), with His advanced knowledge of physics, knew that water serves as an excellent conveyor of sound. Perhaps the shore sloped enough so that, even if He were sitting, people could still see Him adequately, as well as hear Him. We do not know how large the boat was, but it is far less likely a person will tip a small boat over if he is sitting rather than standing.

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

- D 2 His instruction to Simon to fish again: He said to Simon, "Put out into the deep water and let down your nets for a catch." 5:4b
- D 3 Simon's objection 5:5a
 - E 1 They had fished diligently all night: {5} [Simon](#) answered and said, "Master,²⁰⁶ we worked hard all night
 - E 2 They had caught nothing: and caught nothing,
- D 4 Simon's acquiescence: but I will do as You say *and* let down the nets." 5:5b
- D 5 The result 5:6-7
 - E 1 Their large catch: {6} When they had done this, they enclosed a great quantity of fish, 5:6a
 - E 2 The breaking of their nets: and their nets *began* to break; 5:6b
 - E 3 Their signal for help: {7} so they signaled to their partners in the other boat for them to come and help them. 5:7a
 - E 4 The filling of both boats: And they came and filled both of the boats, 5:7b
 - E 5 The near swamping of both boats: so that they began to sink. 5:7c
- C 3 Simon's worship and confession of his own sinfulness 5:8-9
 - D 1 Simon Peter's observation: {8} But when [Simon](#) Peter saw *that*, 5:8a
 - D 2 Simon's prostration before Jesus: he fell down²⁰⁷ at Jesus' feet,

²⁰⁶ Luke 5:5 - Master: A somewhat unusual title of address for [Jesus](#). It is used only seven times in the NT. The [NASB](#) translates each of them, "Master." The word is a form of *epistatēs* (1988). According to the *NASB Dictionary* it means "a chief, commander." According to [Friberg](#), it means "as a person of high status *master, lord*, used as a title by which to address [Jesus](#)." The first part of the word is the Grk. preposition *epi*, which means "above" or "over," while from the second part of the word, *statēs*, we derive our English word, "status." One can easily see that an *epistatēs* is someone who has status over others. [Luke](#) is the only NT writer to use this word. He used it in Luke 5:5; 8:24, 45; 9:33, 49; 17:13, always with reference to [Jesus](#).

²⁰⁷ Luke 5:8 - fell down: *proskiptō* (4363) is used only 8X in the NT: Matt. 7:25 (winds slamming against a house); Mark 3:11 (unclean spirits falling down before [Jesus](#)); Mark 5:33 (woman with a hemorrhage prostrating herself before [Jesus](#) and confessing she touched Him); Mark 7:25 (Syrophoenician woman falling at [Jesus](#)' feet, begging Him to exorcise a demon from her daughter); Luke 5:8 ([Peter](#) prostrating Himself before [Jesus](#)); Luke 8:28 (a demon-possessed man falling down before [Jesus](#)), Luke 8:47 (parallel to Mark 5:33); Acts 16:29 (the fearful jailer falling down before Paul and Silas, asking what he could do to be saved).

As can be seen from all these examples, [Peter](#) probably was not worshipping [Jesus](#) so much as he was almost in a state of shock, and being in great awe and trepidation (see Luke 5:9), he threw himself at the feet of someone vastly

5:8b

D 3 Simon's exclamation 5:8c

E 1 His asking the Lord to depart: saying, "Go away from me Lord,"²⁰⁸

E 2 His reason – his own sinfulness: for I am a sinful man!"

D 4 The astonishment of Simon and his co-workers 5:9

E 1 His and his companions' reaction: {9} For amazement²⁰⁹ had seized him and all his companions

E 2 Their reason: because of the catch of fish which they had taken;

C 4 The fishermen's forsaking all to follow Jesus amid His assurance of becoming fishers of men 5:10-11

D 1 The identification Simon's partners, who shared his reaction 5:10a

E 1 Their names: {10} and so also *were* James and John,

E 2 Their ancestry: sons of Zebedee,

E 3 Their business relationship with Simon: who were partners with Simon.

D 2 Jesus' command and prediction 5:10b

E 1 The person addressed: And Jesus said to Simon,²¹⁰

superior to himself. Clearly he seemed to recognize that [Jesus](#) was exceedingly holy, the powerful [Messiah](#). His reaction was similar to that [God](#) imposed on [Moses](#) when the latter watched the burning bush – “take off your shoes – this is holy ground!” He realized he was a great sinner in contrast to holy [Jesus](#) and felt unworthy to be in the same proximity.

²⁰⁸ Luke 5:8 - Lord: Here [Peter](#) used the title, *kurios* ([2962](#)), Lord, or Master. For a fuller discussion, see the footnote on “Lord” at Luke 1:6. [Luke](#) used the word *kurios* a striking 104X in his gospel.

²⁰⁹ Luke 5:9 - amazement: The word is *thambos* ([2285](#)), identified by [Friberg](#) “as an emotion in which awe and fear are mingled *astonishment, amazement*.” The word is used only by [Luke](#) – in Luke 4:36; 5:9; Acts 3:10. See the note at Luke 4:36 for a fuller discussion.

²¹⁰ Luke 5:10 - Jesus said to [Simon](#): Clearly [Jesus](#) perceived early in His ministry that [Peter](#) was a natural born leader. If you could convince him, you could convince his companions! [Jesus](#) addressed only [Simon](#), but the others also followed! Obviously He meant them to overhear His conversation with [Peter](#).

- E 2 The command: "Do not fear,"²¹¹
- E 3 The prediction: from now on you will be catching men."²¹²
- D 3 The response of the fishermen 5:11
 - E 1 The timing: {11} When they had brought their boats to land,
 - E 2 Their abandonment: they left everything²¹³
 - E 3 Their pursuit: and followed Him.²¹⁴

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

- C 1 His healing of a leprous man 5:12-14
 - D 1 The presence of a leprous man: {12} While He was in one of the cities, behold, *there was* a man covered with leprosy; 5:12a
 - D 2 His begging of Jesus to cleanse him: and when he saw Jesus, he fell on his face and implored Him, saying, 5:12b

²¹¹ Luke 5:10 - Do not fear: Fear what? Obviously fear to leave their chosen life's vocation. How would they support themselves? What would their identity be? [Jesus](#) said he should not fear to stop catching fish. From now on they would be catching men!

²¹² Luke 5:10 - you will be catching men: This is an appropriate translation. *Dzōgreō* (2221) means, literally, "to catch alive." Instead of catching fish alive, [Simon](#) would be catching men alive! How much more important and strategic is catching men than catching fish? This word is used only twice – by [Luke](#) here, and by [Paul](#) in 2 Tim. 2:26.

²¹³ Luke 5:11 - they left everything: Literally, "having left all" It was not merely [Simon](#) who abandoned the fishing business. The others did as well! Though fishing was not completely out of [Simon's](#) blood (John 21:1-8), here he made a clean break! The word "left" is the plural [aorist participle](#) of *aphiēmi* (863). The [aorist](#) tense signifies this was an abrupt action at a point in time. The verb *aphiēmi* is used in a variety of contexts, including, (1) as here, simply to leave or go away; see also Matt. 27:50, where [Jesus](#) *yielded up* His spirit; (2) as a legal, technical term for divorce (1 Cor. 7:11); (3) as remitting or forgiving or sending away sins (Luke 7:47-49). Clearly, this was the first meaning. [Luke](#) used *aphiēmi* 31X in his gospel. His first use was in Luke 4:39.

²¹⁴ Luke 5:11 - and followed Him. Literally, "having left all, they followed Him." This had been [Jesus'](#) whole objective with regard to the miracle of the huge catch of fish. He had wanted to use it as an object lesson to motivate [Simon](#) and his fellow businessmen to leave their fishing business and pursue fishing men.

Matthew Henry, in his heading for the section of Luke 5:4-11, wrote in part, "The Recompense He Made to Peter for the Loan of His Boat" That is imaginative, but hardly [Jesus'](#) primary purpose. This miracle was not about fair trade, but to motivate [Peter](#) and his business partners to leave their business and come follow Him permanently! This miracle was his ultimate lure in detaching them from their fishing business to come fish for men. They took the bait and ran with it! With the kind of power and authority [Jesus](#) had demonstrated, why should they not follow Him and pursue His mission for their lives? They were instantly convinced, though in fairness, this was not the first miracle they had witnessed.

- E 1 The contingency: "Lord, if You are willing,"²¹⁵
 - E 2 Jesus' ability: You can make me clean."²¹⁶
- D 3 Jesus' response 5:13a
 - E 1 Touching him: {13} And He stretched out His hand and touched him,
 - E 2 Indicating His willingness: saying, "I am willing;
 - E 3 Commanding him to be cleansed: be cleansed."
- D 4 The immediate result: And immediately the leprosy left him. 5:13b
- D 5 The instructions of Jesus to the man 5:14
 - E 1 To tell no one: {14} And He ordered him to tell no one,
 - E 2 To go through the proper purification rites
 - G 1 Showing himself to the priest: "But go and show yourself to the priest
 - G 2 Making an offering: and make an offering for your cleansing,
 - E 3 The reason for the rites
 - G 1 To obey Moses: just as Moses commanded,
 - G 2 To serve as a testimony: as a testimony to them."
- C 2 His frequent slipping away from multitudes to the wilderness for prayer 5:15-16
 - D 1 The spread of news about Jesus: {15} But the news about Him was spreading even farther,²¹⁷ 5:15a
 - D 2 The gathering of large crowds 5:15b

²¹⁵ Luke 5:12 - Lord, if you are willing: The man called [Jesus](#) "Lord" (*kurios*, [2962](#)) indicating [Jesus](#)' superiority. The "if" was deliberate. He did not know if [Jesus](#) was willing or unwilling. He was deferring to [Jesus](#)' will. (This is a third class conditional sentence in the text. See Corey Keating, [Greek Conditional Sentences](#).)

²¹⁶ Luke 5:12 - You can make me clean: The man showed his faith by asserting flatly that [Jesus](#) was presently able to cleanse him in a moment of time. His faith was rewarded.

²¹⁷ Luke 5:15 - news about Him was spreading even farther: This was true despite, for example, the fact that [Jesus](#) had told the cleansed leper to say nothing about his healing (Luke 5:14).

- E 1 To listen: and large crowds were gathering to hear *Him*
 - E 2 To be healed: and to be healed of their sicknesses.
- D 3 Jesus' reclusiveness 5:16
 - E 1 Withdrawing to uninhabited areas: {16} But Jesus Himself would *often* slip away to the wilderness²¹⁸
 - E 2 Praying: and pray.
- C 3 His healing and forgiving of a paralytic 5:17-26
 - D 1 Jesus' teaching in front of representative teachers of the Law 5:17
 - E 1 Jesus' customary practice: {17} One day He was teaching;
 - E 2 The presence of distinguished auditors: and there were *some* Pharisees and teachers of the law sitting *there*,²¹⁹
 - E 3 The diversity of the auditors' residences
 - G 1 From all villages: who had come from every village
 - H 1 of Galilee
 - H 2 and Judea
 - G 2 From the big city: and *from* Jerusalem;
 - E 4 The presence of the Lord's power: and the power of the Lord was *present* for Him to perform healing.
 - D 2 The presentation of the paralytic 5:18-19
 - E 1 The arrival of a paralytic borne by others: {18} And *some* men *were* carrying on a bed a man who was paralyzed;
 - E 2 His bearers' desire to bring him before Jesus: and they were trying to bring him in and to set him down in front of Him.

²¹⁸ Luke 5:16 - slip away to the wilderness: One can hardly call [Jesus](#) introverted. Undoubtedly He possessed a balanced personality. However, despite the increasing crowds, [Jesus](#) found it necessary to seclude Himself regularly so He had time to focus on talking to [God](#), His Father. What a lesson!

²¹⁹ Luke 5:17 - [Pharisees](#) and teachers of the [law](#): Many of these men, to one degree or another, were [elders](#) of [Israel](#). It is the duty of [elders](#) to stand guard over the purity of the teaching of the [Law](#). In that respect, these men were simply doing their job. Unfortunately, the vast majority of them had a predisposition against [believing](#) in [Jesus](#) as the [Messiah](#). They were spiritually blinded by [Satan](#), and unable to absorb and assimilate spiritual truth. It was not long before they developed a consuming animus in regard to [Jesus](#). That animus would soon raise its ugly head in tangible heated interactions with [Jesus](#), and, increasingly, with murderous intent.

- E 3 Their inability: {19} But not finding any *way* to bring him in because of the crowd,
- E 4 Their resourcefulness
 - G 1 Their ascent: they went up on the roof
 - G 2 His descent: and let him down through the tiles with his stretcher,²²⁰
 - G 3 Their bypassing the crowd: into the middle *of the crowd*,
 - G 4 Their targeted audience: in front of Jesus.
- D 3 Jesus' forgiveness of the man's sins 5:20
 - E 1 Jesus' observation of their faith: {20} Seeing their faith,²²¹
 - E 2 His forgiving the sins of the paralytic: He said, "Friend, your sins are forgiven you."²²²
- D 4 The scribes and Pharisees' attribution of Divine blasphemy 5:21
 - E 1 The adversarial reaction of Jesus' auditors: {21} The scribes and the Pharisees began to reason, saying,
 - E 2 Their accusation of blasphemy against Jesus: "Who is this *man* who speaks blasphemies?"
 - E 3 Their correct assumption that only God can forgive sins:

²²⁰ Luke 5:19 - stretcher: *klinídion*, [2826](#). A small bed or mat, used only by [Luke](#) here and in Luke 5:24. See the note there for additional information.

²²¹ Luke 5:20 - seeing their faith: [Jesus](#) was impressed with the [faith](#) of the men. "Their [faith](#)," *pístis* ([4102](#)), refers primarily to the [faith](#) of the bearers of the paralytic. But possibly the paralytic himself also joined with them in [believing](#). Presumably the men were carrying him because he wanted them to. The men's [faith](#) was demonstrated in their dogged persistence in getting this man to [Jesus](#). Thinking outside the box, they took the man up on the flat roof of the house, tore off the tiles that were there, and lowered the man right in front of [Jesus](#)! They would not be deterred! They believed [Jesus](#) would help! Observe that [faith](#) is the prerequisite to [forgiveness](#)!

²²² Luke 5:20 - Friend, your sins are forgiven you: While the [NASB](#) translation is permissible, it is not, perhaps, as accurate as it could be. More literally, [Jesus](#) said, "Man, they have been forgiven to you – the sins of you." There is another word for "friend." "Man" (*anthrōpos*, [444](#)) should perhaps, in our language, be translated more formally as "Sir." The verb "forgiven" (*aphiēmi*, [863](#)) [Jesus](#) used was [indicative perfect passive](#). The [indicative](#) mood means He was stating a fact that was true. The [perfect](#) tense means that the man had been forgiven at some unstated time in the past. The [passive](#) voice means that someone else outside the man had already forgiven him his sins. The Pharisees and scribes assumed [Jesus](#) was talking about Himself – that He Himself had forgiven the man his sins. [Jesus](#) accepted their premise and responded accordingly to their misgivings.

Who can forgive sins, but God alone?" ²²³

- D 5 Jesus' successful healing of the paralytic to prove His Divine authority to forgive sins 5:22-26
 - E 1 Jesus' awareness of their logic: {22} But Jesus, aware of their reasonings, 5:22a
 - E 2 Jesus' challenging of their logic: answered and said to them, "Why are you reasoning in your hearts? 5:22b
 - E 3 His question of which is easier – 5:23
 - G 1 To pronounce forgiveness: {23} "Which is easier, to say, 'Your sins have been forgiven you,' ²²⁴
 - G 2 Or to command healing: or to say, 'Get up and walk'?
 - E 4 His objective – to prove He had authority to forgive sins: {24} "But, so that you may know that the Son of Man ²²⁵ has authority on earth to forgive sins," ²²⁶ 5:24a
 - E 5 His commanding of the paralytic to pick up his stretcher and return home: —He said to the paralytic—"I say to you, 5:24b
 - G 1 Arise: get up,

²²³ Luke 5:21 - Who can forgive sins, but [God](#) alone? The [Pharisees](#) and [scribes](#) were exactly right. Only [God](#) can forgive sins. They understood that [Jesus](#) was forgiving this man his sins. They thought He was blaspheming. But on that count, they were wrong. Since [Jesus](#) is [God](#) (John 1:1), He had the authority to forgive sins.

²²⁴ 5:23 - Which is easier, to say, 'Your sins have been forgiven you,': [Jesus](#)' point – It was easier to *say*, "Your sins are forgiven," than to say, "Rise up, pick up your bed and walk." The reason is this: Who is going to know whether the man's sins are actually forgiven or not? But all can readily see if the man gets up, picks up his bed, and walks away.

²²⁵ 5:24 - the [Son of man](#) has authority on earth to forgive sins: This is the first time the designation, "[Son of man](#)" is used by [Luke](#) in his [gospel](#). All told, he uses it 24 times in this [gospel](#). It seems to be a technical term used by [Jesus](#) to describe Himself as the [Messiah](#) in a slightly oblique way. Its sense seems to be that He is claiming to be the Ultimate Man. And He is absolutely correct. As [God's](#) Ultimate Anointed One, He is the Ultimate Man. Additionally, He is the Representative Man. He would die for the sins of all mankind. [God's](#) first created man was the [First Adam](#), and [Jesus](#) is the [Second Adam](#) (1 Cor. 15:22, 45). The [First Adam](#) brought death to all. The [Second Adam](#) brought the potential of life to all. In this first use of the title, "[Son of man](#)," [Jesus](#) asserted His authority as [Messiah](#) to forgive sins, something which only [God](#) can do. Since as [Messiah](#) He is not only man, but [God](#), He has authority to forgive sins.

²²⁶ 5:24 - so that you may know that the [Son of Man](#) has authority on earth to forgive sins: To prove that He had the power to forgive sins, [Jesus](#) next would make good on the more difficult statement to *speak* – commanding the man to rise up, pick up his bed, and return home.

- G 2 Retrieve: and pick up your stretcher ²²⁷
- G 3 Return: and go home."
- E 6 What happened to the paralytic 5:25
 - G 1 The time lapse: {25} Immediately
 - G 2 His arising: he got up before them,
 - G 3 His picking up his stretcher: and picked up what he had been lying on,
 - G 4 His return home: and went home
 - G 5 His glorifying of God: glorifying God. ²²⁸
- E 7 The reaction of the onlookers 5:26
 - G 1 Their astonishment: {26} They were all struck with astonishment ²²⁹
 - G 2 Their glorifying of God: and *began* glorifying God;
 - G 3 Their fill: and they were filled with fear, ²³⁰
 - G 4 Their awe-struck comments: saying, "We have seen remarkable things today." ²³¹

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

C 1 In His association with tax collectors and sinners 5:27-32

²²⁷ 5:24 - stretcher: *klinídion* (2826), the diminutive of *klinê* (2825). A *klinídion* in this context was a small mat or cot for carrying a sick person. It was not a full-sized bed. "Stretcher" is quite appropriate. Interestingly, [Luke](#), the physician, was the only person in the entire [NT](#) to use the term *klinídion*. He did so twice, in Luke 5:19, 24.

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

²²⁹ 5:26 - astonishment: The word [Luke](#) used was *ekstasis* (1611), from which we derive the English "ecstasy." Literally (NASB Dictionary) *ekstasis* is "a displacement (of the mind), i.e. *bewilderment*, *ecstasy*." [Luke](#) is the most frequent user of this word, but this is the only occasion in which he used it in his [gospel](#). In Acts he used it in Acts 3:10; 10:10; 11:5; 22:17. Elsewhere it was used in Matt. 5:42 and in Mark 16:8.

²³⁰ 5:26 - fear: Few people today understand that when humans see the power of [Jesus](#) on display when He returns to rule this earth, fear will be an appropriate response. We read in Matt. 24:30; Rev. 1:7 that "all the tribes of the earth will mourn over Him" at His [Second Coming](#). I believe that is a mourning of fear.

²³¹ 5:26 - We have seen remarkable things today: "remarkable things" is from *paradoxos* (3861), meaning (NASB Dictionary), "contrary to opinion or *expectation*." We, of course, derive our English "paradox" from this word. This is a [hapax legomenon](#), the only occurrence of this word in the entire [Greek NT](#).

- D 1 Jesus' successful invitation to Levi to follow Him 5:27-28
 - E 1 Jesus' departure: {27} After that He went out
 - E 2 His observation of a tax collector: and noticed a tax collector
 - G 1 His name: named Levi ²³²
 - G 2 His activity: sitting in the tax booth,
 - E 3 Jesus' command: and He said to him, "Follow Me." ²³³
 - E 4 Levi's abrupt following of Jesus
 - G 1 Leaving all behind: {28} And he left everything behind,
 - G 2 Arising: and got up
 - G 3 Following: and *began* to follow Him. ²³⁴
- D 2 Jesus' defense before the Pharisees and their scribes of His eating with tax collectors and sinners 5:29-32
 - E 1 Levi's reception for Jesus: {29} And Levi gave a big reception for Him in his house; 5:29a
 - E 2 The large crowd eating at the reception 5:29b
 - G 1 and there was a great crowd of tax collectors
 - G 2 and other *people* who were reclining *at the table* with them.

²³² Luke 5:27 - Levi: [Luke](#) calls him "[Levi](#)" (Luke 5:27, 29), as does [Mark](#) (Mark 2:14), but [Matthew](#) calls himself "[Matthew](#)" (Matthew 9:9; 10:3). [Luke](#) later identified the same person as "[Matthew](#)" (Luke 6:15). [Matthew](#) acknowledges his status as a tax collector when [Jesus](#) called him and he followed (Matt. 9:9), but he himself does not reveal the identity of the person hosting the festivities for "many tax collectors and sinners" (Matt. 9:10-11). [Luke](#), however, is not so reticent. He reveals that it was [Levi](#) ([Matthew](#)) who hosted the party (Luke 5:29-32). So does [Mark](#) (Mark 2:15-17). It is from [Mark](#) that we learn the name of [Levi's](#) father, Alphaeus (Mark 2:14).

²³³ 5:27 - Follow Me: [Jesus](#) issued a [present tense imperative](#) (command) (from *akalouthéō*, [190](#)) – literally, "Be following Me!" [Jesus](#) was not asking [Levi](#) to follow Him once on this particular occasion, but continually to be following Him as a way of life. He expected [Levi](#) to leave the tax collecting business and to continue following Him as a [disciple](#), or learner. There is no indication in the text if [Jesus](#) had previously encountered [Levi](#), or if [Levi](#) had been contemplating following [Jesus](#). As the text reads, [Jesus](#) abruptly called a most unlikely candidate (tax collectors were perhaps more despicable to [Jewish](#) people then than IRS agents are to us today), and the unlikely candidate abruptly responded in the affirmative!

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

- E 3 The Pharisees and scribes' negative reaction 5:30
 - G 1 Grumbling at Jesus' disciples: {30} The Pharisees and their scribes *began* grumbling at His disciples,
 - G 2 Questioning the propriety of their dinner companions
 - H 1 Tax collectors: saying, "Why do you eat and drink with the tax collectors
 - H 2 Sinners: and sinners?"
- E 4 The response of Jesus 5:31
 - G 1 It is the sick who need a physician, not the healthy: {31} And Jesus answered and said to them,
 - H 1 Not the healthy: "*It is* not those who are well who need a physician,
 - H 2 But the sick: but those who are sick.
 - G 2 Jesus came to call the unrighteous to repentance, not the righteous 5:32
 - H 1 Not the righteous: {32} "I have not come to call the righteous
 - H 2 But sinners: but sinners to repentance."²³⁵
- C 2 In His disciples' non-fasting 5:33-39
 - D 1 Their objection – the practice of fasting and praying 5:33
 - E 1 By the disciples of John: {33} And they said to Him, "The disciples of John often fast and offer prayers,
 - E 2 By the disciples of the Pharisees: the *disciples* of the Pharisees also do the same,
 - E 3 The non-compliance of Jesus' disciples: but Yours eat and

²³⁵ Luke 5:32 - but sinners to repentance: [Jesus](#)' logic was impeccable. If the righteous have already repented and do not need to do so again, why spend all one's time with them? It is the unrighteous, sinners, who need to repent. One must spend time with them to encourage them to repent. [Jesus](#), impervious to the siren temptations of the [world](#), the [flesh](#), and the [devil](#), was not sullied by associating with people in the [world](#). Some [Christians](#) are so weak they give in to the temptations encountered by associating with people in the [world](#) (Psalm 1:1). It is not advisable for a recovering alcoholic to seek converts for [Christ](#) in a bar. Nor is it advisable for a man who struggles with sexual restraint and pornography to enter a house of prostitution to be a witness.

drink."²³⁶

D 2 The three-fold, parabolic response of Jesus 5:34-39

E 1 The analogy of the bridegroom 5:34-35

G 1 The impropriety of the bridegroom's attendants fasting while the bridegroom is still present: {34} And Jesus said to them, "You cannot make the attendants of the bridegroom fast while the bridegroom is with them, can you?"²³⁷ 5:34

G 2 One day the bridegroom will not be present: {35} "But *the* days will come; and when the bridegroom is taken away from them,"²³⁸ 5:35a

G 3 Then His disciples will fast: then they will fast in those days." 5:35b

E 2 The parable of mending 5:36

G 1 The identification of the genre: {36} And He was also telling them a parable:

G 2 The impropriety of patching an old garment with new fabric: "No one tears a piece of cloth from a new garment and puts it on an old garment;"²³⁹

G 3 The undesirable consequences

H 1 Tearing: otherwise he will both tear the new,

H 2 Not matching: and the piece from the new will not match the old.

²³⁶ Luke 5:33 - but Yours eat and drink: The background of this objection was [Jesus](#) and His [disciples](#)' attendance of the huge feast put on by [Levi](#). The [Pharisees](#) and their [disciples](#), and even the [disciples](#) of [John](#), placed a heavy emphasis on self-deprivation and religious forms. [Jesus](#)' [disciples](#) seemed more intent on festive celebrations than on self-deprivation.

²³⁷ Luke 5:34 - You cannot make the attendants of the bridegroom fast while the bridegroom is with them, can you: [Jesus](#) answered the objections of the [Pharisees](#) with three parables or analogies – wedding feast, mending, and wine. In the first instance, [Jesus](#) likened Himself to the bridegroom at a wedding feast. Of course the bridegroom would eat and drink, and of course, his attendants (the [disciples](#)) would eat and drink. That was to be expected.

²³⁸ Luke 5:35 - the bridegroom is taken away from them: [Jesus](#) spoke of His [ascension](#) back to the right hand of His [Father](#) in [heaven](#). When the bridegroom had left, the festivities would subside. Then His [disciples](#) would revert to the practice of fasting.

²³⁹ Luke 5:36 - No one tears a piece of cloth from a new garment and puts it on an old garment: [Jesus](#) compared the [Pharisees](#)' view of religion and worship to an old garment that needed patching. Their "clothing" didn't need patching – it needed to be replaced with an entirely new wardrobe!

E 3 The parable of wine and wineskins 5:37-39

- G 1 The impropriety of storing new wine in old wineskins: {37} "And no one puts new wine into old wineskins; ²⁴⁰ 5:37a
- G 2 The undesirable result: otherwise the new wine will burst the skins and it will be spilled out, and the skins will be ruined. 5:37b
- G 3 The proper storage of new wine: {38} "But new wine must be put into fresh wineskins. 5:38
- G 4 The natural preference for old wine 5:39
 - H 1 Old wine tastes better: {39} "And no one, after drinking old *wine* wishes for new;
 - H 2 The preference stated: for he says, 'The old is good *enough*.'" ²⁴¹

C 3 In His Sabbath activities 6:1-11

- D 1 Jesus' defense of His disciples' eating from standing grain on the Sabbath 6:1-5
 - E 1 Jesus' activity: {1} Now it happened that He was passing through *some* grainfields 6:1a
 - E 2 The time: on a Sabbath; 6:1b
 - E 3 The disciples' activity 6:1c
 - G 1 Picking grain: and His disciples were picking the heads of grain,

²⁴⁰ Luke 5:37- no one puts new wine into old wineskins: In many ways, [Jesus](#) was iconoclastic. He likened His teaching, way of living, and practicing true worship to new wine. New ways of living and worship under the Ministry of the [Messiah](#) were like new wine that needed new wineskins. By new wineskins, [Jesus](#) meant new forms, new ways of doing things.

²⁴¹ Luke 5:39 - The old is good *enough*: [Jesus](#) was not complimenting the [Pharisees](#). Human nature resists change, especially when the human grows old. The [Pharisees](#) and their [disciples](#), and even [John](#) and his [disciples](#) were used to the old way of worshiping and living – an emphasis on self-deprivation and fasting. They would not be inclined to change their minds and join [Jesus](#) and His [disciples](#) in eating and drinking – especially not with tax collectors and sinners!

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

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

- G 2 Hand-“threshing” the grain: rubbing them in their hands,
- G 3 Eating the grain: and eating *the grain*.
- E 4 The objection of some Pharisees: {2} But some of the Pharisees said, "Why do you ²⁴² do what is not lawful on the Sabbath?" 6:2
- E 5 The response of Jesus 6:3-5
 - G 1 The practice of David 6:3-4
 - H 1 David’s condition: {3} And Jesus answering them said, "Have you not even read what David did when he was hungry, 6:3a
 - H 2 The condition of his men: he and those who were with him, 6:3b
 - H 3 David’s eating of consecrated bread 6:4a
 - J 1 Entering God’s house: {4} how he entered the house of God,
 - J 2 Eating of consecrated bread; and took and ate the consecrated bread
 - J 3 The priests alone were permitted to eat: which is not lawful for any to eat except the priests alone,
 - H 4 David’s giving the bread to his fellow 6:4b warriors: and gave it to his companions?"
 - G 2 The conclusion of Jesus – He is Lord of the Sabbath: {5} And He was saying to them, "The Son of Man is Lord of the Sabbath."²⁴³ 6:5
- D 2 Jesus' deliberate healing on the Sabbath of a man with a withered hand, incurring the wrath of the scribes and Pharisees 6:6-11

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

²⁴³ Luke 6:5 - The Son of man is Lord of the Sabbath: This is [Jesus](#)’ second use of the [Messianic](#) title, “[Son of man](#)”, in [Luke’s gospel](#). For further information on the title see the footnote at Luke 5:24 - the [Son of man](#) has authority on earth to forgive sins. As was [Jesus](#)’ first use of this title (asserting authority to forgive sins), this use, authority to determine what is legitimate practice on the [Sabbath](#), was extremely controversial, though the record here (Luke 6:1-5) does not show it. The next incident on the [Sabbath](#) day, healing a man in the [synagogue](#) service, would fill the [Pharisees](#) and their [scribes](#) with rage, and would prompt their eventual consideration of murder.

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

hand!" 6:10b

E 10 The man's cooperation: And he did *so*; 6:10c

E 11 The healing of the man's hand: and his hand was restored.
6:10d

E 12 The reaction of the scribes and Pharisees 6:11

G 1 Rage: {11} But they themselves were filled with
rage,²⁴⁴

G 2 Plotting: and discussed together what they might do
to Jesus.

D 3 In His selection of non-theologians to be apostles 6:12-16

E 1 The seclusion of Jesus 6:12

G 1 His departure: {12} It was at this time that He went
off

G 2 His destination: to the mountain

G 3 His pursuit: to pray,

G 4 His allotted time: and He spent the whole night in
prayer to God.

²⁴⁴ Luke 6:11 - filled with rage: There was no possible way for the bulk of the [scribes](#) and [Pharisees](#) to be convinced that [Jesus](#)' interpretation of "What work is allowable on the [Sabbath](#) day" was superior to their interpretation. They were blinded by [Satan](#), and unable to know the truth either about [Jesus](#)' identity or about His teaching. It was impossible for them to trust in [Jesus](#)' person and words and works because, in [Jesus](#)' terms, they were not of His sheep (John 10:24-29). In other words, they were not among the [elect](#) (Matt. 22:14; 24:24, 31; Mark 13:20; John 15:16; Rom. 8:33; Eph. 1:4; Col. 3:12; Tit. 1:1; 1 Pet. 2:9; Rev. 17:14).

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

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

E 2 The background of Jesus' selection 6:13

G 1 The time: {13} And when day came,

G 2 His call: He called His disciples to Him

G 3 The number of His choice: and chose twelve of them,

G 4 The designation of His chosen ones: whom He also named as apostles:

E 3 The names of those chosen 6:14-16

G 1 Two brothers, fishermen 6:14a

H 1 Man with a nickname: {14} Simon,²⁴⁵
whom He also named Peter,H 2 Brother of the former: and Andrew his
brother;²⁴⁶

G 2 Two more brothers, fishermen 6:14b

H 1 and James²⁴⁷H 2 and John;²⁴⁸

²⁴⁵ Luke 6:14 - [Simon](#) ... [Peter](#): Luke has already hinted at [Simon's](#) leadership qualities and described his occupation as that of a fisherman (Luke 5:1-11). He is always listed first in the lists of disciples. [Jesus](#) changed [Simon's](#) name to [Peter](#) (stone). His name is *Cephas* in Aramaic. [Peter](#) is the author of two NT letters, 1 and 2 Peter. He is the predominant leader in Acts 1-12, but [Paul](#) is the dominant leader in Acts 13-28. [Luke](#), of course, wrote both this [gospel](#) and the history of [Acts](#).

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

²⁴⁶ Luke 6:14 - Andrew his brother: [Andrew](#) is frequently identified simply as the brother of [Simon](#) (John 6:8). Both were fishermen (Matt. 4:18; Mark 1:16). They apparently lived together in the same home in [Capernaum](#) (Mark 1:29). Their home town, however, was [Bethsaida](#) (John 1:44), "House of Fishing."

²⁴⁷ Luke 6:14 - James: [James](#) is frequently listed, along with his brother [John](#), as sons of [Zebedee](#) (Matt. 4:21; 10:2; 20:20; 26:37 27:56; Mark 1:19-20; 3:17; 10:35; Luke 5:10; John 21:2). The two sons and their father had a fishing business (Matt. 4:21; Mark 1:19-20). [Luke](#) has already observed that [James](#) and [John](#) were partners with [Simon](#) in the fishing business (Luke 5:10). [Jesus](#) nick-named [James](#) and John "Boanerges," which means, "Son of Thunder" (Mark 3:17)! [Peter](#) and the two sons of [Zebedee](#) seem to have been among [Jesus](#)' closest companions (Matt. 17:1; 26:37). [James](#) was put to death by [Herod Agrippa I](#) (Acts 12:1-2).

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

²⁴⁸ Luke 6:14 - John: [John](#) is often listed second in lists as the brother of [James](#). Their mother once requested that her sons sit at [Jesus](#)' right and left hands in His [kingdom](#). The other disciples were understandably incensed. [Jesus](#) asked if they were willing to be baptized with His baptism. He meant suffer as He would suffer. They answered in

- G 3 and Philip ²⁴⁹
- G 4 and Bartholomew; ²⁵⁰
- G 5 A tax collector: {15} and Matthew ²⁵¹ 6:15
- G 6 A cynic: and Thomas; ²⁵²
- G 7 A man distinguished by his father's name: James *the son* of Alphaeus, ²⁵³
- G 8 Another Simon, distinguished from the first by his conservative, nationalistic political leanings: and Simon who was called the Zealot; ²⁵⁴

the affirmative, but they obviously did not know what [Jesus](#) meant. [Jesus](#) said that position was not His to give. That prerogative rested, rather, with His [Father](#).

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

²⁴⁹ Luke 6:14 - [Philip](#): Little is known about [Philip](#), except for the information included in [John's Gospel](#). There we learn of [Jesus](#)' invitation to [Philip](#) to follow Him (John 1:43). [Philip](#) was from [Bethsaida](#), the city of [Andrew](#) and [Peter](#) (John 1:44). Shortly thereafter, [Philip](#) found [Nathanael](#), who hailed from [Cana](#) in [Galilee](#) (John 21:2), and announced that he and his companions had found the One announced in the [Law](#) and the [Prophets](#), i.e., the [Messiah](#), identifying Him as [Jesus](#) of [Nazareth](#). [Nathanael](#), also known as Bartholomew (Luke 6:14), was dubious. But [Philip](#) invited him to come talk to [Jesus](#) and see for himself (John 1:45-46).

²⁵⁰ Luke 6:14 - [Bartholomew](#): His name in Aramaic means "Son of Tolmai" ([John MacArthur's commentary on Matthew 8-15](#), p. 158). MacArthur also notes that [Bartholomew](#) is always paired with [Philip](#). In John 1:45-51 he is also identified as [Nathanael](#). In that passage, [Philip](#) announced to [Nathanael](#) ([Bartholomew](#)) that he and his comrades had found the [Messiah](#). [Nathanael](#) was dubious (John 1:45-46), but he evidently decided to follow up on [Philip's](#) invitation to come and see for himself (John 1:47). When [Jesus](#) saw [Nathanael](#) coming, He candidly identified him as an [Israeli](#) who had no hidden agenda (John 1:47). Surprised, [Nathanael](#) asked how [Jesus](#) knew him. [Jesus](#) replied that He had seen [Nathanael](#) underneath the fig tree before [Philip](#) had called him (John 1:48). Upon hearing this, [Nathanael](#) responded, "[Rabbi](#), You are the [Son of God](#); You are the [King of Israel](#)!" (John 1:49). [Jesus](#) responded that [Nathanael](#) would see greater things than these (John 1:50-51).

²⁵¹ Luke 6:15 - [Matthew](#): This is the disciple [Luke](#) has previously identified as "[Levi](#)" (Luke 5:27, 29). For more information see the note on "[Levi](#)" at Luke 5:27.

²⁵² Luke 6:15 - [Thomas](#): I identify [Thomas](#) as a "cynic" on several counts. First, because he gloomily exhorted his fellow [disciples](#) to travel to [Jerusalem](#) with [Jesus](#) and die with Him (John 11:16). Second, because he dared ask a question no one else would ask (John 14:1-5). And third, because he later refused to believe [Jesus](#) had been [resurrected](#) until he himself saw Him (John 20:24-29). [Thomas](#) was called [Didymus](#) (John 11:16; 20:24), which means "Twin."

²⁵³ Luke 6:15 - [James the son of Alphaeus](#): He is identified as James the Less in Mark 15:40. "Less" (*mikrós*) may mean "smaller" or "younger." The sense of "smaller" may mean that he was shorter in stature than [James, Son of Zebedee](#), or that he was less influential (so John MacArthur, [commentary on Matthew 8-15](#), p. 167).

²⁵⁴ Luke 6:15 - Simon who was called the Zealot: Literally, "and [Simon, the one being called](#) "[Zealot](#)." See also Matthew 10:4 and This was not his surname, but his nickname. He evidently belonged to a group who were either (a) zealous for religion (so Matthew Henry and [Adam Clarke](#)) or (b) zealous for nationalism and patriotism, wanting to

G 9 Two men named Judas 6:16

H 1 Judas of James: {16} Judas *the son of James*,²⁵⁵

H 2 The other Judas: and Judas Iscariot,²⁵⁶ who became a traitor.

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

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

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

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

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

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

D 2 The description of the crowd 6:17b

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

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

G 1 from all Judea

G 2 and Jerusalem

G 3 and the coastal region of [Tyre](#) and [Sidon](#),

be free from the rule of Rome ([Friberg](#), [MacArthur](#)). I think the latter is the more likely in the case of [Simon](#), for the party of the [Pharisees](#), who were scrupulously religious, already existed in [Jesus'](#) day. However, it is possible, as [Clarke](#) intimates, that the group was originally zealous of religion and eventually morphed into something more sinister. Zealots were freedom fighters who waged guerilla warfare. [Josephus](#) called them sicarii (Latin for "daggersmen") because of their frequent assassinations. It may be that this [Simon](#) and [Judas Iscariot](#) were always listed together because they were "two of a kind." See [John MacArthur's commentary on Matthew 8-15](#), p. 170, for more information.

²⁵⁵ Luke 6:16 - [Judas the son of James](#): Literally, [Judas of James](#). His father's name was James. He was so identified (Luke 6:16; Acts 1:13) in order to distinguish him from the other Judas, [Judas Iscariot](#). This Judas also apparently went by the name of Thaddaeus (Matt. 10:3; Mark 3:18). The [KJV](#) and [NKJV](#) follow a less reliable reading in Matt. 10:3 and identify this Judas as "Lebbaeus, whose surname was Thaddeus."

²⁵⁶ Luke 6:16 - [Judas Iscariot](#): This [Judas'](#) other distinguishing name, *Iskariōth* (2469), likely means he hailed from the Judean town of [Kerioth](#) (Josh. 15:25). According to [Adam Clarke](#), Dr. Lightfoot opines that this second name stems from the Hebrew iscara, meaning "strangulation," and that this appellation was given to him after he hanged himself. I believe this is a less likely explanation. Regardless, this [Judas](#) is always listed last in the naming of the twelve. He is also identified as the traitor.

- E 3 The motivation of the crowd 6:18
 - G 1 To listen: {18} who had come to hear Him
 - G 2 To be healed: and to be healed of their diseases;
 - G 3 To be rid of their unclean spirits: and those who were troubled with unclean spirits were being cured.
- E 4 The ceaseless activity of the people: {19} And all the people were trying to touch Him, 6:19a
- E 5 Their reason: for power was coming from Him and healing *them* all. 6:19b
- C 2 Jesus' teaching of moral character to His broad-spectrum disciples 6:20-49
 - D 1 Blessed are the poor, hungry, sorrowful, hated 6:20 -23
 - E 1 The subjects of Jesus' address: {20} And turning His gaze toward His disciples, ²⁵⁷ 6:20a
 - E 2 The blessed poor: He *began* to say, 6:20b
 - G 1 The pronouncement: "Blessed *are* you *who are* poor, ²⁵⁸
 - G 2 The reason: for yours is the kingdom of God. ²⁵⁹
 - E 3 They are blessed who hunger 6:21a
 - G 1 The pronouncement: {21} "Blessed *are* you who hunger now,
 - G 2 The reason: for you shall be satisfied. ²⁶⁰

²⁵⁷ Luke 6:20 - turning His gaze toward His disciples: It must be remembered that these blessings do not apply universally to mankind. They apply to those among mankind who are already [disciples](#) of [Jesus](#) and are mistreated for that reason.

²⁵⁸ Luke 6:20 - you *who are* poor: [Jesus](#) pronounced a blessing on those who are poor for the sake of the [kingdom of God](#). Their blessing would be the privilege of participating in the [kingdom of God](#) (see below).

²⁵⁹ Luke 6:20 - for yours is the [kingdom of God](#): Those who are poor for the sake of the [kingdom of God](#) will receive the blessing of being able to participate in that [kingdom](#) (Matt. 25:31-34, 46). There is a sense in which God's kingdom is eternal (Psa. 45:6), but that is not what [Jesus](#) meant here. Here He states that those who are poor for His sake will participate in His [Millennial Kingdom](#) here on earth (Isa. 2:1-4; Zech. 14:9, 16-21; Rev. 20:6), and in His [Eternal Kingdom](#) upon [New Earth](#) (Rev. 21:1-22:5). The capital city of the [former kingdom](#) is present [Jerusalem](#); of the [latter kingdom](#) is [New Jerusalem](#).

²⁶⁰ Luke 6:21 - you shall be satisfied: Those who go hungry for the sake of the [kingdom of God](#) will never go hungry in that [kingdom](#) (as defined in Luke 6:20).

- E 4 They are blessed who weep 6:21b
 - G 1 The pronouncement: Blessed *are* you who weep now,
 - G 2 The reason: for you shall laugh.²⁶¹
- E 5 They are blessed who are mistreated 6:22-23
 - G 1 The pronouncement: {22} "Blessed are you 6:22a
 - G 2 The stipulations – when others direct at you: when men 6:22b
 - H 1 Hatred: hate you,
 - H 2 Isolation: and ostracize you,
 - H 3 Vilification: and insult you,
 - H 4 Slander: and scorn your name as evil,
 - G 3 The condition: for the sake of the Son of Man.²⁶² 6:22c
 - G 4 The expected reaction on the part of the mistreated 6:23a
 - H 1 Be glad: {23} "Be glad in that day
 - H 2 Leap for joy: and leap *for joy*,
 - G 5 The reason given: for behold, your reward is great in heaven.²⁶³ 6:23b
 - G 6 The analogy: For in the same way their fathers used to treat the prophets.²⁶⁴ 6:23c

²⁶¹ Luke 6:21 - for you shall laugh: Those who weep because of ill-treatment for the sake of the [kingdom of God](#) (see the note at Luke 6:20) will laugh for joy in that [kingdom](#).

²⁶² Luke 6:22 - for the sake of the [Son of Man](#): It is clear that [Jesus](#) was speaking of rewards for [believers](#) who are mistreated for His sake. He was not speaking of rewarding all people in this life who are ill-treated.

²⁶³ Luke 6:23 - your reward is great in heaven: There is no justification here for the “[Prosperity Gospel](#)” found in many [Pentecostal](#) / [Charismatic](#) quarters. [Jesus](#) did not promise [Christians](#) today either health or prosperity based in part on a misapplication of Isa. 53:5 “... and by His stripes we are healed” (AV). Rather he spoke of a future reward, not a present-day reward. Jesus told us we are to “store up” for ourselves “treasures in heaven” (Matt. 5:19-21).

²⁶⁴ Luke 6:23 - their fathers used to treat the prophets: Just as the [prophets](#) were ill-treated during their lives but anticipate a great future reward, so should [disciples](#) who follow [Jesus](#).

- D 2 Woe to the rich, well-fed, happy, well-spoken of 6:24-26
 - E 1 Woe to the wealthy 6:24
 - G 1 The woe: {24} "But woe to you who are rich,²⁶⁵
 - G 2 The reason: for you are receiving your comfort in full.
 - E 2 Woe to the full 6:25a
 - G 1 The woe: {25} "Woe to you who are well-fed now,²⁶⁶
 - G 2 The reason: for you shall be hungry.
 - E 3 Woe to the jolly 6:25b
 - G 1 The woe: Woe *to you* who laugh now,²⁶⁷
 - G 2 The reason: for you shall mourn and weep.
 - E 4 Woe to the acclaimed 6:26
 - G 1 The woe: {26} "Woe *to you* when all men speak well of you,²⁶⁸
 - G 2 The reason: for their fathers used to treat the false prophets in the same way.
- D 3 Exhortation to love enemies, return good for evil, lend to poor risks, be merciful, give 6:27-38
 - E 1 Love your enemies: {27} "But I say to you who hear, love your enemies, 6:27a
 - E 2 Treat well those who hate you: do good to those who hate you, 6:27b

²⁶⁵ Luke 6:24 - woe to you are rich: We must understand [Jesus](#) to be referring to those who, though they do not follow [Christ](#), are yet wealthy. They have their full reward in this life. They will lose all they have in the next.

²⁶⁶ Luke 6:25 - Woe to you who are well-fed now: They who do not follow [Christ](#) in this life may have plenty to eat now; but in the next life, they will always be hungry.

²⁶⁷ Luke 6:25 - Woe *to you* who laugh now: Those who do not follow the [Messiah](#), yet always seem to live a life filled with amusement should enjoy it now. In the next life they will weep and mourn.

²⁶⁸ Luke 6:26 - Woe to you when all men speak well of you: If all applaud you, it is a sign that you are not follower of [Christ](#). Your fate will be no better off than that of the [false prophets](#), who were widely acclaimed for their popular, but false messages.

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

amount.

- G 4 Love your enemies 6:35a
 - H 1 The command to love: {35} "But love your enemies,
 - H 2 The command to do good: and do good,
 - H 3 The command to lend: and lend,
 - H 4 The expectation: expecting nothing in return;
 - H 5 The great reward: and your reward will be great,
- E 11 Be like God 6:35b-36
 - G 1 The identification with God: and you will be sons of the Most High; 6:35b
 - G 2 God is kind to the unworthy: for He Himself is kind to ungrateful and evil *men*. 6:35c
 - G 3 Be as merciful as your Father: {36} "Be merciful, just as your Father is merciful. 6:36
- E 12 Don't act as a judge 6:37a
 - G 1 The command not to judge: {37} "Do not judge,
 - G 2 The reward for not judging: and you will not be judged;
 - G 3 The command not to condemn: and do not condemn,
 - G 4 The reward for not condemning: and you will not be condemned;
- E 13 Pardon 6:37b
 - G 1 The command: pardon,
 - G 2 The reward: and you will be pardoned.
- E 14 Give 6:38
 - G 1 The command to give: {38} "Give,
 - G 2 The reward for giving: and it will be given to you.

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

- G 4 The designation of the offender: You hypocrite, 6:42b
 - H 1 The first order of business: first take the log out of your own eye,
 - H 2 The second order of business: and then you will see clearly to take out the speck that is in your brother's eye.
- E 4 The analogy of fruit tree 6:43-45
 - G 1 No good tree produces bad fruit: {43} "For there is no good tree which produces bad fruit, 6:43a
 - G 2 No bad tree produces good fruit: nor, on the other hand, a bad tree which produces good fruit. 6:43b
 - G 3 Each tree is known by its own fruit: {44} "For each tree is known by its own fruit. 6:44
 - H 1 Figs don't come from thorns: For men do not gather figs from thorns,
 - H 2 Grapes don't come from briars: nor do they pick grapes from a briar bush.
 - G 4 The application 6:45
 - H 1 A good man produces good fruit: {45} "The good man out of the good treasure of his heart brings forth what is good;
 - H 2 An evil man produces evil: and the evil *man* out of the evil *treasure* brings forth what is evil;
 - H 3 Speech reflects the heart: for his mouth speaks from that which fills his heart.
- D 5 Profession of Lordship demands obedience 6:46-49
 - E 1 Lordship demands obedience 6:46
 - G 1 The incongruity of calling Jesus "Lord": {46} "Why do you call Me, 'Lord, Lord,'
 - G 2 But then disobeying Him: and do not do what I say?
 - E 2 The illustration of obedience 6:47-48
 - G 1 The identification of the obedient one: {47}

"Everyone who comes to Me and hears My words and acts on them, I will show you whom he is like: 6:47

G 2 The foundation upon rock: {48} he is like a man building a house, who dug deep and laid a foundation on the rock; 6:48

H 1 The approach of a flood: and when a flood occurred, the torrent burst against that house

H 2 The soundness of the house: and could not shake it,

H 3 The reason for its stability: because it had been well built.

E 3 The illustration of disobedience 6:49

G 1 The identification of the disobedient one: {49} "But the one who has heard and has not acted *accordingly*,

G 2 The house built without a foundation: is like a man who built a house on the ground without any foundation;

G 3 The arrival of the storm: and the torrent burst against it

G 4 The collapse of the house: and immediately it collapsed,

G 5 The greatness of the loss: and the ruin of that house was great."

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

C 1 His healing at a distance the son of the greatly-believing and Jewish-friendly Roman centurion 7:1-10

D 1 The background of the miracle 7:1

E 1 Jesus' completion of His teaching: {1} When He had completed all His discourse in the hearing of the people,

E 2 His departure to Capernaum: He went to Capernaum.

D 2 The condition of a centurion's slave 7:2

- E 1 His identity: {2} And a centurion's slave,²⁶⁹
- E 2 His esteem: who was highly regarded by him,²⁷⁰
- E 3 His desperate condition
 - G 1 was sick
 - G 2 and about to die.
- D 3 The centurion's action 7:3
 - E 1 Having heard about Jesus: {3} When he heard about Jesus,
 - E 2 His request through some Jewish elders: he sent some Jewish elders²⁷¹ asking Him to come and save the life of his slave.
- D 4 The intervention of the Jewish elders 7:4-5
 - E 1 Their begging of Jesus: {4} When they came to Jesus, they earnestly implored Him,²⁷²
 - E 2 Their intervention on the centurion's behalf
 - G 1 His eligibility: saying, "He is worthy for You to grant this to him;
 - G 2 Their proof

²⁶⁹ Luke 7:2 - a centurion's slave: The term "[centurion](#)" is *hekatontárchēs* ([1543](#)), an officer in the Roman army in charge of a hundred soldiers; the term "slave" is the noun *doûlos* ([1401](#)). Slavery was so widespread and acceptable in the Roman world that even a [centurion](#) owned a slave. His possession of a slave shows that the [centurion](#) was not a poor man, but possessed certain financial resources.

²⁷⁰ Luke 7:2 - was highly regarded by him: In the Greek text, this descriptive phrase appears last. "A certain [centurion](#), moreover, whose slave was sick and about to die, (and) was by him highly regarded" (author's literal translation). This demonstrates that even in a world of slavery, there were slave-owners who were kind and compassionate. The [centurion](#) placed such a high value on this slave that he made considerable effort to contact [Jesus](#) and secure healing from Him.

²⁷¹ Luke 7:3 - he sent some Jewish elders: Though this [centurion](#) was a relatively highly-placed officer in the Roman army, he was, nevertheless a man of faith and rapport. Somehow he had such a degree of respect for and familiarity with the [Jewish](#) leadership of [Capernaum](#) that he dared send the [elders](#) of the local [synagogue](#)/community to [Jesus](#) on a mission asking Him to come heal his slave. The Roman [centurion](#) had faith in the [God](#) of [Israel](#). What is more, as the account unfolds, he had great faith in [Jesus](#)! We [believers](#) will see this man in heaven!

²⁷² Luke 7:4 - they earnestly implored Him: Luke described these [Jewish elders](#) as using two words, "earnestly implored", both of which connote an aura of urgency in their appeal to [Jesus](#). This is rather amazing for [Jewish elders](#) to appeal so urgently to [Jesus](#), of all people, on behalf of a [Gentile](#) army officer, of all people! Their advocacy is based upon two things: (1) the Roman army officer loved the nation of [Israel](#) and (2) he had contributed heavily toward the building of their [synagogue](#) (Luke 7:4).

- H 1 His love for Israel: {5} for he loves our nation
 - H 2 His having built their synagogue: and it was he who built us our synagogue."
 - D 5 The message from the centurion's friends 7:6-8
 - E 1 The proximity of Jesus
 - G 1 Having begun His journey: {6} Now Jesus *started* on His way with them;
 - G 2 His approach: and when He was not far from the house,
 - E 2 The identification of the second delegation: the centurion sent friends, saying to Him,
 - E 3 The request of the centurion through his messengers
 - G 1 For Jesus not to come any closer: "Lord, do not trouble Yourself further,
 - G 2 The centurion's unworthiness
 - H 1 For Jesus to enter his home: for I am not worthy for You to come under my roof;²⁷³
 - H 2 To even meet Jesus personally: {7} for this reason I did not even consider myself worthy to come to You,
 - G 3 The centurion's request: but *just* say the word,
 - G 4 The centurion's faith: and my servant will be healed.
 - G 5 The centurion's rationale
 - H 1 His acknowledgment of his own subordinate position: {8} "For I also am a man placed under authority,²⁷⁴

²⁷³ Luke 7:6 - I am not worthy for You to come under my roof: This Gentile army officer, though he lived in a country his army had conquered, far from feeling superior to the [Jewish](#) people, loved their nation. He understood the reluctance that all [Jews](#) would feel even to enter the home of a [Gentile](#). Yet, one senses that his deference to [Jesus](#) went beyond that.

²⁷⁴ Luke 7:8 - For I also am a man placed under authority: This is most striking. The officer states that he himself, like [Jesus](#), is a man placed under authority. It might almost appear that this Roman [centurion](#) understood better than most [Israelis](#) who [Jesus](#) was. It almost appears he understood that [Jesus](#) was the [Jewish King](#), the

- H 2 His own position of authority: with soldiers under me;
- H 3 His use of authority
 - J 1 Sending: and I say to this one, 'Go!' and he goes,
 - J 2 Receiving: and to another, 'Come!' and he comes, and to my slave, 'Do this!' and he does it."
- D 6 The reaction of Jesus 7:9
 - E 1 His amazement: {9} Now when Jesus heard this, He marveled at him,²⁷⁵
 - E 2 His addressing the crowd following: and turned and said to the crowd that was following Him,
 - E 3 His assessment of unparalleled faith: "I say to you, not even in Israel have I found such great faith."²⁷⁶
- D 7 The finding of the delegation 7:10
 - E 1 Their return to the centurion's home: {10} When those who had been sent returned to the house,
 - E 2 Their finding of the slave in good health: they found the slave in good health.
- C 2 His compassionate raising of a widow's son 7:11-17
 - D 1 The background of the miracle 7:11
 - E 1 His departure to Nain: {11} Soon afterwards He went to a

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

²⁷⁵ Luke 7:9 - He marveled at him: [Jesus](#) was amazed by this Roman [centurion's faith](#). As spelled out above, I think [Jesus](#) understood that this army officer [believed](#) He, [Jesus](#), was the [Israeli Messiah](#), the [King](#) of [Israel](#). I cannot be dogmatic about that, but one day I hope to speak personally with this [centurion](#) and ascertain if my hunch is correct or not.

²⁷⁶ Luke 7:9 - not even in [Israel](#) have I found such great [faith](#): Part of what leads me to my conclusion about this Roman [centurion](#) is that [Jesus](#) was astounded at him. He had not found anyone in [Israel](#) who had as much [faith](#) in Him as this Roman officer. Others, of course, had [faith](#) that [Jesus](#) could heal. But this [centurion's faith](#) appears to go beyond that. He seems to have fully understood who [Jesus](#) really was, and in that sense [believed](#) in Him. Even [Jesus'](#) own [disciples](#), apparently, had not yet fully comprehended who [Jesus](#) was and what that meant in practical terms. But this [Gentile](#) officer had!

- city called Nain;
- E 2 His accompaniment
 - G 1 By His disciples: and His disciples were going along with Him,
 - G 2 By a large crowd: accompanied by a large crowd.
- D 2 The setting of the miracle 7:12
 - E 1 The place: {12} Now as He approached the gate of the city,
 - E 2 The circumstance
 - G 1 A funeral procession: a dead man was being carried out,
 - G 2 The plight of the mother
 - H 1 The deceased was her only son: the only son of his mother,
 - H 2 She was already a widow: and she was a widow;
 - G 3 The popularity of the deceased and his mother: and a sizeable crowd from the city was with her.
- D 3 The reaction of Jesus 7:13
 - E 1 His sympathy: {13} When the Lord saw her, He felt compassion for her,
 - E 2 His exhortation: and said to her, "Do not weep."
- D 4 The action of Jesus 7:14
 - E 1 Approaching: {14} And He came up
 - E 2 Restraining: and touched the coffin;
 - E 3 Impeding: and the bearers came to a halt.
 - E 4 Commanding: And He said, "Young man,²⁷⁷ I say to you,

²⁷⁷ Luke 7:14 - Young man: [Jesus](#) addressed him as a *neaniskos* ([3495](#)). The context helps us determine the parameters of his age. He was probably someone at the very youngest, a late teenager (18 or 19) or perhaps a man in the prime of his life – in his 20's or 30's. See these examples: Matt. 19:20, 22; Mark 14:51; 16:5; Acts 5:10. The young man who was [Paul's](#) nephew and came to report to him an impending ambush (Acts 23:18, 22) was obviously younger than that – young enough to be led by the hand (Acts 23:19). The context must determine the approximate age.

arise!"

D 5 The result of Jesus' action 7:15

E 1 Instantaneous return to life

G 1 Sitting up: {15} The dead man sat up

G 2 Speaking: and began to speak.

E 2 Jesus' return of the son to his mother: And *Jesus* gave him back to his mother.

D 6 The immediate reaction of the crowds 7:16

E 1 Fear: {16} Fear gripped them all, ²⁷⁸

E 2 Glorification: and they *began* glorifying God, saying,

E 3 Assessment

G 1 Jesus is a great prophet: "A great prophet has arisen among us!" ²⁷⁹

G 2 God has visited Israel: and, "God has visited His people!" ²⁸⁰

D 7 The spread of the report: {17} This report concerning Him went out 7:17

E 1 Regionally: all over Judea

E 2 Extensively: and in all the surrounding district.

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

C 1 John's querying if Jesus were really the One Coming 7:18-20

D 1 The report to John the Baptist: {18} The disciples of John reported

²⁷⁸ Luke 7:16 - fear gripped them all: Fear, *phóbos* ([5401](#)), would be the appropriate reaction to exhibit if a bystander raised a dead young man back to life in the middle of his own funeral procession! If we were to have witnessed that event, we would have had the same reaction – what kind of man is this who can bring the dead back to life in an instant?

²⁷⁹ Luke 7:16 - A great [prophet](#) has arisen among us! They were, of course, entirely correct (see [Jesus Christ as Prophet](#)). However, He was a great deal *more* than that. He was also [priest](#) and [king](#). In other words, He was the longed for [Jewish Messiah](#). The [sons of Israel](#) should have understood that. Alas, as a whole, they did not.

²⁸⁰ Luke 7:16 - God has visited His people: This is an expression indicating that [God had sent help to His people](#) (Ruth 1:6; Luke 1:68, 78; cf. James 1:27). "Visited" is *episkeptomai* ([1980](#)), ..."to look upon in order to help or to benefit"... (excerpted from [OBU](#)).

- to him about all these things. 7:18
- D 2 The mission of John the Baptist: {19} Summoning two of his disciples, John sent them to the Lord, saying, "Are You the Expected One, or do we look for someone else?" 7:19
 - D 3 The relayed question of John the Baptist: {20} When the men came to Him, they said, "John the Baptist has sent us to You, to ask, 'Are You the Expected One, or do we look for someone else?'" 7:20
 - C 2 Jesus' reply of proof: restoration of blind, lame, lepers, deaf, dead; good news to the poor (cf. Isa. 61:1) 7:21-23
 - D 1 Jesus' healing ministry: {21} At that very time He cured many *people* 7:21a
 - E 1 of diseases
 - E 2 and afflictions
 - E 3 and evil spirits;
 - D 2 Jesus' restoration of sight: and He gave sight to many *who were* blind. 7:21b
 - D 3 Jesus' reply to John's disciples: {22} And He answered and said to them, "Go and report to John what you have seen and heard: 7:22
 - E 1 *the* BLIND RECEIVE SIGHT,²⁸¹
 - E 2 *the* lame walk,
 - E 3 *the* lepers are cleansed,
 - E 4 and *the* deaf hear,²⁸²
 - E 5 *the* dead are raised up,
 - E 6 *the* POOR HAVE THE GOSPEL PREACHED TO THEM.²⁸³
 - D 4 Jesus' gentle prodding of John: {23} "Blessed is he who does not

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

²⁸² Luke 7:22 - *the* deaf hear: An allusion to Isa. 35:5. Jesus cited the miraculous signs He had been performing as proof that He was the [Messiah](#), and that if people [believe](#), they have [eternal life](#) through His Name (John 20:30-31).

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

take offense at Me." 7:23

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

- SEND MY MESSENGER ²⁸⁴ AHEAD OF YOU, 7:27b
- E 3 He is the Messiah's predicted "Way-Preparer": WHO WILL PREPARE YOUR WAY BEFORE YOU.' 7:27c
 - E 4 There is no human greater than John: {28} "I say to you, among those born of women there is no one greater than John; 7:28a
 - E 5 Yet, the least significant person in the yet future kingdom of God would be greater than John is now: yet he who is least in the kingdom of God is greater than he." ²⁸⁵ 7:28b
- C 4 Jesus' castigation of Pharisees and lawyers for their "can't win" rejection of both John's austerity and Jesus' liberality 7:29-35
- D 1 The approval of the common people and the tax collectors: {29} When all the people and the tax collectors heard *this*, 7:29
 - E 1 Their acknowledgment of God's justice: they acknowledged God's justice,
 - E 2 Their having submitted to baptism by John: having been baptized with the baptism of John.
 - D 2 The disapproval of the sophisticated Pharisees and lawyers: {30} But the Pharisees and the lawyers ²⁸⁶ 7:30
 - E 1 Their rejection of God's purpose: rejected God's purpose for themselves,
 - E 2 Their refusal to be baptized by John: not having been baptized by John.

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

²⁸⁵ Luke 7:28 - yet he who is least in the [kingdom of God](#) is greater than he: [Jesus](#) was not saying that [John](#) would never make it into the [kingdom](#). Of course he will. But the [kingdom](#) had not yet started. Even today the [kingdom](#) that [Jesus](#) offered to [Israel](#) has not yet begun. Rather, as [Luke](#) quoted [Jesus](#) Himself, the man of royal birth, [Jesus](#), would have to depart to a distant country – [heaven](#) – to await His [kingdom](#) and then return to earth to reign (Luke 11:11-13). [Jesus](#) has departed to [heaven](#), but He still has not returned, and His [kingdom](#) has not yet begun (Psalm 110:1-2).

What [Jesus](#) was saying was that, as great as [John](#) was in preparing people for that coming [kingdom](#), while still (at that point) being outside it, the most insignificant person who will one day live in that coming [kingdom](#) will be greater than [John](#) was then (in A.D. 32 or 33). The [kingdom](#) to which [Jesus](#) referred will initially consist of the future [Millennial Reign](#) of [Jesus](#) upon this present earth. That [kingdom](#) will morph into the [Eternal Co-Regency of God and Christ](#) over [New Earth](#) from their Dual Throne (Rev. 22:3) in [New Jerusalem](#).

²⁸⁶ Luke 7:30 - lawyers: Typically Gospel writers used the plural of the word scribe (*grammateus*, [1122](#)), but [Luke](#), with his wider vocabulary, occasionally used the plural of the word for lawyer (*nomikos*, [3544](#)) (Luke 7:30; 10:25; 11:45, 46, 52; 14:3). [Luke](#), of course, also used the more popular word for scribe (14 times). A lawyer (*nomikos*) was, of course, well-versed in the law (*nomos*, [3551](#)). Perhaps it is accurate to say that all [Jewish](#) lawyers were scribes, but not all [Jewish](#) scribes were lawyers. Or perhaps the two were used interchangeably, and [Luke](#) was simply adding variety to his narrative.

D 3 Jesus' setting forth of an analogy 7:31-32

- E 1 His question about comparison: {31} "To what then shall I compare the men of this generation,²⁸⁷ and what are they like? 7:31
- E 2 They are like children at play: {32} "They are like children²⁸⁸ who sit in the market place and call to one another, 7:32
 - G 1 Their reproof for not dancing: and they say, 'We played the flute for you, and you did not dance;
 - G 2 Their reproof for not playing "funeral": we sang a dirge, and you did not weep.'

D 4 Jesus' application of the analogy 7:33-35

- E 1 Their rebuke of John's austerity 7:33
 - G 1 He ate no bread: {33} "For John the Baptist has come eating no bread
 - G 2 He drank no wine: and drinking no wine,
 - G 3 They concluded he had a demon: and you say, 'He has a demon!'
- E 2 Their hypocritical rebuke of Jesus' liberality 7:34
 - G 1 Jesus' practice of eating and drinking: {34} "The Son of Man has come eating and drinking,
 - G 2 Their condemnation of Jesus: and you say,
 - H 1 He is a glutton: 'Behold, a gluttonous man
 - H 2 He is a drunkard: and a drunkard,
 - H 3 He defiles himself by associating with outcasts

²⁸⁷ Luke 7:31 - the men of this generation: [Jesus](#) was here describing the educated, sophisticated people (the [Pharisees](#) and lawyers) who had rejected [John's baptism](#) and now [Jesus](#). The word "men" here is the plural of *anthropos* (444). In Luke 7:29, it was the common people (plural of *laos*, 2992) who gladly accepted [John](#) and his message of [repentance](#), submitting to [God](#) in [baptism](#).

²⁸⁸ Luke 7:32 - like children ... in the marketplace: [Jesus](#) likened the lawyers and [Pharisees](#) to dictatorial children who always try to organize the other children into doing what they, the dictators, want. They grow frustrated with the other children, who finally refuse to be manipulated any longer. The lawyers and [Pharisees](#) wanted the people to join them in lockstep in repudiating both [John](#), whom they characterized as an ascetic, and [Jesus](#), whom they characterized as a partier. But the common people did neither.

J 1 Tax collectors: a friend of tax collectors

J 2 Sinners: and sinners!"

E 3 In spite of the Pharisees' and lawyers' hypocritical rejection of John and Jesus, the wisdom of John and Jesus' teaching was demonstrated by their many adherents among the common people: {35} "Yet wisdom is vindicated by all her children."²⁸⁹ 7:35

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

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

D 1 The hospitality of one of the [Pharisees](#) 7:36

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

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

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

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

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

E 3 The actions of the woman

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

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

G 3 Sobbing: weeping,

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

G 5 Wiping His feet dry with her hair: and kept wiping

²⁸⁹ Luke 7:35 - wisdom is vindicated by all her children: In other words, "The ones who were following [Jesus](#) and [John](#) were proof enough of the correctness of their teaching" (John A. Martin, [The Bible Knowledge Commentary](#), NT volume, p. 233).

them with the hair of her head,

G 6 Kissing His feet: and kissing His feet

G 7 Anointing them with the perfume: and anointing them with the perfume.

C 2 [Simon's](#) assumption of Jesus' ignorance 7:39

D 1 The Pharisee's conversation with himself: {39} Now when the Pharisee who had invited Him saw this, he said to himself,

D 2 His faulty conclusion about Jesus – He is not a [prophet](#)

E 1 If He were a prophet: "If this man were a prophet

E 2 He would know this woman's character: He would know who and what sort of person this woman is who is touching Him,

E 3 That she is a sinner: that she is a sinner."

E 4 His implied conclusion: (and He would not have let her touch Him.)

C 3 Jesus' explanation of great love for great forgiveness 7:40-50

D 1 Jesus' gentle rebuff of the [Pharisee](#): {40} And Jesus answered him, "[Simon](#), I have something to say to you." 7:40a

D 2 [Simon's](#) respectful acquiescence: And he replied, "Say it, Teacher." ²⁹⁰ 7:40b

D 3 Jesus' moneylender parable 7:41-42b

E 1 The debtors: {41} "A moneylender had two debtors 7:41

G 1 one owed five hundred denarii,

G 2 and the other fifty.

E 2 The debtors' inability: {42} "When they were unable to repay, 7:42a

E 3 The gracious response of the creditor: he graciously forgave them both. 7:42b

D 4 The question of Jesus: So which of them will love him more?"

²⁹⁰ Luke 7:40 - Teacher: [Luke](#) has [Simon](#) using the more common Greek word *didaskolos* ([1320](#)), not the less common Hebrew word *rabbi* ([4461](#)). Both mean, simply, "teacher," and both are a term of respect.

7:42c

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

forgiven,

H 2 She loved much: for she loved much;

G 2 About [Simon](#): but he who is forgiven little, loves little."

D 8 The overt forgiveness of Jesus: {48} Then He said to her, "Your sins have been forgiven." 7:48

D 9 The objection of [Simon](#) and his other guests 7:49

E 1 The identification of the guests: {49} Those who were reclining *at the table* with Him

E 2 The objection of the guests: began to say to themselves, "Who is this *man* who even forgives sins?"

D 10 The pronouncement of salvation upon the woman 7:50

E 1 She has received eternal salvation on account of her faith: {50} And He said to the woman, "Your faith has saved you;

E 2 She may depart at peace with God: go in peace."

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

C 1 His practice of proclaiming in many cities the kingdom of God accompanied by the twelve and supported by certain women 8:1-3

D 1 The time: {1} Soon afterwards, 8:1a

D 2 His movement: He *began* going around from one city and village to another, 8:1b

D 3 His activity: proclaiming and preaching the kingdom of God. ²⁹¹

²⁹¹ Luke 8:1 - the kingdom of God: Proclaiming the [kingdom of God](#) was [Jesus](#)' passionate pursuit. By "[kingdom of God](#)" we are not supposed to understand the [Church Age](#), in which we live today. The [kingdom Jesus](#) preached was the one [prophesied](#) repeatedly in the [OT](#) in such passages as Psa. 2:1-12; 110:1-7; Isa. 2:1-4; 9:6-7; 11:1-16; 60:1-22; 61:2-11; 62:1-12; 65:17-25; 66:10-24; Ezek. 40-48; Dan. 2:44; 7:13-14; Zech. 14:1-21 and in the [NT](#) in such passages as Matt. 19:28; 24:29-31; 25:1-46; Luke 1:26-33, 66-75; Acts 1:6; 2 Thess. 1:5-10; 2 Thess. 2:8; Rev. 19:11-20:6; Rev. 21:1-22:5.

[Jesus](#) is not presently reigning in the [kingdom](#) which he was here proclaiming. If He is, the people of [Israel](#) are completely oblivious of the fact. Moreover, He is an extremely ineffective [King](#), for evil and evil people abound on this earth. Instead of presently reigning as [King](#), He presently serves as [High Priest](#) in [heaven](#) at the right hand of [God](#), as the [Book of Hebrews](#) makes abundantly clear (Heb. 4:14-10:18). Meanwhile, He is awaiting the time when the [kingdom](#) will be granted to Him and He will return to reign upon the [throne of David](#) in [Jerusalem](#) (Psalm 2:4-9; 110:1, 4; Dan. 7:9-14; Luke 19:11-13). In other words, [David's throne](#) must be upon earth, not in [heaven](#). That is how the [kingdom](#) was always meant to be, and that is how it will eventuate. Even throughout [eternity](#), the Dual Throne of [God](#) and of the [Lamb](#) (Rev. 22:1, 3) will be housed in [New Jerusalem](#), associated with [New Earth](#), not up in [heaven](#).

8:1c

D 4 Those who accompanied Him 8:1d–3

E 1 The twelve: The twelve were with Him, 8:1d

E 2 Certain women 8:2-3

G 1 Women who had been healed: {2} and *also* some women who had been healed 8:2a

G 2 Their ailments 8:2b

H 1 of evil spirits

H 2 and sicknesses:

G 3 Their identity and situation 8:2c-3b

H 1 Mary Magdalene 8:2c

J 1 Her identity: Mary who was called Magdalene,

J 2 Her deliverance: from whom seven demons had gone out,

H 2 [Joanna](#): {3} and Joanna the wife of Chuza, Herod's steward, 8:3a

H 3 Susanna: and Susanna, 8:3b

G 4 Other women who were also financial contributors: and many others who were contributing to their support out of their private means. 8:3c

C 2 His parable of the four soils 8:4-8

D 1 Mode of speech – Parable: {4} When a large crowd was coming together, and those from the various cities were journeying to Him, He spoke by way of a parable: 8:4

D 2 Roadside seed: {5} "The sower went out to sow his seed; and as he sowed, some fell beside the road, and it was trampled under foot and the birds of the air ate it up. 8:5

D 3 Seed on rocky soil: {6} "Other *seed* fell on rocky *soil*, and as soon as it grew up, it withered away, because it had no moisture. 8:6

D 4 Seed among thorns: {7} "Other *seed* fell among the thorns; and the thorns grew up with it and choked it out. 8:7

- D 5 Seed on good soil: {8} "Other *seed* fell into the good soil, and grew up, and produced a crop a hundred times as great." 8:8a
- D 6 Challenge to understand: As He said these things, He would call out, "He who has ears to hear, let him hear." 8:8b
- C 3 His expression of His truth-concealing method of parables 8:9-10
 - D 1 The disciples' query: {9} His disciples *began* questioning Him as to what this parable meant. 8:9
 - D 2 Christ's reply 8:10
 - E 1 Their privileged understanding: {10} And He said, "To you it has been granted to know the mysteries of the kingdom of God,
 - E 2 The others' judgmental blinding: but to the rest *it is* in parables, so that SEEING THEY MAY NOT SEE, AND HEARING THEY MAY NOT UNDERSTAND. 8:10
- C 4 His interpretation of the parable: Various receptions to the Word of God 8:11-15
 - D 1 The seed is the Word: {11} "Now the parable is this: the seed is the word of God. 8:11
 - D 2 Roadside soil – Faith thwarted by Satan: {12} "Those beside the road are those who have heard; then the devil comes and takes away the word from their heart, so that they will not believe and be saved. 8:12
 - D 3 Rocky soil – Faith thwarted by trouble: {13} "Those on the rocky *soil are* those who, when they hear, receive the word with joy; and these have no *firm* root; they believe for a while, and in time of temptation ²⁹² fall away. 8:13
 - D 4 Thorny soil – Faith thwarted by anxiety, materialism, hedonism: {14} "The *seed* which fell among the thorns, these are the ones who have heard, and as they go on their way they are choked with worries and riches and pleasures of *this* life, and bring no fruit to maturity. 8:14
 - D 5 Good soil – Saving faith resulting in productivity: {15} "But the *seed* in the good soil, these are the ones who have heard the word in an honest and good heart, and hold it fast, and bear fruit with perseverance. 8:15

²⁹² Luke 8:13 - temptation: [3986](#) *peirasmos* - a "trial, proving;" "the trial of man's fidelity, integrity, virtue, constancy;" adversity, affliction, trouble: sent by God and serving to test or prove one's character, faith, holiness" (excerpted from [OBU](#)).

- C 5 His enjoining of care in listening: whoever has will be given more 8:16-18
 - D 1 Unheard of practices 8:16a
 - E 1 Lighting a lamp: {16} "Now no one after lighting a lamp
 - E 2 Covering the lamp: covers it over with a container,
 - E 3 Placing the lamp under a bed: or puts it under a bed;
 - D 2 The normal practice 8:16b
 - E 1 The action: but he puts it on a lampstand,
 - E 2 The purpose: so that those who come in may see the light.
 - D 3 The application 8:17-18
 - E 1 The truth will always be revealed 8:17
 - G 1 That which is hidden: {17} "For nothing is hidden that will not become evident,
 - G 2 That which is secret: nor *anything* secret that will not be known and come to light.
 - E 2 Be careful to listen well: {18} "So take care how you listen; 8:18
 - G 1 Those who listen well will be granted more revelation: for whoever has, to him *more* shall be given;
 - G 2 Those who listen poorly will be deprived of the revelation they think they have: and whoever does not have, even what he thinks he has shall be taken away from him."
- C 6 His definition of family: those who hear God's Word and obey it 8:19-21
 - D 1 The arrival of Jesus' family: {19} And His mother and brothers came to Him, 8:19a
 - D 2 Their inability to speak to Him: and they were unable to get to Him because of the crowd. 8:19b
 - D 3 The report from someone in the crowd: {20} And it was reported to Him, "Your mother and Your brothers are standing outside, wishing to see You." 8:20
 - D 4 Jesus' definition of His (spiritual) family: {21} But He answered

and said to them, "My mother and My brothers are these 8:21

E 1 who hear the word of God ²⁹³

E 2 and do it."

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

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

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

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

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

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

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

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

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

E 1 the wind

E 2 and the surging waves,

D 8 The result 8:24c

E 1 and they stopped,

E 2 and it became calm.

D 9 Jesus' rebuke of the disciples for their lack of faith: {25} And He

²⁹³ Luke 8:21 - these who hear the word of God and do it: There were those among His audience who wanted to hear what He had to say. But which of them would also obey? Those were [Jesus](#)' spiritual family. [Faith](#) is the necessary key for [salvation](#), and Biblical [faith](#) results in obedience (Eph. 2:8-10; James 2:14-26).

To me, although [Free Grace Theology](#) is correct in saying that the only requirement for [salvation](#) is [faith](#) in [Jesus](#) (John 1:12; 3:15, 16; 5:24; 6:47; 1 John 4:15; 5:1, 11-12), its proponents err in their under-emphasis upon good works. [Salvation](#) is, indeed by [grace](#) through [faith](#) (Eph. 2:8-9), but genuine [faith](#) will necessarily result in good works (Eph. 2:10; James 2:14-26). Moreover, [John](#) outlines [three false claims to fellowship](#) (1 John 1:6-10). In addition, he states that anyone who says he knows [Jesus](#), but does not keep His commandments, is a liar (1 John 2:3-6). He also states that the one who says he is in the Light, yet hates his brother, remains in the darkness (1 John 2:9-11).

said to them, "Where is your faith?" 8:25a

D 10 The reaction of the disciples 8:25b

E 1 Their emotional reaction

G 1 They were fearful

G 2 and amazed,

E 2 Their verbal reaction: saying to one another, "Who then is this,²⁹⁴ that He commands even the winds and the water, and they obey Him?"

C 2 Over demons: His exorcism of the Gerasene demoniac 8:26-39

D 1 The exorcism 8:26-31

E 1 Their destination: {26} Then they sailed to the country of the Gerasenes,²⁹⁵ which is opposite Galilee. 8:26

E 2 The encounter with a demoniac 8:27a

G 1 The place of the encounter: {27} And when He came out onto the land,

G 2 The provenance of the man: He was met by a man from the city

G 3 The condition of the man: who was possessed with demons;

E 3 The symptoms of his condition 8:27b

G 1 Persistent nakedness: and who had not put on any clothing for a long time,

G 2 Forsaking normal habitation: and was not living in a house,

G 3 Obsessed with death: but in the tombs.

²⁹⁴ Luke 8:25 - Who then is this: The disciples ask the appropriate question, "What kind of man is this who has the authority and power to order nature to obey Him?" The answer is never given. But the question demands an answer. By this point the disciples believed [Jesus](#) was the [Messiah](#), but I doubt that they completely comprehended that the [Messiah](#) was a hybrid – fully man, but also fully [God](#). And even if some of them suspected the latter truth, to be confronted with it personally, face to face, with emotions heightened by grave personal physical danger – why, the truth was overwhelming!

²⁹⁵ Luke 8:26 - Gerasenes: See [Gerasenes](#), located SouthEast of the [Sea of Galilee](#). See also [Gadara](#), an alternative spelling.

- E 4 The reaction of the man to Jesus 8:28
 - G 1 His trigger: {28} Seeing Jesus,
 - G 2 His vocal response: he cried out
 - G 3 His prostration: and fell before Him,
 - G 4 His volume: and said in a loud voice,
 - G 5 His repudiation of anything in common with Jesus: "What business do we have with each other, Jesus,
 - G 6 His correct identification of Jesus' Deity: Son of the Most High God?
 - G 7 His begging for mercy: I beg You, do not torment me."
- E 5 The reason for the man's reaction against Jesus: {29} For He had commanded the unclean spirit to come out of the man. 8:29a
- E 6 The author's explanation of the man's bizarre symptoms 8:29b
 - G 1 Its frequent seizure: For it had seized him many times;
 - G 2 The efforts of restraint
 - H 1 Bound: and he was bound with chains and shackles
 - H 2 Guarded: and kept under guard,
 - G 3 His superhuman strength: and *yet* he would break his bonds
 - G 4 His anti-social behavior: and be driven by the demon into the desert.
- E 7 Jesus' question: {30} And Jesus asked him, "What is your name?" 8:30
 - G 1 The man's response: And he said, "Legion"; ²⁹⁶

²⁹⁶ Luke 8:30 - Legion: In the time of [Caesar Augustus](#), a Roman legion consisted of 6100 infantry and 726 troops mounted on horseback. There were evidently a lot of [demons](#) inhabiting this man! No wonder he acted so bizarrely and had superhuman strength!

- G 2 The author's explanation: for many demons had entered him.
- E 8 The frantic request of the demons: {31} They were imploring Him not to command them to go away into the abyss.²⁹⁷ 8:31
- D 2 The destruction of the pigs 8:32-34
 - E 1 The presence of swine on the mountain: {32} Now there was a herd of many swine feeding there on the mountain; 8:32a
 - E 2 The request of the demons: and *the demons* implored Him to permit them to enter the swine. 8:32b
 - E 3 The permission of Jesus: And He gave them permission. 8:32c
 - E 4 The exit of the demons from the man into the pigs: {33} And the demons came out of the man and entered the swine; 8:33a
 - E 5 The violent reaction of the hogs: and the herd rushed down the steep bank into the lake and was drowned.²⁹⁸ 8:33b
 - E 6 The alarmed report of the herdsmen: {34} When the herdsmen saw what had happened, they ran away and reported it in the city and *out* in the country. 8:34
- D 3 The peoples' observation of the demon-freed man 8:35-36
 - E 1 The investigation of the locals: {35} *The people* went out to see what had happened; 8:35a

²⁹⁷ Luke 8:31 - abyss: A deep unbounded place, location unknown, that serves as a temporary prison for certain [fallen angels](#). [Abyss](#) (*abussos*, [12](#)) is translated in the [AV](#) as "bottomless pit" in every occurrence in the book of Revelation, and elsewhere as "the deep" (Luke 8:31; Rom. 10:7). The [NASB](#) translates every occurrence as "[abyss](#)" except in Rev. 9:1, 2, where it is translated "bottomless pit." Evidently most [fallen angels](#), also known as [demons](#), are free to roam the earth. But certain [demons](#) are confined to the [abyss](#). These [demons](#) here begged [Jesus](#) not to send them into the [abyss](#). He complied with their request. This is an interesting phenomenon – God incarnate temporarily showed compassion to [demons](#), His enemies in league with [Satan](#), the Arch-Enemy. Compassion, however, was probably not [Jesus](#)' primary motivation. More likely, Jesus did so to illustrate graphically and violently the terrible evil beings controlling this man.

It appears likely that the [demons](#) presently restrained in the [Abyss](#) were guilty of some defining and unusual sin. Personally, I believe that Genesis 6:1-2 hints at that sin.

²⁹⁸ Luke 8:33 - drowned: The whole herd of swine were drowned. [Jesus](#) knew this would happen! Can you imagine the howls of protest if today's animal "rights" activists had been present? They would have crucified [Jesus](#) for cruelty to animals! The [Creator](#), however, knew that the physical and eternal [salvation](#) of a single man far exceeded the value of 2,000 head of swine (Mark 5:13)! The value of animals, including your pet dogs and cats, pales into insignificance when compared with the value of a single human being, created in the image and likeness of [God](#) (Gen. 1:26, 27)!

- E 2 Their discovery of Jesus and the former demoniac 8:35b
 - G 1 Their finding of Jesus: and they came to Jesus,
 - G 2 Their seeing the former demoniac: and found the man from whom the demons had gone out,
 - H 1 Sitting at Jesus' feet: sitting down at the feet of Jesus,
 - H 2 Clothed: clothed
 - H 3 Sane: and in his right mind;
- E 3 The fearful reaction of the people: and they became frightened. 8:35c
- E 4 The report of the herdsmen: {36} Those who had seen it reported to them how the man who was demon-possessed had been made well. 8:36
- D 4 The peoples' fearful request to Jesus to leave 8:37
 - E 1 The request of the people for Jesus to leave
 - G 1 Those surrounding Gerasa: {37} And all the people of the country of the Gerasenes
 - G 2 Those from the surrounding area: and the surrounding district asked Him to leave them,²⁹⁹
 - E 2 Their fearful motivation: for they were gripped with great fear;³⁰⁰
 - E 3 Jesus' compliance: and He got into a boat and returned.³⁰¹

²⁹⁹ Luke 8:37 - asked Him to leave them: No sadder words can be uttered. These people thought they were saving their lives and their possessions, but they would lose everything. If you reject [Jesus](#), there is no other possible means of [salvation](#) (John 3:36; 14:6; Acts 4:12; Heb. 2:3). [Jesus](#), during His [first advent](#), forced Himself on no one. If people did not wish to submit to Him, He did not force them to do so (John 6:64-67).

³⁰⁰ Luke 8:37 - for they were gripped with great fear: These people were afraid of [Jesus](#)' power over [demons](#)! They should have been more fearful of the [demons](#)' power over the man! But their fear of [Jesus](#), almost certainly, was aggravated by the enormous financial loss to the owners of the pigs. [Mark](#) relates that there were about 2,000 pigs who drowned in the sea (Mark 5:13). In today's market terms (March 20, 2014), if the pigs weighed an average of 285 pounds, their market price of \$96.37 per hundredweight would have totaled a staggering loss of \$549,309! That is a lot of money for any community to absorb! See for comparison, the [Daily Hog and Pork Summary](#) out of Des Moines, IA.

³⁰¹ Luke 8:37 - He got into a boat and returned: If you don't want [Jesus](#) around, He will leave. But then, you have just pronounced an eternal [death](#) sentence upon yourself.

D 5 Jesus' commissioning of the demon-freed man 8:38-39

- E 1 The healed demoniac's fervent request to accompany Jesus: {38} But the man from whom the demons had gone out was begging Him that he might accompany Him; 8:38a
- E 2 Jesus refusal: but He sent him away, saying, 8:38b
- E 3 Jesus' instruction: {39} "Return to your house and describe what great things God has done for you." 8:39a
- E 4 The compliance of the man: So he went away, proclaiming throughout the whole city what great things Jesus had done for him. 8:39b

C 3 Over disease and death 8:40-56

D 1 Jairus' request for the healing of his daughter 8:40-42

- E 1 Jesus' return: {40} And as Jesus returned, 8:40a
- E 2 The welcome of the people: the people welcomed Him, 8:40b
- E 3 The anticipation of the people: for they had all been waiting for Him. 8:40c
- E 4 The arrival of Jairus 8:41a
 - G 1 His name: {41} And there came a man named Jairus,
 - G 2 His importance: and he was an official of the synagogue;
 - G 3 His humility: and he fell at Jesus' feet,
- E 5 His plea: and *began* to implore Him to come to his house; 8:41b
- E 6 His reason 8:42a
 - G 1 His only daughter: {42} for he had an only daughter,³⁰²

³⁰² Luke 8:42 - only daughter: there is nothing remarkable about [Mark's](#) use of the term "daughter" (*thugatēr*, [2364](#)). But the term "only" (*monogenēs*, [3439](#)) would better be translated, "only-born." We understand this to mean that the man had only one child born to him, and that child happened to be this daughter. This is remarkable when we consider that the [Apostle John](#) five times referred to [Jesus](#) as [God's](#) "only-born" Son (John 1:14, 18; 3:16, 18; 1 John 4:9). Let me say that one has to be *born* to be considered "only-born." [Jesus](#) could not be [God's](#) "only-born" Son until He was born as a baby in [Bethlehem](#)! Jesus was not God's "only-born Son" until the [Incarnation](#) took place.

- G 2 Her age: about twelve years old,
- G 3 Her imminent death: and she was dying.
- E 7 The complication: But as He went, the crowds were pressing against Him.³⁰³ 8:42b
- D 2 The hemorrhaging woman's successful touching of Jesus for healing 8:43-48
 - E 1 The presence of sick woman 8:43
 - G 1 Her illness: {43} And a woman who had a hemorrhage
 - G 2 Her lengthy battle: for twelve years,
 - G 3 Her doctors' impotence: and could not be healed by anyone,
 - E 2 Her surreptitious approach 8:44
 - G 1 Coming behind Jesus: {44} came up behind Him
 - G 2 Touching the edge of His cloak: and touched the fringe of His cloak,
 - E 3 Her immediate healing: and immediately her hemorrhage stopped.³⁰⁴
 - E 4 Jesus' investigation 8:45-46
 - G 1 His instant query: {45} And Jesus said, "Who is the one who touched Me?" 8:45a
 - G 2 The denial of all: And while they were all denying it, 8:45b
 - G 3 The exasperation of Peter: Peter said, "Master, the people are crowding and pressing in on You." 8:45c
 - G 4 Jesus' insistence: {46} But Jesus said, "Someone did touch Me, 8:46a

³⁰³ Luke 8:42 - the crowds were pressing against Him: Human interruptions may be stressful to us when we are in need, but they are no problem to [God](#). He always meets our needs at just the right time!

³⁰⁴ Luke 8:44 - immediately her hemorrhage stopped: It was this slinking woman's [faith](#) in [Jesus](#) that allowed His power to flow through her and heal her! Our most important task in life is to trust in [God](#) and to trust in [Jesus](#) (Heb. 11:6; John 3:36; 14:6)!

- G 5 His explanation: for I was aware that power had gone out of Me." 8:46b
- E 5 The confession of the woman 8:47
 - G 1 Her realization: {47} When the woman saw that she had not escaped notice,
 - G 2 Her fearfulness: she came trembling
 - G 3 Her prostration: and fell down before Him,
 - G 4 Her admission: and declared in the presence of all the people the reason why she had touched Him,
 - G 5 Her instant healing: and how she had been immediately healed.
- E 6 The pronouncement of Jesus: {48} And He said to her, 8:48
 - G 1 Her faith had been instrumental in her healing: "Daughter, your faith has made you well;
 - G 2 His benediction: go in peace."
- D 3 Jesus' raising of the now dead daughter of the synagogue official 8:49-56
 - E 1 The sad news 8:49
 - G 1 The time framework: {49} While He was still speaking,
 - G 2 The arrival of a messenger: someone *came from *the house of* the synagogue official, saying,
 - G 3 The death of the daughter: "Your daughter has died;
 - G 4 The advice to the ruler: do not trouble the Teacher anymore."
 - E 2 The counter advice of Jesus 8:50
 - G 1 The reason for Jesus' advice: {50} But when Jesus heard *this*,
 - G 2 His command not to be fearing: He answered him, "Do not be afraid *any longer*;

- G 3 His command to believe: only believe,³⁰⁵
- G 4 His prediction: and she will be made well."³⁰⁶
- E 3 The limited audience 8:51
 - G 1 The occasion: {51} When He came to the house,
 - G 2 His exclusive limitation of participants: He did not allow anyone to enter with Him,
 - H 1 Three disciples: except Peter and John and James,³⁰⁷
 - H 2 The parents: and the girl's father and mother.
- E 4 The activity of the mourners: {52} Now they were all weeping and lamenting for her; 8:52a
- E 5 The instruction of Jesus: but He said, "Stop weeping, for she has not died, but is asleep."³⁰⁸ 8:52b
- E 6 The ridicule of the mourners: {53} And they *began* laughing at Him, knowing that she had died.³⁰⁹ 8:53

³⁰⁵ Luke 8:50 - only believe: The verb "believe" is the singular [aorist imperative](#) of *pisteuō* (4100), "to believe." It is a command, and [Jesus](#) asks this man to [believe](#) at a point in time. In other words, Jairus is to [believe](#) that [Jesus](#) can bring his daughter back to life. Granted that, the presumption is that Jairus will subsequently [believe](#) in [Jesus](#) with the result of eternal [salvation](#). Of course *pisteuō* is a very important word in the doctrine of [salvation](#). Here is a word frequency of usage list for the verb *pisteuō* for the leading NT books: Gospel of John - 98X; Acts - 37X; Romans - 21X; Mark - 14X; Matthew - 11X; Luke - 9X; 1 Corinthians - 9X.

³⁰⁶ Luke 8:50 - she will be made well: Literally, "she will be saved," the [future indicative passive](#) of the verb *sōdzō* (4982), "to save, keep safe and sound, to rescue from danger or destruction" (excerpted from [OBU](#)). Though [Jesus](#) was referring to the salvation of the girl's physical life, I believe He also implied her eternal [salvation](#). Her "beyond death" experience and her having been brought back to life by [Jesus](#) would undoubtedly engender within the girl [faith](#) in [Jesus](#), resulting in her eternal [salvation](#).

³⁰⁷ Luke 8:51 - Peter and John and James: There were at least three times when [Jesus](#) took just these three disciples with Him – (1) at the raising up of Jairus' daughter (Mark 5:37; Luke 8:51); (2) at His [transfiguration](#) (Matt. 17:1; Mark 9:2; Luke 9:28; (3) and during His distressed praying in the Garden of [Gethsemane](#) (Matt. 26:36-37; Mark 14:33). Why did [Jesus](#) limit His audience to just these three disciples at this point? We do not know. We presume He had a special affinity for them. Perhaps it was because they were leaders. Possibly the room was a small one. Possibly He wanted to limit the audience in view of His instruction to keep the restoration to life secret (Luke 8:56).

³⁰⁸ Luke 8:52 - asleep: [Jesus](#) knew she had died, but from His point of view, the death was temporary. He would shortly awaken her from her sleep of death. In fact, He would use language appropriate for awakening a child from sleep.

³⁰⁹ Luke 8:53 - knowing that she had died: In our modern western world, we are often shielded from death. People of that era needed no doctor to tell them when someone had died. They were all-too-familiar with death. They knew the child was dead. What they didn't know was what [Jesus](#) could and would do.

E 7 The healing method of Jesus 8:54

G 1 Holding her hand: {54} He, however, took her by the hand

G 2 Calling her to arise: and called, saying, "Child, arise!"³¹⁰

E 8 The result of Jesus actions 8:55a

G 1 She revived: {55} And her spirit returned,³¹¹

G 2 She immediately got up from her death-bed: and she got up immediately;

E 9 Jesus' ordering food for the girl: and He gave orders for *something* to be given her to eat. 8:55b

E 10 The amazement of her parents: {56} Her parents were amazed; 8:56a

E 11 The instructions of Jesus: but He instructed them to tell no one what had happened.³¹² 8:56b**B 7 Jesus' Teaching of His Disciples through Extension Assignments 9:1 - 10:24**

C 1 His commissioning of the Twelve and circumstances arising therefrom

³¹⁰ Luke 8:54 - Child, arise: This is the same sort of formula a parent would use in arousing his child from sleep in the morning, "Child, get up!"

³¹¹ Luke 8:55 - and her spirit returned: Literally, her spirit "turned around" from whence it had been (going) and returned to the girl. The verb "returned" is the 3rd Singular [Aorist Indicative Active](#) from *epistrephō* (1994).

³¹² Luke 8:56 - He instructed them to tell no one what had happened: Just how these parents were going to keep their daughter's resuscitation secret, I have no idea. The mourners certainly would see the girl, now alive. Their mourning would be terminated. There would be no funeral. The mourners knew [Jesus](#) had come – He made certain of that, for they had laughed at His instruction to stop weeping. Now He would depart and the girl would be found alive. How could that be kept secret? Evidently [Jesus](#) wanted to limit public exposure to this miracle, though on other occasions, the matter was entirely public (see, for example, [Jesus](#)' raising back to life the widow's son – Luke 7:11-17 – and His raising of [Lazarus](#) from death – John 11:1-48).

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

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

9:1-62

- D 1 His commissioning of the Twelve to proclaim the kingdom and to heal 9:1-6
 - E 1 His summons: {1} And He called the twelve together,³¹³ 9:1a
 - E 2 His empowerment for miracles: and gave them power and authority 9:1b
 - G 1 Exorcism: over all the demons
 - G 2 Healing: and to heal diseases.
 - E 3 His commissioning: {2} And He sent them out 9:2
 - G 1 To proclaim: to proclaim the kingdom of God and
 - G 2 To perform: to perform healing.
 - E 4 His instructions 9:3-5
 - G 1 Regarding provisions: {3} And He said to them, “Take nothing for your journey, 9:3
 - H 1 neither a staff,
 - H 2 nor a bag,
 - H 3 nor bread,
 - H 4 nor money;
 - H 5 and do not even have two tunics apiece.
 - G 2 Regarding lodging: {4} Whatever house you enter, stay there until you leave that city. 9:4
 - G 3 Regarding rejection: {5} And as for those who do not receive you, as you go out from that city, shake the dust off your feet as a testimony against them.” 9:5
 - E 5 Their obedience: {6} Departing, they began going throughout the villages, 9:6
 - G 1 Good-news-icizing: preaching the gospel

³¹³ Luke 9:1 - He called the twelve together: These were His twelve [Apostles](#), whom He was about to send forth on a preaching / healing mission.

- G 2 Healing: and healing everywhere.
- D 2 The perplexity of Herod the Tetrarch over the identity of Jesus 9:7-9
 - E 1 Herod's hearing: {7} Now [Herod the tetrarch](#) heard of all that was happening; 9:7a
 - E 2 Herod's perplexity because of reports: and he was greatly perplexed, 9:7b-8
 - G 1 That [John the Dipper](#) had been resurrected: because it was said by some that John had risen from the dead, 9:7b
 - G 2 That Elijah had reappeared: {8} and by some that Elijah had appeared, 9:8a
 - G 3 That an ancient prophet had risen again: and by others that one of the prophets of old had risen again. 9:8b
 - E 3 Herod's acknowledgment: {9} Herod said, "I myself had John beheaded; 9:9a
 - E 4 His curiosity: but who is this man about whom I hear such things?" 9:9b
 - E 5 His efforts: And he kept trying to see Him. 9:9c ³¹⁴
- D 3 His feeding of 5,000 with five loaves and two fish 9:10-17
 - E 1 The report of the apostles: {10} When the apostles returned, they gave an account to Him of all that they had done. 9:10a
 - E 2 His withdrawal with them to Bethsaida: Taking them with Him, He withdrew by Himself to a city called [Bethsaida](#). 9:10b
 - E 3 The intrusion of the crowds: {11} But the crowds were aware of this and followed Him; 9:11a
 - E 4 The response of Jesus 9:11b
 - G 1 Welcoming them: and welcoming them,
 - G 2 Teaching them about the kingdom of God: He

³¹⁴ Luke 9:9 - and he kept trying to see him: [Herod](#) never was sincere. This became evident at [Jesus'](#) trial. [Jesus](#) correctly ignored an insincere ruler only seeking personal gratification, not the truth (Luke 23:8-12).

began speaking to them about the [kingdom of God](#)

G 3 Healing the sick: and curing those who had need of healing.

E 5 The concern of the twelve 9:12

G 1 The time: {12} Now the day was ending, 9:12a

G 2 The advice of the twelve 9:12b

H 1 Their initiative: and the twelve came and said to Him,

H 2 Their recommendation: "Send the crowd away, that they may go into the surrounding villages and countryside and find lodging and get something to eat;

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

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

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

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

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

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

G 8 The actions of Jesus 9:16

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

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

H 3 Breaking up the food: and broke them,

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

- G 9 The result of the miracle 9:17
 - H 1 All had something to eat: {17} And they all ate and were satisfied;³¹⁵
 - H 2 The amount left over: and the broken pieces which they had left over were picked up, twelve baskets full.
- D 4 His querying of His disciples regarding His identity 9:18-20
 - E 1 His solitary prayer: {18} And it happened that while He was praying alone, 9:18a
 - E 2 The arrival of the disciples: the disciples were with Him, 9:18b
 - E 3 His questioning as to the public's assessment of him: and He questioned them, saying, "Who do the people say that I am?" 9:18c
 - E 4 The response of the disciples: {19} They answered and said, 9:19
 - G 1 Some say John the Dipper: "John the Baptist,
 - G 2 Others say Elijah: and others say Elijah;
 - G 3 Still others, one of the prophets: but others, that one of the prophets of old has risen again."
 - E 5 His question to them of their assessment of himself: {20} And He said to them, "But who do you say that I am?" 9:20a
 - E 6 Peter's response: And Peter answered and said, "The Christ of God."³¹⁶ 9:20b
- D 5 His warning of His impending rejection, death and resurrection 9:21-22
 - E 1 His forbidding them to tell anyone of His identity: {21} But He warned them and instructed them not to tell this to anyone, 9:21

³¹⁵ Luke 9:17 - and they all ate and were satisfied: This miracle shows the creative power of [Jesus](#). The One who created galaxies and the human brain did not find it difficult to multiply five loaves of bread and two fish so that all who were present had more than enough to eat!

³¹⁶ Luke 9:20 - The [Christ](#) of God: [Peter](#) correctly identified [Jesus](#) as [God's Messiah](#).

- E 2 His warning of startling events in the future 9:22
 - G 1 His suffering: {22} saying, “The Son of Man must suffer many things
 - G 2 His rejection: and be rejected
 - H 1 by the elders
 - H 2 and chief priests
 - H 3 and scribes,
 - G 3 His assassination: and be killed
 - G 4 His resurrection: and be raised up on the third day.”
- D 6 His challenge of self-denial 9:23-27
 - E 1 His audience: {23} And He was saying to them all, 9:23a
 - E 2 The presumed condition – coming after Jesus: “If anyone wishes to come after Me, 9:23b
 - E 3 The imperative requirements 9:23c
 - G 1 Self-denial: he must deny himself, ³¹⁷
 - G 2 Taking up one’s cross daily: and take up his cross daily
 - G 3 Following him: and follow Me.
 - E 4 The paradox 9:24
 - G 1 Saving means losing: {24} For whoever wishes to save his life will lose it,
 - G 2 Losing for Christ’s sake means saving: but whoever loses his life for My sake, he is the one who will save it.
 - E 5 The profound question of profitability: {25} For what is a man profited 9:25
 - G 1 Having gained the whole world: if he gains the whole world,

³¹⁷ Luke 9:23 - he must deny himself: Following [Jesus](#) means a life of constant self-denial. Most people cannot handle this.

- G 2 But having destroyed or forfeited himself: and loses or forfeits himself?
- E 6 Shame and glory 9:26-27
 - G 1 Shame in regard to Jesus and His words: {26} For whoever is ashamed of Me and My words, 9:26a
 - G 2 Will reap reciprocal shame from the Son of Man: the Son of Man will be ashamed of him 9:26b
 - G 3 The time of the shame 9:26c
 - H 1 His arrival in His glory: when He comes in His glory,
 - H 2 And that of His Father: and the glory of the Father
 - H 3 And of the holy messengers: and of the holy angels.
 - G 4 The preview of glory 9:27
 - H 1 The veracity of the speaker: {27} But I say to you truthfully,
 - H 2 Some in his presence would not die: there are some of those standing here who will not taste death
 - H 3 Until they first see the Kingdom of God: until they see the kingdom of God.”³¹⁸
- D 7 His transfiguration 9:28-36
 - E 1 The time lapse: {28} Some eight days after these sayings, 9:28a
 - E 2 The participants: He took along Peter and John and James, 9:28b
 - E 3 The purpose: and went up on the mountain to pray. 9:28c
 - E 4 Jesus’ alteration in appearance 9:29

³¹⁸ Luke 9:27 - until they see the kingdom of God: As it turned out in the next paragraph, [Peter](#), [John](#), and [James](#) were privileged to see [Jesus](#) in His glorified state, the appearance and grandeur He will exhibit during His [Millennial Kingdom](#). Present also were two [OT](#) saints, [Moses](#) and [Elijah](#), who appeared in the glory they, too, will exhibit here on earth in [Christ’s Millennial Kingdom](#).

- G 1 The activity: {29} And while He was praying,
- G 2 The change in His face: the appearance of His face became different,
- G 3 The change in His apparel: and His clothing became white and gleaming.
- E 5 The appearance of two guests 9:30-31
 - G 1 Their conversation with Jesus: {30} And behold, two men were talking with Him; 9:30a
 - G 2 Their identity: and they were Moses and Elijah, 9:30b
 - G 3 Their glorious appearance: {31} who, appearing in glory, 9:31a
 - G 4 Their discussion of His exodus: were speaking of His departure 9:31b ³¹⁹
 - G 5 The place of His exodus: which He was about to accomplish at Jerusalem. 9:31c
- E 6 The experience of the three disciples 9:32
 - G 1 Initially overcome with sleep: {32} Now Peter and his companions had been overcome with sleep;
 - G 2 Subsequently awakened: but when they were fully awake,
 - G 3 Their witnessing of the glory of Jesus and His two companions: they saw His glory and the two men standing with Him.
- E 7 The reaction of Peter 9:33
 - G 1 The time of his suggestion: {33} And as these were leaving Him,

³¹⁹ Luke 9:31 - were speaking of His departure: The word “departure” is the [Accusative Feminine](#) Singular of the noun *éxodos* ([1841](#)), which, according to the context, might mean “departure, end; death exodus” ([Accordance](#)); I. exit i.e. departure II. “the close of one’s career, one’s final fate” III. “departure from life, decease” ([OBU](#)). So what were [Moses](#) and [Elijah](#) discussing with [Jesus](#)? Was it His upcoming sacrificial death? Or was it His return in power and glory to heaven, from which He had been absent for 33 years? I suppose one could make a case for either explanation. However, in light of the fact that [Jesus](#) and [Moses](#) and [Elijah](#) were appearing in glory, it seems more likely to conclude that the three were discussing together His glorious return to heaven, having accomplished the sacrificial death necessary to pay for mankind’s sins and provide the way for mankind to accompany their [Savior](#) to the glories of heaven.

- G 2 The focus of his suggestion: Peter said to Jesus,
- G 3 The propitious experience: “Master, it is good for us to be here;
- G 4 Let us make three tents: let us make three tabernacles:
 - H 1 one for You,
 - H 2 and one for Moses,
 - H 3 and one for Elijah”
- G 5 His lack of awareness: —not realizing what he was saying.
- E 8 The reaction of God the Father 9:34-35
 - G 1 The time of event: {34} While he was saying this, 9:34a
 - G 2 The formation of a cloud 9:34b
 - H 1 Its formation: a cloud formed
 - H 2 Its enveloping action: and began to overshadow them;
 - G 3 The fear of the disciples: and they were afraid as they entered the cloud. 9:34c
 - G 4 The speech from the cloud: {35} Then a voice came out of the cloud, saying, 9:35
 - H 1 The identity of Jesus: “This is My Son, My Chosen One; ³²⁰
 - H 2 The command to give Him heed: listen to Him!”
- E 9 The conclusion of the event 9:36
 - G 1 The completion of the speech: {36} And when the voice had spoken,

³²⁰ Luke 9:35 - This is My Son, My Chosen One: “Son” is the [Nominative Masculine](#) Singular of the noun *huiós* (5207), “Son,” in this case, One who partakes of the Spiritual genetics and essence of His [Father](#), [God](#); “Chosen” is the [Perfect Middle Participle Nominative Masculine](#) Singular of the verb *eklégomai* (1586), “to choose, select” (excerpted from [Accordance](#)); “to pick out, choose, to pick or choose out for oneself” (excerpted from [OBU](#), correctly reflecting the [Middle](#) tense). [God](#) the [Father](#) chose for Himself [Jesus](#), His [Son](#), to be the [Savior](#) of the World (1 John 4:14)!

- G 2 Only Jesus remained: Jesus was found alone.
- G 3 The reaction of the disciples
 - H 1 Their silence: And they kept silent,³²¹
 - H 2 Their discussion with no one: and reported to no one in those days any of the things which they had seen.
- D 8 His exorcism of a demon-possessed boy 9:37-43a
 - E 1 The time: {37} On the next day, 9:37a
 - E 2 The descent: when they came down from the mountain, 9:37b
 - E 3 The gathering: a large crowd met Him. 9:37c
 - E 4 The loud voice from the crowd: {38} And a man from the crowd shouted, saying, 9:38a
 - E 5 The request of the man 9:38b
 - G 1 His begging the teacher to look at his son: “Teacher, I beg You to look at my son,
 - G 2 His description – the son is his onlyborn: for he is my only boy,
 - E 6 His description of the demonic oppression 9:39
 - G 1 The action of a spirit: {39} and a spirit³²² seizes him,
 - G 2 The screaming of the boy: and he suddenly screams,
 - G 3 The convulsion: and it throws him into a convulsion
 - G 4 The foaming: with foaming at the mouth;
 - G 5 The spirit’s exit: and only with difficulty does it leave him,

³²¹ Luke 9:36 - And they kept silent: Some experiences are so overwhelming and profound that words cannot describe them. Each of the three silently and individually determined to say nothing. At least not for a long, long time. Peter later wrote about it (2 Pet. 1:16-18).

³²² Luke 9:39 - spirit: The man calls the offending [evil spirit](#) simply, (a) “spirit,” the [Nominative Neuter](#) Singular of the noun *pneūma* ([4151](#)), “spirit” or “breath” or “wind,” depending on the context. A spirit, like the wind, is not visible. But the effects of both are readily apparent.

- G 6 The plight of the boy: mauling him as it leaves.
- E 7 The helpless of the disciples: {40} I begged Your disciples to cast it out, and they could not.” 9:40
- E 8 The reaction of Jesus 9:41
 - G 1 His characterization of the people of Israel: {41} And Jesus answered and said, “You unbelieving and perverted generation,³²³
 - G 2 His wondering when they would learn: how long shall I be with you and put up with you?
 - G 3 His instruction to the father: Bring your son here.”
- E 9 The action of the demon 9:42a
 - G 1 The time of the action: {42} While he was still approaching,
 - G 2 The ferocity of the action: the demon³²⁴ slammed him to the ground
 - G 3 The consequent convulsion: and threw him into a convulsion.
- E 10 The actions of Jesus 9:42b
 - G 1 Rebuking the unclean spirit: But Jesus rebuked the unclean spirit,³²⁵
 - G 2 Healing the boy: and healed the boy
 - G 3 Giving him back to his father: and gave him back to his father.
- E 11 The stunned reaction of the crowd: {43} And they were all amazed at the greatness of God. 9:43a
- D 9 His prediction to His disciples of His coming capture 9:43b-45

³²³ Luke 9:41 - You unbelieving and perverted generation: Though [Jesus](#)’ denunciation included His [disciples](#), who did not have sufficient faith to believe they could heal this lad, it also included the entire [nation](#), who were descendants of [Abraham](#), [Isaac](#), and [Jacob](#).

³²⁴ Luke 9:42 - demon: Here [Luke](#) calls the evil spirit a “[demon](#), the [Nominative Neuter](#) Singular of the noun *daimónion* ([1140](#)), “demon,” “evil spirit,” “fallen angel” or “fallen messenger” of the [Devil](#).

³²⁵ Luke 9:42 - unclean spirit: Here, [Luke](#) calls the evil spirit an “[unclean spirit](#).”

- E 1 The time of the prediction: But while everyone was marveling at all that He was doing, 9:43b
- E 2 The action of Jesus: He said to His disciples, 9:43c
- E 3 The intensity of His warning: {44} “Let these words sink into your ears; 9:44a
- E 4 The coming debacle for the Messiah: for the Son of Man is going to be delivered into the hands of men.” 9:44b
- E 5 The disciples’ failure to comprehend: {45} But they did not understand this statement, 9:45a
- E 6 The reason for their failure: and it was concealed from them so that they would not perceive it; ³²⁶ 9:45b
- E 7 Their fear about asking for clarification: and they were afraid to ask Him about this statement. 9:45c
- D 10 His squelching of their argument over greatness: Greatness is receiving even a child in Jesus' name 9:46-48
 - E 1 The occasion of Jesus’ pronouncement: {46} An argument started among them as to which of them might be the greatest. ³²⁷ 9:46
 - E 2 The knowledge of Jesus: {47} But Jesus, knowing what they were thinking in their heart, 9:47a
 - E 3 The action of Jesus: took a child and stood him by His side, 9:47b
 - E 4 The statements of Jesus 9:48
 - G 1 Receiving a child in Jesus’ name means receiving Jesus: {48} and said to them, “Whoever receives this child in My name receives Me,
 - G 2 Whoever receives Jesus receives God the Father: and whoever receives Me receives Him who sent Me;
 - G 3 Whoever is least among them is the great one: for

³²⁶ Luke 9:45 - and it was concealed from them so that they would not perceive it: [God](#) concealed from them this horrible truth until the right time came, for otherwise they would not be able to comprehend the grave implications.

³²⁷ Luke 9:46 - which of them might be the greatest: This is so ironic. Here [Jesus](#), the greatest man who ever lived, had just told them He was going to be killed, and all they can do is argue about which of them is the greatest. How very sad, and how illustrative of the sin-cursed human heart!

the one who is least among all of you, this is the one who is great.”

- D 11 His answer to John's question about competition: He who is not against you is for you 9:49-50
 - E 1 John's reference to a non-disciple exorcist: {49} John answered and said, “Master, we saw someone casting out demons in Your name; 9:49a
 - E 2 Their attempts to prevent him from exorcising: and we tried to prevent him 9:49b
 - E 3 Their reasoning: because he does not follow along with us.” 9:49c
 - E 4 Jesus' counter: {50} But Jesus said to him, “Do not hinder him;
 - E 5 Jesus' reason: for he who is not against you is for you.”
- D 12 His non-retaliation against a Samaritan village rejecting Him 9:51:56
 - E 1 The time indicator: {51} When the days were approaching for His ascension,³²⁸ 9:51a
 - E 2 Jesus' determination: He was determined to go to Jerusalem; 9:51b
 - E 3 His sending messengers ahead: {52} and He sent messengers on ahead of Him, 9:52a
 - E 4 Their entry into a Samaritan village: and they went and entered a village of the Samaritans to make arrangements for Him. 9:52b
 - E 5 The refusal of the Samaritans: {53} But they did not receive Him, 9:53a
 - E 6 The reason of the Samaritans: because He was traveling toward Jerusalem. 9:53b
 - E 7 The fiery reaction of James and John: {54} When His

³²⁸ Luke 9:51 - ascension: The term is the [Genitive Feminine](#) Singular of the noun *análēmpsis* (354), “receiving up, a taking up” ([Accordance](#)); “a taking up” ([OBU](#)), used only here in the [NT](#). Was [Luke](#) referring to [Jesus'](#) ascension up to [Jerusalem](#), or His ascension up to [heaven](#)? Since he did not speak of [Jesus'](#) ascension to [Jerusalem](#), and he used [Jerusalem](#) in the same, but more specific context, it seems to best to understand this ascension as ascending up to [heaven](#). His ascension up to [heaven](#) was approaching, and His work of dying to provide a sacrifice for the sins of all people was approaching even sooner. [Jesus](#), therefore, was determined to go to [Jerusalem](#) first, there to accomplish His all-important task.

disciples James and John saw this, they said, “Lord, do You want us to command fire to come down from heaven and consume them?” 9:54

E 8 The response of Jesus 9:55-56

G 1 The rebuke of Jesus: {55} But He turned and rebuked them, 9:55a

G 2 His assessment of their spirit: [and said, ³²⁹ “You do not know what kind of spirit you are of; 9:55b

G 3 The contrasting mission of the Son of Man: {56} for the Son of Man did not come 9:56

H 1 Not destruction: to destroy men’s lives,

H 2 But salvation: but to save them.”]

E 9 Their journey to another village: And they went on to another village.

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

E 1 No fixed abode 9:57-58

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

G 2 The caution of Jesus 9:58

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

J 1 Foxes: “The foxes have holes,

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

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

³²⁹ Luke 9:55-56 - and said, etc.: The material contained within brackets [] in the [NASB](#) does not appear to have been present in the original text of Luke. Here is the note from [NetBible](#) at Luke 9:55:

tc Many mss ([D] K Γ Θ f [579] 700 2542 pm it) have at the end of the verse (with slight variations) “and he said, ‘You do not know what sort of spirit you are of, for the Son of Man did not come to destroy people’s lives, but to save [them].’” This variant is clearly secondary, as it gives some content to the rebuke. Further, it is difficult to explain how such rich material would have been omitted by the rest of the witnesses, including the earliest and best mss.

E 2 Death in the family 9:59-60

- G 1 Jesus' invitation: {59} And He said to another, "Follow Me." 9:59a
- G 2 The demurral of the one called: But he said, "Permit me first to go and bury my father." 9:59b
- G 3 Jesus' reply 9:60
- H 1 Let the dead bury their dead: {60} But He said to him, "Allow the dead to bury their own dead;"³³⁰
- H 2 But you – proclaim everywhere the kingdom of God: but as for you, go and proclaim everywhere the kingdom of God."³³¹

³³⁰ Luke 9:60 - Allow the dead to bury their own dead: [Constable](#) explains this abrupt decree as follow:

Jesus probably meant: let the spiritually dead bury the physically dead, but let the spiritually alive follow Me.

³³¹ Luke 9:60 - proclaim everywhere the kingdom of God: "proclaim" is the [Present Active Imperative](#) of the verb *diaggellō* (1229), "I. to carry a message through, announce everywhere, through places, through assemblies of men, etc. II. to publish abroad, declare" ([OBU](#)); "to announce through a messenger; to preach" ([Accordance](#)); "proclaim" ([ESVS](#)). This verb is used but three times in the [NT](#): Luke 9:60; Acts 21:26; Rom. 9:17.

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

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

What can we discover about "the [kingdom of the God](#)" in the [NT](#)? (1) It had to be announced and proclaimed so people would know about it (Luke 9:60; Matt. 3:2; 4:17, 23; 9:35; 10:7). (2) [Peter](#), [James](#), and [John](#) participated in a preview of the coming [kingdom](#) (Matt. 16:28-17:8; Luke 9:28-36). (3) During the [Tribulation](#), the [Good News](#) of the [kingdom](#) will be proclaimed in the whole world as a testimony to all nations, and then the end will come (Matt. 24:14). (4) At the completion of the [Judgment of the Gentile survivors](#) of the [Tribulation](#), the "sheep" – those on [King Jesus'](#) right – will be addressed thus, "Come, you who are blessed of My [Father](#), inherit the [kingdom](#) prepared for you from the foundation of the world" (Matt. 25:34). (5) In [Jesus'](#) ministry the [kingdom of God](#) had drawn near. Listeners needed to [repent](#) and [believe](#) in the [Good News](#) (Mark 1:15). (6) It is difficult for the wealthy to enter the [kingdom of God](#) (Mark 10:23-25; Luke 18:24-25). (7) Even in [Jesus'](#) day, the [kingdom of God](#) was yet future. Moreover, it was not going to appear any time soon (Luke 19:11-27). [Joseph of Arimathea](#) was waiting for the [kingdom of God](#) (Mark 15:43). (8) When the [kingdom of God](#) arrives, the will of God will be being accomplished on earth the same way it is up in [heaven](#) (Matt. 6:10). (9) When the [kingdom](#) arrives, many [Gentiles](#) will come from the east and the west and recline at the table with (resurrected) [Abraham](#), [Isaac](#), and [Jacob](#), whereas the sons of the kingdom (i.e. a great many [Jewish](#) people) will be cast into outer darkness, a place where there will be weeping and gnashing of teeth (Matt. 8:11-12; Luke 13:23-30). (10) [Jesus](#) will reign on the throne of His father [David](#) over the house of [Jacob](#) forever, and His [kingdom](#) will have no end (Luke 1:32-33). (11) [Jesus](#) is the nobleman who has left earth and gone to a distant country ([heaven](#)) in order to receive His [kingdom](#), and then return (Luke 19:12). Therefore the [kingdom](#) has not yet arrived. It will not arrive until He returns, evaluates and rewards His followers, and puts to death all those who did not want Him to be [King](#) (Luke 19:12-27; Psalm 110:1-3, 5-7). Meanwhile, in [heaven](#) [Jesus](#) is presently serving as [priest](#) forever after the order of [Melchizedek](#) (Psalm 110:4). (12) When [Jesus](#) returns, his twelve [Apostles](#) will sit on thrones in His [kingdom](#), judging the twelve tribes of [Israel](#) (Matt. 19:27-28; Luke 22:28-30). (13) No one can participate in the [kingdom of God](#) unless he has been [born again](#) (John 3:3). By this

E 3 Farewell to the family 9:61-62

- G 1 The willingness of another to follow Jesus: {61}
And another also said, “I will follow You, Lord;
9:61a
- G 2 His request to wish goodbye to those in his home:
but first permit me to say good-bye to those at
home.” 9:61b
- G 3 Jesus’ reply 9:62
 - H 1 If someone puts his hand to the plow: {62}
But Jesus said to him, “No one, after putting
his hand to the plow
 - H 2 But looks back: and looking back,
 - H 3 He is not fit for the kingdom of God: is fit
for the kingdom of God.”

C 2 His commissioning of the seventy 10:1-24

- D 1 The commission to go proclaim the kingdom and heal in advance
of Himself, praying for more harvesters 10:1-2
- E 1 The Lord’s appointment of seventy others: {1} Now after

Jesus’ meant that all humans have been born of water (born of the flesh). But having merely lived is insufficient. To participate in the kingdom of God, people must also be born again – that is, born of the Spirit. This is a spiritual birth (John 3:4-5). (14) To be born again requires believing in the only-born Son of God, who was lifted up on the cross to pay for the sins of mankind (John 3:14-16). These will have eternal life and will not perish. (15) He who refuses to believe in Jesus has already been judged, for he has not believed in the only-born Son of God (John 3:18). (16) People refuse to come to His light because their deeds are evil, and they do not wish their deeds to be exposed (John 3:19-20). (17) He who practices the truth comes to the Light so his deeds may be made transparent as having been worked out through God (John 3:21). (18) After His death and resurrection, Jesus taught His disciples for forty days concerning the kingdom of God (Acts 1:3). His followers continued that process (Acts 8:12; 19:8; 20:25; 28:23, 31). (19) The kingdom of God does not consist of eating and drinking, but of righteousness, peace, and joy in the Holy Spirit (Rom. 14:17). Moreover it does not consist of mere words, but in power (1 Cor. 4:20). (20) Unrighteous people will be excluded from the kingdom of God (1 Cor. 6:9-10). The same can be said for those who are not walking by means of the Holy Spirit, but who, instead, practice the deeds of the fallen, sin-cursed flesh (Gal. 5:16-21). Those who practice the things listed in this passage will not inherit the kingdom of God (Gal. 5:21; see also Eph. 5:5). (21) After Christ’s Millennial Reign upon earth, after having abolished all rule, authority, and power, Jesus will hand over the kingdom to God the Father (1 Cor. 15:24). (22) Mere flesh and blood, that which is decaying and dying, cannot possibly inherit the kingdom of God (1 Cor. 15:50). That is why, at the last trumpet, Christ will descend from heaven with a shout, along with the voice of the archangel, and why living believers in Christ will be miraculously given resurrection bodies without having had to die first, and why the dead in Christ will be resurrected with imperishable bodies (1 Cor. 15:51-53; 1 Thess. 4:13-18). (23) It is through many tribulations that we must enter the kingdom of God (Acts 14:22). (24) God will destroy the present decaying, sin-cursed heavens and earth (2 Pet. 3:7, 10-12; Rev. 20:11; 21:1). (25) God will create new heavens and earth in which only righteousness and righteous people exist (2 Pet. 3:13; Rev. 21:1, 8, 27; 22:3-4, 10, 14-15). (26) The focal point of this new universe is New Jerusalem (Rev. 21:1-4, 9-27; 22:22:1-5).

this the Lord appointed seventy others,³³²

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

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

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

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

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

G 3 His urging them to beg the Master of the harvest to send more workers into His harvest: therefore beseech the Lord of the harvest to send out laborers into His harvest.³³³

D 2 The dangers 10:3

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

E 2 Among wolves: in the midst of wolves.

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

E 1 Provisions

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

G 2 No luggage: no bag,

G 3 No extra shoes: no shoes;

E 2 Urgency: and greet no one on the way.³³⁴

³³² Luke 10:1 - the Lord appointed seventy others: This assignment illustrates that [Jesus](#), on more than one occasion (see also Luke 9:1-6), sent His [disciples](#) on preaching / healing missions. His instructions on this occasion (Luke 10:1-16) focused on proclaiming the [kingdom](#), but did include healing (Luke 10:9). The reaction of the exuberant returning seventy was to focus, not so much on the message they proclaimed, but on their ability to practice [exorcism](#) successfully (Luke 10:17-20).

³³³ Luke 10:2 - beseech the Lord of the harvest to send out laborers into His harvest: This command is still very much applicable today! I believe “the Lord of the harvest” is [God the Father](#).

³³⁴ Luke 10:4 - And greet no one on the way: According to [Constable](#),

In ancient Near Eastern culture people often gave very long greetings and extended hospitality that tied

- E 3 Lodging protocol
 - G 1 Blessing upon the house: {5} Whatever house you enter, first say, 'Peace be to this house.'
 - G 2 The contingency of the blessing: {6} If a man of peace is there, your peace will rest on him; but if not, it will return to you.
 - G 3 Length of lodging: {7} Stay in that house,
 - G 4 Acceptance of food hospitality: eating and drinking what they give you;
 - G 5 Divine logic: for the laborer is worthy of his wages.
 - G 6 Stay in one home in that city: Do not keep moving from house to house.
 - G 7 Acceptance of meal provisions in a receptive city: {8} Whatever city you enter and they receive you, eat what is set before you;
- D 4 The methodology: Heal and proclaim 10:9
 - E 1 Heal the sick: {9} and heal those in it who are sick,
 - E 2 Announce to the healed sick that the [kingdom of God](#) had drawn near to them: and say to them, 'The kingdom of God has come near to you.'
- D 5 The perspective on the rejection of the seventy 10:10-16
 - E 1 Symbolic protest against rejecters 10:10-11
 - G 1 In the instance of a city that does not receive them: {10} But whatever city you enter and they do not receive you, 10:10a
 - G 2 Go into the streets and say: go out into its streets and say, 10:10b-10:11
 - H 1 We wipe off the dust of your streets from our shoes: {11} 'Even the dust of your city which clings to our feet we wipe off in protest against you; 10:11a

them up sometimes for days (cf. Judg. 19:4-9; 2 Kings 4:29). [Jesus](#) did not mean that His [disciples](#) should be unfriendly or unsociable but that they should not allow these customs to divert them from their mission. They were to pursue their work and not waste their time on lesser things.

- H 2 Yet be certain that the kingdom of God has drawn near to you: yet be sure of this, that the kingdom of God has come near.³³⁵
10:11b
- E 2 Woes against Chorazin, Bethsaida, Capernaum 10:12-15
- G 1 It will be more tolerable for Sodom than for that city in the day of judgment: {12} I say to you, it will be more tolerable in that day for [Sodom](#) than for that city. 10:12
- G 2 Woe pronounced upon Chorazin and Bethsaida: {13} “Woe to you, [Chorazin](#)! Woe to you, [Bethsaida](#)! 10:13a
- G 3 The reason for the woe: For if the miracles had been performed in [Tyre](#) and [Sidon](#) which occurred in you, they would have repented³³⁶ long ago, sitting in sackcloth and ashes. 10:13b
- G 4 It will be more tolerable for Tyre and Sidon in the day of judgment than for the rejecting city: {14} But it will be more tolerable for [Tyre](#) and [Sidon](#) in the judgment than for you. 10:14
- G 5 Capernaum will not be exalted to heaven: {15} And you, Capernaum, will not be exalted to heaven, will you? 10:15a
- G 6 Capernaum will be brought down to Hades! You

³³⁵ Luke 10:11 - yet be sure of this, that the [kingdom of God](#) has come near: This phrasing is almost identical to the statements that both [John the Immerser](#) and [Jesus](#) made back in the beginning. [John](#) announced, literally, “Be repenting, for has drawn near the [kingdom of the heavens](#)” (Matt. 3:2). Quoting [Jesus](#), Matthew echoed, literally, “From then began [Jesus](#) to announce and to say, ‘Be repenting, for has drawn near the [Kingdom of the Heavens](#)’” (Matt. 4:17).

Presumably, if the [kingdom of God](#) had drawn near to those listening to the seventy [disciples](#) of [Jesus](#), the [King](#) of the [kingdom](#) was also near. These seventy had in mind the political [kingdom](#) promised to [Israel](#) by the [prophets](#) in many [O.T.](#) passages, such as Isa. 2:1-4; 9:6-7; 11:1-16; 59:15b-21; 60:1-22; 61:3-11; 65:18-25; 66:10-14, 18-23; Ezek. 40-48; Zech. 14:4-21, etc. Though this anticipated [kingdom](#) was political, it was also spiritual in tone. [Jesus’](#) [disciples](#) were to be asking their listeners to prepare mentally and spiritually for this “near-at-hand” [kingdom](#). Changing their minds (*metanoō*, [3340](#)) in preparation for the [kingdom](#) that had approached them included first, anticipation of the [King](#), second, spiritual cleansing to qualify for participation in His [kingdom](#).

³³⁶ Luke 10:13 - they would have repented: the verb is the 3rd Plural [Aorist Indicative Active](#) of the verb *metanoō* ([3340](#)), “to repent or change one’s mind and behavior afterward.” This fascinating and descriptive verb is used 9 times in Luke, 5 times in Matthew, twice in Mark, and never in John.

[Jesus’](#) knowledge of the hypothetical and the actual is fascinating. He knows what would have happened to the people of [Tyre](#) and [Sidon](#) had they seen the miracles performed in [Chorazin](#) and [Bethsaida](#) – they would have repented in sackcloth and ashes! He also knows why no miracles were actually shown to the people of [Tyre](#) and [Sidon](#), with the exception of [Elijah’s](#) miraculous ministry to the widow of [Zarephath](#), which belonged to [Sidon](#) (1 Kings 17:8-16; 17-24)! And he knows what actually *will* happen when the [Israeli](#) cities and the cities of [Tyre](#) and [Sidon](#) eventually participate in the judgment!

will be brought down to Hades! ³³⁷ 10:15b

E 3 Acceptance or rejection of the seventy implies similar treatment of Jesus 10:16

G 1 He who gives heed to the seventy gives heed to Jesus: {16} “The one who listens to you listens to Me,

G 2 He who rejects the seventy rejects Jesus: and the one who rejects you rejects Me;

G 3 He who rejects Jesus rejects God the Father: and he who rejects Me rejects the One who sent Me.”

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

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

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

E 3 The response of Jesus 10:18-20

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

G 2 His having given them authority

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

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

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

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

³³⁷ Luke 10:15 - Hades: [Hades](#) (#86) is the abode of the dead, the Greek equivalent of the Hebrew [Sheol](#) (7585). For the unrepentant, both [Sheol](#) and [Hades](#) anticipate the ultimate destiny of the wicked, the [Lake of Fire](#).

- H 5 They are to rejoice that their names are recorded in heaven: but rejoice that your names are recorded in heaven.”³³⁸ 10:20b
- D 7 Jesus' jubilation at God's revealing these spiritual matters to "babies" 10:21-24
 - E 1 Jesus' prayer of joy
 - G 1 Offered in the Holy Spirit: {21} At that very time He rejoiced greatly in the Holy Spirit, and said, 10:21a
 - G 2 Addressed to the Father 10:21b
 - H 1 His praise to the Father: “I praise You, O Father,
 - H 2 His description of the Father: Lord of heaven and earth,
 - G 3 The content of His praise 10:21c
 - H 1 That God had hidden such matters from the wise: that You have hidden these things from the wise and intelligent
 - H 2 And had revealed them to infants: and have revealed them to infants.
 - H 3 His acknowledgment that this was pleasing in the Father's sight: Yes, Father, for this way was well-pleasing in Your sight.
 - G 4 His acknowledgment of an authority and revelation protocol 10:22
 - H 1 All things have been handed to Him by His Father: {22} All things have been handed over to Me by My Father,
 - H 2 Knowledge of the Son and the Father
 - J 1 Only the Father knows the Son: and no one knows who the Son is except the Father,

³³⁸ Luke 10:20 - but rejoice that your names are recorded in [heaven](#): This is not just a metaphor. Their names are recorded in the [Lamb's Book of Life](#) (Phil. 4:3; Rev. 3:5; 13:8; 17:8; 20:12, 15; 21:27). Therefore they will not be subject to the [Lake of Fire](#) (Rev. 20:15), and they will have access to the Holy City, [New Jerusalem](#) (Rev. 21:27).

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

J 3 Only humans to whom the Son wills to reveal the Father know Him: and anyone to whom the Son wills to reveal Him.”³³⁹

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

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

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

J 1 Their desire to see: wished to see the things which you see,

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

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

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

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

C 1 A lawyer's testing question 10:25-37

D 1 The test question: What must I do to inherit eternal life? 10:25

E 1 The identity of the questioner: {25} And a lawyer³⁴⁰ stood up

E 2 The motive of the questioner: and put Him to the test, saying,

E 3 The content of the question: "Teacher, what shall I do to inherit eternal life?"

³³⁹ Luke 10:22 - and anyone to whom the Son wills to reveal Him: [Salvation](#) of any individual is dependent upon the [Son](#) choosing to reveal the [Father](#) to that individual (Luke 10:22) and the [Father](#) drawing that individual to the [Son](#) (John 6:44).

³⁴⁰ Luke 10:25 - lawyer: The Greek word is *nomikós* ([3544](#)), obviously an adjective derived from the noun *nómos* ([3551](#)) “law.” [Jesus](#) would refer to the [Law](#) *nómos* in Luke 10:26.

- D 2 Jesus' approval of his answer: Love God with all your heart and your neighbor as yourself 10:26-28
 - E 1 Jesus' counter question: {26} And He said to him, "What is written in the Law? ³⁴¹ How does it read to you?" 10:26
 - E 2 The lawyer's two-fold response 10:27
 - G 1 Part 1, with regard to God: {27} And he answered, "YOU SHALL LOVE THE LORD YOUR GOD" ³⁴²
 - H 1 WITH ALL YOUR HEART,
 - H 2 AND WITH ALL YOUR SOUL,
 - H 3 AND WITH ALL YOUR STRENGTH,
 - H 4 AND WITH ALL YOUR MIND;
 - G 2 Part 2, with regard to man: AND YOUR NEIGHBOR AS YOURSELF." ³⁴³
 - E 3 Jesus' reply: {28} And He said to him, 10:28
 - G 1 Your answer was correct: "You have answered correctly;
 - G 2 DO THIS AND YOU WILL LIVE." ³⁴⁴
- D 3 The lawyer's self-justifying question: Who is my neighbor? 10:29
 - E 1 His motive: {29} But wishing to justify himself, he said to Jesus,
 - E 2 His question: "And who is my neighbor?"
- D 4 Jesus' identification of a neighbor: The story of the Good Samaritan (Anyone whose need I see, whose need I can meet) 10:30-37

³⁴¹ Luke 10:26 - Law: [Jesus](#) used the word *nómos* ([3551](#)), [law](#), here referring to the [Mosaic Covenant](#), or [Law of Moses](#).

³⁴² Luke 10:27 - YOU SHALL LOVE THE LORD YOUR GOD: The lawyer was quoting [Moses](#)' speech in Deut. 6:5.

³⁴³ Luke 10:28 - AND YOUR NEIGHBOR AS YOURSELF: The lawyer was quoting Lev. 19:18.

³⁴⁴ Luke 10:28 - DO THIS AND YOU WILL LIVE: [Jesus](#) was quoting Lev. 18:5 and Ezek. 20:11. [Jesus](#) would answer another questioner similarly in Matt. 19:17.

- E 1 A traveler's unfortunate trip: {30} Jesus replied and said, 10:30
 - G 1 His destination: "A man was going down from Jerusalem to Jericho,
 - G 2 His misfortune: and fell among robbers,
 - G 3 The robbers' savage mistreatment of the traveler
 - H 1 Humiliation: and they stripped him
 - H 2 Brutality: and beat him,
 - H 3 Utter insensitivity: and went away leaving him half dead.
- E 2 The unconcern of a priest 10:31
 - G 1 The identity of the fellow-traveler: {31} "And by chance a [priest](#) was going down on that road,
 - G 2 The encounter: and when he saw him,
 - G 3 The self-serving bypass: he passed by on the other side.
- E 3 The unconcern of a Levite 10:32
 - G 1 The identity of the fellow-traveler: {32} "Likewise a [Levite](#) also,
 - G 2 The encounter: when he came to the place and saw him,
 - G 3 The self-serving bypass: passed by on the other side.
- E 4 The surprising attention of a Samaritan 10:33
 - G 1 The encounter of a Samaritan traveler 10:33
 - H 1 The identification of the traveler: {33} "But a [Samaritan](#), who was on a journey,
 - H 2 His encountering of the victim: came upon him;
 - H 3 His compassion: and when he saw him, he felt compassion,
 - G 2 The Samaritan's extensive attention 10:34

- H 1 His deliberate effort: {34} and came to him
- H 2 His dressing of the man's wounds: and bandaged up his wounds,
- H 3 His medicinal efforts: pouring oil and wine on them;
- H 4 His sacrifice of his own comfort: and he put him on his own beast,
- H 5 His delivery of the victim to an inn: and brought him to an inn
- H 6 His care for the man: and took care of him.
- G 3 The Samaritan's financial investment 10:35
 - H 1 The timing: {35} "On the next day
 - H 2 His donation of money: he took out two denarii and gave them to the innkeeper
 - H 3 His instructions: and said, 'Take care of him;
 - H 4 His guarantee of future reimbursement: and whatever more you spend, when I return I will repay you.'
- E 5 Jesus' question for the lawyer: {36} "Which of these three do you think proved to be a neighbor to the man who fell into the robbers' hands?" 10:36
- E 6 The response of the lawyer: {37} And he said, "The one who showed mercy toward him." 10:37a
- E 7 The challenge of Jesus: Then Jesus said to him, "Go and do the same."³⁴⁵ 10:37b
- C 2 Martha's frustrated question: Jesus' lauding of Mary's choice to listen to Him instead of worrying about elaborate meal preparation 10:38-42
 - D 1 The arrival at a village: {38} Now as they were traveling along, He entered a village; 10:38a
 - D 2 The welcome of Martha: and a woman named Martha welcomed Him into her home. 10:38b

³⁴⁵ Luke 10:37 - Go and do the same: We are, by implication, thereby commanded to show mercy to those in need around us.

- D 3 The attention of Mary: {39} She had a sister called Mary, who was seated at the Lord's feet, listening to His word. 10:39
- D 4 The preparations of Martha: {40} But Martha was distracted with all her preparations; 10:40a
- D 5 The irritated protest of Martha 10:40b
 - E 1 Her irritation at Mary: and she came up to Him and said, "Lord, do You not care that my sister has left me to do all the serving alone?"
 - E 2 Her request for intervention: Then tell her to help me."
- D 6 The reply of Jesus to Martha: {41} But the Lord answered and said to her, (10:41a) 10:41-42
 - E 1 Martha's unhealthy fixation on minutiae: "Martha, Martha, you are worried and bothered about so many things; 10:41b
 - E 2 Mary's choice of the one necessary good: {42} but only one thing is necessary, for Mary has chosen the good part,³⁴⁶ 10:42a
 - E 3 Mary's good absorption will not be taken away from her: which shall not be taken away from her." 10:42b
- C 3 The disciples' learning question about prayer 11:1-13
 - D 1 Jesus' model prayer ("The Lord's Prayer") 11:1-4
 - E 1 The occasion of the prayer 11:1
 - G 1 Jesus was Himself praying: {1} It happened that while Jesus was praying in a certain place,
 - G 2 One of his disciples asked to be taught how to pray: after He had finished, one of His disciples said to Him, "Lord, teach us to pray
 - G 3 The disciples' frame of reference: just as John also taught his disciples."
 - E 2 The response of Jesus: {2} And He said to them, "When you pray, say: (11:2a) 11:2-4
 - G 1 Request for the Father's name to be set apart: 'Father, hallowed be Your name. 11:2b

³⁴⁶ Luke 10:42 - Mary has chosen the good part: Fellowship with Jesus is more important than our running around fretting over hospitality details in serving Him!

- G 2 Request for the Father's kingdom to come: Your kingdom come. 11:2c
- G 3 Request for daily provision: {3} 'Give us each day our daily bread. 11:3
- G 4 Request for forgiveness: {4} 'And forgive us our sins, 11:4a
- G 5 The standard of forgiveness – as we forgive those indebted to us: For we ourselves also forgive everyone who is indebted to us.³⁴⁷ 11:4b
- G 6 The request not to be led into temptation / trial: And lead us not into temptation.”³⁴⁸ 11:4c
- D 2 Jesus illustration of the successful, persistent borrower 11:5-8
 - E 1 The midnight request for bread from a friend: {5} Then He said to them, “Suppose one of you has a friend, and goes to him at midnight and says to him, ‘Friend, lend me three loaves; 11:5
 - E 2 The reason for the nocturnal request – the sudden appearance of another friend: {6} for a friend of mine has come to me from a journey, and I have nothing to set before him’; 11:6
 - E 3 The refusal of the sleepy friend: {7} and from inside he answers and says, 11:7
 - G 1 His refusal: ‘Do not bother me;
 - G 2 His reasons
 - H 1 The shut door: the door has already been shut
 - H 2 Everyone is in bed: and my children and I are in bed;
 - G 3 His repeated refusal: I cannot get up and give you

³⁴⁷ Luke 11:4 - For we ourselves also forgive everyone who is indebted to us: Our forgiveness is linked to our willingness to forgive those who are indebted to us. See also Matt. 6:12.

³⁴⁸ Luke 11:4 - lead us not into temptation: “temptation” is the [Accusative Masculine](#) Singular of the noun *peirasmós* ([3986](#)), “temptation, test” ([Accordance](#)). We know that [God](#) does not entice anyone to sin (James 1:13). However, we know that [God](#) routinely tests his own (James 1:2; 1 Cor. 10:13). I reconcile these two aspects of *peirasmós* by suggesting that we are to pray that [God](#) will not lead us into so much testing that we are tempted to turn against Him and not trust Him. See a Tabular Summary of the Greek noun *peirasmós*, “[Temptation](#).” See also a Tabular Summary of the Greek verb *peirádzō*, “[To Test or Tempt](#).”

anything.'

E 4 The analysis of Jesus 11:8

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

G 2 But persistence will: yet because of his persistence³⁴⁹ he will get up and give him as much as he needs.

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

E 1 Jesus' three imperatives of prayer 11:9

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

G 2 Seek: seek, and you will find;

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

E 2 Jesus' three assurances of prayer 11:10

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

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

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

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

E 1 An earthly father will not give his son a snake instead of a fish, will he? {11} Now suppose one of you fathers is asked by his son for a fish; he will not give him a snake instead of a fish, will he? 11:11

E 2 An earthly father will not give his son a scorpion instead of an egg, will he? {12} Or if he is asked for an egg, he will not give him a scorpion, will he? 11:12

³⁴⁹ Luke 11:8 - because of his persistence: The sleepy friend will not give any food to his post-bedtime begging borrower because of their friendship; but he will get up and give him food because of his persistence! The whole point of the parable is that if a begrudging friend will give to you food after midnight because of your pestilent persistence, by all means, persist in prayer with your [Heavenly Father](#)!!!

E 3 The application 11:13

- G 1 If we human fathers, being evil, know how to give good gifts to our children: {13 If you then, being evil, know how to give good gifts to your children,
- G 2 How much more will our Heavenly Father give the Holy Spirit to those who ask? how much more will your heavenly Father give the Holy Spirit to those who ask Him?"³⁵⁰

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

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

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

- E 1 Jesus' exorcism of a mute demon: {14} And He was casting out a demon, and it was mute;
- E 2 The man's immediate ability to speak: when the demon had gone out, the mute man spoke;
- E 3 The amazement of the crowds: and the crowds were amazed.

D 2 The disbelief of some 11:15-16

- E 1 The pseudo explanation of some: Jesus cast out demons by

³⁵⁰ Luke 11:13 - how much more will your heavenly [Father](#) give the [Holy Spirit](#) to those who ask Him: [Luke](#) referred to the [Holy Spirit](#) a number of times in his [gospel](#): Luke 1:15, 35, 41, 67; 2:25, 26; 3:16, 22; 4:1; 10:21; 11:13; 12:10, 12.

[Jesus](#), however, as recorded in [John's gospel](#), gives more explicit information regarding the promised coming of the [Holy Spirit](#). He stated that the [Father](#) would give the [disciples](#) another [Helper or Comforter](#), the [Spirit](#) of truth (John 14:16-17). This promised [Helper](#), the [Holy Spirit](#), whom the [Father](#) would send in [Jesus'](#) name, would teach them all things and remind them all that [Jesus](#) had said to them (John 14:26). This [Helper](#), the [Spirit](#) of truth, whom [Jesus](#) would send them from the [Father](#), would testify about [Jesus](#), and they, too, would testify about Him (John 15:26-27). It was to their advantage that [Jesus](#) was going to leave them and return to [heaven](#). If He did not leave, the [Helper](#) would not come to them. When He came, the [Helper](#) would reprove the world of sin, righteousness, and judgment (John 16:7-11). When the [Spirit](#) of truth arrived, He would guide them into all the truth, and even disclose to them things that would happen in the future (John 16:13-15).

With the arrival of the promised [Holy Spirit](#) as recorded by [Luke](#) early in the [book of Acts](#), there are a great many references to the [Holy Spirit](#). In the first two chapters alone, there are repeated references to the [Holy Spirit](#) (Acts 1:2, 5, 8, 16; 2:4, 33, 38). All told, there are at least 40 references to the [Holy Spirit](#) in the [book of Acts](#), too numerous to list here.

With the promised arrival of the [Holy Spirit](#) on the [Day of Pentecost](#), we [believers](#) in [Jesus](#) today do not need to ask [God](#) to send us the [Holy Spirit](#). He already has. In fact, all [believers](#) have been immersed by the [Holy Spirit](#) into the [body](#) of [Christ](#), and each of us has been "made to drink of one [Spirit](#)" (1 Cor. 12:13). As [believers](#) in [Christ](#), our bodies are a temple of the [Holy Spirit](#) who lives within us. We are therefore to glorify [God](#) in our bodies (1 Cor. 6:19-20). The [Holy Spirit](#) gives to each [believer](#) in [Christ](#) a [spiritual gift](#), a special way of serving [God](#) (1 Cor. 12:4-11). We are commanded to be filled with the [Holy Spirit](#), allowing Him to control us much as alcohol controls a person who drinks too much (Eph. 5:18). If we walk (live out our lives) by means of the [Holy Spirit](#), we will not carry out the desire of our sinful [flesh](#) (Gal. 5:16-21). "But the fruit of the [Holy Spirit](#) is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. Against such things there is no law" (Gal. 5:22-23).

the power of “Beelzebul” 11:15

G 1 The reaction of some: {15} But some of them said,

G 2 Their absurd explanation: “He casts out demons by Beelzebul, the ruler of the demons.” ³⁵¹

E 2 Others’ demanding of a sign : {16} Others, to test Him, were demanding of Him a sign from heaven. ³⁵² 11:16

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

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

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

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

H 1 The obvious truths 11:17b

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

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

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

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

³⁵¹ ****Luke 11:15 - He casts out demons by Beelzebul...: This absurd explanation shows the desperate attempt to explain away the obvious by some committed disbelievers in [Jesus](#). Their conclusion – that [Jesus](#) did not exorcise demons by the power of the Holy Spirit, but by the power of [Satan](#)! *Beelzeboul* ([954](#)), “lord of the house,” a parody of a Chaldean word — “... dung-god; [Beelzebul](#), a name of [Satan](#)” ([Strong’s](#)).

³⁵² Luke 11:16 - Others ... were demanding a sign from heaven: John the Apostle, in his gospel, discussed in detail seven or eight miraculous signs that demonstrated that [Jesus](#) was the [Christ](#), the [Son of God](#), in order that believing, his readers might have life in His name (John 20:30-31). These people had just witnessed a great miraculous sign of [Jesus](#), yet they, controlled by the [Devil](#), dismissed the evidence and asked for a sign from heaven! Why? The answer is this: Unless people have been [chosen](#) by [God](#), they will refuse all evidence, allowing themselves to be deceived by the [Devil](#). They will spend an eternity in the [Lake of Fire](#) afflicted and tormented by the demons they have unwittingly followed.

Similarly, people today refuse to believe the Biblical record, that [God](#) created the heavens and the earth and everything in them in six 24-hour days (Genesis 1:1-2:4; Exod. 20:8-11). They insist that what we see today came about by random chance through a cosmic explosion they call the [Big Bang](#), and subsequently, through [Evolution](#), by means of the mechanism of mistakes in information (mutations). How blind and irrational they are! They are guided by the same [Devil](#) that convinced the people in [Jesus](#)’ day to disbelieve and misinterpret the evidence right in front of their eyes. How tragic!!!

- E 2 The question of the source of other Israeli exorcists' power 11:19
 - G 1 If, for the sake of argument, I cast out demons by the power of Beelzebul: {19} And if I by Beelzebul cast out demons,
 - G 2 By whom do your sons cast them out?: by whom do your sons cast them out? ³⁵³
 - G 3 Conclusion – your sons will be your judges! So they will be your judges.
- E 3 The implication if Jesus' exorcism is by God's power; "The Kingdom of God is here!" 11:20
 - G 1 His assertion of the truth – He casts out demons by the power of God: {20} But if I cast out demons by the finger of God,
 - G 2 His assertion of the consequent reality – the Kingdom of God had come upon them! then the kingdom of God has come upon you. ³⁵⁴
- E 4 The successful attack against the strong man (Satan) indicates a stronger power (Jesus) 11:21-22
 - G 1 The safety of the possessions of a strong man: {21} When a strong man, fully armed, guards his own house, his possessions are undisturbed.
 - G 2 If someone stronger than he attacks him, the victor seizes and distributes the plunder:
 - H 1 The attack of the stronger foe: {22} But when someone stronger than he attacks him and overpowers him, ³⁵⁵
 - H 2 His seizure of the weaker man's armor: he

³⁵³ Luke 11:19 - by whom do your sons cast them out: Jesus assumed the correctness of his question. He knew that there were Israelis (their "sons") who, indeed, were casting out demons. These were not necessarily men who believed in Jesus. But somehow, they were casting out demons. Whose power were they using? These Jewish exorcists would one day stand in judgment upon these Israeli unbelievers. This statement does not demand that the Jewish exorcists were necessarily believers in Jesus. But in the day of Judgment, these Jewish exorcists will be called on to expose the culpability and double standard of these current nay-sayers against Jesus.

³⁵⁴ Luke 11:20 - then the kingdom of God has come upon you: If (and it is true that) Jesus casts out a demon by the finger of God, then it follows that the kingdom of God, in the person of the King, has overtaken them!

³⁵⁵ Luke 11:22 - attacks him and overpowers him: The inference of Jesus' illustration is that he is stronger than Satan or any of his demons, for He is able to attack the demon and render him powerless.

takes away from him all his armor on which he had relied

H 3 His distribution of the plunder: and distributes his plunder.

E 5 The inference about Jesus' detractors 11:23

G 1 Whoever is not overtly on the side of Jesus is, by default, against Him: {23} He who is not with Me is against Me;³⁵⁶

G 2 He who does not reap a Godly harvest alongside Jesus actually is ruining the harvest: and he who does not gather with Me, scatters.³⁵⁷

E 6 Exorcism without replacement with God's Spirit eventuates in worse demon possession than before 11:24-26

G 1 The departure of an unclean spirit: {24} "When the unclean spirit goes out of a man, 11:24a

G 2 Its search for rest in dry places: it passes through waterless places seeking rest, 11:24b

G 3 Its failure to find rest: and not finding any, 11:24c

G 4 Its determination to return to its former house: it says, 'I will return to my house from which I came.' 11:24d

G 5 Its finding its former house orderly: {25} And when it comes, it finds it swept and put in order. 11:25

G 6 Its acquisition of seven spirits more evil than itself: {26} Then it goes and takes along seven other spirits more evil than itself, 11:26a

³⁵⁶ Luke 11:23 - He who is not with Me is against Me: The world instinctively rejects this assessment by Jesus. They much prefer to remain noncommittal about Jesus, and are horribly offended by the position that if they have not positively aligned themselves with Him, they are dogmatically against Him. They want to have it both ways. They want to be non-aligned in respect to Him, but they do not want to be charged with being adamantly against Him. Jesus' assessment will prevail in the final judgment!

³⁵⁷ Luke 11:23 - he who does not gather with Me, scatters: Constable aptly states the following:

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

- G 7 All eight proceed to live in the first demon's former house: and they go in and live there; 11:26b
- G 8 Desperate conclusion: and the last state of that man becomes worse than the first.”³⁵⁸ 11:26c
- C 2 Jesus' obedient followers more blessed than His mother! 11:27-28
 - D 1 A vocal female's pronouncement of blessing upon Jesus' mother, Mary 11:27
 - E 1 The occasion of the incident: {27} While Jesus was saying these things,
 - E 2 The originator of the loud blessing: one of the women in the crowd raised her voice and said to Him,
 - E 3 The content of the blessing of Jesus' mother, Mary
 - G 1 Blessed is Mary's womb: “Blessed is the womb that bore You
 - G 2 Blessed are Mary's breasts: and the breasts at which You nursed.”³⁵⁹
 - D 2 Jesus' counter to the fallacy: {28} But He said, 11:28
 - E 1 His sharp difference from the woman: “On the contrary,
 - E 2 His pronouncement of the correct blessing
 - G 1 Blessed are those who hear the Word of God: blessed are those who hear the word of God
 - G 2 And obey it! and observe it.”

³⁵⁸ Luke 11:24-26 - the last state of that man becomes worse than the first: This brief section probably describes what happens when Jewish exorcists practice exorcism without also sharing the Good News about Jesus and His Kingdom. This amounts to reformation without salvation. It amounts to getting rid of evil spirits but not replacing them with the Holy Spirit. The last state of that person will be worse than the former. In the words of Jesus found in John 3:1-21, people must be born again to inherit the Kingdom of God. That means not only must they be born naturally (by water), they must also be born again (by means of the Holy Spirit) (John 3:1-8). That requires believing in Jesus, through which man avoids perishing and acquires eternal life (John 3:14-18).

³⁵⁹ Luke 11:27-28 - “Blessed is the womb that bore you and the breasts at which you nursed”: In their interpretation of this passage of Scripture lies the fallacy of the Roman Catholic Church, which virtually idolizes Mary, praying to her repeatedly, calling her the mother of God, calling her a mediatrix, believing Mary was sinless, believing Mary was perpetually a virgin, believing Mary was assumed up into heaven without her body being corrupted in the grave, believing that Mary is the mother of the church, and believing that Mary is united with Jesus in the work of salvation, etc. If Jesus were here on earth today, He would say to the Roman Catholic Church, “On the contrary, blessed are those who hear the word of God and obey it!!!!” (For more information on this subject, see “What the Roman Catholic Church Believes about Mary.”)

- C 3 Jesus' condemnation of the Israeli generation through the sign of Jonah 11:29-32
 - D 1 The occasion – the increasing crowds: {29} As the crowds were increasing, 11:29a
 - D 2 His assessment of the nation of Israel, a sign-seeking nation: He began to say, 11:29b
 - E 1 Israel constitutes a wicked generation: “This generation ³⁶⁰ is a wicked generation;
 - E 2 Despite Jesus' many signs, the unbelieving nations seeks for a sign! it seeks for a sign,
 - E 3 No sign will be given it except the sign of Jonah: and yet no sign will be given to it but the sign of Jonah.
 - E 4 As Jonah was a sign to the citizens of Nineveh, so the Messiah would be a sign to the citizens of Israel: {30} For just as Jonah became a sign to the Ninevites, so will the Son of Man be to this generation. 11:30
 - D 3 The culpability of Israel 11:31-32
 - E 1 The Queen of the South will stand in judgment on the men of Israel 11:31
 - G 1 His prediction of the Queen of Sheba arising to condemn the men of Israel at the judgment: {31} The Queen of the South will rise up with the men of this generation at the judgment and condemn them, because
 - G 2 She came from the ends of the earth to hear Solomon's wisdom: she came from the ends of the earth to hear the wisdom of Solomon;
 - G 3 Behold, a greater than Solomon is here – Jesus the Messiah: and behold, something greater than Solomon is here.
 - E 2 The men of Nineveh will stand condemn Israel on the day of Judgment: {32} The men of Nineveh will stand up with

³⁶⁰ Luke 11:29 - this generation: “generation” is the Nominative Feminine Singular of the noun *geneá* (1074), “generation” (Accordance); “...II that which has been begotten, men of the same stock, a family” (excerpted from OBU). I believe it is a mistake to interpret this noun here as indicating primarily a time signification, as in “the generation alive during Jesus' ministry.” I believe it refers, rather, to the nation begotten by Abraham, Isaac, and Jacob, i.e., the nation of Israel. Whether they were aware of it or not, the generation of Israelites alive during Jesus' ministry were characteristic of the nation as a whole. Moreover, they represented the entire nation. And Jesus termed it a wicked generation! A damning assessment!

this generation at the judgment and condemn it, 11:32

G 1 They repented at the preaching of Jonah: because they repented at the preaching of Jonah;

G 2 Jesus, the Messiah, is far greater than Jonah, and he is here, but the men of Israel are not repenting! and behold, something greater than Jonah is here.

C 4 Jesus' exhortation against the evil eye so the light coming in may not be darkened (A jaundiced, evil, negative view of everything as have the scribes and Pharisees (cf. 11:14-26) 11:33-36

D 1 The optimal positioning of a lamp 11:33

E 1 No one, having lighted a lamp: {33} “No one, after lighting a lamp,

G 1 Puts it in a cellar: puts it away in a cellar

G 2 Or under a basket: nor under a basket,

E 2 The proper positioning: but on the lampstand,

E 3 The reason: so that those who enter may see the light.

D 2 Jesus' application: {34} The eye is the lamp of your body; 11:34

E 1 The benefit of a clear eye

G 1 The condition of a clear eye: when your eye is clear,

G 2 The beneficial result to the body: your whole body also is full of light;

E 2 The damage of a bad eye

G 1 The condition of a bad eye: but when it is bad,³⁶¹

G 2 The damage to the body: your body also is full of darkness.³⁶²

³⁶¹ Luke 11:34 - but when it (one's eye) is bad: “Bad” hardly gives an accurate rendering. The word is the [Nominative Masculine](#) Singular of the adjective *ponēros* (4190), “wicked, evil” ([Accordance](#)). This is the eye of the soul, which deliberately filters out good and chooses to allow evil and wickedness to enter. An example would be the person who deliberately exposes himself to pornography and chooses to embrace adultery or homosexuality. Another example would be one who deliberately chooses to embrace false theology or teaching which spurns the [inspired Word of God](#).

³⁶² Luke 11:34 - your body is also full of darkness: There have been people who have turned their back on good, wholesome [Bible](#) teaching, considering it to be naive and unscholarly. They have, instead, repudiated [Creation](#) and the [Flood of Noah](#), embraced the [Big Bang](#) and [Evolution](#), and have decided the [Bible](#) is full of mythology. They

- D 3 Jesus' warning: {35} Then watch out that the light in you is not darkness. 11:35
- D 4 Jesus' touting of the benefits of a light-filled body: 11:36
 - E 1 The condition of the light-illuminated body: {36} If therefore your whole body is full of light,
 - E 2 The complete absence of darkness: with no dark part in it,
 - E 3 The result – complete illumination: it will be wholly illuminated,³⁶³
 - E 4 The example: as when the lamp illumines you with its rays.”
- C 5 Jesus' condemnation of the religious leaders 11:37-52
 - D 1 His scoring of the Pharisees for cleaning their outsides but not their insides 11:37-41
 - E 1 Jesus' acceptance of an invitation to a meal at the home of a Pharisee: {37} Now when He had spoken, a Pharisee asked Him to have lunch with him; and He went in, and reclined at the table. 11:37
 - E 2 The Pharisee's surprise that Jesus had not first washed his hands: {38} When the Pharisee saw it, he was surprised that He had not first ceremonially washed before the meal. 11:38
 - E 3 Jesus' scathing denunciation of the Pharisees 11:39-40
 - G 1 His acknowledgement that the Pharisees clean the outside of dinner ware: {39} But the Lord said to him, “Now you [Pharisee](#) clean the outside of the cup and of the platter; 11:39a
 - G 2 But inside, they are full of robbery and wickedness: but inside of you, you are full of robbery and wickedness. 11:39b

have blasphemed [God](#) and [Jesus Christ](#), and turned their backs on the [salvation](#) offered in [Scripture](#). A sad example is [Charles Templeton](#), who at one time was an Associate Evangelist connected with [Billy Graham](#), but who cast aside his [faith](#) and later became an [atheist](#).

³⁶³ Luke 11:36 - it will be wholly illumined: The person who permits [Jesus](#)' teaching and message of the [kingdom](#) into his life will be wholly illumined. As [Constable](#) states it, The point is that person who [believes](#) all of [Jesus](#)' teaching will experience full illumination.

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

- G 3 His labeling them as foolish: {40} You foolish ones, 11:40a
- G 4 His protest that God who made the outside also made the inside! did not He who made the outside make the inside also? 11:40b
- E 4 His command to give charitably through alms, and all would be clean: {41} But give that which is within as charity,³⁶⁴ and then all things are clean for you. 11:41
- D 2 His woes against the Pharisees for attention to ceremony but neglect of justice and humility 11:42-44
 - E 1 Woe to the Pharisees for tithing minutiae but disregarding justice and love: {42} “But woe to you Pharisees! 11:42
 - G 1 Their tithing of minutiae: For you pay tithe of mint and rue and every kind of garden herb,
 - G 2 Their disregard for major qualities that please God: and yet disregard justice and the love of God;
 - G 3 They should have majored on the major qualities: but these are the things you should have done
 - G 4 Without neglecting the minutiae: without neglecting the others.
 - E 2 Woe to the Pharisees for loving human applause: {43} Woe to you Pharisees! 11:43
 - G 1 Their love for the chief seats in the synagogues: For you love the chief seats in the synagogues
 - G 2 Their love for respectful greetings in the market places: and the respectful greetings in the market places.
 - E 3 Woe to the Pharisees for being like concealed tombs upon which people tread unwarily: {44} Woe to you! 11:44
 - G 1 They are like concealed tombs: For you are like concealed tombs,
 - G 2 People defile themselves on them unaware of what is happening: and the people who walk over them are unaware of it.”

³⁶⁴ Luke 11:41 - charity: According to [Constable](#), “Jesus’ point was that giving to the poor would demonstrate that the person had cleansed himself inwardly and adequately.”

D 3 His woes against the lawyers 11:45-52

E 1 For placing burdens hypocritically on others 11:45-46

G 1 A lawyer's complaint of having been insulted by Jesus: {45} One of the lawyers said to Him in reply, "Teacher, when You say this, You insult us too." 11:45

G 2 Jesus' pronouncement of woe upon the lawyers: {46} But He said, "Woe to you lawyers as well! 11:46

H 1 They place heavy burdens on the people: For you weigh men down with burdens hard to bear,

H 2 But the lawyers will not place themselves under the same burdens: while you yourselves will not even touch the burdens with one of your fingers.

E 2 For participating vicariously in the murder of the prophets 11:47-51

G 1 Woe to the lawyers: {47} Woe to you! 11:47a

G 2 They build the tombs for the prophets: For you build the tombs of the prophets, 11:47b

G 3 It was their fathers who killed the prophets: and it was your fathers who killed them. 11:47c

G 4 They serve as approving witnesses of the deeds of their fathers 11:48

H 1 They are witnesses: {48} So you are witnesses

H 2 They approve of the deeds of their fathers: and approve the deeds of your fathers;

H 3 Their fathers killed the prophets: because it was they who killed them,

H 4 They are building tombs for the prophets: and you build their tombs.

G 5 Their murder of the prophets fulfills the essence of OT Scripture 11:49

H 1 Jesus' citation of "the wisdom of God" {49}

- For this reason also the wisdom of God ³⁶⁵ said,
- H 2 God will send to Israel prophets and apostles: 'I will send to them prophets and apostles,
- H 3 Some of them Israel will kill: and some of them they will kill
- H 4 Other of them Israel will persecute: and some they will persecute,
- G 6 The vast culpability of Israel 11:50
- H 1 The blood of all the prophets: {50} so that the blood of all the prophets,
- H 2 Shed since the creation of the world: shed since the foundation of the world,
- H 3 Will be charged against the people of Israel: may be charged against this generation,
- G 7 The identification of the prophets 11:51a
- H 1 From Abel, murdered by his brother: {51} from the blood of Abel ³⁶⁶
- H 2 To Zechariah: to the blood of Zechariah, ³⁶⁷ who was killed between the altar and the house of God;
- G 8 Jesus' declaration of the culpability of Israel: yes, I tell you, it shall be charged against this generation.' 11:51b

³⁶⁵ Luke 11:49 - the wisdom of God: There is no known [OT prophet](#) that states matters exactly as [Jesus](#) described them here. It is most likely that [Jesus](#) was quoting the essence of the [OT](#) Scripture – that [God](#) would repeatedly send [prophets](#) to His people [Israel](#), and they would harm some and kill others. This sense would have its greatest fulfillment when [God](#) sent His [only-born Son](#), but Him also they would brutally assassinate through the hand of Rome. For this reason, [God](#) would send terrible judgment upon the nation with the devastating purge of [Jerusalem](#) and the [Israeli](#) temple in A.D. 70 at the hand of the [Roman General Titus](#). [Israel](#) still has not accepted and received [Jesus](#) as her [Messianic King](#). As a result, [Israel](#) is perpetually harassed by her enemies. She cannot even build a [Temple](#) on her own [Temple Mount](#), defiled as it is by an [Islamic](#) shrine to the [False Prophet Muhammed](#) and by an [Islamic Mosque](#).

³⁶⁶ Luke 11:51 - the blood of Abel: Abel's murder by his own brother was described in Genesis 4:1-16.

³⁶⁷ Luke 11:51 - the blood of Zechariah: Zechariah was the son of [Jehoiada](#) the priest, ordered to be murdered by [King Joash](#), who had been saved from certain death by [Jehoiada](#) and his wife during the purge carried out by evil [Queen Athaliah](#) (2 Chron. 24:20-22). Zechariah was not the last prophet to be murdered, but he was the last mentioned in the Hebrew Bible. Abel was the first.

- E 3 For taking away the key of knowledge 11:52
 - G 1 Woe to the lawyers! {52} Woe to you lawyers!
 - G 2 They have taken away the key of knowledge: For you have taken away the key of knowledge;
 - G 3 They did not enter the room of knowledge themselves: you yourselves did not enter,
 - G 4 They hindered those who were actually entering: and you hindered those who were entering.”
- C 6 The plotting of hostile scribes and Pharisees to trap Jesus 11:53-54
 - D 1 The settled hostility of the scribes and Pharisees against Jesus: {53} When He left there, the scribes and the Pharisees began to be very hostile 11:53a
 - D 2 Their persistent questioning of Him: and to question Him closely on many subjects, 11:53b
 - D 3 Their plot to trap Him in something He might say: {54} plotting against Him to catch Him in something He might say. 11:54
- C 7 Jesus' encouragement of His disciples not to fear potential death and harassment from His enemies, but to speak out boldly, guided by the Holy Spirit 12:1-12
 - D 1 Jesus' warning: What we say in private will be revealed publicly 12:1-3
 - E 1 The large number of people listening to Jesus: {1} Under these circumstances, after so many thousands of people had gathered together that they were stepping on one another, 12:1a
 - E 2 Jesus' warning of His disciples 12:1b-3
 - G 1 His warning to beware of the yeast of the Pharisees, which is hypocrisy: He began saying to His disciples first of all, “Beware of the leaven of the Pharisees, which is hypocrisy. 12:1b
 - G 2 The deterrent against hypocrisy: All things hidden will be revealed 12:2
 - H 1 {2} But there is nothing covered up that will not be revealed,
 - H 2 and hidden that will not be known.

- G 3 The deterrent against hypocrisy: Everything whispered will be revealed 12:3
 - H 1 What you have said in the dark will be revealed in the light: {3} Accordingly, whatever you have said in the dark will be heard in the light,
 - H 2 What you have whispered inside will be proclaimed upon the rooftops: and what you have whispered in the inner rooms will be proclaimed upon the housetops.
- D 2 Jesus' perspective: Do not fear those who can only kill the body. Fear Him who can kill you and cast you into hell! 12:4-5
 - E 1 His caution not to fear those who can only kill the body: {4} "I say to you, My friends, do not be afraid of those who kill the body and after that have no more that they can do. 12:4
 - E 2 His warning to fear God who, having killed you, has authority to cast you into hell: {5} But I will warn you whom to fear: fear the One who, after He has killed, has authority to cast into hell; yes, I tell you, fear Him! ³⁶⁸ 12:5
- D 3 The care of the Father 12:6-7
 - E 1 The small value of five sparrows: {6} Are not five sparrows sold for two cents? 12:6a
 - E 2 God does not forget a single sparrow: Yet not one of them is forgotten before God. 12:6b
 - E 3 God numbers the hairs of your head: {7} Indeed, the very hairs of your head are all numbered. 12:7a
 - E 4 Don't be fearful – you are far more valuable than many sparrows: Do not fear; you are more valuable than many sparrows. 12:7b
- D 4 The consequences of confessing or denying the Son of Man 12:8-12
 - E 1 He who confesses Jesus before men – him Jesus will confess before the Messengers of God: {8} "And I say to you, everyone who confesses Me before men, the Son of

³⁶⁸ Luke 12:5 - yes, I tell you, fear Him: [Jesus](#) was telling His listeners to fear [God](#), who not only has the power to take away the lives of people, but to cast them into hell! "Hell" here is the noun *géenna* (1067), a place of punishment and torment. It is frequently associated with fire (Matt. 5:22; 18:9; Mark 9:43; James 3:6).

Man will confess him also before the angels of God; 12:8

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

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

- C 1 His refusal to serve as a mediator in a family inheritance squabble 12:13-14
 - D 1 The request of a disgruntled heir: {13} Someone in the crowd said to Him, "Teacher, tell my brother to divide the family inheritance with me." 12:13
 - D 2 Jesus' refusal to arbitrate: {14} But He said to him, "Man, who appointed Me a judge or arbitrator over you?" 12:14
- C 2 His warning against greed 12:15
 - D 1 His warning: {15} Then He said to them, "Beware, and be on your guard against every form of greed;
 - D 2 His reason: for not even when one has an abundance does his life consist of his possessions."
- C 3 His parable of the foolish, materialistic farmer 12:16-21
 - D 1 The fact of super-productivity: {16} And He told them a parable, saying, "The land of a rich man was very productive. 12:16
 - D 2 The problem of super-productivity – insufficient storage: {17} "And he began reasoning to himself, saying, 'What shall I do, since I have no place to store my crops?' 12:17

- D 3 The resolution of super-productivity – build greater storage 12:18
 - E 1 Resolution: {18} "Then he said, 'This is what I will do:
 - E 2 Demolition: I will tear down my barns
 - E 3 Construction: and build larger ones,
 - E 4 Storage: and there I will store all my grain and my goods.
- D 4 The mind-set accompanying super-productivity 12:19
 - E 1 Security: {19} 'And I will say to my soul, "Soul, you have many goods laid up for many years to come;
 - E 2 Indolence: ³⁶⁹ take your ease,
 - E 3 Hedonism: ³⁷⁰ eat, drink and be merry."
- D 5 The irrelevancy of super-productivity 12:20-21
 - E 1 The rebuke of God: {20} "But God said to him, 'You fool! 12:20
 - E 2 The requirement of God: This very night your soul is required of you;
 - E 3 The futility of ownership: and now who will own what you have prepared?"
 - E 4 The assessment of Jesus: So is the man who is 12:21
 - G 1 Self-serving: {21} "So is the man who stores up treasure for himself,
 - G 2 God-ignoring: and is not rich toward God."
- C 4 His caution against anxiety over life's provisions 12:22-34
 - D 1 His caution against anxiety about food and clothing 12:22-23
 - E 1 His command not to worry about food: {22} And He said to His disciples, "For this reason I say to you, do not worry about your life, as to what you will eat; 12:22a
 - E 2 His command not to worry about clothing: nor for your body, as to what you will put on. 12:22b

³⁶⁹ Luke 12:19 - indolence: idleness, inactivity, laziness, lethargy, sloth

³⁷⁰ Luke 12:19 - hedonism: self-indulgence, self-gratification, self-satisfaction, the pursuit of pleasure

- E 3 His perspective 12:23
 - G 1 Life is more than food: {23} For life is more than food,
 - G 2 The body is more than merely clothing: and the body more than clothing.
- D 2 His reminder of God's care for birds 12:24
 - E 1 His invitation to consider ravens: {24} Consider the ravens,
 - E 2 What ravens do not do
 - G 1 They don't sow or reap: for they neither sow nor reap;
 - G 2 They maintain no storage facilities: they have no storeroom nor barn,
 - E 3 God's care for the birds: and yet God feeds them;
 - E 4 They (His disciples) have far greater value than birds! how much more valuable you are than the birds!
- D 3 His perspective on the futility of worrying 12:25-26
 - E 1 Worrying will not add a single hour to one's life span: {25} And which of you by worrying can add a single hour to his life's span? 12:25
 - E 2 If we cannot do something so minor, why do we worry about other things? {26} If then you cannot do even a very little thing, why do you worry about other matters? 12:26
- D 4 His reminder of God's care for flowers 12:27-28
 - E 1 His command to consider lilies 12:27a
 - G 1 His command: {27} Consider the lilies, how they grow:
 - G 2 What lilies do not do: they neither toil nor spin;
 - E 2 His contrast of the glory of flowers with the glory of Solomon: but I tell you, not even Solomon in all his glory clothed himself like one of these. 12:27b
 - E 3 His conclusion from plant life 12:28
 - G 1 If God clothes the grass of the field: {28} But if God so clothes the grass in the field,

- G 2 Which is exceedingly temporary
 - H 1 which is alive today
 - H 2 and tomorrow is thrown into the furnace,
- G 3 How much more will God clothe them, even though they have so little faith: how much more will He clothe you? You men of little faith!
- D 5 His over-all conclusion 12:29-34
 - E 1 Do not be concerned 12:29
 - G 1 About what you will eat: {29} And do not seek what you will eat
 - G 2 About what you will drink: and what you will drink,
 - G 3 His command to stop worrying: and do not keep worrying.
 - E 2 His description of the striving of the nations of the world: {30} For all these things the nations of the world eagerly seek; 12:30a
 - E 3 Be aware of the knowledge of their Father: but your Father knows that you need these things. 12:30b
 - E 4 What they should be seeking: {31} But seek His kingdom, 12:31a
 - E 5 The benefit of seeking God's kingdom: and these things will be added to you. 12:31b
 - E 6 His promise about the future 12:32
 - G 1 Do not be fearful: {32} Do not be afraid,
 - G 2 His characterization of them: little flock,
 - G 3 The choice of their Father to grant them the kingdom! for your Father has chosen gladly to give you the kingdom.
 - E 7 His imperatives to them in light of their future kingdom 12:33-34
 - G 1 Sell their possessions: {33} "Sell your possessions 12:33a
 - G 2 Give to charity: and give to charity; 12:33b

- G 3 Make for yourselves eternal “money belts” 12:33c
 - H 1 Make money belts: make yourselves money belts
 - H 2 Which do not wear out: which do not wear out,
 - H 3 Their aspiration – an unfailing treasure: an unfailing treasure
 - H 4 The place of the treasure: in heaven,
 - H 5 The safety of the heavenly treasure
 - J 1 where no thief comes near
 - J 2 nor moth destroys.

- G 4 His precise analysis 12:34
 - H 1 Where you have placed your treasure: {34}
For where your treasure is,
 - H 2 There your heart will be! there your heart will be also.

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

- C 1 In view of His Messianic return 12:35-48
 - D 1 His caution to be ready for the coming of the Son of Man 12:35-40
 - E 1 The command to be ready: "Be dressed in readiness, and keep your lamps alight. 12:35
 - E 2 The analogy of slaves ready for their master's return from a wedding feast 12:36-38
 - G 1 The command to be like slaves ready for their master's return 12:36
 - H 1 Their alert waiting: "And be like men who are waiting for their master
 - H 2 The occasion of his return: "when he returns from the wedding feast,
 - H 3 Their availability to open the door for him: "so that they may immediately open the door

to him when he comes and knocks.³⁷¹

- G 2 The benefits to slaves ready for their master's return 12:37-38
 - H 1 Happiness: "Blessed are those slaves whom the master shall find on the alert when he comes; 12:37a
 - H 2 Honor and service from the master! "truly I say to you, that he will gird himself to serve, and have them recline at the table, and will come up and wait on them. 12:37b
 - H 3 Blessedness no matter what time the return: "Whether he comes in the second watch, or even in the third, and finds them so, blessed are those slaves. 12:38
- E 3 The analogy of a home-owner's unpreparedness for a thief: "And be sure of this, that if the head of the house had known at what hour the thief was coming, he would not have allowed his house to be broken into. 12:39
- E 4 The application to be prepared for the return of the Son of Man: "You too, be ready; for the Son of Man is coming at an hour that you do not expect." 12:40
- D 2 His analogy: The day of reckoning for slaves ready and unready for their master's return 12:41-48
 - E 1 The question of application: And Peter said, "Lord, are You addressing this parable to us, or to everyone else as well?" 12:41
 - E 2 The faithful steward 12:42-44
 - G 1 The task of the steward: And the Lord said, "Who then is the faithful and sensible steward, whom his master will put in charge of his servants, to give them their rations at the proper time? 12:42
 - G 2 The obedience of the slave: "Blessed is that slave whom his master finds so doing when he comes. 12:43
 - G 3 The reward of the slave: "Truly I say to you, that he

³⁷¹ 12:36 Open the door: Undoubtedly the door would have been secured against thieves and robbers – their task is to open to the rightful master when He returns. The point is that the slaves are prepared to provide welcome, acceptance, and service.

will put him in charge of all his possessions. 12:44

E 3 The unfaithful steward 12:45-48

G 1 The slave's contemplation of delay: "But if that slave says in his heart, 'My master will be a long time in coming,' 12:45a

G 2 The slave's abusive oversight: "and begins to beat the slaves, both men and women, and to eat and drink and get drunk; 12:45b

G 3 The master's unexpected return: {46} "the master of that slave will come on a day when he does not expect him, and at an hour he does not know, 12:46a

G 4 The slave's punishment 12:46b-48

H 1 The general description of punishment: "and will cut him in pieces, and assign him a place with the unbelievers. 12:46b

H 2 The harsher punishment for the knowledgeable slave: "And that slave who knew his master's will and did not get ready or act in accord with his will, shall receive many lashes. 12:47

H 3 The lesser punishment for the unknowledgeable slave: "but the one who did not know it, and committed deeds worthy of a flogging, will receive but few. 12:48a

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

C 2 The inevitability of family divisions concerning Jesus 12:49-53

D 1 Jesus' having come to hurl the fire of judgment upon the earth 12:49

E 1 Jesus' purpose in coming to the earth: {49} "I have come to cast fire upon the earth;

E 2 His wish that the fire were already kindled: and how I wish it were already kindled!

- D 2 Jesus' contemplation of His own stressful "baptism" 12:50
 - E 1 His destiny – to undergo a baptism: {50} But I have a baptism to undergo,
 - E 2 His own personal distress: and how distressed I am until it is accomplished!
- D 3 His dispelling of the illusion that He had come to the earth to bring peace 12:51
 - E 1 The illusion of peace on earth: {51} Do you suppose that I came to grant peace on earth?
 - E 2 The reality of division: I tell you, no, but rather division;
- D 4 His itemization of the divisions even among families 12:52-53
 - E 1 The numerics of division – a family of five being divided into two and three: {52} for from now on five members in one household will be divided, three against two and two against three. 12:52
 - E 2 The relationships of division: {53} They will be divided, 12:53
 - G 1 Between father and son: father against son and son against father,
 - G 2 Between mother and daughter: mother against daughter and daughter against mother,
 - G 3 Between mother-in-law and daughter-in-law: mother-in-law against daughter-in-law and daughter-in-law against mother-in-law."
- C 3 His chiding of the multitudes for their inability to discern his Messiahship 12:54-56
 - D 1 Their ability to predict a coming rain: {54} And He was also saying to the crowds, "When you see a cloud rising in the west, immediately you say, 'A shower is coming,' and so it turns out. 12:54
 - D 2 Their ability to predict a hot day: {55} And when you see a south wind blowing, you say, 'It will be a hot day,' and it turns out that way. 12:55

- D 3 Their hypocrisy: {56} You hypocrites! ³⁷² 12:56
 - E 1 Their ability to analyze the appearance of earth and sky: You know how to analyze the appearance of the earth and the sky,
 - E 2 Their inability to diagnose correctly the present time: but why do you not analyze this present time?
- C 4 The illustration of the importance of reconciliation with the Messiah 12:57-59
 - D 1 His call for individual discernment and initiative: {57} “And why do you not even on your own initiative judge what is right? 12:57
 - D 2 His call on His hearers to settle with God out of court: {58} For while you are going with your opponent to appear before the magistrate, on your way there make an effort to settle with him, ³⁷³ so that he may not drag you before the judge, and the judge turn you over to the officer, and the officer throw you into prison. 12:58
 - D 3 The person in prison will have to pay his judgment in excruciating detail: {59} I say to you, you will not get out of there until you have paid the very last cent.” 12:59
- C 5 The inevitability of judgment upon the nation apart from repentance 13:1-5
 - D 1 The report of Pilate’s murder of worshiping of Galileans: {1} Now on the same occasion there were some present who reported to Him about the Galileans whose blood Pilate ³⁷⁴ had mixed with their sacrifices. 13:1
 - D 2 The perspective of Jesus on the Galileans 13:2-3
 - E 1 His question: Were these Galileans greater sinners than all other Galileans? 13:2

³⁷² Luke 12:56 - You hypocrites: [Constable](#) has here some incisive comments:

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

³⁷³ Luke 12:58 - settle with your opponent: According to Constable, the following is what Jesus was urging: “Jesus' point was that the unbelievers in the crowd needed to get things right with their adversary (Jesus) before the judge (God) sent them to prison (hell).” ****

³⁷⁴ Luke 13:1 - [Pilate](#): Roman governor or prefect of [Judea](#) from A.D. 26 to late 36 or 37 ([Constable](#)).

- G 1 Were they greater sinners? {2} And Jesus said to them, “Do you suppose that these Galileans were greater sinners than all other Galileans
 - G 2 The ostensible reason: because they suffered this fate?
 - E 2 His grim prediction of their similar fate unless they repented: {3} I tell you, no, but unless you repent, you will all likewise perish. 13:3
- D 3 The perspective of Jesus on the Jerusalemites who died 13:4-5
 - E 1 His question: Were those eighteen on whom the tower of Siloam fell worse sinners than everyone else in Jerusalem? {4} Or do you suppose that those eighteen on whom the tower in Siloam fell and killed them were worse culprits than all the men who live in Jerusalem? 13:4
 - E 2 His grim prediction of their similar fate unless they repented: {5} I tell you, no, but unless you repent, you will all likewise perish.” 13:5
- C 6 The parable of the unfruitful fig tree as an illustration of the probation of the unfruitful nation of Israel 13:6-9
 - D 1 The nature of Jesus’ instruction – a parable: {6} And He began telling this parable: 13:6a
 - D 2 The fig tree planted in a man’s vineyard: “A man had a fig tree which had been planted in his vineyard; 13:6b
 - D 3 His fruitless search for figs: and he came looking for fruit on it and did not find any. 13:6c
 - D 4 His instructions to the vineyard-keeper: {7} And he said to the vineyard-keeper, 13:7-9
 - E 1 He had been waiting for fruit for three years: ‘Behold, for three years I have come looking for fruit on this fig tree 13:7a
 - E 2 He had found none: without finding any. 13:7b
 - E 3 His command to cut it down: Cut it down! 13:7c
 - E 4 His pragmatic question: Why does it even use up the ground?’ 13:7d
 - E 5 The conservative reply of the vineyard-keeper: {8} And he answered and said to him, 13:8-9

- G 1 Let it alone for this year: ‘Let it alone, sir, for this year too, 13:8a
- G 2 I will give it special care: until I dig around it and put in fertilizer; 13:8b
- G 3 If it bears fruit next year – well enough: {9} and if it bears fruit next year, fine; 13:9a
- G 4 If it does not, cut it down: but if not, cut it down.”” 13:9b
- C 7 Jesus' exposure of the hypocrisy of the Jewish leaders 13:10-17
 - D 1 His healing of a badly crippled woman on the Sabbath 13:10-13
 - E 1 His teaching in a synagogue on the Sabbath: {10} And He was teaching in one of the synagogues on the Sabbath. 13:10
 - E 2 The eighteen-year plight of a woman 13:11
 - G 1 The length of time of her affliction: {11} And there was a woman who for eighteen years had had a sickness
 - G 2 The demonic source of her affliction: caused by a spirit;
 - G 3 Her symptoms
 - H 1 and she was bent double,
 - H 2 and could not straighten up at all.
 - E 3 Jesus' freeing her of her sickness 13:12-13
 - G 1 Calling her over: {12} When Jesus saw her, He called her over 13:12a
 - G 2 His speech to her: and said to her, “Woman, you are freed from your sickness.” 13:12b
 - G 3 His laying his hands on her: {13} And He laid His hands on her; 13:13a
 - G 4 The immediate and dramatic effect: and immediately she was made erect again 13:13b
 - G 5 Her giving glory to God! and began glorifying God. 13:13c

D 2 The indignation of the synagogue official 13:14

E 1 The cause of his indignation: {14} But the synagogue official, indignant because Jesus had healed on the Sabbath,

E 2 His speech to the crowd: began saying to the crowd in response,

G 1 There are six days for work: “There are six days in which work should be done;

G 2 His command for people to come to be healed during the week: so come during them and get healed,

G 3 His forbidding anyone to come on the Sabbath day! and not on the Sabbath day.”

D 3 Jesus' exposure of the official's hypocrisy 13:15-16: {15} But the Lord answered him and said, (3:15a)

E 1 His calling them hypocrites! “You hypocrites, 3:15b

E 2 Each of them unties his ox or donkey and leads him to water on the Sabbath day: does not each of you on the Sabbath untie his ox or his donkey from the stall and lead him away to water him? 3:15c

E 3 Should not this woman be loosened from her bond on the Sabbath? 3:16

G 1 She is a woman, (not an animal): {16} And this woman,

G 2 She is a daughter of Abraham: a daughter of Abraham as she is,

G 3 She has been bound by Satan: whom Satan has bound

G 4 Her bondage has lasted eighteen years! for eighteen long years,

G 5 Should she not be freed from her bondage on the Sabbath day???? should she not have been released from this bond on the Sabbath day?”

D 4 The approval of the multitude 13:17

E 1 The humiliation of his adversaries: {17} As He said this, all His opponents were being humiliated;

- E 2 The rejoicing of the entire crowd: and the entire crowd was rejoicing over all the glorious things being done by Him.
- C 8 The nature of the kingdom of God 13:18-19
 - D 1 Its present prospect 13:18-21
 - E 1 Like a mustard seed: Rapid and large growth from a small beginning, befouled by evil ³⁷⁵ 13:18-19
 - G 1 The comparison of the kingdom of God: {18} So He was saying, 13:18
 - H 1 “What is the kingdom of God like,
 - H 2 and to what shall I compare it?
 - G 2 It is like a mustard seed 13:19
 - H 1 The diminutive origin of the kingdom: {19} It is like a mustard seed, ³⁷⁶
 - H 2 Its haphazard planting
 - J 1 which a man took
 - J 2 and threw ³⁷⁷ into his own garden;

³⁷⁵ Luke 13:18 -19 Title - Like a mustard seed – rapid and large growth from a small beginning, befouled by evil: I give credit for the essence, if not the exact words, of this interpretation to Arno C. Gaebelin, [The Gospel of Matthew: An Exposition](#), Loizeaux Brothers, Neptune, New Jersey, 1961, pp. 282-286.

³⁷⁶ Luke 13:19 - like a mustard seed: In what way is the kingdom of God like a mustard seed? The following seem to be true – (1) It had a small beginning. (2) It had remarkable growth. (3) It was befouled (pardon the pun) by the fowls of the air. (It should be noted that birds in the tree are not a good omen – see Gen. 40:16-19. See also Gen. 15:11; Rev. 18:1-2.) This is what we can deduce from the statements of [Jesus](#). Some other observations are in order: (4) This appears to be the time between the two [Advents](#) of [Christ](#), His [First Coming](#) and His [Second Coming](#). (5) This appears to describe not the true [Church](#), but the Professing Church, [Christendom](#), infiltrated by evil and evil people. (6) This is not the true [Kingdom](#) prophesied by the prophets. Even Jesus Himself told a parable to disabuse His disciples of the belief that His [Kingdom](#) would come any time soon (Luke 19:11-27). We know the [Kingdom](#) has not yet begun because the [King](#) has not returned from [heaven](#), the distant country to which He departed over 2,000 years ago. (7) I think it is best to understand this form of the [Kingdom](#), as the “Mystery” Form of the [Kingdom](#), the time between the two [Advents](#) of Christ (Matt. 13:11). (8) I think the best way to describe this form of the [Kingdom](#) is that we are presently in the *Recruitment* Phase of the [Kingdom](#). The followers of [Christ](#) were entrusted by Him at His departure with the task of recruiting followers / disciples of the [King](#) in anticipation of His return from [Heaven](#) to rule over the Earth (Matt. 28:16-20; Luke 24:44-53; Acts 1:1-11). When [Christ's Millennial Kingdom](#) has been thoroughly installed, and all who do not wish him to be [King](#) have been put to death (Luke 19:27), then, at least for a brief time, shall the [Father's](#) will be done on earth in the same way that it is performed up in [heaven](#) (Matt. 6:10). Ultimately the perfect and unending performance of the [Father's](#) will upon earth just as in [heaven](#) will take place upon [New Earth](#) and in [New Jerusalem](#) (2 Pet. 3:10-13; Rev. 21:11-22:5).

³⁷⁷ Luke 13:19 - threw: This was not a careful planting. The text says, literally, that the man “threw” this mustard seed into his garden. “He threw” is the 3rd Singular [Aorist Indicative Active](#) of the verb [bállō](#) (906), “to throw or cast something without caring where the item lands” ([JTB](#), borrowing from [OBU](#)).

- H 3 Its impressive growth: and it grew and became a tree,
 - H 4 Its defilement by the birds of the air: and the birds of the air nested in its branches.”
 - E 2 Like yeast: Pervasive influence beyond its size, but permeated with evil 13:20-21
 - G 1 The comparison of the kingdom of God: {20} And again He said, “To what shall I compare the kingdom of God? 13:20
 - G 2 It is like yeast: {21} It is like leaven,³⁷⁸ 13:21a
 - H 1 which a woman took
 - H 2 and hid in three pecks of flour
 - G 3 The permeating action of the yeast: until it was all leavened.” 13:21b
- D 2 The difficult entry into the Kingdom of God 13:22-30
 - E 1 His itinerant teaching ministry: {22} And He was passing through from one city and village to another, teaching, and proceeding on His way to Jerusalem. 13:22
 - E 2 The probing question – are there only a few being saved? {23} And someone said to Him, “Lord, are there just a few

³⁷⁸ Luke 13:20 - it is like leaven: A great many interpreters interpret leaven here as the [gospel](#) which thoroughly permeates humanity to the point where the majority of humans repent of their sins, embrace the [gospel](#), and follow [Jesus](#). This, they say, is the inevitable progress and advance of the [church](#). This interpretation is perhaps best characterized by [PostMillennialism](#). This interpretation is impossible for at least two reasons: (1) In [Jesus](#)’ parable of the tares among the wheat (Matt. 13:24-30), He taught that His sowing of the good seed in the world would be contaminated by the sabotage of His enemy, the [devil](#). He would sow tares in the field among the wheat. These tares could not be eliminated without the risk of pulling up and destroying the wheat. The man’s (the Lord’s) solution was to let both the wheat and the tares grow together until the harvest (the [Judgment](#)). Then the reapers will first gather up the tares, bind them in bundles, and burn them ([hell](#) fire). Then they would gather up the wheat and place it safely in the barn. (2) There are many instances in [Scripture](#) wherein leaven is seen to be a bad thing. [a] At the first [Passover](#), [Israelis](#) were commanded to observe a [Feast of Unleavened Bread](#) (Exod. 12:14-20). They were to celebrate this feast throughout their generations as a permanent ordinance (Ex. 12:14). [b] No grain offering was to be offered with leaven (Lev. 2:11; 6:17). [c] [Jesus](#) warned His [disciples](#) to beware of the leaven (false teaching) of the scribes and [Pharisees](#) (Matt. 16:6, 11, 12; Mark 8:15; Luke 12:1). [d] [Paul](#) taught that leaven was a bad thing (1 Cor. 5:6, 7, 8; Gal. 5:9).

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

who are being saved?”³⁷⁹ 13:23

- E 3 The decisive reply of Jesus: And He said to them, {24}
[13:24a] 13:24-30
 - G 1 Be agonizing to enter the narrow door: “Strive to enter through the narrow door; 13:24b
 - G 2 Many will seek to enter and be unable: for many, I tell you, will seek to enter and will not be able. 13:24c
 - G 3 His sobering illustration 13:25-30
 - H 1 Once the head of the house shuts the door: {25} Once the head of the house gets up and shuts the door, 13:25a
 - H 2 And you begin to knock for admittance: and you begin to stand outside and knock on the door, saying, ‘Lord, open up to us!’ 13:25b
 - H 3 The sad response of the householder: then He will answer and say to you, ‘I do not know where you are from.’³⁸⁰ 13:25c
 - H 4 The frantic rebuttal of the knocker: {26} Then you will begin to say, 13:26
 - J 1 ‘We ate and drank in Your presence,
 - J 2 and You taught in our streets’;
 - H 5 The settled reply of the householder: {27} and He will say, 13:27
 - J 1 He does not know from what place they came: ‘I tell you, I do not know where you are from;
 - J 2 His banishment of them as evildoers: depart from Me, all you evildoers.’

³⁷⁹ Luke 13:23 - are there just a few who are being saved? It is perhaps difficult to know exactly what the questioner had in mind when he asked this question. But there is no doubt whatever in regard to how [Jesus](#) answered the question. [Jesus](#) interpreted “being saved” as entry into the [Kingdom of God](#) here on earth. I include the qualification “here on earth” because [Jesus](#) talked about people ([Gentiles](#)) from all over the earth (east, west, north, and south) being admitted to and eating in the [Kingdom](#), but many [Jewish](#) people being excluded (Luke 13:28-29).

³⁸⁰ Luke 13:25 - I do not know where you are from: Once the householder ([Jesus](#)) has closed the door, there will be no more admittance into the [Kingdom](#)! It behooves every person not to procrastinate. None of us know when the door of opportunity to enter the [Kingdom](#) will be shut!

- H 6 The emotional desperation of the denied knockers 13:28
 - J 1 Weeping and gnashing of teeth: {28} In that place there will be weeping and gnashing of teeth ³⁸¹
 - J 2 Their seeing the patriarchs and prophets admitted to the kingdom of God: when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God,
 - J 3 But they themselves cast out: but yourselves being thrown out.
- H 7 The startling inclusion in the kingdom of God 13:29
 - J 1 Their origin from all over the globe: {29} And they will come from east and west and from north and south,
 - J 2 Their eating in the kingdom of God: and will recline at the table in the kingdom of God.
- H 8 The Divine Justice in the Kingdom 13:30
 - J 1 Some last will be first: {30} And behold, some are last who will be first
 - J 2 Some first will be last: and some are first who will be last.”
- D 3 Its present grim reality: Its King, Jesus, rejected by Jerusalem 13:31-35
 - E 1 The warning of some Pharisees: {31} Just at that time some Pharisees approached, saying to Him, “Go away, leave here, for Herod wants to kill You.” 13:31
 - E 2 The reply of Jesus 13:32-35
 - G 1 His characterization of Herod: {32} And He said to them, “Go and tell that fox, 13:32a

³⁸¹ Luke 13:28 - in that place there will be weeping and gnashing of teeth: Those excluded from the [Kingdom](#) will spend a ghastly eternity in “[hell](#),” also termed “the [Lake of Fire and Brimstone](#).” See also Matt. 8:12; 13:42, 50; 22:13; 24:51; 25:30; Rev. 20:11-15.

- G 2 His prediction of his continuing healing ministry: ‘Behold, I cast out demons and perform cures today and tomorrow, 13:32b
- G 3 His prediction of His death and resurrection: and the third day I reach My goal.’ 13:32c
- G 4 His resignation to His destiny as the Great Prophet of being killed in Jerusalem: {33} Nevertheless I must journey on today and tomorrow and the next day; for it cannot be that a prophet would perish outside of Jerusalem. 13:33
- G 5 His excoriation of Jerusalem: {34} O Jerusalem, Jerusalem,³⁸² [13:34a] 13:34-35
 - H 1 The city that kills the prophets and the teachers sent to her by God: the city that kills the prophets and stones those sent to her! 13:34b
 - H 2 His frequent desire to protect her 13:34c
 - J 1 His desire: How often I wanted to gather your children together, just as a hen gathers her brood under her wings,
 - J 2 Jerusalem’s refusal: and you would not have it!
 - H 3 His pronouncement of judgment upon Jerusalem: {35} Behold, your house is left to you desolate; 13:35a
 - H 4 The duration of the judgment – until Jerusalem’s blessing of Himself as her Messiah: and I say to you, you will not see Me until the time comes when you say, ‘Blessed is He who comes in the name of the Lord!’” 13:35b

³⁸² Luke 13:34 - O Jerusalem, Jerusalem: [Constable](#) aptly describes [Jesus](#)’ funeral dirge over the city and the nation:

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

Expanded ANALYSIS OF LUKE, Part 1

Updated Tuesday, August 26, 2025

Published Online by WordExplain.com
Email Contact: jbartsch@wordexplain.com

Scripture taken from the *NEW AMERICAN STANDARD BIBLE*®,
Copyright © 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977 by the [Lockman Foundation](http://www.Lockman.org).
Used by permission. (www.Lockman.org)

Link to Luke Expanded Outline Part 2. Luke 14:1 - 24:53