

Luke Notes

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Introduction:

Luke is the longest of the Gospels (even though Matthew has more chapters).

Luke was a travel companion to Paul (Acts 16:10-11; 2 Tim. 4:11; Philemon 1:24) and a “beloved physician” (Col. 4:14).

He wrote this book for Theophilus to “know the certainty of those things in which you were instructed” (v. 4). The book is very technical and precise in some places, but it is also very understandable to a Gentile reader.

- Luke was most likely a Gentile. (Col. 4:10-11)
- Luke also wrote Acts as a follow-up to his work in Luke. (Acts 1:1-3)

In the Gospel of Luke, Jesus is presented at the “Son of Man;” a phrase that speaks of His subjection to the need of humanity.

- In each Gospel, the crucifixion corresponds to a sacrifice from Leviticus 1-5. Matthew presents it as the trespass offering. Mark presents Christ as the sin offering. John takes up Christ as the burnt offering. Luke brings Him before us as the great peace offering; Christ making peace between God and man by shedding His blood on the cross.

A key verse of the gospel is Luke 19:10 – “for the Son of Man has come to seek and to save that which was lost.”

Luke is the only writer of the NT who was a Gentile. And if Paul did not write Hebrews, Luke contributed the most content to the NT.

Chapter 1:

1:1-4 – The first four verses are one sentence in the original Greek. They are written in a refined, academic, classical style. But then, for the rest of the gospel, Luke didn’t use the language of scholars, but of the common man.

1:1 – “many have taken in hand to set in order a narrative” – The literary verification of Jesus is astounding. Consider that of the Greek philosophers like Plato, Socrates and others, their manuscripts total 850-900 ancient manuscripts. However concerning Jesus, that are over 24,000 ancient manuscripts.

- “us” – Luke is writing as a part of the believing community.

1:2 – “eyewitnesses” – (Greek “autoptes”) Lit. “autopsy, examination.”

- Paul speaks of the apostles and more than 500 brethren who saw the resurrected Christ. (1 Cor. 15:5-8)
- John is clear to write of the Jesus “which we have seen with our eyes, which we have looked upon, and our hands have handled.” (1 John 1:1)

- 1:3 – “from the very first” – (Greek “anōthen”) This can also be translated “from above.”
- “most excellent” – An official title of a Roman official. (Acts 26:25)
 - “Theophilus” – means “lover of God.”
- 1:4 – “know the certainty” – This is the purpose of this writing and it applies to us as well.
- “instructed” – (Greek “katacheo”) We get our English word “catechism” from that word.
- 1:5 – “Herod, the king” – This paints the black backdrop to this account. Rome was the national power over the Jews since 63 BC and Herod was a ruthless “king.”
- “a certain priest” – There were 20,000-22,000 priests at that time.
 - “Zacharias” – means “Jehovah remembers.”
 - “division” – There were 24 priestly divisions/courses. (1 Chron. 24) Each course worked one week at a time twice a year in addition to the feast weeks.
 - “Abijah” – He was of the line of Aaron, as was Elizabeth.
 - “Elizabeth” – means “the oath of God.”
- 1:6 – “righteous...blameless” – This is God’s estimation of their lives. And this while they lived in obscurity and barrenness for much of their lives.
- 1:7 – “Elizabeth was barren” – The inability is with Elizabeth.
- This is a “reproach” (“shame”) to her (v. 25) despite being “blameless” (v. 6).
 - “well advanced in years” – Lit. “bent over due to years.”
- 1:9 – “his lot fell” – Of the roughly 2,000 priests per division, God picked him today.
- “to burn incense” – Zacharias is standing for the nation in prayer. (Exod. 30:7-8)
 - “golden bowls full of incense, which are the prayers of the saints.” (Rev. 5:8; see also Ps. 141:2)
 - The prayer of the nation would have been for the Messiah.
 - “temple” – (Greek “naos”) Lit. “the Holy of Holies.”
- 1:10 – “whole multitude” – The crowds remained outside the Temple until the priest came from the Temple and blessed them with the High Priestly blessing of Num. 6:24-26.
- 1:11 – “angel” – Luke speaks of angels 23 times.
- “right side of the altar” – Luke must get that detail by interviewing Zacharias.
 - “the altar of incense” – The altar of incense was located in the Holy Place in front of the veil separating it from the Holy of Holies.
 - The priest offering the incense would come into the Temple with 2 other priests, but he would leave alone.
- 1:13 – “your prayer” – Not prayers, but his prayer. This is Zacharias’ heart’s desire.
- God is bringing Zacharias’ intercession for the nation and his own personal heart’s desire together at this time.
 - Gabriel’s prophecy is for John the Baptist, but it is also for Jesus the Messiah.
 - “John” – means “God is gracious.”
- 1:15 – “drink neither wine...filled with the Holy Spirit” – He is to be a Nazarite, devoted to God, from birth. (Num. 6:1-21)
- “filled with the Holy Spirit” – How is an infant filled with the Spirit?

- 1:17 – “Him” – Speaking of the Messiah, Jesus.
- “to turn the hearts of the fathers to the children” – Quoted from Malachi 4:5-6, which was written 400 years prior to John’s birth.
 - “to make ready a people prepared for the Lord” – God’s anointing on a person’s life is to draw other people to the Lord.
- 1:18 – “How shall I know this?” – God’s word through this angel is not enough to generate faith in Zacharias.
- “faith comes by hearing, and hearing by the word of God.” (Rom. 10:17)
- 1:19 – “Gabriel” – He was seen before in Dan. 8:16; 9:24-27. (v. 26)
- 1:20 – “mute” – He may also have gone deaf. (v. 62)
- “my words which shall be fulfilled” – Unbelief doesn’t prevent God’s word from coming to pass, it just keeps Zacharias from enjoying the promise. (v. 64)
 - “in their own time” – God’s sovereignty is all over this event. To get Zacharias in the Temple on this day by an angel of the birth of a prophet who would lead the coming of the Messiah
 - 400 years since Malachi. Nearly 60 years under Roman occupation. Zacharias and Elizabeth childless all those years. But now is “their own time.”
- 1:22 – “beckoned to them” – Zacharias is playing charades.
- 1:24 – “five months” – No doubt waiting to make sure everything was okay.
- 1:25 – “my reproach” – This old saint has been suffering reproach all these years.
- By 1996, 1 in 3 births were to single moms.
- 1:26 – “Nazareth” – A Roman soldier stopover city on the Via Mare trade route known for its houses of prostitution and alcohol.
- “Can anything good come out of Nazareth?” (John 1:46)
- 1:27 – “virgin” – She has maintained her purity in that wicked and immoral city.
- “betrothed” – The one-year period of espousal. Betrothals could only be broken by a written bill of divorce.
 - Women were typically married at 15 or 16 years of age.
- 1:28 – “Rejoice” – The Latin for this word is “ave,” from which comes the “Ave Maria.”
- “highly favored” – (Greek “charitoo”) The root word is “grace.” And the only other time this word is used in the NT is Eph. 1:6 where it is translated “accepted.”
 - “blessed are you among women” – Mary is a very special and blessed young lady, but she is still merely a woman – not deity, not a co-redemptress, not a perpetual virgin, and not the intercessor between us and God.
- 1:29 – “troubled at his saying” – Mary seems to be more frightened by the words of grace than by the angel himself.
- “considered” – Mary seems to thoughtfully ponder all that happens to her with Jesus. (Luke 2:51)
 - The Son of God scroll in the Dead Sea Scrolls contains much of the annunciation. The scroll is dated to Jesus’ own lifetime and many believe John the Baptist passed it onto the Essenes.

1:30 – “Mary” – means “rebellious.”

- “favor” – (Greek “charis”) Lit. “grace.”

1:31 – “Jesus” – The Hebrew is Joshua and means “Jehovah is salvation.”

1:32 – “throne of His father David” – He will be the Messiah prophesied to David. (2 Sam. 7:12-16)

1:34 – “can” – Lit. “shall,” and it stands in the future tense. Mary believes the angel, but doesn’t understand how.

- “I do not know a man” – The virgin birth of Jesus is a biblical teaching. (Isa. 7:14)
 - Jesus would be considered “the illegitimate child of Mary.” (John 8:41)

1:35 – “overshadow” – Lit. “to cover with a cloud.”

- This is not a sexual encounter. Many mythologies have legends about a god who had sexual relations with a woman to produce an offspring of demigods. But in Christianity, Mary remains a virgin until after the birth of Jesus. Therefore, she had to have been impregnated by another means.

1:37 – “with God nothing will be impossible” – The 1901 ASV translates this phrase literally as “with God no word is without power.”

1:38 – “maidservant” – (Greek “doule”) Lit. “female slave.” This was the lowest of the slaves of a household and often considered mere property.

- “Let it be to me according to your word” – She surrenders her reputation, her body, her future, and her life to God’s use. (v. 45)
 - God will form and reveal the Messiah in and through her flesh as she surrenders.

1:39 – “went into the hill country” – Mary travels between 80-100 miles from the region of Galilee to the hill country of Judah.

- “with haste” – Mary is escaping gossip and scandal.
 - The Jews of Jesus’ day considered him the illegitimate child of Mary. (John 8)
- “city of Judah” – This is likely Hebron, which is the largest city in the hill country of Judah. (Josh. 21:10-11)

1:41 – “Elizabeth was filled with the Holy Spirit” – As John was also filled with the Holy Spirit in her womb. (v. 15)

1:44 – “babe leaped in my womb for joy” – The baby is at about 6 months in the gestational period and is already experiencing emotion.

- A third trimester abortion would take this life.

1:45 – “Blessed is she who believed” – Does she look at Zacharias as she says that?

1:46 – “magnifies” – The Latin for this word gives us the title “Magnificat.”

- Elizabeth’s testimony evokes faith and praise from Mary.
- Mary has a tremendous working knowledge of the Bible exemplified at her referencing the OT about 8 times in this passage.

1:47 – “God my Savior” – Even Mary needs a savior.

1:48 – “the lowly state” – Mary was rather poor. She and Joseph offer doves (the sacrifice of the poor) at Jesus’ dedication.

- “maidservant” – (Greek “doule”) Lit. “female bond-slave.” (v. 38)

1:49 – “great things for me” – This is a very personal reality to Mary.

1:55 – “As He spoke to our fathers” – Mary knows that what is transpiring with her and Elizabeth is the fulfillment of many promises of God given to this nation.

1:56 – “Mary remained with her” – God provides fellowship even as we go through the most difficult situations of life.

- “about three months” – Possibly waiting until the birth of John the Baptist.
 - How many of us would want to be in Mary’s shoes? How many of us would rather be Zacharias and Elizabeth?

1:60 – “his mother answered” – At some point, Zacharias communicated to Elizabeth the name Gabriel had given to him while in the Temple.

- “John” – Lit. “God is gracious.”

1:62 – “made signs to his father” – Zacharias is dumb, not deaf. They have taken up Zacharias’ form of communication to communicate with him.

1:64 – “Immediately his mouth was opened” – Unbelief had closed his lips; faith opened them. Unbelief made him dumb; faith enabled him to speak and to praise God.

1:65 – “discussed throughout” – God has His ways of spreading His message.

1:66 – “the hand of the Lord was with him” – John was “filled with the Holy Spirit, even from his mother’s womb.” (v. 15)

- What would it be like to parent a Spirit-filled toddler? Does that mean there are no disciplinary issues? Do you think Zacharias and Elizabeth sit back and take it easy because John is a “good kid?” Or do you think they understand the weight of the responsibility given to them to raise John in such a way that prepares him for his tremendous calling (teaching him the Scriptures, leading him in prayer, and setting him an example)?
- Example...One of the things I realized as a youth pastor is that I would never have a greater influence over the teens I served than their parents did. The life a parent lives in front of their children speaks more than all the words those kids will ever hear (apart from the mercy of God).
 - o Do you want your kids to love God? How much time do you spend with God outside of church?
 - o Do you want your kids to be obedient to your instructions? How submissive are you to those God has placed over you (husband or boss)?
 - o Do you want your kids to be sexually pure? How pure were you and your spouse before you got married?
 - o Do you want your kids to respect your authority? How do you observe traffic laws and IRS codes?

- 1:67 – “Zacharias was filled with the Holy Spirit” – John was to be filled with the Holy Spirit, Elizabeth was filled with the Holy Spirit, Mary had the Holy Spirit come upon her, and now Zacharias is filled with the Spirit too.
- Here is nothing said of the private concerns of his own family, the rolling away of the reproach from it and putting of a reputation upon it, by the birth of this child. Instead, this song is wholly taken up with the kingdom of the Messiah, and the public blessings to be introduced by it.
- 1:68 – “He has visited” – Jesus is Immanuel, God with us.
- “redeemed His people” – This is what Jesus will do. It is spoken in the prophetic past tense.
 - “redeemed” – Lit. “to set free by paying a price.”
- 1:69 – “horn” – The idea is “power.”
- 1:70 – “by the mouth of His holy prophets” – God has been preparing humanity for the coming of Jesus since the beginning of the world.
- 1:73 – “oath which He swore” – This is God’s promise.
- 1:74 – “to serve Him without fear” – The OT Jew only knew to approach God in fear. We now know and serve God as adopted sons and daughters freely invited to the throne of grace.
- “delivered from the hand of our enemies” – Israel has constantly been surrounded by enemies.
 - Zacharias is not making a distinction between the first work of Jesus for salvation and the later work of Jesus for national deliverance.
- 1:76 – “to prepare His ways” – This is why John was born. (Matt. 3:3)
- 1:77 – “give knowledge of salvation” – John’s mission was to alert the nation to its need for a savior.
- “the remission of their sins” – This is why Jesus came. (Matt. 1:21)
 - “remission” – Lit. “to send away, to dismiss, or to cancel a debt.”
- 1:79 – “the way of peace” – Jesus gives us His peace. (John 14:27)
- Zacharias and Elizabeth, no doubt, never saw the fulfillment of the prophecies granted to them.
- 1:80 – “deserts” – Plural. The deserts of Judea were barren and brutal.
- This is not mere asceticism or discipline...this is a turning away from the world so that he could turn to God.
 - John’s parents were quite old when he was born (v. 7). Could it be that they died when John was very young and he was left somewhat abandoned to his own care?
 - “strong in spirit” – He sank his roots deep into the person and heart of God, even turning from the Jewish establishment and the priesthood and going to the deserts.
 - Could we surrender our children to the Spirit as Zacharias and Elizabeth did?

Chapter 2:

2:1 – “in those days” – At about 4 BC.

- “decree” – A word that designates the Roman authority over the Jews. One man makes a decree and the whole world obeys.
 - This was during the time of the “Pax Romana” (Roman Peace) during which Rome ruled with an iron hand.
- “Augustus” – means “like the gods.” He was the first Roman Caesar. (31 BC – 14 AD)
- “registered” – Lit. “enrollment.” This was the census to precede a taxing.

2:2 – “census” – This numbering would precede a new taxation.

2:4 – “Nazareth...to...Bethlehem” – About an 80 mile journey.

- Donkeys didn’t typically carry people. They were pack animals.
- “Bethlehem” – Micah prophesied that the Messiah would come from Bethlehem. (Micah 5:2)
 - God is pulling the strings of the entire Roman world to get Jesus born in Bethlehem.

2:5 – “with Mary” – Girls older than 12 years were required to register and pay a poll tax.

- Mary, too, was of the house of David and therefore required to travel to Bethlehem.
- “betrothed” – This means that the marriage wasn’t consummated yet.
- “with child” – Mary is well into the third trimester.

2:7 – “she brought forth” – Without a house, friends and family, or even a midwife. It is amazing that the Messiah would come into the world this way.

- Typically families would stay together during reunions like this. But if Mary is bearing the reproach of an illegitimate child, she may have been excluded.
- “manger” – An animal’s feeding trough.
- “no room” – Because Bethlehem is so crowded.
- “the inn” – (Greek “kataluma”) Lit. “the open cattle yard.” The inns were built with open cattle and animal yards in the bottom of the building that served to house the animals as travelers stayed upstairs in the sleeping quarters. This says there wasn’t even room for them to stay in the cattle yard.

2:8 – “shepherds” – They were like modern gypsies. They were not allowed to give testimony in Roman court. They had to purify themselves a full week before being allowed to enter the Temple precincts. They were outcasts of society.

- “living out in the fields” – Some say this poses a problem for the December 25 date for the birth of Christ, but there have been many modern accounts of shepherds in the fields in late December through a mild, Israeli winter. The truth is, we don’t know for sure when Jesus was born.
- “their flock” – These shepherds are likely watching the sheep used for sacrifice at the Temple.

2:9 – “an angel” – Imagine the angels who saw Jesus go from being “equal with God” (Phil. 2:6) to being born of a virgin.

- “greatly afraid” – People, especially unbelievers, tend to be afraid of angels at first sight.

2:10 – “bring...good tidings” – We get our English word “evangelize” from that word.

2:11 – “a Savior, who is Christ the Lord” – He is Redeemer, Messiah, and God.

- Jesus is all three...and to accept Jesus is to submit to all three.

- 2:12 – “the sign” – No one would expect the Messiah to be a poor, little baby.
- Jesus is birthed and viewed in the traffic of human life. He is truly “God with us.”
- 2:13 – “multitude” – (Greek “plethos”) The word often means “thousands” in the NT.
- 2:14 – “Glory to God...peace, goodwill toward men” – “Let God have all the glory, so we may have the peace” – Trapp.
- We must wait until the peace that enters our hearts when we are born again becomes the common experience for all humans on earth.
- 2:15 – “gone away from them into heaven” – Lit. “receded upward and away from them back into heaven.”
- 2:16 – “found” – Lit. “to find after a search.”
- 2:17 – “they made widely known” – Jesus’ first ambassadors; the first missionaries.
- They may not be too refined, but they are willing to tell others what they have seen.
- 2:19 – “Mary...pondered them in her heart” – Imagine this 15 or 16 year old girl contemplating these things.
- Mary would likely share all these things with Luke later as he interviews her for this record.
- “pondered” – Lit. “to put things together.” Mary sought for some pattern that would help her understand God’s will.
- 2:20 – “the shepherds returned” – They go back to herding sheep, but with a new heart. Now they are “glorifying and praising God.”
- 2:21 – “eight days” – At the point when the body begins to naturally produce vitamin K, thus making it possible for a body to clot at an incision. (Lev. 12:2-3)
- “Jesus” – (The Hebrew is “Joshua.”) It means “Jehovah is salvation.”
- They would name baby boys at their circumcision because God changed Abram’s name to Abraham at his circumcision.
- “circumcision” – Jesus submits to this ordinance of the Jews. The sign of the covenant with Abraham indicating the cutting away of the flesh. (Gen. 17)
- Jesus is the only Jew, and the only human, to live out perfectly what circumcision was to be a picture of.
- “In all things [Jesus] had to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God.” (Heb. 2:17)
- 2:22 – “the days of her purification” – 33 days after His circumcision. (Lev. 12:4)
- “brought Him to Jerusalem” – The distance from Bethlehem to Jerusalem was only about 5 miles.
- 2:23 – “called holy to the Lord” – Every firstborn male in Israel is a type or picture of the Messiah. (Exod. 13)
- 2:24 – “pair of turtledoves” – The offering of the poor. (Lev. 12:8)

2:25 – “Simeon” – means “hearing.”

- Tradition says he was over 110 years old.
- “just” – Dependable. This speaks of his relationship to others.
- “devout” – Devotional. This speaks of his relationship to God.
- “the Consolation of Israel” – A beautiful title of the Messiah.

2:29-30 – “depart in peace...seen Your salvation” – Departing in peace is always dependent on having seen God’s salvation in Jesus.

2:31 – “for all peoples” – Not just Israel.

2:32 – “Gentiles” – Gentiles were always included in the plan of God for salvation.

2:24 – “a sign” – The idea is “testimony or witness.”

2:35 – “sword will pierce through your own soul” – Mary will suffer greatly as the mother of Jesus. The one who is blessed among women, will also suffer the greatest at His suffering.

2:36 – “Anna” – means “gracious.”

- “prophetess” – The last prophet named in the Bible was Malachi. It has been nearly 400 years in Israel without a prophet or prophetess.

2:37 – “about eighty-four years” – She is either 84 years old or she is nearer to 106 years old (married at 15, married for 7 years, and widowed for 84).

- “served God with fastings and prayers” – She gave her widowhood as a gift to God.
 - Imagine these two older, godly people gathering day in and day out to seek revelation from God.
 - Describe the ugliness of sin in the lives of older people...We will reap what we sow.

2:38 – “spoke” – Lit. “continually spoke.” They couldn’t keep this old woman quiet.

- She knew Jesus long before she saw Him.
- Will you recognize Jesus in heaven? Are you getting to know Him now?

2:39 – “Nazareth” – It seems that they return to their home in Nazareth to collect their things and then move back to Bethlehem (where the magi find them 2 years later).

- Luke skips the accounts of the magi, the move to Egypt, and the return to Israel. (Matt. 2)

2:40 – “grew” – (Greek “auxano”) Lit. “common, natural growth.”

- “grace” – This is the first use of the word “grace” in the Bible.
- “strong in spirit” – What makes Jesus different from every other man that ever walked the earth wasn’t how He looked on the outside, but what He held within His spirit.
 - Heb. 2:17 – “in all things He had to be made like His brethren.”
 - Isa. 53:2 – “He has no form or comeliness; And when we see Him, There is no beauty that we should desire Him.”
 - John 1:31,33 – John the Baptist said “I did not know Him.”
 - Jesus wasn’t doing miracles as a young child. Jesus turning the water to wine at the wedding of Cana was the “beginning of signs.” (John 2:11)

- 2:41 – “parents” – Plural. Mary was not required to go to the feasts. (Exod. 23:17; Deut. 16:16)
- “every year” – This would be a tough sacrifice for poor people.
 - “Passover” – The Passover was the Jewish feast celebrating God’s deliverance of Israel from Egypt through the death of an innocent substitute.
 - Jesus will fulfill the Passover at 33 years of age.
- 2:42 – “twelve years old” – Scholars believe that Jewish boys of Jesus’ day were Bar-Mizpah-ed at 12 years old.
- Bar-Mizpah means “son of the Law.”
- 2:44 – “supposing Him to have been in the company” – They would travel in caravans to and from the feasts. The women would walk in the front and the men would travel behind to make sure the children were not lost.
- Apparently, Jesus was known to follow instructions and maintain decency even while given freedom to mill about in a larger group.
- 2:45 – “they did not find Him” – They lost the Messiah.
- How many of us have lost Jesus on the way home from a church-gathering?
- 2:46 – “sitting” – This is the position of the teacher.
- “the teachers” – Who was in this crowd? Annas, Caiaphas, Gamaliel, Nicodemus, Joseph of Aramitheia, or Saul of Tarsus?
 - “listening to them and asking them questions” – If Jesus is teaching them, He is doing it in such a way as to not usurp their authority or domineer over them with His superiority.
- 2:47 – “all who heard Him” – Jesus has gathered a crowd.
- “astonished” – This is the word most often used to describe the peoples’ reaction to Jesus’ miracles. The word implied “trembling.”
- 2:48 – “why have You done this to us?” – Mary is blaming Jesus.
- “Your father” – Mary is speaking of Joseph.
 - “sought you anxiously” – This can be quite aggravating to parents.
- 2:49 – “He said to them” – These are the first words of Jesus chronologically.
- “My Father’s business” – Jesus is speaking about God the Father in heaven.
 - “must” – Jesus’ spiritual power is not so He can do whatever he wants. But the power is there so that He can do what the Father wants. Jesus was a man under authority.
 - Jesus’ obedience to the Father’s purposes was imperative to Him. (Luke 4:43; 9:22)
- 2:50 – “they did not understand” – Jesus could not expect to find fellowship from His own parents.
- Jesus doesn’t often explain things; He just lets the statements stand on their own. He doesn’t feel obligated to argue or prove His point.
- 2:51 – “subject to them” – Lit. “continually subjected to them.” Jesus submitted to Joseph and Mary’s authority even though they didn’t understand Him.
- Jesus submitted to them, not because of them and their desire to be submitted to, but because of God and His desire in Jesus’ life.
 - Jesus couldn’t be submitted to God if He wasn’t submitted to His parents.
 - “kept all these things in her heart” – Mary ponders what she sees in Jesus.

2:52 – “Jesus increased” – Speaks to His incarnation.

- Jesus, “though He was a Son, yet He learned obedience by the things which He suffered.” (Heb. 5:8)
- “wisdom...stature...favor with God” – Mentally, physically, and spiritually.
- “favor” – (Greek “charis”) Lit. “grace.”

Chapter 3:

3:1-20 – The parallel passages are found in Matt. 3:1-12 and Mark 1:1-8.

3:1 – “fifteenth year” – Luke dates this for us at about 27-29 AD.

- “Tiberius Caesar” – The adopted son of Caesar Augustus. (Luke 2:1)
- “Herod...of Galilee” – Herod Antipas, who later killed John the Baptist. (v. 19)

3:2 – “high priests” – Annas was high priest from 3-15 AD. Caiaphas was the Roman appointee from 15-36 AD. But at this time, both were recognized as the high priest.

- “the word of God came to” – John had, because He received, the word of God.
 - The need for us to have God’s word in our day... “famine of the hearing of the word of God.” (Amos 8:11) Read it, listen to teachings, etc. (Jer. 1:2; Ezek. 1:3; Hosea 1:1; Joel 1:1)
 - John was the greatest of the OT prophets (Matt. 11:9-11) and yet he did no miracle (John 10:41). It is because he knew and could point to Jesus. (Isa. 40:3-5)
- “word” – (Greek “rhema”) Lit. “the specific word for a specific occasion.”

3:3 – “baptism of repentance” – Jews typically practiced ablutions, but only Gentiles typically baptized for religious cleansing. Yet, John calls all, both Jew and Gentile, to baptism.

- John’s ministry prepared the way for Jesus by revealing sin in people’s hearts and calling people to turn away from sin.
- “repentance” – Some people think that repentance is mostly about feelings, especially feeling sorry for your sin. But repentance speaks of a change in direction, not a sorrow in the heart.
- “for the remission of sins” – (“for” is “eis” in the Greek) This can be translated “in preparation of the remission of sins.”

3:4 – “paths straight” – As carriers preceded the king making a journey, they would fill in the holes and washed out roads to smooth the king’s travel.

3:6 – “all flesh” – Jew and Gentile alike. (Luke 2:10)

- “salvation” – One must recognize their sin before they will seek a savior.
 - Sin is not just that you do bad things, but that you have offended a holy God.

3:7 – “Brood of vipers” – The idea is “sons of the devil.” (John 8:37-47)

- Matthew tells us that John is speaking to the religious leaders.
- “the wrath to come” – May God give all of us insight as to the course we are on and the end it leads us to.

- 3:8 – “Abraham as our father” – They were honoring their religious heritage without honoring God who made it all happen.
- It is clear that not all the sons of Abraham were the sons of promise, for only to Isaac and not to Ishmael, was the promise given.
 - “these stones” – Are these Joshua’s stones at Bethabara (Josh. 4:20)? Or is he pointing to the multitudes of rocks all over Israel representing the Church?
- 3:10 – “What shall we do then?” – The preaching is powerful, as it leads to a proper heart response.
- 3:11 – “let him give” – These are the “fruits worthy of repentance.” (v. 8)
- Jesus brings this out of the realm of thoughts, feelings, and intentions.
 - Repentance is not just reflected in how we treat (handle) others, but also in how we treat (pamper) our self. The religious leaders were using their religion for self-exaltation and promotion.
 - John’s instructions were quite ordinary. He demanded that people share; that they be fair with each other; that they not be mean and cruel; that they be happy with what they get. These are the things we teach our smallest children.
- 3:14 – “falsely” – Speaks of justice in dealing with others.
- 3:15 – “expectation...reasoned” – Their expectation causes them to think.
- 3:16 – “One mightier than I” – John was a humble man.
- John was both strict and humble. That is a very rare combination to find in one person.
 - “sandal strap I am not worthy to loose” – The job of the lowest slave.
 - “fire” – This is defined in v. 17. This is judgment, not pentecostal fire.
- 3:17 – “unquenchable fire” – Everlasting judgment.
- 3:18 – “preached” – (Greek “evangelizo”) Lit. “preaching the good news.”
- 3:19 – “being rebuked by him” – John spoke the truth of the word of God to anyone.
- 3:20 – “shut John up in prison” – This is what the world does with truth. (Matt. 14:1-12; Mark 6:14-29)
- 3:21-22 – The parallel passages are found in Matt. 3:13-17; Mark 1:9-11; and John 1:31-34.
- 3:21 – “he prayed” – Luke, presenting Jesus as the Son of Man, mentions this prayer. (Luke 11:13)
- “heaven was opened” – Into another dimension.

3:22 – “Holy Spirit...voice came from heaven...beloved Son” – The Trinity.

- “like a dove” – Metaphorical language.
 - John 1 tells us that John would not have recognized Jesus as the Son of God without the Spirit’s designation.
- “upon” – (Greek “epi”) Even Jesus was baptized in the Holy Spirit before beginning His public ministry. (Acts 1:8)
 - Following Jesus’ baptism, the Spirit drove Jesus into the wilderness to be tested by the devil. When Jesus returns, John’s message changes from repentance and judgment to saying “Behold, the Lamb of God.” (John 1:36)
- “I am well pleased” – Lit. “I am already well pleased.”

3:23-38 – The parallel passage is found in Matt. 1:1-18.

3:23 – “thirty years of age” – The age at which the OT priests and Levites would begin their ministries. (Num. 4:2-3,47)

- “as was supposed” – This is the genealogy of Mary’s line.
 - Matthew, presenting Jesus as the King of the Jews, gives the legal and royal line of Jesus through Joseph. Luke, presenting Jesus as the Son of Man, gives the human line of Jesus through Mary.
 - Jeremiah 22:28-30 says that Jeconiah would not have anyone to sit upon the throne. But God had promised David to have Messiah sit on the throne forever. God gets around the problem by going through another branch of David’s line to Mary.
- “daughter of Heli” – In the Jewish Talmud, written just a few years after the death of our Lord Jesus Christ, we are told that Jesus was the illegitimate son of Mary of Bethlehem, the daughter of Heli.

3:38 – “of Adam” – In the book, “And the Word Came with Power,” a remote tribe came to Christ in mass when they realize that God could trace the ancestors of Christ back to the beginning of mankind.

Chapter 4:

4:1-15 – The parallel passages are found in Matt. 4:1-25 and Mark 1:12-20,35-39.

4:1 – “led by the Spirit” – Mark 1:12 says “the Spirit drove Him.”

- “the wilderness” – Judean desert averages 1” of rain/year and reaches 120 degrees.
- “being filled with the Holy Spirit” – This is a part of the Spirit-filled life.
 - Luke is careful to note the work of the Holy Spirit in Jesus’ life. As a man, Jesus functioned under the empowering of the Spirit. He did not approach the challenges of human life and ministry from the position of deity.

- 4:2 – “by the devil” – Spiritual warfare. (This is the most common form of warfare.)
- “being tempted for forty days” – It seems that Jesus is being tempted the entire time.
 - Temptation itself is not sin. Jesus was tempted “in all points tempted as we are, yet without sin.” (Heb. 4:15)
 - James says “one is tempted when he is drawn away by his own desires...Then when desire has conceived, it gives birth to sin.” (James 1:14-15)
 - Jesus is the only man to ever know the full weight of temptation, because He never gave in to alleviate the pressure of the temptation.
 - “He ate nothing” – Jesus is on a 40-day fast. Apparently, He drank water.
 - “He was hungry” – On a prolonged fast, the body initially goes through a period of hunger, but typically after 3-5 days the hunger signals stop as the body starts to digest fats and cleanse impurities from the body. Then after some time, the body will again send hunger signals to the brain and at this point food is urgent because the body is beginning to digest its own organs.
 - Satan heightens the attack at the point of greatest weakness.
- 4:3 – “If” – Lit. “Since.”
- Satan is attempting to make Jesus think He deserves to sin.
 - Satan takes his best shot at Jesus – the lust of the flesh, lust of the eyes, and the pride of life. (1 John 2:16)
 - “stone to become bread” – The temptation to use spiritual gifts to serve oneself.
- 4:4 – “It is written” – Jesus answers with the Scriptures at each temptation. (Jer. 23:28-29)
- Jesus didn’t just quote the Scriptures...He lived them!
 - “Man shall not live” – Jesus answered from His human perspective as a man.
 - “word” – (Greek “rhema”) This is the specific part of the Word (“logos”) that applies to the present situation.
- 4:5 – “the kingdoms of the world” – The material glory of earth.
- 4:6 – “this has been delivered to me” – Humankind has forfeited the authority over the earth to Satan through sin (John 12:31; Eph.2:2). Jesus will take it back in Rev. 5. (see also Rev. 11:15)
- “I give it to whomever I wish” – And Jesus didn’t argue with him.
 - This is the temptation to take the short-cut to success. Glory grabbing.
- 4:8 – “worship the Lord...you shall serve” – What you worship is what you serve.
- 4:9 – “the pinnacle of the temple” – Josephus says the temple stood 400 ft. high during the time of Jesus.
- 4:10 – “it is written” – Satan quotes Scripture...but he misquotes it by proof-texting. (Ps. 91:11-12)
- This is the temptation to make God prove Himself for our purposes.
- 4:12 – “not tempt the Lord your God” – Jesus will submit to the Father in all things.
- Satan fell by exhibiting his will above the will of God. (Isa. 14; Ezek. 28)
- 4:13 – “until an opportune time” – He will be back.
- Satan is on a deadline. And he is on a leash. He is a created being acting out his role until God’s set time.

4:13-14 – One year passed, as Jesus ministered first in Judea, between vv. 13 and 14.

4:14 – “the power of the Spirit” – He who, through the grace of God, resists and overcomes temptation, is always bettered by it. This is one of the wonders of God’s grace, that those very things which are designed for our utter ruin, He makes the instruments of our greatest good.

- Verses 18 and 19 define what the power of the Spirit looks like in Jesus.
- “news of Him” – Lit. “rumor of Him.”
- “the surrounding region” – Josephus mentions over 200 cities around Galilee each with a population of over 10,000. Each of those cities would have a synagogue.

4:15 – “He taught in their synagogues” – Jesus placed a high importance on teaching.

- The Great Commission. “Go therefore and make disciples of all nations, baptizing them...teaching them to observe all things that I have commanded you.” (Mark 28:19-20)

4:16-30 – The parallel passages are found in Matt. 13:54-58 and Mark 6:1-6.

4:16 – “Nazareth, where He had been brought up” – Jesus was raised in Nazareth, not Tibet or some far-eastern New Age community.

- “as His custom was” – Even Jesus went to church. (Heb. 10:25)

4:17 – “handed the book of the prophet Isaiah” – The text was likely chosen for Him.

4:18 – “upon” – (Greek “epi”) The “coming upon” work of the Holy Spirit.

- “He” – Masculine singular.
 - The Spirit is a person, not just a power, with a personality, plan, and passion for our lives. It doesn’t matter how much of the Spirit you have, it depends on how much of you the Spirit has.
- “anointed Me to preach the gospel” – The Holy Spirit fills us to make us witnesses of Jesus and declarers of His gospel. (Acts 1:8)
 - What? The gospel. Who? Poor and brokenhearted. How? By the Spirit.
 - If you want to be like Jesus, “identify with the poor” – Rich Mullins.

4:19 – “acceptable year of the Lord” – The verse in Isa. 61:2 continues with “And the day of vengeance of our God...”

4:20 – “sat down” – Jesus takes the position of the teacher.

4:21 – “Today this Scripture is fulfilled” – Jesus openly claims to be the Messiah.

4:22 – “gracious words” – Jesus spoke more than we have recorded.

- “Joseph’s son” – The people immediately evaluate Jesus along the lines of the natural (and thereby miss the spiritual).

4:23 – “do also here in Your country” – They are seeking favors and attempting to use Jesus for their own benefit because they are of the same hometown.

- Jesus doesn’t owe them anything and He doesn’t perform.

- 4:24 – “no prophet is accepted in his own country” – They are familiar with Jesus, but don’t really know Jesus.
- We can know all about Jesus without really knowing Jesus.
- 4:26-27 – “Sidon...Syrian” – Gentile territory. (Modern-day Lebanon and Syria.)
- The nationalistic Jew hated the idea that God might reach out to the Gentiles.
- 4:29 – “thrust Him” – They put their hands on Jesus.
- They will attempt to kill Jesus on the Sabbath.
 - “down over the cliff” – They go from marveling to murder.
 - People marvel over the words of grace and truth until it comes to bear on their own lives...then they want to eliminate it. “They love truth when it enlightens them, but hate truth when it accuses them” – St. Augustine.
- 4:31-44 – The parallel passages are found in Matt. 4:23-25; 8:14-17 and Mark 1:29-39.
- 4:31 – “teaching” – (Greek “didasko”) Lit. “didactic teaching.” This was Jesus’ primary activity.
- 4:32 – “astonished” – The root word for this word means “to hit, to strike, to smite.”
- “His word was with authority” – Jesus didn’t merely quote the rabbis. He brought the word of God to bear on the hearts of the people. He still does that with His word.
 - The word of God is the only thing on earth that has the guarantee to work God’s will in us (Isa. 55:11), sanctify us (John 17:17), or equip us for ministry (2 Tim. 3:17).
 - “authority” – (Greek “exousia”) Lit. “the authority given to do as one pleases.”
- 4:33 – “in the synagogue” – There are tares among the wheat.
- “a man who had a spirit of an unclean demon” – How many times had that man attended that synagogue without incident?
 - The woman in Williamsport unable to settle under the word of God.
 - It is not sufficient to soothe a troubled spirit; we must bring that person with that spirit before Jesus.
 - “loud voice” – (Greek “megas phone”) They are screaming.
- 4:34 – “Holy One of God” – They are confessing the deity of Jesus Christ.
- The demons believe in God (James 2:19), but it does them no good because they will not surrender to Him.
- 4:35 – “Be quiet, and come out of him!” – It is not a stretch to say that Jesus told the demon to “Shut up and get out!”
- The Pharisees practiced exorcism, but not with this kind of authority.
- 4:36 – “they were all amazed” – Because Jesus’ teaching worked a change in this life.
- 4:37 – “the report” – could also be translated “the roar.”
- 4:38 – “Simon’s wife” – The first Pope was married. (1 Cor. 9:5)
- “sick with a high fever” – Lit. “in the grips of a high fever.”
 - Jesus doesn’t have to help her. He did because He could. This gives us a picture of God’s care for our physical bodies. (Matt. 8:16-17)

- 4:39 – “and served them” – No rehab, no resting, no period of recovery.
- Service to Jesus is the natural by-product of a life touched by Jesus.
- 4:40 – “all those” – An amazing time in Jesus ministry, as multitudes are healed.
- This stands in stark contrast to his work at Nazareth where only a few miracles and healings took place. (Mark 6:5)
- 4:41 – “did not allow them to speak” – Jesus didn’t want the advertising of the evil one.
- The character and nature of those witnessing for Jesus is very important to Him. We cause great confusion to the cause of Christ when our words and lives do not agree.
- 4:42 – “when it was day” – Mark 1:35 says “a long while before daylight.”
- “into a deserted place” – Mark says also “and there He prayed.”
- 4:43 – “I must preach” – The obligation upon Jesus once again. (Luke 2:49)
- “the other cities also” – Jesus doesn’t only stay where He generates popularity.

Chapter 5:

- 5:1 – “the word of God” – This is what Jesus is teaching and the people are hungry for it.
- The importance of the word of God...the whole counsel of God!
 - “Lake of Gennesaret” – The Sea of Galilee.
- 5:2 – “washing their nets” – At the conclusion of a night’s fishing. They are cleaning their nets before putting them away
- 5:3 – “asked him to put out a little from the land” – Jesus isn’t just asking for the boat, He is asking Peter to take him out in the boat.
- Jesus had met Simon about 1 year earlier when following John the Baptist. (John 1:35-42; see also Matt. 4:18-22)
 - “the multitudes” – Scholars estimate there were over 20,000 people following Jesus at this time.
- 5:4 – “into the deep” – They wouldn’t typically fish the deep water during the day. The warm sun would force the fish deeper than the nets would reach.
- 5:5 – “toiled” – They have worked long and hard without any results.
- “at your word” – This is “the word of God” that Jesus has been teaching. Jesus’ word has effectual power to change life and circumstances.
 - It is not enough to hear the word; if Peter doesn’t put those nets into the sea, there will be no catch of fish. This is sheer, unreasonable obedience.
- 5:6 – “a great number of fish” – Payment for the use of the boat.
- 5:8 – “When Simon Peter saw” – Peter sees Jesus more clearly than ever before.
- This gets more of a response from Peter than Jesus’ healing of his mother-in-law. (Luke 4:38-39)
 - “I am a sinful man” – Peter is humbled.

- 5:10 – “Do not be afraid” – Lit. “stop being fearful.” Peter must be responding to this scene in fear.
- “From now on you will catch men” – Jesus is calling Peter to a life of service.
 - It wasn’t until Jesus blew his mind, that Peter could be called to share Him with others. We cannot give what we do not have. What people need most is Jesus...and until we see Him, we cannot share Him effectively with others.
- 5:11 – “forsook all and followed Him” – You can’t really follow Him until you forsake all.
- 5:12-16 – The parallel passages are found in Matt. 8:1-4 and Mark 1:40-45.
- 5:12 – “And it happened” – Here is an example of fishing for men.
- “full of leprosy” – Dr. Luke notes the extent of this disease.
 - There are currently 10-15 million people around the world with leprosy (now called Hansen’s Disease). The disease is primarily an attack on the nervous system, beginning at the appendages. The initial stages of leprosy would numb the extremities and produce skin lesions. In the middle stages, the disease would begin causing the appendages and skin to rot. (At this stage, you can smell the rotting flesh of a leper from 100 feet away.) In the later stages, the appendages would fall off entirely or be eaten by rats.
 - Jewish religious leaders called leprosy “the finger of God” and saw leprosy as a judgment on some secret sin.
 - “fell on His face and implored Him” – He pushed through every cultural and relational barrier of the day to come before Jesus. Desperation!
 - “If you are willing” – He doesn’t question Jesus’ ability, but His desire.
- 5:13 – “touched him” – Touching a leper was forbidden by the Law. Jesus could have simply spoken the word, but He goes beyond that and touches the man.
- But when Jesus touched him, the man was no longer a leper.
 - “Immediately” – Did appendages simply pop back on this man’s extremities?
- 5:14 – “tell no one” – Jesus knows news of this will likely draw the wrong kind of crowd.
- “as a testimony to them” – Attempting to minister to the religious leaders. (Lev. 13-14)
- 5:15 – “the report” – (Greek “logos”) Lit. “the word.”
- 5:16 – “prayed” – The more pressure that came upon Him due to the ministry, the more Jesus prayed.
- 5:17-26 – The parallel passages are found in Matt. 9:1-8 and Mark 2:1-12.
- 5:17 – “on a certain day” – This is Capernaum...likely Peter’s house. (Mark 2:1)
- “He was teaching” – Jesus most often taught.
 - “Pharisees and teachers of the law” – He teaches the religious leaders too.
 - “the power of the Lord was present to heal them” – In the ministry of Jesus, there seems to be times of a greater demonstration and reception of God’s healing work.
- 5:18 – “man who was paralyzed” – Tradition says this man was paralyzed due to a sexually transmitted disease, possibly syphilis.

- 5:19 – “how they might bring him in” – They cannot even get to the door of the house.
- “housetop” – A typical Palestinian home had a flat roof accessible by means of an outside staircase. The roof was often made of a thick layer of clay supported by mats of branches across wood beams.
- 5:20 – “their faith” – Speaking of the faith of the friends. They had enough faith in Jesus to relentlessly bring their friend to Jesus’ feet.
- “He said to him” – In Matthew, Jesus first said to this man “Son, be of good cheer.”
 - “sins are forgiven you” – Jesus responds to the thoughts of the religious leaders later. It seems that He is here responding to the thoughts of the paralyzed man.
- 5:21 – “saying” – The other gospels tell us that they say this “in their hearts.”
- 5:23 – “easier, to say” – Jesus’ claim to forgive sins is unverifiable.
- 5:24 – “that you may know” – Jesus is extending His grace to the religious leaders.
- Jesus verifies the forgiveness of sins by causing this man to walk.
 - A changed life as a result of obedience is evidence of a life whose sins have been forgiven. (1 John 2:3-5)
 - “know” – Lit. “having complete knowledge.”
 - “the Son of Man” – The first of 23 times in Luke.
 - Jesus used this title often because in His day, it was a Messianic title free from political and nationalistic sentiment. Jesus could have used the more popular titles of “King” or “Christ,” but those titles would imply to His audience that He was there to defeat the Romans and free the Jews in their land.
 - “to forgive sins” – The greatest need of every person.
- 5:25 – “Immediately” – No rehab, no therapy, and no recovery time.
- This is how Jesus forgives sins too...immediately.
- 5:27-32 – The parallel passages are found in Matt. 9:9-13 and Mark 2:14-17.
- 5:27 – “a tax collector” – This was a position hated by the Jews. Tax collectors were appointed by the Romans to collect a certain quota from the people...anything collected above the quota was the tax collectors payment.
- In Matthew, it simply says Jesus “saw a man.”
 - In Jesus’ day, there were three receipts of customs in Israel: Caesarea, Capernaum, and Jericho. We get the names of 2 of the 3 leaders of the tax collectors; Matthew at Capernaum and Zacchaeus at Jericho.
 - “Levi” – A name from the priestly family. Was Levi’s family involved with the scribes and Pharisees?
 - Jesus changes his name to Matthew which means “gift of God.”
- 5:28 – “he left all” - ...and lost nothing.
- 5:29 – “gave Him a great feast” – This party is for Jesus.
- “great number of tax collectors” – Matthew’s friends and co-workers.
 - These “sinners” are coming to be around Jesus.
 - Matthew’s life-change has caused them to want to meet Jesus.

5:30 – “the Pharisees complained” – The religious leaders despised these people.

- “eat and drink” – The Jews considered this a deep act of fellowship.
 - Jesus will extend Himself to anyone who is serious considering Him.
 - Jesus doesn’t fix up their lifestyles before meeting with them.

5:31 – “need of a physician” – Jesus permits the use of medical doctors.

- “those who are sick” – Jesus sees sinners as sick, not cast-offs. And He is the doctor to care for them.

5:32 – “but sinners” – The first requirement of being saved is recognizing your sin.

- Jesus uses physical sickness as a metaphor (or picture) for sin.

5:33-39 – The parallel passages are found in Matt. 9:14-17 and Mark 2:18-22.

5:33 – “John” – As the last of the OT prophets, John is ministering under the Old Covenant.

- “make prayers” – Sheer religious duty. Our prayers are to communicate with God.
- “Yours eat and drink” – Jesus did not set up a strict religious system or prayers and fasting.

5:34 – “friends of the bridegroom” – Those invited to the party to celebrate the wedding of the bride and bridegroom.

- “bridegroom is with them” – All religious duty is to point to the Messiah, but should never cover or replace His actual presence with external obligations.

5:35 – “taken away” – Implies “violently.”

- “fast” – Biblically, fasting is associated with grieving and sorrow. (Matt. 6:16-18; Acts 13:1-3; 14:23; 1 Cor. 7:5; 2 Cor.6:5; 11:27)
- “they will fast in those days” – It will be a proper reflection of their heart..
 - The heart is something these religious leaders were missing entirely.

5:38 – “both are preserved” – The form and the function (the structure and the content) must agree.

- Jesus didn’t come to patch up an old religious system or repair the old man, but to create new life altogether (corporately or personally).
- God often goes beyond the established religious system to reach the next generation.
- Jesus did not call us to destroy the old wineskins. They are needed for the old wine.

5:39 – “The old is better” – People do not change easily. They stay with what they know.

Chapter 6:

6:1-5 – The parallel passages are found in Matt. 12:1-8 and Mark 2:23-28.

6:1 – “ate them” – The disciples seem to feel no guilt doing this in Jesus’ presence.

- 6:2 – “Pharisees said to them” – What are they doing there?
- Religious people hate for others to enjoy their freedom in Christ.
 - “not lawful” – This act of eating grain through another’s field was specifically permitted by the Law. (Deut. 23:24-25)
 - Require your religious leaders to show you chapter and verse for things they call unlawful. And be Berean (Acts 17:11) to check it out for yourself.
 - “the Sabbath” – A sign for the Jewish nation (Exod. 3:15-17), not to be enforced on the Church (Col. 2:6-17).
 - Sunday is not the Sabbath. The Sabbath has always been Saturday.
- 6:3 – “Jesus answering them” – Jesus defends His disciples against the Pharisees.
- Jesus doesn’t ask His disciples to back down to keep peace; He stands on truth.
 - “not even read this” – Some sarcasm from Jesus.
 - They read it, no doubt, but their tradition has clouded their understanding of it. They overlook the passages that don’t fit their preconceived notions.
 - “David” – Jesus refers to a time when David was the anointed king but not yet recognized by the people. (1 Sam. 21)
- 6:4 – “which is not lawful” – Human need transcends the Law, because the greater law is the Law of Love.
- 6:5 – “Lord of the Sabbath” – Jesus created the Sabbath. (Gen. 2:2-3; Col. 1:15-16)
- This is a claim to deity.
- 6:6-11 – The parallel passages are found in Matt. 12:9-14 and Mark 3:1-6.
- 6:6 – “right hand” – Dr. Luke notes which hand.
- “was withered” – It seems to indicate that the hand had become withered. He doesn’t seem to have been born that way.
- 6:7 – “watched Him” – This feels like a set up.
- This is a testimony to the character of Jesus that the religious leaders would know Jesus would want to heal this man.
 - Jesus first notices the one with the greatest need.
- 6:8 – “He knew their thoughts” – Jesus is not going to avoid this confrontation.
- Jesus doesn’t simply present an argument for why it is okay to heal on the Sabbath, He heals. Jesus is more focused on doing what is right than on being accepted for it.
 - “stand here” – He calls the man with the withered hand to stand out in public.
 - Jesus often takes the individual apart from the crowd. He would not use the people He healed for the self-glorification that we often see on TV.
- 6:9 – “Is it lawful?” – These religious leaders would rather have this man remain withered than to go against their non-biblical religious standards.

- 6:10 – “looked around at them all” – Mark 3:5 says “He had looked around at them with anger, being grieved by the hardness of their hearts.”
- “Stretch out your hand” – Jesus asks this man to do the impossible.
 - Obedience is always possible; with each command comes the power to obey that command.
 - “restored as whole as the other” – Immediately the hand snaps into place.
- 6:11 – “filled with rage” – These religious leaders get angry that Jesus healed a man.
 - When people hold to an impossible position, all they have left is to fight.
- “what they might do with Jesus” – Mark 3:6 says they “immediately plotted...how they might destroy Him.”
- 6:12-16 – The parallel passages are found in Matt. 10:2-4 and Mark 3:13-19.
- 6:12 – “it came to pass in those days” – As the crowds are growing, Jesus looks to work with the smaller groups.
- 6:13 – “disciples” – Lit. “learners.”
 - There are likely thousands of disciples of Jesus following Him at this time. The crowd would include all types of people, many who wouldn’t even associate with each other apart from Jesus.
- “apostles” – Lit. “sent out ones.”
- 6:14 – “Bartholomew” – Also called “Nathanael.” (John 1:45)
- 6:15 – “the Zealot” – The group of Jews seeking political freedom from Rome.
 - Zealots would hate and kill Jewish traitors like Matthew.
- 6:16 – “Judas the son of James” – Also called “Thaddeaus.” (Matt. 10:3; Mark 3:18)
 - “Judas Iscariot who also became a traitor” – One of the twelve would betray Him, and Jesus knew who he was from the beginning. (John 6:64,70)
- 6:17 – “stood on a level place” – Although similar to the Sermon on the Mount (Matt. 5-7), this message is given at a different time and place. This is the “Sermon on the Plain.”
 - It is okay to repeat a sermon or a message as the people would need to hear.
- 6:19 – “the whole multitude sought to touch Him” – This is one of the high points of Jesus’ earthly ministry.
 - “power went out from him” – As Jesus served the needs of others, both in preaching and in healing, something went out of Him. It cost Him something to be used of God and to serve others.
- 6:20 – “toward His disciples” – This sermon is delivered to Jesus’ disciples.
 - This is not a standard that is set for people to attain so that they can be saved. These instructions are given to those who are already disciples.
 - The disciples, now newly minted apostles, could be getting the wrong idea about Jesus because of the crowds, the miracles, and the excitement.
 - Jesus’ call to discipleship: Converts, Disciples, or Apostles.

- 6:20-23 – “Blessed” – (Greek “makarios”) The Greek word describes that joy which has its secret within itself, that joy which is serene and untouchable and self-contained, that joy which is completely independent of all the chances and changes in life.
- Note also that the blessing in every case is in the present tense. It is not, “blessed shall be,” but “blessed are.”
 - “poor...hunger...weep” – Jesus is contrasting temporal loss and pain with the eternal hope of reward. The true nature of Jesus’ kingdom sacrifices the present for the sake of the future, the temporal for the sake of the eternal, and earth for the sake of heaven.
 - There are certainly points in our walks with God where we cannot have both.
 - “He is no fool who gives what he cannot keep to gain what he could never lose” – Jim Eliot.
 - The minimal response that we see to the gospel of Jesus and a life of discipleship is not because we have made it too difficult, but because we have not made it difficult enough. We have lessened the radical call of Jesus...
 - “for the Son of Man’s sake” – This is in an effort to follow and honor Jesus, not just to be different, spiritual, or weird.
- 6:24-26 – “rich...full...laugh” – Jesus is speaking of those who sacrifice God’s call on their lives for these temporary pleasures.
- “rich” – Those attaining excess physical possessions.
 - “full” – Those who are self-indulgent.
 - “laugh” – Those seeking pleasure.
 - “when all men speak well of you” – Being politically correct by saying what will make people think well of us.
 - These things aren’t bad in and of themselves, but they can conflict with our devotion and service to God.
- 6:27 – “love” – The truest mark of those in the kingdom of God.
- The same power that is healing all these people is the power necessary to live in love toward our enemies.
- 6:31 – “do to them likewise” – The Golden Rule.
- Jesus is talking about an attitude of our hearts.
 - This is not just not doing to others what we don’t want them to do to us.
- 6:32 – “love” – (Greek “agape”) Lit. “self-sacrificial love.”
- “credit” – (Greek “charis”) Lit. “grace.”
 - We only give that which has first been given to us.
- 6:35 – “hoping for nothing” – Without any intention or desire of getting for giving.
- “your reward will be great” – Jesus calling us to look to the heavenly, eternal reward.
 - “the unthankful and evil” – That includes us.
- 6:36 – “as Your Father also is merciful” – Our nature will grow to mirror His.

- 6:37 – “Judge not...Condemn not” – Jesus is not telling us to turn a blind eye to sin. He is not telling us to forsake discernment and be spiritually naïve. He is telling us not to examine the motives of and lay final verdict on others...but just to give. (vv. 43-45; see also 1 Cor. 2:15; 4:5; 5:3)
- Christians are to show unconditional love, not unconditional approval. We can love people that do things that should not be approved of.
 - We have enough trouble with the heart in our own chests. Focus there!
- 6:38 – “Give, and it will be given to you” – Jesus encouraged the freedom to give without fearing that we will become the loser in our giving. He wanted to set us free from the fear of giving too much.
- 6:39 – “the blind” – Speaking of the religious leaders of Jesus’ day. (Matt. 15:14)
- You cannot give what you do not have. If you do not have sight, you can’t help others see. We must first live those things before we could ever help others.
 - The religious are often the worst persecutors.
- 6:42 – “the plank” – The pride and judgmental attitude that keeps us from helping others.
- “then you will see clearly to remove the speck” – Jesus is not telling us that we should not look to help others, only to make sure we are healed and whole first.
 - The plank and the speck are made of the same stuff. Someone who has been there and been changed can, at times, provide the best counsel.
- 6:44 – “every tree is known by its fruit” – Biblical discernment.
- Talk is cheap, but a changed life is the greatest evidence of a changed heart.
- 6:45 – “out of the abundance of the heart” – This is where Jesus is looking. Jesus will change us inside-out; inside and out.
- The fruit is the inevitable result of who we are.
 - “Keep your heart with all diligence, For out of it spring the issues of life.” (Prov. 4:23)
- 6:46 – “‘Lord, Lord,’ and not do the things I say” – The great inconsistency of claiming to be saved and living like the world.
- Sin in our life is evidence of sin in our heart. A believer will see sin in their lives, confess it, and turn from it. A religious unbeliever will see sin in their lives, say that it is already forgiven, and continue to live in that sin.
- 6:47 – “comes to Me...hears My sayings...does them” – Three things.
- “My sayings” – Specifically the teaching from vv. 20-45. (Matt. 5-7)
 - “does them” – This is the fruit that demonstrates that Jesus is the Lord of our lives.
- 6:48 – “dug deep” – Into his own heart.
- “the flood arose” – Death is the greatest storm of life.
- 6:49 – “did nothing” – This is not rejection, but mere apathy.
- “without a foundation” – Everything else about the houses above the surface look exactly the same.
 - You cannot tell which house is which until the storm comes. And the storm will come...upon both houses.

Chapter 7:

7:1-10 – The parallel passage is found in Matt. 8:5-13.

7:2 – “centurion” – A Roman military officer over 100 men. At this time, the Roman army was occupying Israel.

- Throughout the NT, centurions are spoken of as men of high character.
- “servant, who was dear to him” – The Romans considered slaves mere property and it was expected that a master would kill a slave who became ill or disabled, but this centurion loves his servant.
- There were 60 million slaves in the Roman Empire. Contrary to the culture of the day, this centurion saw his servant as a person.
- Sometimes difficult things occur to us...at other times they happen to those we love.

7:3 – “pleading” – There is desperation in their request.

- This Roman soldier is begging, not commanding.

7:4 – “deserving” – (Greek “axion”) Lit. “to weigh as much as, to be worthy.” For the Jews to speak well of a Roman military man was amazing.

- What if we measured our care for others by our prayer for others?

7:5 – “loves our nation” – Was he a “God-fearer” like the centurion of Acts 10?

7:6 – “Lord” – This Roman centurion is calling Jesus his Lord.

- “not worthy” – Humility from this powerful man.
- This man’s opinion of himself differed from the others’ opinion of him. It is rare for a man to see himself as less than the opinion of those around him. (v. 4)
- “under my roof” – It was ceremonially unlawful for a Jew to enter a Gentile’s house. (Acts 10)

7:7 – “say the word” – Jesus’ authority is not limited to time and space.

- The authority of Jesus is something we can believe in and trust.
- This man has great faith in Jesus’ word.

7:8 – “I also am a man placed under authority” – He is speaking of Christ’s authority.

- The authority you walk in corresponds to the throne you bow your knee to.

7:9 – “He marveled” – One of only two times that Jesus “marveled” in the NT.

- The other is due to the unbelief of those in Nazareth. (Mark 6:6)
- “faith” – Lit. “conviction, belief, or trust.”
- Our faith in Jesus is very important to God. (John 6:29)
- “not even in Israel” – Those with the privilege of the Scriptures and the promises have failed to take hold of their reality in the same way as this Gentile did.
- Matthew adds, “many will come from the east and the west to sit at the table of Abraham.”

7:10 – “found the servant well” – The centurion’s faith blessed others.

7:11 – “the day after” – The day following the healing of the centurion’s servant.

- “Nain” – means “lovely, delightful.” About 25 miles southwest of Capernaum.
- This is the only mention of this city in the Bible.
- “disciples” – More than just the twelve, this likely meant hundreds or thousands in this crowd.

- 7:12 – “a dead man” – He likely died that very day.
- Death is the greatest and surest of all the enemies of life.
 - “was being carried out” – He was carried in an open coffin or on a stretcher.
 - We don’t like dealing with death; we would rather cover it and bury it quickly. (Heb. 2:15)
 - “the only son of his mother...she was a widow” – He is her only physical provider, protection, and sustainer in the world.
 - No parent should be made to bury their child. It is one of the greatest pains of life.
- 7:13 – “saw her” – Lit. “set his gaze upon her.”
- “compassion” – Lit. “moved in the bowels.” Jesus is moved when He sees this woman’s brokenness and destitution.
 - Jesus not only has the authority, He also has the compassion.
 - “Do not weep” – He calms her before He raises her son.
- 7:14 – “Young man” – Jesus speaks directly to the dead man.
- “I say to you, arise” – Jesus holds the power over death.
- 7:15 – “began to speak” – What do you think he said?
- 7:16 – “fear” – (Greek “phobos”) Lit. “phobia.” This would be the natural reaction to seeing a dead man raised.
- “God has visited His people” – Jesus is Emmanuel. (Luke 1:68)
 - God’s visitation of His people is marked by authority and compassion.
- 7:17 – “report” – (Greek “logos”) Lit. “the word.”
- “all Judea” – An area of over 60 miles.
- 7:18-35 – The parallel passage is found in Matt. 11:2-19.
- 7:18 – “John – He has been imprisoned by Herod Agrippa in the prison Markarus for about 10 months at this time. When John was taken to the prison on the west side of the Dead Sea, Jesus moved His ministry north to Galilee.
- “A great crisis of our faith can occur when we know God can deliver us from a difficult situation, but we don’t understand why He isn’t currently delivering us” – Damian Kyle.
- 7:19 – “sent them to Jesus” – John goes directly to Jesus with his doubt.
- 7:20 – “Are You the Coming One” – John is doubting and questioning. This is a message of impatience, and almost of desperation.
- John had previously baptized Jesus and heard the voice from heaven say “This is My beloved Son in whom I am well pleased” (Matt. 3:17). John had pointed at Jesus and said “Behold the Lamb of God” (John 1:36). Jesus calls John the greatest of all prophets and yet there is still doubt. (Matt. 11:11; Luke 7:28; 16:16; John 10:41)
 - Jesus is real and working, but He is just not doing what John expects Him to do for him personally. The warfare of unmet expectations.
 - “Doubt is not always a sign that a man is wrong, it may be a sign that he is thinking” – Oswald Chambers.
 - John was willing to suffer...as long as he understood the arena.

7:21 – “He cured many” – Jesus is busy in the miraculous even as John comes to question.

7:22 – “the things you have seen and heard” – Jesus confirms Himself to John by lining Himself up to the Scriptures.

- “Faith comes by hearing, and hearing by the word of God.” (Rom. 10:17)
- Even prophets can believe lies; they still have their own hearts to deal with. It is important for those who are ministering to stay in the Word for ourselves.
- “In this the love of God was manifested toward us; that God has sent His only begotten Son into the world, that we might live through Him.” (1 John 4:9)
- “the blind see” – Prophesied in Isa. 35:5; 61:1.
- “the lame walk” – Prophesied in Isa. 35:5.
- “the deaf hear” – Prophesied in Isa. 35:5.
- “the dead are raised” – Prophesied in Isa. 26:19.
- “the poor have the gospel preached to them” – Prophesied in Isa. 61:11.

7:23 – “offended” – (Greek “scandalize”) Lit. “scandalized.” These are unexpected results.

- Jesus wanted to assure both John and his disciples that He was the Messiah. But He also reminded them that His power would be displayed mostly in humble acts of service, meeting individual needs and not in spectacular displays of political deliverance.
- Jesus came to do the Father’s will, not necessarily John’s will.

7:24 – “the messengers of John had departed” – Jesus speaks well of John, but only after John’s messengers leave.

- “a reed shaken by the wind” – John was unshakable.

7:25 – “soft garments” – John wore camel’s skins.

- “in kings’ courts” – John was in the king’s dungeon.

7:26 – “prophet” – One who “speaks forth” for God.

7:27 – “of whom it is written” – John is the fulfillment of Biblical prophecy.

- “My messenger” – God owns John as His ambassador.

7:28 – “born of women” – Believers are also born again from above.

- “greater than John” – Because we have a clearer knowledge of the Messiah.

7:29 – “the baptism of John” – Baptism was an admission of guilt and a confession of sin. Those who had repented in preparation for the Messiah by receiving John’s baptism found it easy to receive what Jesus said.

- The Pharisees and lawyers would not recognize their own need.

7:30 – “rejected the will of God” – They have made a decision to turn from the conviction within their own hearts.

7:32 – “played the flute...mourned” – There is nothing they could do to reach these guys. “If the message is unwelcome, nothing that the messenger can say or do will be right” – Maclaren.

- Those who are seeking spiritual truth can find it whether it appears happy or sad, joyful or mournful. Truth transcends presentation.

- 7:35 – “justified by all her children” – Jesus is asking them to look to the ends of what their wisdom produces in the lives of people, and to compare that with what God’s wisdom produces in the lives of people.
- A transformed life is the clearest testimony to the power of God.
- 7:36-50 – This account is only found in Luke.
- The anointing of Mary of Bethany found in Matt. 26, Mark 14, and John 12 happens at another time and place.
- 7:36 – “He went to the Pharisees house” – Jesus was as willing to sit and eat with the religious leaders as He was to eat with tax collectors and sinners.
- Jesus has a remarkable way of bringing the religious and the sinners together.
- 7:37 – “the city” – Probably Capernaum. (Matt. 11 places this event in context.)
- “a sinner” – Possibly a prostitute.
 - She was a public sinner. They all know who she is and what she has done.
- 7:38 – “stood at His feet” – In that culture, it was permissible for someone to sit outside the wall of a neighbor’s house and listen in to the conversation with an honored guest.
- “His feet behind him” – Jesus was reclining at the triclinium.
 - “weeping” – This woman has heard of Jesus previously and He has already changed her heart.
 - We have no record of Jesus ever communicating with this woman directly, but she has already received His forgiveness and now comes to offer thanks. It seems to be that she responded to His message in a group setting and has therefore received His word for herself.
 - She is not deterred by the staunch and judgmental religious leaders of her day.
 - “wash His feet with her tears” – How many tears would it take to wash a person’s feet?
 - “wiped them with the hair of her head” – The letting down of the hair was a provocative act nearly equal to the exposing of the woman’s breasts.
- 7:39 – “he spoke to himself” – This is only a thought.
- “if He were a prophet” – Jesus is being criticized because of how He receives this sinner.
 - Simon is offended as Jesus due to who is clinging to Him. Simon obviously thinks he is better than this woman.
- 7:40 – “Jesus answered” – Jesus knew what Simon things about this woman.
- 7:41 – “two debtors” – Simon and the woman.
- 7:42 – “nothing which to repay” – Both are bankrupt.
- “forgave them both...love him more” – Jesus draws a connection between loving God and receiving forgiveness.
- 7:43 – “I suppose” – Simon answers reluctantly.
- 7:44 – “see this woman?” – Simon only saw her sin; only Jesus really saw the woman.
- The challenge of seeing people in this culture: busyness or sexuality.
 - “water for My feet” – A common courtesy of the day.

7:45 – “no kiss” – A common greeting.

- The failure to greet Jesus with water for His feet, a kiss upon the hands or the cheek, or anointing oil for His head was not merely an act of forgetfulness, but a deliberate snub of a guest whom he refused to honor or treat as a superior.

7:47 – “loved” – Past tense. Something has already happened in this woman’s heart.

- She loves much, because she knows she has been forgiven much.

7:48 – “sins are forgiven” – Sin doesn’t send you to hell; only rejecting Jesus will send someone to hell.

7:49 – “to say to themselves” – They are thinking this again.

7:50 – “faith has saved you” – She is saved due to her faith, not as a result of her love.

- “...faith working through love.” (Gal. 5:6)
- “Go in peace” – Lit. “Go into peace.”
- While the religious community is condemning her, Jesus is meeting her in peace.

Chapter 8:

8:1 – “glad tidings” – The Gospel.

8:2 – “Mary called Magdalene” – Church history says she was a prostitute before coming to Christ, but there is no biblical record of that.

8:3 – “provided” – (Greek “diakoneo”) Lit. “served, ministered.”

- Jesus and His disciples did not provide for themselves by miracles, but were supported by the service and means of such grateful people as these women.

8:4-18 – The parallel passages are found in Matt. 13:1-23 and Mark 4:1-23.

8:4 – “great multitude” – Jesus is speaking to a large and varied audience.

- “parable” – Lit. “to cast alongside.” Jesus is teaching a spiritual truth couched within natural and common experiences.

8:7 – “with it” – The thorns and seed grow up together.

8:8 – “He cried, ‘He who has ears to hear’” – This is the point of this message.

- The next two stories refer to our hearing... “take heed how you hear” (v. 18) and “hear the word of God and do it” (v. 21).

8:10 – “to the rest it is given in parables” – The purpose of parables. Jesus is teaching truth in such a way that allows people to receive the truth as they are able. Spiritual understanding depends on the position of one’s heart.

- If Jesus meant to hide truth, He wouldn’t have said anything at all.

8:11 – “The seed is the word of God” – The seed is being broadcast. (1 Cor. 3:6)

- The power for change and the power for fruitfulness are all in the Word. Everything needed to produce a growing and fruitful tree is encoded into the seed itself.
- “Having been born again, not of corruptible seed, but incorruptible, through the word of God which lives and abides forever.” (1 Pet. 1:23)
 - The sower who sows good seed is the “Son of Man.” (Matt. 13:37)
 - The field is the world (Matt. 13:38) and the different types of soil speak of the different types of human hearts.

8:12 – “the wayside” – The wayside is a picture of the hardened heart. It is the life that has been “trampled down” (v. 5) through abuse, neglect, hurt, or bitterness.

- The hurt has made them hard...so when the Word comes it cannot penetrate.
- “takes away the word” – Satan is not indifferent to the Word. He wants it removed immediately.
 - This heart never believes and never gets saved, because it won’t hear the Word.
- “out of their hearts” – The seed is easily removed because in this heart, it merely lands on the surface doesn’t penetrate into the heart.

8:13 – “the ones on the rock” – The rocky soil is a picture of a shallow or emotional heart. There is a shallow layer of soil over a solid sheet of bedrock.

- There is immediate enthusiasm and excitement, but no depth of heart. Therefore, when temptation, tribulation, or persecution arise, they stumble. (Mark 4:17)
- “no root” – Because there is no depth of soil.
 - This heart has emotion without devotion.
- “believe for a while” – Initially, they show all the same signs as a true believer.
- “fall away” – They are scandalized enough to apostatize.

8:14 – “among thorns” – The thorny soil is a picture of the crowded heart. If untended, all hearts will go this way.

- An acre of soil requires 60 lbs. of grain to seed. In that acre there are already 3,000 lbs. of weed seeds in that soil.
- “choked” – Lit. “thronged, squeezed.”
- “cares” – Specifically, the cares of this world as opposed to the cares of God. (Mark 4:19)
 - “Cares” is the Greek word “mirimna” which means “to be pulled in many different directions.” Tug-o-war between God and world.
- “riches” – Specifically, the deceitfulness of riches. (Mark 4:19) The money itself is neutral.
 - Riches are deceitful in that we say “if I only had a little more.”
- “pleasures of life” – Mark 4:19 has this as the desires for other things.
 - Pleasure is the Greek word “hedone” and simply means “good time.”
 - 1 Tim. 6:17 tells us that God “gives us richly all things to enjoy.” But even with those things, are we keeping our lives focused on the eternal.
- “of life” – Temporal things become more important than eternal things.
- “no fruit to maturity” – The consequence is that the spiritual life is “choked” and the life is made unfruitful. It can’t bring fruit to maturity.
 - The heart is finite and can only hold so much.

- 8:15 – “good soil” – The good soil has been well cared for; plowed, fertilized, planted and watered.
- “noble” – Praiseworthy or honorable. The idea is “above the norm.”
 - “good” – Of excellent character.
 - “good heart” – But our hearts are naturally “desperately wicked.” (Jer. 17:9) This seems to describe the inclination of our hearts to hear and respond to morally good and noble things.
 - “keep” – This is a military term meaning “to guard, garrison.”
 - “patient” – (Greek “hupomone”) Lit. “long-suffering.”
- 8:16 – “covers it” – No one goes to the hassle of attaining the oil to waste it by burning down their house by intentionally setting the lamp under the bed.
- Such is the person who hears the word with no intention of living it.
 - “see the light” – A genuine believer will not just speak the truth, but live it for others to see.
 - The heart that bears fruit (v. 15), is bearing fruit so others can enjoy.
- 8:18 – “take heed how you hear” – Hearing and doing it.
- “whoever has” – In reference to “ears to hear.” (v. 8)
- 8:19-21 – The parallel passages are found in Matt. 12:46-50 and Mark 3:31-35.
- 8:20 – “Your mother and Your brothers” – Especially in an Asian/Eastern society, family is of the utmost importance.
- The brothers of Jesus never seemed to be supportive of His ministry before His death and resurrection. (John 7:5; Mark 3:21)
 - “desiring to see You” – Because they thought He was beside himself. (Mark 3:21)
- 8:21 – “My mother” – Jesus doesn’t esteem Mary any higher than the common believer.
- “hear the word of God and do it” – The difference between fruitfulness and barrenness in our lives depends on whether or not we hear the Word of God with the intent of living what we hear.
- 8:22-39 – The parallel passages are found in Matt. 8:23-34 and Mark 4:35-5:20.
- 8:22 – “cross over to the other side” – The key word is “over.”
- Now the test of obedience. God’s word is meant to be lived.
 - “they launched out” – The fishermen take over.
- 8:23 – “fell asleep” – Jesus takes a nap.
- “a windstorm came down” – The Sea of Galilee is 600 ft. below sea level. Wind can whip down the valley and kick up waves that are 10-15 ft. high in a short amount of time.
- 8:24 – “awoke Him” – The storm didn’t wake Him, but the disciples did.
- The sailors now wake the carpenter. The disciples have failed in their area of expertise.
 - They are not waking Him up to calm the storm; they are waking Him up to complain before they die.
 - “we are perishing” – Mark includes “Don’t you care.”
 - They are in this storm because they were obedient to Jesus’ direction. Some storms in life are corrective and others are perfective.
 - “rebuked the wind” – In Matthew, Jesus literally said “be muzzled.”

8:25 – “faith” – Lit. “believe, trust.”

- Jesus had told them that they were going to “cross over to the other side of the lake.” (v. 22)
The storm made them forget His words for fear.
- We only really believe about God what we are willing to trust and live out in our lives.
Trust is proven by obedience.
- “Who can this be?” – The root cause of their lack of faith is a lack of knowing the heart and person of Jesus Christ.
- Surrender to the plan of God will not happen in our lives as we look to what we are giving up, but only as we look to and trust His plan as good in our lives.
- Who will your trust: yourself or God? Are you better than God? Do you know more than God? Do you have a better plan than He has? Trust God.

8:27 – “who had demons” – The demons’ influence in this man’s life leads to nudity, lawlessness, isolation, and self-mutilation.

8:28 – “cried out” – This is a crazy scene.

- “Son of the Most High God” – The demoniac answers the disciples’ question. (v. 25)
 - No demons are atheists. They are very aware of spiritual reality. (James 2:19)
- “do not torment me” – But that is exactly what the demons did to the possessed man. Demons are entirely self-centered.

8:29 – “bound with chains and shackles” – All that society knows to do with this kind of person is to bind them and lock them away.

8:30 – “Jesus asked him” – Jesus is talking to the man, not the demons.

- “Legion” – Roman legions had up to 6,000 soldiers.

8:31 – “they” – The demons are speaking now.

- “into the abyss” – Matthew adds “before our time.” (Rev. 9:1)

8:32 – “herd of many swine” – It was unlawful to raise pigs in Jewish territory.

- “many swine” – Mark says there were 2,000 pigs.

8:33 – “entered the swine” – The demons would rather be in a pig than in the abyss. (Luke 11:24-26)

- “and drowned” – The unhindered end of Satanic influence is suicide.
 - John 10:10 – Satan’s express purpose is “to steal, and to kill, and to destroy.”

8:35 – “in his right mind” – True sanity is found “sitting at the feet of Jesus.”

8:37 – “asked Him to depart” – They are not rejoicing over the healing of the demon-possessed man. They were more willing to live near the demon-possessed man than near Jesus who had healed that man.

- Apparently, the demon-possessed man hindered their swine trade less than did Jesus.
- “He got into the boat” – Jesus goes when people tell Him to leave.

8:38 – “be with Him” – This man didn’t only want what Jesus could do for Him. The true change in his heart was shown in that he wanted to be with Jesus Himself.

- 8:39 – “Return to your own house” – Jesus sends this man back as a missionary.
- The newly healed man is the only one who doesn’t get his prayer answered in the affirmative in this passage.
 - When Jesus returns to the area of Gadara and Decapolis, the crowds will flock to Him.
 - “great things God has done for you” – This man’s message was his testimony.
- 8:40-56 – The parallel passages are found in Matt. 9:18-26 and Mark 5:21-43.
- 8:40 – “Jesus returned” – He goes back to the region of Capernaum.
- “the multitude welcomed Him” – On the heels of His rejection at Gadara.
- 8:41 – “behold” – Lit. “consider this.”
- “Jairus” – means “Jehovah enlightens.”
 - “fell down at Jesus’ feet” – An act of worship and submission, from one who previously was of the group that opposed and wanted to kill Jesus. (Luke 6:11)
 - The Pharisees already dictated that anyone associated with Jesus would be excommunicated. (John 9:22)
 - Jairus’ money, position, friends, and religion cannot help his daughter. Jesus is the man’s last hope.
- 8:42 – “an only daughter” – His most precious earthly possession.
- “she was dying” – The young girl’s illness will be the circumstance God uses to drive Jairus to Jesus and the salvation of the family.
 - “He went” – Jesus didn’t mock or scold Jairus. He just goes.
 - “the multitudes thronged Him” – Also translated “the crowds almost crushed Him.” (NIV)
- 8:43 – “flow of blood” – She would’ve been ceremonially unclean all this time. (Lev. 15)
- She would have been excommunicated by the synagogues, possibly divorced from her husband, and ostracized by her community.
 - “could not be healed by any” – Dr. Luke notes the failure of the physicians. Mark tells us that she continued to get worse.
 - Doctors are good and to be used...but they are still only human.
 - The ancient treatments for a blood flow were degrading and ridiculous.
- 8:44 – “came from behind” – She risks everything to press through the crowd to Jesus.
- Somehow, this woman heard something about Jesus that caused her to believe that He was able to help her if she just came to Him.
 - “touched” – Lit. “grasped, or clenched.”
 - “the border of his garment” – Numbers 15 speaks of the hem of a Jewish man’s garment.
- 8:45 – “all denied it” – This woman is trying to slide away unnoticed.
- “multitudes throng and press You, and You say, ‘Who touched Me?’” – Many pressing; one touching.
 - Jesus doesn’t stop for the crowd, but for the one who touched Him.
- 8:46 – “power” – (Greek “dunamis”) Lit. “an imparted power.”

- 8:47 – “she was not hidden” – Mark tells us that Jesus is looking right at this woman.
- “trembling” – She is fearful. She must have a heavy and austere view of God.
 - “the reason she had touched Him” – She discloses the truth of her condition to all.
- 8:48 – “Daughter” – This is the only time that Jesus calls a woman, daughter.
- Jesus doesn’t just see her as a person to heal, but as a daughter.
 - A knife must pierce Jairus’ heart when he hears Jesus say “daughter.”
 - “be of good cheer” – Lit. “there is nothing to be afraid of.”
 - “Go in peace” – Lit. “Go into peace.”
- 8:49 – “Your daughter is dead” – Jairus’ daughter dies without him present.
- Jairus must feel as if he has lost everything. He risked excommunication to speak to Jesus, but now Jesus is too late. He has lost on all ends.
- 8:50 – “Do not be afraid; only believe” – Faith is the great conqueror of fear.
- “she will be made well” – Jairus just heard Jesus say something like this to the woman with the blood flow. It should serve as an encouragement to him at this time.
- 8:52 – “all wept and mourned for her” – Family, neighbors, and professional mourners.
- “sleeping” – From God’s perspective, that is all our bodies are doing as they await the second resurrection.
 - Death is essentially the removal of the spirit from the physical body.
- 8:53 – “they ridiculed Him” – They quickly turn from mourning to ridicule.
- 8:54 – “He put them all outside” – Jesus physically handles them and puts them out.
- The natural always mocks the spiritual...cast it out.
 - “took her by the hand” – Jesus becomes extremely gentle with the young girl.
 - “called” – Jesus is calling to the spiritual realm.
 - “little girl” – Lit. “little lamb.”
- 8:55 – “spirit returned” – This will happen to us someday too. (1 Cor. 15)
- 8:56 – “astonished” – It seems that Dr. Luke was astonished as well.

Chapter 9:

9:1-6 – The parallel passages are found in Matt. 10:1,5-15 and Mark 6:7-13.

- 9:1 – “His twelve disciples” – This includes Judas Iscariot too.
- “called...gave” – Whom God calls, God equips.
 - “power” – (Greek “dunamis”) Lit. “power under control.”
 - “authority” – (Greek “exousia”) Lit. “the kingly right to do as one wills.”
 - The power given to the church is “dunamis” power. We don’t get “exousia.” (Acts 1:8)
 - The Antichrist will wield “exousia” power for a season. (1 Thess. 2:9)
- 9:2 – “preach” – (Greek “kerusso”) Lit. “to declare, to herald.”
- The primary work of the disciples is to share of the kingdom of God. Social work is secondary to the mission, but is important to support the message.
 - “heal the sick” – Ministering spiritually and physically.

- 9:3 – “Take nothing” – This would allow the disciples to travel light and fast.
- This may not apply to the Church directly. Jesus changed the instruction in Luke 22:36, “he who has a money bag, let him take it.” But the principle of “Where God guides, He provides” still holds.
 - Jesus wants them to understand their dependence on Him and His word. He doesn’t want them self-supported; He wants them God-supported.
- 9:5 – “shake off the very dust from your feet” – The Jews of Jesus’ day would literally take off their sandals and dump out the dust when returning to Israel from Gentile territory.
- It doesn’t say argue with them. Just dump the disappointing experience and move on to the next thing God has for you.
- 9:7-9 – The parallel passages are found in Matt. 14:1-2 and Mark 6:14-16.
- 9:7 – “Herod the tetrarch” – That is Herod Antipas, who had beheaded John the Baptist.
- “heard of all that was done by Him” – There is a stir created by the disciples as they go about performing miracles.
- 9:8 – “Elijah” – Stirred by the prophecy of Malachi 4:5-6.
- 9:9 – “he sought to see Him” – Antipas will see Jesus about one year later during the morning trial of Jesus’ crucifixion. At that time, Jesus remains silent as Herod Antipas mocks Him. (Luke 23:8-12; see also Luke 13:32)
- 9:10-17 – The parallel passages are found in Matt. 14:13-21; Mark 6:30-44; and John 6:1-14.
- 9:10 – “apostles” – Lit. “those sent with a message and authority.”
- They left as disciples and returned as apostles.
 - “they had returned” – Jesus’ disciples are returning at the same time that Jesus is hearing of John the Baptist’s death.
 - “told Him all that they had done” – There seems to be something they are missing in this experience. They don’t realize that what they did, Jesus did through them.
 - “went aside privately” – Mark 6:31 says “Come aside by yourselves to a deserted place and rest a while.”
 - Jesus recognized the disciples’ need to re-charge after giving in ministry.
 - We are not recharged in ministry simply by vacation, but in fellowship. Jesus is calling the disciples to come aside, not to get away from the people, but to see Jesus more clearly.
 - “Bethsaida” – means “house of provision.”
- 9:11 – “He received them” – Because He had compassion on them. (Mark 6:34)
- Jesus knows that every human needs a shepherd.
 - “spoke to them” – Mark 6:34 says “He began to teach them many things.”
- 9:12 – “Send the multitude away” – They are peopled-out.

- 9:13 – “give them something” – Jesus cares for the people and won’t just send them away.
- “You give” – Jesus is making the disciples check their resources and admit their lack.
 - Philip figures it would cost nearly a year’s wages to feed all the people and Andrew finds a young boy with a small meal. (John 6:7-9)
 - Matthew 14:17-18 says “And they said to Him, ‘We have here only five loaves and two fish.’ He said, ‘Bring them here to Me.’”
- 9:16 – “blessed” – Jesus says grace before the meal.
- “broke them, and gave them” – Lit. “continually broke, and continually gave them.”
 - The hard part of ministry is surrendering and letting God do with it as He wills – even when He has to break to bless.
 - “gave them to the disciples” – Ministry is distributing what God has given to us.
- 9:17 – “filled” – Lit. “glutted.”
- There is a very real chance that some of these people had never been glutted before.
 - “twelve baskets” – The disciples get their own blessing as they distribute to others.
- 9:18-27 – The parallel passages are found in Matt. 16:13-28 and Mark 8:27-9:1.
- 9:18 – “it happened” – This scene takes place at Caesarea Phillipi in the north. (Matt. 16:13; Mark 7:24)
- 9:19 – “John the Baptist” – The reformer.
- “Elijah” – The miracle worker.
- 9:20 – “who do you say that I am?” – This is a question we all must answer personally.
- “Christ” – Hebrew “Messiah.”
 - They are correct, but not accurate. They know His position, but not His nature.
- 9:21 – “tell this to no one” – Because they still don’t know what kind of Messiah He is.
- 9:22 – “The Son of Man must suffer” – Peter would oppose Jesus on this point.
- 9:23 – “If” – Jesus isn’t forcing anyone to do this. It is up to us.
- “come after Me” – If we want to be followers of Jesus Christ, this is the way...
 - “deny himself” – This is not mere self-denial, but a complete surrender to God.
 - The kingdom of God is God-centered, not man-centered.
 - “take up his cross” – Accepting the circumstances in life that lead to our sacrifice.
 - “daily” – This is not a one-and-done thing. Surrender doesn’t change our circumstances; it changes us in the midst of those circumstances.
 - “follow Me” – Lit. “continually follow Me.” Seeking personal fellowship with Jesus.
 - Surrender is not masochistic. It is for the purpose of knowing Jesus more.
- 9:24 – “save his life” – This is through self-will.
- “for My sake” – Not to be weird, or unique, or noticed, or merely wasted.
- 9:25 – “gains the whole world” – Or any small piece thereof. Materialism.
- “A man’s life does not consist in the abundance of things he possesses.” (Luke 12:15)

- 9:26 – “ashamed of Me” – The implication is that those who live their lives for their own purposes by attempting to attain the world are truly ashamed of Jesus.
- 9:27 – “see the kingdom of God” – The disciples have no idea what this really means.
- Jesus seems to be speaking of the Transfiguration.
- 9:28-36 – The parallel passages are found in Matt. 17:1-13 and Mark 9:2-13.
- 9:28 – “the mountain” – Likely Mt. Hermon.
- 9:29 – “was altered” – Lit. “became different.”
- “glistening” – Lit. “like lightening flashing.”
 - Other gospel accounts use the word “metamorphosized.” He is shining from the inside-out.
- 9:30 – “Moses and Elijah” – Representing the Law and the Prophets. (Rev. 11:3-13)
- The disciples seem to automatically know this is Moses and Elijah with nametags or proper introductions.
- 9:31 – “decease” – Lit. “exodus.” They are speaking of His death and resurrection.
- The Law and the Prophets testify of the atoning work of God’s Messiah.
- 9:33 – “as they were parting” – Peter is trying to hold onto the glorious, exciting, and revelatory experience with Moses and Elijah. He has lost sight of Jesus and is trying to memorialize the experience.
- That is why God will say “This is My beloved Son. Hear Him!” (v. 35)
 - “good for us to be here” – A brash thing to say in the presence of Moses and Elijah.
 - “three tabernacles” – This would make Jesus, Moses, and Elijah all equal.
 - Mark tells us that Peter said this because he didn’t know what to say.
- 9:35 – “This is My beloved Son” – The glory of God in Jesus wasn’t the shining forth of the light, but the face of the person of His Son.
- We see “the glory of God in the face of Jesus Christ.” (2 Cor. 4:6)
 - “Here Him!” – The tense is literally “Be continually hearing Him!”
 - The word of God is to carry more weight in our lives than outward spiritual experience.
 - Peter remembers this experience years later when he refers to the time “we were eyewitnesses of His glory on the holy mount,” but emphasizing the word of God by saying, “we have the prophetic word confirmed.” (2 Pet. 1:16-21)
- 9:36 – “Jesus was found alone” – This is the only way Jesus can ever really be found. Competing voices, desires, and attractions only keep us from knowing Him honestly and accurately.
- Matthew tells us the disciples were left on their faces bowing before Jesus.
 - “they told no one” – Jesus told them not to tell anyone until after His death.
 - The disciples are getting the idea that the Messiah is going to be in keeping with the Law and the Prophets. Their view of the Messiah, at this point, is only partial.
- 9:37-45 – The parallel passages are found in Matt. 17:14-23 and Mark 9:14-32.

- 9:38 – “my only child” – This Greek word is translated “only begotten” in John 3:16.
- Luke notes the only children of the widow of Nain (Luke 7:12) and Jairus (Luke 8:42).
- 9:40 – “they could not” – Earlier Jesus had given His disciples authority to cast out demons (v. 1), but now that seems to have passed.
- Mark 9:29 says “This kind can come out by nothing but prayer and fasting.”
- 9:41 – “Bring your son here” – This is the work of all parents, to bring their children directly to Jesus.
- 9:42 – “threw him down” – The Greek is a word from wrestling meaning “to toss and pin down.”
- 9:44 – “sink down into your ears” – An idiom referring to letting this “reach your heart.”
- 9:46-50 – The parallel passages are found in Matt. 18:1-5 and Mark 9:33-37.
- 9:46 – “which of them would be the greatest” – This shows that they didn’t understand what He meant by saying that He would be betrayed. (v. 44)
- Just a few verses earlier, they all failed at casting the demon out of the boy (v. 40). They are apparently comparing their incompetence.
- 9:47 – “perceiving the thought of their heart” – He sees their pride.
- “a little child” – Jesus drew their attention to His nature by having them look at a little child as an example.
- 9:48 – “receives this little child in My name” – Since the nature of Jesus is like one of these little children, how we treat those who are humble like children shows what we think of the nature of Jesus.
- “he who is least among you all” – Jesus condescended to the least position.
- 9:49 – “casting out demons” – They are going to criticize others for doing what they should have been doing but couldn’t. (v. 40)
- “he does not follow with us” – Their problem with these guys is not in what they were doing, but in the fact that they weren’t doing it with the disciples.
 - God is not on our team; we are on His. Our teammates are any who are on His team.
- 9:50 – “he who is not against us is on our side” – There is no neutrality when it comes to the kingdom of God. (Luke 11:23)
- 9:51-56 – The parallel passages are found in Matt. 19:1 and Mark 10:1.
- 9:51 – “steadfastly set His face” – Jesus is resolutely heading to the cross. (Isa. 50:7)
- 9:52 – “entered a village of the Samaritans” – For Jesus to take that way to Jerusalem was unusual. And the attempt to find hospitality in a Samaritan village is still more unusual.
- “Samaritans” – A mixed people group of displaced Jews and Gentiles mingled under the Assyrian Empire. They only accepted the Pentateuch as Holy Scripture and followed Jacob as their patron saint. (John 4:41)

- 9:53 – “they did not receive Him” – They cannot accept Him because He is claiming to be the Messiah, but heading to Jerusalem. Samaritans thought the Messiah would work from Mt. Gerizim.
- 9:54 – “command fire to come down” – Jesus nicknamed James and John the “Sons of Thunder.” (Mark 3:17)
- “God did not send His Son into the world to condemn the world, but that the world through Him might be saved.” (John 3:17)
 - John will eventually become the “Apostle of Love.”
 - “Elijah” – He was in Samaritan territory when he called down fire. (2 Kings 1:10-12)
- 9:56 – “save them” – The Samaritans would later be reached with the Gospel in Acts 8.
- 9:57-62 – The parallel passage is found in Matt. 8:18-22.
- 9:57 – “someone” – Matthew tells us that this was a scribe.
- The scribe knows the Scriptures and sees Jesus fulfilling them. But he seems to be unaware of the cost of following Jesus.
 - “Lord, I will follow You” – This man is volunteering.
- 9:58 – “foxes have holes” – Lit. “foxes do always have holes.”
- “nowhere to lay His head” – Jesus is telling them that this is not His environment; this is not His home.
 - The next time in the Bible where this phrase is used is in John when Jesus is crucified and “bowed His head.” (John 19:30)
 - Jesus is pointing to the material concerns that must be sacrificed to follow Him.
- 9:59 – “He said to another” – Jesus initiates this conversation.
- “Lord, let me first” – These words don’t go together.
 - “bury my father” – This man will have to wait for his father to die before fulfilling his duty toward his father. His inheritance may be connected to fulfilling this duty, therefore he is choosing to remain under his father’s authority.
 - The man wanted to follow Jesus, but not just yet. He knew it was good and that he should do it, but he felt there was a reason why he could not do it now. The previous man was too quick to follow Jesus; this man was too slow.
- 9:60 – “dead bury their own” – The dead have their gods.
- 9:61 – “Lord, I will follow You, but” – This man volunteers to follow Jesus under these conditions.
- “bid them farewell” – Lit. “take my leave.” He wants His family’s permission and/or blessing before heading out into the service of the Lord.
 - There are relational obstacles that have to be overcome to follow Jesus. And Jesus is here demanding that His authority take precedence over all other relationships.
- 9:62 – “and looking back” – In plowing a field in that day, a farmer kept rows straight by focusing on an object in front and in the distance. You cannot plow straight furrows while looking over your shoulder.
- Plowmen also do something else of great importance; they hold on. A plowman who lets go is no plowman at all.

Chapter 10:

10:1 – “seventy others also” – This is in addition to the Twelve previously sent out. (Luke 9:1-6)

- The time is short. Jesus is hurrying along the work by bringing in more workers.
- “two by two” – This seems to be a common arrangement for Jesus (Luke 9:1-6; Mark 6:7) and the early Church (Acts 13:2; 15:27,39-40; 17:14; 19:22).
- “into every city” – This is the lower region of Judea.
- “where He Himself was about to go” – They are preparing the way of the Lord.
 - Our ministries are completed with the manifestation of Jesus.

10:2 – “The harvest truly is great” – Jesus said this before. (Matt. 9:37-38)

- “pray” – Prayer comes before going to the work.
- “send out” – The Greek is very forcible. It is literally that God would “push them forward and thrust them out.” It is the same word used for the expulsion of a devil from a man possessed. It takes great power to drive a devil out; it will need equal power from God to drive a minister out to His work.
- “laborers” – There is a great need for “workers.”

10:3 – “I send you” – This is a necessary prerequisite to public ministry.

- “lambs among wolves” – Satan heightens his attacks on those stepping out to serve.

10:4 – “Carry neither money bag” – Similar to 9:3. They are not to be distracted by material concerns.

- “greet no one along the road” – He doesn’t want them to delay. They are not to be distracted by tedious ceremonies of etiquette.
 - Does this make them unkind or insensitive? “Men who are out of a work of life and death must run the risk of seeming unsocial sometimes.” (Morrison, quoted from Guzik’s notes)

10:7 – “remain in the same house” – There must be a steady purpose to the Lord’s servant.

- The Lord’s call, not our circumstances, is to be what drives us in serving Him.
- The Church must lighten its grip on this world.

10:9 – “say to them” – He gives them their message. They don’t say what they want to say; they are to say what He has told them to say.

10:11 – “dust...wipe off” – God’s servants cannot take rejection personally. They are there to share the kingdom of God, not to establish their own reputation.

- The greater the scope of public ministry, the more people there will be that won’t like you

10:12 – “more tolerable” – You are held accountable for the amount of light that you have. “For everyone to whom much is given, from him much will be required.” (Luke 12:48)

10:13 – “Woe to you” – The only thing more difficult than following the call of God on our lives is refusing to yield to His word when it comes and being judged for it.

- The only thing left for those who reject salvation is destruction.

10:14 – “more tolerable for Tyre and Sidon” – Those who saw and heard Jesus but still did not turn to God are sinning against greater light than those wicked cities.

- The only city on the Sea of Galilee that Jesus did not curse was Tiberius. And Tiberius is the only city still functioning.

- 10:16 – “who hears you hears Me” – Only because they speak His word.
- “he who rejects you rejects Me” – Some would want to be more popular than Jesus.
- 10:17 – “in Your name” – They are not taking the credit to themselves. They knew it was the power and authority of Jesus that performed these works.
- 10:18 – I saw Satan fall” – Lit. “I was seeing Satan having fallen.”
- Jesus is reminding the disciples of the big picture. Each minor victory over a demon is a victory in the greater war against the ultimate enemy, and that should be an encouragement. But they must not mistake the minor victory for the greater one, as there is more work to do.
- 10:19 – “I give you the authority” – The power to subject demons was from Jesus.
- “nothing shall by any means hurt you” – Even though all but one of the apostles will be martyred for their witness of Jesus Christ. Earthly suffering will not result in permanent pain.
- 10:20 – “your names are written in heaven” – Eternal matters outweigh earthly miracles.
- Our ministry and witness of Christ must hold eternal matters more important.
 - “written” – Lit. “to inscribe formally and solemnly.” It was a word used for the signing of a will, a marriage document, a peace treaty, or for the enrolling of a citizen.
 - Jesus wants us to always see that what He did for us always is greater than what we could ever do for Him
- 10:21 – “Jesus rejoiced” – Lit. “thrilled with joy.” This is the only time in the NT that explicitly says that Jesus rejoiced.
- “revealed them to babes” – This is Jesus’ estimation of His disciples. (1 Cor. 1:27-29)
- 10:22 – “the Son wills to reveal Him” – The knowledge of God is not based on the expertise of the disciples – they are infants. It is a revealed or imparted knowledge.
- 10:25-37 – Picture of devotion and knowledge without action.
- 10:25 – “lawyer” – He is a Scribe or a doctor of the law. It was his work to hand-copy the Scriptures and apply them to practical life.
- “tested Him” – He is not genuinely asking, but challenging Jesus’ theology.
 - “do” – This is a religious man. He wants to work his way to heaven.
 - “inherit eternal life” – This is a good question. It is good when people ask the “big questions.”
 - The question is right; the motive is wrong...“tested Him.”
- 10:26 – “What is your reading” – This was a common question the Scribes would ask one another when debating theology.
- 10:27 – “love the Lord” – This is the great commandment of God.
- 10:28 – “answered rightly; do this” – This man knew the right answer, but didn’t live it.

- 10:29 – “justify himself” – It is hard to witness to the person who always wants to justify himself.
- This is in contrast to being justified by Christ.
 - “who is my neighbor?” – This story/parable is to answer this question.
 - The Jews of Jesus’ day only considered fellow Jews their neighbors. Many felt justified in ignoring, or even increasing, the suffering of the Gentile world around them.
 - “The question is unanswerable, and ought not to be asked. For love does not begin by defining its objects; it discovers them.” (T.W. Manson)
- 10:30 – “certain man went down from Jerusalem” – Implying that he was a Jew.
- “from Jerusalem to Jericho” – The 17-mile road ran downhill nearly the entire way from Jerusalem to Jericho.
 - The stretch of road from Jerusalem to Jericho was notoriously dangerous, passing through rocky, desert country which provided places for robbers to ambush defenseless travelers. Jerome nicknamed the journey, “The Bloody Way.”
 - “Jericho” – Nearly 2,000 priests lived in Jericho in Jesus’ day.
- 10:31 – “by chance” – Heavenly sarcasm. There is no such thing as chance.
- “passed by on the other side” – He avoids the whole situation.
- 10:32 – “came and looked” – He analyzes and examines, but doesn’t do anything to help.
- The priest and Levite were the official representatives of Yahweh to the people. Here traditional church and organized religion proves empty.
 - The priest and Levite were robbing this man as well, by failing to help when they had the opportunity.
- 10:33 – “Samaritan” – Samaritans were hated by the Jews as religious half-breeds.
- Samaritans typically hated Jews as well. The hatred went both ways.
 - The Samaritan does exactly the opposite to the man of what the thieves did. He is undoing the evil done to this man.
 - “compassion” – Lit. “moved in the bowels.”
- 10:34 – “pouring on oil and wine” – This is medicinal. Wine was used to wash the wound; oil to close it up.
- There is a personal application here. He has to physically touch this guy.
- 10:35 – “two denarii” – Two days’ wages. This would provide enough for about a 2-month stay.
- If the wounded man stayed in the inn without a means to pay, he could be detained or arrested until his debt was paid.
- 10:36 – “was neighbor to him” – Jesus turns the question from “who is my neighbor?” (v. 29), to “who can I be a neighbor to?” Jesus doesn’t answer this from the passive perspective, but from the active.
- This story is not just about doing good things for hurting people, but identifying with the hurting enough to see them as our neighbor.

10:37 – “He who showed mercy” – The Scribe couldn’t even bring himself to say “Samaritan.”

- Mercy does not need reasons.
- “do likewise” – It is not a matter of knowing, but of living. The ultimate fruit of the Spirit is love.
 - No person can perfectly love like this. This love only comes from God. We are to grow in His love. But we also must recognize that if we are going to try to love our neighbors in an effort to receive eternal life, then our efforts will ultimately fail. (v. 25)

10:38-42 – Picture of action without devotion and knowledge.

10:38 – “Martha welcomed Him into her house” – Bethany was the town of Mary (John 11:1), but it was the house of Martha.

- “her house” – Without Martha maintaining a home, Mary might not have even had the opportunity to sit at Jesus’ feet in a setting like this.
 - Martha, no doubt, feels responsible and obligated to provide hospitality because it is her house.

10:39 – “who also sat” – Luke implies that Martha was at Jesus’ feet too.

- Enjoying the presence of Jesus.
- “Jesus’ feet” – Disciples would take a position at the feet of their chosen rabbi as an act of submission and discipleship.
 - Mary is always found at the feet of Jesus; pleading for Lazarus in John 11 and anointing Jesus for burial in John 12.
- “heard His word” – Jesus’ presence and His word go together.
 - A proper knowledge of the word of God will lead you to a proper knowledge of the God of the word, Jesus. But any attempt to know Jesus without a commitment to the word of God will only yield a minimal understanding of God in Jesus, because the knowledge of God must be revealed.

10:40 – “distracted with much serving” – The problem isn’t the “much serving,” it is the “distracted.”

- “distracted” – Lit. “twisted around.”
 - Martha has grown inflexible and critical in doing for Jesus without being with Jesus.
 - Martha will later be found serving without incident. (John 12:1-3)
- “serving” – Who is she serving? She has lost Jesus while serving Jesus.
- “do you not care?” – She is rebuking the Lord, blaming Him for her bitterness.
- “left me” – It seems Mary was helping Martha serve Jesus at the beginning of his visit.
- “serve alone” – She feels abandoned and burdened.
 - Grumpy and critical servants want everyone else to be grumpy and critical too.
 - She’s lost the view of the call of God on her life. “What have I told you to do?”

10:41 – “Jesus answered” – Jesus doesn’t condemn Martha, He only teaches her.

- “worried” – (Greek “mirimna”) Lit. “pulled in many different directions.”
- “troubled” – Lit. “unsettled, or agitated.” We could say “crabby.”

10:42 – “one thing is needed” – In context, the one thing is to “love God with all your heart...” (v. 27) [See also Ps. 27:4; Luke 18:22; Phil. 3:13-14.]

- “chosen” – It is a choice; a decision we make.
- “will not be taken away” – Jesus will not steal Mary’s joy in her relationship with Him.
 - God is so much more concerned with the servant than with the service.

Chapter 11:

11:1 – “as He was praying” – The disciples must have watched Jesus pray.

- Luke again notes that Jesus is praying alone.
- “teach us to pray” – Lit. “teach us to be pray-ers.” They’re not asking “how” to pray.
 - This is the only time in the Gospels that the disciples ask Jesus to teach them something. Think of all the other things they could have asked Him to teach them. They choose prayer.
 - If we value Jesus, prayer is going to be important to us. We are going to want to communicate with the One we love.
 - The two things in this passage: the word of God and prayer.

11:2 – “When you pray, say” – Jesus taught this in the context of “vain repetitions” in Matt. 6:7. This prayer has become vain repetition for many. (Compare with Matt. 6:9-13.)

- “Our” – All the pronouns in this prayer are plural.
- “Father” – Prayer is based in relationship. It is a dialogue between Father and son. (Gal. 4; Rom. 8)
- “Hallowed” – Lit. “set apart, revered, reverend.”
 - His glory and majesty need to be remembered.
 - There is an incredible balance between the gentleness of God “our Father” and the awesomeness of God “hallowed be Your name.”
- “Your kingdom come” – There is a millennial reign of Christ here on the earth.
- “Your will” – Prayer is not getting God to do our will, but us to do His will.
 - A key to effective prayer is to pray “according to His will.” (1 John 5:14)
 - And God only gives “good gifts.” (v. 13)

11:3 – “daily bread” – Daily needs require daily prayer.

11:4 – “our sins” – Jesus knows it will be sinners coming to talk to God.

- “forgive everyone” – Prayer has an impact on our relationships with other people.
- “deliver us from the evil one” – Prayer is a spiritual work that prevails in a spiritual warfare.
- “us” – We are praying for all who are in the family of God. (Heb. 13:3)

11:5 – “midnight” – When people tend to be asleep.

11:7 – “my children are with me” – The poorer Jewish homes had one large room and everyone would sleep around the fire ring.

11:8 – “persistence” – Lit. “shameless persistence.”

- In a culture that views communal hospitality as a duty, it would be shameful to all involved to fail to present adequate food before a guest. “The parable teaches that God is a God of honor and that man can have complete assurance that his prayers will be heard.” (Bailey)
- “Pray without ceasing.” (1 Thess. 5:17)
- “needs” – Not necessarily wants. But we will persist in prayer in those things that we recognize our need for.
 - This is a contrastive-example. If this friend would oblige, God who loves us even more than this friend would even more ready come to aid his children.

11:9 – “ask” – The tenses make this “ask and continue to ask.”

- “seek” – This is also “seek and continue to seek.”
- “knock” – This is “knock and continue to reverently knock.”

11:11 – “son” – We are the sons receiving from the Father.

11:13 – “being evil” – Even in the natural, there is enough paternal love to care for a child.

- “good gifts” – If we open ourselves up to the Lord, He will not stick us with evil.
- “how much more” – God is not stingy or ungenerous.
- “the Holy Spirit” – The great work of prayer is to see the resources of heaven brought to bear so that God’s will can be done on earth as it is in heaven.
- “to those who ask Him” – This is not referring to the indwelling of the Spirit at salvation, but the coming upon of the Spirit for service and overcoming.
 - This work of God is received simply by asking.

11:14-36 – The parallel passages are found in Matt. 12:22-45 and Mark 3:22-30.

11:14 – “the mute spoke” – The Jews taught that this was an impossible case because the mute couldn’t respond to the person helping them.

11:15 – “Beelzebub” – means “lord of the flies.” A common name for Satan at that time.

11:16 – “a sign from heaven” – While some are accusing Jesus, others are seeking for proof from Jesus.

11:18 – “his kingdom” – Satan has a kingdom.

11:19 – “your sons cast them out” – The Jews had exorcists that used incantations to cast out demons.

11:20 – “the finger of God” – It only takes God’s finger.

11:21 – “fully armed” – Satan is powerful and has his weapons.

11:22 – “a stronger” – That is God Himself in the person of the Holy Spirit. (v. 13)

- “overcomes him” – This is how the Church makes advances on Satan’s dominion.
- “in which he trusted” – Matthew 12:29 says “unless he first binds the strong man.”
 - “For the weapons of our warfare are not carnal but mighty in God for pulling down strongholds.” (2 Cor. 10:4)

11:23 – “gathers with Me scatters” – Jesus is gathering; Satan is scattering.

- Those that ride the fence must realize that Satan owns the fence. Either or...

11:24 – “goes” – Lit. “wanders.”

- “dry places” – Lit. “waterless places.”
- “seeking rest” – Jesus is telling us that demons are wandering and restless.
 - Something is inhibiting the demons from finding a body to inhabit. Chuck Smith believes that it is the free-will of man that inhibits demonic infestation. For as God limits Himself to the free-will of man, He makes Satan do the same.
- “return to my house” – The demons are seeking habitation.

11:25 – “swept and put in order” – But not occupied.

- This is the problem of religion without relationship. Religion can clean them up, but it cannot fill them up. But in a relationship with Jesus, we now have God Himself taking residence in our hearts and lives through the Holy Spirit.
- “He who has been born of God keeps himself, and the wicked one does not touch him.” (1 John 5:18)

11:28 – “More than that” – Jesus corrects her opinion of Mary publicly.

- Mary is blessed among women, but she is still a woman. She is not deity.
- “keep it” – The idea is “obey it.”

11:29 – “evil” – Matthew 12:39 adds “and adulterous.”

- “It seeks a sign” – Now Jesus answers the second question from v. 16.
 - Matt. 24, Mark 13, 2 Thess., 1 & 2 Timothy, and Titus all speak of false prophets deceiving people with signs and wonders in the last days.
 - If they will not be won with the word of God, they will not be won at all. (Luke 16:29-31)
- “sign of Jonah” – The only sign left for these religious leaders is the resurrection of Jesus.
 - Jesus Himself is the sign. We are to believe in Him, not a sign.

11:30 – “Jonah became a sign” – Jonah’s testimony was not so much what he said, but how he looked after being in the fish’s belly for 3 days.

- Jonah was unlike Jesus in that he hated the Ninevites, didn’t share a message of grace, and wanted Ninevah to perish. And still Ninevah repented at his message.

11:31 – “queen of the South” – The Queen of Sheba travelled over 1,300 miles to hear Solomon. (1 Kings 10)

- In Jesus, God came to us.

11:33 – “the light” – Jesus is the light of the world. (John 8:12)

11:34 – “the eye” – The ability to know the truth is based on perspective. They cannot see what is standing right in front of them. It doesn’t mean what is standing there isn’t real. They just cannot see it because they don’t have the proper perspective.

- “good” – The idea is “healthy.”
- “bad” – (Greek “poneros”) Lit. “attractive evil.”
 - The brightest light cannot make a blind man see.
 - These religious leaders are blind, not because they cannot see, but because they are looking at the wrong things. They want Jesus to do miracles, but all along they have missed His heart and His nature.

11:36 – “gives you light” – It is the Spirit who brings light.

- “Eye has not seen. Ear has not heard...But the Spirit has revealed it to us.” (1 Cor. 2:9-10)

11:37 – “So He went in” – Jesus does not avoid this person or this conflict.

- Jesus loves Pharisees! Jesus loves religious hypocrites enough to be with them even though He knows they will blast Him because of their traditions.

- 11:38 – “not first washed before dinner” – This is the traditional, ceremonial cleansing.
- Jesus never transgressed God’s Word, but it seems that He took every opportunity to break their traditions is an effort to deal with the heart.
- 11:39 – “make the outside of the cup and dish clean” – If you are having a nice meal at a restaurant, the entire meal can be ruined by finding some unwanted item at the bottom of your cup or fastened onto the surface of your plate.
- “greed” – This can also be translated “extortion.”
- 11:40 – “the inside also” – They’ve fixed up the outside, without cleaning up the inside.
- Their priorities are wrong. They think they can be cleansed by these religious practices.
- 11:42 – “tithe” – This is the only time Jesus uses the word “tithe.” (The same word is used in Matt. 23, but it is spoken in the same message and context recorded here in Luke.)
- “ought to have done” – They were still under the OT law.
- 11:43 – “love the best seats” – They’re more concerned with reputation than with character.
- 11:44 – “hypocrites” – Lit. “those who wear the mask.”
- “graves which are not seen” – They are secretly defiling those who come into contact with them. (Num. 19:16)
 - Their hypocrisy makes them dangerous.
 - “not aware of them” – The people don’t even know that the Pharisees are defiling them.
- 11:45 – “lawyers” – These are the Scribes that made application of the Scriptures to personal life helping to determine right and wrong for the people.
- 11:46 – “load men with burdens” – Legalism and ungodly tradition, when added to the legitimate law of God, is a burden too heavy for people to carry.
- These traditions, while heavy, are also distracting. They keep people busy with side issues, and prevent them from looking to their real need of being in proper relationship with God.
- 11:47 – “build the tombs of the prophets” – They honor the memory of the prophets, but follow the example of their fathers who killed those prophets.
- They have to make a choice – either honor their fathers or honor the prophets they killed. They are trying to honor both, and it is hypocrisy.
- 11:51 – “Abel” – The first martyr of the Bible. (Gen. 4)
- “Zechariah” – The last martyr of the Bible, as the OT was arranged in Jesus’ day. (2 Chron. 24:21)
 - “this generation” – They will kill the Messiah.
- 11:52 – “the key of knowledge” – The Scribes wore a key on their sash symbolizing their ability to decipher what is the law was optional and obligatory.
- Jesus is the key to understanding the Scriptures. “You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me.” (John 5:39)
 - “hindered” – Their traditions are a more a hindrance than they are a help.

11:53 – “assail Him vehemently” – They begin to assault Him verbally.

11:54 – “lying in wait” – They are waiting for God to make a mistake.

Chapter 12:

12:1 – “Beware” – Lit. “Constantly be being aware.”

- “an innumerable multitude of people had gathered” – As Jesus teaches against the ungodly practices of the religious leaders, the common people flock to Him.
 - Jesus turns away from the rebuke of the leaders to a warning for the people.
- “the leaven of the Pharisees” – Matt. 16:12 says the leaven is the teaching of the Pharisees which results from adding to the Scriptures.
- “the leaven” – Yeast works by rotting and decaying, quickly spreading through the whole lump, while artificially puffing up and expanding.
- “hypocrisy” – Lit. “to wear the mask, to be a play-actor.”
 - Any effort to add to the Scriptures will result in hypocrisy. God will only work in us what is according to His Word; any more is self-effort and show.
 - Hypocrisy can result by acting more spiritual than we truly are; but it can also result by acting less spiritual than we are as well. This is the danger of acting one way to one group and another way to another group; “framing” messages or lifestyles to particular groups.

12:2 – “revealed” – This is referring to the hidden sins of people playing at religion. All hypocrisy will be exposed in time.

- “If we walk in the light as He is in the light...” (1 John 1:7)

12:3 – “whatever you have spoken in the dark” – Your heart will shine through.

- “From the overflow of the heart the mouth speaks.” (Matt. 12:34; Luke 6:45)

12:4 – “do not be afraid” – Hypocrites are constantly afraid of being caught in their dissimulation.

- “kill the body” – The context is the religious hypocritical enemy to true faith in Jesus.
- “and after that” – The more important part comes after this life.

12:5 – “power to cast into hell” – That is God alone. He is the only one to fear.

- Only the fear of the Greater will effectually expel the fear of the less.
- “The fear of man brings a snare, But whoever trusts in the Lord shall be safe.” (Prov. 29:25)
- “hell” – (Greek “gehenna”) This is the place of eternal punishment.

12:7 – “numbered” – Not just counted, but numbered. The intimacy of God with us.

- God, who has the power to cast us until hell. Cares for us very intimately.
- This is current knowledge. The hairs on our head are changing daily.

12:8-9 – “confesses...denies” – These words speak of a lifestyle.

- “confess before the angels of God” – Jesus will introduce us to the angels.

12:10 – “blasphemes against the Holy Spirit” – Rejecting the influence of the Holy Spirit in one’s life that would lead us to accept and live for Jesus.

- The only unpardonable sin is the ultimately rejection of Jesus as our Lord and Savior. All other sins have been covered by Christ’s sacrifice on the cross.

12:11 – “answer” – (Greek “apologeomai”) Lit. “apology, defense.” We get our English word “apologetics” from this Greek word.

12:12 – “the Holy Spirit will teach you” – That relationship is to be fostered now.

12:13 – “the inheritance” – This man has missed the point entirely.

- Sometimes rabbis in that culture would get involved in civil disputes, likely looking for personal gain.

12:15 – “beware” – Also found in v. 1.

- The first warning was against hypocrisy; the second warning was against covetousness.
- “covetousness” – Lit. “to thirst for more.” It is wanting something that God hasn’t given to you. (Rom. 7:7)
- “life” – The truly wealthy man isn’t the one with the most, but the one who can be happy and content with the least...because he is “rich toward God.” (v. 21)

12:16 – “yielded plentifully” – (Greek “euphoreo”) Lit. “to bear fruit in abundance.” We get our English word “euphoria” from this Greek word.

12:17-19 – “I...my” – 9 times in 3 verses. He is self-focused and self-directed.

- The typical Middle Easterner always has a community of people around him. But the picture of this man is of one who is very much alone.

12:17 – “thought within himself” – This is entirely in a dream state. It is likely that if this came to pass one day, that he still would not be able to “take your ease.” (v. 19)

12:18 – “I will do this” – This man had his life confidently planned.

12:19 – “have many goods” – You cannot meet a spiritual need with a physical object.

- “for many years” – This is a big presumption.
- “take your ease” – He is living for pleasure and comfort.
 - Living for the weekend, for the next vacation, for retirement.
- “be merry” – (Greek “euphraino”) The Greek word is related to “euphoreo” in v. 16. It is clear that he thinks his happiness is directly related to the abundance of his possessions.

12:20 – “Fool!” – (Greek “aphron”) Lit. “without mind, spirit, or emotions.” Bailey translates this as “stupidity.”

- That is God’s opinion of someone living for ease, self, and pleasure. “The person who thinks security and the good life are to be found in material things is stupid” – Bailey.
- “This night” – He has greatly misjudged his “many years.” (v. 19)
- “your soul will be required of you” – This rich man in the parable thought it was all his...“my crops...my barns...my goods...my soul.” However, it proved in that end that nothing was his, for even his soul was subject to God.
- “is required” – This is a Greek word that is commonly used for the return of a loan. His soul was on loan and now the owner (God) wants the loan returned.

12:21 – “not rich toward God” – The problem is not the “treasure,” but the covetousness. The rich fool had a will to serve self rather than to serve God.

12:22 – “Then He said” – In the context of Jesus’ teachings on being “rich toward God.”

- “disciples” – Lit. “learners.” This includes more than just the 12 disciples.
- “do not worry” – This is the main point of this teaching. As a believer, our life should not be characterized by anxiety. Our security comes from a greater source.
 - Our thought life is a window to the heart. We often worry about what we care about.
- “worry” – (Greek “mirimna”) Lit. “to be pulled in many different directions.”
- “about your life” – Matthew 6:34 says “about tomorrow.” Worry is overwhelmed with the future, often at the expense of the present.

12:24 – “Consider” – Lit. “Learn thoroughly.”

- “Consider the ravens” – Birds don’t worry, but they aren’t lazy either.

12:25 – “stature” – That refers to either height or length. Worry can neither make us taller, nor make us live longer.

12:26 – “not able to do the least” – The most important things in life are completely out of our control (heart beating, lungs breathing, parents, country born into, health, inevitability of death).

12:27 – “Consider the lilies” – The flowers are fine as long as they are planted.

12:28 – “He clothe you” – “He” is “your Father.” (v. 30)

- “faith” – Faith stands in opposition to worry.

12:29 – “anxious mind” – (KJV “doubtful mind”) Lit. “to be held in suspense.”

- We are quick to assume the worst.

12:30 – “your Father” – The nature of this relationship dictates the care. It pleases the Father to care for the children. (v. 32)

- Worrying shows little faith in the Father.

12:31 – “seek the kingdom of God” – Jesus didn’t just tell them to stop worrying. He told them to replace worry with a greater concern for the kingdom of God. (Matt. 6:33)

12:32 – “your Father’s good pleasure to give you the kingdom” – God wants to give us the greater goods, but if our hands (and hearts) are full with other things we won’t be able to receive them. (Rom. 8:32)

12:33 – “Sell” – This requires completely relinquishing the objects.

- “give alms” – A theme in Luke. (3:11; 6:30; 11:41; 14:13-14; 16:9; 18:22; 19:8)

12:34 – “where your treasure is” – Your heart will follow your treasure.

- Jesus is not saying, ‘put your treasure where your heart is,’ but ‘put your treasure where you want your heart to be.’
- You can’t take it with you, but you can send it ahead. Jesus is calling us to invest in the kingdom of heaven.

- 12:35 – “your waist be girded” – Tucking the hem of the robe into the sash for greater mobility and ease of movement.
- Travelling light is being free from stuff to serve for heaven.
 - “your lamps burning” – Adding the oil and tending the wick to maintain the light.
 - Keep adding the fuel to maintain a fervent relationship with the Lord.
- 12:36 – “when he will return from the wedding” – The context seems to be speaking of Jesus’ return to rapture the Church. However, if Jesus is coming from the wedding, it may be referring to the second coming of Jesus to set up His kingdom.
- It may be deliberately vague, as the eschatological event is not the primary emphasis of the teaching. Rather instead, Jesus is teaching for all people to be ready for His coming whenever it may be.
 - “open to him immediately” – This seems to imply that there is a work for His servants to do when He comes back.
 - The question is, will we be ready for Him and for the work He has for us?
- 12:37 – “Blessed” – Living with expectancy for the return of Jesus puts material possessions and our relationships with other people into proper perspective.
- The expectancy of Jesus’ return motivates us to live properly. “And everyone who has this hope in Him purifies himself, just as He is pure.” (1 John 3:3)
 - “watching” – That is watching for Jesus, not politics or the stock market.
 - “he will gird himself” – Then the Master will serve the servants.
 - The greatest in the kingdom of heaven is a servant of all.
- 12:39 – “broken into” – There is a strong sense of violation and betrayal when your house is broken into.
- 12:40 – “the Son of Man is coming at an hour you do not expect” – The unbeliever will not be ready.
- The Bible clearly teaches us to expect the imminent return of Jesus Christ. Any doctrine or practice that says that Jesus could not return today is in contradiction with clear intent of the Scriptures.
- 12:41 – “this parable” – Referring to Jesus’ teaching from v. 35-40.
- “all people” – This refers to us as well.
- 12:42 – “steward” – Those who take care of something for someone else.
- “Moreover it is required in stewards that one be found faithful.” (1 Cor. 4:2) When we are judged for our service, we are rewarded based on our faithfulness, not on the results.
 - Faithfulness requires two things: 1. Using God’s things according to God’s purposes (Luke 19:11-27) and 2. Increasing the gifts that were given to us (Matt. 25:14-30).
 - “give them their portion of food” – God’s heart is for His servants to “feed His sheep” (John 21:15,16,17) and “edify the church” (1 Cor. 14:4).
 - The work of a servant is to make life better for someone else.
- 12:43 – “find so doing” – The purpose of prophecy is to motivate us to be busy about the Lord’s callings on our lives in anticipation of His soon return.
- 12:44 – “ruler over all that he has” – The future reward is a future responsibility.

12:45 – “My master is delaying his coming” – Those who do not believe Jesus could return today or in the imminent return of Christ.

- It bears bad fruit to say and believe that Jesus might not return today.
- Jesus here clearly connected the readiness for His return to a life of love, spiritual focus, and self-control.
- “beat the male and female servants” – Brutality.
- “eat and drink” – Carnality.
- “and be drunk” – Intoxication.

12:46 – “unbelievers” – This is despite their profession of faith in Jesus.

12:47 – “that servant” – Is this referring to NT believers, or merely professing believers?

- “prepare himself or do” – Both are necessary.

12:48 – “much will be required” – The degree of judgment is based on the amount of light.

- We get into trouble when we believe that God’s gifts to us actually belong to us.

12:49 – “fire” – John the Baptist said the Messiah would come with the Holy Spirit and with fire. The fire was to burn up the chaff. (Matt. 3:11-12)

- The fire of judgment is a fire that purifies in preparation for Jesus’ kingdom.

12:50 – “baptism” – Lit. “to be placed into.”

- Jesus will bear the cup of God’s wrath on cross for the sins of humanity.
- “distressed” – This speaks of an internal suffering of Jesus as He awaits His work of redemption on the cross.

12:51 – “peace on earth” – That will only come after the fire.

- Jesus now gives peace with God and the peace of God...but not peace on earth. As Christ restores us to God it creates other divisions.
- “division” – Taking an all-out stand for Jesus will bring division.

12:52 – “in one house” – The most difficult divisions are in the closest relationships.

12:54 – “a cloud rising out of the west” – Bringing moisture off the Mediterranean.

12:55 – “the south wind” – The warm, dry winds off the desert called the Sirocco.

12:56 – “this time” – The time of Jesus’ coming.

- “discern the face of the sky” – These forecasts dictate how we dress, the work we do, and where we choose to go. In the same way, Jesus’ prediction of His return should dictate how we live.
- Some Christians are more attuned to the weather, the stock market, or to politics than they are to an appearance of Jesus. Do we spend as much time listening to the Word as we do listening to the weather channel? Do we spend as much time reaching the Word as we do watching FoxNews or CNN?

12:58 – “settle with him” – An out-of-court settlement is especially important when you know you will lose the case.

- “throw you into prison” – This life is the only chance we get. There is no purgatory.
 - “It is appointed for men to die once, but after this the judgment.” (Heb. 9:27)
 - How close to the end do we have to get to feel some sense of urgency?

12:59 – “paid the very last mite” – Justice must be meted out at some point.

Chapter 13:

13:1 – “Galileans” – The Jews thought the Galileans were second-class Jews because of their proximity to the Gentiles of the north.

- They are side-stepping the pressure of Jesus’ message by pointing out people they think are worse than them.
- “But they, measuring themselves by themselves, and comparing themselves among themselves, are not wise.” (2 Cor. 10:12)
- “Pilate” – They may be picking up on Jesus’ emphasis of His second coming and the establishment of His kingdom. Therefore they are trying to turn this into a national or political discussion.
 - Pilate was very cruel, and was eventually deposed because of it.

13:2 – “worse sinners” – Jesus is pointing to the motivation to this question. They think they are better than those who have suffered so.

- Jesus’ point was not that the Galileans in question were innocent; His point was that they were simply not more guilty than the others. All were and are guilty.
- But all people have the same need...to be right with God.

13:3 – “you repent” – Jesus is calling them to respond.

- Repentance is a privilege and a blessing that God permits by His grace.

13:4 – “the tower in Siloam” – This seems to be a more natural disaster.

- Natural disasters are not necessarily God’s judgment on the sin of a specific people. It could also be the by-product of the fall and sin’s overall effect on creation.
- “in Jerusalem” – Catastrophes have happened and will happen in Jerusalem too.

13:5 – “you repent” – Jesus doesn’t blame Pilate and he doesn’t blame the Galileans. He turns the question back on them and where they stand before God.

- Repentance is a privilege and a blessing. God could simply punish us the first time.
- “all likewise perish” – The Romans will take all of Jerusalem in much the same way in 70 AD.

13:6 – “fig tree” – A picture of the nation of Israel. (Hosea 9:10)

- The context applies this teaching to all of our hearts. (v. 2-3)
- “seeking fruit” – This is what God is looking for...not just a nice tree. (Gal. 5:22-23)

13:7 – “why does it use up the ground?” – It is taking resources and space that could go to a fruit-bearing tree.

- 13:8 – “this year also” – They get one more year by God’s grace and patience.
- “The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance. But the day of the Lord will come as a thief in the night.” (2 Pet. 3:9-10)
 - “dig around it and fertilize it” – There is a lot of work and resources given to make this tree fruitful.
- 13:10 – “He was teaching in one of the synagogues” – Jesus worked within the Jewish religious system.
- Jesus has been teaching about the urgency regarding their response to the kingdom of God. Now here is a woman who seems to exemplify diligence and urgency...and Jesus meets her there.
- 13:11 – “behold” – Lit. “consider this.”
- “a spirit of infirmity” – Lit. “a spirit that causes infirmity.”
 - This does not necessarily mean that she was demon-possessed, but she could rather have been afflicted (like Job in the OT).
 - “bent over” – Lit. “bent double.” She was virtually folded at the waist.
 - “a woman” – She’s spiritually-minded and serious about her relationship with God. Jesus called her a “daughter of Abraham.” (v. 16) And yet she is bound...Even God-followers can be bound by “a spirit” (v. 11) – physically, emotionally, relationally, and spiritually.
 - She presses through the obstacle of her infirmity to come to synagogue.
 - She presses through the obstacle of religion to come to synagogue.
 - She could say...The religion is empty and the Jewish religion was.
 - She could say...The leadership doesn’t care and they don’t.
 - She could say...It does do any good and for 18 years it hasn’t.
- 13:12 – “Jesus saw her” – He doesn’t respond to her condition, but to the woman.
- “He called her to Him” – He doesn’t avoid the wretchedness of her condition.
 - “loosed” – This is a medical term meaning “to relax tension” as taking bandages from a wound.
- 13:13 – “immediately” – Without struggle or rehab.
- “made straight” – Passive. This is something that has happened to her.
 - Only Jesus truly has the ability to straighten out a life.
- 13:14 – “he said to the crowd” – This guy refuses to directly confront Jesus. It is easier for him to yell at the people.
- “work” – It doesn’t seem that Jesus considers healing people “work.” It seems to be fun for Him.
 - “come and be healed on them” – The ruler of the synagogue is scolding this woman for coming to synagogue.
- 13:15 – “Hypocrite” – This man is acting as if he is really concerned about the things of God, when in fact he is more concerned for himself and his things (ox and donkey).
- “loose his ox” – It was as easy for Jesus to heal this woman as it was to untie an ox.
- 13:16 – “daughter of Abraham” – Jesus will call Zacchaeus a “son of Abraham.” (Luke 19:9)
- “think of it – eighteen years” – Their religion keeps them from compassion.
- 13:17 – “put to shame” – They are recognizing their own hypocrisy.

- 13:18-21 – “Then he said” – Jesus speaks two parables in light of the hypocrisy shown by the ruler of the synagogue. He is speaking to the corruption of the Jewish system that should have recognized and received Him as their Savior.
- 13:19 – “mustard seed” – Jesus speaks of faith as a grain of mustard seed. (Matt. 17:20)
- “large tree” – Mustard bushes can reach 6’-7’ high, but never really naturally become trees.
 - “birds” – The birds represent Satanic beings and influences that mingle in the tree. (Mark 4:4,15)
- 13:21 – “leaven” – Yeast is a picture of sin throughout the Bible. It works by rotting, decaying, and fermenting to artificially puff up the dough. (Exod. 12:8,15-20)
- “hid” – There is a mixing in (an enfolding) into a good work of that which is sinful.
 - It only takes a little leaven to leaven the whole lump. (1 Cor. 5:6)
 - “three measures” – This was an unusually large amount of meal. This could make enough bread for 100 people.
 - “meal” – The meal (grain) offerings of the OT were a dedication one’s work to God.
- 13:22 – “journeying toward the cross” – Jesus is moving toward Jerusalem and the cross.
- 13:23 – “few who are saved?” – In the last 6 months of Jesus’ earthly ministry, Jesus is very stern toward the Jewish religious leaders and their system.
- It seems that this man is having a difficult time separating the system that speaks for and represents God from a personal relationship with God Himself.
- 13:24 – “Strive” – (Greek “agonizomai”) Lit. “agonize.”
- Striving is not to earn salvation, but to get past the earthly systems that prevent us from a relationship with God through Jesus Christ.
 - “Strive to enter” – Jesus is telling them to worry about themselves.
 - “enter” – Many come to the gate, but decide they don’t like it for some reason. It’s too wide; it’s too narrow; it’s too fancy; it’s too plain. You can criticize the gate all you want, but it is a terrible thing to refuse to enter into it.
 - “narrow” – It is not narrow in the sense of being prohibitive, but narrow in the sense of only being one. (John 14:6)
 - A claim against believers today is that they are narrow-minded. Truth must be narrow. (Ex. 2+2=4) Right is right because it is not wrong.
- 13:25 – “When” – This is the time when “many...will seek to enter.” (v. 24)
- “shut the door” – At the end of one’s life.
 - “I do not know you” – God has no personal relationship with these people. Having some association with God is not enough if they don’t enter the gate.
 - When you go to an airport, if you don’t get on the plane, don’t expect to fly.
- 13:26 – “We ate and drank in Your presence” – They are making it a matter of proximity, when Jesus was making it a matter of source; “where you are from.” (v. 27)
- “You taught in our streets” – They think they’re saved because they heard sermons.
- 13:27 – “Depart from Me” – Separated from all that is good, holy, and right.

- 13:28 – “weeping and gnashing of teeth” – Pain personally and hatred toward others.
- “yourselves thrust out” – Jesus is speaking expressly to the religious leaders who assume they are right with God.
- 13:29 – “They will come” – Now Jesus is answering the question of few being saved. Many will be saved from the least expected places.
- “from the east and the west, from the north and the south” – Non-Jews.
- 13:30 – “last who will be first” – The gate may be narrow, but it is open to everyone.
- “first who will be last” – The religious person others assume is saved may be the one cast out.
 - The religious person can look more spiritual than does the genuine believer.
- 13:31 – “Get out and depart from here” – They are trying to get rid of Jesus by a threat.
- This is what the world is still doing to those who carry this “narrow” message.
 - Stupidity and ignorance is not offensive, it’s sad. But truth offends.
 - “Herod” – Antipas. (Luke 9:7-9; 23:6-11)
- 13:32 – “fox” – Lit. “vixen.” The word is in the feminine gender. (Song of Songs 2:15)
- Herod Antipas is the only one Jesus speaks of like this.
 - “the third day I shall be perfected” – Jesus knows He is going to be killed for this and He is choosing to not back down from it at all.
- 13:33 – “Jerusalem” – Jesus knows when, where, and how He is going to be executed.
- The plan of the ages is on schedule.
- 13:34 – “How often I wanted” – God has been trying to gather Israel to Himself for ages.
- Jesus cries out in brokenness to those who are going to kill Him.
 - “hen” – Lit. “bird.” It works to protect it’s young. (Ps. 17:8; 91:4; Isa. 31:5)
- 13:35 – “desolate” – Jerusalem will be leveled by the Romans in 70 AD.
- “until the time” – This means the nation of Israel will survive to the end of the age. (Zech. 12:10)
 - “Blessed is He who comes” – Spoken of Jesus at the triumphal entry. (Matt. 21:9)

Chapter 14:

- 14:1 – “He went...to eat bread” – This is after the unresolved conflict with the religious leaders of Luke 13. Jesus accepts this invitation to dinner despite the present animosity.
- “watched him closely” – They are looking to find fault with Jesus. He is working under the pressure of their scrutiny.
- 14:2 – “dropsy” – This is an illness that would cause someone to swell with water; possibly like elephantiasis.
- Typically, the Pharisees wouldn’t associate with a sick man like this. This seems like a bit of a setup.
- 14:3 – “answering” – But the Pharisees haven’t said anything.
- “Is it lawful?” – Jesus attacks the main issue no one wants to talk about.
- 14:4 – “He took him” – Jesus takes the initiative.
- “let him go” – As if the man was there against his will.

- 14:5 – “He answered them” – Jesus questions the religious establishment concerning their hypocrisy.
- “a donkey or an ox” – These were the cars and tractors of the day.
 - Jesus repeats the same message again. (Luke 13:15)
- 14:7 – “He told a parable” – Jesus goes right to the heart – to deal with the main issue behind the religious leaders’ opposition of the healing of the sick on the Sabbath.
- Religion makes it a rules-based issue; Jesus sees it as a matter of the heart.
 - All kinds of pride and selfishness can be masked by religion.
 - It was the pride and jealousy of the religious leaders that motivated them to want to kill Jesus.
 - “He noted” – Jesus was watching them too.
- 14:8 – “wedding feast” – What was meant to be a celebration of a wedding has turning into the posturing for the best seats in the house. (Prov. 25:6-7)
- “the best place” – The seats closest to the host were considered better seats. They were seats of honor.
 - To be in the lowest seat is only a shame to him who wants to be in the higher.
- 14:9 – “he who invited you” – The host. They are the ones paying the bill for the feast.
- “shame” – The end of pride.
- 14:10 – “Friend, go up higher” – “For exaltation comes neither from the east nor from the west nor from the south, but God is the Judge: He puts down one, and exalts another.” (Ps. 75:6-7)
- “glory” – The end of humility.
- 14:11 – “exalts himself” – Those who are looking for recognition from other people.
- “he who humbles himself” – Jesus humbled Himself to take on the form of a servant, the likeness of man, and surrender to the cross. (Phil. 2)
- 14:12 – “When you give a dinner” – Jesus is speaking to hosts.
- “do not ask your friends” – Jesus is not saying that we can’t have our friends over. He is simply asking that we consider these others too.
 - “you be repaid” – The attitude is “giving to get.”
- 14:13 – “the poor...the blind” – This should be easy enough for us who are “the weak things of the world (1 Cor. 1:27) and “the offscouring of all things” (1 Cor. 4:13)
- Identify with the poor, not just give to the poor. For as long as we give to the poor, it allows us to see ourselves above the poor and our pride remains intact.
- 14:14 – “repaid at the resurrection of the just” – Keep eternity in view.
- We will never be the loser for giving after God’s pattern of generosity.
- 14:15 – “eat bread in the kingdom of God” – Jesus has been talking about the pride of the religious leaders, so this guy speaks up to change the subject to heaven.
- This guy seems to assume that all are going to heaven because they are Jews.

- 14:16 – “certain man” – In Matthew’s similar parable, this man is a king.
- “the great supper” – A picture of the marriage supper of the Lamb. (Rev. 19:9)
 - This is a supper of relationship/fellowship, not of service. (Deut. 20:5-7)
 - “invited” – The invitation goes out before the feast to give people time to prepare.
- 14:17 – “all things are now ready” – There is an urgency to this. Once the animal is butchered for the feast, it must be consumed shortly thereafter.
- 14:18-20 – “have me excused...have me excused...I cannot come” – Each of the guests in this parable had already agreed to attend the banquet. The host made preparations expecting them to be there.
- Their refusal provides the opportunity for someone else to attend the feast.
- 14:18 – “make excuses” – These are “reasons” people give to keep from coming to God.
- These are lame excuses, no man would buy property or the equivalent to 5 tractors without having seen them first. And even if he did, he could just as well wait another day before seeing them.
 - “a piece of ground” – Possessions.
- 14:19 – “yoke of oxen” – Business; vocation and money.
- 14:20 – “married a wife” – Relationships.
- Newly married men were excused from war (Deut. 24:5), but they were not excused from attending the yearly feasts.
- 14:21 – “the poor” – Those not caught up with attaining possessions.
- “the maimed” – These aren’t wrapped up in business; they’re unable to drive oxen.
 - “the lame and the blind” – Those not likely to be married.
- 14:22 – “it is done” – These people responded.
- 14:23 – “the highways and hedges” – The homeless and thieves.
- This invitation seems to extend beyond the city wall and is likely a reference to God’s invitation to the Gentiles.
 - “compel them to come in” – This is a calling and responsibility for all of us. We must go where the people are to share Jesus with them.
 - If anyone had an excuse for not coming, it would have been these people. They had to be convinced past their unworthiness.
 - “that my house may be filled” – This is the heart of God.
- 14:25 – “great multitudes” – Those who appreciated Jesus’ openness to the common people and were looking forward to the near arrival of the kingdom of God.
- There is a danger in coming to Jesus in a popular movement.
- 14:26 – “hate” – This is in comparison to our love of God.
- We are to love our neighbor as ourselves, but never are we to put them ahead of God.
 - The only way to be the child, parent, or spouse you are meant to be is to put your relationships with others after your relationship with God. (Julie is #2.)
 - “be My disciple” – This is the personal cost of discipleship.

14:27 – “his cross” – The circumstances of our life that lead to our self-sacrifice.

14:28 – “count the cost” – Jesus is the builder and He is looking for disciples willing to finish the job.

- Whatever it may cost a disciple to follow Jesus, it costs more to reject Him.

14:33 – “forsake all that he has” – We have to go all out for God to enjoy His benefits.

- Going half-way with some good things actually makes it worse. (Antibiotics)
- What do any of us have that we would trade for eternity?

14:34 – “Salt” – Jesus told His disciples “You [alone] are the salt of the earth.” (Matt. 5:13)

- Salt was used for many purposes in the ancient Roman world: a salary for the soldiers, to provide flavor, used as a preservative, an antiseptic, or to seal a covenant.
- The need for salt speaks of the corruption, decay, and putrefaction of the world.
- “lost its flavor” – When salt loses its flavor, it ceases to be salt. It’s either salt or it isn’t.
- This has more to do with who we are than what we do.

14:35 – “throw it out” – It is only fit to be trampled of men.

- A life disconnected from the Lord because of possessions, business, or relationships will eventually be crushed by the very things we intended to serve.

Chapter 15:

15:2 – “the Pharisees and scribes complained” – Despite the amazing sacrifice being made by these people to the Lord, the religious leaders complain.

- “sinners” – These are the people that culture sees as particularly apart from God.
 - But the Bible says “all have sinned and fall short of the glory of God.” (Rom. 3:23) The religious leaders have missed this truth, because their sin has been made socially acceptable. (Matt. 1:21; 1 Tim. 1:15)
- “eats with them” – This is an intimate act of fellowship in an eastern culture.
 - This scene comes on the heels of one of the heaviest teachings of Jesus in the whole Bible. Despite the cost (Luke 14:26,27,33), still “the tax collectors and the sinners drew near to Him.”

15:3 – “He spoke this parable to them” – All three parables of Luke 15 are in response to the Pharisees’ criticizing of Jesus’ acceptance of sinners and willingness to fellowship with them over a meal.

15:4 – “having a hundred sheep” – This is likely a collective herd of a village.

- Shepherds were the gypsy, migrant-workers of that culture.
- Luke 15 contains the 3 “Lost Parables” in the relationships of a shepherd to his sheep, a bride to her groom, and a son to his father. We can enjoy these types of relationships with God the Father if we can see ourselves as the lost ones, the sinners in need of repentance.
- “lost” – This sheep has lost sight of the shepherd and is out of earshot of his voice.

15:5 – “lays it on his shoulders” – A shepherd would often break the legs of a wandering lamb and then carry it on his shoulders until the legs healed so that the sheep would not wander off in the future.

- “rejoicing” – The shepherd rejoices even as he carries it back on his shoulders.

- 15:6 – “he comes home” – The shepherd doesn’t immediately go back to the ninety-nine. (It could be that the shepherd left the ninety-nine with another shepherd who would guide them back to the village, but either way, the story does not focus on the sheep being reunited to the herd, but to the shepherd and his home.)
- Salvation is first and foremost being right with God. It is not merely being accepted into the Christian community or becoming a member of their club.
- 15:7 – “joy” – The lost sheep has no intrinsic value of its own; it is merely 1 out of 100. But it provides great joy to the shepherd, therefore it is greatly valued.
- “just persons who need no repentance” – This is a reference to the religious leaders who think they need no repentance.
 - They aren’t bringing any joy to the Father because they will not admit a need.
- 15:8 – “woman” – A woman would never be mentioned as the hero of a story in Jesus’ time.
- “ten silver coins” – This is likely the ten-coin garland worn by newly married women. (This is kind of like our wedding ring.)
 - “she loses one coin” – The value is not necessarily in the coin, but in the relationship that the coin represents.
 - The Greek word for “coin” is “drachma” and is the Greek equivalent of the Roman “denarius.” It was valued at about one-day’s wage.
 - “a lamp” – A picture of the word of God.
 - “search carefully” – A picture of the convicting work of the Holy Spirit.
- 15:9 – “she calls her friends and neighbors” – Jesus is giving us God’s perspective on this.
- She doesn’t call the nine other coins...as the religious leaders seem to desire.
- 15:10 – “there is joy in the presence of the angels of God” – Why would anyone want to prevent God from having joy?
- For the joy set before Him...God searches for lost sinners. (Heb. 12:2)
- 15:11 – “two sons” – 1 out of 3 verses of this parable refer to the older brother. Both brothers are prodigals, as they have both disregarded the father’s heart and will. Yet one son is softened by the Father’s love and the other son is hardened by it.
- 15:12 – “give me” – He wants the father’s stuff with no concern for the father himself.
- In that culture, to make this request before the father’s death is equivalent to saying that he wished his father to die.
 - “the portion of goods that falls to me” – This son is seeking his due. It is bad, and the beginning of worse, when men look upon God’s gifts as debts. It is better to receive all by His grace.
 - “he divided to them” – Both sons get their inheritance.
 - The elder brother would get a double-portion and be responsible to maintain the family line and property. (Deut. 21:17)
- 15:13 – “far country” – He wants the father’s substance, but cares less about the father’s presence.
- The younger son didn’t doubt the reality of the father, he just didn’t care for the relationship.
 - “prodigal” – means “wasteful, or wasted.”

- 15:14 – “spent all” – He didn’t leave himself any margins, so he wouldn’t be ready with the difficult day comes.
- “to be in want” – “The Lord is my shepherd; I shall not want.” (Ps. 23:1)
 - This son’s friends leave him hanging after the money runs out because they are from the country of “give me” too. This son gets a taste of his own medicine.
- 15:15 – “joined himself to a citizen” – He wouldn’t submit to his father, but he finds himself submitted to this man who will send him to feed pigs.
- “swine” – Pigs were unclean animals to the Jews. (Lev. 11:7)
- 15:16 – “the pods” – The empty carob pods or husks.
- You cannot get full on the husks of the sustenance of this world.
- 15:17 – “he came to himself” – This implies that up to this point, he had lost his mind.
- 15:18 – “I will arise” – True repentance involves the will as well as the mind and the emotions. It will at some point require you to do something.
- “I have sinned” – He recognizes and admits his error.
 - The life of this younger son turns on repentance.
- 15:19 – “make me” – No longer is he saying “give me.” (v. 12)
- Now he is humbling himself to become a servant.
- 15:20 – “his father saw him” – The father has been intently watching for his son.
- The father knows that he couldn’t chase the son and force him to return home. He knows that the only way to really have his son is to let him go. But the father always remains soft and open to the son’s return. He never becomes hard and bitter because of what was stolen from him.
 - Imagine what would have happened if the younger son had met the older son on his way home to meet the father.
 - “and ran” – No patriarch in the Middle East would gird his loins and run in public.
 - In this public, visible demonstration of unexpected love, the father is just as earnestly searching for his son as the shepherd and the woman searched for what they had lost. The only difference is that the father had to respect the will of the son before bringing him home.
 - In contrast to the son who wanted the stuff and sacrificed the father, the father was willing to sacrifice the stuff to have his son.
 - “fell on his neck” – According to Deut. 21:18-21, the younger son should have been stoned to death. But as the father embraces the son, he is shielding the son from any hostility from the village. If the neighbors started to stone the son, they would have hit the father first.
 - “kissed him” – The idea from the tense is that he covered him with kisses.
- 15:22 – “robe...ring...sandals” – Physical evidence that he has been accepted as a son.
- “the best robe” – This would have been the father’s ceremonial robe known to all in the village.
 - Jesus clothes us in his own righteousness. (Rev. 19:8)
 - “ring” – This was the family’s signet ring; a sign of the authority of the family.
 - “sandals” – Servants weren’t given shoes.
 - None of the things brought to the repentant prodigal were necessities; they were all meant to make him know he was loved and accepted.

15:25 – “in the field” – The elder son is a worker.

- To the Jews, Jesus Christ is a stumbling stone. They were so busy trying to earn God’s blessing that they couldn’t receive of God’s grace.

15:26 – “what these things meant” – The older brother is obviously not looking for the younger son.

15:28 – “angry and would not go in” – His pride and bitterness keeps him from a party.

- The older son chooses to humiliate his father publicly by quarreling while the guests are present.
- “father...pleaded with him” – Another act of humility of the father toward his sons.
- This is what Jesus is doing before these self-righteous Pharisees. He is pleading with them.

15:29 – “serving” – Lit. “slaving.”

- “gave me” – This is the same attitude as the younger brother in v. 12.
- “with my friends” – He too shows little concern for the Father. Like the younger son, the older boy simply wants the father’s stuff to enjoy on his own.

15:30 – “this son of yours” – He is not claiming or accepting him as a brother.

15:31 – “you are always with me” – He missed the blessing of being with the father.

- “The older son reveals the possibility of living in the father’s house and failing to understand the father’s heart” – G. Campbell Morgan.

15:32 – “your brother” – The elder son wants all the benefits of son-ship without the obligations of brotherhood. (1 John 4:7-11)

Chapter 16:

16:1 – “to His disciples” – Jesus is not addressing the Pharisees, but teaching the disciples.

- Jesus is teaching the basic principle of stewardship that values the “everlasting” (v. 9) above the temporal.
- “steward” – In Israel during Jesus’ time, a landowner may have had property at separate locations within the father’s inheritance. This steward may have been controlling the properties without the landowner’s knowledge and therefore charging the people more than what the landowner required. It may be that what he ends up cutting from what the people owe the landowner may be the extra the steward previously added to the bill.
- A servant’s position is caring for the wealth of another. This can apply to our money, time, gifts/abilities, or position.
- “wasting” – (Greek “diaskopizo”) Same word as is translated “prodigal” in Luke 15:13.
- This man is a recovering prodigal. What are prodigals to do when they come back?

16:2 – “give an account” – All stewards will have to account for what God has given to them.

- “no longer be steward” – This is mercy in this verdict. The landowner could reasonably have had him thrown into prison until he paid the debt.

16:4 – “receive me into their houses” – He is concerned for his future home.

- What the steward does next is a direct result of the reality of his future condition coming to bear upon his present situation.

- 16:8 – “commended the unjust steward” – God, the landowner, is commending this man, not for stealing and acting deceitfully, but for using the present to secure the future.
- The steward seems to have done acted to some degree based on the generosity of his master to not throw him into prison and the refuse to renege on the revise contracts with his debtors.
 - “world” – (Greek “eon”) Lit. “this present age.”
 - “in this generation” – But often without a view to eternity.
- 16:9 – “make friends” – Use present resources wisely to secure a future habitation.
- “when you fail” – And we all will.
 - “You can’t take it with you, but you can send it ahead.”
- 16:10 – “faithful” – We are to be judged and rewarded based on faithfulness, not on scope of service.
- 16:11 – “faithful in the unrighteous mammon” – Faithfulness is demonstrated in the “little” things.
- Faithfulness is here defined by using the stuff that is presently in our hands in a way that would be pleasing to God.
 - In this sense, those who are leaders of God’s people must be good managers of their own money. This does not mean they necessarily have a lot of money, but they know how to properly manage the money they do have.
 - Those who sin little with little would sin more if they had more.
 - Unfaithful people are not unfaithful in only one area of their lives.
- 16:13 – “serve” – Lit. “slave.”
- “You cannot serve God and mammon” – Money can be a great servant, but it makes a cruel master. If God is your Master, then money will be your servant.
- 16:14 – “lovers of money” – “For the love of money is a root of all kinds of evil, for which some have strayed from the faith in their greediness, and pierced themselves through with many sorrows.” (1 Tim. 6:10)
- Money itself is not the root of all evil; the money itself isn’t bad. But it is the love of money that will lead to all kinds of evil.
 - “they derided Him” – They mock Him for setting the future above the present.
 - The natural will always mock the spiritual.
 - “derided” – Lit. “to lift the snout, turn up one’s nose.”
 - It is easier to mock what Jesus says than to argue with His logic.
- 16:15 – “justify yourselves” – They taught that wealth was an indication of God’s favor.
- The Pharisees were the first proponents of “Prosperity Doctrine.” (1 Tim. 6:5)
 - Self-exaltation and pride is from Satan.
 - “before men” – Not “before God.”
 - “God knows your hearts” – This is an encouragement to the sincere, but a rebuke to the hypocritical.
- 16:16 – “The law and the prophets” – The Pharisees accepted both, at least in word.
- “The law” – The purpose of the law is to reveal sin that resides in the heart of man.
 - “until John” – John the Baptist is considered the last of the OT prophets.
 - “everyone is pressing” – Including tax collectors and sinners. (Luke 15:1-2)
 - “pressing” – (Greek “agonize”) Lit. “agonizing.”

- 16:18 – “divorces” – This is another example of the law speaking to the heart of man.
- Ettersheim said that some Pharisees had up to 20 wives through their lives. They made divorce permissible at the slightest displeasure of the man.
 - See Matt. 5:31-32 and Matt. 19:1-12 for more regarding divorce.
- 16:19 – “a certain rich man” – We never get his name.
- Neither Luke nor Jesus tell us that this is a parable...this likely an account of real people or a generalized account to people familiar to Jesus and His audience.
 - Jesus is sharing this account in light of the Pharisees “who were lovers of money” (v. 14). At the same time, Jesus had been teaching His disciples to use their present resources to secure a future home (v. 9). The love of money is the main subject of this story.
 - “fared sumptuously” – Selfishly.
- 16:20 – “Lazarus” – The name comes from the Hebrew for “Eleazar” and means “God is my help.”
- “sores” – Lit. “oozing sores.”
 - “was laid” – Lit. “dropped, or placed.” Lazarus doesn’t seem to be mobile.
 - The problem of pain, suffering, and injustice doesn’t force me to deny the existence of God, but rather it causes me to realize that there is more life to live than we currently see.
- 16:21 – “the crumbs” – The wealthy would use bread to clean their hands and then throw the bread to the dogs.
- “licked his sores” – Lazarus would’ve liked to eat the dog’s food, instead the dogs are using the man’s body for their food.
 - These dogs are Lazarus’ only comforter.
- 16:22 – “was buried” – The rich man had a proper burial.
- It doesn’t say that Lazarus was buried. He was probably discarded in the Valley of Hinnom at Gehenna – the place where the garbage was burned.
- 16:23 – “torments” – This word is used 4 times in this account.
- “lifted up his eyes...afar off” – This does not sound like a second compartment in hell.
 - “Abraham” – We must remind ourselves that the rich man was not condemned because he was rich, nor was Lazarus saved because he was poor. Abraham was a very wealthy man, yet he was saved by faith and avoided the torments of hell.
 - “Lazarus in his bosom” – Apparently, Lazarus was a believer...despite his poverty.
- 16:24 – “send Lazarus” – The rich man is still acting like Lazarus is his servant.
- “cool my tongue” – There are no parties in hell.
- 16:25 – “remember” – There is memory in hell, which only increases the torment.
- “in your lifetime you received your good things” – It is a great law of God’s kingdom that “the nature of our present desires shall rule that of our future bliss.”
 - “now he is comforted” – His pain and suffering has ceased.
 - “you are tormented” – Despite all the earthly prosperity and substance he enjoyed, the rich man’s wealth cannot keep him out of torments.
 - Hell is a real place of eternal torment – Dan. 12:2; Matt. 25:33-34; Rev. 14; Jude 7; 2 Thess. 1:9. (The Bible speaks clearly against annihilationism.)
 - Hell was prepared for the devil and his angels. (Matt. 25:41)

16:26 – “great gulf fixed” – There are no second chances, no purgatory, and no soul sleep. (2 Cor. 5:8)
- “And as it is appointed for men to die once, but after this the judgment.” (Heb. 9:27)

16:27 – “I beg you” – Now the rich man is the beggar.

16:28 – “five brothers” – The first glimmer of selflessness comes when it is too late.
- Could these brothers be in this crowd listening to Jesus tell this story?

16:29 – “They have Moses and the prophets” – The word of God.

16:30 – “repent” – (Greek “metanoia”) Lit. “to make a U-turn.”

16:31 – “though one rise from the dead” – As Jesus will do shortly. (Matt. 28:17)
- If they will not be won with the word of God, they will not be won at all.
- The current move in the Church is toward social ministry...but any person with a full belly and an empty heart will still be eternally lost and tormented. True prosperity is defined by having God.

Chapter 17:

17:1 – “to the disciples” – Jesus is speaking directly to the disciples, but the Pharisees are overhearing their conversation.

- “offenses” – (Greek “scandalon”) Lit. “scandalized, trapped through deception.” Jesus is referring to sins that will ultimately bring the judgment of God. (v. 2)
- “offenses should come” – We are going to experience offenses. Those causing offences cannot be avoided at all costs or judged; all that is up to God.

17:2 – “it would be better” – The millstone is preferential treatment.

- “these little ones” – This seems to refer to all genuine believers.

17:3 – “Take heed to yourselves” – This is the emphasis of this teaching – yourselves.

- “sins” – (“trespasses” KJV) These are sins as God defines them.
- “rebuke him” – This is over sin issues, not over personal offences.
 - The idea here is to go to that individual, not start gossiping about that person.
- “if he repents, forgive him” – To forgive someone who has not recognized an offense is like throwing pearls before swine.
- “forgive him” – This is our responsibility when offended.
 - Forgiveness doesn’t free the offender from guilt, it frees the offended from bitterness. (Gen. 50:20)

17:4 – “seven times in a day” – This is an attitude of forgiveness; a premeditated decision.

- “seven” – The number of completeness. The idea is “always and each time.”

17:5 – “Increase our faith” – This is asked in the context of forgiveness.

- It may be they want to “feel” like forgiving others...and they are calling that feeling, faith. Forgiveness is less a matter of loving others and more a matter of faith in God.
- Some of the greatest miracles are worked out in the context of human relationships.
- Faith is worked out, and often defined, in the day-to-day activities and relationships of life. It is not religious as much as it is personal. It has more to do with obedience than with feelings.
- In this chapter, faith is lived through forgiveness, service, and thankfulness.

17:6 – “a mustard seed” – Jesus called them “the least of all the seeds.” (Matt. 13:31-32)

- “faith as a mustard seed” – It is not the size of the faith that matters, but the obedience of the seed when buried in the dirt to push its way into the light.
- We will never have enough faith to do the impossible. But we’re just servants taking orders, and servants don’t need to know, understand, or feel like it.

17:7 – “servant” – (Greek “doulos”) Lit. “slave.”

- It is important to remember the true servant nature of believers following Jesus, especially in light of the radical statements He has made in regards of His service of us. (Luke 12:35-38; 22:27)
- “sit down to eat” – A slave is never off-duty...neither is a Christian.

17:9 – “commanded” – A servant is merely following orders.

- A servant doesn’t serve for recognition, payment, or to alleviate emotional guilt.

17:10 – “unprofitable” – Lit. “without need.” The idea is “nobody owes us anything.”

- “duty” – Lit. “debt.” We are permanently indebted to the Lord.

17:11 – “Samaria and Galilee” – Jesus is walking the border between Galilee and Samaria.

17:12 – “ten men” – It seems that 9 of the men are Jews and the 10th is a Samaritan.

- These Jews and Samaritans, who would rarely interact with each other, are united to one another because of their leprosy.
- “afar off” – Lepers were required to maintain a distance from the public.
- Religious Jews considered leprosy a judgment of God.

17:14 – “Go” – Jesus makes this simply a matter of obeying the word of God.

- “priests” – Plural. (Lev. 13-14)
- “as they went” – The healing comes in the obedience.

17:15-16 – “glorified God...giving thanks” – Thankfulness is essential to glorifying God.

17:17 – “where are the nine?” – 90% of those who were helped failed to express any thankfulness.

17:19 – “Your faith has made you well” – This phrase is translated “Your faith has saved you” in Luke 7:50.

- Ten get healed, but only one gets saved.

- 17:20 – “observation” – Lit. “to look at critically, to examine with hostility.” The idea is “interrogation.”
- The reality of God does not appeal to our five senses. “Eye has not seen, nor ear heard, nor have entered into the heart of man the things which God has prepared for those who love Him. But God has revealed them to us through His Spirit.” (1 Cor. 2:9-10)
- 17:21 – “within you” – Lit. “in your midst.”
- The religious leaders are looking for the Messiah to set up His kingdom, but they don’t realize that they are not going to be permitted to enjoy that kingdom unless they first accept the work of that Messiah for their sins.
 - By asking to see the kingdom of God, the Pharisees reveal that they are missing the King as He stands in their midst.
- 17:22 – “you will not see it” – Speaking of the time of Jesus’ ascension. Unlike the Pharisees, the disciples will actually miss Jesus when He is gone.
- 17:23 – “Do not go after them” – The Jehovah’s Witnesses claim that Jesus came to Brooklyn in 1914.
- 17:24 – “as the lightning that flashes” – There will be no mistaking Jesus’ next coming.
- 17:26, 28 – “Noah...Lot” – God gives us a double-picture here concerning the end of the age: Noah was carried through the punishment, whereas Lot was taken out before the judgment.
- 17:26 – “the days of Noah” – It took Noah 120 years to build that boat and he preached the entire time. (2 Pet. 2:5)
- 17:27 – “given in marriage” – They were living normal lives and planning for a future.
- “until the day” – Everything changed in a day. And all that mattered at that point was how they responded to the word of God while they had the chance.
- 17:28 – “they bought, they sold” – The economy was terrific in Sodom.
- “The iniquity of your sister Sodom...pride, fullness of food, and abundance of idleness; neither did she strengthen the hand of the poor and needy.” (Ezek. 16:49)
 - This passage is not speaking to those rejecting Christ as much as it is to those who are simply ignoring Him.
- 17:32 – “Remember Lot’s wife” – Lit. “Constantly be remembering Lot’s wife.”
- She was rescued from Sodom by angels, and still longed to return, lagged behind, and looked back.
 - Desire is more powerful than knowledge. The heart will always make a convert of the mind.
- 17:33 – “loses his life” – For Jesus and the things of His kingdom.
- 17:34-36 – “night...grinding...in the field” – Jesus knows the earth was round. All these people will be taken at the same time.

17:36 – “one will be taken and the other left” – Jesus will interrupt human history and make a clear distinction between those who are His and those who are not.

- No matter how close two people are in this life, it is no guarantee that they will share the same eternal destiny.

17:37 – “Where, Lord?” – They are looking for location; Jesus is speaking of condition.

- “the eagles will be gathered” – As a dead body draws vultures, so too will the putrefied state of this world draw God’s attention for judgment.

Chapter 18:

18:1 – “pray and not lose heart” – These are the only two options in light of the deteriorating culture of the end times (Luke 17:26-37) that we are living in.

- “Therefore we do not lose heart. Even though our outward man is perishing, yet the inward man is being renewed day by day...while we do not look at the things which are seen, but at the things which are not seen.” (2 Cor. 4:16,18)
- “lose heart” – That is “discouragement to the point of quitting.”
 - People who often come to pastors exasperated and losing heart are typically people who are not praying.

18:2 – “a judge” – The unjust judge (v. 6) stands in contrast to God the Father.

- There was a saying in the times of Jesus that a “Roman judge could be bought with a pound of meat.”
- “not fear God nor regard man” – He is transgressing both tables of the Law.

18:3 – “justice” – She is not asking for a favor or for her own advancement, but for justice.

18:5 – “this widow” – Women didn’t usually have the right to speak in public court.

- “troubles” – Lit. “continually troubles.”
- “she weary me” – Greek literally says “she gives me a black eye.”
 - Her persistent request is exposing the injustice of this judge.

18:8 – “speedily” – (Greek “en tachos”) Lit. “in quick succession.” (Rom. 16:20; Rev. 1:1)

- When God steps in, everything can change in a moment.
- “faith” – Lit. “the faith.”
 - This is not faith that our will is going to be done, but faith in God and His ultimate justice as His will is done “on earth as it is in heaven.” (v. 3)
- “find faith on the earth?” – “Because lawlessness will abound, the love of many will grow cold.” (Matt. 24:12)
 - Faith is marked by persistence. “Do not become sluggish, but imitate those who through faith and patience inherit the promises.” (Heb. 6:12)

18:9 – “trusted in themselves that they were righteous” – Self-righteousness.

- “despised others” – Self-righteousness leads to pride and hatred.

18:11 – “prayed thus with himself” – This is more self-talk than actual prayer.

- “I” – Used 5 times in 2 verses. This is mere self-promotion.
- “not like other men” – This is a mistake. He has the same need as every other human being.

18:13 – “beat” – Lit. “continually beat.”

- “merciful” – Lit. “propitiation, atoning sacrifice.” He is looking to the substitutionary atonement. (Heb. 2:17)
- This is “the faith” of v. 8.
- The Pharisee is trusting what he did; the tax collector is trusting what God did.

18:14 – “rather than the other” – The self-righteous returned home unjustified. The Pharisee was only wasting his time.

18:15-17 – The parallel passages are found in Matt. 19:13-15 and Mark 10:13-16.

18:15 – “infants” – Now, as an example of humility.

- “brought infants to Him that He might touch them” – These parents are seeking God’s blessing on the lives of their children.
- I would never want to parent my children without Jesus’ direct touch on their lives.
- “they rebuked them” – The disciples rebuke the parents.
- Children were generally considered beneath the concerns of a rabbi.

18:16 – “Let” – The challenge is to stay out of the way long enough for them to see Him.

- “come to Me” – Not just taking them to church, reading some Bible stories with them, or teaching them how to act like Christians, but sincerely and consistently pointing them to Jesus Himself so they can have a personal relationship with Him.

18:17 – “as a little child” – Marked by humility and helplessness. Kids are typically good at receiving, taking, and using.

18:18-30 – The parallel passages are found in Matt. 19:16-30 and Mark 10:17-31.

18:18 – “a certain ruler” – A compilation of the gospel descriptions of this man show him to be rich, young, and a ruler...all that the world runs after.

- Rich – All the finances needed to satisfy his desires.
- Young – All the health, energy, and vitality to enjoy his resources.
- Ruler – All the power and influence needed to wield his resources to his will.
- This man stands in contrast to the children Jesus has just finished blessing. (v. 15-17)
- “I do” – This man is a hard-working, religious moralist.
- This man is used to getting things through self-effort. But not with God...
- “inherit” – Inheritances are granted; they are not earned.
- “eternal life” – This could also be translated “age-abiding life.” This is not only speaks of duration, but also of quality.
- The rich, young ruler recognizes and admits his lack of true life. This is honesty! He has everything the world values, but still he is not content.

18:19 – “No one is good but One” – Orthodox Jews would only call Yahweh “the good.”

- Jesus is not presenting a morality to follow, but a person to trust in. He is trying to awaken something in this man.

18:20 – “the commandments” – Jesus refers to the second table of the Law that deals with human interaction. But he does omit the prohibition on covetousness.

- 18:21 – Matthew adds “What do I still lack?” (Matt. 19:20) The failure of religion...
- This man has tried to add religion and religious duty to his life just like any other thing; like his money, health, or power. But we were not made for religion, but for a relationship with God.
- 18:22 – Jesus gives two commands:
- “Sell all that you have and distribute to the poor” – Jesus pinpoints this man’s god.
 - “come, follow Me” – This is where the lack is satisfied.
 - Jesus was not promising this man the fullness of life through poverty. It is not more spiritual to be poor than it is to be rich.
 - But Jesus also recognized that this man could not follow Him while being rich. He had to make a decision and go all out for one or the other – God or money.
- 18:23 – “he became very sorrowful” – Matthew says “he went away sorrowful.” (Matt. 19:22) Mark says “Then Jesus, looking at him, loved him.” (Mark 10:21)
- 18:24 – “How hard it is for those who have riches” – Money is a tough object to surrender.
- 18:25 – “a needle” – (Greek “rhaphis”) Lit. “a woman’s sewing needle.”
- 18:26 – “Who then can be saved?” – The Jews assumed wealth was a sign of God’s blessing as was often articulated in Deuteronomy.
- 18:27 – “impossible” – Apart from Jesus, salvation is impossible for all of us.
- Our impossibilities can include marriage, health, finances, temptation, emotions, success.
 - But our greatest need, and the greatest impossibility, is to be in constant contact with the living God; to see Him, to hear Him, to touch Him, to love Him.
 - “with God” – He doesn’t say “to God” or “for God.”
- 18:28 – “we have left all and followed you” – In contrast to the rich, young ruler. (v. 22)
- 18:29 – “for the sake of the kingdom of God” – Not for selfishness or mismanagement.
- 18:30 – “many times more in this present time” – God will be a debtor to no man.
- I have never met a Christian on their death bed who ever regretted their decision to give up anything in life to walk with Jesus.
 - “eternal life” – This is what the rich, young ruler was looking for.
 - But these blessings do not come to us as a result of what we have done and what we deserve (as Peter seems to imply), but by the grace of God in Jesus Christ.
- 18:31-34 – The parallel passages are found in Matt. 20:17-19 and Mark 10:32-34.
- 18:31 – “things that are written by the prophets” – The prophets spoke of the Messiah in terms of the Coming King and the Suffering Servant. Most Jews in Jesus’ day were looking for the Coming King, but He first had to be the Suffering Servant.

18:32-34 – “scourge Him...kill Him...rise again” – It was this act of Jesus that makes eternal life possible for us.

- “they understood none of these things” – They heard it from Jesus and read it in the Scriptures, but still they didn’t understand it.
- God has ways and plans that sometimes aren’t even on our radar. Our scope is often limited by our selfishness, so when He says or does something outside of our scope, we don’t understand it.

18:35-43 – The parallel passages are found in Matt. 20:29-34 and Mark 10:46-52.

18:35 – “coming near Jericho” – Mark 10:46 says “As He went out of Jericho.” There were two Jericho sites, the old city built by the Jews and the new city built by the Romans about a mile south of the original site.

- “a certain blind man” – Mark tells us his name is Bartimaeus. (Mark 10:46)
 - The Jews of Jesus’ day assumed that one was born blind as a result of their sin or the sin of their parents.
- “begging” – This man has been sustained on what he has received from others.

18:36 – “hearing” – Blind people will often develop really terrific hearing.

- Bartimaeus stands as a rebuke to the religious leaders of Jesus’ day who had eyes and ears to see and hear Jesus, yet still could not receive Him.

18:37 – “Jesus of Nazareth was passing by” – Bartimaeus must’ve been familiar with Jesus.

18:38 – “Son of David” – A Messianic title. (2 Sam. 7:12-13)

- “mercy” – He is not looking for what he deserves, but for God’s mercy.
 - A person is ready to receive from God when they dispose of their concept of what they deserve and come to Him based on His greater mercy.

10:39 – “those who went before” – Many different people were following Jesus with many different motivations and levels of understanding.

- “be quiet” – Some around Jesus are trying to shut Bartimaeus up.
- “cried out all the more” – Lit. “screamed intensely.”
 - He will not let the crowd keep him from Jesus.

10:40 – “come near” – Bartimaeus stands face-to-face with Jesus personally.

10:41 – “What do you want?” – Jesus wants Bartimaeus to voice his request. (James 4:2)

- “that I may receive my sight” – This request is coming from a man who is willing to follow Jesus as well. It is not just a selfish request.
 - Sometimes God doesn’t bless us with something we want because He knows how we would use it if we got it.

18:42 – “faith” – God finds faith in unforeseen places. (v. 8)

18:43 – “he received his sight” – The first thing Bartimaeus sees is the face of God.

- “followed Him” – Bartimaeus uses his new gift to follow Jesus and glorify God.

Chapter 19:

19:1 – “Jericho” – This is the Roman Jericho, one mile south of the Jewish Jericho.

- Jericho, along with Capernaum and Caesarea by the sea, was one of the three tax collection centers the Romans maintained among the Jews.

19:2 – “Zacchaeus” – means “righteous, or pure one.”

- “chief tax collector” – Zacchaeus is the only tax collector called “chief” in the Bible.
- “tax collector” – A Roman position served by this Jew to collect money from Jews. This person was often seen as a traitor and was hated by his own people.
- “he was rich” – His wealth would have been despised in that culture, unlike the wealth of the rich, young ruler who would have been envied.

19:3 – “who Jesus was” – Zacchaeus doesn’t just want to see Jesus; he wants to know Him.

- “short stature” – We all have shortcomings and insecurities we try to make up for. Zacchaeus tried to use finances (in the world) and tree climbing (in religion).
 - Insecurities aren’t to be covered up...they are to be brought to Jesus.
 - Jesus would call Zacchaeus “lost.” (v. 10)
 - “For all have sinned and fall short of the glory of God.” (Rom. 3:23)

19:4 – “ran ahead and climbed” – How many wealthy and powerful men would do this?

- Zacchaeus must have heard that Jesus is a friend of tax collectors and sinners.

19:5 – “Zacchaeus” – Zacchaeus doesn’t know who Jesus is, but Jesus knows Zacchaeus.

- “stay” – Lit. “abide, or be at home with.”
- “I must stay at your house” – Jesus just invited Himself over.
 - It seems that Zacchaeus wanted to invite Jesus over (“joyfully” – v. 6), but doubted the willingness of Jesus to come to his house. So Jesus takes the initiative to break down that barrier.
 - “Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with Me.” (Rev. 3:20)

19:6 – “received Him” – Christ will not force himself into any man’s house, and sit there against the man’s will. That would not be the action of a guest, but of an unwelcome intruder.

- “joyfully” – Lit. “rejoicing as a little child.”
 - David prayed “Restore to me the joy of your salvation.” (Ps. 51:12)

19:7 – “they all complained” – This is too much for them to handle, Jesus is eating with their enemy.

- Damian Kyle’s story of sharing Jesus with his step-dad.
- “guest” – This is the same word (in a different form) as the “inn” in Luke 2:7. Finally, Jesus has found a place in Judea He is received into.

19:8 – “Then Zacchaeus stood” – He is responding to the claims that Jesus has wrongfully eaten with a sinner...him. Zacchaeus seems to be defending Jesus by righting his wrongs.

- Something between him and Jesus has taken place in his heart.
- “restore fourfold” – This is the restoration a thief was to make. (Exod. 22:1)
 - The truest sign of repentance is an attempt to correct and reconcile what we had done in our sin. Repentance always looks like something.

19:9 – “son of Abraham” – Jesus is referring to faith, not just to nationality. (Rom. 4:11-12)

19:10 – “to seek” – Jesus is the seeker.

- “There is none who seeks after God.” (Rom. 3:11)
- “to save” – This is the intent of Jesus.
 - He doesn’t come just to help, but to save.
 - Could our “helping” at times keep people from being saved?
- “was lost” – Past tense. Zacchaeus is lost no longer.

19:11 – “parable” – Lit. “to cast alongside.”

- “because He was near Jerusalem” – Jesus knows His time is short.
- “this kingdom of God would appear immediately” – This is the stated reason for this parable...implying that faithfulness is tested over time.
 - There is an historical context here: Archaleaus, Herod the Great’s son, lived in Jericho and ruled over this part of the Roman Empire. At one point, because of the division of his region, Archaleaus sought the title of “king.” So he travelled to Rome, to receive this official designation from the Senate. Some people from his region sent opposition letters to his request, but Rome officially granted him the title of “king” anyway.

19:12 – “a certain nobleman” – A picture of the Lord Jesus Himself.

19:13 – “ten of his servants...ten minas” – Each servant gets the same amount.

- This contrasts with the Parable of the Talents in Matt. 25:14-30.
- “minas” – One mina is worth about 3 months wages.
- “Do business till I come” – This is the instruction that accompanies God’s gifts.
 - The first step toward faithfulness is obedience...using God’s gifts God’s ways.

19:14 – “citizens” – These are different from the servants of v. 13.

19:15 – “returned” – Jesus is coming again.

- “having received the kingdom” – Jesus will return as the King of Kings. (Rev. 19:16)
- “called to Him” – This is the “bema” seat judgment for the rewards of the believer. (Rom. 14; 1 Cor. 3; 2 Cor. 5)

19:16 – “your mina” – Faithful servants recognize where their gifts came from in the first place.

- “For we are His workmanship, created in Christ Jesus for good works, where God prepared beforehand that we should walk in them.” (Eph. 2:10)

19:17 – “faithful” – This is the how this servant is evaluated.

- “have authority” – The Bible tells us that Christians will rule and reign with Christ.

19:18 – “five minas” – There can be varying degrees of success for those who are faithful.

- I am consistently studying how I can be more faithful. Hence, the Administrative Responsibilities of a Pastor discussion with Joe Yannuzzi.

19:19 – “five cities” – Our faithfulness now determines our capacity in heaven. In heaven, every vessel will be alike full, but not all alike large.

- 19:20 – “another came” – It seems to be enough for this servant to be a servant. His mentality seems to be “at least I’m not a citizen.”
- Citizens are saved to serve. That is part of the agreement.
 - “put away” – He didn’t “do business” as he was told to do. (v. 13)
- 19:21 – “I feared you” – He didn’t know God’s love or grace.
- God’s love and grace are better motivators to serve God than is fear.
- 19:22 – “Out of your own mouth” – This is an excuse to inactivity. If he took his own reasoning seriously, it would have motivated him to at least put the money in the bank.
- 19:23 – “my money” – The gifts God has blessed us with are still His.
- One hour into Evan’s life, God had already asked me to give him to Him. And ever since, it has caused us to see our kids differently – it makes us a lot less concerned with how we are enjoying things right now and more concerned about how they will measure up at 18 years old.
 - “collected it with interest” – Not doing anything with it wasn’t an option.
 - This is disobedience; it is a simple failure to do as God had said.
- 19:26 – “everyone who has will be given” – Future service is dictated by present faithfulness.
- 19:27 – “did not want me” – Refusing to submit to God’s reign is refusing to submit to God.
- 19:28-44 – The parallel passages are found in Matt. 21:1-11; Mark 11:1-11; and John 12:12-19.
- 19:28 – “When He had said this” – In light of Jesus’ teaching on faithfulness. (v. 11-27)
- If people will not accept Jesus’ lordship as He goes to the cross, they’ll never accept Him as King.
 - “going up” – The next time Israel sees Jesus, He will be coming down on the Mount of Olives.
- 19:29 – “Bethany” – A village about 2 miles southeast of Jerusalem (John 11:18). It was the hometown of Mary, Martha, and Lazarus.
- 19:30 – “colt” – Mark says this is an un-ridden donkey.
- The donkey is accepting Jesus’ lordship as those around him wouldn’t.
 - Jesus is orchestrating the events of His coming to Jerusalem as Messiah. (1 Kings 1:33,44)
- 19:31 – “if anyone asks you” – This is like taking someone’s car. It will arouse suspicion.
- “the Lord” – Jesus rarely calls Himself “Lord.” This event is a statement.
 - If people will not accept Jesus’ lordship as He goes to the cross, they will never receive Him as King.
- 19:36 – “clothes on the road” – John 12 says they spread palm branches too.
- 19:37 – “the whole multitude” – Many are following Jesus from Bethany; others are pouring out of Jerusalem to meet Jesus along the road.
- “loud voice” – Matt. 21:10 says “all the city was moved.” (seismos – “shaken”)
 - “for all the mighty works” – His miracles are motivating this celebration. But any celebration motivated primarily by miracles will be temporary.

19:38 – “Blessed is the King” – They are quoting from Psalm 118.

19:40 – “the stones would immediately cry out” – To fulfill what the Scriptures said of this day.
(Zech. 9; Ps. 118; Dan. 9)

19:41 – “wept” – Lit. “convulsed.”

- The rest of the people are celebrating; Jesus is weeping. He sees beneath the surface of the party.

19:42,44 – “this your day...the time of your visitation” – The Dan. 9:24-27 prophecy is being fulfilled.
(It was exactly 173,880 days, [69 sets of 7 years of 360 days,] from the command to rebuild Jerusalem given on March 14, 445 BC to the coming of the prince on April 6, 32 AD.)
- Ps. 118:24 – “This is the day the Lord has made; we will rejoice and be glad in it.”

19:43 – “embankment around you” – This is speaking of the siege by Titus Vespasian that brought cannibalism and great suffering to the city. The siege lasted 143 days and killed 600,000 Jews.

19:44 – “you did not know” – Jesus holds them accountable for what He shared in His word.

19:45-48 – The parallel passages are found in Matt. 21:12-13 and Mark 11:15-19.

19:45 – “He went into the temple” – Mark tells us that Jesus went into the temple after His entry and quietly looked around. He then came back the next day to clean house.

- “drive out those who bought and sold” – This is the second time Jesus cleanses the temple. (John 2)
 - A pair of doves could cost as little as 4p outside the Temple and as much as 75p inside the Temple. That is almost 20 times more expensive.

19:46 – “My house” – Jesus owns the temple, even as it stands in that condition.

- Jesus is jealous over God’s glory. He is angry over the priest’s misrepresentation of His Father.
- The believer is the NT temple. (1 Cor. 6:19)

19:47 – “sought to destroy Him” – Their decision has already been made.

- Jesus is weeping over the city while the religious leaders are getting angry with Him.

19:46-47 – “prayer...teaching daily” – Speaking to God and hearing from God.

19:48 – “attentive to hear Him” – The idea is “hanging on every word.”

Chapter 20:

20:1-19 – The parallel passages are found in Matt. 21:23-46 and Mark 11:27-12:12.

20:1 – “one of those days” – This is Tuesday of Passion week.

- “the chief priest and the scribes, together with the elders” – They are teaming up on Christ at this point. The attack is heating up.
- This is the final week of Jesus’ life and, because Jesus is our Passover, He is being examined by the religious leaders as any sacrificial lamb would be.

- 20:2 – “by what authority are You doing these things?” – They are questioning the credentials of Jesus that would permit Him to cleanse the Temple.
- They couldn’t stop Him, but now they want to discredit Him.
 - “authority” – Jesus’ authority came from heaven.
 - The authority you walk in corresponds the throne you bow your knee to.
 - Authority does not come from a seminary, Bible college, ordination board, or any other institution of man.
- 20:5 – “among themselves” – One of the religious leaders must’ve told the disciples about this conversation at a later time.
- “If we say” – They are answering this question, not based on truth, but based on how people around them will respond to what they say. They are very P.C.
 - “From heaven” – This is tough for them as John tore the leaders to shreds while he was still alive.
 - If the religious leaders would’ve been able to recognize John’s ministry as coming from heaven, then they would’ve been able to recognize Jesus as coming from heaven too.
- 20:7 – “they answered that they did not know” – This was a lie. It is not that they did not know; it is that they didn’t want to answer.
- Sincerity is the initial requirement to relationship.
 - Jesus doesn’t feel compelled to answer hypocritical or dishonest questions.
- 20:8 – “neither will I tell you” – They have already rejected the revelation that came in the ministry of John, so Jesus isn’t going to give them more revelation.
- Obedience to present revelation is the conduit to future spiritual revelation.
- 20:9 – “a vineyard” – God referred to the nation of Israel as His vineyard in Isa. 5:1-7.
- “vinedressers” – These represent the religious leaders of Israel. They are stewards, working and caring for another’s vineyard.
- 20:10 – “a servant” – A picture of God’s prophets.
- Jeremiah was carried captive to Egypt. Isaiah was sawn in two.
 - “give him some of the fruit” – God is looking for, and expects, fruit from our lives.
- 20:12 – “wounded” – A permanent disfigurement.
- 20:13 – “my beloved son” – Jesus is the beloved Son of the Father. (Matt. 17:5; Luke 3:22)
- 20:14 – “This is the heir” – They know who they are killing.
- “let us kill him” – The religious leaders have already decided to kill Jesus. (Luke 19:47)
 - “the inheritance may be ours” – They’re acting as if God, the owner of the vineyard, is dead. So if they kill the heir, they can take over the vineyard.
- 20:16 – “destroy those vinedressers” – When God’s grace is resisted, all that’s left is judgment.
- “Certainly not!” – The idea is “God forbid.”
 - This is hitting home. They know this parable is against them. (v. 19)

- 20:17 – “looked at them” – Lit. “stared at them.” How long did He just look at them?
- “The stone...cornerstone” – Quoting from Ps. 118:22. This is the same psalm the people were quoting when Jesus rode into the city on the donkey. (Luke 19:38; see also Acts 4:11)
- 20:18 – “broken” – There is a brokenness that accompanies salvation as we accept our failure and trust in Jesus Christ. (Eph. 2:20)
- “grind him to powder” – This is the end of all who oppose Christ. (1 Cor. 1:23; Dan. 2:34-35)
- 20:20-40 – The parallel passages are found in Matt. 22:15-33 and Mark 12:13-27.
- 20:20 – “spies” – They are spying on Jesus in an attempt to catch Him in some error.
- “the authority of the governor” – The Romans took the right of capital punishment away from the Jews, so the Jews must trump up a Roman charge to have them execute Him.
- 20:21 – “You say and teach rightly” – They are trying to flatter Jesus.
- When one pretends to be righteous, flattery becomes a key tool in the deception.
- 20:22 – “Is it lawful for us to pay taxes to Caesar” – They get around to the question.
- The Jews hated paying taxes to the oppressive Romans. So if Jesus says “yes, pay taxes to Rome,” they think He will lose the favor of the Jews. But if Jesus says “no, don’t pay taxes to Rome” then they can report Him to Rome.
 - Caesar at that time claimed to be deity. That makes the question of paying taxes to Caesar even trickier.
 - “or not” – They ask it as an either/or question. Jesus answers it as a both/and.
 - God is not limited by our framework of understanding. (Josh. 5:13-15)
- 20:23 – “He perceived their craftiness” – Jesus is not thrown off by flattery.
- Those who need the affirmation of others are susceptible to flattery.
- 20:24 – “Show Me a denarius” – Did Jesus not have a coin of His own?
- It is apparent that one of His accusers did carry one of these Roman coins.
 - “denarius” – A Roman coin worth about one day’s wage.
 - “Whose image” – The Roman coins had an image of Caesar as priest or God on them.
- 20:25 – “Render” – (Greek “appododomain”) Lit. “to give back.”
- The Greek word for “pay” (v. 22) is “dodomain” which means “to give.”
 - In Luke 23:2, the religious leaders will accuse Jesus of forbidding to pay taxes to Caesar, when He actually said just the opposite.
 - “and” – Not “or” as they asked the question.
 - “the things that are God’s” – As the coin bore the image of Caesar, so we bear the image of God.
 - Jesus is saying that we are citizens of heaven and earth at the same time.
 - “Fear God. Honor the king.” (1 Pet. 2:17)
- 20:27 – “Sadducees” – The religious party in power at that time.
- “deny that there is a resurrection” – They only accepted the first five books of Scripture and they didn’t believe in anything non-material. (Acts 23:8)
 - This was the religiously liberal party of Judaism. And because they did not believe in an afterlife, they were immoral, selfish, wealthy, and politically correct.

- 20:28 – “raise up offspring for his brother” – The law of Levirate marriage. (Deut. 25)
- The word “levirate” comes from the Latin word “levir,” which means “a husband’s brother.”
 - They are using Scripture to try to make the resurrection look foolish.
- 20:33 – “all seven had her as wife” – This is a ridiculous hypothetical scenario. (If you are brother six or seven, do you not run for your life?)
- There are some dumb or philosophically circular questions that people try to use to discredit God or the Scriptures. (Cain’s wife, did Adam have a belly-button, Roger Williams’ apple tree, can God make a boulder too big to lift, how organ transplants work in the resurrection, etc)
- 20:34 – “Jesus answered” – In Matthew and Mark, Jesus prefaced this response by saying “You are mistaken, not knowing the Scriptures nor the power of God.”
- 20:35 – “worthy” – (Greek “axion”) Lit. “to weigh as much as.”
- “that age” – Speaking of heaven.
 - “resurrection from the dead” – (Greek “ecnecron”) Lit. “resurrection out from among the dead.”
 - “neither marry nor are given in marriage” – There is no marriage in heaven.
- 20:36 – “nor can they die anymore” – Eternal life. Death is no longer possible.
- “equal to the angels” – They were all created at the same time and have no need of procreation.
 - “angels...resurrection” – Jesus includes much of what the Sadducees didn’t believe.
 - “resurrection” – Paul compared our present body to a planted seed and the future resurrection body to the glorious flower and fruit. (1 Cor. 15:35-50)
- 20:38 – “not the God of the dead” – In Exod. 3:6, God says “I am...the God of Abraham...”
- 20:39 – “You have spoken well” – Matthew tells us that is the Pharisees who agree with this answer as it supports their position concerning the resurrection.
- 20:41-47 – The parallel passages are found in Matt. 22:41-46; 23:14 and Mark 12:35-40.
- 20:41 – “Son of David” – Jesus was recognized by the crowd as the Son of David at the triumphal entry. (Matt. 21:9)
- 20:42 – “The Lord said to my Lord” – The Hebrew is “Yahweh said unto my Adonai.” (Ps. 110)
- 20:44 – “How is He then his Son?” – In a patriarchal system, no father would ever call his son, lord.
- This question can only be answered if the Messiah is also the Son of God.
 - Jesus is both the “Root and Offspring of David.” (Rev. 22:16)
- 20:46 – “Beware” – Lit. “constantly be being aware.”
- “scribes” – This could be either a Pharisee or a Sadducee.
 - Jesus holds each individual personally accountable despite the hypocrisy and corruption that has completely invaded the religious system of the day.
 - “best places at feasts” – They want the recognition and promotion.
- 20:47 – “devour widows’ houses” – Extortioning wolves. (Matt. 7:15)
- “long prayers” – Praying to be seen of men. (Matt. 6:5-7)

Chapter 21:

21:1-4 – The parallel passage is found in Mark 12:41-44.

21:1 – “He looked up and saw” – Mark says He was carefully watching “how” they gave.

- No giving is insignificant to God, as He sees how one gives.
- “the treasury” – There were 13 silver coffers placed in the court of women for the people to give. The receptacles were shaped like trumpets and made noise when coins were placed in them.

21:2 – “poor” – Lit. “indigent, poverty stricken.”

- No doubt, her poverty is somehow connected with the loss of her husband.
- “two mites” – Worth about 1/8 of a penny.
- God was more valuable to the poor widow than were her two coins.

21:3 – “more than all” – More than all of them put together.

21:4 – “out of their abundance” – The idea is “from their superfluity, or their extra.”

- “offerings” – Lit. “gifts.”
- “out of her poverty” – David, when buying Aurunah’s threshing floor, said, “Nor will I offer burnt offerings to the Lord my God with that which costs me nothing.” (2 Sam. 24:24)
- “livelihood” – (Greek “bios”) Lit. “life.”
 - Her sacrifice resembles Christ’s sacrifice for us.
 - She gives all she can meagerly manage within a wealthy (21:5) and extortioning (20:47) system. She is giving to God, not to the church.

21:5-38 – The parallel passages are found in Matt. 24:1-51 and Mark 13:1-37.

21:5 – “some spoke of the temple” – Matthew says the disciples are asking this question.

- Even the disciples themselves seem overly-concerning and distracted by the physical structure of the temple. The church is the people. We have buildings to better serve the church, and not vice versa.
- The Temple had been under construction for 40 years at this point. The entire project would take from 19 BC to 63 AD, and would be destroyed only 7 years after it was completed.
- “beautiful stones” – With some white marble stones over 45’ long and 12’ wide.
- “donations” – The entire dome of the temple was covered in gold.
 - This temple obviously wasn’t erected on the mites of this widow. (v. 2)

21:6 – “things which you see” – Jesus saw something they did not see.

- “not one stone shall be left upon another” – In 70 AD, Titus Vespasian led the 5th, 10th, and 12th Roman legions into Jerusalem and in sacking the city, they burned down the temple. All the gold melted into the cracks of the rock, which the soldiers later retrieved by prying the stones apart.

21:7 – “So they asked Him” – After Jesus’ prediction of the destruction of the Temple.

- “these things” – Referring to the destruction of Herod’s Temple in 70AD.
 - The context of the Olivet Discourse is Jewish.
- “what sign will there be” – Matthew adds “and of the end of the age” to the end of this question and that is how Jesus answers it here in Luke too. (v. 25-28)

- 21:8 – “come in My name” – Religious, or spiritual, deception. (2 Tim. 3:1-7)
- They will both claim to be the Christ (“in My name”) and God (“saying, I am”).
- 21:9 – “the end will not come immediately” – These are not necessarily indications of the end.
- 21:10-16 – These are events that pre-date 70AD. But these same events happening more recently are also birthpains for the end of the age. (Matt. 24:7-14)
- There are two distinctions that separate our day in prophetic history: 1. The rebirth of Israel, and 2. The ability to destroy the entire planet by modern weaponry.
- 21:10 – “nation will rise against nation” – Worldwide states of war.
- 21:11 – “pestilences” – Lit. “deadly infectious diseases.”
- “great signs from heaven” – This will heighten in the time of the Tribulation. (v. 25)
- 21:12 – “before all these things” – Paul was martyred in 64AD.
- “delivering you up to the synagogues” – Religious persecution.
 - “brought before kings and rulers” – Political persecution.
 - Every great persecution of the true Church through history was started by the religious institutions before they became political.
 - In 1998, there was testimony in the US congress that stated more Christians have been killed in the present century (1901-2000) than in the previous 1900 years combined.
- 21:14 – “settle” – At a time of persecution, it becomes even harder to hear the still small voice of God if the circumstances have unsettled us.
- “meditate beforehand” – (Greek “promētan”) Lit. “to practice a speech in advance.”
- 21:15 – “I will give you a mouth” – Similar to the instructions of Luke 12:11-12. (Acts 2; 4; 7)
- 21:18 – “not a hair of your head shall be lost” – Despite some being killed. (v. 16)
- These can only kill the body; they cannot touch the spirit.
- 21:19 – “patience” – (Greek “hypomone”) Lit. “steadfastness, bear up under pressure.”
- “souls” – (Greek “psyche”) Lit. “minds.”
 - This is not referring to our spirit (“pneuma”) or our salvation. He is saying that patience will keep them from losing their minds.
- 21:20 – The Matthew and Mark accounts jump to the time of the “abomination of desolation” at this point. Luke gives more details on the destruction of the Temple.
- “Jerusalem surrounded by armies” – Referring to the siege by Titus Vespasian and the Roman army in 70 AD.
 - Historians have noted Christians taking this Luke passage to heart during the Roman invasion of Jerusalem in 70 AD and fleeing to Pella for refuge.
- 21:21 – “flee to the mountains” – Historians have noted how many Jewish Christians escaped Jerusalem when the Romans came and hid in Pella (a city east of Jerusalem within the border of Judea) as a result of this verse.

- 21:24 – “captive into all nations” – The Jews were without a land from 70AD until May 14, 1948.
- “Jerusalem will be trampled” – In June of 1967, the Jews took control over Jerusalem, but almost immediately ceded some of their authority to the Palestinians.
 - “the times of the Gentiles” – Romans 11:25 speaks of “the fullness of the Gentiles” which will be completed before Israel will turn to the Lord as a people again.
- 21:25-28 – Now Jesus answers in response to the 2nd question His disciples asked Him in v. 7, “...and of the end of the age.” This seems to refer to the end of the Tribulation.
- 21:25 – “distress” – Lit. “pressure, stress.”
- “perplexity” – Lit. “no way out.”
 - “waves roaring” – Has the rotation of the earth been disturbed?
- 21:26 – “hearts failing” – Lit. “hearts stopping.” Possibly speaking of actual heart attacks due to the stress.
- “the heavens will be shaken” – 2 Peter 3:10-12 speaks of the loosing of the elements that now hold the creation together. Spontaneous nuclear reactions.
- 21:27 – “see the Son of Man” – The second coming of Christ and the end of the age.
- “coming in a cloud” – “Behold, He is coming with clouds, and every eye will see Him, even they who pierced Him. And all the tribes of the earth will mourn because of Him.” (Rev. 1:7) [Rev. 19:14]
- 21:28 – “begin to happen” – This is different from those in v. 31 who see these things “happening.” This instruction applies to everyone from Jesus’ day until now. Any one of these signs is to make us look to Jesus more sincerely and more desperately.
- “look up” – Not look around, not look within, but look up.
 - “redemption draws near” – The soon return of Jesus Christ.
 - If we see signs of the Second Coming of Christ, but we know the rapture must come first, then we know that the Rapture of the Church is very near.
 - “draws near” – Lit. “is at hand.”
- 21:29 – “fig tree” – A picture of the nation of Israel in the OT. (Hosea 9:10)
- Jesus seems to be referring to the rebirth of the nation of Israel.
- 21:31 – “when you see these things happening” – This is spoken to a different group than those who see these things “begin to happen.” (v. 28) These are believers who are in the midst of the Tribulation.
- “the kingdom of God” – That was very important to the Jew of Jesus’ day and to the Jew who will endure the Great Tribulation.
 - The kingdom of God will come 1,260 days after the abomination of desolation stands in the holy place. That time is set.
- 21:32 – “generation” – (Greek “genos”) Lit. “race.”
- 21:33 – “My words will by no means pass away” – God’s word is the only enduring thing.

21:34 – “Take heed to yourselves” – The personal application of this teaching.

- “weighed down” – Lit. “depressed, burdened, or dulled.”
 - This will be the result of we don’t “take heed.”
- “carousing” – (Latin “crapula”) Lit. “giddiness and headache caused by drinking.”
- “drunkenness” – Lit. “intoxication.”
- “cares of this life” – (Greek “mirimna”) Lit. “to be drawn in different directions.” (Distractions)
 - Courson says this is “unnecessary time given to necessary things.”
- “unexpectedly” – Like a thief in the night.

21:35 – “will” – Definite article.

- “on those” – It will be a surprise to those not taking heed.

21:36 – “that you may be counted worthy” – This may possibly refer to the opportunity the Jews had to receive Jesus as their Savior and escape the Tribulation by being raptured with the Church.

- “escape” – (Greek “ekphengo”) Lit. “to escape out of.”

21:37 – “teaching in the Temple” – This is how Jesus spent the final week of his earthly life before going to the cross.

- “mountain called Olivet” – This is where Jesus will touch down at His second coming.

21:38 – “all the people came to Him” – This ends Tuesday of Passion Week. Wednesday will be spent without a record – likely quietly. Luke 22 then picks up on Thursday.

Chapter 22:

22:1-6 – The parallel passages are found in Matt. 26:1-16 and Mark 14:1-11.

22:1 – “Passover” – This feast, celebrating the deliverance of Israel from the bondage of Egypt, would start at sundown on Thursday. (Exod. 12:15-20; 13:3-7; Lev. 23:4-5; Ezek. 45:21)

- Because Passover was a celebration of God’s deliverance of His people from bondage, it often was a Feast associated with the coming of the Messiah. The Jews were hopeful that he could free them from Roman oppression.

22:2 – “how they might kill Him” – They have the verdict settled...but need an opportunity.

- “feared the people” – They already decided not to seek Jesus’ death at the Passover because they didn’t want the Jewish people to revolt against them. (Mark 14:2)

22:3 – “Satan entered Judas” – Judas left a door open to Satan...and Satan took advantage of it at just the right time. (John 6:20,64)

- Satan will wait to exploit a foothold until the exact time that will bring the most damage to Jesus and the cause of Christ.
- “Iscariot” – Many believe Judas’ surname points to a town of Judea, making him the only non-Galilean of the 12 disciples.

22:4 – “he went his way” – Rather than submitting to Jesus’ way.

- 22:5 – “money” – 30 pieces of silver was the OT price of a gored slave. (Exod. 21:32)
- “give him money” – Judas sacrificed his own personal relationship with Jesus to make a little more money.
 - Jesus repeatedly taught of the dangers of money to our relationship with God.
 - Judas had all the privilege of watching, hearing, living with, and ministering for Jesus, but it didn’t change his life because He wanted other things.
- 22:7-30 – The parallel passages are found in Matt. 26:17-30; Mark 14:12-26; and John 13:10-30.
- 22:8 – “prepare the Passover for us” – That would require Peter and John to go to the Temple, buy an animal, have it sacrificed, and brought back and prepared.
- 22:9 – “Where do You want us to prepare?” – Jesus goes to great lengths to keep Judas from knowing where they will to eat the Passover so they’re not interrupted.
 - Jesus has a way of ensuring that nothing will steal our communion with Him.
- 22:10 – “a man will meet you carrying a pitcher of water” – This was typically a job reserved for women.
- 22:12 – “furnished” – Jesus made arrangements for everything necessary to have this meal.
- 22:14 – “sat down” – Reclining on pillows placed on the floor.
 - “twelve” – That includes Judas.
- 22:15 – “desire” – Lit. “lust, strong desire.”
 - “desired to eat this Passover” – Jesus’ heart longs for communion...fellowship.
 - Jesus is our Passover. (1 Cor. 5:7-8; Col. 2:17)
- 22:18 – “until the kingdom of God comes” – There is another day and another meal awaiting us and Jesus. (Rev. 19:9)
- 22:19 – “gave thanks and broke it, and gave it” – The marks of Jesus life: blessed, broken, and given.
 - “thanks” – Jesus is personally thanking God for His impending suffering and death.
 - “in remembrance of Me” – The primary purpose of Communion is to remember the person and work of Jesus Christ.
- 22:20 – “for you” – Lit. “on behalf of you.” Substitutionary atonement.
- 22:23 – “question among themselves” – Matthew says they began to ask “Is it I?”
 - They don’t suspect Judas. They don’t know him like Jesus does.
- 22:24 – “considered the greatest” – The disciples argue (again) about who is the greatest. (Matt. 18:1; 20:20-26; Mark 9:33-34; Luke 9:46)
 - They go from questioning themselves regarding Christ’s betrayal to arguing that they are the greatest.
- 22:25 – “called ‘benefactors’” – They like the title and the recognition. They want to get credit for their good deeds.

22:26 – “the younger” – The one with no rights.

- “serves” – (Greek “diakoneo”) Lit. “deacons.” (Acts 6:2)
 - Service (or ministry) is the way to move up in Christ’s kingdom. This is an upside-down kingdom.
 - Jesus demonstrated servanthood to the disciples by washing their feet. (John 13:3-5)

22:28 – “continued with Me in My trials” – Their faithfulness is a ministry to Jesus.

22:29 – “bestow upon you a kingdom” – Service is the currency of leadership.

- The disciples are expecting Jesus to overthrow the Romans and set up His kingdom on earth. Here Jesus is telling them that His kingdom is of another world.

22:31-39 – The parallel passages are found in Matt. 26:31-35; Mark 14:27-31; and John 13:36-38.

22:31 – “Simon, Simon” – Jesus might be responding to Peter’s insistence at being the greatest.

- “Satan has asked for you” – The “you” is plural, referring to the disciples.
 - Satan cannot get at us without God’s permission.
- “sift you as wheat” – This is a process of separating the chaff from the wheat. First, the wheat is cut down and brought to the threshing floor. Then the threshing sled is pulled over the wheat to crush the wheat and loose the chaff. Finally, the wheat is repeatedly thrown into the air so the chaff will be blown away by the wind.
 - The chaff is the tough outer shell that is worthless and of no value as food.
 - Peter will soften as his life progresses...“grow in the grace and knowledge of our Lord and Savior Jesus Christ.” (2 Pet. 3:18)

22:32 – “But I” – This is in contrast to Satan’s desire. God’s will always wins out over Satan’s.

- “have prayed” – This is during Jesus’ Passion week, and still He is caring for Peter.
- “your faith should not fail” – Peter failed, but his faith did not fail.
 - Peter was sifted from his pride and self-reliance.
- “when you have returned” – Not “if.”
- “strengthen your brethren” – Later Jesus will instruct Peter to “Feed My sheep.” (John 21:17)

22:33 – “to prison and to death” – Peter is sincere, but his self-confidence is misleading.

22:34 – “deny three times that you know Me” – Peter’s failure happens in the arena of his relationship with Jesus.

- Jesus Himself will personally restore Peter following this failure.

22:36 – “sword” – The Roman short sword.

- This is not an uprising or even civil disobedience; this is simply wisdom and proper protection.
- Peter will use this sword wrongly in just a few hours. (v. 49-50)

22:38 – “It is enough” – They are so concerned about obedience on this earthly matter (picking up a sword), but they care so little about the more important matters (like devotion to Jesus and serving one another).

22:39-46 – The parallel passages are found in Matt. 26:36-46; Mark 14:32-42; and John 18:1.

- 22:39 – “the Mount of Olives” – Located east of Jerusalem over the Kidron Valley. Jesus resorted to this location often during His time in ministry.
- “as He was accustomed” – Judas was familiar with this spot. (John 18:2)
- 22:40 – “the place” – The Garden of Gethsemane. (Matt. 26:36)
- Gethsemane means “olive press.”
 - “temptation” – Lit. “to compromise morally.” This word is not commonly used.
- 22:41 – “withdrawn from them” – Jesus left 8 disciples at the gate of the garden and took Peter, James, and John further in with Him.
- “knelt down” – Another gospel says He later “fell on His face.” (Matt. 26:39)
- 22:42 – “Father” – The other gospels tell us that Jesus prayed this 3 times.
- “this cup” - The cup of God’s eternal wrath on the sin of all humanity. (Ps. 75:8; Isa. 51:17; Jer. 25:15-28; Ezek. 23:33)
 - “not My will, but Yours, be done” – Jesus is submitted to the will of the Father.
 - Jesus struggles here as He never struggled while calming the storms, casting out demons, or even raising the dead. (Heb. 5:7)
 - The fact that God sent Jesus to the cross is proof that no other remedy to the sin of mankind could have been found. Jesus bearing the cup of God’s wrath was necessary for our salvation.
- 22:43 – “strengthened Him” – The angel doesn’t take Jesus out of the suffering and he doesn’t remove the suffering from Jesus, but he strengthens Jesus to continue through the suffering.
- Angels are “ministering spirits sent forth to minister for those who will inherit salvation.” (Heb. 1:14)
- 22:44 – “like great drops of blood” – A physical process called hematidrosis occurs when under great stress capillaries break and blood comes through the pores with sweat.
- “being in agony” – This phrase in Matthew and Mark literally means “away from home.”
- 22:45 – “sleeping from sorrow” – They are under great emotional stress.
- 22:47-54 – The parallel passages are found in Matt. 26:47-56; Mark 14:43-52; and John 18:1-12.
- 22:47 – “a multitude” – Some of the religious leaders, some of the Temple guard, and some of the Roman detachment of soldiers coming to Gethsemane with swords, clubs, and torches.
- John tells us the Judas had agreed that the kiss would be the sign of who they should take, but when they approach Jesus, Jesus preempts the sign by stepping forward and saying “whom do you seek?” Jesus then answered “I am,” at which the multitude fell over. (John 18:5)
 - “kiss Him” – The tense is literally “continually kiss Him.”
- 22:50 – “one of them” – Peter. He is just waking up.
- “the servant of the high priest” – His name is Malchus. (John 18:10)
- 22:51 – “healed him” – We do not know if Jesus picked up the old ear and put it back in place or if He simply put a new ear in its place.
- The final miracle of Jesus before His crucifixion was to right a wrong of one of His followers.

- 22:53 – “this is your hour” – Jesus has already submitted to this.
- “In this is love, not that we loved God, but that He loved us and sent His son to be the propitiation for our sins.” (1 John 4:10)
- 22:54 – “Peter followed at a distance” – Peter is trying to remain unseen, but at least he and John are present. The rest of the disciples are off hiding somewhere.
- 22:55-71 – The parallel passages are found in Matt. 26:57-75; Mark 14:53-72; and John 18:13-27.
- 22:55 – “Peter sat among them” – Peter is warming himself by the enemy’s fire.
- 22:56 – “servant girl” – This little girl has Peter scared.
- 22:58 – “You also are of them” – It is a clear sign of trouble when an unbeliever must remind a believer that his is “one of them.”
- 22:59 – “he is a Galilean” – Another Gospel says Peter’s speech is betraying him.
- Peter must be chatting with these people around the fire while Jesus is on trial.
- 22:60 – “I do not know” – Mark says Peter pronounced “anathema” on himself here.
- The third and final betrayal was to a relative of Malchus, the man whose ear Peter cut off at Gethsemane. (John 18:26)
 - “rooster crowed” – The Talmud says roosters were not to be in the city during the feasts. They made things unclean.
- 22:61 – “Peter remembered the word of the Lord” – It is good to remember, but it is too bad it took so long to remember.
- “looked at Peter” – Lit. “looked into Peter.”
 - Jesus wasn’t surprised by Peter’s denial; He had predicted it. (v. 34)
 - Jesus isn’t condemning Peter, but looking to him with love.
- 22:62 – “wept bitterly” – It is a bitter experience to try to serve God in our own strength.
- Later in Acts, after being filled with the Holy Spirit, Peter will serve Jesus boldly and effectually.
- 22:64 – “they struck Him” – They take away His ability to flinch or deflect the blows.
- Isa. 52:14 – “His visage was marred more than any man.”
- 22:67 – “If You are the Christ, tell us” – Caiaphas places Christ under an official oath. Jesus, always obeying the OT law, is obligated to answer this question.
- 22:69 – “the Son of Man” – Jesus referring to Himself.
- “sit on the right hand of the power of God” – In a position of acceptance and authority.

22:70 – “Are You then the Son of God?” – They assumed that the Son of Man (v. 69) would also be the Son of God.

- “You rightly say that I am” – Jesus clearly answers in the affirmative.
 - 1 Tim. 3:16 – “And without controversy great is the mystery of godliness: God was manifested in the flesh...”
 - Col. 2:9 – “For in Him dwells all the fullness of the Godhead bodily.”
 - 2 Cor. 5:19 – “God was in Christ reconciling the world to Himself.”
 - John 10:30 – “I and my Father are one.”
 - Rom. 1:4 – Jesus...“declared to be the Son of God with power according to the Spirit of holiness.”

22:71 – “What further testimony do we need?” – Caiaphas tears his clothes at what he considers blasphemy.

Chapter 23:

23:1-12 – The parallel passages are found in Matt. 27:1-2; Mark 15:1-5; and John 18:28-38.

23:1 – “the whole multitude” – Led by the Sanhedrin.

- The trial of Jesus is moving from the religious to the political arena.
- “led Him to Pilate” – They come to the Praetorium, the palace built by Herod the Great and used by Pilate when in Jerusalem.
 - The Romans had taken away the right of capital punishment from the Jews nearly 30 years earlier. Therefore, the Jews could not legally execute someone on religious charges.
- “Pilate” - Pilate was sent to Judea (from 26-36 AD) as a punishment for not doing something right in Italy. On his first day as Judean procurator, he was paraded into Jerusalem with flags with the face of Caesar and caused a riot. Pilate then tried to win the Jews’ favor by building an aqueduct from the Temple mount to the Kidron for blood run-off, but he used Temple money to do so and, therefore, caused another riot.
 - Times of the Passover Feast were especially riotous times in Palestine.
 - Plus, his wife is warning him not to touch Jesus due to dreams she was having. (Matt. 27:19)

23:2 – “forbidding to pay taxes” – This is a blatant lie. (Luke 20:25)

- “He Himself is Christ, a King” – This is the actual charge. They are making it sound like He is causing sedition.

23:3 – “It is as you say” – Another affirmative response.

- Jesus, though, had previously said to Pilate that His kingdom was not of this world (John 18:36), so there is no worry that Jesus is causing an uprising.

23:7 – “Herod’s jurisdiction” – This is the essence of government bureaucracy.

- “Herod” – This is Herod Antipas, the man who beheaded John the Baptist. (Matt. 14:1-12)

- 23:8 – “exceedingly glad” – Herod, at one point, thought Jesus was John the Baptist raised from the dead.
- Herod heard John gladly, but killed him anyway. Therefore his excitement to see Jesus doesn’t really mean a whole lot to Jesus.
 - Jesus had previously called Herod a “fox.” (Luke 13:32)
 - Excitement is not a sign of growth. Life-change is the sign of growth.
 - “hoped to see some miracle” – He wanted Jesus to perform.
 - Jesus does miracles to meet needs, not to satisfy curiosity.
- 23:11 – “an elegant robe” – This is part of the attire for the victim of the Roman game called “kill the king.”
- 23:12 – “Pilate and Herod became friends” – They strengthen each other in their rejection of Jesus.
- The friend who would affirm your decision to reject Christ is really an enemy.
- 23:13-38 – The parallel passages are found in Matt. 27:31-50; Mark 15:6-37; and John 18:38-19:30.
- 23:14 – “found no fault in this Man” – The second time Pilate said this. (v. 4)
- He could find no fault because there was no fault in Jesus.
- 23:16 – “chastise” – Pilate was willing to chastise Jesus even though Jesus was innocent simply to appease the religious leaders.
- “release Him” – The verdict had already been given (“I find no fault in this Man”) and now comes the sentence (“release”).
 - Pilate “was determined to let Him go.” (Acts 3:13)
 - Pilate sacrifices his conviction in an effort to maintain his position. He values popularity over character. He would rather be liked than be respected.
 - Pilate will kill himself while banished on the island of Sicily just before going insane.
- 23:17 – “necessary for him to release one” – It was Pilate’s custom to release a Jewish prisoner during the Passover to minimize Jewish animosity against him.
- 23:18 – “Barabbas” – means “son of the father.”
- Origin said his full name was “Jesus Barabbas.”
- 23:22 – “I have found no reason for death in Him” – The third time Pilate announces this.
- “chastise” – The scourging of Christ.
- 23:23 – “demanding with loud voices” – They cannot win the argument, so they get louder.
- “prevailed” – The will of the people prevails over truth and justice.
- 23:25 – “he released to them the one they requested” – The guilty man goes free because the innocent man goes to the cross.
- “their will” – The people get what they wanted.

- 23:26 – “Simon” – Mark 15:21 notes Simon’s two sons Alexander and Rufus.
- A Simon called Niger is mentioned in Acts 13:1 and a Rufus is mentioned in Rom. 15:21. They could be the same people as mentioned here.
 - “Cyrenian” – Modern-day Libya; about 800 miles away.
 - “on him they laid the cross” – The Roman soldiers had the right to compel anyone to bear a burden at any time for one mile. (Matt. 5:41) The Ingarian Right.
 - The cross beam was a 30-40lbs piece of wood.
 - Touching the cross beam would defile Simon for the Passover.
- 23:28 – “weep not for Me” – Jesus’ concern is not for Himself, but for these people.
- “You need not weep over the crucifixion, but weep over your transgression, for your sins nailed the Redeemer to the accursed tree. To weep over a dying Savior is to lament the remedy; it were wiser to bewail the disease” – C.H. Spurgeon.
- 23:29 – “Blessed are the barren” – It was typically a curse in Israel to be barren.
- In the siege of Jerusalem of 70AD pregnant women were ripped open so the soldiers could kill the babies.
- 23:30 – “Fall in us!” – This is a cry from the Tribulation. (Rev. 6:16)
- 23:31 – “what will be done in the dry?” – If this is what Rome does to innocence, what will they then do with guilt? (70AD)
- The Roman invasion of Israel will be brutal.
- 23:33 – “Calvary” – Otherwise known as Golgotha, which means “the place of the skull.”
- A Roman quarry on the mountain left it pock-marked and looking like a skull.
 - Calvary was on Mount Moriah, the place where Abraham went to sacrifice Isaac.
 - “crucified Him” – A railroad spike in each wrist and another through both feet.
 - Crucifixion victims typically died through suffocation. It was a long and excruciating death.
- 23:34 – “Then” – This refers back to the “when they had come” of v. 33.
- “Jesus said” – Lit. “Jesus kept on saying.”
 - “Father, forgive them” – Isa. 53:12 says “He made intercession for the transgressors.”
 - “His garments” – Jesus was most likely crucified naked. (Ps. 22:18)
 - The Jews might have insisted on a loincloth to preserve the sacredness of the Passover feast.
 - “cast lots” – They are more concerned with Jesus’ stuff than with Jesus Himself.
- 23:35 – “the people stood looking on” – How could you watch this like a TV show? To look at Christ on the cross for long at all has got to move you.
- “the rulers with them sneered” – Ps. 22 speaks of the “bulls of Bashan” that attacked Christ, possibly referring to spiritual forces at work along with the human participants.
 - “He saved others” – It is interesting that they acknowledge this now.
- 23:36 – “sour wine” – A sedative; it would have dulled His mind as it numbed the pain.
- 23:37 – “save Yourself” – He could not save both Himself and us at the same time.
- This is similar to the temptation of Christ in Matt. 4.

23:38 – “an inscription” – This was the charge He was crucified for. (John 19:21)

- “Greek” – The language of culture and the common people.
- “Latin” – The language of government and power.
- “Hebrew” – The language of religion and the Jews.

23:40 – “same condemnation” – Every human must die.

23:41 – “the due reward of our deeds” – This man is owning his sin.

- Repentance is the first step in seeking a Savior.
- “this Man has done nothing wrong” – He recognizes something in the nature of Jesus, even as they both hang on crosses.
- This man started off mocking Jesus as did the other criminal (Matt. 27:44; Mark 15:32), but at some point during their crucifixions his perspective changes.

23:42 – “Lord” – This man is submitting to the Lord Jesus.

- “Your kingdom” – This man is looking to the kingdom to come after Christ’s death.
- This man has some knowledge of the eternal kingdom of the Messiah. Looking beyond the earthly reign of the Messiah was something that was difficult for the disciples.

23:43 – “today” – Jesus is in Paradise the same day of His death. No purgatory, no descending three days in hell, no further payment needed. The work was done, “paid in full,” before He actually died. (2 Cor. 12:4; Rev. 2:7)

- “be with” – Lit. “accompany.”
- “with Me in Paradise” – Without getting baptized, without doing penance, without taking holy communion, without going to church, and without saying the sinner’s prayer. He only had faith in the word and work of Jesus.
- This also speaks against the theories of soul sleep or reincarnation.
- “Paradise” – Lit. “the garden, grove, or preserve of a king.” (2 Cor. 12:4; Rev. 2:7)

23:44-56 – The parallel passages are found in Matt. 27:51-66; Mark 15:38-47; and John 19:31-42.

23:44 – “darkness” – As the Father turns His back on the sin in His Son on the cross.

- At this point, Jesus cried, “My God, My God, why have you forsaken Me?” (Matt. 27:46)
- The Passover was a lunar feast, therefore this could not have been a solar eclipse.
- “until the ninth hour” – That is from 12noon-3pm.

23:45 – “the veil of the temple was torn” – The veil (80’ high x 24’ wide and 8-10” thick) had previously separated the unclean people from the intimate presence of God.

- “Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in the time of need.” (Heb. 4:16)

23:46 – “commit” – Lit. “trust.”

- “He breathed His last” – Jesus had earlier said, “No one takes [my life] from Me, but I lay it down of Myself.” (John 10:18)
- The shortest crucifixion on Roman record is 32 hours. The longest took 13 days.

- 23:50 – “Joseph” – Church tradition says Joseph of Arimathea took the gospel to Glastonbury, England. And with him, the chalice from the Last Supper that became the famed “Holy Grail.”
- “a council member” – A voting member of the Sanhedrin, the religious leaders who conspired to put Jesus to death. Joseph voted against the decision to kill Jesus.
- 23:51 – “waiting for the kingdom of God” – Joseph was “a disciple of Jesus, but secretly, for fear of the Jews.” (John 19:38)
- Joseph and Nicodemus would have been excommunicated from Jewish life for associating with Jesus in this way. (John 9:22)
- 23:52 – “asked for the body” – Lit. “pleaded or begged for the body.”
- At this point, Pilate sent a Roman soldier to the cross to verify the death of Jesus who pierced Jesus’ body with a spear and out flowed blood and water.
- 23:53 – “it” – Not “Him.” This is just the shell. Jesus is in Paradise at this time.
- “took it down” – Somehow Joseph pulls the spike from Jesus’ feet, undoes the crossbeam from the upright, lowers the body and crossbeam to the ground, and then pulls the nails out of the wrists of Jesus’ body.
 - “wrapped it in linen” – Joseph brought the linen, Nicodemus brought the spices. (John 19:39) They worked together to prepare Jesus’ body for burial.
 - This is the same word for the swaddling clothes used at Jesus’ birth.
 - “hewn out of the rock” – This was very expensive.
 - “where no one had ever lain” – Joseph completely yields this tomb to Jesus.
 - “From a virgin womb to a virgin tomb” – Joe Focht.
- 23:56 – “the Sabbath” – Saturday.
- In the meantime, Pilate gave the religious leaders permission to make the tomb “as secure as you know how.” (Matt. 27:65)

Chapter 24:

24:1-12 – The parallel passages are found in Matt. 28:1-8; Mark 16:1-8; and John 20:1-10.

- 24:1 – “first day of the week” – Sunday morning; known as the Lord’s Day through the rest of the NT.
- “they, and certain other women” – The last at the cross were the first at the tomb. (Luke 23:55)
 - Those willing to plunge the depths of the fellowship of His sufferings can also climb the heights of the power of His resurrection.
 - “came to the tomb” – Mark 16:3 says they came wondering who was going to roll the stone away from the tomb for them. They are not anticipating resurrection.
- 24:4 – “two men” – This is how Luke refers to angels in his writings. (John 20:12)
- 24:5 – “Why do you seek the living among the dead?” – Only life can beget life.
- 24:6 – “how He spoke to you” – The angels must have been listening to Jesus’ communication to His disciples. (1 Pet. 1:12)
- 24:9 – “the eleven” – Sadly, Judas is gone.
- “and to all the rest” – There were more disciples than just the eleven.
 - Imagine Mary Magdalene giving this news to Mary the mother of Jesus.

- 24:10 – “told these things to the apostles” – In that day, women were not allowed to testify in court. But Jesus uses women to inform the disciples of His resurrection.
- 24:11 – “idle tales” – Lit. “the babbling of an insane person.”
- 24:12 – “Peter arose and ran” – He heads out first, but John outruns him to the tomb. (John 20:8)
- “linen cloths” – Another gospel said the head wrapping was folded.
 - This is evidence that the body was not stolen.
- 24:13-53 – The parallel passages are found in Mark 16:12-19 and John 20:19-23.
- 24:13 – “two of them” – Two disciples of Jesus; one is named Cleopas. (v. 18)
- The longest record of any account of the resurrection is of Jesus with the disciples on the Emmaus Road.
- 24:15 – “reasoned” – This word implies an intensity to their dialog.
- “Jesus Himself drew near” – “For where two or three are gathered together in My name, I am there in the midst of them.” (Matt. 18:20)
 - Mark 16:12 says Jesus appeared to these guys “in another form.”
- 24:16 – “their eyes were restrained” – So they have no advantage over us. Jesus will reveal Himself to them in His word. He does the same for us. (Rom. 10:17)
- 24:17 – “What kind of conversation is this?” – Jesus initiates...and He always does.
- 24:19 – “What things?” – Jesus is asking the men to speak what is on their minds.
- “a Prophet” – Did they not yet grasp who Jesus really was? Surely they venerate Him, but do they see Him as a Savior.
- 24:21 – “were hoping” – Past tense.
- “hoping that it was He who was going to redeem Israel” – They were hoping for a national and political deliverance, but Jesus came to accomplish a personal and spiritual deliverance of His people.
 - This hope seems to be clouding their view from really knowing Jesus.
- 24:24 – “Him they did not see” – Because Jesus is standing before these guys.
- 24:25 – “foolish ones” – Lit. “senseless ones.” It means they are void of discernment.
- “believe in all that the prophets have spoken” – They have a limited faith.
 - “Faith comes by hearing, and hearing by the word of God.” (Rom. 10:17)

24:27 – “beginning at Moses and all the Prophets” – The OT Scriptures.

- “expounded” – Lit. “to unfold the meaning of what is said.” This Greek word is used 5 times in the NT and 4 of those times it is translated “interpret.”
 - The greatest purpose of anyone speaking on God’s behalf is not to come up with some new revelation, but simply to interpret God’s revelation of Himself into a language the hearers will be able to understand.
- “He expounded to them in all the Scriptures the things concerning Himself” – God is the main subject of the Bible.
 - The Bible is the written revelation of God just as Jesus is the living revelation of God...and both are the Word of God.
 - You cannot know God well without knowing the Bible. (But you can know the Bible without knowing God.)

24:28 – “would have gone farther” – Jesus will not invite Himself over for dinner. He waits for an invitation.

24:29 – “they constrained Him” – Either physically or verbally holding Him.

24:30 – “He took bread” – Jesus takes the position of the host.

24:32 – “Did not our heart burn within us” – Jesus meets us at the core of who we are.

- “while He talked with us” – It is better by far to have Jesus speak to you than for you to speak to Jesus.

24:33 – “the eleven” – Speaking of the disciples, but Thomas was not there on the first visit.

24:34 – “appeared to Simon” – Jesus specifically meets with Simon alone. (1 Cor. 15:5)

24:35 – “He was known to them in the breaking of bread” – Were they at the Last Supper when Jesus instituted Communion with His disciples?

24:36 – “stood in the midst of them” – John 20:19 tells us that the doors were locked for fear of the Jews. Mark 16:14 tells us that Jesus appears to them “as they sat at the table.”

- The two disciples had to walk the 7 miles back to Jerusalem; Jesus took another route through the spiritual dimension.
- “Peace” – The Jewish greeting “shalom.”

24:37 – “a spirit” – They think they are seeing a ghost.

24:38 – “Why are you troubled?” – Their doubts are leading them to anxiety.

- When you don’t understand “what” is happening, you must fall back on “who” – Jesus.

24:39 – “My hands and My feet” – Jesus still bears the wounds of crucifixion. (Rev. 5:6)

- The only man-made things in heaven are the wounds in His hands and feet.
- “Handle Me” – He is allowing them to physically touch Him and the wounds. (1 John 1:1)
 - This verifies an actual physical resurrection.
- “flesh and bones” – Not flesh and blood, for “flesh and blood cannot inherit the kingdom of God.” (1 Cor. 15:50) The blood was poured out on the cross.

24:41 – “did not believe for joy” – Sometimes joy and excitement can be as much a hindrance to faith as is doubt and sadness.

- “any food” – As proof, and as an act of fellowship.

24:42 – “broiled fish” – Jesus ate healthy.

24:44 – “all things must be fulfilled” – This applies to our future as well as to the work of Christ on the cross.

24:45 – “opened their understanding that they might comprehend the Scriptures” – We need Him to do that for us as well.

24:46 – “necessary for the Christ to suffer and to rise again” – For our salvation.

24:47 – “repentance” – (Greek “metanoia”) Lit. “to make a U-turn.”

- “remission of sins” – Lit. “dismissal of or sent away sins.”
- “preached” – (Greek “kerusso”) Lit. “to herald, proclaim, or declare.”
- “beginning at Jerusalem” – The gospel is preached “to the Jew first.” (Rom. 1:16)

24:48 – “witnesses” – (Greek “martus”) We get our word “martyr” from this word.

- A witness of Christ shares with their words and their lifestyle.
- “of these things” – Both that Christ died and resurrected and the need for people to repentant and seek remission of sins.

24:49 – “the Promise of My Father” – The Holy Spirit. (Acts 2:38-39)

- “tarry” – Jesus is telling them to wait to start sharing the gospel with the world until after being filled with the power of the Holy Spirit.
 - The Holy Spirit is not received by tarrying, but by faith. (Luke 11:13)
- “upon” – (Greek “epi”) This is the filling and overflowing work of the Holy Spirit.
- “endued with power” – Lit. “clothed with power.” This is an act of receiving, not of attaining.
- “power” – The power is primarily to witness of Jesus.
 - The gift of the Spirit is necessary for an accurate witness of Jesus. (Acts 1:4-8)

24:50 – “He led them out” – This is 40 days after His resurrection.

- “Bethany” – means “house of sorrows.”

24:51 – “while He blessed them” – The last physical memory they have of Jesus is of Him blessing them.

- “carried up into heaven” – This is after 40 days of Him stepping in and out of their midst. Now as they see Him go, they realize (by the angels – Acts 1:11) they will never again see Him with their physical eyes.

24:53 – “continually in the temple” – The system was the same, but the meaning was different. They didn’t change the form, but the content.