

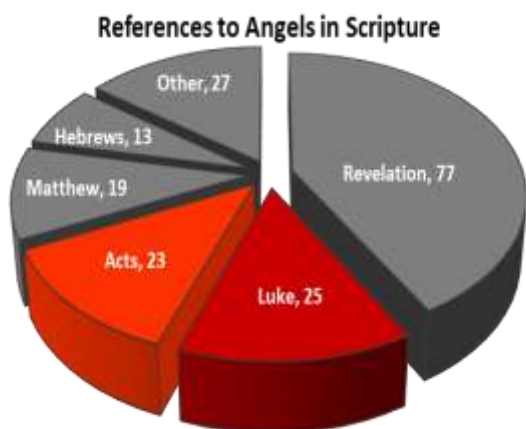
## LUKE

As the only Gentile writer, Luke is called by Paul “the beloved physician” (Colossians 4:14). He was a close friend and missionary companion to Paul.

Luke incorporates Gentile outreach as well as the involvement of women. It was not uncommon that physicians in those days were slaves (owned by wealthy individuals).

- The four gospel books were framed towards four different audiences from four different perspectives which align to the creatures around the throne of God.

Follows Order of Throne of God in Isaiah 6, Ezekiel 1:4-10, 10:14, Rev 4:6-7 (as well as Layout for Tribes in Numbers 2)				
Gospel	Audience	View of Christ	Symbol	Example
Matthew	Jew Reference of OT	What He Said	Messiah (Lion) Zechariah 9:9	- Genealogy through Royal Line (Descending) - Sin Offering
Mark	Gentile/Roman Haste/Action	What He Did	Servant (Ox) Isaiah 42:1	- No Genealogy - Trespass Offering – affects/deeds
Luke	Gentile/Greek Philosophical	What He Felt	Son of Man (Man) Zechariah 6:12	- Genealogy through Blood Line (Ascending) - Peace Offering
John	Church	Who He Was	Son of God (Eagle) Isaiah 40:9	- Genealogy of Pre-existent One - Burnt Offering - Dedication



- Angels are mentioned in the Book of Luke a total of 25 times while Acts (which is also written by Luke) mentions angels 23 times.
- In aggregate, Luke mentions angels 48 times which is 27% of the 184 times angels appear in the New Testament.
- The prophetic book of Revelation references angels 77 times which leaves Luke/Acts as the secondary source on angels followed by Matthew (19 times) and then Hebrews (13 times).

The Gospel of Luke highlights the prayers of Jesus more than any other Gospel.

The Gospel of Luke on Prayer	
Luke 1:8-10	Zechariah was a man of prayer.
Luke 1:13,15,25	John the Baptist was born in answer to Zechariah’s prayers.
Luke 1:46-55	Mary prays following Gabriel’s news of Jesus.
Luke 1:67	Zechariah prays a prophetic prayer.
Luke 2:27-33	Simeon prays while blessing the baby. Jesus.

Luke 2:36-37	Anna fasted and prayed in the Temple for 84 years.
Luke 3:21-22	The prayer and genuine ministry through the Holy Spirit
Luke 4:1-2	Jesus prepared for ministry with 40 days of fasting and prayer.
Luke 5:16	Jesus often withdrew to lonely places to pray.
Luke 6:28	Jesus told His followers to pray even for those who mistreat them.
Luke 9:28-29	Jesus was transfigured while praying
Luke 10:1-2	Jesus told disciples to pray for individuals to be called to the mission field
Luke 11:1	The disciples asked Jesus to teach them to pray.
Luke 11:2-4	Jesus taught the disciples His prayer pattern.
Luke 11:9-13	Jesus directs His followers to ask for the gifts and strength of the Holy Spirit.
Luke 18:1-8	Jesus taught persistence in prayer and never give up.
Luke 19:46	Jesus declared that His house is to be a house of prayer.
Luke 22:32	Jesus prayed that Peter's faith may not fail.
Luke 22:40-41	Jesus instructed the disciples to pray, and then goes to pray Himself in Gethsemane
Luke 23:34,46	Jesus prayed while on the cross several times.

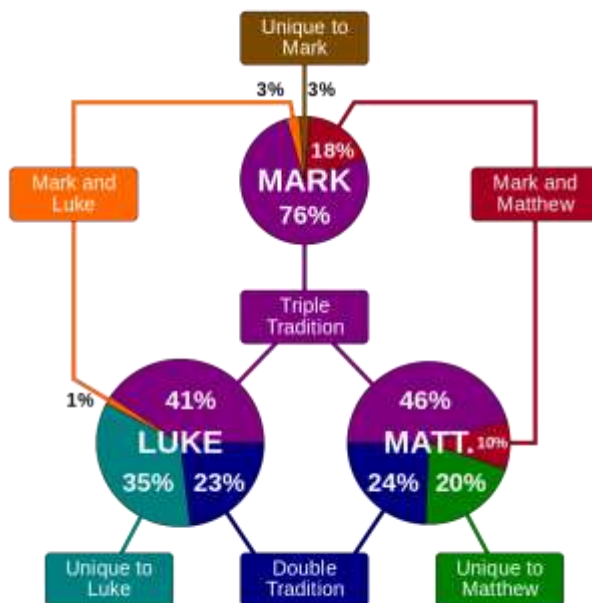
The Gospel of Luke gives a prominence to women more than any other Gospel.

<b>The Importance of Women in the Gospel of Luke</b>	
Luke 1:5-7, 25, 57-60	Elizabeth, the mother of John the Baptist
Luke 1:26-38, 46-55; 2:5-7, 19, 34-35, 50-51; 8:19	Mary, the mother of Jesus
<b>Women Healed by Jesus</b>	
Luke 4:38-39	Simon Peter's mother-in-law
Luke 8:41-42, 49-56	A 12-year-old girl
Luke 8:43-48	A 12-year infirmity
Luke 13:10-17	A woman who had been crippled 18 years
<b>Exemplary Behavior of Women</b>	
Luke 7:37-50	A sinful woman anointed Jesus and was forgiven
Luke 10:38-42	Mary listened while Martha worked
Luke 15:8-10	A woman in a parable found a lost coin
Luke 18:1-5	In another parable, a widow kept going to a judge to obtain justice
Luke 21:1-4	A poor widow gave two small coins to the temple
<b>Supportive Behaviors of Women</b>	
Luke 2:36-38	Anna, a prophetess, blessed the infant Jesus
Luke 8:1-3	As part of Jesus' traveling party, women helped pay his way
Luke 11:27-28	An anonymous woman blessed Mary
<b>Witnesses to the Resurrection</b>	
Luke 23:27, 49	Women were among those who observed the crucifixion
Luke 23:55-56	Women prepared spices to anoint Jesus' body
Luke 24:1-3	Women were the first to find Jesus' tomb empty
Luke 24:4-8	Angels told the women that Jesus had risen
Luke 24:9-11	Women were the first to tell the other disciples

The Gospel of Luke is the “companion writing” of the book of Acts. The Book of Luke is also the third synoptic gospel that shares the accounts of Matthew and Mark. The book of Luke includes more parables than any other Gospel.

The Outline of the Book of Luke	
Luke 1:1-4	The Preface
Luke 1:5-2:52	The Births of John the Baptist & Jesus
Luke 3:1-4:13	The Preparation of the Ministry of Jesus
Luke 4:14-9:9	The Ministry of Jesus in Near Galilee
Luke 9:10-9:50	The Ministry of Jesus to Regions Further from Galilee
Luke 9:51-13:21	The Ministry of Jesus in Judea
Luke 13:22-19:27	The Ministry of Jesus in and around Perea
Luke 19:28-24:53	The Last Days of Jesus in Jerusalem

### Relationships between the Synoptic Gospels



18 Luke 1:1-23

### Read Luke 1:1-4 ... The Preface with a Dedication to Theophilus

The first four verses of Luke (Luke 1:1-14) are a single sentence in Greek.

1:1 Although many individuals had captured the biography of Jesus, God ordained that only the four unified gospels would exist for use in the Bible as they were inspired by the Holy Spirit.

- The first word of Luke can be translated as “since,” “inasmuch” or “forasmuch” (ΕΠΕΙΔΕΠΕΡ ΕΠΕΙΔΗΠΕΡ). It is the only time that this term is used in the New Testament.
- 1:2 The many firsthand witnesses offered credibility to Luke’s account. The followers of Jesus equate to those who submit to His word (John 1:1, 14)
- The Greek term “eyewitnesses” (autoptai ἀπόπται) infers the meaning of “from the beginning.”
    - The English word “autopsy” originates from this Greek term for eyewitnesses. It is a careful examination of the individuals who witnessed the events firsthand.
    - This is the first medical term utilized by Luke as a physician.
    - Luke interviewed firsthand witnesses probably while Paul was in prison in Caesarea awaiting his transfer to Rome.
  - Scholars often believe that the gospel of Mark was recorded first because Matthew and Luke follow the chronology of Mark. When Matthew and Luke agree (apart from Mark), some scholars believe a source document has been lost; this “Q” document or “Quelle” (German for “source”) refers to shared material in Matthew and Luke that is not included in the gospel of Mark.
- 1:3 Luke is written to Theophilus is a compound noun meaning “Lover of God;” the term “Theo” means “God” while “Phileo” means “love.”
- Theophilus is regarded as “most honorable” (kratiste κράτιστε) which was usually reserved for a Roman governor or official. This same term will be used when addressing Felix (Acts 24:3) and Festus (Acts 26:25) in the trials of Paul.
  - Theophilus will also be referenced in Acts 1:1.
  - The phrase “carefully examined” (akribōs kathexēs; ἀκριβῶς καθεξῆς) is a medical term that is frequently repeated by an early physician Aelius/Claudius Galenus (129AD-200AD) to mean “a complete checking of the symptoms to give an analysis and diagnosis of the health or illness.”
  - The Greek term for “orderly sequence” or “logical order” (kathexēs καθεξῆς) is important to the author Luke as it is repeated in this book as well as Acts (Luke 1:3; 8:1; Acts 3:24; 11:4; 18:23)
- 1:4 The Greek term for “taught” or “instructed” (katēchēthēs κατηχήθης) is the origin of the English word for catechism.
- Since Theophilus is mentioned in both books authored by Luke (Luke and Acts), some scholars believe that Theophilus was a patron who paid Luke’s expenses to write the books as Theophilus was trained in the gospel of Jesus.
    - The use of the term “catechism” may reveal that Theophilus was a new believer.
  - The Greek term for “know” (epignōs ἐπιγνώσ) means full and complete knowledge.

### **Read Luke 1:5-7 ... An Introduction to Zechariah and Elizabeth**

1:5 Zechariah (“God has remembered) was in the lineage of Abijah (“the Lord is my Father”) who was a descendant of Eleazar, the son of Aaron.

- Abijah led one of the twenty-four orders of priesthood established by King David (1 Chron 24:10). After the exile to Babylon, only a few of these priestly orders returned to Jerusalem.
- Zechariah also was one of the 24 priests who ministered in the temple throughout the religious year which was a practice that had been re-established in Herod's Temple.
- These men would serve in the Temple on a scheduled rotation and then return home. Elizabeth means "My God is the faithful one" (Lev 21:7, 13-15).
- These priests would go into the Holy Place (not the Holy of Holies). Only the High Priest would enter the Holy of Holies one day a year – this was a Priest who services the altar of incense and the table of showbread.
- Herod the Great was King over Judah from 40BC to 4BC. In ancient times, authors would date their writings by referencing those who were in political authority. The nativity of Jesus probably occurred between 6BC to 4BC.
  - Luke is meticulous in dating events through his narratives (i.e., Luke 3:1-2). For years, cynics were critical of the dates that were recorded by Luke until archeologists began to substantiate myriad facts captured by Luke. Some scholars now regard Luke as the greatest historian.

The "Herodian" Line		
Herod the Great	Matthew 2:16-18	An Idumean known for his construction and paranoia. He began the construction of the Temple that took 46 years to build; he also massacred infants in Bethlehem.
Herod Archelaus (the Ethnarch)	Matthew 2:13-23	Controlled Judah when Herod the Great died, so Joseph returned from Egypt to Nazareth.
Herod Antipas (the Tetrarch)	Matthew 14:6-10 Luke 23:8-12	Ordered John the Baptist to be beheaded; Trial of Jesus
Herod Philip I	Mark 6:17	The husband of Herodias and father of Salome, who left him for his half-brother Herod Antipas.
Herod Philip II	Luke 3:1	He married his younger relative, Salome, whose dance led to John's beheading.
Herod Agrippa I	Acts 12:21-23	Martyred James, and death as he was eaten by worms in Tyre
Herod Agrippa 2	Acts 25:13	The Trial of Paul who was married to Berenice

1:6 The Greek term for "upright" (dikaioi δίκαιοι) meant that they followed a lifestyle of keeping the Old Testament law.

- Jews considered those who were childless to be disfavored by God; therefore, it was important for Luke to establish the character of the couple.

1:7 Although the couple obeyed God's law, the Lord had chosen for them to be childless which was a considerable shame for a Jewish woman because that meant that it was impossible for her to be in the line of the Messiah (the greatest privilege).

- In those days, barrenness (like leprosy) was considered a curse from God. (Leviticus 20:20-21). Orthodox Jews (especially the wives) often consider their main reason for living to be in raising children and establishing a family (Genesis 9:7).
- Believers should submit to the Lord's will in everything instead of imposing human judgment on fairness (Is 55:8-9, 58:2-4).

**Read Luke 1:8-17 ... Gabriel Foretells the Birth of John the Baptist**

- 1:8 The tribe of Levi consisted of approximately 20,000 descendants by this time. The religious workers descended from the Tribe of Levi, but the priests were specifically descendants of Aaron, the brother of Moses (Exodus 29:7-9).
- 1:9 The offering of incense represented prayer (Ps 141:2; Rev 8:3-4), and this great honor was performed by a priest only once in his lifetime.
- 1:10 The corporate prayer times of Israel included the morning prayers at 9:00am as well as the afternoon prayers at 3:00pm.
- 1:11 The “right” direction represents strength/power (Ps 16:8); this would have been on the south side as the angel was facing the entrance.
- 1:12 Fear is the natural response to heavenly beings (Lk 2:9). The angel’s visit was in direct response to Zechariah’s prayer that his wife would bear a son. Scripture does not designate the amount of time before his prayer was answered; however, Zechariah’s prayer was being answered even if it had been some time since his prayer. (Prayers do not have a shelf life; they do not expire)
- From the very opening of the angelic remarks to Zechariah, God tells Zechariah that he will name his son John.
- 1:13 The message of the angel is one of comfort (Lk 2:10). The prayer of Zechariah was heard by the Lord, and Elizabeth would bear the son, John (“the grace/mercy of the Lord”).

<b>Seven Women Blessed with Miraculous Births</b>			
1.	Sarah	Gn 16:1	Isaac
2.	Rebecca	Gn 25:1	Jacob & Esau
3.	Rachel	Gn 30:1	Joseph & Benjamin
4.	Samson’s Mother	Judges 13:2	Samson
5.	Hannah	1 Sam 1:2	Samuel
6.	Elizabeth	Lk 1:7	John the Baptist
7.	Mary	Lk 1:27	Jesus

- 1:14 The birth of John would bring much rejoicing, and his ministry would bring much repentance. The joy of John’s birth would extend beyond his parents to many others.
- 1:15 Three times “filled with the Holy Spirit” (Luke 1:41, 67) for John, Elizabeth, and Zechariah.
- The prophecy of the angel has similarities of a Nazarite vow (Numbers 6:1-3) which was a special commitment to the Lord. Some Nazarites were chosen from birth like Samson and Samuel.
  - The majority of the prophecy consists of the impact of John’s adult years. As important of having a son would be the impact of this great man of God when he matures.
- 1:16 The effectiveness of John’s ministry is foretold. Just as the judges had accomplished in the Old Testament, Israel would turn from their sin to the Lord as John the Baptist preached repentance.
- 1:17 As John the Baptist (spiritually) fulfilled the prophecy of the coming Elijah prior to the Messiah (Mal 4:5), John the Baptist would minister “*in the spirit and power of Elijah,*”
- John the Baptist represented Elijah (Matthew 11:14, 17:12; Luke 1:17) in prophesying the coming of the spiritual kingdom of the Messiah.

- John was not physically Elijah (John 1:21); however, he fulfilled the spiritual purpose of Elijah in clothing and deed (2 Kings 1:8; Mark 1:6).
- While Elijah was threatened by Jezebel and the weak King Ahab (1 Kings 19:1), John the Baptist was killed by Herodias and the weak King Herod (Mark 6:23-28).
- Of course, Elijah himself was present at the Mount of Transfiguration (Mk 9:4) before Jesus' death and resurrection.
- Elijah will also be physically present again at the end of time as one of the two prophets proclaiming the coming (physical) kingdom of the Lord in the millennium (Rev 11:1-6).
- In modern chaotic times, some spiritual scholars attribute the decline of America to fatherless homes as men leave their wives and children to pursue self-interests. John-the-Baptist would preach on repentance as he turned the father's attention back to the raising of godly children.
- This was also a way of proclaiming a royal visit of the coming King; heralds might walk before the royalty as they shouted to clear the way of his progression (Isaiah 40:3; 57:14; Malachi 3:1; 4:5-6)

### **Read Luke 1:18-25 ... Gabriel Silences Zechariah**

1:18 Instead of gratitude, Zechariah reveals doubt as he explains the natural "facts" of the situation; Believers should not presume to explain anything to the Lord.

- Zechariah was astute in admitting that while he was "old", Elizabeth was simply "well along in years."
- This is similar to the prophecy of Sarah having a child in her old age with Abraham (Genesis 18:10-15).

1:19 Gabriel ("strong champion of God") revealed his power by stating that he stands before God (where others fall on their faces); the ability to stand before God is much more powerful than other illustrations of strength (e.g., battles, conquests).

- Gabriel (always the messenger of the coming Messiah) is listed by name in Scripture three times (Luke 1:26, Daniel 9:21).
- Gabriel shared the "good news" of John the Baptist.
- Only two angels are named in the Bible (Gabriel and Michael). Michael functions as the guardian angel for the nation of Israel (Daniel 10:13; 21; 12:1; Jude 1:9; Revelation 12:7) while Gabriel is the messenger from God's presence (Daniel 8:16; 9:21; Luke 1:19, 26).
- The term "archangel" (archangelou ἀρχαγγέλου) only appears twice in Scripture.
  - The first instance is during a description of the rapture (1 Thessalonians 4:16).
  - The second instance of the word "archangel" is used concerning Michael when he is disputing with the Devil about the body of Moses (Jude 1:9).
    - Michael is also called the "great prince" (haggādōl hasśār; מַגְדָּל הַצָּר) in Daniel 12:1.
- Judaism seems to be heavily impacted by superstitions (i.e., the "evil eye"; washing the spirits out of one's hair, etc.). The oral tradition of Judaism might have been heavily impacted by Zoroastrianism which heavily includes angels.

- An angel (mal'akh מַלְאָךְ) or angels (plural: mal'akhim מַלְאָכִים) are organized hierarchically.
- The Talmud names four angels as archangels that surround God's throne: Michael, Gabriel, Uriel and Raphael
- Jewish writings (Midrash, Talmud, Kabbalah) reference an angel (not recorded in Scripture) named Sandalphon (“The Tall One” - Hebrew סַנְדַּלְפוֹן - Greek Σανδαλφών) described as 500 miles tall and charged with delivering prayers to the heavens.

<b>The Hierarchy of Angels as Listed by the Famed Jewish philosopher, Maimonides</b>		
1.	Chayoth Ha Kadash (Living Creatures)	Ezekiel 1; 10
2.	Ophanim/Galgaim (wheels of divine chariot)	Ezekiel 1:15-21
3.	Erelim	Isaiah 33:7
4.	Hashmallim	Ezekiel 1:4
5.	Seraphim (the burning one)	Isaiah 6
6.	Malakim	Messengers
7.	Elohim (supernatural powers dealing with humans)	“Godly Beings”
8.	Bene Elohim (sons of godly beings)	From the Kabala
9.	Cherubim	Mentioned 70 times in Scripture
10.	Ishim (Manlike beings)	Genesis 18:2; Daniel 10:5

1:20 Zechariah is told to listen which is sensible since he can no longer speak (based upon his disbelief) until John was to be born and named.

1:21 The people would typically be blessed by the priest as he exited the temple, but Zechariah was delayed in leaving the Temple.

- The Priests would typically bless with the closing section of Scripture regarding the Nazarite Vow; *“May Yahweh bless you and protect you; may Yahweh make His face shine on you and be gracious to you; may Yahweh look with favor on you and give you peace”* (Numbers 6:24-26).

1:22 The people waited in anticipation of Zechariah just as Israel had awaited the arrival of the Messiah. Although Zechariah could not talk with them, John would bring a voice to bless the people. But just as Zechariah with John, John would foretell the coming of one even greater, Jesus (John 1:15).

1:23 Zechariah completed his service and then returned home to fulfill the prophecy of Gabriel. Zechariah and Elizabeth lived in the hill country of Judah situated south of Jerusalem (Luke 1:39-40).

19 Luke 1:24-56

### **Read Luke 1:24-33 ... Gabriel Foretells the Birth of Jesus**

1:24 The Greek term for “conceived” (synelaben συνέλαβεν) is a medical technical term that is only used this once in the New Testament.

1:25 Elizabeth spends time alone for five (grace) months as the Lord has blessed her supernaturally; Mary would be visiting from the sixth until the ninth month. Elizabeth gives God all the glory as does Mary in (Luke 2:46-55).

- Elizabeth gives the glory to the Lord as He looked on her with favor and took away her disgrace.



- 1:26 John the Baptist was six months older than Jesus. Six represents the number of “insufficient man” as John preached repentance prior to the gospel of Jesus.
- Gabriel does not go on His own, but instead Gabriel is sent by God.
- 1:27 Mary (“water of strength”) was a virgin engaged to Joseph (“to add/increase”) who lived in the ill-reputed town of Nazareth (“separate/sanctified”).
- The Greek term for “virgin” (parthenon παρθένον) can only mean that Mary had not had any sexual relations by this time.
    - In Isaiah 7:14, the Hebrew term hā‘almāh (הַעֲלֵמָה) can be translated “young woman” and is used to describe Rebekah (Genesis 24:43) and Miriam (Exodus 2:8).
    - In those days, the typical marriage age for a girl was between 12-13 years old after she celebrated her Bat Mitzvah (בְּת מִצְוָה) at the age of 12. The betrothal period typically lasted one year.
    - A ceremony was involved in the betrothal which could occur as early as 2 years of age. After the betrothal ceremony, the two were referenced as husband and wife. If the groom died prior to the wedding ceremony, the wife was considered a widow.
  - In those days, a marriage betrothal was legally binding. During the betrothal, they would refer to each other as husband and wife, and it would take a divorce to annul the engagement. (Deuteronomy 24:1-4)
  - Joseph and Mary were in the Davidic Line, so their offspring would be able to fulfill the Davidic Covenant (2 Samuel 7:11-13)
- 1:28 Instead of being fearfully seen, the greeting of the angel is spoken with three wonderful details: 1. Rejoice 2. Favor 3. God’s Presence
- The first angelic word to Mary was a call to rejoice because of the Lord’s presence. (Philippians 4:4; 1 Thessalonians 5:16)
- 1:29 Even the voice of Gabriel unsettled Mary as she was deeply troubled by the unusual greeting. Mary was afraid at the angelic greeting, so the angel would command her not to be afraid.
- 1:30 In comfort, Mary is called by name as she is told not to fear.
- David had found favor with God when he desired to make a dwelling place for Him (Acts 7:46), and now Mary would give birth to God incarnate as He dwelt on this earth.
  - Believers can also bring favor with God through suffering for His glory (1 Pet 2:20).
- 1:31 Similar to Zechariah, Mary is told by Gabriel to “listen” (Lk 1:20). Joseph and Mary were told the name of “Jesus/Yeshua” meaning “God is Salvation” (Mt 1:21).
- In Judaism, it was the father’s responsibility to name the child (Mt 1:21).
  - Joseph was counted as righteous (Matthew 1:19) and did not punish Mary for pregnancy outside of marriage (Deuteronomy 22:20-21).
  - During the betrothal, they would refer to each other as husband and wife, so it would take a divorce to annul the engagement.
  - It would have been difficult to initiate a divorce secretly because a divorce included a written declaration in front of 2-3 witnesses.
  - In spite of Joseph believing that he had been betrayed, and Mary was an adulterer, Joseph chose a noble response (in spite of certainly being emotionally hurt).

- Godly men do not take revenge or hurt in response to being hurt; Joseph even protected the one who had hurt him.
- 1:32 It is foretold that Jesus will reign as King on His throne which is rightfully His in His Humanity (from His father David) and in His Divinity (as the Son of the “Most High”).
- In the Old Testament, the “sons of God” (plural) were a reference to the angels (Elohim); however, in 2 Samuel 7, the son of God was a reference to the King.
  - The title “LORD God” originates with the Jews not wanting to use the name of the Lord (Yahweh – Exodus 3:14) in vain, so they would call Him “Adonai.” Throughout the Hebrew Scriptures, the name of the LORD (Yahweh) was accompanied with “Adonai,” so that the title would be LORD God.
- 1:33 Beyond the millennial (physical) kingdom, the Lord Jesus will reign as King of an everlasting kingdom.

### Read Luke 1:34-38 ... Gabriel Assures Mary

- 1:34 Isaiah prophesied (Is 7:14) that Immanuel would be born of a young virgin (Hebrew – “almah”). Mary may not have been very young as her cousin Elizabeth was older, and Mary traveled alone to visit Elizabeth (Lk 1:39).
- While Zechariah had doubted, Mary simply wanted to know how this would be brought about. God knows the heart, and while individuals might respond to God in similar ways outwardly, the attitudes of the heart are understood by the Lord.
- 1:35 The Holy Spirit overshadows creation (Gen 1:2 & Isaiah 51:16); Episkiazo (“overshadow”) is used 3 times in the New Testament (Mt 17:5, Acts 5:45).
- The term “holy” means to be set apart for a specific task. When an individual becomes related to God, they become sanctified to Him.
- 1:36 God references Mary’s cousin, Elizabeth, who was in her old age (Lk 1:18; 2:36-37) as encouragement. Elizabeth was probably Mary’s first cousin, but could have also been her second or third cousin.
- Elizabeth must have endured a challenging time; clearly others identified her as barren, and Zechariah had prayed that Elizabeth would bear a son. (Luke 1:13)
- 1:37 *“For nothing will be impossible with God.”*
- 1:38 The angel Gabriel leaves Mary as she submits to the will of God. Mary self-identified as the “Lord’s slave” several times (Luke 1:48).

### Read Luke 1:39-45 ... Mary Visits Elizabeth

- 1:39-40 Just as the shepherds would immediately respond to the message of the angels (Lk 2:15-16), so did Mary travel immediately to visit Elizabeth.
- 1:41 Although many babies become active in the womb, the timing of the movement of Elizabeth’s baby was supernatural.

<b>The Three Who Were Filled with The Spirit at the Birth of John the Baptist</b>	
Luke 1:15	<i>“He (John) will be filled with the Holy Spirit while still in his mother’s womb.”</i>
Luke 1:41	<i>“Elizabeth was filled with the Holy Spirit.”</i>
Luke 1:67	<i>“Then his father Zechariah was filled with the Holy Spirit and prophesied”</i>

- When an individual becomes a believer, they are indwelt (one time) with the Holy Spirit Who resides within on an ongoing basis (John 20:22); however, individuals

can also be filled multiple times with the Holy Spirit to be empowered to perform His work and ministry (Acts 2:4; 4:8, 31; 13:9).

1:42 Without a word being spoken by Mary, Elizabeth knew of Mary's pregnancy.

Elizabeth was filled with the Spirit to speak these words.

1:43-44 Elizabeth does not focus on her own pregnancy but on the visit of Mary who is pregnant with Jesus.

- As the fetus, John the Baptist, is considered a baby affected by the Spirit upon the arrival of Jesus within Mary; those who support abortion would kill who Scripture considers a baby.

1:45 Unlike Zechariah, Mary believed the promise of God; the faith of believers is continually rewarded. (Genesis 15:6)

- Mary was blessed because she believed (pisteusasa πιστεύσασα) and did not doubt.

### Read Luke 1:46-56 ... Mary's Song

**This section of Scripture is called "*The Magnificat*" which means "my soul magnifies the Lord" (Luke 1:46) in Latin. The writings of Luke are filled with narratives that were spoken, yet they are called "songs" because they are faith filled declarations of God's faithfulness.**

1:46 Mary's praise is similar to Hannah's praise (1 Sam 2:1-10). As the spirits of both women praise the Lord, they give warning to the wealthy proud of the world while encouraging the humble needy that the Lord has the power to sustain.

- The focus of Mary's song was the Lord God; the blessing was not about Mary herself, but instead it was about the mercy and greatness of God.
- God is magnified – not the one that He blessed.

1:47 As mankind consists of body, soul and spirit (Hebrews 4:12; 1 Thessalonians 5:23), the soul must experience the greatness of God with reason and affection (Ps 23:3, 103:1) while the spirit finds joy in the spiritual fellowship of faith, prayer and worship (Rom 8:16; John 3:6).

- Mary, as with every other human, understood that she had sin and needed a Savior (Romans 3:23) Mary declares God as her personal Savior – the Greek is literally "*God the Savior of me*" (theō tō sōtēri mou; θεῷ τῷ σωτηρί μου)
- There is only one Savior and that is God Himself. "*I, I am Yahweh, and there is no other Savior but Me.*" (Isaiah 43:11)
  - Jesus is the divine Savior. "*Today a Savior, who is Messiah the Lord, was born for you in the city of David.*" (Luke 2:11)
- Mary is not the mediator for man. "*For there is one God and one mediator between God and humanity, Christ Jesus.*" (1 Timothy 2:5)

1:48 While Mary considers herself a humble slave of the Lord, the world understands her blessing from this relationship with the Lord.

- Mary self-identified as the "Lord's slave" several times (Luke 1:38).

1:49 The Lord is perfectly righteous and separate from evil (Rev 4:8), and He calls His people to lives of holiness through the Lord Jesus Christ as well (Eph 1:4, 5:27; Col 1:22; 1 Pet 1:15).

- The "Almighty" or "Mighty One" (El Shaddai אֱלֹהֵי שָׁדַי) was the title that the patriarchs called God prior to His covenant name of Yahweh (Exodus 3:14).

- The Hebrew word for breast is “shad” (שָׁד), and one of the names of God is “El Shaddai” (“big breasted God” or “God Almighty” - omnipotent) because one of the positive attributes is endurance (not simply power) like a nursing mother (powerful in an enduring way). The perseverance of a parent is likened to the omnipotence (El Shaddai) of God.
  - The reference of “His name” relates to His essence of Who He is.
  - The descriptor of “holy” emphasizes that God is wholly different and set apart.
- 1:50 As children are taught the truths of God through His word, the Lord shows mercy and blesses each generation of His people.
  - The Lord expresses mercy to those who fear Him. (Hebrews 12:28-29)
- 1:51 The reference of an “arm” relates to the strength of God in an anthropomorphic way.
  - The Lord understands and judges the thoughts of prideful hearts.
- 1:52 The Lord makes those who are comfortable in this world uncomfortable; the Lord makes those who are uncomfortable in this world comfortable.
- 1:53 Scripture cautions against wealth as it is often a deterrent to a right relationship with God. Those who respond most readily to the Lord are those in need. God exalts the humble (Matthew 23:12; 1 Peter 5:6).
- 1:54-55 Mary praises the Lord for His faithfulness as (in His mercy) He has sent His Messiah. She rejoices that the Lord is faithful to keep His promises as He did with Abraham (Genesis 12:3; Romans 4:13; 15:8; Galatians 3:18; 4:23; Hebrews 11:17; Ephesians 3:6).

<b>The Intervention of God in the Person of Jesus Christ</b> (Luke 1:51-55)			
1.	He has performed a mighty deed with His arm	Blessing of Strength	Eph 1:19-21; Rom 1:16; 1 Cor 1:24
2.	Scattered the Proud	<i>Judgment on Arrogance</i>	James 4:6; 1 Pet 5:5; Rom 12:16
3.	Toppled the Mighty	<i>Judgment on Personal Power</i>	Mt 11:11, 23:12; Lk 7:28
4.	Exalted the Lowly	Blessing to Humble	Mt 11:29, 18:4; Philippians 2:8
5.	Satisfied the Hungry	Blessing to the Needy	Mt 6:8; Philippians 4:19
6.	Sent the Rich Away Empty	<i>Judgment on Wealthy</i>	Mt 19:23; Lk 6:24, 12:21
7.	Helped Israel be mindful of His Mercy	Blessing of Forgiveness	Mt 9:13; Eph 2:4; Jude 1:21

1:56 Mary remained with Elizabeth until the time of the birth of John (Lk 1:26), and then Mary returned to Nazareth as she was now three months pregnant.

20 Luke 1:57-80

### **Read Luke 1:57-66 ... The Birth and Naming of John the Baptist**

- 1:57 Although the pregnancies of Elizabeth (the aged) and Mary (the virgin) were supernatural, both followed the natural timing and sequence (nine months) of a typical biological birth.
- 1:58-59 The friends and family rejoiced in God’s mercy, and took ownership of the child as they were going to name him what they felt was right. The circumcision fulfilled God’s commandment to Abraham (Gen 17:10-14) and naming the child after Zechariah showed honor to the father, but more important than these seemingly appropriate behaviors was obedience to God.
- 1:60-61 Elizabeth was faithful to the command of God.
- 1:62-63 Zechariah used the present tense – “His name IS John” because the Lord had given the name, and it was not within their authority to alter His will.

- 1:64 This faithful act of Zechariah resulted in his speech returning, and he immediately worshipped the Lord for His mercy and faithfulness.
- 1:65 When Zechariah could speak, fear came upon those around him (Mk 4:41, 5:15). This is contrasted to those who fearlessly serve the Lord (Luke 1:74).
- 1:66 Those who witnessed the birth and naming of John the Baptist understood that the Lord’s attention was upon him.

**Read Luke 1:67-80 ... Zechariah’s Prophecy / The “Benedictus”**

**This section of Scripture (Luke 1:68-79) is called the “Benedictus” because the first word of Zechariah’s prophecy is the term “blessed.” The first line in the Latin Vulgate is “*Benedictus Dominus Deus Israel*” which means “*Blessed be the Lord God of Israel.*”**

- **The Benedictus is similar to the “Eighteen Benedictions” which is repeated three times each day by all observant Jews. Other names of the “Eighteen Benedictions” include the “Shemoneh Esreh” (meaning “Eighteen”), the “Tephillah” (meaning “Prayer”) and the “Amidah” (meaning “standing”) because an individual stands to say this prayer.**

- 1:67 Just as the Spirit had moved in Elizabeth (Lk 1:41), Zechariah was now also filled with the Holy Spirit as he began to prophesy of God’s gift of salvation.
- 1:68 God incarnate would “visit” (epeskepsato ἐπεσκέψατο) His people (Lk 7:16), and provide a way of salvation by redeeming (lytrōsin λύτρωσιν) them through His blood (Eph 1:7; Heb 9:12).

- The act of redemption occurs when an individual is purchased back from a situation where they cannot free themselves.

- 1:69 The imagery of the horn speaks to power and authority as the Provider of salvation is even greater than the King David. The Messiah must be from the line of David to fulfill the Davidic Covenant (2 Samuel 7).

- The literal translation is “horn of salvation” (keras sōtērias; κέρασ σωτηρίας).
- The horn of salvation is similar to a horn-bearing animal (e.g., bull; rhinoceros, etc.) that is powerful in nature. (1 Samuel 2:10; 2 Samuel 22:3; Psalms 132:17)
- A famous statue in Saint Peter’s cathedral that was carved by Michelangelo shows Moses with two horns that should represent Moses radiating light; however, St Jerome mistranslated the radiance into horns.
- Similar to the horn (trumpet) being utilized as a call to gathering and to war, the horn can be viewed as a call to salvation.
- The Greek term for “salvation” or “deliverance” (sōtērias σωτηρίας). In the Old Testament, the emphasis of salvation was on physical deliverance from enemies while the New Testament use of salvation speaks of eternal blessing.



- 1:70 The prophets were viewed as holy (hagiōn ἁγίων) and set apart for God’s use in a wicked world.

Uses of the Term “Holy” (Hagiōn) in the New Testament	
Saints	Mt 27:52; Acts 26:10; Romans 8:27; 12:13; 15:26; 16:2; 1 Cor 6:1; 14:33; 2 Cor 9:12; Eph 2:19; 3:8; 4:12; 6:18; Col 1:12; 1 Thes 3:13; 1 Tim 5:10; Phil 1:7; Rev 5:8; 8:3-4; 13:7, 10; 14:12; 16:6, 17:6; 18:24; 19:8; 20:9; 22:21
Angels	Mk 8:38; Lk 9:26; Rev 14:10

Prophets	Lk 1:70; Acts 3:21; 2 Pet 3:2
Places	Heb 8:2; 9:3, 8; 10:19

- 1:71-72 Throughout the Old Testament, Israel was saved from their enemies because of God's faithful love and mercy (Ex 3:8).
- 1:73 God was faithful to His covenant with Abraham two millennia later as Abraham's lineage included the ancestry of the Messiah (Gen 15:4-6, 22:13-18).
- 1:74-75 *"To serve Him without fear in holiness and righteousness in His presence all our days."*
- Faith towards God that results in a moral and charitable lifestyle towards other men.
    - Relational – God desires a relationship with His people beyond ritualistic religion.
    - Moral Lifestyle - God desires that His people live out their salvation in purity and holiness. (Lev 19:2; 20:7; Is 35:8; 1 Peter 1:15-16; Hebrews 12:14)
- 1:76 By Zechariah's time, there had not been a prophet since Malachi 350 years prior.
- A straight path infers one without distractions and obstacles that enables a more direct route to the destination; the Old Testament reference were the Babylonian exiles returning to the Promised Land (Is 40:3).
  - The covenantal name of Yahweh is used in the Old Testament (as shown by the word "LORD" being in all capital letters) while being applied to Jesus in the New Testament to affirm Christ's deity.
  - This was also a way of proclaiming a royal visit of the coming King; heralds might walk before the royalty as they shouted to clear the way of his progression (Isaiah 57:14; Malachi 3:1)
  - John the Baptist heralded the repentance of sin and the coming Messiah. (Malachi 4:5)
- 1:77 John the Baptist would fulfill the prophecy of the herald for the Messiah (Is 40:3-5; Lk 3:4-6) as he shared the knowledge of salvation through the forgiveness of sins.
- Scripture gives knowledge that leads to salvation (2 Timothy 3:15-17); Scripture is not the goal, but it is a means to a goal (having a personal relationship with the Lord that is pleasing to Him).
- 1:78-79 Jesus came to bring light and life (John 1) as He enlightened His people to spiritual truths that would lead them away from sin and death. (Isaiah 9:2; 60:1; Malachi 4:2)
- 1:80 The wilderness was often used as a place of preparation for Moses (Ex 3:1), David (1 Sam 23:14), Jesus (Lk 4:1), Paul (Gal 1:17, 4:25), and others.
- John the Baptist matured physically and spiritually.
  - Believers should also walk with the Lord in the spiritual wilderness of this world as lessons are learned for His service.

21 Luke 2:1-24

**Read Luke 2:1-7 ... The Birth of Jesus in Bethlehem**

2:1 Census had dual purposes of taxation and military recruitment. Another documented census occurred around 8AD (Acts 5:37). This census in Luke probably occurred between 6BC-4BC.

- Egyptian documents reveal that the typical periods between census were around 14 years.
- Caesar Augustus had been adopted by his great-uncle Julius Caesar and became the first Roman Emperor (who ruled from 27 BC to 14 AD).
- Augustus was the first leader who attempted to include the entire world in a census. He also revised the tax system making cities responsible for tax collection instead of the central government. It was to this end that he ordered a census be taken.
- God used a decision by Caesar (1,500 miles away – between Rome and Bethlehem) to fulfill prophecy (Micah 5:2).
- Cyrenius was a military leader in the region of Syria between 10BC-7BC.

2:2 As a member of Roman nobility Publius Sulpicius Quirinius (51 BC – 21 AD) served the Roman as a military commander and advisor in various capacities. Although Quirinius was appointed as governor of Syria in 6 A.D., prior to that he was a royal advisor to Caius Caesar who administered in Armenia and Syria. It is thought that the census was taken in 5 B.C.

2:3 After centuries of being torn in the warring between Syria and Egypt, Israel was now subject to Rome. Indeed, they were heavily taxed (financially and otherwise) and in need of a Savior.

### **The “Anno Domini” Method** *(“in the year of the Lord”)*

**From historic times, the Romans numbered their years based upon the founding of the city of Rome - *anno urbis conditae* (AUC). However, another common measurement was centered on a key leader’s reign (e.g. the 12<sup>th</sup> year of a king or emperor).**

**In 525 A.D., a Roman monk, Dionysius Exiguus, established the current system of “BC/AD” to replace the use of the Diocletian years because Gaius Aurelius Valerius Diocletianus had pursued the most severe Christian persecution of the Roman Empire (303 AD - 311 AD).**

**Exiguus miscalculated the birth of Jesus (probably 4-5 BC) when he completed a table for the Pope tracking when Easter occurred, but the system was accepted nonetheless.**

**This system was solidified when it was adopted by Bede the Venerable in England in 731 A.D. Bede referred to the time before AD as “*ante uero incarnationis dominicae tempus*” which is Latin for “*the time before the Lord’s true incarnation*”. The modern equivalent to that Latin phrase is “before Christ.”**

2:4 Nazareth to Bethlehem is an 80 mile trip; if on foot, it could have taken three days. Bethlehem is identified as the “city of David” because it was David’s ancestral home and birthplace (1 Sam 17:12).

- Jerusalem was later chosen as David’s capital, and is also referenced as the “city of David” (1 Chron 11:7).
- Bethlehem (בֵּית לֶחֶם) is a compound noun consisting of two Hebrew words: “Bet” בֵּית (meaning house) and “Lechem” לֶחֶם (meaning bread). Bethlehem means “House of Bread.”

<b>Bethlehem of the Old Testament</b>	
Genesis 35:16-20	Rachel (meaning “female lamb”), died in childbirth on the road to Bethlehem and was buried there. Just as a sacrificial lamb, Rachel sacrificed her own life to give birth to her son Benjamin, on the outskirts of Bethlehem.
Ruth 1:1-2, 16, 19, 22; 2:4-6; 4:11-15	The Kinsman Redeemer (Boaz) provides for the Moabite (Gentile) Ruth as she works in his fields after Ruth learns the way to please him from the Jewish woman, Naomi.
1 Samuel 17:12, 14-15; 2 Samuel 23:14-16	David was born in Bethlehem and shepherded his father’s flocks on the hills around Bethlehem

2:5 Both Joseph and Mary were of the Davidic lineage.

<b>Customs of First Century Jewish Weddings</b>	
<ul style="list-style-type: none"> <li>• Jewish children were available for marriage any time after the boys bar-mitzvah (13 years old) and the girl’s bat-mitzvah (12 years old). Sometimes these were arranged marriages while they were still children, but they would need to wait to come of age.</li> <li>• The individuals would become engaged for at least a year. In order to break an engagement, a divorce was required. If either the bride or groom died during that time, the survivor was called a “widow.”</li> <li>• During this time, the groom would often construct a residence for he and his bride. This residence would frequently be a built-on addition to his Father’s house. The Father would then inspect the completed construction of the son prior to releasing the son to go and retrieve his bride.</li> <li>• After a year, the groom would lead a progression (parade) to retrieve the bride from her house and take her to his house for an open seven-day party. Sometimes, grooms would attempt to surprise their brides by coming at odd hours – even after midnight.</li> </ul>	

2:6 Jewish engagements were typically one year while the groom departed to build the house in which the couple was to live after marriage.

- The engagement was considered a serious commitment and breaking it was treated as a divorce.
- The birth of Jesus in Bethlehem fulfilled a clear and distinct prophecy of the location of the Messiah’s birth (Micah 5:2)
- This verse might imply that Mary did not give birth on the same day upon arrival into the city, but they may have looked for a place to stay for several days.
  - The Greek phrase “*It came to pass*” (egeneto ēgēveto) begins the verse.
  - The Greek phrase “*the days of the giving birth*” uses the plural word for “*days*” (hēmerai hēmerai).



2:7 Jesus is the “firstborn” of God’s children (Romans 8:29, Colossians 1:15, 18, Hebrews 11:28, 12:23, Zechariah 12:10).

- Mary would have other biological sons with Joseph (Matthew 13:55-56; Mark 3:31-35; 6:3; John 7:35).
  - The younger brother of Jesus was James followed by Joseph (Matthew 13:55). Judas was the youngest brother.
  - Two of Jesus’ brothers, James and Judas (Jude), penned books of the Bible. James led the church in Jerusalem.
- Feeding troughs (mangers) were often made of stone in that time.
- The swaddling clothes were most likely a square cloth that was wrapped around the child with a binding.
- A first century Christian (the Samaritan Justin Martyr) wrote that Jesus was born in a cave (as does another church Father (Origen of Alexandria) from the second century).
- The Greek term for “inn” (katalymati καταλύματι) is translated in other places as “guest room” (Mark 14:11; Luke 22:11).
- Throughout the ages, man has not made room for Jesus Christ; Believers should be cautious not to relegate Jesus to the outer edges of life.

### **Read Luke 2:8-14 ... The Birth Announcement by the Angels to the Shepherds**

2:8 The lowly shepherds were often wanderers without even a tent who were rarely bathed and clean, but they held the characteristics of the first people that God would tell of Jesus’ birth.

- Shepherds were often viewed as social outcasts because of the dirtiness of their work and lack of ritual bathing. Rabbi’s taught that shepherds were not allowed to give testimony in legal cases.
- Shepherds were workers who were actively watching in the midst of darkness.
- David had shepherded his sheep on these same Bethlehem hills a thousand years before the birth of Jesus.
- Bethlehem was approximately 6 miles from Jerusalem, so these may have been the lambs that were kept for the Temple slaughter of the sacrificial lambs.

2:9 The first angel would stand with the shepherds while the multitude of angels would be in the air.

- Although the typical reaction in experiencing the spiritual realm is fear, the angel begins with “Don’t be afraid” (Zechariah – Lk 1:13, Mary - Lk 1:30) as he shares the gospel message – the good news.
- The angel of the “Lord” and the glory of the “Lord” both utilize the same Greek term for “Lord” (Kyriou Κυρίου). This is the same word used to identify the Messiah as Lord (Luke 2:11).
- The glory of God is called the “shekinah glory” that is a symbol of the presence of deity. The etymology of “Shekinah” is from the Hebrew word “shākan” (שָׁקַן), which means “to reside or permanently stay.” (Exodus 19:16-18; 40:34-38; 1 Kings 6:13; 2 Chronicles 7:1; Psalm 68:16-18; Joel 3:17)

2:10 The good news (euangelizomai εὐαγγελίζομαι) of the birth of the Savior was for all people including Gentiles. The universal nature of the Messiah “evangelized” the Gentiles from His birth.

2:11 The angel offers three different aspects of Jesus to the shepherds: 1. Savior 2. Messiah / Christ 3. Lord

- The Greek term for “Savior” (sōtēr σωτήρ) is only used one other time in the Gospels. While this use of Savior applies to the Messiah, the other use of the title “Savior” refers to God (Luke 1:47).
- There is only one Savior and that is God Himself. “*I, I am Yahweh, and there is no other Savior but Me.*” (Isaiah 43:11)
- Peter’s first sermon would accuse the Jews of killing the Lord and Messiah (Acts 2:36). The “Messiah” (Christos Χριστός) was Hebrew for the “anointed one.” Individuals who were Kings, Prophets and Priests were anointed to fulfill a special calling or task; the ultimate calling of God was the Messiah who came to die for the sin of the world.
- Jews were hesitant to use the covenant name (Yahweh) that God had given to Moses (Exodus 3:14) because they did not want to take the name in vain. Whenever the title “Yahweh” (meaning “I am” – the ever living God) was used, Jews would use the title “Adonai” instead. The title “Adonai” means husband, master or lord.

2:12 The “sign” of this good news was God incarnate as a Jesus came in the flesh to save mankind.

- The term “miracle” is not native to Scripture’s original manuscripts. The term “miracle” has a Latin origin from the 12<sup>th</sup> century when the word was used to describe the “signs” that the Lord supernaturally performed. A “sign” is a supernatural indication of a truth of God.
- The swaddling clothes are understood by some to symbolize the deity of Jesus that was now covered with flesh.
- This wrapping of cloth is not mentioned upon the arrival of the shepherds, but instead, Jesus is surrounded by the love of Mary and Joseph (Lk 2:16).
- This is similar to the end of the life of Jesus when His disciples found the wrappings without the Savior inside (Jn 20:6-9).

2:13 The Greek term for “host” (stratias στρατιᾶς) is often used for “military gathering” or “army.” The “Lord of Hosts” emphasizes commanding heavenly armies. There were thousands of angelic warriors, which could easily have numbered 10,000 or even 100,000.

2:14 “*Glory to God in the highest, and on earth peace among men with whom He is pleased.*” (The ultimate end of the blessed man)

- Jewish Rabbi’s believed that there were three heavens that included the earth’s atmosphere, outer space, and the spiritual dwelling of God. (2 Corinthians 12:2-4)
- The peace on earth would be directed to God’s people who please Him. God’s peace is not dependent on circumstances, but instead will saturate His people in spite of their circumstances. (Philippians 4:7)

### **Read Luke 2:15-20 ... The Shepherds Visit Jesus in the Manger**

2:15 The angels traveled to heaven as the shepherds traveled to Jesus.

- Instead of saying on earth, the angels returned to heaven. (Matthew 18:10, 22:30, 24:36; Mark 12:25; 13:32)

- The Lord reveals Himself to individuals who are blessed if they act on His revelation (1 Samuel 3:21). Jesus also reveals God the Father to individuals (John 1:18).
- 2:16 The shepherds hurried to experience and participate in the nativity of Christ.
- Mary is listed first, and Joseph is present with them.
  - The newborn Jesus continued lay in the manger (phatnē φάτνη); Luke mentions this three times (Luke 2:7, 12, 16). The manger was the feeding place for the cows and oxen.
- 2:17 Before the shepherds had a witness of the angels, they needed to meet Christ. After seeing Jesus, they shared about Christ and their testimony.
- Although Luke is written primarily to Gentiles (the Greek world), the gospel first came to the Jews which might be represented by these Jewish shepherds receiving the announcement of the birth of Christ. (Romans 1:16; 2:10).
  - Although Matthew is written primarily to a Jewish audience, the Magi (Gentiles) would meet Jesus some time after His birth and incarnation. This might symbolize the gospel being extended to the Gentiles.
- 2:18 After seeing Jesus and the fulfillment of God’s word, they amazed the public through their experience. After meeting Jesus, the shepherds testified to others.
- Coming to Christ should have the same impact on believers in modern times.
- 2:19 Mary quietly reflected on the truth of God’s word and the good news of this Christ-child (Ps 46:10). Mary’s focus was Jesus and the impact that He was already having on the world.
- A different Mary (the sister of Martha) would also focus fully on Jesus as Martha busied herself with activities. (Luke 10:38-42)
  - A different Mary (Mary Magdalene) returned to the garden of the empty tomb alone where she encountered the resurrected Christ (Mark 16:9-13).
- 2:20 The role of the (spiritual) shepherd includes praising God and testifying to God’s faithfulness in fulfilling His promises.
- After the initial calling, the shepherds met Jesus and then testified to others while praising God for their experience.

**Read Luke 2:21-24 ... Baby Jesus Circumcised & Dedicated at the Temple**

<b>Jewish Customs for the Newborn (Luke 2:21-22)</b>	
1.	Circumcision for the infant Jesus
2.	Time of Purification for Mary
3.	Redeem the Firstborn at the Temple

- 2:21 According to God’s word circumcision occurred on the 8<sup>th</sup> day (Genesis 17:12; Leviticus 12:3), and “eight” represents “new beginnings”. The child was named at the same time as he was circumcised.
- Rabbis could perform the circumcision locally instead of going to the Temple. Circumcision was so important that Rabbi’s would even perform circumcision on the Sabbath.
    - Scientists have found that infants have a tendency to bleed more in days 2-7 because Vitamin K isn’t developed until 5<sup>th</sup>-7<sup>th</sup> day.

- Prothrombin (for clotting) is at 30% on 3<sup>rd</sup> day, 110% on 8<sup>th</sup> day, and 100% on 9<sup>th</sup> day.
- Sharp flint knives were used for the process of circumcision.
- At that time, most of the world practiced circumcision (the cutting off of the foreskin of the penis). The Romans would circumcise on the 9<sup>th</sup> day while the Greeks circumcised on the 7<sup>th</sup> or the 10<sup>th</sup> day after birth.
  - The Arabs would circumcise at the age of 13 as a right of entering manhood. An example of older male circumcision would have been Ishmael (Genesis 17:23-26).
  - The Shechemites, Philistines and the Horites were uncircumcised. (Genesis 34:14; Judges 14:3; 15:18; 1 Samuel 14:6; 17:26, 36; 31:4; 1 Chronicles 10:4; Ezekiel 44:7, 9)
- Paul referenced Gentiles as uncircumcised (Galatians 2:7; Ephesians 2:11)
- An uncircumcised ear meant spiritual insensitivity to the message of God (Jeremiah 6:10).
- A physical circumcision does not equate to a spiritual circumcision of the heart (Leviticus 26:41; Jeremiah 9:26; Acts 7:51). *“The days are coming” - the Lord’s declaration - “when I will punish all the circumcised yet uncircumcised: Egypt, Judah, Edom, the Ammonites, Moab, and all the inhabitants of the desert who clip the hair on their temples. All these nations are uncircumcised, and the whole house of Israel is uncircumcised in heart.”* (Jeremiah 9:25-26)
- The name Jesus means “God Saves.”
  - The Hebrew language does not use “J” as letter; however, it does use the alphabetical character “Y.” Germans do not use “Y”. Therefore, since Germans performed the first word studies on Hebrew Scripture, German scholars changed the “Y” to “J” in Hebrew words. “Yeshua” (in Hebrew) became “Joshua.”

2:22 After thirty-three days, the three journeyed five miles to Jerusalem to present the child to God in the temple.

- The period of purification for the mother was established in the Torah (Leviticus 12:1-8). Jews believed that any kind of bodily emissions resulted in the individual becoming ceremonially unclean.
- The ceremony of presentation and associated priests are not mentioned, but instead, Simeon and Anna testify to the Messiah.
- Jesus completely adhered to the law to redeem those under the law (Galatians 4:4-5).
- Bethlehem (2,543 feet) is at a higher elevation (100 feet topologically) than Jerusalem (2,443 feet); however, the direction to Jerusalem is always “up.”

2:23 The Jewish ceremony of “Pidyon HaBen” redeems the firstborn son to release him of his obligation to serve in the Temple (Numbers 3:13, 18:16).

- The first out of the womb (the firstborn of humans or animals) were to be dedicated to the Lord as a symbol that all life belongs to God.
- In the “process of redemption,” five Tyrian shekels were given to any priest in any of the courtyards of the Temple, and a blessing would be pronounced by the priest over the child. (Exodus 13:2; Numbers 18:16)

2:24 Bird offerings meet the minimum requirement for the poor (Leviticus 12:6-8).

- This verse has to do with the purification of Mary. It was not a requirement that she go to the Temple (a local Rabbi and Synagogue would have been acceptable), but Jesus was to be redeemed and Mary's travel to the Temple speaks of her devoutness.
- The ritual of purification for the woman involved two animals – either a turtledove (or pigeon depending on which was available) and a lamb.
- Being poor, Mary offered two doves where the head would be pulled off the bird, some of the blood would be used to bless, and then the priest could eat the bird.
- One bird would be for a sin offering and one bird would be for a burnt offering (Leviticus 12:8).
- Since the women were unclean, they would give the offering at the Nicanor Gate (the Court of the Women) and then look through the courtyard to watch the priests offering their sacrifice (possibly aggregated and offered at once). Once their offerings had been sacrificed, the women became ceremonially clean.

22 Luke 2:25-52

### **Read Luke 2:25-35 ... Simeon's Praise and Prophecy of the Messiah**

2:25 It is interesting that this godly man, Simeon ("to hear and obey"), bears the same name as the close brother (Gen 49:5) of Levi (the ancestor of all priests).

- The only background of Simeon was that he was faithfully and devoutly righteous as He awaited the coming of Christ; believers should also live expectantly.
- "*The consolation of Israel*" was synonymous with the coming Messiah Who would bring comfort to Israel. (Isaiah 12:1; 40:1; 49:13; 51:3; 61:2)
- Jewish tradition states that Simeon was the son of the famous Jewish scholar Hillel and the father of Gamaliel who taught Saul/Paul (Acts 22:3).

2:26 Simeon had not been promised, but instead the truth had been revealed to him that he would see the Christ in the flesh.

- Jesus was the "Lord's Messiah" as He was sanctioned by the complete Trinity (Ps 2:2; Is 61:1).
- As with believers in modern times, Simeon recognized Jesus because the Spirit revealed Him.

2:27 The only way to find Jesus is to be led by the Spirit (Gal 1:15-16; Eph 1:4).

2:28 As Simeon took Jesus in His arms, He praised God.

2:29 The Hebrew term for "Master" (despota δέσποτα) is used four times in the New Testament; it's used two times of God the Father (Acts 4:24; Revelation 6:10) and two times of Jesus the Son (2 Peter 2:1; Jude 1:4).

- Simeon understands the Master/Slave relationship that places God's divine will above that of man as He is given Lordship of the believer's life.
- God is going to give revelation to both Jew and Gentiles through the Messiah (Isaiah 60:1-3)
- God's fulfilled promises are the foundation of Biblical faith.

2:30 Jesus, the Messiah, would bring God's salvation to man.

2:31 Simeon understands God's salvation which has been foretold and retold before all of mankind (Rom 1:19-20).

- God’s Word would extend beyond the Jews to the Gentiles (to “all peoples”).
- 2:32 The enlightenment of God’s salvation will be extended to the Gentiles (especially in the age of the church), and the nation of Israel will be held in esteem because it is the heritage of Jesus.
- Throughout Scripture, light represents enlightenment (Isaiah 9:2; 42:6; 49:6; 51:4).
- 2:33 The earthly father and mother of Jesus were “amazed” (thaumazontes θαυμάζοντες) as Simeon testified about Jesus just as Bethlehem was amazed (ethaumasán ἐθαύμασαν) at the testimony of the shepherds (Luke 2:18).
- Scripture recognizes Joseph as the father (patēr πατήρ) and Mary as the mother (mētēr μήτηρ) of Jesus.
  - In spite of Gabriel’s message to Joseph (Matthew 1:20-23) and Mary (Luke 1:30-35) continued to wonder. They may have been perplexed and amazed that Simeon was including Gentiles in the Messiah’s salvation.
- 2:34 Simeon directed his comments to Mary since Joseph would not be around at the ministry and crucifixion.
- Simeon cautioned that Jesus would be controversial and cause division with Israel. (Isaiah 8:14; Matthew 21:42, 44; Romans 9:33)
  - The rise and fall of the Jews of Israel would be based on the way that they received Jesus; there would not be any neutral ground. Those who believed in Jesus as Messiah would rise, and those who rejected Jesus would fall. (Matthew 10:34-39)
- 2:35 The sword (Word of God – Heb 4:12) would pierce Mary’s soul with the truth just as the reality would also pierce those who were convicted (Acts 2:37) as Jesus was physically pierced for them (Jn 19:34).
- Mary would suffer as she watched the ministry of Jesus and then His crucifixion.
  - Men’s hearts would be revealed by their response to the Messiah (Luke 8:17)

### **Read Luke 2:36-38 ... Anna’s Praise and Prophecy of the Messiah**

- 2:36 Unlike the other New Testament prophetess, Jezebel (Rev 2:20), Anna’s focus was on serving the Lord (1 Tim 5:3-5; Acts 21:9).
- Anna is the only Biblical character of note from the tribe of Asher (meaning “happiness”). This was 722 years after Assyria exiles the northern kingdom, so the 10 lost tribes of Israel were not lost, and Israel continued to keep records of their people. Herod the Great attempted to burn the records of the Jewish tribes because he was Idumean.
  - There are a number of female prophetesses in Scripture, but each one of the them is aligned to a male authority (i.e., husband, father). Anna’s context relates to her father, Phanuel (“vision of God”) and her deceased husband.
  - In the Old Testament, a prophetess (Hebrew “Nebiyah”) differed from the term prophet which is “Nabiy”.
  - Both Simeon and Anna recognized Jesus as the Messiah because it took two witnesses to confirm a truth (Deuteronomy 19:15)
- 2:37 Unlike Simeon who was drawn to the Temple (Lk 1:27), Anna lived at the Temple (Mal 3:1). Anna served God diligently through fasting and prayers; there was no worldly spotlight on her service as she was only focused on her God.

- Depending on the translation, Anna was either a widow until she was 84 years of age or after being married for 7 years, Anna had been a single widow for 84 years (if married at the young age of 12, this interpretation would make her at least 103 years of age).

2:38 In spite of the corruption of the religious leaders, God provided His own witnesses who were faithful to the testimony of the Christ child. Anna thanked God as she shared about Him to others who were seeking the redemption of Israel (Isaiah 52:9).

- Scripture does not record what Anna actually said.

### **Read Luke 2:39-40 ... Joseph, Mary and Jesus Return to Nazareth**

2:39 After the ceremony, Joseph, Mary and the baby Jesus returned to their home in Nazareth (not to Bethlehem), and it is possible that the star led the Magi at a later time to worship Jesus in Nazareth (Matthew 2:9-11) regardless of the fact that Herod's scholars understood that the Messiah was born in Bethlehem (Matthew 2:6).

- It seems that Joseph, Mary and Jesus may have afterward moved down to the area of Bethlehem (possibly near Zechariah and Elizabeth – Luke 1:39-40) because Joseph and Mary considered returning to Judah after fleeing to Egypt (Matthew 2:19-23).

The Branch of Righteousness symbolizes Jesus (Isaiah 4:2; Zechariah 3:8, 6:12; Jeremiah 33:15; Hosea 8:7). In post-captivity, Zerubbabel is the governor from the lineage of David (Matthew 1:12; Luke 3:27). In a historical sense, this is partially fulfilled with Zerubbabel that would be fully fulfilled with Jesus.

- The Hebrew word “neser” (נֶצֶר) meaning similar to “branch”. (Isaiah 11:1, 14:19, 60:21, Daniel 11:7) while a variation of that “root” word might be the verb “nasar” (נָצַר) which means “to watch” or the verb “nazar” (נָזַר) which means “to consecrate one’s self.” Jesus would be raised in “Nazareth” where the name came from these origins in etymology.
  - The word “branch” should be replaced by “a shoot from the root” instead of a branch from the trunk (Jeremiah 23:5; 33:15; Zechariah 3:8, 6:12). Isaiah uses a similar but different word (Isaiah 11:1, 53:2).

2:40 The physical nature of Jesus continued to mature as the divine nature bestowed increasingly more wisdom and grace on Him (Luke 2:52).

### **Read Luke 2:41-46 ... At the Age of 12, Jesus Lost During Passover for Three Days**

2:41 The law required that adult Jewish males appear in Jerusalem three times every year (Passover, Pentecost, and Tabernacles – Ex 23:14-17), and although the females were not required to attend, Mary's religious devotion is evidenced in the fact that she faithfully made the trip.

2:42 Jesus was not required to attend because He had not gone through His bar mitzvah which occurred at age 13. The number twelve is often used in the Bible around the organizational witness and testifying of God's work just as Israel testified to the surrounding nations and the disciples to the surrounding Jews and Gentiles.

2:43 In that time, people would often travel in caravans for safety reasons.

2:44 At this time of celebration, Joseph and Mary lost sight of Jesus. This is similar to how the world treats Jesus during modern holidays – they lose sight of Him.

2:45 In order to find Jesus, one must return to Jerusalem with the cross and empty tomb.

2:46-47 After three (number of revelation) days, His parents found Jesus listening to the religious leaders and questioning them.

### **Read Luke 2:47-50 ... Jesus Taught in His Father's House**

2:47 Jesus was being “ask assertive”, but the insight and answers of Jesus astounded those around Him.

2:48 Mary and Joseph are frantically searching for Jesus, but His focus is on the work of His divine Father.

2:49 The first recorded words of Jesus in Scripture are, “*Why do we seek Me?*” and Jesus ends His ministry in the same fashion (Mt 23:9).

- By the age of 12, Jesus understood that the Temple was “His Father’s house,” so He may have understood His calling as the Messiah at a very young age.
- This is the only recorded time that Jesus taught the Rabbis of Jerusalem.

2:50 Joseph and Mary did not understand the insight of Jesus.

### **Read Luke 2:51-52 ... Jesus Gained Favor with God and with People in His Childhood**

2:51 He submitted to their earthly position as His parents.

2:52 As God’s children develop in (spiritual – James 3:13-18) wisdom and stature, God endows favor from those He chooses (1 Sam 2:26).

23 Luke 3

### **Read Luke 3:1-6 ... John the Baptist Fulfills Scripture in Heralding the Messiah**

3:1 Tiberius was adopted by Augustus to become the third Caesar (after Julius and Augustus). Tiberius (the emperor) appointed Gratus who was later replaced by cruel Pontius Pilate as the sixth Roman procurator (governor) of Judea (26AD - 36 AD).

- Rome had begun sending governors (procurators) because Archelaus had given himself the title of “King.” Augustus changed his title to “ethnarch” (meaning “ruler of an ethnic group”).
  - Herod Archelaus was such a despised ruler that the Jews and Samaritans jointly appealed to Rome that Archelaus should be deposed. In 6AD, Archelaus was exiled to Gaul and after a bloody revolt led by Judas the Galilean, Judea became a province of the Roman Empire. Archelaus died before 18AD.
- Pilate had contempt for the Jews as evidenced by a brutal relationship.
- Pilate was recalled to Rome in 36AD after slaughtering a group of Samaritans near Mount Gerizim. The historian, Eusebius, documented that Pilate committed suicide after being recalled to Rome.
- At the death of Herod, the Great (4BC), much of his kingdom was left to three of his four sons: Archelaus (4BC-6AD over Judea, Samaria, Idumea), Antipas (4BC-39AD over Galilee, the Jordan Valley), and Philip (4BC-34AD over Trachonitis, Golan, etc.).
  - Lysanius (no relation to Herod) had inherited the position from his father as well.
- All of these men had received their worldly power from a variety of venues, but John would be called directly by the Lord.



3:2 Although the High Priesthood was meant to be for life, when the Romans took over, they began selling the privilege of the High Priesthood.

- Pilate had the power to appoint the high priest as well. Syria’s Quirinius (Lk 2:2) had installed Annas as the high priest, but Gratus removed Annas from the high priesthood and replaced him with Joseph Caiaphas.
  - Annas reigned as High Priest from 6AD until 15AD before being deposed by the Romans.
  - Caiaphas was reigning High Priest from 18AD until 36AD.
  - According to Josephus, Caiaphas was appointed by Judea’s Roman governor (Valerius Gratus) and remained in this position during the time of Pontius Pilate. When Pilate was removed from power and returned to Rome, Caiaphas was also removed by the governor of Syria (Vitellius).

<b>High Priests of Judea</b>		
6AD-15AD	Annas (Ananus ben Seth)	Appointed by the Roman Governor Quirinius as the first High Priest of the newly formed Roman province of Judea
15AD-16AD	Ishmael be Fabus	Appointed by the Roman Governor Gratus w/ legendary handsomeness
16AD-17AD	Eleazar ben Ananus	High Priest during a time of political turbulence around the priesthood and later became a zealot leader in 70AD
17AD-18AD	Simon ben Camithus	High Priest for a short time and ridiculed in the Talmud
18AD-36AD	Caiaphas (Joseph ben Caiaphas)	Caiaphas was the son-in-law of Annas (who was the true power behind the priesthood) and ruled longer than any high priest in New Testament times.

- Caiaphas (“depression”), whose wife was the daughter of Annas (a former high priest), was a Sadducee and a Roman appointee to this position.
  - The elders and religious leaders would meet in the palace of Caiaphas to devise a scheme to kill Jesus.
  - These were not the descendants of a priestly line, but instead, the position was appointed by (purchased from) the Romans.
    - Although Pilate had the right to appoint the Jewish High Priest, Pilate chose to retain the same high priest (Caiaphas) for his entire term; when Pilate was removed from the governorship, Caiaphas was also removed from His High Priesthood.
- “*God’s word came to John the son of Zechariah in the wilderness.*”
  - As the “Word of God,” Jesus (John 1:1) may have visited John in the wilderness.
  - John the Baptist was not a “New Testament preacher,” but instead, John was the last “Old Testament prophet” (Matthew 11:13).
  - John preached a preparatory message of repentance.
  - Being in the wilderness, John may have been influenced by the “Essene” community (the location of the Dead Sea Scrolls).

*Shared Account of John the Baptist: Lk 3:1-20; Mt 3:1-12; Mk 1:4-8; Jn 1:19-28*

3:3 In Scripture, a “wilderness” often reflects spiritual “dryness” (a land without water or spiritual truths) where the wild beasts (evil spirits – Mk 1:12-13) inhabit freely. Judea, the land of God’s people and Christ, had much spiritual wilderness to which John the Baptist attended (Mt 3:1).

- Jews used baptism for proselyte Gentiles who were converting into Judaism, so baptism would have been a humbling experience for Jews.
- The Essenes utilized baptism, so baptism might reflect an Essene influence.
- The Jewish priesthood elevated the concept of washing (ablutions) for symbolic cleansing. (Isaiah 1:16)
- The “halacha” is the Jewish law that supplements the scriptural law in the Talmud. The halacha (Jewish law) contains a great deal about hand washing as Jews extrapolated laws beyond their original intent – if a law was beneficial for a priest, it was good for everyone; if washing hands before a meal was beneficial, then washing hands after a meal would be beneficial.

<b>Occasions Jews Must Wash Hands For Ceremonial Purity</b>
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| <ul style="list-style-type: none"> <li>• When they awake (shacharit)</li> <li>• Before &amp; After Eating</li> <li>• Between Courses of Meals</li> <li>• After using the bathroom</li> <li>• After touching head/scalp</li> <li>• After getting a hair cut</li> <li>• After cutting nails</li> <li>• After touching footwear</li> <li>• After donating blood</li> <li>• Upon leaving a cemetery</li> </ul> |
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- If only one hand touches anything unclean, then only that one hand needs to be washed. The traditional Jewish washing cup has two handles.



- The handwashing traditions had originally begun with the priests washing before they ministered in the Temple (Exodus 30:19; Leviticus 15:11).
- Hands were washed by filling a container with water and then pouring the water over the hand while rotating the wrist until it drips off the elbow.
- Jewish hygienic traditions kept the Jewish community from being seriously impacted in the 14<sup>th</sup> century Black Plague that killed 25 million – a third of the European population.
- There are two aspects of getting right with God – “*Repent and believe*” (Mark 1:15). This entails turning from sin, and turning to faith in the gospel message.
- The phrase “*forgiveness of sin*” includes the medical term “remission” which is translated as “forgiveness.” Luke, the physician, references the medical term “remission” (aphesin ἄφεσιν) which means “A disappearance of a disease as a result of corrective action” (Mark 1:4).

3:4 A straight path infers one without distractions and obstacles that enables a more direct route to the destination (Is 40:3).

- The Jews were expecting Elijah to come and prepare a way for the Messiah. (Malachi 3:1; 4:5).
  - John references this description when he explains to the priests and Levites his identity (John 1:19-25).
  - A straight path infers one without distractions and obstacles that enables a more direct route to the destination; the Old Testament reference were the Babylonian exiles returning to the Promised Land (Is 40:3).
    - This was also a way of proclaiming a royal visit of the coming King; heralds might walk before the royalty as they shouted to clear the way of his progression (Isaiah 57:14; Malachi 3:1)
- 3:5 Every gospel references Isaiah 40:3; however, Luke is the only gospel that includes the last verses of Isaiah 40:4-5.
- 3:6 This verse emphasizes the universal nature of the gospel message beyond the Jews to the Gentiles. (Luke 2:30-32)

### **Read Luke 3:7-9 ... John the Baptist Confronts the Jewish Community**

- 3:7 As the serpent was the most cunning of creature, this “brood of vipers” represents the religious leaders misleading mankind (Genesis 3:15).
- The description of “brood of vipers” was focused on Pharisees and Sadducees (Matthew 3:7)
    - The Pharisees believed the entire Old Testament law as well as oral law as conditions of purity.
    - The Sadducees were powerful aristocrats that believed the Torah and were more focused on ethics than theology.
  - Jesus also referred to the religious leaders as a “brood of vipers.” (Matthew 23:33). The News Media, Hollywood and Academia have lied against God for many years; believers are polluted by these lies as the information is edited and music is added to create the imaginary storyline of the propaganda.
- 3:8 The fruit of one’s life gives insight into one’s spiritual walk (Galatians 5:22-23).
- It is thought that John the Baptist baptized where Joshua had crossed the Jordan and made a stone memorial (Joshua 4:3).
  - This might also be a reference to God’s people as stones (Isaiah 51:1-2; 1 Peter 2:5)
  - The Jews believed that they were right with God because they descended from Abraham and the Temple was in their land.
    - The warning is to have a first-hand walk with God instead of relying on worldly affiliations (e.g., church, parents, Abraham) to somehow substantiate that relationship.
- 3:9 As the basis of the hearer’s religiosity was their Judaism, the very root would be cut as Jerusalem would be utterly destroyed in 70AD.
- The Jews trusted in their national heritage for corporate salvation whereas John the Baptist focuses on individual responsibility. (Ezekiel 18)
  - Eternal hell awaits those who put faith in anyone other than Jesus Christ alone (Is 66:24; Mal 4:1; Mt 13:42, 25:41, 46; Mk 9:43-48; Lk 16:24; Rev 20:13-15, 21:8).

### **Read Luke 3:10-14 ... John the Baptist Directs Jewish Crowds on the Way to Live**

<b>Three Times, John the Baptist was asked: “What Should We Do?” (Luke 3:10-14)</b>	
1. Crowds	Charity/Love for the Poor
2. Tax Collectors	Fairness/Justice
3. Soldiers	No Force, No Lies, Satisfaction with Wages

3:10 The crowds were concerned about the correct course of action to produce the fruit that John referenced.

3:11 John responds that the crowds should share their blessings to meet the basic needs (clothing; food) of others.

- It was Jewish custom to wear two garments. The “outer” garment was heavier and used as a cover/sleeping bag whereas the “inner” (under-) garment was used for warmth.

3:12 The tax collectors were unique in that it states explicitly that they came to be baptized, and they referred to John as “Teacher” using the Greek term “Didaskale” (Διδάσκαλε) which is a more casual title than Rabbi.

3:13 John designs his response to suit their occupation as tax collectors. The application for tax collectors would be to be fair in their collections. Do not gouge or blackmail, but instead perform their duties with justice.

3:14 There were soldiers who desired to respond positively to John’s message of repentance. John’s response to the soldiers was similar to his response to the tax collectors in that they should not take money by “*force or false accusation.*”

- John cautions the soldiers about greed. Materialistic ambitions and covetousness; “*be satisfied with your wages.*”
- John doesn’t tell the tax collectors or the soldiers that they need to leave their careers, but he tells them to behave honorably.

### **Read Luke 3:15-20 ... The Response to the Message of John the Baptist**

3:15 Believers should live lives of expectancy for the Lord’s supernatural revelation and intervention. John knew their thoughts and pointed the people to Jesus Christ.

- The priest and Levites sent from the Pharisees also questioned if John was the Messiah. (John 1:19-25).
- Although John’s decapitation by Herod/Herodias was atrocious, the followers of John could then focus on Christ alone.

3:16 The Spirit moves in the people of God as a refining fire (Acts 2:3).

- In the times of Jesus, the lowest servants would assist with the removal of sandals, carry them to a storage bin, and then wash the feet. (Mark 1:7; John 1:27).
- The Rabbis would say that a student should do for his master what a slave does for his owner...except untie his sandals.
- The baptism of the Holy Spirit (Acts 2:38; Galatians 4:6) is a positional insertion into the body of Christ with different gifts and abilities (1 Corinthians 12).
  - Regardless of individuals gifts, all of God’s people are baptized into one Spirit. (1 Corinthians 12:13)

<b>Scriptural References to the Baptism of the Spirit</b>	
1. Matthew 3:11	John the Baptist prophesies of the coming Messiah
2. Luke 3:16	John the Baptist prophesies of the coming Messiah
3. Mark 1:8	John the Baptist prophesies of the coming Messiah

4.	John 1:33	John the Baptist prophesies of the coming Messiah
5.	Acts 1:5	Jesus explains the Baptism of the Spirit He is giving
6.	Acts 11:16	Peter recalls the explanation of Jesus regarding the baptism of the Spirit
7.	1 Corinthians 12:13	The baptism with different gifts into a unified body of Jesus

3:17 Jesus baptizes with Spirit and Fire (Isaiah 4:4) while the chaff will burn in endless fire (1 Cor 3:11-15; Rev 20:11-15).

- The same Greek term (αιῶνιον αἰώνιον) is used for “eternal” life and “eternal” fire (Matthew 25:46).

3:18 John proclaimed the gospel (euēngelizeto εὐηγγελίζετο) which is translated as “good news” (Is 52:7, 61:1; Lk 2:10-11).

3:19 Herod was convicted, but he attacked the messenger instead of submitting to the truth (Mark 6:14-29).

- While visiting Rome, Herod had seduced his brother’s wife, Herodias (Matthew 14:3). Scripture does not use the term ex-wife; Herodias was the wife of Philip.
- Beyond being the sister-in-law of Herod Antipas, Herodias was also the niece of Herod Antipas; she was the daughter of his half-brother Aristobulus.
- To marry his brother’s wife, Herod divorced his first wife Phasaelis, the daughter of the Arabian King Aretas IV of Nabatea. If Rome had not intervened, the Nabateans would have attacked Israel.

3:20 The Greek term for “added” (prosethēken προσέθηκεν) is a medical term that has the same etymology as prosthetic.

- John the Baptist was probably incarcerated in the prison of Herod Antipas located at Machaerus (east of the Dead Sea).
  - The fortress Machaerus was a Military base built in 30BC by Herod the Great to safeguard territories in the Transjordan.

### Read Luke 3:21-22 ... The Baptism of Jesus

*Shared Account of Jesus Baptism: Lk 3:21-22; Mt 3:13-17; Mk 1:9-11; Jn 1:29-34*

3:21-22 The Trinity was present at Jesus’ baptism with the descent of the Spirit and the Father’s voice.

- Heaven being “opened” was a sign of God’s divine involvement (Isaiah 64:1)
- The Greek term “baptism” (ebaptisthē ἐβαπτίσθη) infers immersion, and then Jesus “came up out of the water.” (Matthew 1:10)
- The movement of the Spirit begins every ministry of God (Rom 8:9). God’s Spirit was the identifying factor that Jesus would baptize by the Holy Spirit (John 1:33) as He was now anointed with the power of God (Acts 10:38).
  - The Spirit rested on Jesus (Is 11:1-2); the dove is the symbol of peace and innocence (Mt 10:16). This is the only time in Scripture that the Spirit takes bodily form and it is as a bird (Lk 3:22).
  - To the Rabbi, the symbol of Israel was a dove, and Jesus symbolized the ideal Israelite. The dove is repeatedly a symbol of the Spirit (Psalms 55:6, 68:13; Jn 1:32-33)
- Jewish Scribes believed that God would speak at times without physical representation which they called “Bath Kol” (which means “the daughter of the voice”).

- Examples include words of God to Nebuchadnezzar (Daniel 4:31), the Baptism of Jesus (Matthew 3:17), the Transfiguration (Matthew 17:5; Mark 9:7; Luke 9:35), in the Garden of Gethsemane (John 12:28), the conversion of Paul (Acts 9:4, 22:7, 26:14) and instruction to Peter about clean and unclean (Acts 10:13, 15).
- This statement of love was affirming Jesus to those around Him (“This is My Son” – John 1:33-34) as well as encouraging Jesus (“You are My Son” – Mark 1:11; Luke 3:22)
  - God’s statement seems to link a Royal Davidic Psalm (Psalm 2:7) with the Suffering Servant (Isaiah 42:1); Jesus is the Lord and Christ; He is divine and man. (Matthew 17:5)

<b>Reasons for the Baptism of Christ</b>
1. An Example (1 Peter 2:21)
2. Identification with Sinners (Luke 15:2; Mark 2:17)
3. His Public Ordination (Acts 10:37-41)
4. A Symbol of His Incarnation & Redemptive Task (2 Cor 5:21)

### **Read Luke 3:23-38 ... The Genealogy from Jesus to God**

3:23 Jesus began His ministry at the age of 30.

- Men entered Priesthood at the age of 30 (Num 4:23, 30, 35); Joseph is 30 (41:46) and marries a gentile bride (41:45); David becomes King at 30 (2 Sam 5:4).
- This is the only place where Scripture gives the age that Jesus began His ministry; the only way to calculate the length of His ministry is by counting the times that the “Passover” is mentioned in the book of John. There are three explicit Passovers (John 2:23; John 6:4; John 11:55) mentioned in John with possibly a fourth (John 5:1).
- The Greek phrase “was thought to be” or “supposed to be” (enomizeto ἐνομίζετο) is only used when discussing Jesus as the son of Joseph since Jesus was not Joseph’s biological son.

3:23-38 Seventy-seven names are listed in Mary’s genealogy from Joseph (attributed to Mary’s husband) to God.

- Although Jeconiah in the line of Joseph (Mt 1:11) was cut off from the King’s genealogy (Jeremiah 22:28-30), Mary’s genealogy through King David conveyed Jesus’ rights (Num 27, 36; Joshua 17; Luke 3:23-38).
- Luke seems to have interviewed Mary (the mother of Jesus) to understand Gabriel’s call (Luke 1:26-26) while Matthew discussed Gabriel’s call to Joseph (Matthew 1:18-25). This may have occurred while Paul was incarcerated in Caesarea for two years.

3:30 Mary’s lineage comes through her ancestor Nathan who was Bathsheba’s second surviving son after Solomon who was Joseph’s ancestor (Matthew 1:6).

24 Luke 4:1-32

### **Read Luke 4:1-4 ... The First Temptation: Satan Tempts Jesus with Bread**

*Shared Account of the Temptation of Jesus: Mt 4:1-11; Mk 1:12-13; Lk 4:1-13*

4:1 Led by the Spirit in the wilderness for 40 days to be tempted.

- Matthew’s record of the temptations is chronological unlike in Luke. Matthew’s transitions consist of the word “then” while Luke’s transitions consist of the word “and.”
  - The Spirit purposefully leads Jesus into the (spiritual) wilderness to be tempted.
    - The Spirit purposefully leads Jesus into the (spiritual) wilderness to be tempted. The Spirit moves and sinful temptation is overcome before ministry.
    - The Spirit drove Jesus into the wilderness to be tempted (Mark 1:12); although it was the Devil that tempted Jesus – not God the Father or the Spirit because they do not tempt anyone (James 1:13). The Lord’s prayer asks God not to “lead us into temptation” (Matthew 6:13); however, the temptation is from the Devil or man’s own desires (James 1:14).
    - The Spirit moved and sinful temptation is overcome before ministry. God’s ministers isolate themselves prior to service (Moses-Ex 3:1, David-1 Sam 17:34, Elijah-1 Kings 17:3, Paul-Gal 1:17).
  - A purpose of testing is to strengthen (1 Peter 1:7), and God will never allow believers to be tempted beyond what they are able to bear (1 Corinthians 10:13).
  - Jesus was tempted in every way, but remained perfect without sin (Hebrews 4:15)
- 4:2 The three individuals at the Mt. of Transfiguration (Mt 17:3) each went through 40 (testing) days of fasting (1 Kings 19:8; Ex 24:18).
- The Greek word for “Devil” (diabolou διαβόλου) consists of two roots. “Dia” means “through,” and “Ballo” means “to throw/cast.” The concept is to “throw across” as a slanderer; to sling an accusation.
  - The temptations of the Devil were focused on looking at this world (look down at the rocks and make bread; throw yourself down; look at the kingdoms of the world and “fall down”). Jesus responded by looking “up” to the Father.
- 4:3 The devil is identified as “the tempter” (Heb 2:18, 4:15). Two of the temptations began with “if you are the Son of God,” but God responds to faith and not faithless dares.
- The three individuals at the Mt. of Transfiguration (Matthew 17:3) each went through 40 (testing) days of fasting.
    - Moses was on Mt Sinai 40 days (Exodus 34:28; Deuteronomy 9:9), and Elijah was in the cave 40 days (1 Kings 19:8).
    - Jesus was feeling the physical impact of a fast with a hunger for food.
      - Twice in Jesus’ ministry He multiplied food (several loaves and fish to many-Mk 6:35-44, 8:1-21), but He would not turn stone to bread for His pleasure.
    - Jesus is symbolized by both the stone (Mt 21:42) and the bread (Jn 6:35).
- 4:4 The first recorded words of Jesus’ ministry are “it is written” as Jesus quotes three times from Deuteronomy.
- Jesus overcame temptation by recounting the Word of God Word (Ps 119:11).
  - Believers might be tempted to test God’s word to meet very real physical (worldly, fleshly) needs instead of focusing on the spiritual sustenance (Deuteronomy 8:3). Some men have traded spiritual nourishment for fleshly (worldly) satisfaction.

### **Read Luke 4:5-8 ... The Second Temptation: Satan Tempts Jesus with Power**

4:5 Twice the Devil took Jesus to a new location – both places were on the heights.

- In Scripture, “mountains” represent earthly authorities and governments.
  - This high mountain would be a spiritual location (to see all of the kingdoms of the earth) to tempt Jesus with worldly authority.
  - This has been the downfall of politicians, celebrities, and preachers, who have compromised righteousness for popularity and success.

4:7 Satan is pledging authority to Jesus as long as Jesus recognizes Satan’s authority, but Jesus refused to “fall down” before Satan.

- The entire world is under the wicked power of “the evil one.” (Luke 4:6; 1 John 5:19)
- Each one of the temptations was a way to win men as followers without the gospel message of Christ’s death and resurrection. Jesus chose the way of pain and suffering.

4:8 Every believer should serve only God instead of the worldly masters (Matthew 6:24).

### **Read Luke 4:9-13 ... The Third Temptation: Satan Tempts Jesus with Pride Over Angels**

4:9 Believers may be tempted to live recklessly (even in worldly lifestyles) as they expect that God will care for them in spite of their imprudence.

- The “holy city” is explicitly stated as Jerusalem.
- The Temple had two “wings” (Matthew 4:5; Luke 4:9); the southeastern corner was over 300 feet (~28 stories) above the Kidron Valley where James, the brother of Jesus (Matthew 13:55), was thrown to his death (according to Clement and Hegesippus).
  - James “the Just” was also called “Camel Knees” because of the time that he spent on his knees in prayer. He led the church at Jerusalem until his death in 62AD.
- The pinnacle of the Temple would be the location for spiritual temptation; Satan would challenge the veracity of God’s Word concerning the angels.
- This Old Testament passage (Deuteronomy 6:16) was directed at Israel’s complaint at Massah (Deuteronomy 6:16) that God prove His presence. Believers should understand the Bible is a single book (Ex 17:7), and the Old Testament is relevant to believers throughout the ages.

4:10-11 Satan deceives with the Word, but is rebuffed each time by a passage of the Word from Deuteronomy.

- This passage (Ps 91:11-12) could be expanded to include the temptations to never get ill or to handle snakes without getting bitten (Ps 91:9-13).
- Believers should not be tempted to test the Lord concerning any of these health issues.

4:12 Believers may be tempted to live recklessly (even in worldly lifestyles) as they expect that God will care for them in spite of their imprudence.

- This Old Testament passage (Deuteronomy 6:16) was directed at Israel’s complaint at Massah (Deuteronomy 6:16) that God prove His presence. Believers should understand the Bible is a single book (Ex 17:7), and the Old Testament is relevant to Believers throughout the ages.



4:13 The Devil had tempted Jesus in each of the three ways, but in defeat, the Devil left Him only to return time and again to interfere with Christ’s mission.

- The “devil” is derived from the Greek word diabolos meaning “slanderer” or “accuser.”

<b>Three Categories of Sin</b>		
<b><u>1 John 2:16</u></b>	<b><u>Temptation</u></b>	<b><u>Offense</u></b>
1. Lust of the Flesh	Stone to Bread (Mt 4:3-4; Lk 4:3-4)	Indulgence
2. Lust of the Eyes	Kingdoms of the World (Mt 4:8-10; 4:5-8)	Position
3. Pride of Life	Influence over Angels (Mt 4:5-6; Lk 4:9-12)	Power

**Read Luke 4:14-21 ... Jesus Identifies Himself in the Synagogue Scripture Reading**

4:14 Having overcome temptation, the same Spirit that led Jesus into the wilderness also led Him back to the area of His childhood in power (Romans 15:19). The same Spirit that drove Jesus into the wilderness would empower His ministry (John 16:7). Jesus spoke the Father’s words (John 14:10-11) and ministered in the power of the Spirit; the Trinity is seen in the life of Jesus.

- Many believers would like to walk in the power of the Spirit, and yet they are weakened by temptations instead of overcoming.
- After overcoming the temptations of the Devil, Jesus returned to His Galilean ministry (Luke 4:14-9:50).
  - The Galilean ministry of Jesus was a fulfillment of Scripture that Galilee (including the nations of the Gentiles) would see a great light (Isaiah 9:1).
    - The word “Galilee” means “round” or “encircled;” the Jewish Rabbis would say that they were “encircled by the Gentiles.”
  - The synoptic gospels (including Luke) do not record the first weeks of ministry that can be found in John (John 1:35-4:44).

4:15 Jesus was a powerful teacher on the “speaking circuit”, and His reputation increased. (Matthew 13:54)

- “Circuit preaching” has existed since the prophets of ancient times.
  - Samuel serves from his home in Ramah (“elevated”) and then ministered on a circuit through Bethel (“House of God”) to Gilgal (“wheel/rolling”) to Mizpah (“watchtower”). – 1 Samuel 7:16, 10:3, 8, 17

*Shared Account of Jesus in Nazareth: Mt 13:54-58; Mk 6:1-6; Lk 4:16-30*

4:16 Jesus the Messiah had been raised to attend worship at the synagogue.

- Some habits should be nurtured as a discipline in the life of faith.
- Every believer should endeavor to worship and fellowship with other believers as often as possible. (Hebrews 10:25)

4:17 The people in His local place of worship (the synagogue) were astonished at Jesus’ understanding and miraculous power.

- Synagogues developed during the Babylonian exile after the Babylonians had destroyed Solomon’s Temple. Synagogues were used by the Jewish community to worship and learn together.
- Jewish tradition is that Ezra was instrumental in the use of synagogues.

- A synagogue required a quorum of ten Jewish men (called a “minyan”)
  - The Greek word for “synagogue” (synagōgēn συναγωγήν) means to “come together” or “to assemble.” A synagogue required ten men who could come together for prayer and study.
  - It was customary for visiting Rabbi’s to be allowed to read from the Torah or the Prophets. Jewish communities would meet at the Synagogues on Friday night or Saturday morning.
- 4:18 The first recording of public reading at a Synagogue by Jesus came from Isaiah (Isaiah 61:1-2) and reviewed the duties of the role of the kinsmen redeemer.
- There is also an insertion into the text from Isaiah 58:6.
  - The guidelines for Scripture reading was a section no shorter than 3 verses and no longer than 21 verses.
    - The first attempted division of the Tanakh was undertaken by the Jewish community during the time of the Babylonian captivity as scrolls were ordered into divisions and subdivisions.
    - In 1445, a Jewish scholar named Mordecai Nathan divided the Hebrew Old Testament into chapters and later (circa 1661), a Jewish scholar named Joseph Athias divided the Old Testament into verses.
    - In 1551, the New Testament was divided into verses by Robert Stephens (an English Printer) while riding on horseback from Switzerland to France.
  - “*The Spirit of the Lord is on Me.*” This evidences the Trinity working together as the Holy Spirit of God the Father is on Jesus the Messiah.
  - The Greek term “Christ” (Christos Χριστός) means the “anointed one” in reference to the Messiah.
  - The passage speaks of performing the work of God in the power of the Spirit.
  - The “good news” (euangelisasthai εὐαγγελίσασθαι) is only good when an individual has accepted the “bad news” that every man is a sinner in need of a Savior. (Matthew 5:3)
  - The Greek term “to send” (apestalken ἀπέσταλκέν) is the source word for “apostles.” Scripture identifies Jesus as an apostle (Hebrews 3:1 – John 7:28; 12:49)
  - The four audiences of the ministry of Jesus would be the poor, the captive, the blind, and the oppressed.
- 4:19 Jesus includes the verse concerning the year of Jubilee (Leviticus 25:8-22)
- The 50<sup>th</sup> year was delineated as the Year of Jubilee from the Hebrew word “yobel” meaning a trumpet (or ram’s horn) blown to announce the Day of Atonement at the beginning of the Year of Jubilee (Leviticus 25:8). Jesus is the believer’s Jubilee when all debt is forgiven and restoration occurs.
    - This Year of Jubilee was to begin on Yom Kippur (“The Great Trump”) which is symbolic of the Second Coming of Christ
    - All Israelite slaves were to be set free (as in every sabbatical year) and all land reverted to the original owners.
    - There is no historical or Biblical record of the Jews performing the Year of Jubilee.

- Jesus stops short of the verses of judgment (Isaiah 61:2) as Jesus would not fulfill the role of the avenger of blood until His second coming.

4:20 In any religious ceremony, all (spiritual) eyes should continually be fixed upon Jesus.

- Although Jesus stood to read the Scripture (as did all Rabbis and students), it was the tradition of the Rabbi to sit when they taught (while the students remained standing).
- The scroll of Isaiah was 24 feet long which consisted of 17 sheets of sheepskin joined together by threads of linen.

Typical Order of Service at the Synagogues
1. Prayer
2. Reading of the Torah
3. Reading of the Prophets
4. Expository Teaching ( <i>visiting Rabbis allowed to teach</i> )



4:21 Much of Jesus ministry was fulfillment of Old Testament prophecies concerning the Messiah (Matthew 12:17).

### Read Luke 4:22-30 ... Jesus Rejected in Nazareth As He References Gentile Ministries

4:22 The people in His local place of worship (the synagogue) were astonished at Jesus' understanding and miraculous power (Mt 13:54; Mk 6:2).

- The hometown of Jesus gave him respect, but could not believe as they related Him to His worldly family (Joseph) instead of seeing Jesus as the only begotten of the Heavenly Father (John 1:18).
- This verse implies that Jesus had a "typical" childhood.

4:23 The adage "*Doctor, heal yourself*" (Mk 2:17) simply encouraged the person to apply his gifts to take care of those at home first.

- Nazareth was the childhood home of Jesus, and they encouraged an excessive focus and greater "signs" (semeion σημεῖον) than He had given to those in other regions. Nazareth demanded extravagant works of God because Jesus was from there.
- This statement also foreshadows the mocking at the crucifixion (Mt 27:42).

4:24 Those in the hometown would focus on the individual that they knew (the flesh that they are acquainted with) instead of the calling of God.

4:25 The time frame of 3 ½ years was not given in the Old Testament but it was given twice in the New Testament (James 5:17)

4:26 Jesus shares that Elijah was not sent to Israel's (Jewish) widows but to a Gentile (Sidon) widow. The Gentile woman was called the "widow of Zarephath (Hebrews 11:35; 1 Kings 17:18-24).

4:27 Jesus goes on to say that Elisha was sent beyond Israel to heal another Gentile (Syrian).

- In the first sermon of Jesus that He shared in His hometown of Nazareth; Jesus extended the gospel message to the Gentiles.
- Just as Nazareth had demanded supernatural works over Capernaum, the Jews demanded the attention of Jesus over the Gentiles. (Isaiah 9:1)
- While Nazareth was primarily Jewish, the city of Capernaum was heavily Gentile.

4:28 The Jews were unwilling to accept God's grace to the Gentiles (Rom 9:30-33).

- The Jews were angry at that God’s love was available to all men.
- 4:29 Nazareth was an uncultivated, disreputable place (Jn 1:46) that may have been named after the hill behind it; the hill Notserah means “one guarding/watching.”
- Almost instantaneously, awe and wonder turned to murderous rage because of the impact of God’s Word proclaiming God’s love for the Gentiles.
- 4:30 Jesus was protected from the crowd wanting to throw Him from a cliff.
- This is similar to the Scripture quoted by Satan as he tempted Christ. Satan had quoted a passage that stated God would protect Jesus (Ps 91:11-12); however, God protected Jesus by letting Him walk through the crowd. This was a different protection than catching Jesus as He was hurled from a cliff (Luke 4:9-11).

### **Read Luke 4:31-32 ... Jesus Establishes Ministry in Capernaum**

4:31 Jesus returned to the central headquarters of His ministry, Capernaum.

- Jesus ministry was headquartered in Capernaum (“Village of Nahum”) fulfilling prophecy (Gen 49:13, 21).
    - Nahum condemned Nineveh for their downfall one century after Jonah; they had the opportunity to hear follow the one, true God, but they had not. Nahum’s judgment on Nineveh was similar to Jesus’ condemnation of Israel. Both Nineveh and Israel fell ~40 years of these condemning sermons.
    - Jesus left Nazareth because of their unbelief. (Luke 4:16-21)
  - By ministering in this area, Jesus was fulfilling prophecy (Isaiah 9:1)
    - Zebulun (Genesis 49:13) and Naphtali (Genesis 49:21) were on the western and northern coasts of Galilee. Every disciple was a native of Zebulun except Judas (Iscariot means “from Kerioth” in Judea).
- 4:32 In those days, the teachers would quote the thoughts of elder Rabbi’s, while Jesus spoke from His own understanding of Scripture (Mt 7:28-29; Mk 1:22).
- Beyond preaching Jesus also demonstrated an authority over evil spirits (Lk 4:36).
  - The Greek term for “astonished/dumbfounded” (εξεπλήσσοντο ἐξεπλήσσοντο) is an emphatic word that means “struck out of their senses” or “slapped to attention.”
  - The amazement came from the manner in which Jesus spoke with authority instead of simply quoting other Rabbis. The Greek term for “authority” (exousian ἐξουσίαν) infers having a legal right.
  - The teaching of Jesus was unlike the scribes who were the legal interpreters of the Mosaic and oral law.

25 Luke 4:33-44

### **Read Luke 4:33-37 ... Jesus Drives Out an Unclean Spirit in Capernaum**

4:33 The unclean demonic man was found in the synagogue. Places of worship do not necessitate purity of the congregation. The first exorcism in Jesus’ ministry was in the church/synagogue. Judgment and cleansing often begin in the house of the Lord (Ezekiel 8:5-18).

- Demonic spirits are often characterized as being unclean (akathartō ἀκαθάρτω). (Mark 5:2; 9:25; Luke 8:29; 9:42)

- 4:34 Although a single man dwelt in the man (Mark 1:26), the demon spoke on behalf of a number of demons mentioning the term “us” twice.
- The questions focused on Jesus’ plan for the demons when instead, Jesus’ focus was on His people.
  - “*What do you have to do with us?*” Similar questions are repeated in a variety of Old Testament situations (Judges 11:12; 2 Samuel 16:10; 19:22; 1 Kings 17:18; 2 Kings 3:13; 2 Chronicles 35:21)
  - The demon recognized Jesus as the “Netzer” (root of David-Is 11:1). Nazareth was an uncultivated, disreputable place (Jn 1:46) that may have been named after the hill behind it; the hill Notserah means “one guarding/watching.” Paul was associated with these Nazarene “ruffians” who followed Jesus Christ (Acts 24:5).
  - The demons recognize Jesus as “the holy one from God.” The attribute of holiness means “perfectly righteous and good.”
- 4:35 Jesus quiets his demonic witness as well as others (Joshua 4:41). Jesus fulfilled Scripture by His activities and silencing the evil witnesses (Mt 12:16-17; Is 42:1-4).
- Jesus would not let the demons testify of who He is (Mk 1:34); He would not let those who were healed (Mk 1:44) nor sometimes even onlookers (Mk 5:43, 7:36, 8:30) nor His apostles (Mk 9:9) as Jesus alone is the source of His message. Even this constraint against broadly testifying of Himself was a fulfillment of Scripture (Mt 12:15-21).
    - The Greek term for “shut up/be quiet” (Phimōthēti Φιμώθητι) was the word used for muzzle (as in muzzling a dog).
    - Although Jewish exorcisms were common in those times (Matthew 12:27), exorcisms were performed with elaborate methodologies (i.e., roots, herbs, etc.) whereas the command of Jesus was immediate and absolute.
  - The demon is a terror to the last as he threw the man to the ground, but he did not hurt the man from which he was exorcised (Luke 4:35).

<b>Biblical Truths Concerning Demons</b>	
1. Animals could be possessed	Matthew 8:30
2. A man can be inhabited by numerous demons of degrees of evil	Matthew 12:45; Luke 8:30
3. Superhuman Demonic Powers	Mark 5:4; Acts 16:16
4. Demons causing Afflictions	Luke 9:39, 11:14, 13:10-13
5. Only Believers can exorcise demons	Acts 19:13

- 4:36 The focus of the congregation should be on the message of the gospel. The “signs” (semeion σημεῖον) simply added credibility to Jesus as Lord even over the unclean spirits.
- 4:37 The expansive reputation of Jesus is mentioned multiple times (Lk 4:14, 5:15, 7:17). The testimony to the authority of Jesus spread through Galilee. The crowds were excited about the healing, but may not have been attentive to the message.
- The Greek term for “fame” (ēchos ἦχος) is the etymological origin of the English word “echo.”

### **Read Luke 4:38-39 ... Jesus Heals Simon Peter’s Mother-in-Law**

*Shared Account of the Healing of Peter's Mother-in-Law: Mt 8:14-17; Mk 1:29-34; Lk 4:38-41*

4:38 Simon and Andrew lived together in the same house with Simon Peter's mother-in-law. (Mark 1:29) Peter was married as his mother-in-law became ill. Peter and Andrew told Jesus about the mother-in-law immediately. Believers should also be responsive in taking the needs of other before the Lord in intercessory prayer.

- Peter was married and would travel with his believing wife as he followed Jesus (1 Corinthians 9:5).
- The Physician Luke goes beyond a general illness to the medical description of a "burning fever."

4:39 Jesus rebuked the fever (Luke 4:39) before helping the mother-in-law up by the hand. She immediately began to serve after her healing.

- The healing of the mother-in-law early in the ministry may have paved the way for the mother-in-law's support for Peter's travels with Jesus.

### **Read Luke 4:40-44 ... Capernaum Embraces the Identity of Jesus as Messiah**

4:40 In the darkness (spiritual), the demon possessed people were exorcised while the sick were healed. Jesus cast out spirits with a word – with His power, a single word is sufficient (Mt 8:32). Jesus laid hands and healed every one of the people.

- At evening, the Sabbath was past (after 6:00pm), and the people were even more pursuant of healing which was discouraged by the Pharisees on the Sabbath.
  - Those who came to Jesus wanted to see Him so much that they risked being around crowds of sick and demon possessed in order to be near Him.

4:41 Jesus did not need any marketing campaign, but was to be revealed as the Messiah to those whom the Father had chosen.

- There were two categories of people seeking Jesus: 1. Those needing healing 2. Those who were demon possessed

4:42 Jesus attempted to have quiet time, but the people tried to retain Him. Although the gospel message brings benefit to the possessor, the message and blessing is meant to be shared.

- Jesus enjoyed quiet time with the Father (Mt 14:13, 23; Mk 6:46; 14:32; Lk 5:16, 6:12, 9:18; Jn 6:15).
  - Jesus was able to perform miraculous works through prayer and fasting (Mark 9:29).
  - The Temple was meant to be a "house of prayer." (Mark 11:17)
  - Jesus encouraged His followers to pray in faith (Mark 11:24).
  - Jesus directed His followers to forgive others before praying and not to pray for show. (Mark 11:25; 12:40)
  - Jesus prayed to the Father for another way other than the crucifixion; however, the will of the Father was the crucifixion. (Mark 14:35, 39)
  - Jesus directed His disciples to pray, so they would not enter temptation (Mark 14:38)

4:43 Jesus was sent to proclaim the Kingdom of God. He is the Lord and all of creation is subject to Him and His will.

- The primary mission of Jesus was to preach the gospel of His death and resurrection. (Luke 4:43). Jesus desired to proclaim the truth of God and embody the power of the Spirit; however, the self-serving crowds were not ready to listen.
  - Instead of multiplying His congregation, Jesus moved to smaller towns. (Mark 1:38)
- 4:44 The ministry of Jesus harkens back to His first work in Mark (Mk 1:21-26). It is unclear as to if the demonic individuals were found in the synagogues in which He taught.
- Synagogues developed during the Babylonian exile after the Babylonians had destroyed Solomon's Temple. Synagogues were used by the Jewish community to worship and learn together.
  - The Greek word for "synagogue" (synagōgēn συναγωγήν) means to "come together" or "to assemble."

26 Luke 5:1-16

### **Read Luke 5:1-3 ... Jesus Teaches from Simon Peter's Boat**

- 5:1 Lake Gennesaret (meaning "garden of the rich prince") is the same as the Sea of Galilee. This would indeed be a garden that would bear much spiritual fruit.
- 5:2 Two boats imply that there will be something to witness. After the frustrating night of catching no fish, the focus was on the nets.
- The nets needed to be clean to be more effective. In the same way, the efforts of believers need to be cleansed and purified, but in the end, obedience to the Lord is what brings in new believers (Mt 13:47-50).
  - Simon and Andrew utilized hand nets that were between 10-15 feet long. Net casting, (holding the net by hand) was a popular method of fishing, and the hand nets could be used from the shore.
    - Hand nets have weights/rocks around the perimeter causing it to sink to the bottom; when the fish try to swim up and away, their scales get caught in the net. When thrown, the net expands; when pulled up, the net contracts as the weights fall together and come together.
    - Fish with scales are clean/kosher (Leviticus 11:9-12; Deuteronomy 14:9-10); Catfish are plentiful in the Sea of Galilee, but they are considered unclean for their lack of scales.
  - James and John were partners who were amazed at the catch of fish that the Lord had enabled for Peter (Lk 5:9-10).
    - James and John would utilize a dragnet; Jesus referenced a dragnet in a parable (Matthew 13:47-48). A dragnet was very long (several hundred feet) as it would span between two boats. The boats would drag the net to catch the fish; however, this method would often also collect various debris as well as tearing the net.
      - Fishermen frequently used dragnets at night with torches used to see.
  - Believers were often represented by fish in the New Testament (Mt 13:47-50).
    - The sign of the fish is called "Icthus" (ichthys) and dates back to the 2nd century. The Greek spelling of "Icthus" (ichthys) also has mnemonic meaning where the letters represent important Christian words, including Jesus,

anointed, son, and Savior. This word is further defined in the acrostic IXNYy (with the N flipped) that translates to: I – Iota or Iesous (which means Jesus)



5:3 It was only because Simon had failed in catching fish the night prior, that the boat was empty and usable by Jesus for sitting and teaching. The boat needed to be emptied of other items to make room for the Lord to minister from.

- The boat symbolizes the resources (e.g., time, possessions, work, etc.) of an individual that is to be requisitioned for missions.
- The numerous masses came near to Him, so He preached to them from a boat to impose a distance, so that they would listen (Mark 3:9; 4:1). As with Rabbinical customs, Jesus sat in the boat while the crowds stood on the shore.
  - The adage “I can’t stand anymore” comes from the practice of pupils standing as they heard amounts of teaching that outlasted their ability or desire to stand.
  - Believers should approach the Lord according to His plan instead of having a personal agenda.
  - The crowds would nearly crush Jesus unless he stepped into a small boat offshore (Mark 3:9).
  - The acoustics for the message would have been better over water. Sound is amplified as the sound waves flow over water for several reasons:
    - The air above the water’s surface is cooler. In 1845, George Gabriel Stokes developed “Stoke’s Law of Sound Attenuation” which states that the frictional/drag force is less over water than land. The viscosity of air is material because air tends to stick to objects it flows around increasing viscosity while reducing fluidity.
    - Objects on the ground (grass, rocks, hills, trees) can become impediments to sound waves which retain their coherence longer over calm water.
    - The surrounding hills around the coastline of the Sea of Galilee would create a natural amphitheater in which Jesus would preach.

<b>Biblical Passages on the Call of the Fishermen</b>	
Matthew 4:18-22 Mark 1:16-20	Simon & Andrew Casting Nets Call & Response James & John in Boat
Luke 5:1-11	All Four Fishermen Were Working with Their Nets The “Sign” of the Catch of Fish
John 1:29-42	Andrew Hears John’s Witness & Tells Simon Jesus Calls Simon Peter

**Read Luke 5:4-6 ... Jesus Commands Simon Peter About the Way to Fish**

5:4 After being used in ministry, Jesus chooses to bless the fisherman.

- Although the fish in Galilee were expected to be nocturnal creatures that frequented the shallow coasts, Jesus contradicts human reason and experience.



- The fisherman is urged to forget the wasted efforts of the night and look towards the obedience in the light.
  - The Greek term for “deep” (bathos βάθος) can refer to water, soil or space (Matthew 13:5; Mark 4:5; Romans 8:39; 11:33; Ephesians 3:18). A “bathysphere” is a strongly built steel diving tank for deep-sea observation
- 5:5 Peter submits to the will of Jesus as his master (Ἐπιστάτα Ἐπιστάτα) although Peter struggles with the rationale of what he is being told to do.
- There were other times that Simon called Jesus’ “Teacher” instead of “Master” (Luke 7:40)
- 5:6 The obedience “to the Master” in spite of doubt resulted in abundant blessing (Matthew 17:27). Obedience and perseverance are rewarded.
- Peter may have only let down a single net (*KJV*) instead of optimistically following the command of Jesus to the letter as he was told to let down multiple nets (plural). This might have been the cause of the nets beginning to break.

### **Read Luke 5:7-11 ... Jesus Calls His First Disciples**


- 5:7 The considerable blessing was so large that the asset base of the two sets of partners could barely sustain the results.
- As Jesus stands in the boat (Luke 5:3), while the nets begin to tear, and the boat begins to sink.
- 5:8 Before Peter is called to follow Jesus, he recognizes his own sinful, fallen nature.
- The primary focus of Peter was not on that vast number of fish, nor the tearing nets, nor the sinking boat. The focus of Peter was on his own unworthiness to stand before Jesus.
  - In the middle of the chaos, Peter directs his attention to the Lord. A sense of overwhelming unworthiness at the realization of God (Job 42:5-6; Isaiah 6:5). There is a realization that we do not have the resources within ourselves to be what God wants us to be. Man is spiritually bankrupt with a need for Christ.
    - The closer an individual draws to God, the more unworthy and sinful the individual may feel.
  - Peter was kneeling among the fish as he told Jesus to leave him; however, they were in the middle of the lake – Jesus had directed Simon Peter to move his boat into the deep water (Luke 5:4).
  - At this point, Peter tells Jesus to depart from him while in deep water; in the future, Peter would ask Jesus if he could join Him and walk on the water. (Matthew 14:28)
- 5:9 These fishermen recognized the power of Jesus and responded accordingly.
- James and John had also been focused on mending their nets but mending the holes would not make them as effective as obeying Jesus. Only obedience and submission to the power of the Lord Jesus would result in success.
  - The sons of Zebedee, James and John, were business partners of Simon Peter.
  - Simon Peter seems to have been a middle-class tradesman who owned a home with Andrew in Capernaum.
  - John must have been upper class as he owned a house in Jerusalem and was known by Caiaphas (John 18:16)

- “Salted fish” from the Sea of Galilee could even be sold in Rome, so the markets could have been widespread.

5:10 Jesus encourages Peter to not be afraid as Peter would become a “fisher of men.”

- Simon Peter’s realization of Jesus resulted in fear.
- The act of fishing is used symbolically for evangelism. Every Christian is called to full time Christian service regardless of the vocation.
- The Greek term for “catching” (zōgrōn ζωγραφῶν) means to “collect alive.”
- The Geek term for “fish” (ichthys ἰχθύς) became an acrostic and clandestine symbol for the early church amid Roman persecution. Also spelled “Icthus” when the Greek letter “chi” (“X”) is used.

ICTHUS	
“I”	Jesus
“C”	Christ
“TH”	God’s
“U”	Son
“S”	Savior



5:11 FIRST (Luke 5:11, 24, 28) - Peter followed three steps upon realizing the power of Jesus: 1. brought boats to land 2. left everything 3. followed Jesus

### Read Luke 5:12-16 ... The Healed Leper Disobeys to Share His Healing

*Shared Account of Leper: Mt 8:1-4; Mk 1:40-45, Lk 5:12-16*

5:12 As this man pleads with the Lord from his knees, so too do many believers approach the Lord prayerfully on their knees in the same way. The leprous man did not doubt the power of Jesus, but he wanted to ensure that it was the will of Jesus to heal him.

- Luke (the Physician) establishes the extent of the disease, so the man was “full of leprosy.” The illness was in an advanced state.
- The Greek word for “Lord” is “Kyrie” (Κύριε) which could simply mean “sir” (proper manners) or the fuller authority (submission).
  - This follows shortly after the lesson of Matthew 7:21-22; not everyone who comes to God requesting something is truly a child of God. An intimate relationship with (and submission to) God is calling for every man.
- Leprosy is characteristic of sin as: 1. it starts small 2. it numbs the individual to feeling 3. it causes a separated life 4. it is often hereditary (2 Sam 3:29; 2 Ki 5:27)
  - In the Old Testament, leprosy is defined and symbolized various types of sinful conditions (Leviticus 13). In ancient times, lepers were required to follow a certain protocol (Leviticus 13:45-47):
    - Hair must be left unbound/unkempt
    - Lepers had to wear a mask over their mouth (“cover their upper lip”)
    - Lepers had to cry out unclean.
  - During Covid-19, all of the world covered their mouths with masks as if contaminated with leprosy.

- Leprosy could be a judgment from God:
    - Miriam, the sister of Moses (Numbers 12:10-15)
    - Gehazi, the servant of Elisha (2 Kings 5:27)
    - Joab's Family, commander of David (2 Samuel 3:28-29)
  - Leviticus 14 is a ceremonial purification for dealing with leprosy:
  - At the time of Jesus, leprosy was considered to be a divine affliction of judgment. Lepers were forced to live outside of the community, where certain clothing and proclaim "unclean" as they walked (Leviticus 13-14).
    - Some synagogues were constructed with a special room for lepers who could arrive before everyone else and not leave until everyone else had departed.
    - Rabbis considered lepers as suffering a "living death." (Numbers 12:12)
- 5:13 Jesus doesn't simply heal the leper, but Jesus touches the man to heal him (1 John 3:3). There is power in the touch of Jesus.
- 5:14 Jesus desired that individuals to fulfill the law requirements as best they could (Leviticus 14:2).
- This witness would have testified of Jesus' power to the priests. As Jesus taught in synagogues, this would have added credibility to the ministry of Jesus. It was not recorded that the healed leper ever went to the priests.
  - Later in Matthew 12:16-17, this is explained that Jesus clearly did this to fulfill Isaiah's prophecy of the Messiah. Unbelieving pundits continue to theorize on reasons that Jesus would tell someone to keep silent instead of believing the clear explanation of God's word.
- 5:15 The growing reputation of Jesus is mentioned multiple times (Lk 4:14, 4:37, 7:17).
- The crowds became an obstacle to the teaching ministry of Jesus (Mark 1:45).
- 5:16 Jesus frequently went by Himself into the wilderness to pray. Active believers should also focus on renewal through quiet one-on-one times with the Lord.
- Jesus had regular habits during His ministry on earth:
    - Jesus would have quiet times with God the Father (Matthew 14:23; Mark 1:35-37; 6:46; Luke 6:12; 22:41-42)
    - Jesus would attend the Synagogue on the Sabbath (Mark 1:21; Luke 4:16)
    - Jesus would attend the Annual Feasts in Jerusalem (Luke 2:41; John 2:13)
    - Jesus would pray in gratitude before meals (Matthew 14:19; Luke 24:30)

27 Luke 5:17-39

### **Read Luke 5:17-19 ... The Faith of a Lame Man's Friends**

*Shared Account of the Paralytic Being Lowered: Mk 2:1-12; Lk 5:17-26*

- 5:17 Important men from prominent places surrounded Jesus Who was filled with the capacity to heal.
- The teachers of the law were called Scribes. Scribes were experts in the oral (Mishnah) and written (Tanakh) laws, interpreters and copyists of God's law.
  - In Rabbinical literature, Jerusalem was a separate district than Judea although Jerusalem was located in the Judean region (much like Washington, DC or the Vatican within Rome). (Luke 6:17)
  - *"And the Lord's power to heal was in Him."*

- In Luke 4:14, the power of the Spirit is referenced
- 5:18 The paralytic represents one for whom it impossible to pursue the righteous walk without the healing of Jesus. The four (representative of “tests/trials”) were on the four corners of the bed reflecting the extent of mankind’s illness to the four corners of the earth (Is 11:12; Ez 7:2; Rev 7:1, 20:8).
  - The Greek term for “paralyzed” (paralelymenos παραλελυμένος) is the technical, medical term that a physician would use.
  - The “mat/pallet” (krabaton κράβατον) was a small woven object used as a mattress where poor people might sleep.
- 5:19 Human effort could not progress the sinner to Jesus, but the sinner could be lowered from above. This reflects the heavenly capability of bringing a sinner to Jesus (Luke 19:4).
  - Most ancient homes of that time had an outside staircase to a roof that was used as a porch; there was a great deal of social interaction on rooftops and homeowners frequently slept on the rooftops during the summer months.
    - Even into current day, individuals can walk around the entire old city of Jerusalem on the “Roof Top Walk.” The “Road of Roofs” around Jerusalem served as an elevated sidewalk around the town.
    - Roofs were commonly constructed by branches covered with dirt where grass would grow; goats would be led to the rooftops to keep the grass shortened.
    - The roof of Jesus’ home had tiles which implies a courtyard rooftop.

### **Read Luke 5:20-26 ... Jesus Forgives & Heals the Lame Man**

- 5:20 Jesus acted on the faith (pistin πίστιν) of the paralytic’s friends; this is an example of intercessory faith of friends.
  - Forgiveness is portrayed as healing (Ps 41:4, Jer 3:22, Acts 9:34; 2 Chron 7:14).
  - This is the only time in Mark that Jesus refers to anyone as “son” (2 Cor 6:18; Gal 4:6-7; Mk 5:34).
  - God “passed over” the judgment of sins until the crucifixion (Rom 3:25-26).
  - Judaism believed in a connection between sin and sickness (Job; John 9:2; James 5:13-16); although sin can result in illness, an illness does not always require sin (John 9:3).
- 5:21 The religious leaders being to reason falsely as man is prone to do; human experience prepares a man poorly for the understanding of the divine.
  - The scribes understood that only God can forgive sin (Job 14:4).
  - The first complaint of the scribes against Jesus was blasphemy – that Jesus acted as God.
  - This was the occasion where the hostility of the religious leaders began.
  - The Mosaic Law required the death penalty for blasphemy (Leviticus 24:10-16).
- 5:22 God knows the motives and thoughts of man (Ps 139:4; Lk 9:47; Jn 2:24-25, 16:19, 30; Heb 4:13).
  - As a fulfillment of prophecy about the Messiah, Jesus understood men’s hearts and did not judge by outer appearances of works or statements. (Isaiah 11:3)

- At the time of Jesus, Rabbis taught that the Messiah would be able to discern truth via the sense of smell because Isaiah 11:3 stated that the Messiah would not base judgment on sight or hearing.
- 5:23 God is the only one who can forgive a man of his sin (II Chron 7:14, Ps 41:4).
- 5:24 Jesus performed the “signs” (semeion σημεῖον) as a fulfillment of the Old Testament foretelling of the Messiah (Is 35:5-6; Acts 10:38) SECOND (Luke 5:11, 28) - Three steps of paralyzed man: stood up; pick up stretcher; go home.
- 5:25 After forgiveness, Jesus expects the one healed to clean up and bear the consequences of his burden. The forgiven one can return home to rebuild a new life. The forgiven (healed) paralytic followed God’s command immediately.
- 5:26 The witnesses praised God for His work.
  - Those who witnessed the healing were astounded; the Greek word for “dumbfounded/astounded” (existasthai ἐξίστασθαι) is also the root word for “ecstasy.”

### **Read Luke 5:27-28 ... Jesus Calls Levi, the Tax Collector & Fellowships with Sinners**

*Shared Account of the Call of Matthew & Other Sinners: Mt 9:9-13; Mk 2:13-17; Lk 5:27-32*

- 5:27 Jesus doesn’t “invite”, He commands Matthew (Levi – the tax collector/publican) to come out of the sinful position and follow Him.
  - Jesus saw Levi as he was sitting at the tax office as sinners languish in sinful conditions before Jesus commanded (contrasted to “invited”) that Matthew should follow.
  - In the two of the synoptic accounts, “Matthew” is called “Levi” (Mark 2:14; Luke 5:27) which means “Joined/Attached.”
  - Levi was positioned between Capernaum and the Sea of Galilee, so he may have been collecting on the trade from Herod Philip’s area northeast of the Sea of Galilee into the area ruled by Herod Antipas on the west side of the Sea of Galilee.
  - Beyond the Jewish Tax used to maintain the Temple, Jews also paid taxes to the Romans (often collected by harsh tactics).
    - The Roman tax was comprised of income tax and customs/duties tax (paid in order to do commerce). The customs/duties included a percent of trade as well as tolls to use roads.
    - The tax burden was above 40% of what was earned.
  - The Roman Tax Collectors consisted of independent contractors who had bid for the contract. They were usually Jewish who collaborated closely with the Romans and paid a “franchise fee” to collect taxes in the name of Rome.
    - Anything above the agreed value to Rome was pure profit for the collector.
    - The Tax Collector could assess the value arbitrarily without any recourse or appeals process for the one being taxed.
    - Tax Collectors would also manufacture black market and smuggling charges and then threaten to go to the Roman government with the false accusations.

- Beyond the tax gouging, Tax Collectors were a reminder of foreign oppression who befriended and collaborated.
  - Tax Collectors were viewed as traitors (politically) and as apostates (religiously).
- 5:28 THIRD (Luke 5:11, 24) - Three steps of Levi/Matthew: left it all; stood up; followed Jesus
- 5:29 The relationship with Jesus began in Matthew's house and testified to Matthew's sinful friends and peers.
- 5:30 The Pharisees were the religious order who boasted of public deeds of righteousness without the inner purity of thought and heart.
- As a Jew, the act of eating together went beyond food to friendship, collaboration and commitment.
  - Rabbinical traditions around eating that originated with the Pharisees (like the Kosher guidelines) grew to numbering in the hundreds – much related to the separation of clean from unclean.
    - Kosher is not a style of cooking, so any kind of food (Mexican, Italian, Chinese, etc.) can be considered “kosher” if it is prepared in accordance with Jewish law.
- 5:31 Although the Pharisees critically questioned the followers of Jesus, the disciples did not answer, but allowed Jesus to defend His own actions.
- The Greek term for “healthy” (hygiainontes υγιαίνοντες) is a technical, medical term that a physician would use to describe well people.
  - Jesus used a “doctor” as a metaphor to categorize those who recognized their spiritual need of the “Great Physician.”
  - Pharisees had been taught the “healthy” scriptural concepts of a loving God and righteousness while the “sinners” dining with Jesus had no concept of the loving forgiveness of God and purity/cleanliness.
- 5:32 Just as with the paralytic earlier in the chapter (Lk 5:22-24), forgiveness is portrayed as healing (Ps 41:4, Jer 3:22, Acts 9:34; 2 Chron 7:14).

### **Read Luke 5:33-35 ... A Time for Fasting & Feasting**

*Shared Teaching on Fasting: Mt 9:14-17; Mk 2:18-22; Lk 5:33-39*

- 5:33 The Pharisees were the religious order who boasted of public deeds of righteousness without the inner purity of thought and heart.
- The disciples of John the Baptist identified a similarity to the Pharisees who fasted (Lk 18:12), but these disciples genuinely questioned Jesus for the reason that His disciples did not fast (Is 58).
  - Throughout Old Testament times, once a year Israel fasted together as a nation on Yom Kippur (Leviticus 23:27-32).
    - The Rabbi's multiplied the fast to two times each week; the first fast was on Thursday when they believe that Moses ascended Mt Sinai, and then on Monday when they believed Moses descended from Mt Sinai.
- 5:34 The wedding is filled with feasting regardless of the struggles that may accompany marriage; Jesus had just begun His ministry with His bride (Believers-Eph 5:25; 2 Cor 11:2; Rom 7:4).
- 5:35 Jesus stated that His disciples “will” fast when He is gone. This is the first clear sign in Matthew, that Jesus knew that He was going to die. (Mark 10:45)

- Believers should fast (Mt 6:17, Mk 2:20, Lk 5:35, Acts 13:2-3, 14:23). There is a spiritual hunger (Mt 5:6) that can only be satisfied with Jesus (Jn 6:35, 48).
- The wedding is filled with feasting regardless of the struggles that may accompany marriage; Jesus had just begun His ministry with His bride (His followers -Eph 5:25; 2 Cor 11:2; Rom 7:4).

### **Read Luke 5:33-38 ... New Wine in Old Wineskin**

5:36 The righteousness of a man (whether self-righteousness or Christ's righteousness) is often symbolized in the covering/garment (Gen 3:7, 21; Is 61:10, 64:6). There is no mix, but instead His righteousness alone. Believers who hold to the old nature are torn and grieved greatly.

5:37-38 New wine bursts through old wineskins just as a "new creature" in Christ (2 Cor 5:17) must burst forth in testimony and witness (Job 32:18-19)

- On a broader scale, a new covenant had been established with the coming of the Messiah that is based on the grace of God instead of works. The rigid rituals established by oral traditions of Judaism were incompatible with the faith-based salvation of the new covenant.

5:39 The flesh of the believer is perpetually wicked as the spirit contests the flesh (2 Peter 2:22); sinful man is prone to evil.

- At salvation rebirth, believers are not simply changed, but made (created) completely new (2 Cor 5:17). New believers are to renounce their old works (and old nature) or else the new life will tear them apart to waste the new joy within them.
- The same was true for the Jews as the old legalistic, ritualistic religion would not contain the freedom that He preached.

**Scripture transitions into an example of ritualistic religion (keeping the Sabbath) struggling with the mercy of the new covenant (the Sabbath keeping us). (Hebrews 4:9-11; Colossian 2:16-17; Romans 14:5-6)**

28 Luke 6:1-26

### **Read Luke 6:1-5 ... Lord of the Sabbath**

*Shared Account of Jesus as Lord of the Sabbath: Mt 12:1-8; Mk 2:23-28; Lk 6:1-5*

6:1 The disciples were walking with Jesus (ministering with Him in the fields for the ripe harvests – Mt 9:37), and they satisfied their physical needs. The moral law is more important than ceremony.

- In Jesus' day, the Jewish oral traditions had become a heavy burden for the people of Israel. Jewish oral traditions were written down in the Talmud which consists of two sections:
  - The Mishnah (circa 200AD) was a written collection of the oral Rabbinical traditions.
  - The Gemara (circa 500AD) consisted of Rabbinical commentary of the Mishnah
- Jewish oral traditions had become an object of division and separation instead of unity and love. (Isaiah 29:13; Romans 14:17; 1 Corinthians 4:20).

- Jewish law specified that an individual could only walk 2,000 steps on the Sabbath (a “Sabbath Day’s Walk”). Jewish adherents were frequently seeking loopholes to “lawfully” circumvent the rules of the law (like the Sabbath). Often Scribes were engaged (hired) to determine how to lawfully get around the Jewish law. (Mark 7:8-9)
  - One example of this would be the placing of an article (like a chair or table) a certain distance from home prior to the Sabbath. On the Sabbath, the Jew could walk to that chair which re-established the “home location,” so that the person could walk another Sabbath Day’s Walk beyond that item.
- A pleasing walk with God transcends religious rituals (Hosea 6:6; Isaiah 58:1-7; Psalm 51:17)
- God’s written Word was called the Tanakh (Old Testament) consisting of three sections called the Torah (The Law), the Nev’im (Prophets), and the Kethuvim (Writings).” The Tanakh is an acronym of the Torah, Nevi’im, and Kethuvim: TaNaKh.

<b>Prohibited Work on the Sabbath According to the Jews</b>	
Reaping	Picking the Grain
Threshing	Separating Grain from the Stalk
Winnowing	Rubbing Grains in Hand to Separate Kernels from Chaff
Food Preparation	The Kernels Eaten

6:2 The disciples were not breaking a Scriptural law (Deuteronomy 23:25), but instead man’s tradition (interpretation of the Pharisees).

- The Mosaic law had made provision (primarily for the poor) to eat someone else’s grain as long as you didn’t use farming tools to harvest the grain (Deuteronomy 23:25). This would be characterized as one of God’s “Laws of Mercy.”
- Jesus and His followers were found guilty of breaking Jewish oral tradition against harvesting and preparing food on the Sabbath.
- The Pharisees (meaning “separated ones) grew out of the Maccabean age

6:3 Jesus references his ancestor David who received showbread from the priests in the city of Nob. (1 Samuel 21:1-6)

- The Pharisees were considered the Biblical experts of the day as students of the Tanakh (the entire Old Testament). Jesus referenced a familiar passage that the Pharisees would have read many times; however, they were not correctly applying what they knew. Jesus asked, “*Have you not read?*”
  - The Scottish Minister, William Barclay, rightfully stated, “It is possible to read Scripture meticulously, to know the Bible inside out from cover to cover, to be able to quote verbatim and to pass any examination on it – and yet completely miss its real meaning.”
  - Beyond “knowing” the Word of God, God’s people are called to be “Livers” of the Word of God. In prayer, relationally walking with the Lord – obedient to His Word and Calling – while showing Love for Others. (James 1:22-25)
- The showbread represented God’s fellowship and provision for His people. The symbol of the showbread was provision and charity; these were characteristics that the priests lacked.



6:4 David (and his colleagues) were hungry, and the priest met their need.

- The showbread had just been removed from the table; there were twelve loaves of showbread that were approximately a pound each (12 pounds of bread).
- Priests were the only ones who could eat the showbread (Leviticus 24:5-9; Exodus 25:30)
- All followers of Jesus are in the priesthood because of their relationship with Jesus (who gives all believers freedom). (1 Peter 2:5, 9)

6:5 The Sabbath is symbolic of rest (peace), and the only way that man can find true peace is through Jesus (Lev 25:4; Heb 4:9). Jesus is the Lord of all.

- Since Jesus is the Lord of the Sabbath, He clearly knows what is appropriate for the Sabbath.
- The Son of Man was utilized by Ezekiel to reference all of humanity while Daniel used the phrase to reference deity and humanity (Daniel 7:13).
- God's love for man and desire to meet man's needs are more important than rituals that result in suffering (Mark 2:27).

### **Read Luke 6:6-11 ... Jesus Heals A Paralyzed Hand on the Sabbath**

*Shared Account of the Man with the Paralyzed Hand: Mt 12:9-14; Mk 3:1-6; Lk 6:6-11*

6:6 As with many of the hurting, Jesus finds a distressed man in the synagogue (Mk 1:23, 39). In the same way, many who are hurting can be found in religious institutions (e.g., churches) today.

- Luke is the only gospel that designates the "right" hand; as a physician, Luke was being very precise.

6:7 People have interests in Jesus (and His people) with both good and bad motives. Many people approach the Lord (e.g., read His word; attend church, etc.) with a critical intent revealing their hard hearts.

- The Pharisees were attempting to trap Jesus (Mark 3:2) by making Him choose between His love for people and the Mosaic and oral laws.
- The Pharisees were behaving irrationally; they were concerned about pleasing God by lawfully keeping the Sabbath. However, in order for a healing to take place, God's power and blessing must be present. In reality, they were attempting to stop God from an action that might displease Himself – irrational.

6:8 The man to be healed is obedient to the calling of Jesus to be a living witness to His power by standing in the sight of those around him.

- Jesus called the man with the paralyzed hand to "come" and stand as a visual example to others in the synagogue just as Jesus had presented the little child to be an example of entering the kingdom (Matthew 18:2-3). The man with the crippled hand submissively obeyed the Lord's calling (just as a child) to stand as a spectacle of the men.

6:9 Jesus continues to emphasize that the Spirit of the Sabbath (love instead of tradition) by asking a "practical question" which was allegorical to His actions.

- The legalistic Rabbis were far more concerned with their animals and possessions than they were concerned about their fellow man.
- Jesus showed the hypocrisy of the Pharisees.

6:10 Jesus did not want to hide the healing from His evil critics.

- The hand represents “doing”, so a withered hand reveals that the man’s actions were weak and warped.
  - As the man exposed his activities (hand) to the Lord, the distorted nature was healed. Jesus spoke to the hurting man to stretch out his hand as if to receive a gift from the Lord.
- 6:11 The hardness of the Pharisee hearts caused them to be insensitive to suffering and affliction. It also made them blind to the miraculous power of a healing God.
- Upon witnessing the work of Jesus in the synagogue, the Pharisees decided to destroy Jesus instead of reflecting on the miraculous grace that they had seen. (Luke 6:11)

**Read Luke 6:12-16 ... The Twelve Apostles**

6:12-13 After a night of prayer, Jesus selected the 12 apostles.

6:14-16 This is the third of four listings of the apostles (Mt 10:2-4; Mk 3:16-19; Acts 1).

- Each listing contains identical first four names (1-4), second four names (5-8), and third four names (9-12).
- Each tier beginning with a consistent person (Peter, Philip, James) who are thought to be the “tier leaders”. Paul’s ministry tends towards Gentiles while the 12 apostles are primarily associated with the 12 tribes of Israel (Mt 19:20, Rev 21:12-14).

<b>The Four Lists of the Twelve Apostles</b>				
	<b>Matthew 10:2-4</b>	<b>Mark 3:16-19</b>	<b>Luke 6:12-19</b>	<b>Acts 1:13</b>
1.	Simon	Simon	Simon	Peter
2.	Andrew	James	Andrew	James
3.	James	John	James	John
4.	John	Andrew	John	Andrew
5.	Philip	Philip	Philip	Philip
6.	Bartholomew	Bartholomew	Bartholomew	Thomas
7.	Thomas	Matthew	Matthew	Bartholomew
8.	Matthew	Thomas	Thomas	Matthew
9.	James (son of Alpheus)	James (son of Alpheus)	James (son of Alpheus)	James (son of Alpheus)
10.	Thaddeus	Thaddeus	Simon (the Zealot)	Simon (the Zealot)
11.	Simon (the Zealot)	Simon (the Zealot)	Judas (son of James)	Judas (son of James)
12.	Judas Iscariot	Judas Iscariot	Judas Iscariot	

- Judas Iscariot was always listed last although he was the Treasurer (John 12:6; 13:29).
  - The term “Iscariot” means “from Kerioth” which was a town in Judea. The other disciples were from Galilee, and Judas was the only disciple from Judea.
- Although Simon the Zealot had fervent emotion, he was always listed near the end.
- The names of Thaddeus and Judas, son of James, were listed for the same disciple.

- Paul’s ministry tends to be directed towards Gentiles while the 12 apostles are primarily associated with the 12 tribes of Israel (Mt 19:20, Rev 21:12-14).

**Read Luke 6:17-19 ... Crowds Surged for the Healing Touch of Jesus**

6:17 In the same vein as the Great Commission (Acts 1:8), those from Jerusalem, all Judea to the end of the earth (the Gentile areas of Tyre and Sidon) came to Jesus.

- In Rabbinical literature, Jerusalem was a separate district than Judea although Jerusalem was located in the Judean region (much like Washington, DC or the Vatican within Rome).
- While Judea and Jerusalem are heavily Jewish areas, Tyre and Sidon were heavily Gentile areas.

6:18 Listening to the message of Jesus is listed first, and then also to be healed by Him.

- Those who came to Jesus wanted to see Him so much that they risked being around crowds of sick and demon possessed in order to be near Him.
- There were two categories of people seeking Jesus: 1. Those needing healing 2. Those who were demon possessed

6:19 Power went out from Jesus to heal all who touched Him (Mk 5:30; Lk 8:46).

**Read Luke 6:20-23 ... The Beatitudes (From the Sermon on the Mount)**

**The Book of Matthew (Matthew 5-7) has many more verses (101) on the Sermon on the Mount than Luke (only 29 verses)**

*Shared Account of the Beatitudes: Mt 5:3-12; Lk 6:20-23*

<b>Followers of Jesus (Disciples) Offered Consequences between This World and the World to Come (Spiritually Eternal World) (Luke 6:20-26)</b>						
<b>Spiritual Focus Brings Blessing</b>				<b>Worldly Focus Brings Misery</b>		
		<u>Current</u>	<u>Future</u>		<u>Current</u>	<u>Future</u>
1.	<i>Lk 6:20</i>	Poor	Wealth of God’s Kingdom	<i>Lk 6:24</i>	Wealthy	Trusted in Worldly Comfort
2.	<i>Lk 6:21</i>	Hungry	Filling of His Spirit	<i>Lk 6:25</i>	Full	Hunger
3.	<i>Lk 6:21</i>	Weep	Permeated with His Joy	<i>Lk 6:25</i>	Happy	Worldly Laughter
4.	<i>Lk 6:22-23</i>	Persecuted	Reward as of the Prophets	<i>Lk 6:26</i>	Enjoy Good Reputations	Flattered as the False Prophets

6:20 The only beatitude that is present “now”; the kingdom of God “is” yours while the other blessings “will be.”

- The Book of Luke focuses on the social conditions while the Book of Matthew focuses on the spiritual conditions (“poor in Spirit;” “hunger and thirst for righteousness”).
- The Kingdom of God “is” (estin ἐστιν) yours which is a current possession.

6:21 The Greek term for “filled” (chortasthēsēthe χορτασθήσεσθε) infers “stuffing” or “gorging” to fullness. The grief of this verse may be the idea of weeping over the sin and wickedness of the world (Ezekiel 9:4). The righteous weep over sin that the

media and Hollywood celebrate; lusts, covetousness and sexual perversions that lead to murder and contention.

6:22 Both the world as well as many churches hate those who follow the Word of God. Many are kicked out of worldly groups (i.e., Churches, Bible studies) because they prioritize God's word over man's opinion and organizational traditions.

6:23 Every believer should expect persecution by the world (2 Tim 3:12; 2 Cor 12:10).

- Just as Prophets and men of God were discouraged and persecuted in the past, sincere men of God continue to be mistreated by pompous religious leaders.
- Followers of God are called to be joyful in difficult times (Matthew 5:10-12; James 1:2)
- While entry into heaven is solely based on God's grace in the death and resurrection of His Son, there will be degrees of rewards of heaven.
  - The measure of rewards in heaven will be based on the degree that one has yielded to God's will for one's life. Man's response to God's will in this world will determine the depth of enjoyment in heaven.

### **Read Luke 6:24-26 ... The Curses (From the Sermon on the Mount)**

**These curses are unique to the Book of Luke; the idea of a curse simply infers more sadness or hurt.**

6:24 Wealth often impedes the choice to completely follow the Lord (Mt 19:16-24; James 1:9-11). Wealth can bring an illusion of self-sufficiency.

- The Greek term for "received" (apechete ἀπέχετε) is an accounting term for payment.

6:25 This is similar to the story of Lazarus and the rich man (Luke 16:19-31). Although some people enjoy the pain of others or personal pleasures of the world now, they will grieve the sin in the future.

6:26 God's people should seek His favor instead of the favor of fallen men. The religious leaders of that time were very popular as they strategized on ways to catch and kill Christ. (Mark 12:38-40)

29 Luke 6:27-49

### **Read Luke 6:27-36 ... Jesus Commands to Love Your Enemies**

**As in Matthew 5, this section reveals the depth of the new covenant that is built on the foundation of the old covenant.**

6:27 Instead of only loving your neighbor, this verse extends love to your enemies.

- The Greek term for "love" (agape ἀγάπη) describes God's love for man (John 3:16); agape means self-giving, no strings attached love.
  - Other Greek terms for "love" are Eros (ἔρως) for erotic love; Philia (φιλία) for brotherly love; and Storge (στοργή) for love within a family.
- Some scholars correlate "Agape" (in the New Testament) with the Old Testament Hebrew term of "Hesed" (חֶסֶד) which means God's unconditional loyalty and covenantal love.

6:28 Beyond an emotion, love is an action. This verse directs believers to actively pray for your enemies.

6:29 Jesus submitted Himself to the evil of this world without struggle (Mt 27:11-14; Mk 15:2-5). Individual self-defense (contrasted to corporate (e.g., national, Israel) security) is not promoted in Scripture.

- The adage of generosity is still that “he would give the shirt off of his back.”

6:30 All that a believer possesses is from God and should be readily surrendered for the purpose of testifying to Him (Mt 5:42).

- This world is not the home of the believer; while personal rights belong to those of this world, His people yield to His care and blessing.
- Believers are to submit to others (Ephesians 5:21) instead of hardening their hearts in stubborn self-will. A believer’s testimony is more important than a believer’s rights.

6:31 Love your neighbor as yourself (Mt 7:12, Romans 13:8, Galatians 5:14)

6:32-34 Unfortunately, believers habitually reflect the philosophies and activities of the world instead of living uniquely for Him. In every situation, it is beneficial for a believer to ask how his thoughts, words, and deeds differ from those of the world who are without the Spirit.

<b>The Actions of Believers Should Be Different from Those of the World; Spiritual Rewards of a Believer Depend upon the Unique Response (Luke 6:32-34)</b>				
1.	Love	Those Who Do Not Love You	Heart	Heart
2.	Are Good To; Act Well Towards	Those Who Are Not Good to You	Effort	Soul
3.	Lend	Those Who Cannot Repay You	Resources	Mind

6:35 Believers are called to love, bless, do good, and pray for enemies instead of nagging, bickering and correcting those in disagreement. The Lord changes hearts as He wills.

- Our lives should not reflect who we are, but who He is.

6:36 Believers are to reflect the characteristics of the Father in Heaven, and as He blesses the worldly as well as His people, so too should the family of God display His love to everyone irrespectively.

### **Read Luke 6:37-43 ... Do Not Be Hypocritical Judges**

**This is parallel to Matthew 7; do not criticize others with an attitude of superiority.**

6:37 The forgiveness of God corresponds to the forgiveness of His Believers (Mt 6:14-15, 18:21-35; Mk 11:25-26; Col 3:13)

- The Greek term for “judge” (krinete κρίνετε) is the root word for “critique” or “criticize.” Believers are not to have critical natures.

6:38 *“Give, and it will be given to you: good measure, pressed down, shaken together, and running over will be put into your bosom. For with the same measure that you use, it will be measured back to you.”*

- Generosity will be returned (Prov 11:24, 19:17 → Malachi 3:8-10)

6:39-40 False religious leaders (Matthew 15:14) have no spiritual sight (insight, discernment) and the pit where they end is eternal (Ezekiel 31:14).

- Believers should be wary of who teaches them (who they believe as an authority on God). Many believers learn about God and life from unbelievers (Hollywood; Media; Artists)
- A person’s “teacher” will either be a sinful man’s opinion or the Word of God.

- 6:41 The speck or log is a lifeless derivative of the tree as it symbolizes the living man.
- Believers should correct the dead shreds of their own spiritual lives before focusing on the correction of others.
  - Jesus preached against the religious leaders because of their subjective requirements and judgment of others while failing to live correctly themselves.
  - Believers must first settle themselves with the Lord prior to extending His judgments to others.
- 6:42 Once the believer has repented and sought the Lord, the believer will begin to view this world through God's eyes with His perspectives and discernment.
- The Greek term for "hypocrite" (*hypokritai ὑποκριται*) in the New Testament was only used by Jesus.
    - In the 1st century BC, actors were called hypocrites.
    - The root of the word "hypocrite" is a compound noun based on two Greek words: hypo ("under") and *krinō* (judge). In ancient times, actors wore masks, so the intent is to judge the person under the mask.

### **Read Luke 6:43-45 ... The Fruit Reveals the Heart**

- 6:43 Believers should be able to identify good, spiritual fruit in their lives (Mt 7:17-18; Jn 13:35). The lifestyle of an individual (not what they say) will reveal an individual's true beliefs.
- 6:44 Spiritual fruit (Gal 5:22-23) does not originate with painful sinful practices (e.g., thorns; thistles). "Figs" often represent the Jews while "grapes" often represent the Gentiles (Isaiah 5:1-7).
- 6:45 Good and bad men produce fruit (Dt 20:9-20) either being an encouragement to people (Rom 10:8-10) or cursing them (James 3:10-12; Eph 4:29).
- A man's speech (e.g., verbiage, topics of discussion) reflects the focus of his heart (Mt 12:34).
  - The heart is the storeroom from which the speech (and actions) of a man originates.

### **Read Luke 6:46-49 ... The Two Foundations**

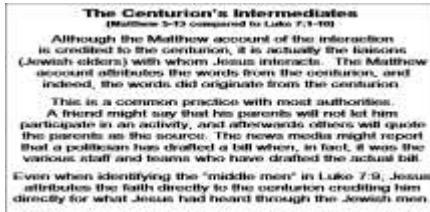
- 6:46 Many people believe that Jesus is their Savior, but He will reject them because they rejected Him as the true Lord of their lives (Mt 7:21-23).
- True lordship results in obedience producing fruit (Dt 20:9-20) instead of paying the gospel "lip service." True lordship results in submission to His will as it is defined in His Word.

*Shared Parable of Spiritual Foundation: Mt 7:24-27; Lk 6:46-49*

- 6:47 Mankind is called to three steps: 1. Coming to Jesus 2. Listening to His Word (e.g. quiet times of reading Scripture) 3. Following the Lord's will instead of self-desires (James 1:22).
- 6:48 Wise men go beyond simply hearing the words of Jesus to acting on them (James 1:22) and building upon the foundation of Jesus Christ (1 Cor 3:11; Eph 2:20). The chaos of this world (i.e., river) was not detrimental to the spiritual walk rooted and established in Jesus.

6:49 The truth of the Lord lasts forever while the subjective beliefs and opinions of mankind are ever-changing. Those who do not apply the God's truths come to ruin as if built upon shifting sand (e.g., faulty premises)

30 Luke 7:1-30



## Read Luke 7:1-10 ... A Gentile Centurion's Faith

*Shared Account of Centurion: Mt 8:5-13; Lk 7:1-10*

7:1 Jesus relocated from Nazareth to Capernaum as He worked from there during His ministry (Mt 4:13; Mk 2:1).

- Capernaum ("city of repentance") was thought to be the city of Nahum, the prophet. Just as Jonah had preached salvation to Nineveh, Nahum preached damnation upon them.
- In the same vein, Capernaum would also reject the teaching of the Lord to their destruction (Lk 10:15-16).

7:2 A centurion had authority of approximately 100 Roman soldiers, yet this personal slave was of great value to him. The slave would have been a bondsman (doulos δοῦλος), so there was a relationship of fidelity and loyalty between the two. (Acts 10)

7:3 Many Jewish elders (James 5:14-16) believed in the power of Jesus although they did not publicly profess Him (Jn 12:42).

- The Greek term for "elders" (presbyterous πρεσβυτέρους) in this verse represents the older men of the synagogue (Numbers 11:16). The term would later evolve to mean the leaders of the synagogue in a political sense.
- Although Luke states that the centurion sent elders of the Jews, while the gospel of Matthew has the actual centurion coming (Matthew 8:5).
  - Scholars believe that Matthew was simplifying the story (cutting out the elders as middlemen), and he may have done this as Matthew's intended audience was Jewish, and he wanted to show the humility of the centurion.
- It is also possible that the centurion sent the elders and friends before finally coming himself.

7:4-5 The Jews equated worth (Acts 13:46) with the importance that one placed on their nation of Israel and their synagogue.

- During a civil war (~62BC) the Roman commander Pompey took Jerusalem under his authority, and now Israel was under Roman rule. Herod was also reconstructing the Temple at the time (20BC-64AD).

7:6 While many were simply referring to Jesus as "Rabbi" (Teacher – Mt 26-25), this centurion recognizes Jesus as "Lord." Jesus is more than simply a good man, He is God incarnate.

- Jesus was readily willing to go and heal.
  - While some sinners consider their sin to be beyond forgiveness, Jesus will eagerly heal them from their sin (Mk 2:17; James 5:16; 1 Pet 2:24).
- 7:7-8 Although the centurion was found “worthy” by the state as a centurion and “worthy” by the Jewish elders (Lk 7:4), the centurion considered himself unworthy of the Lord’s visit.
- He understood that Jesus could work throughout creation without having to physically visit any given locale; the word of Jesus transcends geographical boundaries.
- 7:9 Throughout the miraculous ministry of Jesus (Jn 5:28-29, 7:21), it was only faith that amazed Him (Lk 7:9). Jesus was amazed at the faith of the Gentiles, but He was also amazed at the lack of faith from the Jews (Mk 6:6).
- The act of faith by a believer is exceptionally pleasing to the Lord.
- 7:10 The literal word for “good health” was “whole”; Jesus had made the servant whole (Prov 4:20-22)

### **Read Luke 7:11-17 ... A Widow’s Son Returned to Life in Nain**

#### **This account is only in the Book of Luke**

- 7:11 Nain (“lovely, pleasant green pastures”) was located at “Little Hermon” (hill) which is 25 miles southwest of Capernaum and 6 miles southeast of the city of Nazareth.
- 7:12 The death of an only son was considered a great loss (Jeremiah 6:26, Amos 8:10, Zechariah 12:10) especially regarding a widow mother.
- God the Father yielded His only begotten Son for the sin of the world (Jn 3:16).
  - Jewish funerals often have festive atmospheres with flutes and many loudly wailing (Mt 9:23).
    - One reason that middle eastern funerals are loud events is due to the fact that the dead are buried very quickly.
    - Professional mourners were also employed to begin the wailing, so that others might feel prone to cry.
    - Clothing worn to funerals was also frequently torn out of anguish. The Talmud contained 39 instructions on the process of tearing garments at funerals.
- 7:13 Jesus responds to the distress without being asked and without any requirement of faith from the woman (contrasted to the total faith and pursuit of the centurion).
- Death should never cause too much grief among Christians because Jesus has the power of life (1 Thessalonians 4:13-14; Rom 4:25).
  - Jesus was often moved by compassion for the people (Mark 1:41; 6:34; 8:2)
- 7:14 Jesus touched coffin and made the unclean to be clean (Lev 11:51).
- Jews considered anyone under the age of 40 years of age a “young man.” (Neaniske Νεανίσκε).
- 7:15 When the spiritually dead are raised in Christ, they naturally testify to His power (Rom 10:8-10).
- Scripture never records the words of those who were raised from the dead by Jesus.

**Scripture Records that Jesus Raised Three  
from the Dead (beyond Himself)**



Luke 7:11-17	Widow of Nain's Son
Luke 8:49-56	Jairus Daughter
John 11:1-44	Lazarus

7:16 The recognition of the power and identity of Jesus Christ resulted in fear and the recognition that God was present.

- Elijah and Elisha lived in the area of Galilee and also raised people from the dead, so they would have seen the similarities.
- Moses had prophesied that a prophet like himself would come (Deuteronomy 18:18; Acts 3:22)

7:17 The expansive reputation of Jesus is mentioned multiple times (Lk 4:14, 37, 5:15).

### Read Luke 7:18-23 ... Jesus Assures John the Baptist

*Shared Account of John the Baptist's Envoy: Mt 11:2-20; Lk 7:18-28*

7:18 John had been incarcerated for criticizing the immorality of Herod taking his brother's wife Herodias (Mark 6:16-29); political leaders rarely have the wisdom to accept moral correction that brings repentance.

- John the Baptist was probably incarcerated in the prison of Herod Antipas located at Machaerus (east of the Dead Sea).

7:19 Two disciples of John were summoned to witness the identity and ministry of Jesus.

- John the Baptist had access to his disciples although he was incarcerated. John the Baptist may have had some liberty because of his popularity, and Herod Antipas was afraid of him (Mark 6:20).

7:20 John the Baptist was awaiting the Messiah, but may not recognize the nature of Christ's work (e.g., the crucifixion).

- John may have been expecting to be released from prison by the new "ruler/Messiah".
- Jesus affirmed His position as the Messiah to John's disciples who had been sent.
- Doubts and uncertainties can always be taken directly to Jesus; it is only through His revelation that truth is understood.

Possible Reasons that John Questioned Jesus
1. Possibly as a witness to his followers (i.e., Andrew)
2. Possibly because of John's incarceration
3. Possibly because he was impatient for Jesus to act
4. John might have expected acts of Judgment (Matthew 3:12; Luke 3:17)

- "The One Who is to come" may be a Messianic title (Psalm 118:26; Daniel 7:13; Mark 11:9)

- The Greek term for "another" (heteron ἕτερον) means a different kind – probably someone in judgment instead of comfort.

- The Jews expected the Messiah to come as the Avenger of Blood in the powerful way of judgment; this will be true in the second coming of Jesus.

- The Jews did not anticipate that Christ would come beforehand as the Suffering Servant (Isaiah 53:1-9) and the Kinsman Redeemer

7:21 Jesus answered through actions as well as words (1 Thessalonians. 1:5).

- The encouraging testimony was to be about the miraculous works of the Lord.

- John the Baptist had already heard of Jesus’ activities while in prison, so this would either confirm or refute the stories to John (Mt 11:2).

7:22 While the ailments of each condition are reversed, the poor were not made rich, but instead, they were given the gospel of Jesus resulting in eternal bliss. (Isaiah 35:5-6; 61:1)

- The most common healing of the gospels was to the blind because of the Messianic prophecies (Isaiah 29:18; 35:5; 42:7)

<b>The Six Ailments of Man were Affected by the Messiah</b> (Matthew 11:5; Luke 7:22)			
	<b><u>Hardship</u></b>	<b><u>Remedy</u></b>	<b><u>Spiritual Effect</u></b>
1.	Blind	Sight	Spiritual Discernment
2.	Lame	Walk	Righteous Walk
3.	Skin Disease	Healed	Elimination of Sin
4.	Deaf	Hear	Spiritual Sensitivity
5.	Dead	Life	Spiritual Rebirth
6.	Poor	Good News	Gospel

- There may have been many more people raised from the dead that are not recorded.

7:23 The fallen world takes offense when identified as sinful and needing a Savior. If anyone is not offended by Jesus, he will be blessed.

- Most people have preconceptions of what they believe the Messiah would be; however, it is important to understand the way that the Lord depicts Himself in His Word.

**Read Luke 7:24-30 ... Jesus Praises John the Baptist**

7:24 Jesus praises John after John’s disciples left to report their findings. The message to John would have been concerning the Messiah instead of Jesus’ praising of John’s person.

<b>“What did you go out into the wilderness to see?”</b> (Matthew 11:7-9; Luke 7:24-26)			
1.	A reed swaying in the wind?	A weak vessel that is blown about by the environment?	No John did not waver.
2.	A man in soft clothes?	A man of comfort and leisure?	No John was not the servant of a worldly king.
3.	A Prophet?	Foretelling the Messiah and the kingdom of God.	Yes The prophet John was the fulfillment of the prophecy.

7:27 John the Baptist preached repentance (Matthew 3:2) laying the groundwork for the Messiah. This verse may be in reference to Malachi’s prophecy (Malachi 3:1).

- John the Baptist had been a herald for the coming King. This is similar to a royalty coming into a village with the herald running ahead of them proclaiming that they were coming. (Isaiah 40:7, 57:14, 62:10).
- Jesus would affirm that John the Baptist is the spiritual fulfillment of Malachi’s prophecy concerning Elijah’s return (Malachi 4:5)
- John would characterize himself from the Old Testament (Isaiah 40:3-4).

- 7:28 Of natural man “born of a woman”, John the Baptist was the most righteous and worthy, but those in the kingdom of God have come under the perfect righteousness of Jesus Christ. The new covenant is greater than the old covenant (Heb 8:13).
- 7:29 An individual must first realize his need for a Savior before repentance (Lk 3:3). After this awareness, one can be baptized into the death, burial, and resurrection of the Lord Jesus (Rom. 6:4; Col. 2:12).
- 7:30 The Old Testament era ended with John the Baptist (Lk 16:16). The religious leaders did not accept God’s plan of salvation because of prior actions and commitments. They did not pursue the truth, but instead, they pursued justification of their actions and lifestyles.

31 Luke 7:31-50

### **Read Luke 7:31-35 ... A Cynical & Unresponsive Generation**

*Shared Account of Children Playing in the Marketplace: Matthew 11:16-19; Luke 7:31-32*

- 7:31-32 Just as the Lord gives word pictures of the Kingdom of God (Lk 13:18), He also gives a comparison for the fallen generation (Lk 7:31) as children who lightheartedly played joyful music to evoke happy responses and then mournful music to pretend sadness. Believers are called to experience a deeper more meaningful walk with Christ than the emotional atmosphere of the church service.
- 7:33 John had lived a life of righteous abstinence and had been condemned by the religious establishment to the greatest degree as having a demon.
- John would have been compared to the dirge as he was an ascetic out of the desert.
  - Jesus engaged with others in life and met them where they were. Both of these opposite approaches were rejected by the hard-hearted Israelites. There was pre-conceived bias regardless of the way that the Messiah came.
  - Israelites could not deny the supernatural power of Jesus, so they claimed that His power came from demons (Matthew 12:24; John 7:20, 8:48-49, 52, 10:20)
- 7:34-35 Conversely, Jesus ministered to the sinners in their environment, and He was criticized as being one of them (a glutton and drunkard).
- Actions reveal what is truly in the heart; one can claim wisdom (knowledge of the Lord and His ways), but unless this results in following the will of the Lord, there is no tangible evidence of one’s heart.
  - Wisdom will be evidenced by the results that it brings (Matthew 7:16)

### **Read Luke 7:36-39 ... A Pharisee Criticizes the Worship of a Sinful Woman**

*Shared Account of the Anointing at Bethany: Mt 26:6-13; Mk 14:3-9; Lk 7:36-50; Jn 12:1-8*

- 7:36 Jesus was at the home of the Pharisee Simon (“who hears/obeys”) in Bethany (“house of dates/figs”). Skin diseases represent the “disease of sin” (Lev 13).
- Simon was no longer a leper; he had been healed. However, Simon bore the title of “leper” in the same way that a believer would continue to be referenced as a “sinner – saved by grace.”

- Pharisees (“the separated ones”) evolved during the Maccabean period and held to the whole Old Testament law (Mosaic Law) as well as oral conditions (Talmud) of purity. During the Maccabean period, the Syrians attempted to Hellenize the Jews (i.e., eat pork, give up the Mosaic law, etc.)

7:37 The woman who was a social outcast had entry into the home of the Pharisee, and it is possible that she was familiar with him/his household (Jn 8:3-12). At that time, during large dinners, the diners would sit around the triclinium (“U” shaped table) while outsiders would often come and sit around the wall of the large room; this woman may have simply sat on the outskirts of the room.

- The Greek term for “sinner” (hamartōlos ἁμαρτωλός) does not necessarily mean prostitute as she may have disregarded any of the Mosaic law. (Luke 5:8; 7:37; 9:24). She was considered morally and ceremonially unclean by the community.
- The alabaster (white) jar represents the life that is broken before the Lord as all that is in it is offered to Him. Jesus was anointed from head (as was the usual anointing) to His feet (in humility) which relate to this world (John 13:9-10; Lk 7:44-46).
- The Greek name “alabastrites” was derived from a town in Egypt where the soft stone resembling marble was quarried called Alabastron.
- Alabaster jars usually had long “necks” to restrict the amount to be poured, so that none would be wasted. The neck was often broken to enable pouring.
  - Once opened, the alabaster jar could often not be resealed.
  - They were treasured so that the women would wear the alabaster jar around their necks (even on the Sabbath)
  - Alabaster jars were often marriage dowries.
- The oil is called “nard” which is made from the stems of an expensive Indian herb; the value of this oil was comparable to an average man’s annual salary.
- John documents that Mary poured a pound of oil and anointed the feet of Jesus; a pound is a great deal of ointment that was used on his head and feet. (John 12:3).
  - Some scholars believe this to be a different account than the other three accounts which reference Mary (the sister of Lazarus and Martha).
- In Scripture, jars often represent the lives of individuals (John 2:6; 4:28), so the broken alabaster jar may symbolize the woman’s life as the oil poured out for Jesus.

7:38 There was a sacred custom of collecting tears in a bottle, and one wonders if this bottle of tears was dedicated to Jesus (Psalm 56:8).

- Anointings are associated with the preparation of an individual for a specific task (e.g., King, Priest, Prophet).
- In Jesus time, it was socially unacceptable for women to let down their hair in public.
- While the disciples struggled with the concept of the Messiah’s death, Mary seems to act upon a clearer understanding (John 12:3).
- The Talmud records several other occasions when women wept over the feet of respected Rabbis in appreciation for the teaching of those Rabbis.

7:39 The Pharisee judged in his mind, but Jesus brought the Pharisees criticism into the light.

**Read Luke 7:40-50 ... Those Who Are Forgiven Much, Love Much**

7:40 Simon (“who hears/obeys”) the Pharisee only recognized Jesus as a teacher, but not as Lord.

<b>The Name of “Simon” Was Common in Scripture</b>	
1. Simon Peter	Matthew 4:18
2. Simon the Zealot	Matthew 10:4
3. Simon – Jesus’ Brother	Matthew 13:55
4. Simon the Leper	Matthew 26:6
5. Simon of Cyrene	Matthew 27:32
6. Simon the Pharisee	Luke 7:40
7. Simon – Judas Iscariot’s Father	John 6:71
8. Simon Magnus/Magician	Acts 8:9
9. Simon the Tanner	Acts 9:43

- The Pharisee thought in his own mind to himself without interacting with God. Whenever a person is talking to themselves, they should be praying to God instead.
- The Pharisee allowed Jesus to talk to him. This is similar to those who many attend a church or a Bible Study; however, they hold themselves in higher honor than God’s Word.

7:41 The two debtors bear witness of grace (represented by the number “5”). Although both owed debts that they could not pay, one debtor only owed 10 percent (the amount of a tithe) of the other who owed 500 denarii. A denarius was associated with a day’s labor (Mt 20:21). The comparison would generally be 1½ months of debt contrasted to 1½ years of debt.

7:42 Whether a great or small debt, the moneylender cancelled both debts.

7:43 The sinner who has been forgiven more will more greatly love the Lord (Lk 7:47).

7:44-46 The legacy of this act of worship and preparation for Christ’s crucifixion was treated as a blessing for Mary (Luke 1:48).

7:45 When someone is greeting a superior (teacher, king, Pope, etc.) they often kiss their hand. A European custom is to greet with a kiss on both cheeks.

7:46 In such a dry climate the use of oil relieved the dryness of skin. While anointing the head would have been an honorable act, it would have taken humility to anoint the feet. The Pharisee had not even done the honorable thing while the sinner had humbled herself to serve as a slave.

<b>Failure of the Pharisee</b> (Luke 7:44-46)		
<b>Pharisee</b>	<b>Prostitute</b>	
1. Did not wash feet of Jesus	Washed feet of Jesus with tears	<i>Acquaintance</i>
2. Gave no greeting kiss to Jesus	Continually kissed the feet of Jesus	<i>Friend</i>
3. Did not anoint the head of Jesus with oil	Anointed even the feet of Jesus with oil	<i>King/Lord</i>

7:47 Love is an outcome of forgiveness and results in submission/obedience (Jn 14:15).

The sinner who has been forgiven more will more greatly love the Lord (Lk 7:42-43).

- Jesus confirmed that the woman had sinned a great deal. He corroborated that she had done much wrong; however, she realized that she was wicked, and she loved more because she was forgiven.

- Jesus is showing that the Pharisees are not right with God according to their adherence to the Mosaic law or oral traditions, but instead, a relationship with God is based on a man's heart.
  - While a humble heart often results in public submission and service to the Lord, the heart attitude is what is important.

7:48 *"Your sins are forgiven."*

7:49 The act of Jesus forgiving sins is recorded in Scripture in two (witness) events; the other being with the paralytic (Matthew 9:2; Mark 2:5; Luke 5:20).

- Both times that Jesus forgave sin, those around Him questioned His identity.

7:50 The Greek term for "faith" (pistis πίστις) represents man's trust in God's faithfulness (Romans 4:3).

- The object of the faith is what is critical because individuals can have deep faith in unworthy people/objects; however, God's faithfulness is true.
- Faith in the New Testament is a commitment to Jesus Christ that's followed by lifestyle service and submission.
- Jesus revealed His identity indirectly as only God provides the faith and forgiveness unto salvation (Eph 2:8-9).
- Scripture records Jesus speaking the words "Go in peace" twice (witness) with the other event being the woman who touched his cloak (Mk 5:34; Lk 8:48). Jesus brought a spiritual peace instead of the transient "peace" of this world (Lk 2:14; Jn 14:27).
- The Greek term for "peace" (eirēnēn εἰρήνην) is provided by Jesus. (Matthew 10:34; John 16:33, Acts 10:36; Romans 5:1; Ephesians 2:15)

## APRIL

1 Luke 8:1-21

### Read Luke 8:1-3 ... Women Supported the Work of the Disciples

**Jesus goes on an evangelistic tour of Galilee wanting everyone to hear the good news.**

8:1 The Greek phrase for "preaching the good news" (euangelizomenos εὐαγγελιζόμενος) reveals that Jesus wanted everyone to hear His message.

8:2 The forgiven prostitute recorded at the end of Luke 7 was just one of a number of salvation experiences for women who were sick with physical ailments and sin.

- Mary from Magdala ("a great tower" – also Dalmanutha) had been satiated (seven meaning "thoroughly" and "completely") with demons, but Christ had expelled them from her.

8:3 Women financially supported the ministry of Christ and the disciples. Even the wife of Herod's steward was supporting the ministry of Jesus with their possessions; it appears that Herod's family was always surrounded by those who understood that Jesus was he Messiah (Mt 2:3-5; Acts 13:1).

### Read Luke 8:4-8 ... The Parable of the Seed on Different Types of Ground

*Shared Account of the Parable of the Seed: Mt 13:1-9; Mk 4:1-9; Lk 8:4-8*

8:4 Myriad people (ergo “types of soil”) were flocking to Jesus the great Shepherd. The “sower” was preaching the truth regardless of the receiving soil; however, the different seeds might be planted/treated differently depending on their nature (Isaiah 28:25).

- In Scripture, the Greek word for parables (parabolais παραβολαῖς) is mentioned twelve times.
- The root of the word parable is a compound noun consisting of “para” (meaning “alongside”) and “bole” (which means “to cast”). The application is “to cast alongside” a spiritual truth, a cultural picture of daily life that illumines the underlying spiritual truth.
- Jesus spoke in parables to give insight into the actual kingdom of God for those who were blessed.

8:5 Birds are likened to deceit (by Satan and demons) often altering the initial message of the gospel (Jer 5:27). Jesus spread the Word of God indiscriminately across various grounds. The path represents the hardened hearts that have been trampled by those of the world.

- The sower made the effort to “go out” with the sole purpose of sowing (indiscriminately) the seed of God’s Word.

8:6 This ground did not give access to much water (e.g., Word of God revealed by His Spirit) so the trials (e.g., heat, fire) withered the plant without fruit.

- The seed that took root on rocky soil had limited roots for water (living water – Jn 4:14).
- The movement of the Holy Spirit and the application of the word of God bring nourishment and life.

8:7 Other ground enabled growth, but the cares of the world overwhelmed the plant prohibiting fruit. Thorns represent the consequences of sin as they entangle the believer in the things of this world.

- Other types of soil enabled growth, but the cares of the world overwhelmed the plant prohibiting fruit.
- Thorns represent the consequences of sin as they entangle the believer in the things of this world.
- This act of self-seeking distracts from producing additional “crops” for the Lord.

8:8 The good ground is reflected by the spiritual harvest of a given seed (Gal 5:22-23; Mt 9:37-38). Those who have been given spiritual enlightenment must still make the conscious effort to hear (Mt 11:15, 13:43).

- The seed on the “good ground” will always produce additional fruits and harvests. People will come to Christ because of the efforts of those considered “good ground.”

<b>Parable of the Seed</b> (Matthew 13:3-9; Luke 8:11-15)				
1.	Path	No Growth	No Fruit	Understand
2.	Rocky	Some Growth	No Fruit	Persevere
3.	Fertile Soil	Full Growth	No Mature Fruit	Prioritize
1.	Good Soil	Full Growth	Fruit	Be Productive
Some believe the seed to be the Gospel message, but the Seed is instead described as the Word of God. Each Heart has areas that are hardened or fertile				

depending on the message. Believers can be hardened to the Word of God and produce no fruit according to the seed while at the same time, receiving God's Word and being fruitful in other areas. Every Believer should attend to the areas in their heart that are impeding the Word of God to bear fruit in that area.

- Jesus emphasized that those with spiritual enlightenment should apply themselves and heed His teachings (Mk 4:23, 7:16).
  - Those who have spiritual enlightenment must still make the conscious effort to hear (Mt 11:15, 13:43).
  - There is a spiritual quality (the active power and revelation of the Holy Spirit) necessary to understand spiritual truths.

### **Read Luke 8:9-10 ... The Use of Parables by Jesus**

8:9 Spiritual insight and discernment is a blessing from the Lord, and those who have been given spiritual perception to hear should seek the truth from Him. The reason for parables is to mask truth; Scripture likens parables to riddles (Prov 1:6).

- Parables are utilized in contrast to revelation (Mt 13:10-11, Mk 4:10-11).

8:10 Parables hide the truth as judgment of sin, but are a blessing of understanding and enlightenment to those who walk obediently (Deuteronomy 28:1-4; Is 6:9-10; Ezekiel 12:2; Jeremiah 5:21).

- The judgment of the Lord includes spiritual insensitivity and blindness; the parables were also a judgment on fallen Israel (Is 5:24-25).
- Callousness is a process of friction, and Israel had been in friction with the Lord for millennia.

### **Read Luke 8:11-15 ... Jesus Explains the Parable of the Seed**

8:11 The seed as the Word of God will grow as the living water and light (Jn 1:4-9) impact the fertile soil for spiritual harvests.

- The word (λογον λόγον) of God is being sown by Jesus (Mt 13:37) in the power of His Holy Spirit (Mk 16:20). The term "logon" (λόγον) is used in the New Testament 130 times.

8:12 Effortless opportunities and lifestyle witnessing are natural outcomes as one travels this world "along the path." Satan removes the Word of God that substantiates these easy testimonies (Rev 12:9).

- A lack of interest or understanding (Matthew 13:19) gives Satan an opportunity to remove the message, so that the Word of God is no longer available to the person (e.g., forgetting the Word).
  - Although Satan is not omnipresent, he and his minion are extremely active in fighting against the influence of God's Word.
  - The wicked/evil one is repeatedly referenced in these parables. (Mark 4:15; Matthew 13:25, 28, 39). The wicked/evil one will attempt to steal the gospel or twist its truth.
- The Greek term for "carries off" or "takes away" (airei αἶρει) is similar to the Greek term for "destroy" (apollumi ἀπόλλυμι).

8:13 During the tests and trials of this world, believers should draw ever nearer to the Lord and experience the peace and joy of His Spirit.



- 8:14 The focus of this world impedes spiritual harvests. Believers are often quick to judge the pursuit of pleasure, however the concentration on wealth is also ruinous.
- Worry also reveals a heart that is focused on the world instead of God’s will and sovereignty (Mt 6:30-32; Lk 12:22-31; 1 Pet 5:7).
  - The consequences of sin will throttle spiritual fruitfulness in three ways: 1.worry 2.worldly ambition/greed 3.immoral desires
  - The eternal rewards of following the truth of God are often denied in the immediate circumstances by those who become distracted with cares, ambitions and pleasures of this sinful world (Lk 21:34).
    - The allocation of personal resources (e.g., time, effort) are often misappropriated to the things of this world.
    - While the poor worry about how debt will be paid, the rich are distracted with their next acquisition.
    - Wealth and riches (in themselves) will not bring joy.
  - “The “worries of this age” is based on Jewish beliefs of the present age (pre-Messiah) and the future age (post-Messiah). The Greek term for “age” (aiōnos αἰῶνος) is used twenty-five times in the New Testament. (1 Corinthians 2:6; Hebrews 6:5).
- 8:15 The “good ground” interacts with God’s word by: 1. Listening 2. Consideration /Application 3. Sharing /Testifying
- Germination leads to fruition; focus on the fruition as much as the germination.
  - The size of the yield is determined by the spiritual gift; the size of the yield is not as important as there being a yield.
  - The good soil represents an honest and good heart. Good soil is reflected by a sincere heart that seeks the truth with righteous intent to bring glory to God.

<b>The Three Achievements of the “Good” Soil</b> (Matthew 13:23)		
1. Hear	Rom 10:17; Mt 15:10	Make time to hear God
2. Understand	Lk 24:45; 1 Cor 14:20; 2 Tim 2:7; 1 Jn 5:20; Eph 1:18, 3:4, 5:17	Make an effort to consider and reflect on His Word while asking God to enlighten
3. Bear Fruit	Gal 5:22-23; 1 Cor 14:14	Act on Understanding
It is imperative that believers strive for each of these.		

<b>“Fruit” Defined by Scripture</b>	
<b>Fruit: (karpos καρπός)</b>	
<b>“The Fruit of the Spirit”</b>	
<b>Galatians 5:22-23</b>	“ <b>The fruit of the Spirit</b> is love, joy, peace, patience, kindness, goodness, faith, gentleness, self-control.”
<b>“The Fruit of the Light”</b>	
<b>Ephesians 5:8-10</b>	“For you were once darkness, but now you are light in the Lord. Walk as children of light— for <b>the fruit of the light</b> results in all goodness, righteousness, and truth -- discerning what is pleasing to the Lord.”
<b>“The Fruit of Righteousness”</b>	
<b>Philippians 1:10-11</b>	“You can approve the things that are superior and can be pure and

	blameless in the day of Christ, filled with the <b>fruit of righteousness</b> that comes through Jesus Christ to the glory and praise of God.”
<b>“Fruit in Every Good Work”</b>	
<b>Colossians 1:10</b>	“Walk worthy of the Lord, fully pleasing to Him, <b>bearing fruit in every good work</b> and growing in the knowledge of God.”
<b>“Fruit of Peace &amp; Righteousness”</b>	
<b>Hebrews 12:11</b>	“The <b>fruit of peace and righteousness</b> ”
<b>“Fruit of Our Lips”</b>	
<b>Hebrews 13:15</b>	“Let us continually offer up to God a sacrifice of praise, that is, the <b>fruit of our lips</b> that confess His name.”

### Read Luke 8:16-18 ... Let Your Light Shine

*Shared Account of the Spiritual Light: Mk 4:21-25; Lk 8:16-18*

8:16 Believers are to bring spiritual light/lamps to the world for truth (Mt 5:14; Ps 119:105).

- If a lamp is under a basket, neither is being used for its intended purpose.
- The bed (klinēn κλίνην) is similar to a pallet used to recline to eat instead of a bed to sleep.
  - The bed can still be used by the apathetic, but it is not safe to have the lamp near the bedding; fire and judgment could come while one is sleeping.
- The lampstand could be on a table or elevated on a wall.
- The lamp represents Jesus, who is the light of the world (John 3:17-21).

8:17 The truth of the Lord will affect those who it is intended for (Mt 10:26-27; Col 2:3); if someone does not share God’s truth, he will use a different vessel (Esther 4:14).

8:18 Jesus emphasizes that those with spiritual enlightenment should apply themselves and heed His teachings; it is not the measure that is heard, but the measure (of spiritual knowledge /truth /insight) that is applied and utilized that causes the increase (James 1:22).

- God gives spiritual understanding to the one who pursues, applies, and shares His word (Mt 25:14-30). The one who understands little of Scripture and spiritual truths will become decreasingly interested in the things of God.

### Read Luke 8:19-21 ... Spiritual Relationships Above Worldly Relationships

*Shared Account of the Family of Jesus: Mt 12:46-50; Mk 3:31-35; Lk 8:19-21*

8:19 The mother and brothers of Jesus (Mark 6:3) did not “enter in” (Mark 4:11) to see the truth (John 7:5). After the resurrection, Jesus’ family became committed followers to His claims (Acts 1:14; Galatians 1:19); two brothers, James and Juda, actually penned books of the Bible.

8:20 A crowd was sitting inside listening to Jesus which contrasted greatly from those pursuing healing. These people informed Jesus that His physical family (including sisters) was outside and requesting Him to come to them.

8:21 Jesus corrected their assumption that the physical family carried greater value than the spiritual (Mt 23:9). Even today (in prayers to her), people falsely believe that Mary has special influence over Jesus, but He clearly states that she does not (Lk 11:27-28).

- Jesus identifies those in the circle around Him as His spiritual family – mother and brothers. This spiritual relationship is infinitely more important than the physical association (Lk 2:49-50).
- Submission and obedience to the will of God (instead of self-seeking pursuits, pleasures, and lifestyle) indicate those who are actually in the family of God.

2 Luke 8:22-56

### **Read Luke 8:22-25 ... Jesus Calms the Storm on the Sea**

*Shared Account of Jesus Authority over the Storm: Mt 8:23-27; Mk 4:35-41; Lk 8:22-25*

8:22 The followers of Jesus were listening to His guidance which would result in difficult times that He would see them safely through.

8:23 Stormy waters represent the chaos of the world system (Isaiah 57:20, 21).

8:24 The followers of Jesus correctly viewed Him as their master, but He is also the Lord of all creation. His disciples should have focused on His power of salvation instead of wrongly assuming that death and defeat was certain. Often, fear of the world reveals lack of faith.

8:25 Believers should live in faith without fear because God can easily still the raging sea (Ps 65:7, 89:9 & 107:29, Mark 4:39). Once Jesus rebuked the winds and sea, there was serenity – and this peace was great (Acts 10:36). The followers of Jesus were still uncertain of His identity as they experienced His power over creation.

### **Read Luke 8:26-33 ... Jesus Exorcises A Legion of Demons**

*Shared Account of Demons Driven into Pigs: Mt 8:28-34; Mk 5:1-17; Lk 8:26-37*

8:26 While Galilee was open to the healing ministry of the Lord, the reception in the region of the Gerasenes (to the southeast of the Sea of Galilee) would prove the opposite. Diametrically different in not only the location, but also the heart.

8:27 A demon possessed man (one of several) accosted Jesus who had lived in nakedness among the tombs. As clothing represents righteousness, this man had lived shamelessly without even self-righteousness with his nature completely exposed to those around him. He had lived among the dead in the graveyard just as existence in this world is in the midst of the spiritually dead. Scripture speaks of “living death” for those in bondage to sin (Eph 2:5; Col 2:13; 1 Tim 5:6). Unclean spirits (and immoral man) harm those around with violence of thought and expression.

8:28 These demons were well aware of the identity of Jesus and His power over them. Knowing this, it is interesting that the demon begged not to be tormented or tortured.

8:29 The worldly restraints that usually bind a man (e.g., relationships, responsibilities, etc.) were useless against this demon possessed man as the demons made him increasingly isolated.

8:30 The power of Jesus name gives authority to control demons (Lk 9:49, 10:17; Acts 16:18), but here, Jesus requests the demons’ name to show this man’s depth of

- despair and the power of God. A legion of the roman army represented 6,000 soldiers; the number six represents the insufficient “number of man.”
- 8:31 The demons feared their destiny in the “depths” or the bottomless pit (Rom 10:7; Rev 9:1, 11, 11:7, 17:8, 20:1, 3). The abyss seems to be a holding place for the demonic enemies of God as they await their ultimate destination in the lake of fire (2 Pet 2:4).
- 8:32 Pigs were ceremonially unclean to the Jews (Deut 14:8), so these pigs were either a transgression or a temptation towards transgression. The demons were fearful of being sent to unknown places (e.g., the abyss), and Jesus demonstrated His authority over the demons as they pleaded to even be allowed into an animal. Obviously, animals can be demon possessed as well (Gen 3:1).
- 8:33 Jesus consented to let the demons inhabit the pigs as evidence of the ultimate end of all evil. As the swine were drowned in the sea, so are many overwhelmed by the cares of the world.

### **Read Luke 8:34-39 ... The Response to the Exorcism**

- 8:34 The witnesses of this exorcism hurriedly testified to those inside and outside of the town.
- 8:35 When the seekers arrived, they encountered the cleansed sinner who had been clothed by Jesus submissively sitting at the feet of Jesus in his right mind.
- 8:36 Those who had witnessed the man’s deliverance continued to testify to the account.
- 8:37 When worldly men witness the power of God, they become fearful when they should become faithful (Mk 4:41). This worldly community chose their economic welfare over the power of the Lord. Many false Believers sell out to the world over the Lord (e.g., occupations, political support, hobbies). The demons had begged Him not to send them away (Mk 5:10), but now the Lord was being expelled.
- 8:38-39 The Lord would not let the restored man follow Him, but instead sent him to testify of his deliverance in his home. The home should be one of testimony and witness to God’s great power.

### **Read Luke 8:40-42 ... Rabbi Jairus Asks Jesus to Heal His Daughter**

*Shared Account of Twelve-Year Gentile Woman & Jewish Girl: Mt 9:18-26; Mk 5:21-43; Lk 8:40-56*

- 8:40 Unlike those on the opposite shore with the opposite mindset, Jesus now returned to those who welcomed him and looked forward to His return.
- 8:41-42 A Jewish leader named Jairus (“my light; he shines”) came to Jesus and fell before Him understanding the redemptive power of the Lord. Jairus outlines the three steps of salvation: 1.Fallen state (near death) 2.Intervention of Jesus Christ 3.Life

### **Read Luke 8:43-48 ... The Bleeding Woman Is Healed by Faith in the Touch of Jesus**

- 8:43 One story interrupts the other just as the “age of the church” comes between Israel’s rejection of God in the Old Testament and their calling for Him in the tribulation. The bleeding woman must be a Gentile because an Israelite woman would not have been permitted admittance into the general population (Leviticus 15:19-33). The Gentile woman touched Jesus as He went to minister to the Jewish girl (Mk 5:22) who was exactly the same age as the Gentile lady’s malady (12 yrs. – Mt 9:20/Mk

- 5:25 & Mk 5:42); the Gentile woman had been bleeding the entire life of the Israelite girl. Gentiles reached out for Jesus' righteousness (hem) while He was ministering to the Jews. This woman had invested all that she had in the world's doctors who could not offer relief or healing; they could not even impede the illness as her condition worsened (2 Chron 16:12). Often the Lord reduces a worldly man to the place where he must rely on God.
- 8:44 The hem of the robe (or "wings of the robe" – Malachi 4:2) represented authority (Mt 14:36). The hem of the robe was called the "wing" and represented authority and righteousness. This woman was coming under the "wing" of the Lord (Ruth 3:9; 1 Sam 24:4-5). The Lord healed her immediately. The blood of the Believer is no longer required as Jesus has paid the price on the cross.
- 8:45 Many crowded around Jesus and the Scripture (e.g., church services), but few actually want to reach out and connect with the Lord for His power and healing.
- 8:46 Power did not just funnel through Jesus but originated from Him. He understood when someone tapped into His power, and He desired to know the individual.
- 8:47 The woman understood that she was known. Just as those who recognized Jesus' authority (i.e., the demons, Jairus), the restored woman fell down before Jesus.
- 8:48 Jesus uses a unique term (that he uses only on this occasion) when He calls the restored woman "Daughter" (Mk 2:5); this woman was the "daughter" of Jesus paralleled to the "daughter" of Jairus (the Jews). Faith in Jesus leads to peace and freedom.

### **Read Luke 8:49-56 ... Jesus Resurrects the Daughter of Jairus**

- 8:49 Jesus was viewed only as a "teacher" by synagogue leader's household.
- 8:50 *"Don't be afraid. Only believe."*
- 8:51 Peter, James, and John were the three that attended Jesus at His transfiguration, the private discussions on the Mount of Olives as well as during His prayers in the garden before His crucifixion (Mt 17:1; Mk 9:2, 13:3, 14:33, Lk 9:28). Paul visited them at the beginning of his ministry and referenced the three as pillars (Gal 2:9).
- 8:52 There was a festive atmosphere with flutes and many wailing (Mt 9:23), but as this little girl (representing Israel) was simply asleep, she would wake to new life in Jesus' power (as will Israel at Jesus' second coming).
- 8:53 These worldly individuals "knew" the material facts and laughed at the spiritual insight of Jesus. As the worldly began mocking the Lord, He put them outside (Mt 8:12, 22:13, 25:30), but He touched the Jewish girl and she was restored. This world would abandon the nation of Israel while Jesus seeks its restoration. One is only safe inside God's will.
- 8:54 Although the faith of the Gentile woman had healed her (Lk 8:48), the Jewish girl was dead without capability of faith, but the Lord led her by the hand with a new spirit.
- 8:55-56 The people were charged with caring for the restored girl instead of spreading her testimony. Those restored spiritually must be spiritually fed and nourished.

3 Luke 9:1-36

### **Read Luke 9:1-6 ... Jesus Commissions the Twelve for Ministry**

*Shared Account of the Preparation of Ministry: Mt 10:5-10; Mk 6:7-13; Lk 9:1-6 (Luke 22:35-36)*

9:1 Jesus summoned the 12 as disciples (“mathetes” meaning “learner”), but he sent them as apostles (meaning “to be sent on a mission”).

- Spiritual power and authority came from Christ. Jesus gave two gifts to His disciples:
  - The Greek term for “power” (dynamis δυνάμιν) meant that they had the means to take action
  - The Greek term for “authority” (exousia ἐξουσίαν) meant that they had the right to take action.
- The Greek term for “apostles” (apostolōn ἀποστόλων) means to “to send with official authority” as Christ’s representatives. Christians continue to be Christ’s representatives; the word “Christian” was first used in the church in Antioch to mean “Little Christ.” (Acts 11:26, 26:28; 1 Peter 4:16)
  - Barnabas and Paul were included as an apostle (Acts 14:14)
  - James - the leader of the Jerusalem church (Galatians 1:19)
  - Apollos (1 Corinthians 4:6-9)
  - Timothy & Silvanus (1 Thessalonians 1:1, 2:6)
  - Andronicus & Junia (Romans 16:7)
  - Some believers have been given the spiritual gifts to be apostles (1 Corinthians 12:29; Revelation 18:20)
  - Several times the Greek term “apostolōn” is translated as “messengers.”
    - Epaphroditus (Philippians 2:25)
    - Two unnamed apostles (2 Corinthians 8:23)
  - Jesus is also called an apostle (Hebrews 3:1)
- Jesus called the disciples together. The disciples may not have been together all of the time. They may have had family and provision/work obligations and responsibilities, but Jesus would call them together as needed.
- Although the demons could cause illness, the demons and illnesses are often treated as two distinctly different categories of issues.

9:2 The followers of Christ became missionaries who would proclaim the kingdom of God (submissiveness to His will and way) while healing the hurting from spiritual and physical ailment.

- The Greek term for “sent” (apesteilen ἀπέστειλεν) is the etymological root word for “apostles.”
- The kingdom of God denotes submission to the Lord Jesus; it is the spiritual reign of God in men’s hearts now, and the physical reign of Jesus over all the earth during the millennium.

*Shared Instruction to Rely on God not Self-Security: Mt 10:9-15; Mk 6:8-11; Lk 9:3-5, 10:4-12*

9:3 Consistent with the other synoptic gospels (Mk 6:8, Lk 9:3), Jesus directs the apostles to take what is in hand - one shirt, one pair of sandals, and one walking stick without extra supplies nor back-up.

- The apostles were called to minister in faith and walk in obedience to God as they depended on Him for provision.

- While the Lord would provide for His people, there would come a time when he told them to prepare. (Luke 22:35-36)
- 9:4 The command to stay in a single house is contrasted to the practice of religious teachers at the time who begged from house-to-house.
- The apostles were to impart a blessed salutation from the beginning with expectations of worthiness and blessing without anticipating turmoil. (Matthew 10:12).
- 9:5 Dust represents contact with this world which should not sully the apostle as he testifies of the Lord. The encumbrances and pollution of this world should be shaken off as the believer looks towards testifying of the Lord again and again.
- The expression to “shake the dust off your feet” was a cultural idiom as a sign of judgment (Acts 13:51, 18:6).
  - The dust represents the pollution of this world (Ps 89:39, 113:7; Is 52:2; Jeremiah 17:13) which needs to be cleansed from the believer. This is similar to shaking the dust from the robe as a sign of warning of judgment against rejecting the message of God (Acts 18:6).
  - In those days, this was a common practice of Jews when they had walked through a Gentile area (i.e., like Samaria) to shake the dirt from their feet so as not to pollute their holy Jewish area.
  - The act of shaking the dust off of your feet can also be viewed as an indictment against the host who typically would offer foot washing to his honored guests. The dishonored messenger’s feet remained unwashed as a sign against (a rebuke of) the host as he shook off the dust which should have been washed by the host.
    - An example of this was the time that Jesus was not greeted by a kiss, nor were his feet washed nor was oil put on his head by the host when dining with the Pharisee, Simon. (Luke 7:44-46)
- 9:6 The “good news” is synonymous with the message of the kingdom of God (Lk 9:2).

### **Read Luke 9:7-9...Herod’s Desire to See Jesus**

*Shared Account of Death of John the Baptist: Mt 14:1-12; Mk 6:14-29; Lk 9:7-9*

- 9:7 Herod heard what the public (Mk 8:28) reported about Jesus (Lk 23:6-12; Acts 4:25-28). The rumor of John the Baptist’s resurrection foreshadowed the resurrection of Jesus.
- The ministry and testimony of the Twelve Apostles was so impactful that it reached King Herod.
  - Herod the Tetrarch (Antipas) was the son of Herod the Great (who ruled at Jesus’ birth). Herod Antipas reigned from 4BC to 39AD.
    - After the death of Herod, the Great, the Palestine area was divided into four regions: 1. Archelaus ruled Judea 2. Philip ruled Ituraea 3. Lysanias ruled Abilene 4. Antipas ruled Galilee and Perea (Transjordan).
    - Tetrarch is defined as having a “fourth” of the governmental authority (“ruler of a quarter”). Herod Antipas was ruler over Perea and Galilee.
    - While Jesus was doubted by His own town of Nazareth, the liberal government found Him credible.

- The father of Herod Antipas was the Idumean, Herod the Great, while his mother was a Samaritan. (She was the fourth wife of the ten wives of Herod the Great).
  - Edomites were called “Idumeans” in Greek. The Nabateans in the east, migrated west out of Arabia into Edom which also drove the Edomites westward into southern Israel.
- John the Baptist believed that Herod Antipas had sinned by marrying his brother’s wife, Herodias (Leviticus 18:16; 20:21)

9:8 Modern society mistakes Jesus as simply another prophet instead of the Messiah who died for the sin of the world.

- Scripture foretold that Elijah would be coming again (Malachi 4:5) although by this time, Elijah had been dead for nine centuries.
  - It is Jewish custom at the Passover Seder (ceremonial dinner) to keep an empty chair and pour a cup of wine for Elijah’s arrival. Someone opens the door to welcome Elijah with the words “baruch haba” (“blessed is the person who comes.”)
  - When Elijah doesn’t appear, Elijah’s cup of wine is poured out as they pray, “Pour out Your wrath against the nations that do not acknowledge You...”
- The Rabbi’s believed that Jeremiah had hid the Ark of the Covenant on Mount Nebo, and that just before the coming of the Messiah, Jeremiah would return to recover the Ark of the Covenant.
- Moses had given a Messianic prophecy of the coming of “the” Prophet after him (Deuteronomy 18:15).
- Each of these identities were related to the forerunner of the Messiah or the Messiah Himself.

9:9 Herod was unwilling to repent of his sin with John the Baptist and had no intention of changing for Jesus, but he desired to use Jesus as a spectacle (Lk 23:8)

- Herod believed in the resurrection of John the Baptist, but he should have had faith in Jesus’ resurrection.
- Herod took full responsibility of the murder of John. He did not blame Herodias or her daughter Salome.

### **Read Luke 9:10-17...The Feeding of the 5,000**

*Shared Account of the Feeding of the 5000: Mt 14:13-21; Mk 6:30-44; Lk 9:10-17; Jn 6:1-15*

9:10 Jesus encouraged quiet times away from ministry to replenish and nourish oneself instead of continually dealing with the needs of others (Mk 3:20); in this instance they retreated to Bethsaida (“the house of fish”).

- There are multiple villages called “Bethsaida”, and this location was probably Bethsaida-Julias which was located a mile north of the Sea of Galilee.

9:11 Jesus also ministers in the same manner that he instructed the disciples (Lk 9:2, 6) in preaching the kingdom of God while healing the sick.

- Jesus always received those who were seeking Him; Jesus had time for people regardless of the need or interruption.



- 9:12 The disciples saw the darkness approaching and the wilderness without water or life. Although the disciples understood the need, they expected the congregants to find food for themselves.
- 9:13 Jesus is the great shepherd (Ps 23; Mt 2:6, 26:31; Jn 10:11-16; Heb 13:20; 1 Pet 2:25, 5:4; Rev 7:17) who cares for and feeds His sheep. Jesus tests the disciples (John 6:6) by telling His disciples to nourish the flock.
- Five (“grace”) pieces of bread (“body”) and two (“witness”) fish (“believer”) were used to convey that God can multiply the grace of an individual while strengthening the witness of a believer.
  - The traditional fish caught at that time were sardines, barbells, and musht (“St. Peter’s Fish”); the two “small” fish could have been sardines.
  - In the presence of a sovereign God, the disciples are limited to buying the necessities instead of God’s provision. The followers should think beyond natural solutions; do not leave God out of the solution.
    - The focus should be on what God can do instead of the limitations of what His followers cannot do. (Ephesians 3:20)
- 9:14 To be fed, the crowd must be obedient to the disciples by sitting in approximately 100 groupings of fifty people each.
- The count of 5,000 men does not include women and children, so the number of people could have been multiplied by two or three times.
  - “Five” represents grace or, conversely, judgment.
- 9:15 The crowd was told to trust and obey the words of the Lord. Jesus cares for the people as a shepherd (Ps 23:1-2).
- 9:16 Jesus often offered prayers before eating (Mk 14:22; Lk 24:30). Five (“grace”) pieces of bread (“body”) and two (“witness”) fish (“believer”) were used to convey that God can multiply the grace of an individual while strengthening the witness of a believer.
- The offering (e.g., capabilities, effort, skills, etc.), no matter how small, increases in impact as it is brought before Christ.
  - Jesus often offered prayers before eating (Mk 14:22; Lk 24:30). Jesus did not need either the disciples to distribute the food nor the food to meet the hunger of the crowd, but He chose to use His creation to meet the need.
  - God often uses His creation (e.g., angels) to submissively perform His bidding.
- 9:17 The provisions of God are enough to nourish and satisfy everyone completely.
- After the meal, twelve baskets remained just as after the rapture of the church, the grace and witness of the Lord will satisfy the nation of Israel as they call on Him at the end of the tribulation. Jesus Himself emphasizes the meaning of the numbers (Mk 8:19-20).
  - When feeding the 5,000, the Greek term for “hand-baskets” (kophinous κοφίνους) describes a large, sturdy wicker basket (Matthew 14:20, 16:9; Mark 8:19; John 6:13)
    - In the feeding of the 4,000, the Greek term for the type of “basket” (spyridas σπυρίδας) describes a flat mat (braided platter) with handles. (Matthew 15:37, 16:10; Mark 8:8).



- The 5,000 people fed were Jewish, and the baskets had walls which could represent borders of a select group (Israel). However, the 4,000 people were fed in an area that was largely populated by Gentiles and the basket was open without borders as the bread would be available to the nations to the four corners of the world.

### **Read Luke 9:18-20...Peter's Identification of Jesus as God's Messiah**

*Shared Account of Peter's Realization: Mt 16:13-16; Mk 8:27-29; Lk 9:18-20*

9:18 Jesus brings up the core question of scripture, and the supreme question of life – who is Jesus to you?

- Although the disciples were with Jesus, He was praying alone.

9:19 Just as in modern times, the vast public thought Jesus to be an altruistic teacher and a great humanitarian. People thought that Jesus was a good man, and possibly a forerunner of the Messiah (Mk 6:14-16).

- Even as Jesus walked on the earth, the world confused the gospel and did not understand the identity of Jesus.
- Herod thought that Jesus was the resurrected “John the Baptist.” (Matthew 14:1-2).
- Scripture foretold that Elijah would be coming (Malachi 4:3).
- The Rabbi's believed that Jeremiah had hid the Ark of the Covenant on Mount Nebo, and that just before the coming of the Messiah, Jeremiah would return to recover the Ark of the Covenant.
- Moses had given a Messianic prophecy of the coming of “the” Prophet after him (Deuteronomy 18:15).
- Each of these identities were related to the forerunner of the Messiah or the Messiah Himself.

9:20 The followers of Jesus know Him to be the only way of salvation – the sole Savior of the soul. Peter identified Jesus as the Messiah (“Christ”); Jesus was God's provision for mankind.

- The Messiah was a Hebrew concept of the “anointed one.” Prophets, Priests and Kings were anointed as they prepared for their mission or position.

<b>Same Descriptions Provided at Other Times</b>		
John 1:41	Messiah / Christ	Used by Andrew
John 1:49	“Son of God”	Used by Nathaniel
John 6:69	“The Holy One of God”	Used by Peter

### **Read Luke 9:21-22...Jesus Foretells His Death and Resurrection the Second Time**

9:21 The disciples did not fully understand the upcoming payment (crucifixion) by the Messiah nor His resurrection in victory over death.

9:22 Jesus came to die for the sins of the world, and He did not want the testimony of His disciples to obstruct His primary purpose. After His resurrection, they would be told to testify to what Jesus had accomplished. Believers should not only obey but follow according to His timing.

- Jesus often referenced Himself as “Son of Man” to emphasize His divine humanity (Daniel 7:13) without the Jewish Messianic implications of a commander of war.

### **Read Luke 9:23-27...The Suffering Life of a Follower of Christ**

9:23 Christians are called to die daily to Christ (1 Cor 15:31; John 12:25).

- “Cross before crown; Suffering before glory.”
- The Christian life is a continual laying down of personal rights and selfish desires as believers submit to His will as His love flows through His followers to others.

9:24-25 *“For whoever desires to save his life will lose it, but whoever loses his life for My sake will save it. For what profit is it to a man if he gains the whole world, and is himself destroyed or lost?”*

- The Greek term for “life” (psychēn ψυχὴν) is the root word for “psychology,” and it carries the sense of self or personhood (Matthew 10:38-39; Luke 17:33; John 12:25).
- An individual can either live for the “here and now” at the expense of eternity, or they can live for eternity as they selflessly endure this life.

9:26 Those who are embarrassed about the good news message are an embarrassment to the Lord.

- Believers are called to give up their dreams, plans, rights, and desires in this world to pick up His cause, will, message and pleasing lifestyle to follow Him.

9:27 Jesus stated that some would soon see the kingdom of God in its glory. This prophecy was made in each of the three synoptic gospels (Mt 16:28; Mk 9:1) just before His Transfiguration.

### **Read Luke 9:28-36...The Transfiguration**

*Shared Account of the Transfiguration: Mt 17:1-13; Mk 9:2-13; Lk 9:28-36*

#### **The Intent of the Number of Days**

**While it is true that eight days does come “after six days”, truths are being expressed and different perspectives highlighted through the complimentary narrative of the same account.**

**In the Transfiguration accounts of Matthew and Mark, the time frame is represented as “after six days” (Mt 17:1; Mk 9:2). “Six” is the number of man representing his humanity, and indeed, Jesus had now been incarnate for 33 years. As Jesus was fully human and fully divine, He would now show His glory to the inner circle of His disciples.**

**Luke focuses on the actual eighth day as eight represents “new beginning”, and Jesus was establishing His truth as the Son of God elevated above the Old Testament Law (Moses) and Prophets (Elijah).**

9:28 Jesus took (active sense) His inner circle of Peter, James and John for the purpose of prayer; it probably took a day to climb the mountain (Lk 9:37).

- Although twelve disciples were called, these three were often invited into special occasions (Mk 5:37, 14:33, Gal 2:9). In the same way, some believers walk more closely with God than others.

The Inner Circle of Jesus	
Mark 5:37; Luke 8:51	Resurrection of Jairus Daughter
Matthew 17:1; Luke 9:28	Mount of Transfiguration
Mark 13:3	Discuss End of Age w/ Jesus
Mark 14:33	Garden of Gethsemane

- Jesus had ascended with Peter, James and John. Moses had also ascended Mount Sinai with Aaron, Nadab and Abihu (Exodus 24:9), and the Jews would have recognized the association.
    - Just as the face of Moses radiated after seeing God (Exodus 34:29-35), the face of Jesus also shone bright (Matthew 17:2).
- 9:29 Jesus shone like the sun (Revelation 1:16, 22:5; 2 Thessalonians 2:8; Genesis 1:16; 1 Thessalonians 5:5), and his followers also shine His light (Mt 13:43; Dan 12:3; 1 Jn 1:7).
- His clothes are depicted as dazzling white representing purity (Malachi 3:2; Is 1:18; Dan 7:9; Ps 51:7; Rev 1:14). Jesus covers His people in this purity of His (Ps 132:9, 16, 149:4; Isaiah 61:10; Galatians 3:27; Zechariah 3:3-4; 2 Chronicles 6:41).
  - The Greek term for “transfigured” (metemorphōthē μετεμορφώθη) means that the divine nature of Jesus showed through His human shell. The word “transfiguration” is a compound noun from the Latin roots *trans-* (“across”) and *figura* (“form, shape”).
    - The same Greek word is used in “*Do not be conformed to this age but be transformed (metemorphōthē) by the renewing of your mind.*” (Romans 12:2)
  - This may have occurred in the night because Peter, James and John were sleeping during the Transfiguration of Jesus (Luke 9:32).
- 9:30 Moses represents the law while Elijah represents the prophets (Mt 5:17, 22:40).
- Moses represented the Law or the first five books of the Jewish Old Testament. Moses was the lawgiver. Moses had prophesied about the coming of Jesus (Deuteronomy 18:15).
  - Elijah represented the Prophets or the second portion of the Jewish Bible. Elijah was the first and greatest of the prophets. The Prophet Malachi had prophesied that Elijah would come prior to the Messiah (Malachi 4:5).
  - Jesus often referred to the Law and the Prophets which were the two parts of the Jewish Bible. Moses & Elijah were the two greatest figures in Jewish history (Abraham).
  - It is possible that Moses and Elijah ended their time on this earth at the same location which was Mt. Hermon. Jesus was still up north near Caesarea Philippi. There is only one high mountain that stands apart in this region, and it is Mt. Hermon which stands 9230 feet.
- 9:31 The discussion of Jesus, Moses and Elijah was His core mission of death and resurrection (Mk 9:10).

- It is interesting that they would discuss the “exodus” of Jesus since the prevalent “sign” (semeion σημεῖον) in the life of Moses was his exodus from Egypt before God took him and buried him (Deuteronomy 34:5-6; Jude 1:9).
- Then Elijah also had an incredible exodus from this earth as the chariot carried him away (2 Kings 2:8-12).

9:32 The inner circle of Jesus also slept the night that He prayed in Gethsemane (Mt 26:37, 43; Mk 14:33, 40).

9:33 As Moses and Elijah were leaving, Peter attempts his appeal that they should stay. Peter speaks of constructing comparable cathedrals for Jesus, Moses and Elijah, but Jesus is the only One to be exalted and worshipped.

- No edifice was to be built for fellow saints; Jesus Christ alone is to be praised in any cathedral.
- It is evident that Peter wanted to stay on the mountaintop instead of going back down and ministering to the people.

9:34 Even a harmless cloud was a dreadful thing as it overshadowed these disciples.

9:35 God the Father speaks out of the Shekinah Glory (Ex 14:20, 24:13) which is a physical symbol of the presence of God.

- God the Father demands that the men focus their attention on His “beloved Son.” Believers are to listen to Jesus above the opinions (experiences, rationale, etc.) of each other.
- The Greek term for “overshadowed” (epeskiasen ἐπεσκίασεν) is the same root word of the Holy Spirit “overshadowing” (episkiasei ἐπισκιάσει) Mary when she conceived Jesus. (Luke 1:35)
- Jewish Scribes believed that God would speak at times without physical representation which they called “Bath Kol” (which means “the daughter of the voice”). Other examples include words of God to Nebuchadnezzar (Daniel 4:31), the Baptism of Jesus (Matthew 3:17), the Transfiguration (Matthew 17:5; Mark 9:7; Luke 9:35), in the Garden of Gethsemane (John 12:28), the conversion of Paul (Acts 9:4, 22:7, 26:14) and instruction to Peter about clean and unclean (Acts 10:13, 15).
- God’s statement seems to link a Royal Davidic Psalm (Psalm 2:7) with the Suffering Servant (Isaiah 42:1); Jesus is the Lord and Christ; He is divine and man. (Matthew 3:17)
- Peter references this account (2 Peter 1:17-18) as a time when Jesus “*received honor and glory from God the Father, a voice came to Him from the Majestic Glory.*”

9:36 In the correct perspective, all else fades away and the only attention is towards Jesus alone. Peter then understood that he should remain silent and let the Lord talk as He willed.

4 Luke 9:37-62

### **Read Luke 9:37-42...The Request of an Unbeliever**

*Shared Account of a Father’s lack of Faith: Mt 17:14-18; Mk 9:14-27; Lk 9:37-42*

9:37 It took a day to work their way down the mountaintop experience and the masses were awaiting the return of Jesus.

- 9:38 The faithless father interceded for his only son being tortured by a demon.
- 9:39 The wicked spirit would incapacitate the boy as it brought him down and controlled his mouth. While believers can offer support, ultimate spiritual power lies in a relationship with the Lord Jesus.
- The disciples had been given authority over demons (Matthew 10:1,8).
- 9:40 The man emphasized that the disciples had failed in the exorcism; he was possibly using this point to defend his lack of faith.
- This point was irrelevant as to whether Jesus would heal or not.
- 9:41 Jesus reproached the lack of faith and asked a rhetorical question – Jesus knew that His death was imminent, but even then, His Spirit would be with His people until the end of the age (Mt 28:20). It is only in His Spirit that His work can be accomplished.
- This is a quote from Deuteronomy 32:5, 20; Jesus often quoted Deuteronomy as He did at the temptations from Satan.
- 9:42 The unclean spirits cannot stand before the Lord and must fall at His feet (Mk 3:11). Jesus quickly healed the boy: 1.Rebuked the Spirit 2.Cured the Boy 3.Returned the child to his Father.

### **Read Luke 9:43-45...The Second Prophecy of His Death**

- 9:43 While the crowds were impressed with the “sign” (semeion σημειον), Jesus shared that His calling was to be crucified.
- 9:44 Jesus urged the disciples to consider what they were hearing.
- 9:45 The disciples did not understand the prophecy of Christ’s crucifixion, and they were too fearful to ask for clarification.

### **Read Luke 9:46-48...Jesus Describes the Greatest in Heaven**

*Shared Discussion on True Greatness: Mt 18:1-5; Mk 9:33-37; Lk 9:46-48*

- 9:46 The inner circle had been taken to the mountaintop for the transfiguration while others failed in healing the epileptic child. The disciples were vying for importance and some had been elevated while others had seemingly failed (James 3:14-16). Believers should be conscious of personal ambitions which obstruct God’s plan for the body; believers should elevate each other (Philippians 2:1-4).
- 9:47 Jesus discerned their prideful hearts and addressed the priorities of God through a visual of a meek, weak and trusting child whom Jesus had stand in the midst of these adult men (Mt 18:3).
- 9:48 Truly great people care for those who are without ability to care for themselves (e.g., orphans; elderly; disabled, etc.). The believer who humbles himself to serve others will in effect be serving God Himself (Mk 10:31, 44).

### **Read Luke 9:49-50...Outsiders Understand the Power of the Name of Jesus**

*Shared Direction on Teachers of Jesus: Mk 9:38-40; Lk 9:49-50*

- 9:49 The disciples wanted to be followed, respected, etc. Religious leaders should not obstruct those who follow Jesus; often these prideful leaders are jealous of the attention that should be due Jesus.
- 9:50 Believers should not wrongly judge and become obstacles to those who testify to Jesus’ name in various means, methods and ministries (Rom 14:1-10).

**Luke 9:51 is a turning point of the ministry in Galilee (where works were emphasized) to the trip to Jerusalem (where the words of Jesus were emphasized). At this point in Luke, the gospel records the travel to Jesus to Jerusalem – recording statement and events of Jesus as He makes His way to the cross. Jesus focuses on training His followers.**

**Read Luke 9:51-56...Jesus Rebukes James & John for Desire to Judge Unwelcoming City**

- 9:51 With the resurrection and ascension of Jesus approaching (Mk 16:19; Acts 1:9), the focus of Jesus turned towards to Jerusalem (the focal place of Judaism).
- 9:52 Most Jews traveling from Galilee to Judea would travel on the east side of the Jordan to circumvent Samaria, but Jesus did not have those bigotries and traveled directly through the region (Lk 10:33, 17:11; Jn 4:40).
- 9:53 The Samaritans had a running disagreement with the Jews as to the true hub of worship (Jn 4:20).
- 9:54 The sons of thunder (Mk 3:17) overreacted to the disdain; with His blessing, they were hoping to re-enact Elijah’s judgment (2 Kings 1:9-14).
- 9:55-56 Jesus rebuked those who should have known better but left those of the world alone. Jesus moved on to somewhere else instead of pursuing His rights. Believers should not fight for their rights in this world; instead, they should set their sights on eternity. Harriet Beecher Stowe’s novel “*Uncle Tom’s Cabin*” is a wonderful example of a Christ like attitude.

**Read Luke 9:57-62...Three Possible Followers of Jesus**

*Shared Account of the Decision to Follow Jesus: Mt 8:18-22; Lk 9:57-62*

<b>Following Jesus</b> (Luke 9:57-62)			
1.	Lk 9:57-58	Man comes to Jesus	Comforts of the World
2.	Lk 9:59-60	Jesus calls man	Relationships of the World
3.	Lk 9:61-62	Man comes to Jesus	Work

- 9:57 A scribe claims the desire to follow God, but Jesus emphasizes His life of poverty (Mt 8:18). Believers must be ready to deny themselves the things of this world for His purpose.
- 9:58 The first use in the New Testament of the “Son of Man” contrasted to the last use (Rev 14:14). From the birth of Jesus through His ministry (Lk 2:7), this world provided “no room” for Jesus (Jn 8:37); many still do not have room for Him in their lives and aspirations.
- 9:59 “Let me go and bury my father” was a common expression to say that a commitment could not be made immediately, but it was possible at some point in the future. It is likely that the man’s father was not yet dead, but the man was just saying, let me wait until that time. That being the case, even if the father was dead, the man was putting priority on the dead instead of the living.
- 9:60 Jesus instructed that Believers (those with spiritually life – Rom 6:23, 8:6) should let the spiritually dead (Rom 5:12; James 1:15) focus on and coordinate the things of this world (including the physically dead).
- 9:61 The first acceptance of the lordship of Jesus is to submit to His timing. Man does not recognize Jesus as Lord if other duties take precedent.

9:62 Once a believer comes to Christ and repents from his sin, he should never look back at his fallen sinful state that preceded salvation (Genesis 19:17).

5 Luke 10:1-24

**Read Luke 10:1-12... Jesus Sends Out the Seventy**

10:1 This is similar to the sending of the twelve (Lk 9:1-5), but in this instance, Jesus has appointed (chose, selected) 70 witnesses.

- These 70 may have been a reflection of Moses' 70 elders (Num 11:16-25) or it may have reflected the usurped authority of the 70 Sanhedrin by the Roman Government.
- Jews also considered there to be 70 nations around the world (The 70 families in the "Table of Nations" in Genesis 10) signifying that Jesus chosen should minister to all nations.
- These seventy witnesses may have ministered in the Transjordan area instead of Galilee.
- Luke is the only one that details the seventy as Jesus repeats the missions where he sent only the twelve (Luke 9:1-6).
  - When Jesus sent out the twelve, this may correspond to the twelve tribes of Israel; however, now Jesus was broadening the gospel message to the world.
    - Jesus had told the twelve not to go to the Gentiles or the Samaritans (Matthew 10:5-6).
  - Seventy families (Gen 46:27, Ex 1:5) are recorded in what is known as the "Table of Nations" wherein God established the area where each family would be domiciled (Deuteronomy 32:8, Acts 17:26).



THE TABLE OF NATIONS (Genesis 10)

1 <sup>st</sup> & 2 <sup>nd</sup> Generation	1 Noah (70 Nations) 1.1 Japheth (54 Nations) 1.2 Shem (26 Nations) 1.3 Ham (20 Nations)						
3 <sup>rd</sup> Generation	1.1 Japheth 1.1.1 Gomer 1.1.2 Magog 1.1.3 Madai 1.1.4 Javan 1.1.5 Tubal 1.1.6 Mushech 1.1.7 Thiz		1.2 Shem 1.2.1 Elam 1.2.2 Amhar 1.2.3 Arpadshad 1.2.4 Lud 1.2.5 Akum		1.3 Ham 1.3.1 Cush 1.3.2 Egypt 1.3.3 Put 1.3.4 Canaan		
4 <sup>th</sup> Generation	1.1.1 Gomer 1.1.1.1 Ashkenaz 1.1.1.2 Riphath 1.1.1.3 Togamah	1.1.4 Javan 1.1.4.1 Bithan 1.1.4.2 Tarsish 1.1.4.3 Hittin 1.1.4.4 Dodanin	1.2.3 Arphachshad 1.2.3.1 Shelah 1.2.3.1.1 Eber 1.2.3.1.1.1 Pethog 1.2.3.1.1.2 Methan	1.2.4 Aram 1.2.4.1 Uz 1.2.4.2 Hul 1.2.4.3 Gether 1.2.4.4 Math	1.3.1 Cush 1.3.1.1 Nimrod 1.3.1.2 Sabel 1.3.1.3 Hawlah 1.3.1.4 Sabtah 1.3.1.5 Raamah 1.3.1.6 Sathvea	1.3.2 Egypt 1.3.2.1 Ludim 1.3.2.2 Anamim 1.3.2.3 Lehabim 1.3.2.4 Naphtim 1.3.2.5 Pathrusim 1.3.2.6 Casutim 1.3.2.7 Caphtorim	1.3.4 Canaan 1.3.4.1 Sidon 1.3.4.2 Hittites 1.3.4.3 Jebusites 1.3.4.4 Amorites 1.3.4.5 Girgathites 1.3.4.6 Hivites 1.3.4.7 Akkites 1.3.4.8 Sinites 1.3.4.9 Arvadites 1.3.4.10 Zemarites 1.3.4.11 Hamathites
5 <sup>th</sup> Generation			1.2.3.1.1 Eber 1.2.3.1.1.1 Pethog 1.2.3.1.1.2 Methan		1.3.1.1 Raamah 1.3.1.1.1 Sheba 1.3.1.1.2 Dedan		
6 <sup>th</sup> Generation			1.2.3.1.1.2 Jekshan 1.2.3.1.1.2.1 Almodad 1.2.3.1.1.2.2 Sheleph 1.2.3.1.1.2.3 Hazarvethi 1.2.3.1.1.2.4 Jirah 1.2.3.1.1.2.5 Hadram 1.2.3.1.1.2.6 Uzal 1.2.3.1.1.2.7 Diklah 1.2.3.1.1.2.8 Obal 1.2.3.1.1.2.9 Abimael 1.2.3.1.1.2.10 Sheba 1.2.3.1.1.2.11 Ophir 1.2.3.1.1.2.12 Havilah 1.2.3.1.1.2.13 Jobah				
7 <sup>th</sup> Generation							

- This is similar to the event where Moses selected seventy helpers because he was being overworked (Exodus 18)
- The Jews also named seventy elders into the Sanhedrin who led the Jewish community.

10:2 The seventy were called to pray for God’s leading of believers to missions. “*The harvest truly is great, but the laborers are few.*” This statement is repeated in several contexts (Matthew 9:37-38)

- The thought behind the “harvest being great” emphasizes the need of mankind for the good news message.
- A need does not constitute a call; believers are to pray when they determine a need. The response to any need should be prayer.
- The mission field needs laborers; the Greek word for “laborer” (ergatas ἐργάτης) means active, hands-on workmen who sweat and toil to bring in the harvests.

10:3 The one making the prayer is often the individual that God uses to fulfill that pray.

- The believers (Mt 18:12; Jn 10:7-16; Rom 8:36) would be surrounded by those who pretend spirituality while actually fulfilling ravenous worldly appetites (Mt 7:15; 10:16).
- Believers should wisely interact with unbelievers without being gullible or enticed by the things of the world that have become the false gods of unbelievers (occupations; hobbies; sports; politics; etc.). Believers should strive to appropriately share the love of God and the good news without being lured into the traps of the world.

10:4 The believers are to be wholly dependent upon Him to meet their needs and not carry worldly items that would have to be cared for and protected.

- “Don’t greet anyone along the road” speaks of extraneous activity that distracts from the fundamental purpose.
  - There were many customs associated with exchanging salutations and ascertaining the other’s welfare which could take a good amount of time (2 Kings 4:29). Be focused on God.
  - This is reminiscent of the instructions that Elisha gave to his servant to not waste time being distracted with greetings when people are dying (2 Kings 4:29).
- 10:5 The command to stay in a single house is contrasted to the practice of religious teachers at the time who begged from house-to-house.
- The apostles were to impart a blessed salutation from the beginning with expectations of worthiness and blessing without anticipating turmoil.
  - The worthiness of the household was attested by the peace.
  - This is similar to the command of Moses to Israel that peace was to be offered before condemning a city (Deuteronomy 20:10-12).
- 10:6 A “son of peace” represents all of those that the Lord has chosen to bestow His peace upon in contrast to those who have no enduring spirit of peace or hope of eternal salvation (Eph 2:14; Col 1:20)
- The phrase “Son of...” is a Hebraic way to describe characteristics of an individual.
- 10:7 As the believer ministers, he will receive material recompense through the charity of his ministry. This message is quoted as Scripture by Paul (1 Tim 5:18).
- Ministerial staff should be supported (Matthew 10:10; 1 Corinthians 9:14).
- 10:8 Reception and eating of the host’s provisions shows gratitude, acceptance and fellowship together. The focus of the guest should not be to selfishly get more.
- 10:9 The kingdom of God represents mankind recognizing the fallen state of sin and being reconciled to the Lord in submission to His will.
- Those who were healed could effectually realize the state from which they had been redeemed as well as the power of the Lord’s kingdom.
  - God draws His people into His kingdom (John 6:44, 65), and when He calls, His people should respond.
- 10:10-11 Dust represents contact with this world which should not sully the apostle as he testifies of the Lord. The encumbrances and pollution of this world should be shaken off as the believer looks towards testifying of the Lord again and again.
- The expression to “shake the dust off your feet” was a cultural idiom as a sign of judgment (Acts 13:51, 18:6).
  - Jewish travelers would knock the dust from their feet after leaving the land of Samaria as they entered Jewish territory (i.e., Judea).
- 10:12 Degrees (levels) of punishment exist in eternity (2 Pet 2:17; Jude 13; Jn 19:11); it will be worse for those who reject the message than those who live in sin unaware.
- Degrees of punishment is repeatedly referenced (Matthew 11:22-24, 18:6; Luke 12:48)
  - Those towns which witnessed most of the Lord’s “signs” (semeion σημεῖον) were to be judged more harshly for their disbelief in Him.
  - People who have access to the Word of God will be judged more harshly than those who unknowingly dwell in sin and fleshly pursuits (e.g., Sodom’s sexual perversions – Genesis 19).

## **Read Luke 10:13-16... Unbelieving Towns to Be Judged More Harshly**

*Shared Comparison of Unbelieving Towns: Mt 11:20-24; Lk 10:13-15*

10:13-14 The “signs” (semeion σημεῖον) of Jesus were meant to drive people to humble repentance. Chorazin and Bethsaida were towns north of the Sea of Galilee.

- Chorazin (“the secret mystery”) was only two miles from the headquarters of Jesus ministry at Capernaum. Scripture doesn’t record any works or sermons in Chorazin; their sin may not have been an outright rejection, but instead they may have simply, apathetically ignored Jesus.
- Bethsaida (“house of fish”) was the home of Philip, Andrew, and Peter (John 1:44, 12:21).
- Jesus performed more “signs” (semeion σημεῖον) and preached more sermons in Capernaum, the headquarters of His ministry, than any other place in Scripture.
- Tyre and Sidon (modern Lebanon) were Phoenician (Gentile) commercial centers at that time (Isaiah 23; Ezekiel 26-28); although urban cities often represent a concentration of sin and pollution, Tyre and Sidon would have received Christ if given the opportunity of Israel.
- Although any sin (however slight) causes pollution (James 2:10), sins will be judged in varying degrees and bring varied consequences (Matthew 10:15, 23:14-15; Mark 12:40; Luke 12:47-48, 20:46-47; Hebrews 10:29; 2 Peter 2:21).

10:15 Those in Capernaum (“city of comfort”; “field of repentance”) may have thought that they would gain entrance into heaven because of their nearness to Jesus’ ministry, but they never accepted Him as the Messiah.

- People should not think that they will get to heaven because of their worldly relationships (e.g., son of a preacher) or because they frequent the area of God’s work (e.g., attending church).
- The term “Hades” (Sheol/Grave in the Old Testament) was considered by the Jews the holding place for the dead with two divisions: Paradise for God’s people (Luke 16:19-31) and Tartarus for those who rebelled against God (2 Peter 2:4).
  - This is different from Gehenna which refers to hell after the judgment.

10:16 Miracles do not change the state of the heart. The world rejects the truth by condemning the messenger; the world rejects the source of truth by disbelieving the Lord (Matthew 10:40; John 13:20).

- Just as God the Father sent Jesus into the world, Jesus sends His people to speak of His kingdom.
- To reject the King’s emissary is to reject the King Himself. (1 John 2:23)

## **Read Luke 10:17-20... The Return of the Seventy**

10:17 All seventy returned with testimonies of God’s power; every believer should live a life of Spirit-filled power.

10:18 The disciples were excited about casting out demons, but Jesus had cast out Satan (the ultimate demonic power) from heaven (Is 14:12).

- As His disciples saw victories over the demonic forces, Jesus references a broader, higher victory that Satan was cast down.

10:19 As with other symbolism, this protection was true in the “local” worldly way (Acts 28:3-5; Mk 16:17-18), but also in the spiritual. The context infers that this is symbolic of casting out demons (Romans 16:20).

- These scorpion stingers represent false religious leaders who will distort the Word of God (Rev 9:3-10; Is 9:15)
- The scorpion is likened to evil spiritual beings as is the snake (Deuteronomy 8:15; Ezekiel 2:6; Luke 11:11).
- Although the believer is protected by God, he is not to test (nor make for show), God’s protection (Ps 91:11-13; Mt 4:5-7).

10:20 A believer is to rejoice in salvation and their names are written in the Book of Life (Ps 69:28, Philippians 4:3, Daniel 12:10; Ex 32:32, Lk 10:20, Rev 1:27, 3:5, 13:8, 20:12, 21:27 - versus - Jeremiah 17:13). Believers are to find joy in the eternal instead of the worldly temporal.

<b>Two End Time Books of God (Daniel 7:10; Revelations 20:12)</b>	
<b>The Book of Life (God’s People)</b>	Exodus 32:32-33 Psalm 69:28 Daniel 12:1 Luke 10:20 Philippians 4:3 Revelation 3:5; 17:8
<b>The Book of Remembrances/Works (All People)</b>	Psalm 56:8, 139:16 Isaiah 65:6 Malachi 3:16

- Scriptures concerning Satan reveal a wonderful creation that became polluted within himself and dissipated into an adversary (Isaiah 14; Ezekiel 28).

### **Read Luke 10:21-24... The Son Reveals the Father to His Followers**

*Shared Praise for the Lord’s Enlightenment: Mt 11:25-27; Lk 10:21-24*

10:21 The trinity is evident in this verse as Jesus praises God the Father through the Holy Spirit. Jesus praises the Father for His decision to enlighten the poor and lowly while leaving the worldly learned in darkness.

- The choice of humble recipients for God’s gift of insight was His good pleasure (1 Cor 1:26-29, 3:18).
- There are not many recorded accounts of Jesus rejoicing, but this is one of the rarely recorded times. The Trinity is evident and active as Jesus praises God the Father in the Holy Spirit.

10:22 Jesus reveals the Father to whomever He chooses.

- Although the world believes that there are many ways of knowing God the Father, it is only through Jesus that the Father is known (Jn 14:6).

10:23 The disciples were walking with the Messiah, the fulfillment of Old Testament prophecy, and they were to recognize their blessing.

- Believers are indwelt with the Holy Spirit while being given His insight and power; this is also an immense blessing.
- 10:24 Believers are identified as a royal priesthood as they reflect the royal (King) and spiritual (Prophet) authority of the Lord (1 Cor 6:3; 1 Pet 2:9; Mt 25:21).
- Throughout the Old Testament, God utilized both civil and religious officials for His glory (Zerubbabel/Haggai & Zechariah, Nehemiah/Malachi).

6 Luke 10:25-42

### Read Luke 10:25-37... The Parable of the Good Samaritan

- **Samaritans represented “despised foreigners.” During the Assyrian exile of the northern kingdom of Israel (722BC), Assyria replaced Israelites with Gentiles who had also been exiled from their homelands by Assyria. (2 Kings 17:24-41)**
- 10:25 As with all scholarly individuals, Jesus should be more than a teacher – more than an intellectual exercise – Jesus should be recognized as Lord.
- When asked “What must I do to be saved?”, the pre-crucifixion answer can be contrasted to the post-crucifixion answer (Acts 16:30).
  - The scholarly often test the things of God with wrong motivations.
  - An inheritance (klēronomēsō κληρονομίῳ) often comes from being related to someone who has died.
- 10:26 It was more important for Jesus that this man discover the truth in himself.
- This is contrasted to another event when Jesus had answered referencing this same Scripture (Deuteronomy 6:4-5)
  - This lawyer would have been well-studied in the law, and the Lord referenced the section of Scripture that the man would have well known.
- 10:27 Man should love the Lord God with everything that is in him (1 Cor 13:13).
- The focus of man should be towards their Creator God. No humanitarian effort is worthwhile outside of the Lord’s will. Obedience precedes service.
  - *“You shall love the LORD your God with all your heart, with all your soul, with all your mind, and with all your strength.” This is the first commandment. And the second, like it, is this: ‘You shall love your neighbor as yourself.’ There is no other commandment greater than these.”*
  - The Scriptural passage of Deuteronomy 6:4-9 is called the Shema.
    - The Shema is the oldest fixed daily prayer in Judaism
    - The Shema is one of only two prayers that are specifically commanded in Torah (the other is Birkat Ha-Mazon -- grace after meals).
    - Every Jewish service begins with the Shema.
    - The Shema consists of three Bible passages with the others being Deuteronomy 11:13-21 and Numbers 15:37-41).
- 10:28 The love of the Lord reflected by obedience to His calling and will leads to salvation (2 John 1:6).
- No one has ever fully kept the Mosaic law of the Old Testament (Galatians 3:6-14; Romans 3:21-31).
  - While the law states “do this and you will live” – no one can “do this.” However, grace says “live, and you will do this.”

- The answer of Jesus should have caused the man to have humbled himself and admitted his sin.
- 10:29 Experts in any field must struggle against ego and pride; sometimes worldly success (e.g., educational degrees/certifications) can equate to personal insecurities.
- Jesus turns the question around and shows that a man is a neighbor to the one he helps.
  - Actively be a “neighbor” to someone! Believers should personally help whomever God shows them individually instead of following the religious leader’s direction/example.
- 10:30 There are several types in this story. This Jewish traveler is a type of Jesus who was rejected by Jewish experts in the law while accepted by the Gentile (Good Samaritan).
- The road from Jerusalem “down” to Jericho is a 17-mile trip and a 3,000-foot drop.
  - This road was known for bandits and attacks the Latin priest Jerome (in the 4<sup>th</sup> century) called this route the “bloody way.”
- 10:31-32 Both the priest and the Levite were going down while the good Samaritan was heading up to Jerusalem – the city of peace (Luke 10:33).
- Church pastors and elders must make sure that their personal agendas leave freedom to assist as needs arise.
  - Many church boards overlook pressing human needs that are thought to dilute and distract from existing goals and objectives.
  - If the initial man had been killed, his dead body would have caused ceremonial defilement to these religious men (Leviticus 21; Numbers 19:11).
- | <b>“Certain” (tis τις) Men of The Good Samaritan Story</b> |                       |                               |
|--|-----------------------|-------------------------------|
| Luke 10:30   | A “Certain” Man       | Anthrōpos tis - ἄνθρωπος τις  |
| Luke 10:31   | A “Certain” Priest    | Hiereus tis - ἱερεὺς τις      |
| Luke 10:32   | A “Levite”            | Leuitēs - Λευίτης             |
| Luke 10:33   | A “Certain” Samaritan | Samaritēs tis – Σαμαρίτης τις |
| <i>The term “certain” is not used with the Levite</i>      |                       |                               |
- 10:33 The direction of the Samaritan as he “came up” (positive). Compassion drove the act of salvation (2 Tim 2:24; Titus 3:2; James 3:17).
- The Jews hated the Samaritans who represented “despised foreigners.” During the Assyrian exile of the northern kingdom of Israel (722BC), Assyria replaced Israelites with Gentiles who had also been exiled from their homelands by Assyria. (2 Kings 17:24-41)
- 10:34 The good Samaritan is also a type of Jesus as he gives oil (spirit) and wine (life and blood) to the one who is dying as he was going his own way.
- Luke the physician includes the details from Jesus on the manner in which the wounds of the injured man were dressed.
- 10:35 A denarii represented a day’s wage while two signifies testimony/witness. When the Samaritan “savior” returned, he would even the accounts and pay off all debts.
- 10:36 Jesus turns the question from “who is my neighbor” to emphasizing that believers should be neighborly and helpful to others.
- Believers should be neighbors with anyone who is hurting and needy.

10:37 Salvation does not come from good works but is reflected by good works (James 2:14-26). Mercy is indicated by humility, submission and service.

- The learned lawyer did not use the term “Samaritan” in his answer – instead, he referenced him as the one who showed mercy.

### **Read Luke 10:38-42... Mary’s Listening More Important Than Martha’s Works**

10:38 Martha (meaning “mistress”) owned the home and welcomed Jesus inside, but she then busily went about her own pursuits (self-will) instead of being focused on Him. A believer does not grow close to Jesus by actively doing good works, but by spending time focusing on Him.

- Mary and Martha lived with their brother, Lazarus, in the small town of Bethany located two miles east of Jerusalem.
- During the Jewish Feast of the year, it was a mandatory requirement that the local homes take pilgrims as boarders during that crowded time.
- The etymological history of the name “Mary” would be “Miriam” (just like Moses’ sister).

10:39 Mary (meaning “beloved”) is always submissively and attentively at Jesus’ feet (John 11:32, 12:3)

- Jewish Scribes would not teach women, so Jewish women did not have the benefit of much teaching.

10:40 Believers who are active in religious efforts and rituals sometimes pray for the motivation of those who are solely focused on Him.

- Like Martha, sometimes a believer might feel that God doesn’t care, but He intends the best for us and might have different priorities.
- Martha is offended and assertive; believers should be slow to be offended. Instead of asserting what Jesus should do, Martha should listen to Him.

10:41 Jesus states Martha’s name twice (testify) as Martha can also mean “bitter” / “provoking”, and like many exhausted believers, she was not resting in the assurance of Jesus (Philippians 4:6-8).

10:42 Only one thing is of necessity, a love and focus of Jesus, the Lord and Savior.

7 Luke 11:1-28

### **Read Luke 11:1-4... The Lord’s Prayer**

*Shared Account of the “Model Prayer”:* Mt 6:9-13; Lk 11:1-4

11:1 Jesus enjoyed the fellowship of prayer and retreated to it often. This certain place was somewhere in Judea (possibly the Garden of Gethsemane).

- Luke records “Jesus praying” more than any other gospels
- This “Lord’s Prayer” was a model for the disciples (unlike the “Lord’s Prayer” of John 17).
- Although the Lord’s prayer begins and ends with praise, thanksgiving isn’t explicitly mentioned due to the fact that gratitude should be perpetual (1 Thes 5:18; Eph 5:20).
- Although Jesus answered questions on multiple occasions, this was the only time that the disciples asked that Jesus teach them.

- They ask Jesus to teach them to pray instead of “how” to pray; to actually take the time to come in fellowship and prayer.

11:2 Although God is intimately the Father (Psalm 103:13, Isaiah 63:16), He is also God to be exalted in the heavens emphasizing the vast separation between His ways and man’s.

- The holiness of God again speaks to His immeasurable separation in goodness which is far beyond what man can ever be or comprehend. The character is equated to the “name.” (Psalm 9:10)
- The kingdom of God refers to His sovereignty as the King.
- “*Thy will be done on earth as it is in heaven*” is left off as it is a restatement of “*Thy Kingdom come*”.
- The term “father” represents the nearness of God while the holiness of God emphasizes His separate greatness and goodness.

<b>The Kingdom is Past, Present &amp; Future</b>	
Past	Luke 13:28
Present	Luke 17:21; Matthew 4:17
Future	Matthew 6:9; Luke 11:2

11:3 The Lord meets the physical needs (not comforts) of His people (Ex 16:4), while also meeting their spiritual needs (John 6:58).

- The reliance is completely on the Lord instead of man incorrectly thinking himself to be self-sustaining.

11:4 Believers should reflect God’s forgiveness through the forgiveness of others.

- Fallen man has a debt that he can never repay, but the Lord has “paid in full” (Jn 19:30).
- God does not tempt anyone (James 1:13), but as the Believer grows increasingly closer to Him, the Believer may be accosted by myriad temptations that can entangle.
- The prayer is to escape Satan’s efforts under God’s protection and power (Job 1:8, 2:3). The benediction of “*For Thine is the kingdom, and the power, and the glory forever*” is left off in Luke’s version.

**Read Luke 11:5-10...Keep Asking, Keep Searching, Keep Knocking**

*Shared Account of the “Good Gifts”:* Mt 7:7-9; Lk 11:5-10

11:5 Hospitality was essential in this ancient culture; beyond caring for the visitor, it was also an important component of one’s ego and pride (2 Sam 12:4).

- In the desert environment of the middle east, it was somewhat common to travel at night instead of the heat of the day; it would not have been a surprise for someone to knock on the door during nighttime.

11:6 The individual of focus has two friends (Mt 22:12, 26:50; Lk 5:20) – one who is a pilgrim in need contrasted with the other who has sustenance and provisions.

- All believers are pilgrims in this world (Genesis 23:4, 47:9; Psalm 39:12; Philippians 3:20), and there is nothing that one can offer of himself without receiving it first from the Lord (James 1:17).
- This story is often seen as a parable of intercession (Job 42:10).



- 11:7 The head of the household represents the Lord and His house of faith (Eph 2:16-22). Believers are viewed as the children of God who are well fed and resting peaceably (Jn 1:12; Rom 8:21; Philippians 2:15; 1 Jn 3:1, 2, 10, 5:2, 19).
- 11:8 Persistence is rewarded abundantly – over and above the three loaves that were requested.
- 11:9-10 Three persistent endeavors are encouraged: 1. Keep Requesting 2. Keep Searching 3. Keep Knocking
- The meaning is to faithfully continue throughout every day of your life; keep coming to the Lord at any time as an ongoing manner of lifestyle. (Jeremiah 33:3)

**Read Luke 11:11-13... The Heavenly Father Gives Good Gifts**

*Shared Account of the “Good Gifts”: Mt 7:9-11; Lk 11:11-13*

<b>The Heavenly Father’s Provision of Life and Sustenance (Luke 11:11-12)</b>		
<b>Fish:</b> Food for Nourishment	<i>Contrasted</i>	<b>Snake:</b> Being Bitten; False Food (i.e., Fruit of the Fall)
<b>Egg:</b> Rebirth	<i>To</i>	<b>Scorpion:</b> Fatal Sting (Lk 10:19)

- 11:13 Society identifies mankind as “good”, but this verse denounces even a loving human father as “evil”. The Heavenly Father is even more generous to His children.
- Luke adds “the “Holy Spirit” where the other gospels do not. While the Spirit indwells His people, the Lord provides His Spirit for service as well.

**Read Luke 11:14-23... Jewish Leaders Attribute the “Signs” to the Power of Beelzebub**

*Shared Account of Pharisees Calling Beelzebub: Mt 12:22-32; Mk 3:22-30; Lk 11:14-23*

- 11:14 The oppressed man was mute because the demon was mute (and blind – Mt 12:22); demons suffer from ailments and disorders as do other fallen and infected elements of God’s creation.
- The voiceless (unable to speak) began to testify to God’s power and amazed the witnesses.
- 11:15 Some recognized the spiritual power but slanted the perspective in a critical and derogatory manner by ascribing the power of Jesus to Satan.
- The world referred to Jesus as Beelzebub (“Chief of Demons” – Mt 12:24; Mk 3:22; Lk 11:15), and the world would also deride the followers of Jesus.
  - Baalzebub was initially the fertility chief of Ekron (2 Kings 1:3, 6); however, the Jews altered the name to Beelzebub which means “lord of the dung” or “lord of the flies.” The Jews did this to many names to make fun of their enemies, conquerors and their false gods.

<b>Beelzebub was a Title of Satan</b>
-The title originated in reference to Baal of Ekron (2 Kings 1:2)
-The Jews changed the name to Baalzebub which means “Lord of Dung”
-Latin & Peshitta/Syriac versions have spelling of “Beelzebub”
-Greek manuscripts have “Beelzebub”

- 11:16 Other witnesses demanded validation by a sign from heaven to prove that the Lord possessed good authority from above.
- 11:17 Jesus supernaturally understood their thoughts and hearts. The kingdom of God by definition follows the single will of the Lord God alone (Mt 7:21).

- The household of faith is built on the single foundation of Christ alone (Eph 2:17-22).
  - Divorces result from a house at enmity with itself (a house divided).
- 11:18 If Satan's objective was conquest, it would be a contradictory to surrender what Satan already controlled. It would be a poor strategy for Satan to send oppressors of the evil spirits; a more probable strategy of Satan would be to send these scribes to attack Satan's enemy, Jesus.
- 11:19 Some Jews had been given power to drive out demons (Mk 9:38), and a number of Pharisees professed to casting out demons.
- The Jews had active exorcism activities that often-included chants, names and potions which was unlike the straightforward and simple command of Jesus for the demon to leave a person.
- 11:20 As the Spirit of God had power over the demonic forces, so too was subjection to the kingdom of God expected. Jesus is Lord (has power) over the good and bad in a believer's life.
- "The finger of God" is an anthropomorphic phrase emphasizing the power of God (Exodus 8:19; Psalms 8:3)
- 11:21-22 Jesus associates Himself to a thief Who has restricted Satan allowing Jesus to move as He likes (Mt 24:43; Jn 10:10; 1 Thes 5:2; 2 Pet 3:10; Rev 3:3, 16:15).
- As Jesus hung on the cross between the two criminals, He Himself was paying the price of the "spiritual" thief taking those from Satan's dominion (Mt 27:38; Mk 15:27; Lk 23:32-33; Jn 19:18); of course, those saved rightfully belong to Jesus (Jn 17:2, 6, 9, 11, 12).
  - Satan would like to steal believers from having fellowship with God but followers of Christ are called to adorn spiritual armor (Eph 6:11-13).
- 11:23 There are two categories of people in this world: those who follow Jesus and those who oppose Him (Lk 11:23).
- All other religions (including Atheism) believe that man is or can be "good" apart from Jesus.
  - Those who depend on Jesus in various denominations are unified in the one true Savior (Mark 9:40; Luke 9:50). The way that a man receives Jesus will determine how the Lord will receive him into eternity.

### **Read Luke 11:24-26... A Demonic Exorcism and Return**

*Shared Account of Demons Returning after Exorcism: Mt 12:43-45; Lk 11:24-26*

11:24 As Jesus offers the "living water" (John 4:10; Revelation 7:17), demons must haunt places without Him. The primary point is not to cast out demons but to be filled with the Holy Spirit.

- This may reference the exorcisms of the Jews that cast out demons without replace the demon with a walk with the Lord and His Spirit (Matthew 12:27).
  - In the same way, someone might give up one sin for another instead of turning to Christ.
- This might also describe the nation of Israel that had turned away from idolatry during the time of exile, but now they had embraced and were entrenched in an even more rigorous ritualistic religiosity without love.

- This could also apply to those who had accepted the message of repentance by John the Baptist, but they did not accept the love of Christ and His work on the cross.
- 11:25 The demon decides on its own where it will settle, and although a person has cleaned his life in the demon's absence, the demon still has access (e.g., a key) for entry.
- An exorcism without belief in God could be dangerous.
- 11:26 There are various degrees of evil demons; one can be worse than another. Seven reflects the complete fullness of the demon possession, but God can still cleanse one's life (Mk 16:9; Lk 8:2).

### **Read Luke 11:27-28... The Blessings of the Obedient**

- 11:27 Instead of worshipping the Lord, a woman yells out her adoration for Mary. However, the worship of Mary (or any Biblical character) should not replace a focus on the Lord.
- 11:28 The redeemed are closer more intimate with Jesus than His physical family (Lk 8:19-21). Although Catholicism teaches that Mary is especially persuasive with Jesus, the Lord encourages obedience to draw close to Him (James 5:16).

8 Luke 11:29-54

### **Read Luke 11:29-32... The Miraculous Sign of Jonah**

*Shared Account of the Sign of Jonah: Mt 12:38-42; Lk 11:29-32*

- 11:29 The "signs" (semeion σημεῖον) of God are evidence of existing faith; the scribes and Pharisees would have doubted any sign because of their hardened hearts. (Matthew 16:1)
- The Pharisees had already seen the miraculous, but they had credited it to demons. (Matthew 12:24)
  - In the last days, the demonic will be performing the miraculous as well (Matthew 24:24)
- 11:30 For as Jonah was a sign to the Ninevites, so would Jesus be to that generation; Jonah had a seven-word sermon to Nineveh – "in forty days you will be destroyed". Forty years after Jesus' ministry, Jerusalem was destroyed by Rome.
- As with Jonah, the Gentiles (Assyrians) in Nineveh had condemned the Jewish generation (Israel) who rejected the Messiah.
  - As Jonah had been in the fish for three days and nights, so too would Jesus spend three days and nights in the heart of the earth prior to resurrection (Matthew 12:40).
  - The Jews considered the "heart of the earth" as Jerusalem.
    - The Romans named the Mediterranean Sea because the Latin name means "Middle of the Earth. The Latin word is composed of "medius" (meaning "middle") and "terra" (meaning "earth").
  - Three nights would pass from the night of His arrest in the garden until His resurrection.
  - The Jews wanted a miraculous sign while the Greeks (Gentiles) desired knowledge (1 Corinthians 1:22)

11:31 Jesus answered the Pharisees with both a Prophet (Jonah) and a King (Solomon) just as He fulfills both roles; both Jonah and Solomon were viewed as extremely wise.

- The Gentile (Queen of Sheba) would condemn the Jewish generation who rejected the Messiah (1 Ki 10:1). She had traveled far to seek the wisdom of Solomon, but Israel rejected Jesus in their midst although He was greater than Solomon.
- The Queen of Sheba had traveled nearly 1,400 miles (from Yemen) to Jerusalem where she marveled at the King as a Gentile.

11:32 The Gentiles (Ninevites) who had repented and turned to the Lord from Jonah's message would also rise up to condemn the Israelites.

- Jonah had traveled 560 miles from Joppa to Nineveh, and yet the Assyrian Gentiles believed his warning.
- Jesus had traveled from heaven to earth, yet Israel did not believe.

### **Read Luke 11:33-36... The Lamp of the Body**

*Shared Reference to the Eye: Mt 5:15; Lk 8:16*

11:33 Believers are to bring spiritual light/lamp to the world for truth (Mt 5:14; Ps 119:105).

- If a lamp is under a basket, neither are being used for their intended purpose and it is unsafe.
- Although a light is needed in the cellar, it is wasteful to leave the light in the cellar when the activity is elsewhere (Mt 5:15; Mk 4:21; Lk 8:16).

*Shared Account of the Lamp of the Body: Mt 6:22-23; Lk 11:34-36*

11:34 Believers should keep themselves from being polluted by their intake (Gen 3:6; Joshua 7:21; James 1:27; Mt 5:28). Often in Scripture, sight leads to temptation while hearing leads to blessing.

11:35 The "dark light" would be false understanding while the true light gives life to God's creation (Jn 1:4-9; Rom 2:19-23)

11:36 If a believer is full of light, then the Lord's spiritual light will also shine on him with the intensity of revelation. In Scripture, "light" is often symbolic of "enlightenment."

### **Read Luke 11:37-41... Internal Pollution with External Cleanliness**

*Shared Declaration of the Woes of Spiritual Hypocrites: Mt 23:1-36; Lk 11:37-54*

11:37 The religious leaders would often invite Jesus to meals to scrutinize Him for weaknesses and failings (Lk 7:36).

11:38 Jesus walked past the water (possibly mikvah) without concern of propriety and sanitation.

- The term "ebaptisthe" is used to allude to something greater – false baptism.
- Pharisees were going through the motions without a change of heart or nature.
- Infant baptism could be similar in that it should not offer assurance of salvation.
- Jesus condemns the religious rituals that had replaced the spiritual relationship.

11:39 God is the potter who has shaped each man into a vessel for His use (Jer 18:1-6; Rom 9:20-23; Is 29:16, 45:9, 64:8). The religious leaders were interested in cleaning the outside for appearance without purifying the inside.

- Greed is called out as a unique evil because the Pharisees desired to attain more worldly articles. The sin of greed and coveting is equated to idolatry (Ephesians 5:5; Colossians 3:5).
- Even in modern times, conservative Jews have a set of dishes and cooking pots for meat and a separate set for dairy products.
- Although eating in fellowship had always been relational, Rabbinical traditions around eating had multiplied. Kosher guidelines had originated with the Pharisees and had grown to numbering in the hundreds – much related to the separation of clean from unclean.
  - The term “kosher” describes food preparation that complies with strict Jewish dietary standards.
    - Kosher food is divided into three categories: meat, dairy, and pareve (הפריז). Pareve means to be prepared without milk or meat, so “pareve” foods are considered neutral and can be eaten with either milk or meat dishes. The Kashrut (Jewish dietary law) prohibits mixing milk dishes with meat.
  - The “Kashrut” (תכשור) is the Jewish law detailing what foods can/cannot be prepared or eaten.
- Jews believe in a variety of demons that can adhere to a person (i.e., to their hair or hands), and it was ceremonial cleansing that washed these demons from a person.
  - Jews believe in the “evil eye” (*ayin ha’ra*) that can bewitch someone just by *looking* at them.
  - Jews ward off the “evil eye by spitting into it which is called “pu pu pu.” When a Jew sees or hears something awful, the custom is to spit three times to fend off the evil eye.
  - According to the Talmud, when Jews perform the *tashlich* (casting sins away by throwing symbolic breadcrumbs into a body of water), the body of water should have fish because “fish are incapable of being affected by the evil eye.” This is also the reason that Jews eat fish on the Sabbath and Rosh Hashanah.

11:40 The Pharisees were limiting the honor of God to outward evidence (Ps 14:1-3).

- All of the Mosaic law (Deuteronomy 6:5; Leviticus 19:18) could be summed up in “love.” (Matthew 22:36-40; Mark 12:28-34; Galatians 5:14).

11:41 Purification comes from the inside out; a change of heart should facilitate a change of ways.

- The term “alms” went beyond monetary donations to giving up selfish desires and attitudes.
- Altruism should flow from a spirit of generosity instead of show or benefit (e.g., tax benefits).
- Inside purity and love is greater than outside acts and show. An individual can have external acts of kindness without being pure on the inside; an individual cannot have inside purity and love without the consequences of them showing on the outside.

**Read Luke 11:42-52... The Six Woes of the Religious Leaders**

<b>Six Woes of the Religious Leaders</b>		
<b>Three for Pharisees/Three for Scribes</b>		
<b>(Luke 11:42-52)</b>		
<b>Pharisees</b>		
1.	No Charity	<i>True Generosity includes justice and love</i>
2.	Front Seat at Church/Popularity	<i>Call to Humility without status</i>
3.	Conduit of Destruction	<i>Way to Life</i>
<b>Scribes</b>		
4.	Hypocritical obligations	<i>Personal Commitment</i>
5.	Esteem Persecuted Prophets	<i>Listen to Living Prophet</i>
6.	Hindered Understanding/Obedience	<i>Teach Submission to the Truth</i>

11:42 The Pharisees were going through great theatrical display in counting tiny seeds then weighing mint (trifles and external displays), but disregard true justice and the love for God (Micah 6:6-8). Scripture encourages the meticulous generosity without disregard for God and fellow man (Mt 22:37-39; Mk 12:30-31)

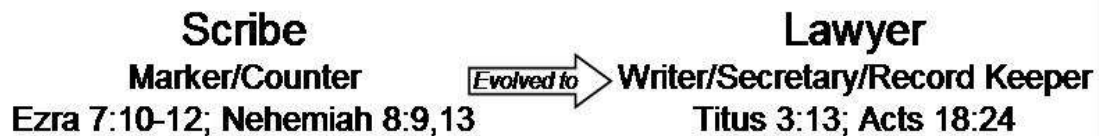
- The term “curse” (Ouai Oὐαί) infers sorrow, pity or a woe (Luke 11:42, 43, 44, 46, 52).

11:43 While they do not love others, the Pharisees did love being esteemed and held in high regard.

11:44 Tombs were whitewashed (painted white) during Passover, so people could avoid and would not stumble into them and accidentally become unclean.

- The religious leaders appeared clean; however, they polluted those who came in contact with them. The religious leaders were filled with death.

11:45 The scribes began to defend themselves separate from the Pharisees. The scribe only considered Jesus a “teacher” instead of the Lord and Messiah.



11:46 The scribes had amassed rules, regulations, and oral tradition on the congregation without even attempting to alleviate the struggle and burden.

- The scribes made the lives of the Jew tedious without assisting those who were in need.
- The synagogues and scribes originated while Israel was in Babylonian captivity.

11:47-48 The monuments that the scribes had erected were likened to tombstones that focused on the life and death of the prophets instead of the message of the prophets (2 Chron 24:20-22).

11:49 The wisdom of God reasons differently than the wisdom of the world (Isaiah 55:8-9; 1 Cor 1:21-24, 2:6-13; James 3:13-18)

11:50 Past prophets (beforehand) and apostles (afterwards) had been martyred preaching of the Messiah, and this generation would crucify the Messiah Himself.

- The “religious leaders” of the Old testament time had killed God’s prophets.

11:51 Both references (Abel, Zechariah) related to the desecration of altars (pertaining to the sacrifice) – Joel 2:17. Zechariah was the son of Jehoiada (2 Chron 24:20-22), also named Berechiah (Zechariah 1:1, 7).

- In the Hebrew Scripture, the last book is 2 Chronicles where Zechariah was the son of Jehoiada is documented (2 Chron 24:20-22),

### **Read Luke 11:52-54... The Scribes & Pharisees Determine to Challenge Christ**

11:52 As the door is a metaphor of Jesus (Jn 10:7), the key to His message enables fallen mankind into the safety of the House of God (Mt 16:19; Rev 3:7)

11:53-54 The scribes and Pharisees were overmatched with the wisdom and discernment of Jesus, but they argued admirably after Jesus had left the scene. The intent of the learned men was to catch Jesus in His words instead applying His truths to their lives.

- **Even as the Scribes and Pharisees were attacking Jesus, He calls the attention of His followers to not become tainted with the “yeast” of the religious leaders nor be fearful of them.**

9 Luke 12:1-34

### **Read Luke 12:1-3... Followers of Christ Should Avoid Hypocrisy**

*Shared Declaration of the Woes of Spiritual Hypocrites: Mt 10:26-33; Lk 12:1-9*

12:1 Many thousands were trampling each other while Jesus preached of serving others.

- Leaven (yeast) always puffs up as pride also inflates the ego. Leaven is a corrosion and fermentation of dough. (Galatians 5:9; 1 Corinthians 5:6)
  - During Passover, Jewish households cleaned all leaven from their homes. (Exodus 12:15-20)
- Leaven represented immorality, legalism, hypocrisy and false doctrine of the religious leaders. The Pharisees were hypocritical in their actions relative to their beliefs.
- The term “hypocrite” is from the Greek term “hypokritai” meaning pretender/actor.
- The Greek term for “hypocrite” (hypokritai ὑποκριταί) continues the theatrical theme of not doing good works to be seen by men. (Matthew 6:5, 16, 7:5, 15:7, 22:18, 23:13-15, 23, 25, 27, 29; 24:51; Mark 7:6; Luke 6:42, 12:56, 13:15)
  - In the 1st century BC, actors were called hypocrites.
  - The root of the word “hypocrite” is a compound noun based on two Greek words: hypo (“under”) and krínō (judge). In ancient times, actors wore masks, so the intent is to judge the person under the mask.
  - The world judges the church for being hypocrites while it exalts Hollywood’s quite literal hypocrites/actors.
- The Greek term for “many thousands” (myriadōn μυριάδων) literally means “ten thousand.” (Revelation 5:11; 9:16)

12:2 Regardless of public persecution of believers (e.g., by the media), the truth of God’s word will continue to spread in this deceitful world.

12:3 False accusations will either come to light in this world or at the final judgment (1 Cor 4:5).

**Read Luke 12:4-7... Followers of Christ Should Fear God**

12:4 Man either fears the things/men of this world or he fears the Lord. The same Greek term (phobēthēte φοβηθήτε) is used for both men and God; Scripture is not saying to disrespect men, but instead to be fearful of God.

- This is the only occasion when Jesus refers to the broader crowd as “friends” (philois φίλοις). Jesus will say that His friends (philoι φίλοι) obey His commands (John 15:14-15), but He also called Judas a different kind (Hetaire Ἐταῖρε) of friend (Matthew 26:50) that was repeated multiple times (Matthew 22:12, 26:50).

12:5 Man should be afraid of the one who, after death, has the power to cast into Gehenna (Greek).

- Gehenna was the location where the pagan worshipers did all sorts of vile and wicked things - including burning children alive as sacrifices to the idols Moloch and Baal.
  - One section of the valley was called Tophet, or the "fire-stove," where the children were slaughtered (2 Kings 23:10). First children were sacrificed to Moloch to ensure fertility.
  - After their return from the Babylonian exile, the Jews turned the Hinnom (Hebrew) Valley into the city dump where garbage and anything deemed unclean (including the bodies of executed criminals) was incinerated - fire was kept constantly burning there.

12:6 Even the least of animals that man might consider (e.g., two (witness) sparrows) are directed by God; their fate cannot be affected without the approval of the sovereign God (Rom 8:28).

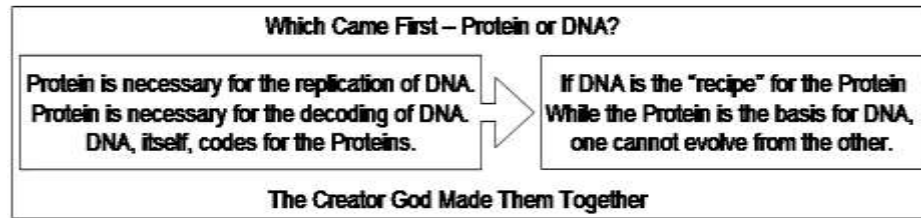
- Nothing can occur in this world without God’s knowledge and consent (Job 1:12, 2:6) although fallen man continually questions the consequences of sin or the good that comes from persecution.

12:7 God knows every detail of creation including the seemingly vain and transient nature as the number of hairs of an individual. (Matthew 10:30) Beards can add another 30,000 hairs. The hair changes every day, so the Lord understands the daily “trivial” changes in the lives of His people.

<b>Number of Hairs can correlate to Hair Color</b>	
Blonde	150,000
Brown	110,000
Black	100,000
Red	90,000

- God knows more about the person than a person himself as evidenced even in the logical sequence of a person’s double-helix DNA make-up (Psalms 40:12).
- It is an impossibility that DNA strands would randomly sequence into sensible succession much less that the “information” that they carry would be able to be interpreted without a divine Creator to establish the structure and code (the genetic code is without any biological function unless it is translated).





### Read Luke 12:8-12... Followers of Christ Should Testify to Christ

12:8-9 It is important that believers testify of the Lord verbally (Lk 6:45; Rom 10:9-10); Jesus will testify in front of the heavenly angels (1 Tim 3:16). Although embarrassment brings shame, as with Peter, one can repent of the denial of Christ...

- The Greek term for “acknowledge” (homologēsei ὁμολογήσει) was a compound noun of “homou” (meaning “the same”) and “legó” (meaning “to speak”). The literal meaning is to “confess the same thing as.” The term “homologēsei” is used in “confessing one’s sins” (1 John 1:9) as well as a “public acknowledgment” of faith in Christ (Matthew 10:32).
- The term “Son of Man” references the humanity of the Messiah as He became part of mankind.
  - The divine transportation of clouds was also used by the “Son of Man” (Daniel 7:13); clouds also describe Jesus’ ascension and coming again. (Acts 1:9-11). The term “Son of Man” combined fully God and fully man without the militaristic expectations of other Messianic titles.
  - Ezekiel utilized this term to represent humanity and mankind.

12:10 The disbelief of the Word of God and the rejection of the Holy Spirit’s invitation is likened to calling God a liar. This is not forgiven because faith in Jesus’ for the gift of salvation has not taken place.

- The “unpardonable sin” is mentioned in all three of the synoptic gospels (Matthew 12:31-32; Mark 3:28).

12:11 Believers should have peace when the authorities of this world (e.g., religious, civic) persecute the ministry. Believers should not worry about defending themselves (Lk 21:14).

12:12 The Holy Spirit teaches the believer at the moment and point of application. Believers should always be prepared (1 Peter 3:15) but never worry because the Spirit of God will lead in what to say (1 Cor 2:1). The Holy Spirit speaks through His people (Mark 13:11).

- This is meant to bring comfort to persecuted believers instead of supporting lazy preachers. *“Study to show yourself approved unto God, a workman that needs not to be ashamed, rightly dividing the word of truth.”* (2 Timothy 2:15)

### Read Luke 12:13-21... The Parable of the Wealthy, Self-Centered Planner

12:13 The individual in this verse views Jesus as a teacher instead of the Lord; the person is focused on worldly riches instead of selfless acts and spiritual treasures (Deuteronomy 21:15-17).

12:14 Jesus asks a question which is often viewed as rhetorical, but His point is that He was not made a king by men. Instead, He was a divine appointment to judge spiritual matters (John 5:22-23).

12:15 “Watch out and be on guard against all greed because one's life is not in the abundance of his possessions.” (Luke 11:39).

- The sin of greed and coveting is equated to idolatry (Ephesians 5:5; Colossians 3:5).

12:16 This parable could have been about a man in any class system, but the wealthy are prone to be influenced by worldly elements.

12:17 It is more effectual to pray to the Lord about plans instead of simply consulting one's own mind (James 4:13-16).

12:18 The rich man had no more place to put his harvests, but instead of being charitable with the harvests, he plans an alternative way to keep the superfluous for himself.

12:19 Saving for retirement (planning time to “take it easy, eat, drink, and be merry”) should never replace generosity and the meeting of evident needs.

- The Greek term for “soul” (psyche ψυχή) is the etymological root word of psychology which infers the meaning of “self.”

12:20 The rich man was his own false god (Ps 14:1-3). He was a “practical atheist” as he did not live as if there was a true God.

- The individual who has the most when he dies, is the individual who loses the most.
- Everything that a man accumulates during life will be left to someone else after him (Ecclesiastes 2:18-21).

12:21 An ambitious man's self-effort for worldly treasures falls far short of eternal treasures. This verse warns of self-serving plans that leave out investments in eternity (Matthew 6:19-24).

### **Read Luke 12:22-30... Followers of Christ Should Not Worry About Worldly Gain**

*Shared Teaching of Anxiety: Mt 6:25-32; Lk 12:22-32*

12:22 Although Jesus says not to worry about needs being met, many are concerned about losing comforts which are even less important. Believers should never worry (1 Pet 5:7). This worrying leads to self-effort and pursuit of wealth.

- The Greek term for “worry” (merimnate μεριμνᾶτε) is a compound of a verb and a noun. “Merimnate” is a derivative of the Greek term “merimnaó” (μεριμνάω) originating from two terms.
  - The Greek verb (merizó μερίζω) means to “divide” while the Greek noun (nous νοῦς) refers to the “mind.”
  - Worrying linguistically means to “divide the mind.”

12:23 Modern media has reduced life to meaningless fashions and trends. While physical altruism can be an enabler, eternal effects can only exist in the spiritual.

12:24 Ravens are viewed as insatiable, ravenous creatures that are unable to satisfy their own needs (Job 38:41; Ps 147:9).

- The raven is the largest species of songbird and the largest all-black bird in the world. Only the female incubates the eggs (for three weeks) while being fed by the male while she is on the nest; both parents feed the young by regurgitating food and water which is stored in a throat pouch.
- Ravens are omnivorous eating both plants and animals; they are both scavenger and predator of small animals.
- Ravens are common to garbage dumps and can search out food in unique places.

- Although the voracious bird does store and stockpile food, even he does not build a location to hoard it; however, God feeds these struggling, self-seeking birds.
- Although those who believe in evolution would say that man is simply a different form of animal, God holds mankind in high esteem (Gen 1:27).
- If God provides for unclean birds (Leviticus 11:15; Psalm 147:9), then He will certainly provide for His children.

<b>Scriptural Reasons Not to Worry</b>	
Luke 12:24	The Heavenly Father will provide
Luke 12:25-26	Worry doesn't help & can result in negative consequences
Luke 12:27-28	God has eternal plans instead of worldly temporal matters

12:25 While men typically grow in stature, the act of worry actually reduces a man's stature.

- A cubit is 18 inches.
- Researchers have suggested that:
  - 40% of worrisome concerns never occur
  - 30% of the things that do occur are consequences of something that has already happened and cannot be changed
  - 12% of worry comes from criticism (worries) of others
  - 10% of worry are conjectures of one's future health
  - 8% of worry legitimately occur

12:26 Worry is a symptom of a lack of faith; only God can provide in both large and small ways; worry is futility in that man cannot control his own destiny.

12:27 God adorned the flowers of the field without any effort on the flower's part, and He does the same for mankind.

12:28 Although grass is transient, God still provides the necessities; however, God has eternal plans beyond this temporal world (Psalm 103:15; 1 Peter 1:24; Isaiah 40:6-7, 51:12; James 1:10)

- Worry reflects a lack of faith.

12:29 Many weary people continue to strive when the Lord says to not worry about food or drink.

- Many faithless people continue to worry instead of watching the Lord provide.

12:30 Worry is demonstrated through questions and human reasoning.

- Believers should not be like the worldly Gentiles who focus on their own efforts instead of having faith in God as the provider.

### **Read Luke 12:31-34... Followers of Christ Should Seek the Kingdom of God**

12:31 Believers are to focus on the kingdom of God instead of the comforts of this world (Matthew 7:7). Instead of worrying about "your" worldly kingdom, serve in His kingdom.

12:32 God delights in giving His spiritual kingdom to those who follow Him as sheep.

12:33 Believers are commanded by the Lord to give up their possessions for the needy (Mt 19:21; Acts 2:45). Spiritual treasure and celestial investments are the only timeless reward.

12:34 *"For where your treasure is, there your heart will be also."*

### **Read Luke 12:35-41... Followers of Christ Should Be Ready for the Lord's Return**

12: 35 Believers should be discerning of truth (Eph 6:14) with the Spirit of God's Word enlightening each daily activity and decision.

- Men in long robes would trip if they attempted to run, so the process "to gird one's loins" would include pulling the bottom hem of the back of the robe through the legs before tucking it into the front belt. This enabled the man to run without falling.

12:36 The rapture of the Lord will take His servants to the wedding feast of the Lamb (Mt 8:11, 22:1-14; Lk 13:28-29, 22:16-18, 29-30; Rev 19:7-9)

12:37 The master will serve the servants who are living expectantly for Him (John 13:4-5).

12:38 As servants of the Lord, believers are to be ready at all times throughout the spiritual darkness and depression of their times (Mk 6:48).

12: 39 Jesus will come again unexpectedly at an any time (1 Thessalonians 5:2; 2 Peter 3:10; Revelation 3:3, 16:15).

- Jesus associates Himself to a thief (Mt 12:29) - who has restricted Satan - allowing Jesus to move as He likes (Mt 24:43; Jn 10:10).
- As Jesus hung on the cross between the two criminals, He Himself was paying the price of the "spiritual" thief taking those from Satan's dominion (Mt 27:38; Mk 15:27; Lk 23:32-33; Jn 19:18); of course, those saved rightfully belong to Jesus (Jn 17:2, 6, 9, 11, 12).

12:40 The Jews of the Old Testament divided their nights into three watches (Judges 7:19; Lamentations 2:19), but the Romans had introduced four watches by this time (Mark 13:35). Jesus came walking on the water between 3:00am-6:00am.

12:41 Peter questions to whom the Lord's message is being directed, and Jesus answers indirectly that His words are directed to whom they apply.

### **Read Luke 12:42-48... Rewards & Judgment at the Lord's Return**

#### **• Be Faithful & Be Ready**

*Shared Account of Master's Return to His Servant: Mt 24:45-51; Lk 12:42-46*

12: 42 It is evident that this parable applies to those who are ministers of God's Word in various testimonial capacities to distribute His word (allotted food – Jn 6:51) to His people.

- Every believer should be sharing spiritual food (Jesus is the bread of life - John 6:35, 48) to the (spiritually) starving of the world.

12:43-44 God's people who serve Him in this world will be given additional responsibilities of service in the life to come (Matthew 25:21-23; Luke 19:17).

12:45 Believers are called to be diligent until the end (Philippians 3:14), and religious leadership should be especially careful not to exploit the people of God.

12:46 These people who claim to understand the gospel and yet live-in conflict with the Lord's guidance (pursuing their own sinful lifestyles) will be cut off from God's people (Mt 22:13).

12:47-48 There will also be degrees of punishment (Matthew 18:6-7; Luke 10:12-15, 11:31-32; Romans 2:5-6, 12) and reward for believers (Matthew 16:27; 25:14-30; 2 Corinthians 5:10; Luke 19:11-27).

- Men are punished based on their enlightenment and what they understand (James 4:17).

### **Read Luke 12:49-53... Jesus Brings Division Between His Followers & the World**

12:49-50 The fire representing the purifying effect of the Holy Spirit reduces worldly materials to ash while refining all that is precious (Mt 3:11-13; Mk 9:49; Lk 3:16; Acts 2:3; Jer. 23:29).

12:51 A prominent characteristic of the Lord is holiness (Rev 4:8) and separation from sin.

12:52 A commitment to the Lord often conflicts with the will of family members, and the servant in the kingdom of God must decide who is king and ruler of their life.

12:53 Of the six relationships listed for conflict, the spouse is not one of them.

### **Read Luke 12:54-56... An Ignorance to Interpret the Signs of the Time**

12:54-56 Mankind has spent his efforts focused on the natural, material world with little effort invested in the spiritual. The Lord chides them for having worldly knowledge without having any spiritual knowledge.

- Man can forecast what weather will be brought in the clouds, but man will have no idea on the timing of the return of Jesus in the clouds (Dan 7:13; Zech 12:10-12; Acts 1:9-11; Rev 1:7).
- Temporal scientific truths have replaced the more important eternal spiritual truths (Ps 10:4; Prov 1:22; Rom 1:28)

### **Read Luke 12:57-59... Settle Disagreements Outside of the Judicial System**

*Shared Guidance on Settling Legal Matters: Mt 5:25-26; Lk 12:57-59*

12:57 Believers are called to judge correctly and settle disputes in a Christ like manner.

12:58 While on this earth, settle accounts with fellow man before coming before the ultimate judge the afterlife. Just as the unrepentant are called to immediate reconciliation with the Lord, believers are called to urgently come to terms with those who are owed.

12:59 Resolving a matter directly will eliminate the need for a third party to hold the contestants accountable.

11 Luke 13:1-21

### **Read Luke 13:1-5... All of the Unrepentant Will Perish**

13:1 Pontius Pilate was governor of Judea for ten years (26-36 A.D.), and this is the only act that Scripture mentions of him outside of the crucifixion.

- Pilate had killed these Galileans as they sacrificed (“mingled their blood with that of their sacrifices”), but in the crucifixion, the two would truly become one – Jesus’ blood as the sacrifice.
  - Galilee was a region of zealots that often-caused disruption against the Romans.
- 13:2 Israel was divided into three areas with the north being Galilee, the middle being Samaria, and the southern being Judea.
- Galilee followed the strict Jewish customs of the Judeans, but their ancestry was a mix of ethnicities (Aramaean, Greek, Iturean, Phoenician) which affected their

accents (Mt 26:69; Mk 14:70) can cause them to be looked down upon (Lk 22:59; Acts 2:7).

- All of the apostles were Galileans except the Judean, Judas Iscariot (Acts 1:11).
- 13:3 Jesus is renowned for His message to “repent for the kingdom of God is near,” but He also preaches (like His cousin John the Baptist) repentance or perish.
- Repentance included turning from sin and self to God.
- 13:4 Beginning with Babel (Gen 11), man put his trust in his own efforts/towers, but manmade towers never protected (Judges 8:17, 9:49; Lk 14:28).
- The Lord is the only tower who can truly bring salvation (2 Sam 22:50-51; Prov 18:10). Siloam (“sent”) would later be the used to heal a blind man who trusted in Jesus (Jn 9:7).
  - This little stream is also referenced (Is 8:6) in regard to trusting in God’s faithful sustenance versus man’s overwhelming disaster.
- 13:5 Jesus repeats Himself (Luke 13:3) that “*unless you repent, you will all likewise perish.*”

### **Read Luke 13:6-9... The Parable of the Fruitless Fig Tree That May Be Cut Down**

- 13:6 Jesus elaborates on this concept with a parable of the Fig tree (representing Israel – Hosea 9:10; Joel 1:7; Isaiah 5:1-7; Jeremiah 24) who had not produced any fruit (spiritual fruit – Mt 3:8-10; Lk 3:8-9; Jn 15:2-8; Gal 5:21-23; Eph 5:9; Heb 12:11).
- 13:7 These three years are said to represent the nature of a fig tree that is not mature enough to bear fruit until after the third year.
- The three years might also represent three distinct ages of Israel (the times of the Judges, Kings, and post-captivity) which were equal in longevity.
  - In any case, Israel hadn’t recognized Jesus in three years of ministry.
  - The man who planted the tree told the vinedresser to “cut it down” because it did not bear fruit (John 6:15).
  - A “why” question is asked in regard to the fruitless fig tree using up the ground’s resources.
- 13:8 There is ever the intercessor (Jesus) who mediates for more time to produce fruit. He digs around the tree to expose the roots, to weed out sin, to water.
- He fertilizes the tree with His Word and Spirit.
- 13:9 The fruitful trees need not be cut down (Dt 20:19-20).

### **Read Luke 13:10-17... The Healing of the Crooked Woman on the Sabbath**

- 13:10 It was the custom of Synagogues to let visiting Rabbi’s read scripture and share learnings. Jesus often taught in synagogues during His ministry.
- This account is only documented in Luke.
- 13:11 The eighteen years of disability correlates to the 18 people who died at Siloam. Her disease may not have been a result of her sin.
- This woman was healed through the power of the Lord instead of trusting in manmade efforts (tower of Siloam) which brings disaster.
  - Luke, the physician, shares the physical nature of the woman’s deformity.
- 13:12 In this instance, Jesus pursued the woman by calling he to Himself.
- Although Jesus did not lay hands on demon possessed individuals, His statement of the woman being “freed” may have equated to the casting out of the demon.

- Jesus freed the woman from the confinement of the overbearing Satanic spirit. For years she had walked with her head down, but when Jesus healed her, she no longer had to hang her head.
- 13:13 Upon being touched by Jesus, the woman was immediately restored and praised God.
- 13:14 Believers must rely on the Bible as the authority; religious leaders can assist in explaining God’s Word, but they should never be prioritized above God’s Word (Acts 17:11).
- As an example, even today, many religious leaders believe that the gift of miracles does not exist in the post-apostolic era (this is opinion and plainly not Biblical).
  - It is paramount that believers understand teaching that is Biblical (exact Bible reference) contrasted to merely opinion.
  - Religious organizations need to be careful that “the system” is never prioritized higher than “the people.”
- 13:15 Healing likened to untying ox/donkey from feeding trough and leading to water (Lk 14:5); although the ox/donkey shouldn’t be used for work on the Sabbath (Ex 23:12), people were expected to water their animals to refresh them on that day.
- The Greek term for “hypocrite” (hypokritai ὑποκριταί) in the New Testament was only used by Jesus.
    - In the 1st century BC, actors were called hypocrites.
    - The root of the word “hypocrite” is a compound noun based on two Greek words: hypo (“under”) and krínō (judge). In ancient times, actors wore masks, so the intent is to judge the person under the mask.
  - The Rabbinical rules made a number of exceptions for animals and not for people, the Rabbi’s showed care for animals more than people.
- 13:16 The physical bondage was attributed to Satan himself. Jesus identified this woman as a Jew in the lineage of Abraham who “*believed God, and it was credited to him as righteousness.*” (James 2:23)
- 13:17 Those witnessing the “signs” (semeion σημεῖον) were either praising God or humiliated by their false teaching.
- The religious leaders were identified as being “opposed” (antikeimenoι ἀντικείμενοι) to Him; this same term was used to warn the followers of Jesus about future persecution (Luke 21:15).
  - Paul was challenged by this same opposition in Ephesus (1 Corinthians 16:9).

**Read Luke 13:18-19... The Parable of the Mustard Seed**

*Shared Account of the Parable of the Mustard Seed: Mt 13:31-32; Mk 4:30-32; Lk 13:18-19*

- 13:18 Relating to the evil religious teachers that Jesus encounters in the synagogue, Jesus speaks of two ways in which the holy movement of the kingdom of God is infiltrated by the evil one.
- A seed has the capacity to reproduce the life form (whether a tree, a human or God Himself) from which it originated if given adequate water (living water, Spirit, Word of God).

13:19 Where Luke uses a garden (for the Greeks), Matthew 13:31-32 uses a field (for the Jews) and Mark 4:30-32 uses the earth (for the Romans).

- The mustard seed was the smallest seed of the Jews (approximately 2 mm in diameter), and mustard plants in the Mideast frequently grow to nine feet high and can reach 15 feet. (Matthew 17:20)
  - The seed contains 33-50% of its weight in oil which is extracted by crushing the seed (Lk 17:6). Often the Spirit (oil) is most evident in the trials (crushing) of His people. Birds can symbolize spiritual truth or deceit (Jeremiah 5:27).
- The seed of the Gospel has indeed grown into an expansive entity – the church. Scripture often treats “birds” as a symbol of demonic powers (Mt 13:19; Mk 4:4; Lk 8:5) in this case, hiding among the branches and stealing/eating the fruit of the tree.

### **Read Luke 13:20-21... The Parable of the Yeast**

13:20 Jesus asked these questions as He thought of symbols of spiritual truths for worldly minded individuals.

13:21 Scripture often portrays yeast/leaven as sin (Mt 16:12; 1 Cor 5:6-8; Gal 5:7-9) in this case being taken (stolen/pilfered) by a woman (a Jezebel – 1 Tim 2:11-12; Acts 13:50) and spread throughout three measures of meal (body/soul/spirit; faith/hope/love; or same as ephah in fellowship/hospitality/offering - Gn 18:6; Judges 6:18-19; 1 Sam 1:24). Regardless, a large (50 lbs.) amount of flour (the broad church) would become infected through denial of Jesus (the Word of God).

12 Luke 13:22-35

### **Read Luke 13:22-30... The Narrow Way Where the First are Last & the Last are First**

13:22 Jesus is the only Way (Jn 14:6) to the new Jerusalem (Rev 3:12, 21:1-3)

13:23 In spite of the gospel message being proclaimed by Jesus in every town, one individual asked if his observation of few being saved was correct.

13:24 Jesus corrected him that he should focus on himself instead of the denominational beliefs of others.

- Many less than those who are confident will actually get in.
- The questioner is urged to enter through the narrow door (Jesus – Jn 10:7).
- Christianity is based on faith, not works; however, make “every effort” to get to Jesus.
- The Greek word for “strive” (Agōnizesthe Ἀγωνίζεσθε) infers to engage in athletic tension; it is the etymological root word for “agony.” There is a price to be paid to be a follower of Jesus.
- Few will enter through the “narrow door” because it is “compressed” (tethlimmenē τεθλιμμένη), but it leads to life (Matthew 7:13-14).

13:25 There will come a time when the opportunity is past (Rom 11:25; Heb 4:7).

- *“Depart from me, all you workers of evil.”* (Psalm 6:8)

13:26 The reason given for admittance is eating and drinking in front of Him (not WITH Him) which is possibly a reference to the Lord’s Supper or eating/drinking of the



- Word of God. They go on to say that He preached in their streets – not in their homes, not in their hearts. They do not claim to know Him nor claim that He knows them.
- 13:27 The omniscient Lord claims twice (witness) that He doesn't know them nor their origin, but He does know that they are “workers of unrighteousness.”
- 13:28 They will witness the patriarchs and prophets commune with God while they are expelled.
- The act of weeping and gnashing of teeth is a common eschatological image of judgment (Matthew 8:12; 13:42, 50; 22:13; 24:15; 25:30; Revelation 18:19).

<b>Three Reasons for Grief at the (Messianic) Banquet</b>
1. Abraham, Isaac, Jacob & the Prophets will be attending
2. The unbelieving Jews will be cast out
3. The Gentiles from around world will be attending

- 13:29 God's people (including Gentiles) will come from each area of the earth to commune with Him.
- 13:30 Some meek and humble people on this earth are considered great in the kingdom of God; some of the foremost leaders in this world are the least in God's kingdom.
- The more that an individual loves (the more that an individual serves), the greater they are in the kingdom of God.

### **Read Luke 13:31-33... Jesus Responds to Warning of Herod Antipas**

- 13:31 Some foremost religious leaders of the time, some Pharisees, came to frighten Jesus away.
- Herod had respected John the Baptist (Mk 6:20) and was interested in Jesus (Lk 9:9, 23:8).
- 13:32 Knowing their intentions, Jesus brings up the fox who was crafty and deceitful according to their own wills (Ezekiel 13:3-4; Song of Solomon 2:15).
- Just as in the third day, His work was completed in the resurrection, Jesus defeated the demonic forces and healed the sick (even the spiritually sick – Acts 10:38, 28:27; 1 Pet 2:24) during the first and second days.
  - Jesus would complete the work that He meant to accomplish and not be hurried by any worldly authority.
- 13:33 According to the Jewish judicial process, a Prophet must be condemned by the Sanhedrin to die, and the Sanhedrin held court in Jerusalem.

### **Read Luke 13:34-35... Jesus Grieved that Jerusalem Was Unwilling to Find Refuge in Him**

- 13:34-35 Summary of Israel's failure
- 13:34 Like any rebellious soul, persecuting and killing those (prophets whom God sent) who desired their safety and happiness through cautionary warnings for protection.
- The Hem of the garment is also called “the Wings” (Ps 91:1-4) represented authority (1 Sam 15:27) much like stripes on the shoulders of a military officer
    - Side note: It was a serious matter for David to remove King Saul's hem (1 Samuel 24:4-5).
    - It was also important to the woman touching the edge of Jesus' robe for healing (Mk 5:27, Lk 8:44) – she needed to touch His authority, His righteousness.

- The custom was that as the hem of the man was placed over the bride, he claimed her as his own (Ezekiel 16:8), and at that time, divorce was finalized by cutting off the hem of garment.

<b>God's Motherly Love</b>	
Genesis 1:2	The Spirit of God hovered (“brooded”) over the waters as a mother bird “broods” over her chicks.
Deuteronomy 32:11; Exodus 9:4	Bearing children upon Eagle’s wings is only performed by the mother Eagle
Isaiah 49:15	Sustenance of a nursing mother. the Hebrew word for “breast” is “Shad” which is the basis for “El Shaddai” (the powerful provider)
Hosea 11:1-4	God nursed Israel as a child

13:35 In the final days of the Great Tribulation, Israel (as a nation) will call out for the salvation of Jesus (Rom 11:25-27; Isaiah 59:20; Lk 21:20-28)

- God has taken the missionary task of Israel and given it to the church. In the Old Testament, intended to be a light to the world (Isaiah 49:6)
  - Israel was chosen to be a “treasured possession” (Deuteronomy 7:6, 14:2), but they were also chosen to be a kingdom of priests (Exodus 19:5-6). Instead, they turned inward to elevate themselves instead of reflecting God. The followers of Jesus became the priesthood as well (1 Peter 2:5, 9).
  - It is not enough to enjoy fellowship with the Lord without blessing the world around them. While the Sea of Galilee is a garden oasis that feeds water into the Jordan, the Dead Sea does not have any outlets which has resulted in a sea of salt.
  - The term “blessed” (Eulogēmenos Εὐλογημένος) was shouted at the Triumphal Entry of Jesus into Jerusalem (Matthew 21:9; Mark 11:9; Luke 19:38; John 12:13).

13 Luke 14:1-24

### **Read Luke 14:1-6... Leading Pharisees Judge Jesus for Healing on the Sabbath**

14:1 Critics of Jesus continue to study even today without truly knowing Him or experiencing His Spirit (Jn 5:39, 17:25)

14:2 The physician Luke characterizes the illness as “dropsy” which means that the bodily tissues were retaining fluids which affect the vital organs and gives the appearance of swelling.

- Massive edema (Anasarca) is a frequent sign in severely ill people that could originate from a variety of sources: chronic kidney disease; heart or liver failure; thyroid disease.
- The Rabbi’s of that day believed that this illness was one that came from sinning (like leprosy or barrenness).

14:3 Jesus understood the thoughts and intent of the Pharisees. Before the Pharisees had condemned, Jesus questions them.

- Healing on the Sabbath was a recurring rift between Jesus and the Pharisees; a similar event is recorded in the chapter immediately preceding this (Lk 13:14-15).

- There are seven Sunday “Signs” (semeion σημεῖον): Luke 4:38, 6:6, 13:14, 14:2 & John 5:9, 9:14 & Mark 1:21

The Seven Sunday “Signs” of Jesus		
1.	Mark 1:21	Jesus exorcised the demon from the man in the Capernaum synagogue
2.	Luke 4:38	Simon Peter’s Mother-in-law
3.	Luke 6:6	The man in the synagogue with the withered right hand
4.	Luke 13:14	The woman in the synagogue who had been bent over by a demon for 18 years
5.	Luke 14:2	The man with dropsy that Jesus saw while dining at the rulers of the Pharisees house.
6.	John 5:9	The invalid who lay at the pool of the Sheep Gate at Bethesda for 38 years.
7.	John 9:14	Jesus covered the blind man’s eyes before directing him to wash at Siloam.

14:4 Jesus healed the man as testimony to the religious leaders. There are myriad reasons that Jesus would act or heal.

14:5 The Pharisees valued property above man; healing likened to pulling son or ox out of a well. The Rabbinical thought had great compassion of animals on the Sabbath, but no compassion on fellow humans.

14:6 By finding no answer, the Pharisees reveal their hearts. A response to Jesus’ question is straight-forward; His question simply being, “what would you do?” That is unless the critic is not sincerely approaching the situation, but instead just looking for a way to critique.

### Read Luke 14:7-11... Jesus Teaches on Humbling Yourself

14:7 A parable (literally "a placing beside") is used to contrast and compare (like “paraballo”), and in this instance it is simply a piece of advice that holds deeper meaning; Jesus spoke in parables, so that truths would only be discerned by the spiritually enlightened (Mt 13:10-11). Where one sits still reveals a selfish heart; believers who sit on the front and center should be careful that they are not positioning themselves out of pride (Mt 23:5-7).

14:8 These immediate applications around a wedding banquet have spiritual truths (esp. with the Lord’s wedding banquet – Rev 19:7-9). Those who serve will be first in His kingdom (Mt 19:30, 20:16, Mk 9:35, 10:31, Lk 13:30).

14:9 Believers are called to humble themselves as Jesus did (Philippians 2:3-8; Heb 12:2). Beyond acting appropriately, Jesus wants His followers to think appropriately.

- If an individual seats himself at the place of honor, the other seats will fill up around him; when the individual must give up the place of honor, there will be no other seats except those at the lowest place of honor at the table.

14:10 Pharisees were competitively positioning themselves for the afterlife through arrogant gestures. The Lord opposes the proud but gives grace to the humble (James 4:6; 1 Pet 5:5).

14:11 *“For everyone who exalts himself will be humbled, and the one who humbles himself will be exalted”*

### Read Luke 14:12-14... Jesus Teaches to Give to Those Who Cannot Repay

14:12 Scripture condemns the motive of reciprocity (giving to receive – Jude 1:16).

- The concept of the Messianic banquet was common to the Jews (Psalm 23:5; Isaiah 25:6; Matthew 8:11-12; 26:29).

14:13 Believers should focus on meeting needs to relieve distress instead of celebratory feasting. Fellowships would be much closer in ministering together instead of

meeting/eating together to satisfy personal appetites. The Jewish custom was two meals on weekdays and three meals on the Sabbath with the largest meal immediately following worship.

14:14 Believers should not focus on the approbation of this world (Mt 6:1-6), but on pleasing the heavenly Father instead (1 Cor 3:8; 2 Jn 1:8).

**Read Luke 14:15-24... The Parable of Those Rejecting Invitations to the Banquet**

*Shared Account of the Wedding Banquet: Mt 22:1-14; Lk 14:15-24*

14:15 Jesus shares personally with one who is in fellowship with Him.

14:16 God’s people will break bread together in the kingdom of God (Mt 26:26; Mk 14:22; Lk 22:19; 1 Cor 11:24) attend the “wedding feast” of the Lord (Rev 19:9).

14:17 From past prophets to modern ministers, God sends His servants to invite others into the banquet. As a nation, Israel has always rejected the invitation to the gospel of Jesus as the Messiah.

<b>The Selfish Focus of “I” obstructs many from experiencing the joy of the kingdom of God.</b> (Luke 14:18-20)	
1. Possessions	“must look at what I’ve bought”
2. Business	“must use what I’ve bought”
3. Family	<i>Inference</i> - “have just paid dowry for bride”

14:19 The Jews, and mankind in general, are more distracted than they realize.

Distracted with careers, financial aspirations, and hobbies, misguided man does not sense the urgency of complying with God’s call.

14:20 While family is to be given a priority in ministry, family should not be used as an excuse to avoid a relationship with the Lord (1 Cor 7:32-35).

14:21 The Lord has extended the invitation of fellowship in His kingdom to those who recognize their spiritual poverty (Rev 3:15-21). The “worthiness” of the individual was not based on their moral behavior, but instead on how they did or did not receive the invitation of the King. Those who reject the call of the Lord are not counted worthy. The invitation was not based upon personal merit, but instead upon obedience to the invitation.

14:22 Jesus has paid the price of sin and there is room for those who believe in Him (Rev 21:6).

14:23 The gospel message has been extended to the Gentiles (Eph 2:12) outside of those initially chosen. The calling of the Lord went out to those on their way and not those who made their homes in this world. (Luke 14:13).

- Pilgrims were invited to the banquet instead of those who owned and had other demanding responsibilities.

14:24 Those who deny the Lord will not walk in His way or fellowship in His kingdom (Is 35:8; Rev 19:17).

- Mankind has received an open invitation into God’s kingdom, but only those whom the Lord chooses will become His people (Rom 9:10-33).
- One may receive the message of God’s Word (e.g., church, reading, hearing), but never accept and apply the truths of the Spirit.
- Using this passage, Augustine argued that edicts and laws may be made to compel sinful and rebellious people to adhere to God’s law.

**Read Luke 14:25-27... The Cost of Following Jesus**

14:25 Jesus was not flattered by the many crowds that followed Him, but instead He used the opportunity to relate what a true follower of the Lord must sacrifice.

- Jesus was going to confront the crowds on the true motives to follow Him (Matthew 10:34-39). The level of commitment for God’s people needs to be sincere and increasing daily.
- Salvation in Christ is absolutely free while it costs everything.

14:26 “Hate” (Greek *miseo*) family and own life relative to the Lord; beyond the standard definition of “hate”, “miseo” in Greek can mean “to deny” (Matthew 16:24) This is similar to “*love less than me*” when referencing Leah (Gen 29:30-31) which may refer to indifference or nonattachment without any feelings of abhorrence or repulsion involved.

- There is no word for "like" in the Arabic tongue.
- Asians have only one word (“love”) which can express an amiable preference, and the word is used even of casual acquaintances. Extreme language is used to express even moderate relationships.
- This is a Hebrew idiom for comparison (Genesis 29:31, 33; Deuteronomy 21:15; Malachi 1:2-3; John 12:25). Instead of “hate,” the focus is the degree of love. Jesus encourages His followers to honor their fathers and mothers (Matthew 15:4).
- The emphasis is that an individual must love Jesus more than anything or anyone.

**A Believer must bear:**

•Cross	•Fruit	•Witness	•Burdens
Lk 9:23, 14:27	Mt 3:8-10	Jn 1:7-8	Gal 6:2

14:27 Just as Jesus would be crucified on the cross that he bore, so too will believers be persecuted for the beliefs that they carry.

- The rewards of the believer are not to be found in this world, and the beliefs of a believer will cost him his life. However, the sacrifice must be based on the right attitude of love; “*if I give away all I have, and if I deliver up my body to be burned, but have not love, I gain nothing.*” (1 Corinthians 13:3)
- This is the second of three times that Jesus emphasizes individuals that cannot be His disciples (Lk 14:27, 33). It is a measure of priority and commitment.
- This verse denounces selfish pursuits and selfish ambitions (Galatians 2:20). The believer’s baptism is meant to show that the individual has died to self and while being made alive in Christ (Romans 6:1-14)

**Read Luke 14:28-33... Encouragement to Count the Cost of Following Christ**

14:28 From the moment of salvation, a believer should focus on building the “infrastructure” for a successful faithful walk instead of marketing spiritual achievements (e.g., practices, sacrifices, etc.) that might not come to fruition.

- The tower would be a place of strength and vision, but it takes time and commitment to build such a tower.

- 14:29 The world mocks those “fallen” believers who are not faithful to their calling. The primary reason that people choose not to follow Jesus are the poor testimonies of believers.
- 14:30 Believers are called to “live” spiritually victorious lives instead of simply “talking” about it (1 Tim 4:16; 2 Tim 4:7; James 1:12; Rev 3:16).
- The emphasis of this passage is a caution against making a quick emotional decision. An individual is called to repent and believe.
- 14:31 Spiritual victory is facilitated by understanding spiritual strengths and weaknesses (Eph 6:12). The evil in this world is conniving (devious) and immense. While believers are king priests, Satan is also the prince of an evil kingdom (Eph 2:2; Col 1:13)
- 14:32 A believer must either be prepared for spiritual battle in which he is greatly outnumbered, or he must (disgracefully) attempt for peace with this world.
- A follower of Christ must be willing to lose family, friends, fortune and life for Jesus.
- 14:33 *“So then, none of you can be My disciple who does not give up all his own possessions.”* (Col 4:6, 2 Chron 13:5)
- Although some godly men were also wealthy in the Old Testament (Abraham, Job, David), they gave up/lost everything before God blessed them with abundance.
  - Their wealth was built on God’s foundation (Heb 11:8) instead of man’s groundwork (Mt 7:26); Solomon began with abundance and fell away (Ecclesiastes) until his sin caused the nation of Israel to divide into two fragments (1 Kings 11:9-11).

### **Read Luke 14:34-35... The Example of Salt that Has Lost Its Saltiness**

- 14:34 The taste of the salt refers to its poignant impact on life (Mt 5:13; Col 4:6; Mk 9:49; Job 6:6; Jn 10:10). A true believer cannot lose his “saltiness” as it is a chemical fact that sodium chloride cannot lose its flavor.
- A true believer will not be nominal, but committed to wholly following the Lord (Dt 6:5, 10:12, 11:13, 13:3, 30:6; Joshua 22:5; Mt 22:37; Mk 12:30, 33; Lk 10:27)
  - There were two ways for Israel to harvest salt:
    - Pour sea water into pits. As the water evaporated, a residue of salt would be left.
    - Collect the salt from the Dead (Salt) Sea, but the salt was mixed with sand which often diminished the taste of salt. Unethical commercial practices included mixing valuable salt with worthless sand before selling as “pure salt.”
- 14:35 A believer who chooses not to be used by God in this world is not fit for this fallen world. Those with spiritual discernment and the insight of the Spirit should understand.
- The word “salary” originated during the Roman times when soldiers were frequently paid with handfuls of salt. The use of salt as a form of payment spread across the Roman Empire which was one of the reasons that Romans constructed their networks of roads.

- As an example, one of the main roads through Italy was named the “Via Salaria” (the “Road of Salt”) which was used to move salt.
- The expression “worth its weight in salt” infers value.

<b>Characteristics of Salt Represent the Believer’s Responsibility (Matthew 5:13)</b>		
Flavor	Col 4:6; Mk 9:49; Job 6:6; Jn 10:10	Impact; extracts the essence of life’s savor (abundant life).
Preservative	Ps 86:2, 121:7; Jer 50:20; 2 Tim 4:18; Jude 1:1	Extends the life and usefulness of the Believer
Antiseptic; Disinfectant	Ez 16:4; 2 Ki 2:20-21	Heals and restores the broken and hurting
Causes Thirst for Water	Jn 4:13-14	Intensifies the desire for living water (Jesus and His Word)
Additive to Sacrifices	Lev 2:13; Ezra 7:20-22; Ezekiel 43:24; Rom 12:1	Pleasing in God’s Sight
Sanction of Covenants	Num 18:19; 2 Chron 13:5	Incorruptible, imperishable and unchanging commitment.
Currency Medium; Value of Exchange	Ez 7:22; Mt 10:31; 12:12; 1 Cor 6:20, 7:23	The Latin word for salt and the Latin word for salary are the same word; salt was used as value and payment as in “worth your salt”

- The followers of Jesus who have the Spirit and are willing to hear, will understand and apply the spiritual truth being conveyed (Matthew 11:15; 13:43; Luke 8:8; Revelation 2-3).
  - Spiritual truths provide enlightenment so that God’s people can walk in it. The desire to understand more of Scripture should equate to the desire to change and grow in Him.

**Scripture transitions into Chapter 15 with three “lost” parables with several being unique to Luke. These three parables consist of people that the Pharisees would disrespect and disregard (Shepherds, Women, Rebellious Children).**

- **The love of a shepherd/woman/father that is seeking the lost of mankind.**
- **The object of the story becomes increasingly important (valuable) from a sheep to a wedding garment to a son.**

15 Luke 15:1-10

**Read Luke 15:1-7... The Parable of the Lost Sheep**

15:1 The message of Jesus to give up everything for the kingdom of God (Lk 14:25-35) attracted the most spiritually impoverished of people.

- The Roman Tax Collectors consisted of independent contractors who had bid for the contract. They were usually Jewish who collaborated closely with the Romans and paid a “franchise fee” to collect taxes in the name of Rome.

- Anything above the agreed value to Rome was pure profit for the collector.
  - The Tax Collector could assess the value arbitrarily without any recourse or appeals process for the one being taxed.
  - Tax Collectors would also manufacture black market and smuggling charges and then threaten to go to the Roman government with the false accusations.
  - Beyond the tax gouging, Tax Collectors were a reminder of foreign oppression who befriended and collaborated.
  - Tax Collectors were viewed as traitors (politically) and as apostates (religiously); they were so hated that they were not even allowed to give evidence in court.
- 15:2 The self-righteous religious leaders of the day complained about the corrupt company that the Lord was welcoming and befriending.
- The Pharisees (meaning “separated ones) grew out of the Maccabean age with a focus on the ritualistic keeping of the Mosaic law and the oral tradition. They were very committed and legalistic.
  - Scribes were experts in the oral (Mishnah) and written (Tanakh) law. In many ways, scribes had replaced the Levites as interpreters and copyists of God’s law to the common people. They were lawyers who could be hired to assist the common Jew to circumvent the Mosaic law.
  - As a Jew, the act of eating together went beyond food to friendship, collaboration and commitment.
    - Rabbinical traditions around eating that originated with the Pharisees (like the Kosher guidelines) grew to numbering in the hundreds – much related to the separation of clean from unclean. (Luke 7:34).

*Shared Account of the Lost Sheep: Mt 18:12-14; Lk 15:3-7*

- 15:3 Jesus uses a parable to convey truth. In Scripture, the Greek word for “parables” (parabolais παραβολαῖς) is mentioned twelve times.
- The root of the word parable is a compound noun consisting of “para” (meaning “alongside”) and “bole” (which means “to cast”). The application is “to cast alongside” a spiritual truth, a cultural picture of daily life that illumines the underlying spiritual truth.
  - Jesus spoke in parables to give insight into the actual kingdom of God for those who were blessed.
- 15:4 The shepherd leaves the flock in a safe place where they will not become lost in his absence. Every single life is important to the Lord (Psalm 119:176); there are no insignificant souls.
- God was portrayed as a Shepherd (Psalms 23, 80; Isaiah 40:10-11). Shepherding also represented false leaders (Ezekiel 34; Isaiah 56:9-12). Jesus Himself is also characterized as a Shepherd (John 10:1-10).
- 15:5 Every single life is important to the Lord (Ps 119:176); there are no insignificant souls. Jesus will carry those who are lost in His power (Isaiah 53:6).
- The Lord rejoices when there is a life change towards Him. God’s people are to be a light to the world drawing others into His kingdom. The kingdom is not egocentric (being self-centered), but instead it is altruistic and charitable as it reaches to others.



- The kingdom of God is a centrifugal nature that pushes out towards others while the nature of wickedness is like a coiling snake that is centripetal in nature pulling everything towards itself.

15:6 Those in heaven also rejoice with Jesus over a repentant heart.

- Repentance infers turning from anything that is not pleasing to God, and in faith, we turn towards God in a personal relationship.

15:7 There is more joy over one repented than 99 self-righteous. One who turns from his own way to the Lord's brings more joy in heaven than those who didn't sense the need to turn around.

- The religious leaders (Lk 15:2) were the "righteous flock" who did not follow the Shepherd, but instead they just remained safely with the rest of the herd.
- The lost sheep was found and carried by the Shepherd.

### **Read Luke 15:8-10... The Parable of the Lost Coin**

15:8 Having discussed the man losing a sheep, the parable now turns to a woman losing a coin.

- Tradition was that ten silver coins were given to the bride at the wedding to be worn as costume accessories and adornment, but never sold unless she needed provision as a widow.
- "Ten" represents organization perfection; silver represents redemption; light represents God's Word and sweeping represents cleansing and repentance.
- This is the only use in the New Testament of the "drachma" which was similar to a denarius (a day's wage).

15:9 As with the shepherd, she could not keep her joy to herself, but there must be a testimonial of the lost becoming found. It is difficult to curtail the excitement of a testimony.

15:10 Beyond the joy of the Lord, all of heaven rejoice when the lost are found. Even the angels are joyful over repentance.

16 Luke 15:11-32

### **Read Luke 15:11-32... The Parable of the Prodigal Son**

15:11 The number "two" represents a testimony (a witness). The prodigal son represents those who pursued the world while the elder son represents the indignant Pharisees.

15:12 The younger of the two sons (the most recent coming into the family of the Father) represent the Gentiles who are dependent on forgiveness in contrast to the self-righteous elder who had been in the Father's family for many years (the Jews).

- The younger son cared more for the wealth than for his father. Basically, the son did not care whether his father lived or died.
- The word "prodigal" means to "lavish" while giving generously; the father could be considered prodigal upon the return of the repentant son.
- The elder son would get 2/3 of the property while the other sons received the other 1/3 (Deuteronomy 21:17); the inheritance wasn't to be used until the father died because the father was to live on his possessions until he died.

15:13 The younger son desired immediate gratification as he sought the pleasures of this world. Believers should keep their focus on the spiritual life beyond this temporal physical world.

- The Greek word “diaskopizo” and Latin word “prodigere” are both defined as wasting and squandering. Prodigal comes from the Latin root “prodigere.”

15:14 The pleasures of this world are temporal, and a famine (e.g., recession, depression, drought, etc.) leaves those of this world without recourse or hope.

15:15 The younger son began to be exploited by those of this fallen world.

- The prodigal son was humbled to work for a gentile taking care of unclean animals (pigs).
- The Greek term for “joined” (ekollēthē ἐκολλήθη) is the same word as “glued” relationally in Genesis 2:24.

15:16 This world’s system (e.g., media, political, judicial, professional, etc.) give what is good (carob pods - *Ceratonia siliqua*, a Palestinian tree) to those who will ultimately be consumed by the world (i.e., swine).

- The world prepares mankind for exploitation and demise just as the man who feeds his swine. The needs of the hurting are not met by the selfish, self-centered world.

15:17 The fallen son finally realizes that the needs are being met for those who put their trust in the Father.

- The son admits that he is dying; he has chosen death. The son is convicted of his sin.

15:18 The prodigal son admits that he is a sinner, and seeks restoration with his father.

15:19 The younger son sets his mind on humble repentance as he commits himself to the mercy of his Father.

15:20 The son did not have to crawl all the way back to the Father, but the Father hurried to meet the son; God meets His people where they are at – in their need.

- The Father had his eye on the horizon awaiting the son’s repentance and return.
- Culturally, it would have been a witness to see an older man running; young boys ran and played – not elder men.

15:21 The returning son was faithful to his plan of return and repented to his father.

15:22 The father dressed His restored son freely as he elevated him from the world.

<b>The Dressing by the Father of the Repentant Son</b> (Luke 15:22)		
1.	Robe	Covered in His Righteousness
2.	Ring	His Authority
3.	Sandals	His Protection to interaction with this world

15:23 The calf sacrifice highlights that there can be no restoration without bloodshed.

- Jews did not eat much “red” meat although they would eat fish fairly frequently and then poultry a little less often.

15:24 Jesus now ties this parable into the parables of the lost sheep and lost coin. Twice it is emphasized that the younger son “*was dead and is now alive again; was lost and is now found*” (Lk 15:32). This more than just changing from “bad” to “good”.

15:25 The field represents the world (Mt 6:28, 13:24; Jn 4:35), and the older son (like the Pharisees and scribes) were partaking in the world while living according to the rules (law) of the Father – not out of relationship, but out of ritual and convenience.

- The elder son was also separated from the father as he worked in the fields.
- 15:26 The elder son did not go to his father's home, but instead, he was informed by a servant. The father would need to go out to the field to interact with the elder son (Romans 15:18).
- 15:27 Just as in the sheep and coin parables, others celebrated the finding of the lost, but the elder brother (Jewish religious leaders) was not joyful that the fallen had been reinstated. They were more concerned of their own position and reward.
- 15:28 The Jewish religious leaders did not want to enter the house (representing the household of God), but instead remained outside of the door to break fellowship with the Father.
- 15:29 The religious leaders were focused on their own circumstances instead of celebrating the reinstatement of the fallen.
- The young goat would be a much lesser sacrifice than that of a cow.
  - The cow was sacrificed for the sinful priest (Lev 4:3-4) while the goat was sacrificed for the sinful leader (Lev 4:22-23).
  - The eldest son did not want to eat the fatted calf with the father; the eldest son wanted to take the fatted calf to fellowship with friends instead of fellowshiping with the Father.
  - The Greek term for "serve" (*douleuō δουλεύω*) is only used one other time in Scripture to reference the serving of God's law (Romans 7:25).
- 15:30 Although the material blessings of the Father had been squandered – never to be recovered – the younger son had realized his fallen ways, had been reinstated to the Father, and was now safe in the Father's care.
- The elder brother did not acknowledge the prodigal as his brother, but instead, acknowledges the prodigal as "*this son of yours...*"
- 15:31 Although the elder son had always lived within the command (law) of the Father, he had not capitalized on the blessings of the Father nor the relationship with the Father.
- 15:32 Those in the household of the Father should always be joyful in their position with Him and gain joy from the repentance of others (Lk 10:20).

17 Luke 16:1-18

### **Read Luke 16:1-13...The Parable of the Preparation by the Dishonest Manager**

16:1 It came to the owner's attention that one of his household managers (stewards) was wasteful and uselessly squandering his resources. This "manager" was a servant of the "rich man" just as the believer is a worker for the Lord.

- Jesus speaks to the disciples in the hearing of the Pharisees (Luke 16:14). The Greek term for "disciples" (*mathētas μαθητάς*) means "student" or "learner."
- The Greek term for "accused" (*dieblēthē διεβλήθη*) is the etymological root word for "devil" (*diabolos διάβολος*). The word "accused" (*dieblēthē*) is a compound term from "dia" (meaning across, through) and "bolé" (meaning "to throw").
- The term "squandering" (*diaskorpizōn διασκορπίζων*) is the same descriptive term used in the prior chapter with the prodigal son (Luke 15:13).
- Approximately 1/3 of the parables of Jesus have something to do with money.

- The parables of chapter 15 were of comparison; however, this would be a parable of contrast. Whether a wicked servant or an unjust judge, God’s people can learn truths from them – a good example from a bad individual.
- 16:2 The rich man had given his servant (steward; household manager) the opportunity to purposefully and intelligently invest his resources, but now the manager was to be held accountable for squandering his resources; in the same way, many believers are squandering their resources instead of investing in eternal returns (Mt 3:10, 7:19; Lk 3:9; Jn 15:2).
- Every believer will be held accountable by the Lord for his actions in this life and his investments in the life to come.
  - The steward was probably not doing anything illegal, or he would have been incarcerated. The steward may have spent unnecessarily or charged too much interest (usury – Exodus 22:25; Leviticus 25:36; Deuteronomy 23:19).
- 16:3 The wasteful manager understands that he is not fit to succeed after the loss of his position. When a believer moves beyond his place in this world, man must judge his readiness for eternity.
- 16:4 The fallen manager develops a strategy to be reconciled with others because he has wasted his master’s resources (Mt 25:25-28).
- This point of revelation that results in a plan is similar to the prodigal son’s revelation in the last chapter (Luke 15:18).
- 16:5-7 Whether it is the oil (Spirit) or the bread (Word of God), the wasteful manager reached out to other debtors of his master to gain their approval and indebtedness (Mt 10:42; Mk 9:41).
- Although the other debtors still (truly) owed the same amount, the manager took responsibility for some of what was expected of them.
  - In the same way, believers can assist in the calling of other believers and carry some of their burdens (Gal 6:2).
- 16:5 Instead of telling the debtor what he owed, the steward allowed the debtor to state what he owed.
- 16:6 The first debtor owed approximately 900 gallons of oil which would equate to one season’s complete vineyard produce. The steward would reduce the bill by half.
- Those who entice others into questionable arrangements always want to lure their prey in quickly – “*do this quickly.*”
- 16:7 Again, the steward asked the second debtor what he owed which was approximately 100 bushels of wheat. The steward allowed for a reduction, but not as much of a discount as with the oil debtor.
- 16:8 Believers are called to be astute managers of resources; invest in the afterlife with these temporal worldly belongings (Prov 19:17, Mt 6:20 & 19:21, Mk 10:21, Lk 12:33 & 18:22)
- The steward is not praised for being dishonest; however, he is praised for acting decisively.
  - Believers are to act in love; however, believers should also be prudent (Matthew 10:16).
  - The Greek term for “master” (kyrios κύριος) is used in Luke 16:3, 8 to describe the rich man.

- 16:9 Those believers who put their faith in the things of this world (e.g., unrighteous money) will not receive many eternal rewards, so they must rely on being invited to share in heavenly blessings by other believers more generously rewarded in the afterlife.
- A Rabbinical saying: Rich people help the poor now, while the poor help the rich in eternity.
  - Worldly wealth will fail, but eternal reward will not be lost.
  - The Aramaic term for “riches” (mamon) can mean any worldly wealth (earthly possessions) in various forms (Matthew 6:24; Luke 16:9, 11, 13).
- 16:10 “*He who is faithful in a very little thing is faithful also in much; and he who is unrighteous in a very little thing is unrighteous also in much.*” Society has devalued the importance of one’s word and commitment (Prov 20:6).
- 16:11-12 As a man behaves in this fallen world (e.g., professional, societal, relational, political, etc.) which is less significant, so too will he be with the more valuable eternal spiritual aspects.
- 16:13 Man is a slave to whatever commands him (Jn 8:34; Rom 6:16-22, 7:25; 1 Cor 7:22; 2 Pet 2:19) – career, ambition, pleasure, etc.
- An individual cannot be a slave to both God and money, but the Pharisees were lovers of money (Lk 16:14).
  - Priorities are, by their very nature, sequential. Man will prioritize according to his commitments.
  - Believers should not love the things of this world (1 John 2:15-17).

### **Read Luke 16:14-15... The Pharisees Were Respected by Men & Revolting to God**

- 16:14 Even among believers, difficult spiritual truths are stifled through ridicule and joking. Always consider the underlying reason that others are laughing.
- The Pharisees were lovers of money (1 Timothy 6:10).
- 16:15 The religious leaders were living spiritually comfortable (complacent) lives as they enjoyed the spotlight of their religious reputation. “...*God knows your hearts. For what is highly admired by people is revolting in God’s sight.*”
- The spectacle and pageantry of their ceremonies drew attention from man and media, but such display and ceremony are denounced by the Lord.
  - Acceptability by God is determined by motives and attitudes.
  - The Greek term for “abomination” (Bdelygma Βδέλυγμα) is used for “idolatry” (Matthew 12:41-44).

### **Read Luke 16:16-17... The Endurance of the Word of God**

- 16:16 The conclusion of the Old Testament age was with John the Baptist who urged everyone to accept the good news of the kingdom of heaven.
- God’s written Word was called the Tanakh (Old Testament) consisting of three sections called the Torah (The Law), the Nev’im (Prophets), and the Kethuvim (Writings).” The Tanakh is an acronym of the Torah, Nevi’im, and Kethuvim: TaNaKh.
    - The “law and the prophets” was a quick reference to the Old Testament.
  - The Greek term used for “force” (biazetai βιάζεται) infers violence. Those with sickness and infirmities pushed to touch Jesus for healing which would make the

setting very dangerous from the contagious diseases (Mark 3:10-11). Those with demons would fall before Jesus with screams and shrieks as they understood His divine authority. This would add to the chaotic scene of the crowds attempting to get to Jesus.

- The lowly, meek and sick were aggressively seeking Jesus while the intelligentsia who should have known the truth were closed and stand-off.

16:17 The Word of God is so much more constant and enduring than the fallen fleshly existence of this world (Matthew 5:18).

### **Read Luke 16:18... Remarriage After Divorce Is Adultery**

16:18 It appears that the religious people had begun to diminish the importance of marriage while justifying divorce (Deuteronomy 24:1).

- Faithfulness in a marriage reflects the faithfulness of a person to God.
- Adultery is always a part of remarriage unless those being married are widows.
- God's will for man is one spouse for life. (Matthew 5:32, 19:1-12; Mark 10:1-11)
- God hates divorce (Malachi 2:16).

18 Luke 16:19-31

### **Read Luke 16:19-31... The Afterlife of the Rich Man and the Beggar Lazarus**

16:19 This account is more than a parable as Jesus does not call this a parable; also, Jesus never identifies a person's name in parables which He does in this account (i.e., Lazarus).

- Some believe that Lazarus (Eliezer in Hebrew – Gen 15:2-4) represents Jesus.
- The purple and linen clothes was similar to the clothing of the priest (Exodus 28:5-6).
- The rich man held himself as royalty (symbolized by the purple) who was self-righteous (fine linen – in contrast to Rev 3:5).
  - At that time, purple was very expensive; it came from the mollusk in the Mediterranean Sea.
  - Purple dye was produced from a gland within the mollusk via a complex chemical process over several days.

16:20 Lazarus did not position himself, but instead, he had been left at the gate.

- Sores often reflect evident consequences of sin (Lev 13). Ironically, the poor are often the most spiritually wealthy (Lk 12:33, 14:33; James 1:9-10).
- The name Lazarus originates from the Hebrew name "Eliezer" ("God is my helper/comforter").

16:21 Lazarus desired to be taken care of by the rich man, but the dogs were more gracious than the rich man as they licked the sores of Lazarus.

- If Lazarus represents Jesus, this could reflect the Gentile acceptance of Jesus in contrast to the Jewish (wealthy man) denunciation of Him.
- The Greek phrase "*to be fed*" (chortasthēnai χορτασθῆναι) is the same statement made about the prodigal son in the prior chapter (Luke 15:16).
  - This phrase is only used in Scripture three times. Jesus used the phrase in response to the Syrophenician Woman desiring for her daughter to be exorcised (Mark 7:27).

- In ancient times before napkins existed, a diner would take a piece of bread from a plate on the table and use their bread to wipe their hands before eating it. The wiping of hands on the bread caused crumbs to fall on the floor.
  - The first napkin was a lump of dough that the Spartans called “apomagdalie.”

16:22 While the rich man had people in this world to bury him, Lazarus (“who God helps”) had the angels (as celestial pallbearers) carry him away as the angels are often portrayed as those who gather the dead into eternity (Mt 13:39, 49, 24:31; Mk 13:27).

- The “bosom of Abraham” (mentioned only in these two verses) refers to a place of peace and rest; in those days, tables were close to the ground and companions would recline on the chest of the other (Jn 13:23; Mt 8:11).
- This is also viewed as safety and comfort in the folds of the other’s robe (Is 40:11; Jn 1:18) as a chick is surrounded by the mother’s wing (Mt 23:37, Lk 13:34)

16:23 Unlike hell (Gehenna), the rich man was in hades (Hadesis – “a waiting place”) which is to be the staging area for judgment (Acts 2:31; 1 Pet 3:18-20; Eph 4:8-9; Is 61:1).

- The term “Hades” (Sheol/Grave in the Old Testament) was considered by the Jews the holding place for the dead with two divisions: Paradise for God’s people (Luke 16:19-31) and Tartarus for those who rebelled against God (2 Peter 2:4).

16:24 The rich man had missed his opportunity to partake in the living water while on earth (Jn 4:13-14) and although he recognized the needs of others (he knew Lazarus by name), the rich man turned away from their needs.

16:25 While the rich man may have been a Jew (the physical descendants of Abraham), the rich man was not a spiritual “son” of Abraham. Judgment of earthly deeds will take place (Lk 16:19-31; 2 Cor 5:10; 1 Pet 1:17, 4:5; Prov 5:21, 24:12; Eccl. 9:10, 12:14).

16:26 There is a vast separation between those in the family of God and those without. The spiritual sanctification of His people is increasingly defined in the afterlife.

16:27 The rich man refers to Abraham as his “father” but quickly reveals his worldly focus on his worldly father’s house.

16:28 The selfless consideration of the rich man came too late (after life); he could not share eternal perspective with his five (grace/judgment) brothers.

16:29 Abraham stresses that an individual should not put his faith in passing signs and wonders, but instead that faith comes from the Word of God.

16:30 The rich man does not even accept the words of Abraham in the afterlife. A man will either believe the Word of God or erroneously attempt to rationalize around it (Is 8:19-20).

16:31 If an individual doesn’t believe the Old Testament, then they will not believe in the resurrection of the Lord Jesus.

19 Luke 17:1-19

### **Read Luke 17:1-2... Woe to Those Who Offend & Cause Young Believers to Stumble**

17:1 Sin that occurs will be utilized by God to bring about His ultimate will, but the instrument of evil (e.g., individual, nation, etc.) will still be condemned (Prov 16:4; Rev 17:17; Is 10:5-12; Ex 4:21).

- People should not tempt others to sin; instead, believers should be careful not to make others fall (Romans 14).
- 17:2 Just as a millstone (a weighty circular rock) was used to grind wheat into flour, trials (e.g., persecution) also refine believers into fine ingredients for God's use.
- Believers should be careful not to have caused a younger believer to sin (e.g., temptation; false doctrine; impeded growth) through evil intent, neglect, example or discouragement.
  - This exercise was a form of capital punishment by the Greeks and Romans.
  - The term "little ones" (mikrōn hena - μικρῶν ἕνα) is focused on new believers instead of children. (Matthew 10:42; 18:6, 10, 14; Mark 9:42; Luke 17:2).

### **Read Luke 17:3-4... Rebuke and Forgive Sin**

17:3 *"If your brother sins, rebuke him, and if he repents, forgive him."*

- The direction to pay attention ("take heed") to yourself is a selfless command instead of a self-centered command. Be purposeful in the way that you engage with other believers.

17:4 Seven represents total and complete, so if your brother fails completely, but continuously repents, the believer is to continuously forgive.

- Scripture repeatedly states that forgiveness will be a sign of an individual's forgiveness. (Matthew 6:12-15; 18:21-35; Luke 6:38).
- A believer's response to others is based on who the believer is in Christ – not because of the other person. Forgiveness is not based on the other person deserving it, learning their lesson or asking for forgiveness in a certain way. Forgiveness is based on the believer's position in Christ. (Luke 7:40-47)
- Jesus calls believers to forgive "70 x 7" (Matthew 18:21).
- Jewish Rabbi's taught that an individual only needed to be forgiven three times. The source of the three times was Job 33:29-30 (*"God certainly does all these things two or three times to a man in order to turn him back from the Pit, so he may shine with the light of life."*)
  - Other passages that Jewish Rabbi's referenced were Amos 1:3, 6; 2:6.
- Seven symbolizes fullness and completeness, so Jesus stresses that there should be an abundance of forgiveness from every believer. The "*seventy times seven*" is a metaphor for unlimited forgiveness.
- Just as God forgives His people every time, they come to Him, believers should forgive every time they are asked to forgive.

### **Read Luke 17:5-6... The Faith of a Mustard Seed**

*Shared Account of the Parable of the Mustard Seed: Mt 13:31-32; Mk 4:30-32; Lk 13:18-19*

17:5 The disciples ask for Jesus to increase their faith (Mk 9:24), but faith comes from hearing the word of God. It is not a matter of the quantity of faith that a person can obtain, it is a matter of the focus of that faith - who that faith is in.

17:6 A seed has the capacity to reproduce the life form (whether a tree, a human or God Himself) from which it originated if given adequate water (living water, Spirit, Word of God).



- The mustard seed was the smallest seed of the Jews (approximately 2 mm in diameter), and mustard plants in the Mideast frequently grow to nine feet high (and can reach 15 feet).
- The seed contains 33-50% of its weight in oil which is extracted by crushing the seed (Luke 17:6). Often the Spirit (oil) is most evident in the trials (crushing) of His people.
- The mulberry tree is a uniquely fast growing tree needing little care. Mulberry trees are extremely easy to propagate as they rarely fail to grow from a planted seed and can sprout wherever the seeds are blown or carried (e.g., via birds).
- Mulberry trees are also exceptionally easy to graft together. Although the limbs are easily broken, and the fruit is often consumed by birds, mulberry trees are very fertile and productive.
- The sea often represents the chaotic Gentile world order/system. Faith drives obedience.
- Growing faith is powerful faith that motivates a believer to remarkable works of obedience.

### **Read Luke 17:7-10... The Duty of a Slave**

17:7 The plowing is preparing the soil for the sowing of the seed; this is similar to ministers of the Word of God working with individuals to prepare them for His truth.

- The sheep often reflect the followers of the Lord, and ministers guide and care for the Lord's sheep (Mt 9:36; Jn 10:7-27; Acts 20:28; 1 Pet 5:2-4).

17:8 The believer should be in a state of constant readiness to serve the Lord. The comforts for the believer will come at a later time.

17:9 Obedience and service are the principal purpose of the believer, and it is only right that the Lord will be obeyed completely as the master.

- Christian service often begins in grace, but concludes in works. A charitable heart turns to a demand for gratitude and recognition.
- Believers should remember that they are sinners that have been saved by grace no matter how many good works they achieve after coming to Christ. Believers should not become self-righteous after lengthy service.
- Believers should walk in grace (not works), and the basis of a believer's love should be the love of God. Service should originate from gratitude.

17:10 The focus of the servant should be on the master instead of the servant's personal needs and comforts.

### **Read Luke 17:11-19... The Grateful Samaritan for Being One of The Ten Men Healed**

17:11 Most Jews walked on the east side of the Jordan to avoid walking through Samaria (John 4:9); however, Jesus had multiple accounts with the Samaritans as He ministered to them (Luke 10:33; John 4:3-4).

17:12 Skin diseases often represent sin (Leviticus 13-14). The 10 men called to Jesus from a distance as their diseases were probably contagious.

- Rabbis considered lepers to have been judged by God because of sin; similar to being barren, leprosy was a divine punishment.

17:13 The contaminated men recognized Jesus as the master and begged for His mercy.

- 17:14 Obedience of Jesus' words preceded the actual healing. This visit to the priest was in accordance with the Old Testament law (Lev 13:17).
- 17:15 Only one of the ten (a "tithing") returned to the Lord with gratitude. Few believers actually realize and extend gratitude for the Lord's healing.
- 17:16 The one who was grateful was an ostracized Samaritan; rejection by men probably made him even more humble and grateful.
- Samaritans represented "despised foreigners." During the Assyrian exile of the northern kingdom of Israel (722BC), Assyria replaced Israelites with Gentiles who had also been exiled from their homelands by Assyria. (2 Kings 17:24-41)
- 17:17-18 Jesus questions the gratitude of the vast majority of those who had been healed. The importance of one who correctly responds to the Lord cannot be over-emphasized; just like the parables of the single lost sheep or the single lost coin (Lk 15:3-10), this single grateful man was important to the Lord.
- 17:19 Jesus releases the grateful man from worship and attributes the man's healing to his faith in the power of Jesus.

20 Luke 17:20-37

**Read Luke 17:20-37... The Surprise Coming of the Kingdom**

- 17:20 The religious leaders were interested in the timing of the kingdom of God instead of what the kingdom of God meant.
- Believers are called to live in faithfulness to the Lord expectant of His second coming (Luke 12:35; Colossians 4:2), but instead of how to live, many believers are distracted by the timing of His second coming.
- 17:21 The Kingdom of God is internal (spiritual) instead of being external (physical/tangible/fleshly).
- The kingdom of God denotes submission to the Lord Jesus; it is the spiritual reign of God in men's hearts now, and the physical reign of Jesus over all the earth during the millennium.
- 17:22 The term "Son of Man" references the humanity of the Messiah as He became part of mankind.
- The divine transportation of clouds was also used by the "Son of Man" (Daniel 7:13); clouds also describe Jesus' ascension and coming again. (Acts 1:9-11). The term "Son of Man" combined fully God and fully man without the militaristic expectations of other Messianic titles.
  - Ezekiel utilized this term to represent humanity and mankind.
  - The first use in the New Testament of the "Son of Man" as an infant child (Matthew 9:28) is contrasted to the last use in the second coming of Jesus (Revelation 14:14).
- 17:23 The longing for the Lord should not result in following false religions. Man must be careful to wait on the one true Messiah (Matthew 24:34; Mark 13:21).
- 17:24 Jesus will come with speed as a strike of light, and His coming will be universal (Lam 4:19; 2 Sam 1:23; Isaiah 40:31; Jer 4:13).
- The rapture will come in an instant (Jn 14:4; 1 Thes 4:13-18; 1 Cor 15:51-58)

17:25 Before the Lord would come in power and glory, He would be persecuted and crucified by this world (Is 53:3).

- The Greek term for “world” (geneas γενεᾶς) is more accurately translated as “generation.” The Greek term “geneas” is repeated thirteen times in the New Testament.
- His first advent was that of a kinsman redeemer and His second coming will be that of the avenger of blood.

17:26-29 The end of times is likened to the busy days of Noah and Lot when the daily tasks hid the eminent disaster.

- The flood (rainfall) of Noah and “fire fall” of Lot represent the end times of judgment (2 Pet 2:5-6).
- In both situations, the safe removal (rapture) of the Lord’s elect triggered the coming of judgment.
- Noah was a preacher of righteousness while Lot was a righteous man grieved by the sin around him (2 Pet 2:5-8).

17:30 The distractions of eating, drinking, marrying, buying, selling, planting, building will divert attention and focus that should be on the Lord’s present kingdom and His second coming.

- Although the distractions of the world were not sinful in themselves, they distracted the generation from imminent judgment.

17:31 The disaster is so urgent and pressing that man cannot even survive running into his own house to gather his possessions (Mark 13:15).

17:32 Believers should never “look back” to their old life (reflect and yearn for the fallen world) as Lot’s wife did or as Israel often did with Egypt.

17:33 *“Whoever secures his life will lose it, and those who lose it will secure it.”*

17:34-36 Jesus understood the global world with different time zones; at the point of rapture some would be sleeping, some working, and some simply existing. (Matthew 24:40-41)

17:37 Since the speakers ascribe “lordship” to Jesus, the disciples are probably posing this question.

- Jesus responds about the (physically) dead and (spiritually) corrupt being dealt with by the “vultures/eagles” as couriers of judgment. (Matthew 24:28).
- The Jews considered it a judgment when a corpse was not buried. (Genesis 40:19; Deuteronomy 29:26; Ezekiel 39:4; 1 Kings 14:11, 16:3, 21:24)
- The question isn’t “where” but instead it is “with whom” because Jesus’ followers will be safely with Him outside of the fleshly world (where spiritual predators lurk).
- At the second coming, birds will be called together to eat the carcasses of the fallen. (Revelation 19:17-18).

21 Luke 18:1-17

**Read Luke 18:1-8... The Parable of the Persistent Widow**

- **Parables either compare or contrast; this parable is contrasted to the nature of God. (Luke 11:5-13)**

18:1 Until Jesus takes His saints to their heavenly home, Believers will struggle with the spiritual scavengers of this world. Believers should remain in constant fellowship with Him to not be discouraged.

- Scripture encourages diligence in prayer (Ephesians 5:20, 6:18; 1 Thessalonians 5:17-18).

18:2 Jesus tells of a powerful, pompous judge who had no accountability.

- This judge was the antithesis of the first and second commandment (Matthew 22:36-40; Mark 12:28-31; Luke 10:25-28)
- The only person that the judge cared about was himself.

18:3 A widow represented the weakest societal class as she had no one to support her.

18:4-5 Even a prideful man can be swayed by resolute persistence.

18:6 Even the ungodly can share insight; wisdom can even be gained from foolish people.

18:7 Believers are encouraged to share requests with God often – not just a single prayer meeting, but an on-going communion.

- Instead of “talking to himself”, a believer should lift the conversation to the Lord in prayer.

18:8 “*When the Son of Man comes, will He find faith on the earth*”? A faith that He will answer with justice.

- Similar to the widow, believers are weak and poor; however, the Lord will answer the believers call of faith.

### **Read Luke 18:9-14... The Parable of the Prayers by the Pharisee and the Tax Collector**

18:9 Modern belief is that man is naturally “good,” but instead man is desperately evil (Romans 3:10-12; Genesis 6:5; Joshua 24:19; Jeremiah 13:23, 17:9; John 8:34) and in need of a saving Lord.

- It was the Jewish custom to pray three times each day; at the time of the morning sacrifice (9:00am), at noon, and at the evening sacrifice (3:00pm).

18:10 The two choice of men seemed to contrast two different collectors of funds. The publican (tax collector) known for unfair collections in contrast to the Pharisee who also took money from the public (Lk 20:47-21:5)

- Beyond the Jewish Tax used to maintain the Temple, Jews also paid taxes to the Romans (often collected by harsh tactics).
  - The Roman tax was comprised of income tax and customs/duties tax (paid in order to do commerce). The customs/duties included a percent of trade as well as tolls to use roads.
  - The tax burden exceeded 40% of what was earned.
- The Roman Tax Collectors consisted of independent contractors who had bid for the contract. They were usually Jewish who collaborated closely with the Romans and paid a “franchise fee” to collect taxes in the name of Rome.
  - Anything above the agreed value to Rome was pure profit for the collector.
  - The Tax Collector could assess the value arbitrarily without any recourse or appeals process for the one being taxed.

- Tax Collectors would also manufacture black market and smuggling charges and then threaten to go to the Roman government with the false accusations.
  - Beyond the tax gouging, Tax Collectors were a reminder of foreign oppression who befriended and collaborated.
  - Tax Collectors were viewed as traitors (politically) and as apostates (religiously).
- 18:11 The Pharisee compares himself to the worst of sinners (publicans) and finds himself better in three areas: 1. greed (monetary) 2. unrighteousness (immoral) 3. adultery (sexual)
- The prayer of the self-righteous Pharisee exalted himself instead of God.
- 18:12 The Pharisee boasts about the insignificant and misguided “sacrifices” that he has made.
- Throughout Old Testament times, Israel fasted together once a year as a nation on Yom Kippur (Leviticus 23:27-32).
    - The Rabbi’s multiplied the fast to two times each week; the first fast was on Thursday when they believe that Moses ascended Mt Sinai, and then on Monday when they believed Moses descended from Mt Sinai.
  - Although the Pharisee was religiously moral, he did not glorify God in his sacrifices.
  - New Testament giving is explained in 2 Corinthians 8-9.
- 18:13 The publican was so humiliated that he went far off – by himself – away from the crowd. The tax collector fell to his knees while the Pharisee had stood by himself above everyone else. He struck himself in self-denunciation and begged for God’s mercy.
- 18:14 *“Everyone who exalts himself will be humbled, but the one who humbles himself will be exalted.”*
- In the Pauline epistles, the concept of justification – a legal term meaning to be “made right” before the Lord – is core to the gospel message (Romans 4-5), but this verse (Lk 18:14) is the only occasion in the gospels that the word “justified” is used in the Pauline sense.
  - The Jewish nation exalted themselves as being God’s people when, in fact, they were pompous, self-righteous pretenders (Isaiah 64:6). The Lord loves a humble heart with a realization of His grace (Psalm 51:17).
  - The heart attitude determines a man’s standing with the Lord instead of outward deeds.
- **From Luke 9:51 through Luke 18:14, Luke’s writings are unique, but now Scripture transitions to familiar passages that are shared throughout the synoptic gospels.**

### **Read Luke 18:15-17... Jesus Blesses the Children**

*Shared Account of the Blessing of Children: Mt 19:13-15; Mk 10:13-16; Lk 18:15-17*

18:15 Jesus stopped the obstacles confronting the children because those who enter the kingdom of God must have the same obedient, trusting, childlike faith. Unlike the hard-hearted adults, the children are simple and trusting.

- Modern religious leaders use various methods of keeping those who need the Lord from trespassing. Often, preachers utilize their secretaries to regulate who can enter the preacher's presence. Church buildings often utilize ushers to keep out the sullied.
- It was Jewish tradition to present children for a Rabbinical blessing. The Rabbinical blessing was established from the Priestly blessing (Numbers 6:22-27).

18:16 Jesus always had time for people, and in the imperative, Jesus commanded His disciples to stop being an obstacle to the children.

- The Greek term “permit” (apheta ἄφετε) is used repeatedly to allow the children to come to Jesus. (Mark 10:14; Luke 18:16)
- Having the faith of a child is necessary to enter the Kingdom of God as the believer submits to the authority of the Lord. Jesus identifies His listeners as “children” (Mk 10:24).

18:17 Unlike the hard hearted adults, the children are simple and trusting. Having the faith of a child is necessary to enter the Kingdom of God as the believer submits to the authority of the Lord. Jesus identifies His listeners as “children” (Mk 10:24).

- The Greek term for “truly” or “I assure you” is the transliterated word from Hebrew “Amen” (Hebrew: אָמֵן Greek: ἀμήν). Transliteration means that the same word is in one language as another without being changed to translate.
  - The word “Amen” is meant to be firm or certain; it means “so be it”, “I affirm” or “I agree.” The word “amen” is also used for the word “faith” (Habakkuk 2:4)
  - Jesus is the only one in Scripture that begins a sentence with the word “Amen” which He used to express that He had something significant to say. (Matthew 11:11; 16:28; 25:45)

22 Luke 18:18-43

### **Read Luke 18:18-23... The Rich Young Ruler**

*Shared Account of the Rich Young Ruler: Mt 19:16-30; Mk 10:17-31; Lk 18:18-30*

18:18 The question itself – “what must I do” – is self-effort and performance motivated. (Romans 9:30-33) This is the opposite of the childlike faith. Man is only right with God by what He has done, not in what we do.

- The man urgently (ran) knelt (submitted) to Jesus, but only recognized Jesus as a teacher instead of the Lord.
- His question contradicts itself as he asks what actions he must perform (merit) in order to inherit (which is a gift of identity instead of being earned).

18:19 Jesus responds that it is only by perfection (keeping all of the commandments – Lev 18:5) which only one who is “good” would be able to do. Only God is good, so Jesus as God incarnate can also be perfectly good.

- This man bears witness that Jesus has the attributes (goodness) of God, but the man does not apply and submit to that recognition. Jesus reveals Himself as the “good” Shepherd (Lk 18:19).
- If man wants to be good enough to get into heaven, he must be as perfect as God. (Matthew 5:48; 1 Peter 1:15)

18:20 Jesus listed the commandments that deal with treatment of fellow man, but the “God-focused” commandments are summarized with His statement “follow me” (Ex 20:1-17; Dt 5:6-21).

18:21 This man believes that he is good enough as his own conscience is clear (Mt 5:21-48; Jeremiah 17:9).

- This wealthy man would be stunned at the sacrifice expected of him; many in this modern time would be surprised as well.
- There would be no worldly reasoning or rationalization on how he should retain his property and possessions. Many assets owned this man and would cause him much heartache.
- Although a man’s conscience is clear that doesn’t mean that he is innocent (Acts 24:6; 23:1; 1 Corinthians 4:4).
- Since his bar mitzvah (הבֵּר מִצְוָה) at the age of 13, the ruler had kept the law. Jewish girls come to age at age 12 in the bat mitzvah (הבַּת מִצְוָה). Prior to the bar mitzvah, the parents would have been accountable for the child’s actions; however, after the bar mitzvah, the Jewish youth is responsible for his own actions and can participate in additional Jewish community activities.

18:22 The treasures of a man become his idols (Ezekiel 20:6-9; Mt 6:21). The man was instructed to give all that he had to the poor and follow Jesus as Lord of his life (Lk 9:23, 12:19-21).

- All believers are also called to dedicate all that they are and possess to Jesus for His use (Mt 6:19-21, 16:24, 19:27; Mk 8:34; Lk 5:11, 28; 14:25-35). The assets that a person possesses become the master and owner of that person.
- Believers are commanded by the Lord to give up their possessions for the needy (Lk 12:33), and the early church accepted this command as literal (Acts 2:45).

18:23 The wealthy ruler already had a master (Mt 6:24, 19:24; Mk 10:25; Lk 16:13, 18:25; James 1:9-11), and he wanted to live (and give) as he personally willed.

- Worldly abundance (e.g., rich, intelligent, attractive, etc.) often becomes an obstacle to walking in faith according to the will of the Lord.
  - A wealthy man befriends this world and has faith in his own skills and talents. An individual cannot depend on his own righteousness or resources to be right with God.
  - It is impossible to follow God when an individual has priorities above God.

### **Read Luke 18:24-30... Worldly Wealth Contrasted to Kingdom Rewards**

18:24 “*How hard it is for those who have wealth to enter the kingdom of God.*” The kingdom of God is founded on the principle of total subjection to His will.

- Worldly possessions limit the measure of obedience. God doesn’t desire His people to “have more” to “do more”, but instead to do more with His power and His strength. Worldly possessions undermine faith in God alone.

18:25 A believer must die to this world (Rom 6; Philippians 1:21; 2 Tim 2:11-12) and to self while pursuing God’s will alone (1 Thes 4:3-8; 1 Pet 4:1-3; 1 Jn 2:17).

- Around the world (and throughout history) where persecution of believers is commonplace (2 Tim 3:12), those who follow Christ understand that they must surrender all to Him (Lk 14:27-28).

- Believers in America often defend wealth. While some wealthy will enter the kingdom of God, this verse states explicitly that it is the exception as a result of a supernatural work.
  - Although there (as yet) is no historical evidence, oral tradition claimed that there was a small gate in the protective wall of Jerusalem used for nighttime traffic after the main gates were closed.
    - This gate was called “the needle’s eye” where a camel could barely pass through as long as all of the baggage that the camel had been carrying had been eliminated; this would speak to the concept that man must also remove all of his possessions that are weighing him down.
    - The camel lives primarily in desert regions and carries its own water, but to fit through the needle, the water hump must be flat (as one relies on Jesus for the living water).
  - The miraculous intervention of Jesus can enable a camel (one of the larger animals in that society exceeding seven feet in height) to pass through the eye of a sewing needle (one of the smallest openings; the needle itself can range from .6mm to 1.2mm in diameter).
  - The eye of the needle is literally the hole in a sewing/surgeon’s needle. The Greek term for “camel” (kamhlon) is similar to the Greek term for “rope” (kamilon).
- 18:26 Similar to the rich, young ruler, the disciples questioning Jesus are astonished at the difficulty of salvation.
- All men must first understand that it is impossible for a man to save himself.
  - A worldly, wealthy man might appear to have the favor of God, when in spiritual reality, the wealth is a curse, master and addiction to those who have it. It is difficult to discern whether the rich man owns the wealth or the wealth owns the rich man.
  - Satan told God that the only reason that Job trusted Him was because of his material blessings (Job 1:9-11; 2:4-5)
- 18:27 “*What is impossible with men is possible with God.*” Never give up the hope that someone will find Jesus – no matter how hard hearted they are – no matter how wealthy they are.
- 18:29 The spouse is not mentioned as they are one body.
- Every believer who has left everything (possessions and relationships) for Christ will be rewarded with abundance as well as eternal salvation.
  - The greatest reward is the presence of God – Immanuel (“God with us”)
- 18:30 The kingdom of God entails submission to the High King beyond any other relationship (Mt 8:21-22, 12:47-50; Lk 9:59-62, 14:26).
- Although salvation is based solely on the grace of God alone (Ephesians 2:8-9), God will also reward His people according to their faithful walk:
    - “*Now the one who plants and the one who waters are one; but each will receive his own reward according to his own labor.*” (1 Corinthians 3:8)
    - Scripture encourages those who are persecuted that their reward in heaven is great. (Matthew 5:12; Luke 6:23)



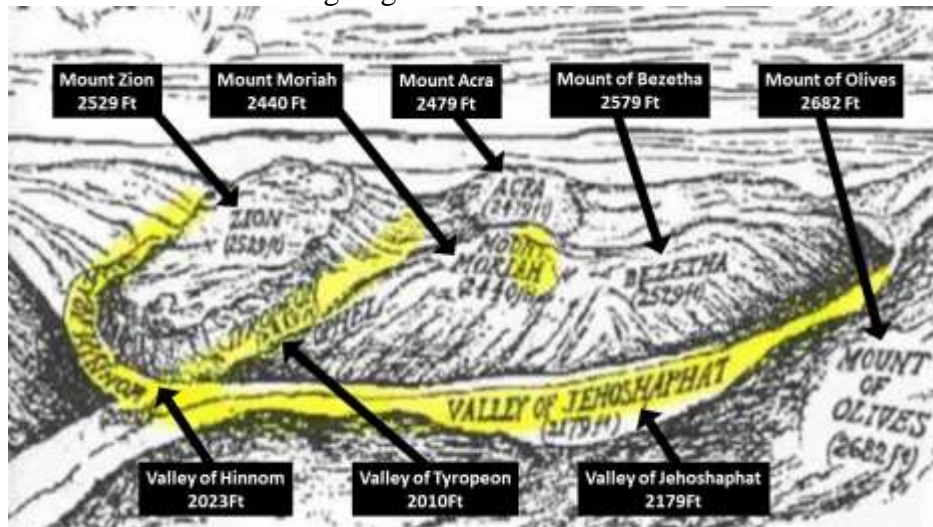
- God will reward every man according to how he has applied his faith in Christ Jesus (Matthew 16:27; 25:14-30; Luke 19:11-27; 1 Corinthians 3:11-55; 2 Corinthians 9:6; Revelation 22:12)
- Heavenly rewards can decline. (Matthew 6:1-6, 16-18; Romans 2:5-6; 2 John 1:4-10).
- Believers should purposefully invest in heavenly rewards (Matthew 6:20).
- Religious rituals should not be misconstrued as works of faith; the Lord desires a relationship with His people. (Matthew 15:8)

**Read Luke 18:31-34... The Third Prophecy Regarding the Death & Resurrection of Jesus**

*Shared Account of Jesus' Private Revelation: Mt 20:17-19; Mk 10:32-34; Lk 18:31-34*

18:31 Jesus had private times of revelation with His disciples. Believers should also take time away to just be with Him.

- Beyond the physical description of Jerusalem being situated in the midst of a mountainous region at 2460 feet above sea level, “going up” denotes positive direction (progress).
- Although surrounded by higher mountains, Scripture always speaks of “going up” to Jerusalem and never “going down.”



1. The northern summit (hill) is called Scopus,
  2. The middle summit (hill) was called Nob,
  3. The highest point of the Mount of Olive
  4. Southern summit (hill) was called in the Holy Scriptures the "Mount of Corruption" or "Mount of Offence" (II Kings 23:13).
  5. On the middle ridge between the Kedron and the Tyropeon Valleys there was (formerly) in the south "Mount Zion" (the original "Mount Zion" and not the later southwest hill that was later called by that name),
  6. The "Ophel Mount"- to the north of that the "Rock" around which "Fort Antonia" was built
  7. The southwest hill itself that finally became known in the time of Simon the Hasmonean as the new "Mount Zion."
- Although Zion represented the temple area, the Temple was actually constructed on Mount Moriah next to Mount Zion which is higher.

- With the crowds that had accumulated around Jesus, it may have taken some effort to privately pull his disciples away from the masses. (Matthew 4:25; 5:1; 7:8; 8:1, 18; 9:8, 33; 11:7; 12:23, 46; 13:2, 34, 36; 14:14; 15:10, 30-33; 17:14; 19:2)

18:32 Jesus speaks of Himself in the third person. Although he is living in the human shell, His physical body did not encompass all of who He was. Jesus clearly communicates to His disciples that the Jewish religious leaders would condemn Him to death.

- The term “Son of Man” references the humanity of the Messiah as He became part of mankind.
  - The divine transportation of clouds was also used by the “Son of Man” (Daniel 7:13); clouds also describe Jesus’ ascension and coming again. (Acts 1:9-11)
  - Ezekiel utilized this term to represent humanity and mankind.
  - Hebrew is an ancient language with very few adjectives, so Hebrew uses a phrase to reference a noun. As an example, a smart man would be called a “son of wisdom” or a wealthy man would be the “son of wealth.” The “son of man” emphasizes the humanity of the individual.
  - Jesus chose this title for Himself as it was not used by Jewish Rabbis, and there were no associated misperceptions of Messianic connotations.
- The Gentiles would mock and ridicule Him (Is 50:6; Micah 5:1)

18:33

After the Jews have condemned Jesus, He would be passed to the Gentiles for persecution. Jesus foretells His crucifixion, but also His resurrection in three days.

- During the Roman flogging, the prisoner’s hands would be tied together around a pillar or boulder or else the prisoner would be bent down and tied to a stake.
  - A “Roman flagellum” (or “flagrum”) was a whip with two or three long leather strips attached to a short wooden handle. Metal, rock or bone was knotted at the ends of the leather strips which were long enough to wrap completely around the body. If the Roman scourge contained a hook at the end, the whip was called the “scorpion.”
  - The floggings were performed by two Roman soldiers on each side of the prisoner that took turns as one would hit and then the other.
  - Prisoners often died as the intestines were often exposed through the back while eyes and teeth were knocked out.



- Crucifixion was invented by the Phoenicians and perfected by the Romans. The torturous death would take 3-4 days for the convicted to die, and water was periodically provided to keep the convicted alive longer. This was a public spectacle often performed beside roadways and gates as an example and deterrent to others. Crucifixion meant death by asphyxiation.
  - In the Old Testament, the ultimate humiliation was to have the corpse of the dead person impaled on a tree after they died (Deuteronomy 21:23).
    - Jews believed that anyone who was hung on a tree was cursed by God. When Paul accepted Christ, he understood that the sinner’s curse was taken upon Jesus Christ at the cross. (Galatians 3:10-13)
- Paul would later state that Christ’s resurrection could be found in the Old Testament (1 Corinthians 15:4) as Jesus claims the sign of Jonah (Matthew 12:38-40).
  - “He will revive us after two days; He will raise us up on the third day, that we may live before Him.” (Hosea 6:2)
  - In the Jewish mind, any “part of a day” was counted as “a day.”
    - The Jewish day began at 6:00pm, and on Friday, Jesus died at 3:00pm. If Jesus was put in the grave prior to 6:00pm on Friday, it was counted as a day.
    - From 6:00pm on Friday until 6:00pm on Saturday was the second day.
    - From 6:00pm until the next morning was counted as the third Jewish day.

18:34 Although Jesus was straightforward, the disciples did not understand what He was saying (Lk 18:34).

- Without Christ’s resurrection, man would remain lost in sin (1 Corinthians 15:17).

<b>The World’s Maltreatment of Jesus</b> (Mt 20:18-19)			
1.	Jews	Condemn Him	Old Testament Israel
2.	Gentiles	Belittle/Disparage Him	New Testament Church Age
3.	Resurrection	Life after Death	Second Coming & Millennial Reign

**Read Luke 18:35-43... The Healing of the Blind Man in Jericho**

*Shared Account of Healing of The Blind: Mt 20:29-33; Mk 10:46-52; Lk 18:35-43*

18:35 Jesus’ was walking toward Jerusalem on the outskirts of Jericho (“a sweet smell”).

18:36 The blind man heard the commotion of the crowd.

18:37 The uproar testified to the passing of Jesus.

- Nazareth was an uncultivated, disreputable place (Jn 1:46) that may have been named after the hill behind it (Lk 4:29); the hill Notserah means “one guarding/watching.”
- The Nazarene portrayed Jesus as the branch (netzer) foretelling the Messiah in the Old Testament (Mk 1:24; Is 4:2, 11:1; Jeremiah 23:5, 33:15; Zechariah 3:8, 6:12); this was also the identity referenced after the resurrection (Mk 14:67, 16:6).

18:38 The reference to the Son of David expressed the right of kingly authority as the Messiah (2 Sam 7:16).

- 18:39 The blind man fervently begged for mercy; the world attempts to quell the cry for Jesus, but Jesus beckons the seekers to come.
- 18:40 Jesus stopped the entire crowd around Him as He beckoned for the blind man to come to Him.
- 18:41 Jesus (ask assertive) asked the man what he was requesting although the man's blindness was evident.
- 18:42 The man is told to "receive" as should all sinners coming to Jesus – simply believe and receive. The blind man's faith in Jesus enabled his healing
- 18:43 The blind beggar's spiritual sight was awakened to the power of Jesus as he walked with Jesus; every believer should follow Jesus in thanksgiving and praise.
- The blind man's salvation testified to all those around him as well.
  - The blind men obviously received "spiritual sight" as well because instead of going his own way (Prov 14:12, 16:25), He followed Jesus (Jn 14:6).

23 Luke 19:1-28

### **Read Luke 19:1-9... The Salvation of Zacchaeus**

- 19:1 Jews would travel down the Transjordan (eastern) side of the Jordan River through Perea (Περαία "the country beyond") before crossing over through Jericho.
- The road from Jerusalem "down" to Jericho is a 17-mile trip and a 3,000-foot drop.
  - This road was known for bandits and attacks the Latin priest Jerome (in the 4<sup>th</sup> century) called this route the "bloody way."
  - Jericho was a beautiful oasis city known for its palm trees and date palms. The palm branches used during the Triumphal Entry probably came from Jericho.
- 19:2 Being the chief tax collector could symbolize being the "chief transgressor" for Zacchaeus ("pure").
- The Greek word for "ruler" (archón ἄρχων) means "chief," so Zacchaeus was the "chief tax collector" (architelōnēs ἀρχιτελώνης) or the "ruling tax collector."
  - Beyond the Jewish Tax used to maintain the Temple, Jews also paid taxes to the Romans (often collected by harsh tactics).
    - The Roman tax was comprised of income tax and customs/duties tax (paid in order to do commerce). The customs/duties included a percent of trade as well as tolls to use roads.
    - The tax burden was above 40% of what was earned.
  - The Roman Tax Collectors consisted of independent contractors who had bid for the contract. They were usually Jewish who collaborated closely with the Romans and paid a "franchise fee" to collect taxes in the name of Rome.
    - Anything above the agreed value to Rome was pure profit for the collector.
    - The Tax Collector could assess the value arbitrarily without any recourse or appeals process for the one being taxed.
    - Tax Collectors would also manufacture black market and smuggling charges and then threaten to go to the Roman government with the false accusations.

- Beyond the tax gouging, Tax Collectors were a reminder of foreign oppression who befriended and collaborated.
- Tax Collectors were viewed as traitors (politically) and as apostates (religiously); they were so hated that they were not even allowed to give evidence in court; tax collectors were not even allowed to attend synagogue worship.
- In the prior chapter (Luke 18:9-14), the tax collectors prayer was humble and repentant in contrast to the Pharisees prayer.

<b>Taxes During the Time of Jesus &gt;40%</b>	
<b>Religious Tax</b>	Temple Tax (Due Annually for Males over 20 years old) – Half Shekel
<b>Roman Tax</b>	Census Tax (due Annually) – This was the tax in Matthew 22 and the tax for Joseph & Mary at the nativity
<b>Herodian Tax</b>	Land Tax Import/Export Tax Crop Tax Income Tax (10% Annual) Road Use tax Transportation Tax City Entrance Tax Salt Tax Sales Tax Emergency Tax (if taxes couldn't cover expenses)

- A poll tax was due from every male (age 14-65 years) or a female (age 12-65) simply for living in the Roman Empire.
- A fish tax was due where charges were per net and single fish.
- A ground tax required 1/10 (tenth) of all of the grain and 1/5 (fifth) of all the wine went to the Roman Government.
- A cart tax would charge a tax for every wheel on the cart used to sell merchandise.

19:3 Just like the beggar in the previous passage (Lk 18:35-43), Zacchaeus had physical limitations keeping him from seeing Jesus.

- Zacchaeus had to be above the crowd (with a heavenly perspective) to see Jesus (Mk 2:4).
- Scholars estimate the average height of a Jewish man at that time was 5' tall based on the typical doorframes into homes at that time.

19:4 The trunk of every tree has a dense covering of bark that must allow for the growth of the tree; the Sycamore demonstrates this transition of exfoliation more clearly than any other tree.

- The Sycamore bark is unable to expand to enable the underlying growth, so the rigid bark must completely deteriorate and crumble leaving limbs that appear whitewashed.
- The Sycamore tree is still seen in Israel in modern times with low lying limbs that can easily be climbed and carry the weight.
- In the same way, a sinner like Zacchaeus would not be able to mildly alter his internal change, but instead radically drop his hardness revealing a tender white (pure) growth.

- 19:5 Jesus often calls His people by name (Genesis 22:1, 31:11; Exodus 3:4; 1 Samuel 3:4; Acts 9:10), and whoever He calls should be unhesitant without distraction.
- This is the only occurrence in Scripture where Jesus invited Himself over to eat at someone's house. (Revelation 3:20)
- 19:6 Zacchaeus was joyful in receiving Jesus into his life.
- This is in sharp contrast to the last chapter (Luke 18) where the rich young ruler departed grieving. Jesus had then told His disciples the difficulty of a wealthy man entering the Kingdom of Heaven. (Luke 18:24-30)
- 19:7 Jesus only "lodges" with those who understand their fallen, sinful nature (Mt 9:10-13; Mk 2:14-17; Lk 7:36-50).
- The Greek term for "grumbled" (diegongyzon διεγόγγυζον) comes from the root word that means the "buzzing of bees."
  - Often in ministry, there will be complainers and grumblers against the individual ministering to sinners (Proverbs 29:25).
- 19:8 Zacchaeus received Jesus Christ, but then also made Jesus Lord of his possessions fulfilling the guidelines of the law in repaying four times the amount stolen (Exodus 22:1).
- The focal points of Zacchaeus were to give half of his wealth to the poor and then reconcile with those who he had cheated.
  - The typical payback terms would be only 1/5 (20 percent) of the amount taken (Leviticus 6:5; Numbers 5:7), but Zacchaeus paid the amount due for "violent theft" (Exodus 22:1).
  - The works of Zacchaeus were a result of his salvation (Ephesians 2:8-10).
- 19:9 Zacchaeus was not only the physical Jewish descendant, but the spiritual offspring of Abraham. (Matthew 3:9; John 8:39; Acts 13:26; Romans 2:28-29, 4:1-16, 9:6-8; Galatians 3:7-29)
- Jesus came to the house of Zacchaeus as "salvation" personified. (Romans 3:24, 6:23, 10:9, 13; Titus 3:4-6; 2 Corinthians 7:10; Acts 4:12)
- 19:10 *"For the Son of Man has come to seek and to save the lost."*

### **Read Luke 19:11-27... The Parable of Investing the Talents While the Master Was Away**

- Similar Parable to Matthew 25:14-30
- 19:11 The people thought that the physical kingdom of God would occur soon which was not the case for them; however, they could live in the spiritual kingdom of God by investing His gifts to them and serving His will.
- This parable may have been based on an actual historical event. The Roman Empire sovereignly governed, and no one could rule provincially (become a provincial ruler) without the authorization of the Roman Government.
    - After the death of Herod, the Great, the Palestine area was divided into four regions: 1. Herod Archelaus ruled Judea 2. Herod Philip ruled Ituraea 3. Lysanias ruled Abilene 4. Herod Antipas ruled Galilee.
      - The term "Tetrarch" is defined as having a "fourth" of the governmental authority ("ruler of a quarter").
    - It was required that each of the four rulers travel to Rome to receive the authority to reign.

- When Herod Archelaus traveled to receive authority in Rome, the people of Judea sent a delegation of 50 men to protest the rule of Herod Archelaus before Caesar Augustus.
- Although Caesar Augustus allowed Herod Archelaus to rule over Judea, Caesar did not designate Herod Archelaus as “king.”

19:12 Jesus (the nobleman) came as a fellow human, but after His resurrection and being with the Father (a far country – Heb 1:3), He will return as king (Dan 7:18, 22, 27; Heb 12:28)

19:13 Each slave received a single mina - not much money, and they all received alike.

- The Greek coin mina (maneh) is equivalent to a hundred drachma (which is similar in value to a denarius – a day’s wage). The amount was salary for approximately 100 days or a third of a year.
- Ten represents complete order. While ten servants were called, only the accounts of three are recorded.
- Believers have received the Word of God, but each believer has received the gospel message to invest and share.
  - Every believer has the same “spirit of faith” (2 Corinthians 4:13-15).
- Many invest time and resources in various ways, but do not think about how best to invest the gospel message.
- For instance, sharing the gospel with the weak and needy (e.g., 3rd world countries, inmates, etc.) would allow many more souls for Christ but require less comfort in sowing.

19:14 Israel has hated the thought of Jesus Christ being the coming King (John 19:15).

- Many in modern churches who would accept Him as Savior might deny Him as Lord; believers must love and follow the will of the Lord.
- The “church age” is positioned between Luke 19:14 and Luke 19:15.

19:15 The man of “noble birth” (eugenēs εὐγενῆς) had received the kingdom that he had traveled to receive.

- The servants were called to their master to give account for their investment with the mina (maneh) that they had been given.

19:16 The servants rightfully understood that the minas belonged to the Lord. The first servant had doubled the amount entrusted to him. (Luke 16:10)

19:17 The first servant was the only one who received the words “*well done, good servant.*” (Matthew 25:23)

<b>Growth of the Followers of Jesus</b>	
12 Apostles	Mt 10:2-4; Mk 3:16-19, Lk 6, Acts 1
70 Witnesses	Luke 10:1-12
120 Disciples	Acts 1:15
3000 Conversions	Acts 2:41
Church Grew Daily	Acts 16:5

19:18 The second servant had only made a 50% increase in the investment that had been given to him.

19:19 The amount of return equated to the additional responsibility that the Lord gave to His servant.

19:20 The Greek term for “handkerchief” (soudariō σουδαρίον) is very similar to the term for “ground.”

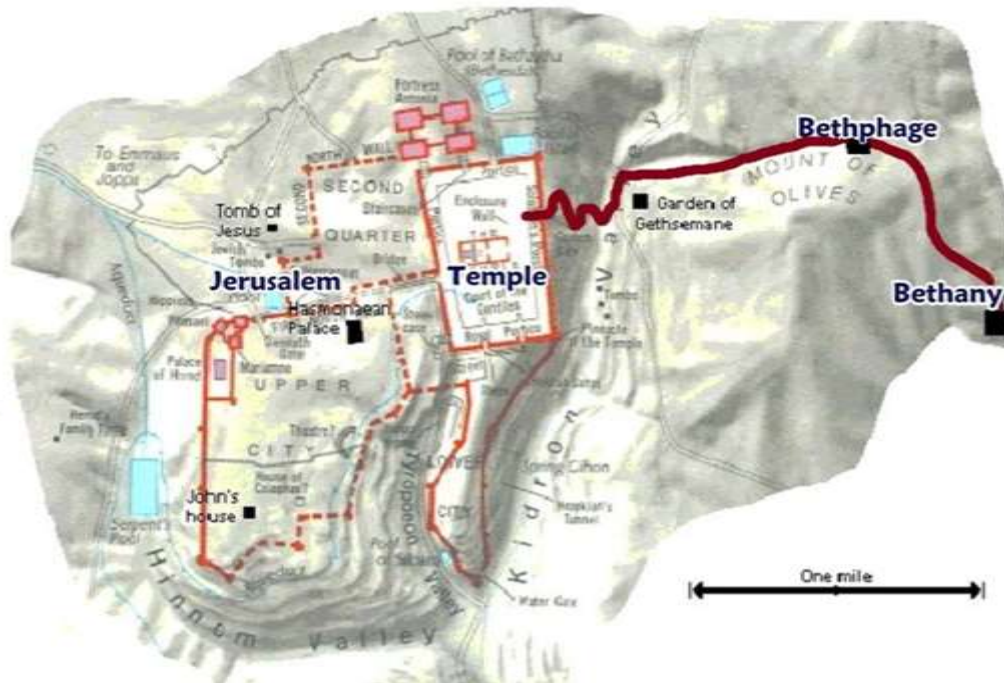
- 19:21 Believers should not hide God’s Word and the gospel message for fear (or any other reason).
- This sin of omission will be judged. The very name of being a protestant (Pro = “For” Testant = “witnessing/testifying”) equates to being a witness.
  - Fear can cause a servant of the Lord not to act in faith.
- 19:22 Man should be careful what is spoken because man will be judged by his words.
- The nobleman did not correct the servant by telling him not to fear him. Instead, the nobleman embraced the fear, and said that the servant should have acted differently because of the fear (Matthew 10:28).
    - The Jews did not use God’s personal name of Yahweh (Exodus 3:13-14; 6:2-3), but instead, their fear of the law (Exodus 20:7), they called Him Adonai.
- 19:23 Believers (servants of the Lord) who do not invest their time and resources to advance His kingdom will lose their capability to bless and be blessed.
- Individuals who are hesitant to personally witness should invest in the ministries of others who are sharing the gospel message.
- 19:24 The nobleman commanded those near the unambitious man to take his minas.
- The works of believers will have eternal consequences on their rewards and responsibilities.
- 19:25 Those beside the man with no returns explained to the nobleman that the other man already had ten minas.
- 19:26 He who has received and invested much will be given more (Lk 10:13-16); this includes understanding of God’s Word – the more time that is invested by a believer will result in increased understanding that is blessed.
- 19:27 Those believers who do not surrender to His lordship will be judged for their ineffectual lives in this fallen world.
- The enemies were the citizens that hated him (Luke 19:14)
- 19:28 Scripture always records going “UP” to Jerusalem (never “down” to Jerusalem); it is elevating and a good action to visit Jerusalem (Lk 19:28).

<b>Gospel Chapters Dedicated to God Incarnate</b>			
4 Chapters		<b>First 30 Years of the Life of Jesus</b>	
85 Chapters	56 Chapters		<b>The 3 ½ year ministry of Jesus</b>
Last 3½ years of the Life of Jesus	29 Chapters	16 Chapters	<b>Cover Final Week of Jesus Ministry</b>
	Final Week	13 Chapters	<b>Final 24 Hours of Jesus Life</b>

- 15% of the Gospel chapters cover the last 24 hours of Jesus’ life on earth.
- 33% of the Gospel chapters cover the last week of Jesus’ ministry.

24 Luke 19:29-48





### Read Luke 19:28-40... The Triumphal Entry

*Shared Account of Jesus' Triumphant Entry: Mt 21:1-11; Mk 11:1-10; Lk 19:28-44; Jn 12:12-19*

19:29 Jesus approached Jerusalem (“the city of peace”) and walked through Bethphage (“house of unripe figs”) and Bethany (“house of figs/dates”) near the Mt of Olives (east of Jerusalem where Jesus was arrested for crucifixion).

- Fruitless fig trees represent fruitless Israel (without ripe figs) who did not recognize Jesus as the Messiah (Lk 13:6-9; Is 5:7).
- As the olive is pressed to bring forth oil, so too would the crushing of Jesus result in His resurrection, ascension, and the sending of the Spirit (oil) to anoint His people. Two are needed as a witness to testify (Deuteronomy 19:15).
  - The Greek words for “mercy” (“eleos”) and “oil” (“elaion”) have the same root.
- The mount of Olives is several hundred feet taller than Mount Zion and Mount Moriah which provides a good view into the city before coming down through the Kidron Valley and into the eastern city gates.
- Jesus and His disciples were coming from Jericho which is approximately 17 miles away and a steep incline of approximately 3,000 feet. This was a Roman military road where the parable of the Good Samaritan was placed; it was a dangerous road with periodic guards along the way. Pilgrims often traveled in groups for additional protection.

19:30 In ancient times, the donkey was a “royal mount.” The King would have his own donkey; it was a symbol of royalty which only the King could ride. No one would have ridden the colt before Jesus.

- A donkey represents the old unruly nature, but the rider (Jesus) can tame that disposition (old nature) and utilize the strength of the donkey productively for his purpose.
  - The mature donkey is representative of the Israel who rejected Jesus while the new donkey (the colt) is likened to the Gentiles who submit to Him.
- 19:31 The words that the Lord give are sufficient for any situation (Mk 13:11; 2 Tim 3:16).
- 19:32 Although Peter and John were in the inner circle of Jesus, He sent them away on the day of the last communion to prepare (Luke 22:8).
- 19:33 The fulfillment of Jesus' prophecy with faithful obedience. Jesus equips His followers for what He calls them to do (Mark 13:11).
- 19:34 The worldly possessions of every believer should be fully available to the Lord as He pleases. Believers should look for opportunities to give and serve instead of selfishly holding on to physical possession and fleshly comforts.
- 19:35-36 The disciples were obedient to Jesus. Jesus sat and rode above the coats (coverings) of the people. Clothing is symbolic of the righteousness, and all of the people laid their robes (self-righteousness) down before the Lord. It is only by His righteousness that man is saved.
- 19:37 This scene at the Mt. of Olives is very different than Jesus weeping and praying there alone before His crucifixion.
- The followers of Jesus praised God for the “signs” (semeion σημεῖον) that they had witnessed.
- 19:38 The people welcomed Jesus as King bringing peace between earth and heaven while being the glory to be praised. The Israelites of Jerusalem expected Jesus to reign in the same way that David ruled his physical kingdom.
- This triumphant entry fulfills two prophecies (Isaiah 62:11; Zechariah 9:9). The passage of Isaiah deals with a new age as well as Zechariah's Messianic prophecy.
  - At the second coming of Jesus, Israel will once again welcome Him as King as they repeat their shouts. *“You will not see me until you say, ‘Blessed is he who comes in the name of the Lord!’”* (Luke 13:35)
    - The term “blessed” (Eulogēmenos Εὐλογημένος) was shouted at the Triumphal Entry of Jesus into Jerusalem (Matthew 21:9; Mark 11:9; Luke 19:38; John 12:13).
- 19:39 The austere Pharisees only recognized Jesus as a “teacher” instead of the King and Messiah. They demanded that Jesus rebuke His followers for praising Him.
- The crowds were recognizing Jesus as the Messiah.
- 19:40 All of creation recognizes the need of a Savior (Rom 8:19-22), but fallen man continually rejects the message of repentance and salvation. Even the lifeless stones would cry out if no other voice praised the coming of King Jesus (Mt 3:9; 1 Pet 2:4).

**Read Luke 19:41-44... Jesus Wept at Triumphal Entry Because of Jerusalem's Rejection**

19:41 Jesus wept at Triumphal Entry because Israel didn't recognize His “time of visitation” (19:44).

- The Triumphal Entry occurred on the 10<sup>th</sup> day of the month of Nisan which was the day that Jewish families selected a lamb to be sacrificed at Passover. (Exodus 12:3)

19:42 The world continues to seek peace, but they do not understand that Jesus Christ is the only way to peace. Instead, this world rages, riots and screams angrily as duplicitous pacifists.

19:43-44 Forty years later, the tenth legion of the Roman army would annihilate Jerusalem slaughtering 1.6 million inhabitants.

- The Romans accidentally burnt the Temple, so to salvage the treasure, they had to remove the stones one-by-one to scrape off the gold that had melted between each stone. The fall of Masada occurred in 73AD.
- The coming of the Messiah was foretold throughout the Old Testament, but hearts were hardened and eyes were blinded to the truth (Daniel 9:25-26).

### **Read Luke 19:45-48... Jesus Cleanses the Temple**

*Shared Account of Jesus Cleansing the Temple: Mt 21:12-17; Mk 11:15-19; Lk 19:45-48; Jn 2:13-25*

19:45 Just as Jesus had “cast out” the unclean spirits, He now “cast out” the religious leaders because they profited by the sale of overpriced sacrifices to the impoverished Jews.

- God had extended the sacrifice to birds (doves) so that the poor could afford the act of sacrifice (Lev 5:11).
- The money changers provided the service of currency exchange for travelers and foreigners at a profit. The exchange rate to exchange the traveler’s currency into acceptable Temple currency of the Temple was equivalent for two hours wage for the average working person for every half shekel.
- The money changers would also sell sacrificial animals to those who traveled distances. However, priests would find blemishes from the local sacrifices, so that even the local Jews were forced to buy sacrifices at the Temple for much more money.
- Those in poverty could not afford a sheep, so the Lord allowed dove sacrifices for the impoverished. The money changers were even taking advantage of society’s poorest.
- The money changers were set up in the court of the Gentiles which was the location of outreach to foreigners wanting to know God. A “missionary” place became a “monetary” place.
- Scripture records a separate account of Jesus performing the same cleansing of the Temple earlier in His ministry (John 2:15).

19:46 The religious leaders had turned the House of Prayer (Isaiah 56:7) into a Den of Thieves (Jeremiah 7:11). Prayer shows the relationship with the Lord, His provision and a focus on the divine. Commerce shows the relationship with the world and self-effort.

- Isaiah 56 leads into a new section of the Book of Isaiah that reveals with a new Jerusalem.
- Jeremiah 7 is called “Jeremiah’s Temple Sermon” where he preached at the gate of the Temple in the same way as Jesus seven centuries later.

- In the gospel of Mark, he goes on to add “a house of prayer for all nations” (Mark 11:17); however, Matthew was focused on the Jewish community.
- *“And the Lord whom you seek will suddenly come to his temple; and the messenger of the covenant in whom you delight, behold, he is coming, says the Lord of hosts. But who can endure the day of his coming, and who can stand when he appears? For he is like a refiner's fire and like fullers' soap.”* (Malachi 3:1-2)

19:47 Jesus cleansed the Temple (1 Cor 3:16-17) before teaching God’s Word at the Temple complex (Mt 9:2-6). Believers should confirm that they are submitting to the Lord without practicing sinful lifestyles before they seek His teaching.

19:48 The religious leaders heard the preaching and witnessed the “signs” (σημείον) of Jesus, but they were focused on how to destroy Him instead of considering the truth that captivated those who listened.

25 Luke 20:1-26

### **Read Luke 20:1-8... The Authority of Jesus**

*Shared Account of Jesus’ Authority: Mt 21:23-27; Mk 11:27-33; Lk 20:1-8*

20:1 Jesus shared the “good news” of the kingdom of God (Mt 4:23; 9:35; Mk 1:14).

Three categories of authorities approach Jesus:

1. Chief Priests (upper class of Jewish priests who oversaw the Temple and sacrifices)
2. Scribes (educated/literate scholars specializing in translating and teaching the Old Testament and Oral Traditions)
3. Elders (older men of a community that formed governing councils).

20:2 Jesus had recently accused the religious leaders of price gouging and exploiting the needs of the congregation (Mk 11:15-18). Although it seems common knowledge that authority is bestowed by someone else, Jesus had not been endowed with this authority from the religious leaders (Amos 7:10-15).

20:3-4 Jesus was not intimidated by these worldly leaders, and He insisted that they answer Him first. Jesus asked them about John the Baptist who was recognized by the people (Lk 3:2-3, 7:29) as a prophet (and as a prophet he had been persecuted to death).

20:5-6 These religious leaders engaged in lifestyles of intellectual contests even with each other (Rom 14:1; Philippians 2:14; 2 Tim 2:14). The religious leaders cared more about public opinion than the truth.

- Not once did the religious leaders actually consider truthfully answering the question, but instead they considered the consequences at the expense of truth.
- The world should stop playing games with God, and seek the truth.

20:7 These questions were intellectual word games to the chief priests, scribes and elders. They never reflected in their own hearts about the true answer, but just the outcome of their answer. When a man is addressed by God, the man does well to reflect honestly instead of focusing solely on the repercussions of truth.

20:8 Jesus did not enlighten them that John’s authority came from God, but instead denied them knowledge of Him (Mt 13:12, 25:29; Lk 19:26).

## Read Luke 20:9-16... The Parable of the Vineyard

*Shared Account of the Parable of the Vineyard Owner: Mt 21:33-46; Mk 12:1-12; Lk 20:9-19*

20:9 With the religious leaders present, Jesus begins to speak in parables to conceal deeper truths from the spiritually blind. This parable is similar to the Old Testament vineyard story (Isaiah 5:7).

- According to the account in Matthew and Isaiah, the vineyard owner prepared the field completely: 1.Planted vineyard 2.Put fence 3.Dug winepress 4.Built watchtower 5.Leased land 6.Went away 7.Sent messengers.
  - The Judean hills are terraced with the stones removed to build retaining walls. A winepress would be added to glean the juice from the pressed grapes. Watchtowers enable the farmer to identify any threats to the vineyard.
- In Scripture, the Greek word for parables (parabolais παραβολαῖς) is mentioned twelve times. The root of the word parable is a compound noun consisting of “para” (meaning “alongside”) and “bole” (which means “to cast”). The application is “to cast alongside” a spiritual truth, a cultural picture of daily life that illumines the underlying spiritual truth

20:10 The slaves sent by God were likened to His prophets forewarning Israel to bear fruit to the Lord. The slaves sent by God were likened to His prophets forewarning Israel to bear fruit to the Lord (Matthew 22:6).

- Prophets like John the Baptist were ostracized by these religious leaders and killed for their message of repentance and relationship with God over religious ritual.
- This fallen world promotes sexual freedom (perversions) over religious freedom.
- Although people claim to want a relationship with the Lord, they reject His Word and will for their own opinions and sinful lifestyles.

20:11-12 The persecution of God’s messengers became increasingly severe until their wickedness increased to the level of murder. Although the treatment of three slaves is defined, God sent many messengers. The persecution of the prophets is emphasized three times.

20:13 God continued to send messenger after messenger even to the point of sending His beloved Son (John 3:16).

- This term for dearly beloved (agapēton ἀγαπητόν) was used of Jesus at His baptism (Mark 1:11) and is also used for Jesus at the Transfiguration (Matthew 17:5).
- God’s statement seems to link a Royal Davidic Psalm (Psalm 2:7) with the Suffering Servant (Isaiah 42:1). The “beloved Son” is a royal title for a suffering servant.

20:14-15 The owner sent his beloved Son (representing Jesus - Mt 3:17) whom these evil tenants killed. God continued to send messenger after messenger even to the point of sending His beloved Son (John 3:16). The religious leaders recognized Jesus, but killed Him out of ambition for power and possessions. The Jewish leaders not only crucified Jesus, but also denied Jesus a place in Judaism.

20:16 The scribes and Pharisees understood that the Gentiles would receive the vineyard in response to Israel's rejection. Israel was to be destroyed and scattered in the diaspora while the vineyard is now given to the Gentiles during the church age.

### **Read Luke 20:17-19... Jesus is the Rejected Cornerstone**

20:17 The stone is Jesus (Daniel 2:34; Mt 21:42). Jesus quotes from the Old Testament (Ps 118:22-23) that the religious leadership (the builders) had rejected the foundation of God's work (1 Cor 3:11; 2 Tim 2:19, Eph 2:20; 1 Pet 2:7).

- The metaphor switches from vineyard to building as the rejected stone represents the rejected landowners son.
- The entire building is based on the position of the cornerstone just as all of Christianity is based on the grounding of Jesus (Ephesians 2:20; 1 Peter 2:6).
- Old Testament prophecies emphasized that the Messiah would be the cornerstone. (Isaiah 28:16; Zechariah 10:4)
- Attributes of a cornerstone include:
  - A cornerstone is placed at the corner of a building.
  - A cornerstone is traditionally the first stone laid for a structure
  - All other stones in the building are laid in reference to the cornerstone; it orients the building by its geographical location and direction.
- Peter will also quote that Old Testament reference when he preaches in the same Temple courts (Acts 4:11)

20:18 An individual can either be broken before the stone or by the stone (Ps 27:5, 51:16-17; Rev 6:15-16)

20:19 When the scribes and chief priests heard the truth against them, they became vengeful instead of repentant. The religious leaders were offended at the truth of the parable instead of correcting their mindsets.

- The world is offended at the thought of being sinful without regarding the truth of the conviction.
- Again, the religious leaders were swayed by public opinion more than conviction (Mk 11:32). They feared the people instead of God.

### **Read Luke 20:20-26... Tribute in Caesar's Image and in God's Image**

*Shared Account of Taxation According to Image: Mt 22:15-22; Mk 12:13-17; Lk 20:20-26*

20:20 The Pharisees did not listen to the truth of the Lord honestly, but instead, they critically approached the teaching of Jesus. Often the scholarly, listen to truths that should be applied, but instead, the Word of God is treated with subjective criticism.

20:21 The men attempting to trap Jesus simply considered Him a teacher instead of Lord. They used flattery in attempts to trick Him.

20:22 The deceivers attempted to use financial matters (i.e., taxation) to distract from the teaching of Jesus.

20:23-24 Jesus does not answer his cynics straightaway, but forces them to obey His demand for the coin.

- A denarius always had the bust of the reigning ruler embossed on the coin.
- By Jesus' time the denarius was pay for a day's worth of work (Mt 20:2).

- The name was derived from the value at its origin; when it was introduced (two centuries prior to Christ), the “denarius” coin was worth ten (“den”) donkeys. The donkey represents the rebellious old nature of man.
- 20:25 The lives of every human should be given to God because mankind was made in His image (Gen 1:26, 27). While believers should pay taxes, they should present all they are to God.
- 20:26 The frauds were impressed with the wisdom of Jesus, but instead of repenting to follow Jesus, they simply stopped persecuting Him for the time.

26 Luke 20:27-47

**Read Luke 20:27-40... The Sadducees Ask About Life After Death**

*Shared Account of Life After Death: Mt 22:23-33; Mk 12:18-27; Lk 20:27-40*

20:27 The Pharisees and Herodians had just been subdued by Jesus. Now another group of leaders, the Sadducees, harass Jesus.

- The Sadducees did not believe in resurrection or the afterlife, so they questioned Jesus from their misconceptions and incorrect assumptions. The Sadducees were attempting to show that the concept of the resurrection was irrational.
- Every religion has conservative/fundamental and liberal divisions as well as a number of moderate denominations that temper certain extremes. In Judaism, the Pharisees were the conservatives while the Sadducees were the liberal progressives.

<b>The Two Primary Sects of Judaism in Jesus Day</b>	
<b>Pharisees</b>	<b>Sadducees</b>
<ul style="list-style-type: none"> <li>• Believed in the Tanakh (OT)</li> <li>• Created an Oral Law</li> <li>• Taught the concept of purgatory for the righteous</li> <li>• Controlled the Synagogues</li> <li>• Highly respected by Jewish Community</li> </ul>	<ul style="list-style-type: none"> <li>• Believed in the Torah (Pentateuch)</li> <li>• Rejected Oral Law</li> <li>• Did not believe in angels, demons, eternal punishment, resurrection of the dead or God’s interaction in lives</li> <li>• Controlled the Sanhedrin &amp; the Temple</li> <li>• Aristocrats who were politically collaborative with Rome</li> </ul>
<i>Continued after 70AD as Rabbi’s</i>	<i>Destroyed in 70AD with the Fall of the Temple in Jerusalem</i>

20:28 The Sadducees referenced Jesus as “Rabbi” (“Teacher”). This is always an understatement of the power of Jesus; they did not realize that He was God incarnate. They did not realize that he was Lord.

- The Sadducees are referencing the Law of Levirate Marriage (The Latin word “levir” means “brother-in-law”); however, they did not mention the caveat that this command related to brothers living on the same property nor did they understand the “spirit of the law” (Matthew 5:17-48).
- The purpose of the Law of Levirate Marriage was to keep the hereditary land passed within a family in provision for the mother as well (Deuteronomy 25:5).
- If a husband dies without children, the wife would have a child with the brother of the dead husband in order to preserve the dead man’s name in Israel in order to keep the tribal allotments under that name.

20:29 Seven represents fullness and completeness which emphasizes the large number of brothers.

- 20:30-32 The woman in the Sadducee tale never did bear offspring because the Sadducees did not want to give any brother preference. All had equally failed in providing offspring.
- 20:33 Since the Sadducees did not believe in the resurrection, they doubted the very premise, and it was not a sincere question. But they did not realize that man will bear the image of the heavenly man as God determines (1 Cor 15:35-49)
- 20:34 The source of deception is a lack of Biblical knowledge and a disbelief in the power of God.
- There will be no marriage (no need for helpmates) in heaven (Rom 7:2-3), so marriage vows are accurate in saying “until death do we part.”
  - The Sadducees only accepted the Torah (Pentateuch) and did not believe that God had the power to give life to the dead.
- 20:35 One must be “counted worthy” to enjoy God’s eternal fellowship.
- 20:36 As the angels are focused solely on the will of God in heaven (Mt 6:10), so too will resurrected man be focused solely on His will.
- When humans die, humans do not become angels; they are two separate forms of created beings. Man was made after God’s image (Genesis 1:26) and retain a humanness when they die (Luke 16:19-31). Man will judge the angels (1 Corinthians 6:3).
- 20:37 Sadducees only accepted the Torah/Pentateuch (the first five books of the Old Testament). Knowing this, Jesus quotes from the Torah showing that Abraham, Isaac, and Jacob were viewed by God as “living” even after they had died from this physical life.
- Jesus references the Old Testament writer that the Sadducees revered, Moses (who had penned the Torah).
  - God states to Moses that Abraham, Isaac, and Jacob are alive at that point in time.
  - Jesus shows the Sadducees from the Pentateuch that God is (present tense) the Lord over the physically deceased patriarchs who are now Spiritually living.
- 20:38 The Spiritual life penetrates the limitations of this world into the eternal.
- 20:39- 40 The result from the critics was silence (Lk 20:26), but they needed to thoughtfully repent. The flawless truth of Jesus’ reasoning silenced the cynics, and they felt inadequate to ask any more questions as Jesus might also question them.
- Worldly wisdom falls far short when confronted with God’s spiritual truths.

**Read Luke 20:41-44... David’s Words Substantiate the Authority of the Messiah**

*Shared Account of the Messiah’s Identity: Mt 22:41-46; Mk 12:35-37; Lk 20:41-44*

- 20:41 The Pharisees questioned the Lord to test Him and undermine his public popularity, but the Lord also questioned them to undermine their beliefs and reveal His identity as the Messiah.
- Contrary to man’s right or ability to effectively question the Lord, Jesus Himself can pose questions that lead His people to truths.
  - The scribes had just affirmed the intelligence and worthy answers of Jesus, but He does not hold their intelligence and reasoning as superior.
  - Man’s limited intelligence and subjective reasoning is no comparison to spiritual enlightenment (1 Cor 1:20).



- The religious leaders correctly believed that the Messiah would come from the lineage of David (Mt 12:23, 21:9; 2 Sam 7:8-16), and Jesus was born in Bethlehem (Lk 2:4) which was the city of David (Mt 2:5-6; Micah 5:2)
- 20:42 The verse states that God (the Father) spoke to my God (the Messiah).
- David (in the Spirit) called the Messiah his “Lord” (Ps 110:1; Heb 1:13) then how could he be David’s son?
  - The elder was to be greater than his progeny, so David would not call a mere descendant his “Lord” (Greek: Kyriion Κύριον Hebrew: Adonai אֲדֹנָי).
  - Jesus is showing that the Messiah is more than a physical descendant of David – the Messiah is God Himself.
- 20:43 As the physical descendant, Jesus is called the “Son of David” (Mt 1:1, 21:9), but Jesus also preceded David because if the elder is alive, the older always receives the respect (Heb 7:4-10; Rev 22:16)
- A footstool (hypopodion ὑποπόδιόν) was a modest piece of furniture (Hebrews 1:13, 10:13; Ps 110:1) that was used to rest one’s feet (Is 66:1) which were often viewed as dishonorable and dirty. (Jn 13:4-5)
- 20:44 A Jewish father would never hold a descendent in higher honor than himself as ancestry was exalted (Heb 7:4-10).
- Jesus emphasized that the Messiah must be divine as He existed before David himself.
  - The crowd enjoyed hearing the new teaching of the Lord which was superior to the teaching of the scribes.

**Read Luke 20:45-47... The Self-Serving Lifestyles of the Scribes**

*Shared Account of the Sinful Lifestyles of the Scribes: Mk 12:38-40; Lk 20:45-47*

20:45 Jesus declared certain truths and warnings to His disciples in front of the mass public, so that they could be warned as well.

20:46 Six reasons listed for being cautious of scribes (Religious Leaders): 1) robes/self-righteousness; 2) greetings/politics; 3) front of synagogues/play religion; 4) banquet honors/pride; 5) devour widows houses/unmerciful; 6) long prayers/using prayer as show of spirituality

<b>Six Wrongdoings of the Scribes</b> (Mark 12:38-40)		
1.	Self-righteous Pride	<i>Long robes inferred righteous living</i>
2.	Popularity/Recognition	<i>Marketplaces stressed worldly commerce</i>
3.	Noticeable Places during Worship	<i>Front Seats were utilized to be seen</i>
4.	Places of Honor during Worldly Events	<i>Banquets represented gorging on the things of this world</i>
5.	Exploiting the Helpless	<i>The very shelter of the needy was not safe</i>
6.	Flaunting Long Prayers for Display	<i>Misusing religion as a platform for self-edification</i>

20:47 There are degrees of judgment with greater punishment in eternity (Luke 12:47-48; Mt. 10:15, 11:20, 22, 24, 23:14, Lk. 10:12, 14, James 3:1, Rom 2:6, Gal. 6:7, Rev. 20:12)

## Chapter 21 was Jesus' last public teaching.

### Read Luke 21:1-4... The Sacrificial Offering of the Poor Widow

*Shared Account of the Poor Widow's Generosity: Mk 12:41-44; Lk 21:1-4*

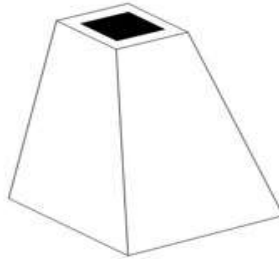
21:1 When the church (Temple) should have been financially assisting the widow (Acts 6:1), they instead were requiring contribution – probably for their “building program” since the Temple’s construction lasted from 20BC until 64AD.

- Most charity is out of their excess instead of poverty; a portion of “leisure income” (income designated for leisure activities) is given to God, but charitable gifts rarely cause discomfort.
- The women’s court of the Temple was a colonnade (porch) which measured just over 200 feet square according to the Mishnah. Inside the women’s court, there was a “chamber of the silent” with 13 collection boxes for offerings. When a large number of coins were dropped in the collection box, it was referred to as “Sounding the Trumpet” (Mk 12:41-44)

#### Collection Boxes of the Temple

Wide Bottom  
with a  
Narrow Top

Shaped like a  
Trumpet



21:2 These two (witness) coins blessed the Lord. It is thought that she gave the smallest Jewish coin (prutah), but she could have also given the 10 mm bronzes of Rhodes (“lepton”) which are even smaller. Both the prutah and lepton coins have the same images of the anchor (naval strength) on one side and the (eight ray) star image (Num 24:17) on the other; this is interesting when one contrasts the worldly system (sea) with the spiritual (heavenly star).

- This impoverished widow (little chance of earning ample income) gave “pennies” out of her poverty. The compound worth of those mites would now be worth \$10,000,000,000,000,000 (16 zeroes). The value of her generosity is worth far more.
- As a widow, this woman had already lost her husband, and probably had little way to earn more income.
- A mite (lepta λεπτά) is the smallest denomination in Jewish currency that is worth approximately an eighth (1/8) of a penny.
  - The Greek term “lepton” means “small/thin” and always represented the smallest available denomination of currency.
  - Mark translates the Jewish currency into a Roman currency (kodrantēs κοδράντης) to show the meager amount that was given. A kodrantēs (quadrans) was sixty-fourth (1/64) of a denarius (a denarius was a day’s wage for a Roman soldier or a day laborer).

- 21:3 When David bought the land for the Temple land, he felt that worship included some sacrifice of payment (2 Sam 24:24), but the wealthy gave out of their abundance (equivalent to fasting during the second desert).
- 21:4 The widow would be caused to live on faith instead of relying on her own resources; she truly understood that the Lord was the provider.
- Believers should not only give out of their excess and abundance, but give everything to God's work (Mk 10:21; Lk 5:11).
  - More than half of the parables of Jesus concern finances. It is estimated that one out of every seven verses (nearly 2,000) in the New Testament deals with money.
  - **Scripture now transitions from the “controversy narratives” (with Pharisees, Sadducees, Scribes, Herodians) to the future of end times and the “Passion” narratives of the crucifixion of Jesus.**
    - **The Latin term for passion (patior) references the suffering of Christ. The root is from the Greek term paschó (πάσχω) which means “to suffer.”**
  - **As Jesus speaks of the end times, he will fuse the near term fall to Rome in 70AD with the events of His second coming. Jesus will reference a number of different events revealing that He understands that there will be a great deal of time before the second coming occurs.**

### **Read Luke 21:5-6... The Prophecy of the Destruction of the Temple**

*Shared Account of the Olivet Discourse: Mt 24, 25; Mk 13, 14; Lk 21, 22*

- 21:5 The widow's gift out of poverty is juxtaposed to destruction of the glamorous Temple.
- The disciples of Jesus were clearly impressed by the noble stones and offerings of the Temple.
  - The followers of Jesus should focus on spiritual truths instead of the worldly accomplishments of man. As an Idumean, Herod constructed the Temple to placate the conservative Jews.
    - It is estimated that over 80,000 laborers were employed on the construction of the Temple.
    - The Temple was positioned on an area of 36 acres which was 20% (1/5) the land mass of Jerusalem at that time.
    - The Temple building was 90' above the Temple Mount.
  - This (Herod's) Temple structure was in the midst of being built as the construction lasted from 20BC until 64AD.
    - Herod's Temple only stood complete for 6 years before it was demolished by the Romans.
  - The Temple was constructed of either polished limestone or a native stone (mezzah). This was a bright white structure that was trimmed in gold.
  - Josephus documented that the stones were 25 cubits x 8 cubits x 12 cubits. An average cubit was 18 inches, so the stones were 37½ feet x 12 feet x 18 feet.
  - Solomon's Temple had been destroyed in the third invasion by Babylon; Zerubbabel's Temple had been damaged and spoiled by conflict in the centuries prior to Jesus. Herod's rebuilding was a massive (over eight decades) effort to

rebuild Zerubbabel’s Temple which is the reason that Jews refer to both as the second Temple.

- Even the disciples of Jesus were visually impressed with the immensity of the stones of the Temple; many of the individual stones exceeded several hundred tons. They were so heavy and level that no binding material (mortar) was necessary. However, Jesus was even greater (and firmer a foundation) than the Temple (Mt 12:6, 23:17)

21:6 When Rome overthrew Jerusalem in 70AD, contrary to Titus’ orders, the Temple was accidentally burned and the gold melted so that it flowed between the stones.

- The Romans deconstructed the Temple (stone by stone) to find any melted gold thus fulfilling this prophecy by Jesus (Lk 19:44). This prophecy is emphasized in each of the synoptic gospels.
- The Temple would be demolished because there would be a new High Priest/Mediator (Jesus – Heb 7; Rom 8:34), and the sacrificial system would no longer be necessary as Christ paid once and for all (Mt 12:6, 23:38; Lk 19:44; Acts 21:28).
- Jesus prophesied that each stone would be “thrown down.” The Greek word is “kataluo” meaning “dismantled”, and this prophecy was fulfilled when the Romans razed the Temple in 70AD.



**Read Luke 21:7-19... The Signs of the End Times**

<b>“The Olivet Discourse”</b>		
Matthew 24, 25	Mark 13, 14	Luke 21, 22
John does not have the Olivet Discourse because the book of John was written to the Gentiles		

21:7 Again, the focus was on Jesus as a “teacher” instead of the “Lord” as the disciples asked Jesus about the timing. Just as with the end times, the attention and focus was on the timing as they asked “when will it occur?”.

- In the days prior to Jesus’ death, he talked more about His coming again than His crucifixion (Mt 24-25; Mk 11-13; Lk 21).

<b>Jewish Eschatological Beliefs</b> (Mark 13:4)	
Turmoil in the End Times	Rome was ruling with an “iron fist”

Messenger of God (Elijah) will appear	John the Baptist had appeared
Messiah will come	Jesus had come
Scattered Jews will return to Jerusalem; Temple is rebuilt	The Temple was well on it's way to being rebuilt
<b>The Destruction of the Temple did not fit Jewish beliefs of the end of age timeline</b>	

- The disciples would have been able to look down onto the Temple from the Mount of Olives on the other side of the Kidron Valley. When God's presence departed from the Temple (six centuries before), He also came to the Mount of Olives (Matthew 11:23).
  - This would cause questions among the disciples who understood Zechariah's prophecy of the end times where the city of Jerusalem will be destroyed (Zechariah 14:1-2) before the Lord returns to the Mount of Olives (Zechariah 14:3-4) to destroy the enemies of Israel (Zechariah 14:12-15) as He restores Jerusalem (Zechariah 14:5-11) where the world will bring annual tribute through the millennial kingdom (Zechariah 14:16-21).

21:8 In speaking about the timing, Jesus warns the disciples not to be deceived by those who speculate on when the end times will occur. The immediate answer of Jesus was that His followers should not be misled. God's people should be careful not to be deceived by false teachers, false messiahs and false timeframes.

  - After cautioning against being deceived, Jesus discusses the seven years of Tribulation (Matthew 24:4-28).

21:9 Believers should never be distracted by the worldly events (e.g., media, news) because God is working out His plan in His perfect timing.

  - It is estimated that 3.64 billion people have been killed in the endless wars throughout the history of man.

21:10-11 The demise at the end of time is told in the exact sequence of the first four seals (Revelation 6). The intensity and frequency of pain grows and accelerates as the birth nears (Romans 8:22; Jeremiah 30:4-7; 1 Thessalonians 5:1-3; Rev 12:1-2).

  - "Birth pains" are measured by their intensity and their frequency.
  - These are the signs of the last days which the earth has experienced since the giving of the Spirit (Acts 2).

21:12-13 Civil organizations (e.g., politics) will join with religious organizations to persecute true believers. As Bible believers are persecuted by religious and political leaders (Col 1:23), the one being persecuted should be a testimony to the tormenters and oppressors (Esther 4:14). The world hates Jesus (therefore, believers) with ferocious animosity (Jn 15:18-19, 17:14; 1 Jn 3:13).

21:14 Believers should always be prepared (1 Peter 3:15) but never worry because the Spirit of God will lead in what to say (1 Cor 2:1). The Holy Spirit speaks through His people.

  - This is meant to bring comfort to persecuted believers instead of supporting lazy preachers. *"Study to show yourself approved unto God, a workman that needs not to be ashamed, rightly dividing the word of truth."* (2 Timothy 2:15)

21:15 Believers should have peace when the authorities of this world (e.g., religious, civic) persecute the ministry. The Lord will give His people what to say.

- 21:16 When civil and religious authorities begin to persecute all believers who truly love Jesus, those in this world who are supposed to be the closest and supportive (e.g., fellow church members) will betray the true believers – even to the point of martyrdom.
- The closest worldly relationships are filled with deceit and betrayal even to the point of death. Believers must value the relationship to the Lord above every other relationship (Lk 14:26).
- 21:17 Those who hate Jesus will also hate His people. If a person is popular with the worldly public (e.g., media), that person should question whether they are indeed behaving as a child of God.
- The world hates believers with ferocious animosity (Jn 15:18-19, 17:14; 1 Jn 3:13).
- 21:18 Believers will not have control over their own safety (Mt 5:36), but the Lord knows every minute detail and persecution (Mt 10:30). The Lord will sustain spiritually (Philippians 4:7) while worldly persecution (and even martyrdom) continues (Lk 21:16).
- 21:19 The believer should focus on eternal life (Jn 5:24; Rom 8:2; 2 Tim 1:10; 1 Jn 3:14; Rev 2:10)

28 Luke 21:20-38

#### **Read Luke 21:20-24... The Destruction of Jerusalem**

- 21:20 During the sack of Jerusalem (70AD), over one million people were killed, and 100,000 inhabitants of Jerusalem were carried away as slaves, but not a single Christian lost their life because they had all left the town.
- 21:21 The focus is on the Israelites (in Judea), and the call to safety in the mountains is similar to the call of Lot (Genesis 19:17). Jerusalem was to be judged.
- 21:22 Beyond being loving and merciful, God is also holy bringing wrath on the deserving (Rom 12:19; Heb 10:30).
- 21:23 The mothers who are pregnant or already have infants will bear much grief in safeguarding their children. The Great Tribulation will be worse than the Holocaust. The first 3½ years are called the tribulation while the last 3½ years are called the great tribulation. Satan will attempt to destroy the remnant (Rev 7:4-10) because it has been prophesied that these Israelites will call for Jesus' return.
- 21:24 No other city has fallen to complete defeat more than Jerusalem (from Nebuchadnezzar to the anti-Christ) until the time of the Gentiles (the age of the church) is fulfilled. Israel once again became a nation in 1948, and the Jordanians were pushed out in 1967.

#### **Read Luke 21:25-28... The Second Coming of Jesus**

- 21:25 The earth will be in spiritual darkness as the Lord nor His followers share His enlightenment. This event aligns to the sixth seal (Isaiah 50:3; Ezekiel 2; Revelation 8:12). The stars represent His messengers/servants which are both heavenly and earthly (Dan 12:3; Rev 1:20). These servants of the Lord will fall in persecution. The sea represents the chaotic (Gentile) world system.

- 21:26 There is much spiritual warring in this world (Eph 6:12), and the worldly will be overcome by fear of the future (judgment) of this world (Eph 2:2).
- 21:27 Jesus references Himself in His most common way, as the Son of Man, focusing on His humanity even as He comes in majesty and glory (Mt 24:30, 26:64; 1 Thessalonians 4:16). Jesus will come again in the clouds (Dan 7:13; Zechariah 12:10-12; Acts 1:9-11; Rev 1:7).
- 21:28 Believers should watch for God's supernatural intervention in their lives at all times and eagerly await His second coming (Rev 22:20). Jesus encourages His people to live watchful lives of His coming (Mt 24:42; Lk 21:34-36; 1 Thessalonians 5:6; 2 Tim 4:5; 1 Pet 4:7).

### **Read Luke 21:29-33... The Parable of the Fig Tree**

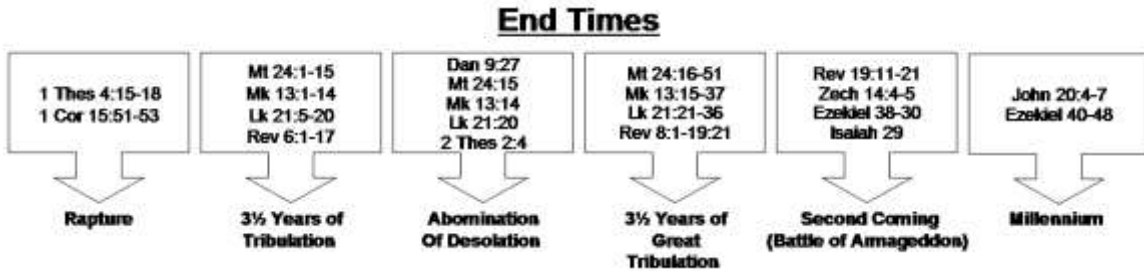
- 21:29 The fruit trees represent God's people on this earth while the fig tree explicitly represents Israel. His people will begin to bear fruit (Gal 5:22-23).  
The fig tree represents Israel that will show signs of (spiritual) life in turning to Jesus Christ. This is a parable of "watchfulness."
- Biblical prophecy is never given in Scripture to satisfy curiosity about the future. The Old Testament asserts that seeking the spirit world to determine the future (e.g., horoscopes, palm reading, astrology, etc.) is an abomination (Deuteronomy 18:10-14; Leviticus 19:31).
  - Biblical prophecy is a caution that people need to be made right with God; it's purpose is a focus on God, a reliance on God, and a faithful lifestyle of obedience to God.
  - In Luke's account, the "lesson of the fig tree" is extended to all of the trees.
- 21:30 When His people (Israel) begins to flourish, the coming of the sun (or Son) in the summertime is near.
- 21:31 The kingdom of God is a spiritual kingdom where His servants submit to the Lord's sovereignty, but the kingdom will also be a physical kingdom where the Lord will rule during the millennium.
- 21:32 Within forty years of Jesus' prophecy, Jerusalem would be destroyed (70AD). Once Israel, as a nation, calls on Jesus, His eminent return will not be delayed even one generation.
- 21:33 "*Heaven and earth will pass away, but My words will not pass away*" (Mt 5:18; Lk 16:17).

### **Read Luke 21:34-38... Watching for the Lord's Return**

- 21:34 The eternal rewards of following the truth of God are often denied in the immediate by those who become distracted with cares, ambitions and pleasures of this sinful world (Mt 13:22). The allocation of personal resources (e.g., time, effort) is misappropriated to the things of this world.
- 21:35 The physical entanglements of this fallen world are a spiritual trap for those who should be free to follow the Lord.
- 21:36 Believers are called to be diligent until the end (Philippians 3:14). There will also be degrees of reward for Believers (Mt 16:27; 25:14-30; 2 Cor 5:10; Lk 19:11-27).

- Scripture often refers to believers who are casual in their beliefs as being spiritually asleep; believers should not be nonchalant about those going to eternal punishment (1 Thessalonians 5:6; Jonah 1:5-6).
- “Therefore, it is said: Get up, sleeper, and rise up from the dead...and the Messiah will shine on you.” (Ephesians 5:14)

21:37-38 Jesus would spend the nights on the Mount of Olives (often in prayer) before leading early morning Bible studies at the Temple. Believers should be involved in more than one mid-week Bible study for fellowship, growth and encouragement (Heb 10:25).



29 Luke 22:1-30

### Read Luke 22:1-6... Judas Conspires to Kill Jesus

*Shared Account of the Preparation of Passover: Mt 26:1-5; Mk 14:1-2; Lk 22:1-2*

22:1 Unlike the times of the forefathers, the Passover (one day) and Unleavened Bread Festivals (seven days) evolved into a single celebration (2 Chron 8:13; Lk 22:1).

- Instead of the festival length being eight days in duration (Num 28:17; Lev 23:6) with the Passover as one day in length on the 14th of Nisan (Num 28:16, Lev 23:5) while Unleavened Bread lasted the next seven days from the 15th to the 21st of Nisan, Passover had been moved to the 15th of Nisan.
- The Passover reflected on the salvation of those Jews who were safely in refuge behind the door covered with the sacrificial lamb.
- As leaven represents sin (that “puffs up” – 1 Cor 5:8), so unleavened bread represents purity of being without sin. Indeed, after the sacrifice of the Passover lamb (Jesus Christ), His people would experience His righteousness (Unleavened Bread) forever (seven).
- The ancient historian (Flavian) Josephus documented that the sacrifices of a Passover during Christ’s time numbered 256,000 lambs. A sacrifice was required of each household which mandated a quorum of at least 10 people (the Jewish minyan). That calculates to 2.56 million people in attendance in Jerusalem.
  - Even in modern times, every Passover meal concludes with the statement “Next year in Jerusalem.”
- While Passover occurred on only the 14<sup>th</sup> day of the month of Nisan, the week of Passover was celebrated. The day after the Passover day (the 15<sup>th</sup> day of the month of Nisan) began the seven day feast called the “Feast of Unleavened Bread.” The Passover and Unleavened Bread were integrated from Nisan 14-22 to the point that the two titles of “Passover” and “Unleavened Bread” became interchangeable and synonymous.



- 22:2 The religious leaders did not consider the sanctity of the religious festival, but instead the political ramifications. The characteristic (riots) that delayed the religious leaders from persecuting Jesus was the very characteristic that was used to condemn Him (Mt 27:23-25).
- 22:3 Judas was to follow the will (Jn 13:2) of Satan (Hebrew meaning “adversary”) just as two others had been recorded in Scripture to do the same: David (1 Chron 21:1), Peter (Mt 16:23; Mk 8:33)
- Judas was the treasurer of the disciples; his focus seemed to be on money (John 12:6; Matthew 26:14-15).
  - Judas may have become possessed (John 13:27)
  - Every disciple was a native of Zebulun except Judas; Iscariot represents “Kerioth” which was a town in Judea.
  - The number “12” represents organizational witness; however, Judas betrayed the ministry.
- 22:4 Judas plotted with the chief priests as well as the Temple Guard/Police (stratēgois στρατηγῶις) who were responsible for keeping order among the Jews (Acts 4:1). The “Temple Guard” would be present at the arrest of Jesus (Luke 22:52). They would also be at the trial of the apostles (Acts 5:24-26).
- 22:5 Judas received 30 pieces of silver (Zechariah 11:12) from the priests to betray Jesus (Matthew 26:15).
- 22:6 Judas picked Passover night as the favorable opportunity because everyone would have been in their homes and the streets would have been deserted.

### **Read Luke 22:7-13... The Preparation for Passover**

*Shared Account of the Preparation of Passover: Mt 26:17-19; Mk 14:12-16; Lk 22:7-13*

- 22:7 On the 14<sup>th</sup> of Nisan, the preparation began for the Passover. The unleavened bread represented a life without sin which only Jesus Christ, the Messiah could ever fulfill (Mt 26:26; Mk 14:22; Lk 22:19; 1 Cor 10:17).
- Then Jesus Christ would be the Passover lamb whose death would provide salvation to those who trusted in Him (Jn 1:29; 1 Pet 1:19; Rev 5:6).
  - The lamb was purchased earlier (Nisan 10) and then brought to the Temple on the afternoon of Nisan 14 where it was ritually slain with the blood put on the altar (Exodus 12:6; Leviticus 23:5-6). The lamb would then be taken back home to be eaten.
  - A sacrifice was required of each household which mandated a quorum of at least 10 people (the Jewish minyan).
    - The ancient historian (Flavian) Josephus documented that the sacrifices of a Passover during Christ’s time numbered 256,000 lambs.
- 22:8 Peter and John were the two disciples who were the closest to Jesus (these two disciples are only named by Luke).
- They had attended Jesus at His restoring the Jewish girl, Jesus’ transfiguration, and in the garden of Gethsemane (Mt 17:1; Mk 5:37, 9:2, 14:33, Lk 9:28), and they would be the first disciples to experience the empty tomb (Jn 20:2).
- 22:9 Although the disciples had no place to settle, they did not say “no we can’t” nor did they deny the Lord’s guidance, but instead they asked where they were to go to obey. When the Lord calls a believer to action, He will provide the means.

- Jesus may not have wanted Judas to know beforehand and possibly disrupt the last supper.
- 22:10 The search by the two (witnesses) would be for a man performing a singular activity since women were generally the ones to retrieve water; the water would possibly be used for the feet washing of the disciples (John 13:5). The jug was filled with water as the living water fills the body (Jn 2:7-9).
- Men often used goatskins to retrieve water while jars were used by women.
  - The two that Jesus sent were Peter and John (Luke 22:8); these would also be the two disciples who ran to the tomb when the women reported that the tomb was empty (John 20:2-9).
  - Jesus referred to Jerusalem as “the city” (πολις πόλιν) to prepare a place to eat the Passover; earlier Jesus had referred to Bethphage as a “village” (κώμην κώμην) to retrieve the donkey that He would ride at the triumphal entry (Matthew 21:2).
- 22:11 The disciples were not to request, but instead, to tell the man of the Lord’s coming presence in his home. The request was not to come from the disciples, but Jesus was to be the source of the statement.
- The man would prepare his home and the upstairs room would already be ready.
  - The last supper would be in an upper room (Mark 14:15; Luke 22:12); the disciples would also gather in an upper room after the ascension (Acts 1:13).
  - Jesus directs the disciples to refer to Him as “Teacher” or “Master.” The Greek term being translated is Didaskale (Διδάσκαλε). While the term “Rabbi” carries a sense of respect while the term “Didaskale” can be used casually (even to the point of being sarcastic).
- 22:12-13 The disciples obey straightaway without hesitation or doubt, and Jesus’ prophecy is fulfilled.

### **Read Luke 22:14-23... The Lord’s Supper**

*Shared Account of the Lord’s Supper: Mt 26:26-30; Mk 14:22-26; Lk 22:14-20*

22:14 The timing of the Lord is specific to His divine will; His hour had come (Jn 2:4, 7:30, 8:20, 12:23, 13:1, 16:32, 17:1)

- It is estimated that the arrest was made between midnight and 2:30am.

22:15 The life of Jesus on this earth would culminate with His death and resurrection, and He had greatly anticipated this fellowship before His persecution and fulfillment. Believers should also look forward to the time of celebrating together the Lord’s gift of salvation.

22:16 Jesus will not eat Passover again until it is fulfilled in the kingdom of God and will not drink of the fruit of the vine again until the kingdom of God comes (22:18)

22:17 The Hebrew word for wine is “yayin” which is literally defined as “blood of the grape.” The blood of Christ established the new covenant (Jeremiah 31:31), but the blood was not shed for all people. There is not universal salvation.

- Luke 22:17-20 are not recorded in every manuscript (not in manuscript D); however, most manuscripts have these verses.
- Each of the disciples drank from the same cup as Jesus (Mk 10:39).
- The Greek term for “having given thanks” (eucharistēsas εὐχαριστήσας) is the root of “eucharist.”

- The four cups of wine at the Passover meal were predicated on the promises of God to Moses. *“Therefore, say to the Israelites: ‘I am the LORD, and I will bring you out from under the yoke of the Egyptians. I will free you from being slaves to them, and I will redeem you with an outstretched arm and with mighty acts of judgment. I will take you as my own people, and I will be your God. Then you will know that I am the LORD your God, who brought you out from under the yoke of the Egyptians.’”* (Exodus 6:6-7)

<b>Four Cups of Wine were the Focal Points of the Passover Meal</b>	
<b>Sanctification</b>	<i>I will bring you out from under the yoke of the Egyptians</i> Kiddush: Thanksgiving to the Lord for “the fruit of the vine”
<b>Plagues/Judgment</b>	<i>I will free/deliver you from being slaves to them</i> Maggid: After reciting the ten plagues; wine is also sprinkled on the table
<b>Redemption</b>	<i>I will redeem you with an outstretched arm and mighty acts of judgment</i> Birkat Hamazon: After The main meal is consumed; the cup that over-flows
<b>Acceptance</b>	<i>I will take you as my people and I will be your God</i> Hillel: After the reciting of the last Hallel hymns, the end of the Passover

- Tradition holds that Jesus was referencing the third cup of the Passover (the Cup of Redemption) when He said, *“This cup is the new covenant in my blood which is poured out for you.”*

22:18 The spiritual kingdom of God would portend the coming of His physical kingdom during the millennial reign.

22:19 Jesus blessed and broke the bread as His body was also blessed and broken (Jn 6:32-33, 51).

- The Lord’s Supper (communion – “sharing”; Eucharist – “giving thanks”) is performed in a remembrance (1 Cor 11:26) of the Lord’s death (payment of sin) and anticipation of the future dinner with the Lord made possible through His resurrection (Rev 19:9).
- Until this time, the Passover dinner was remembrance of the Passover Lamb while in Egypt, but Jesus is the ultimate Passover Lamb (Ex 12:24-27).

<b>Communion / The Lord’s Supper</b>	
<b>Transubstantiation</b>	<b>Roman Catholics</b>
Roman Catholic’s believe in transubstantiation where the bread actually becomes the body of Christ. “Trans” means “change” while “substantiation” means “substance,” so there’s a change in the substance. There is no perceptible change; however, it changes in its essence.	
<b>Consubstantiation</b>	<b>Martin Luther</b>
Another view is “consubstantiation,” where Jesus Christ is present with and in the bread and the wine (believed by Martin Luther).	
<b>Memorial</b>	<b>Huldrych Zwingli (a leader of the Reformation)</b>
A third view is a “memorial” where the bread and wine remind believers of Christ’s sacrifice and new covenant.	
<b>Spiritual Presence</b>	<b>John Calvin</b>
The elements are powerful signs that engage the Spirit where partakers are literally communing in fellowship with Christ.	

- *“Do this in remembrance of me.”* (1 Corinthians 11:24-25)

22:20 The blood of Christ established the new covenant (Jeremiah 31:31-34; Zechariah 9:11), but the blood was not shed for all people. There is not universal salvation.

- The Greek term for “having given thanks” (eucharistēsas εὐχαριστήσας) is the root of “eucharist.”
- The four cups of wine at the Passover meal were predicated on the promises of God to Moses. *“Therefore, say to the Israelites: ‘I am the LORD, and I will bring you out from under the yoke of the Egyptians. I will free you from being slaves to them, and I will redeem you with an outstretched arm and with mighty acts of judgment. I will take you as my own people, and I will be your God. Then you will know that I am the LORD your God, who brought you out from under the yoke of the Egyptians.’”* (Exodus 6:6-7)

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*Shared Account of the Foretelling of Betrayal: Mt 26:20-25; Mk 14:17-21; Lk 22:21-23; Jn 13:21-30*

22:21 Jesus told His disciples that one of them would betray Him. In a greater sense, all of His disciples (Matthew 26:31) would desert Him (except for John – Jn 19:26), but Judas would directly lead to His captivity.

22:22 God will use the evil in this world for His ultimate glory, but the evil doers will still be judged for their wickedness (Matthew 18:7).

- A close friend of Jesus would betray him (Psalm 41:9).

22:23 When their thoughts should have been on elevating Jesus, the disciples became distracted with their personal ambitions (Mark 9:34; Luke 9:46-47).

### **Read Luke 22:24-30... Jesus Settles Dispute of Disciples Over Greatness in His Kingdom**

*Shared Account of Position and Submission: Mt 20:20-28; Mk 10:35-45; Lk 22:24-27*

22:23-24 An argument about who would betray Jesus evolved into who was the greatest of disciples. Comparisons are rarely valuable, and it is difficult to criticize an individual without having an attitude of pride. Personal ambition (even spiritual) creates conflict and disunity (Gal 5:20; Philippians 2:3; James 3:16).

22:25 Worldly men pursue power and control regardless of the setting (e.g., religious, professional, sexual, societal, etc.) The Jews had endured the subjugation of Roman occupation forces, and in contrast to the Romans, Jesus calls His followers to serve (Lk 22:27). Believers who accept positions of authority are said to be “serving” in a specific capacity.

22:26 Believers should serve in humility (not seeking the popular, spotlight positions). Jesus came to serve and give His life as a sacrifice (Romans 15:3); His followers should do the same. This is a difficult truth for a self-centered and competitive society.

- 22:27 Jesus served man, but will be exalted after this world (Lk 17:7-8). The reason that Jesus came to earth was “to serve unto death as a ransom.” Beyond Jesus being a wonderful example of selfless living, He came to die as a payment for sin (Is 52:13-53:12; 2 Cor 5:21).
- 22:28 Those who stand by the Lord during the persecution of this world, He will stand beside in the judgment to come (Mk 8:38; Lk 9:26).
- 22:29 The kingdom of God comes through submission and service; it does not come through power and force. Just as Jesus followed the Heavenly Father’s will in serving mankind, so his followers are called to live lives of submission to His will.
- 22:30 The kingdom of heaven offers a fellowship with the Lord (1 Cor 10:21). While “replacement theology” denies the restoration of the nation Israel, this passage stresses that the twelve disciples will ultimately judge the twelve tribes of Israel (Mt 19:28).

30 Luke 22:31-53

**Read Luke 22:31-34... Peter’s Three Denials of Jesus Are Foretold**

*Shared Account of the Disciple’s Desertion: Mt 26:31-35; Mk 14:27-31; Lk 22:31-34; Jn 13:36-38*

- 22:31 The name Simon (“to hear and obey”) is emphasized twice. Satan must request to get at one of God’s children (Job 1:6-12), but the Lord will not always grant Satan his wish (Jude 1:9). Peter boasts in self-confidence without understanding his personal weakness and fallen nature. believers should be cautious in judging others as every believer could also fall to sin (1 Cor 10:12).
- 22:32 After the inevitable failure of a believer, he must repent and turn back to his Lord. From these failures, believers are qualified to teach others. After failure, be strong in the Lord.
- 22:33 Peter had confidence in his own abilities instead of listening to Jesus’ word about him. Mankind always believes that they are “good enough” disbelieving the word of God.
- 22:34 Just as the “cocky” rooster crows before daybreak, Peter would deny Jesus Christ three times, but the Lord would bring light and love to Peter again (Jn 21:15-19).

**Read Luke 22:35-38... Jesus Cautions Disciples to Prepare for Persecution**

- 22:35 Jesus had sent His disciple out with the understanding that their needs would be met by Him (Mt 10:9-10; Mk 6:8; Lk 9:3); believers should also reject all earthly possessions for the Lord (Lk 12:33, 14:33).
- 22:36 The followers of Jesus were about to enter a time of persecution, and they were told to take their money-bag and traveling bag as they would not be welcome in the homes to testify (Mt 10:11-13). The Lord alluded to His word (symbolized by the sword – Eph 6:17) was to bring the greatest safety and spiritual protection.
- 22:37 Even in His persecution and death, Jesus Christ fulfilled the foretelling prophecies of the Messiah (Is 53:12).
- 22:38 The disciples (as many believers do today) mistake the upcoming spiritual battle for a physical one (Lk 22:51). They understand Jesus to be Lord, but they look to

their worldly possessions and abilities instead of His strength. There is only one sword with the Spirit moving in the Word of God.

### **Read Luke 22:39-46... Jesus Prays in the Garden of Gethsemane**

*Shared Account of Prayer in Gethsemane: Mt 26:36-46; Mk 14:32-42; Lk 22:39-46*

22:39 The Mount of Olives was a special place of prayer for David 1000 years before (2 Sam 15:30-32). Jesus would subject Himself to persecution, but will return to the same location in power at His second coming (Zechariah 14:4).

22:40 This is the first of two times that Jesus directs His disciples to pray that they would not “enter temptation” (Lk 22:46). While the worldly entertain thoughts of temptation, believers should pray that they not fall “spiritually” asleep and enter temptation.

22:41 This seems a play on words in the context of the stone that the builder’s rejected (Jesus) being a “stone’s throw” away.

22:42 Jesus knelt on the cursed ground (Gen 3:17) and asked God to consider possible alternatives. All things are possible for the Father, but the primary focus of Jesus was in submitting to the will of the Father.

22:43 An angel from heaven ministered to Jesus in the garden just as the angels had comforted Him immediately after Jesus overcame Satan’s temptations (Mt 4:11; Mk 1:13). Paul was also served by an angel (Acts 27:3).

22:44 The fervent prayer of the Lord resulted in a sweat that fell to the ground in heavy drops like blood (Genesis 9:6; Lev 17:14). There are conditions of extreme physical strain (hematidrosis) causes one’s capillary blood vessels to dilate and burst resulting in a mix sweat and blood. The cursed ground (Genesis 3:17) would ultimately be covered with the shed blood of the Lord (Jn 19:34). Water and blood could represent the physical and spiritual aspects of life (1 John 5:6-8).

22:45 The disciples were exhausted because of their sadness and grief; the disciples must have realized that they were entering a time of persecution.

22:46 Believers must remain attentive to the will of God and watchful of the Lord’s return (Mk 13:35-37; Eph 5:14; 1 Thessalonians 5:6).

### **Read Luke 22:47-53... The Betrayal of Judas’ Kiss**

*Shared Account of the Arrest of Jesus: Mt 26:47-56; Mk 14:43-52; Lk 22:47-53; Jn 18:1-11*

22:47-48 The betrayer (Judas) was insincere and dishonest to the very end. Judas formulates a sign (feigning love) that would identify Jesus for arrest, but Jesus understood the insincerity of Judas.

22:50 Peter cuts off Malchus’ (meaning “king” or “counselor”) ear (Jn 18:10-11) making him unfit for service (Lev 21:18-21); this is also representative of wielding the sword (Word of God) in such a way that it removes the way for unbelievers to hear the message (loss of ear).

22:51 Again, Jesus shows disdain for fallen worldly aggression when dealing with spiritual warfare (Lk 22:38). Enthusiasm must be governed by the will of the Lord. Although the sword of separation is applied and many Believers have been persecuted by the sword (Mt 10:45), Believers are called to use the Word of the Lord as their sword (Eph 6:17; Heb 4:12).

22:52 After rebuking His follower for the physical approach of using a sword, Jesus then turns to the religious leaders about their reliance on the physical weaponry.

22:53 Not only had His hour come (Jn 2:4, 7:30, 8:20, 12:23, 13:1, 16:32, 17:1), but the hour had come for those who were to persecute Christ; this would be an hour of spiritual darkness.

## MAY

1 Luke 22:54-71

### Read Luke 22:54-62... Peter Denies the Lord Jesus

22:54 Peter was following “at a great distance”, but believers need to follow closely to Jesus

*Shared Account of Peter’s Denial: Mt 26:69-75; Mk 14:66-72; Lk 22:55-62; Jn 18:15-18, 25-27*

22:55 The same people who had seized Jesus in the garden and led Him away had now lit a fire to keep warm; Peter positioned himself by the same fire as the men who had arrested Jesus. Believers should be careful about whom they join in the physical comforts of this world.

22:56-57 Even a female servant was intimidating when he identified Jesus as being a companion of Jesus. Believers should never deny the Lord (Mt 10:33).

22:58 After the first denial, the second denial may have been easier as sin continues to numb the sinner to its effects.

22:59 An hour had passed before Peter denied Christ for the third time. This man had associated Peter to Jesus because they were both from Galilee, the northernmost section of Israel.

22:60 As Peter was in the act of fulfilling Christ’s prophecy in denying Him three times, the rooster crowed.

22:61 In an eerie setting, Jesus turned and looked at Peter directly. This gaze reminded Peter of the prophecy of his failure.

22:62 When a man comes to the understanding of his position to Christ, how depraved and sinful the man is relative to the holiness of the Lord, the man must either turn towards or away from salvation.

Progression of Ignorance		
Luke 22:57	Denial of knowing Jesus	“Woman, I don’t know Him”
Luke 22:58	Denial of self-identity	“Man, I am not”
Luke 22:60	Denial of understanding others	Man, I don’t know what you are talking about”

### Read Luke 22:63-71... Jesus Abused and Put on Trial Before the Sanhedrin

*Shared Account of the Sanhedrin Trial of Jesus: Mt 26:57-68; Mk 14:53-65; Lk 22:63-71*

22:63 Mankind is deluded that they are essentially good; man is corrupt and wicked.

Although Jesus came in love to offer Himself as a sacrifice for the world, the world tortured and persecuted Him. The animosity of the atheist is likened to the hostility of all religions that are not centered on Christ. There is no peace outside of Jesus.

22:64 The worldly men made a game of beating the Lord; they were unaware that He knew well who they were.

- 22:65 The torture of Jesus was long-lasting as the men revealed their vile nature. The world being ignorant of the eternal judgment continues to taunt Jesus.
- 22:66 The Sanhedrin were the council of judges (Supreme Court) concerning Judaism (Numbers 11:16). The religious leaders (elders, chief priests, scribes) led in the corruption of the truth and the crucifixion of the Messiah. Believers must be extremely careful that their leadership is consistent with God's Word.
- 22:67 Jesus explains to the religious offenders that it is futile for Him to communicate with them. To His point, most people in this world do not believe the Lord's claim that He is the Messiah, the only way to eternal life.
- 22:68 Those who sincerely seek the truth are honest with their self-reflection. To the point of Jesus, most of mankind do not answer truthfully that they are depraved, fallen and in need of a Savior.
- 22:69 Jesus refers to Himself in His humanity ("the Son of God") as being exalted to His position of power that would leave no question as to Who He is.
- 22:70 The Sanhedrin then asks Jesus directly whether He considers Himself the deity incarnate. These Jewish leaders had preached thoroughly of the coming Messiah from the Old Testament scriptures, so even they had identified Jesus as the one to fulfill those myriad Old Testament prophecies; they simply didn't accept the truth.
- 22:71 They had failed to bring in satisfactory false witnesses, but Jesus Christ did not shy away from the truth of His identity.

2 Luke 23:1-26

**Read Luke 23:1-5... Jesus is Accused Before Pilate**

*Shared Account of Pilate's Interview: Mt 27:1-2, 11-14; Mk 15:1-5; Lk 23:1-5; Jn 18:28-38*

- 23:1 The religious leaders understood that the way to win the civil authorities (i.e., Pilate) was through financial matters.
- 23:2 The religious leaders lied that Jesus had told them not to pay taxes (Mt 17:27, 22:19-21).

<b>Charges Against Jesus</b>
1. Corrupting/Subverting the Nation
2. Forbidding to Pay Taxes to Caesar (Luke 20:19-26)
3. Claiming to be King (Luke 19:29-40)

- 23:3 This question was recorded in all four of the gospels (Matthew 27:11; Mark 15:2; John 18:33) with the emphasis on the term "you."
- Herod the Great had been informed by the wise men that the King of the Jews had been born at the birth of Jesus (Mt 2:2), but in these times Herod Antipas ruled.
  - Pontius Pilate had been appointed Governor by Rome (the sixth Roman Procurator from 26-36 AD, but due to his contempt for Jews (and them for him), Pilate resided in Caesarea only visiting Jerusalem when necessary.
  - Jesus states again that the leader is stating a fact (Lk 22:70); however, the leader did not understand the full truth of the Lord's kingdom.
  - Pilate was referencing a physical kingdom while Jesus was King of the spiritual kingdom of God. (Luke 17:20-21; Matthew 26:25; John 18:36-37)



23:4 Pilate immediately declares the innocence of Jesus Christ which should have ended the matter. Pilate declared that Christianity is not treasonous against Rome (Luke 23:4, 14, 15, 22; John 18:38; 19:4, 6).

23:5 The religious leaders reveal their envy and the true reason that they are persecuting Jesus because He is energizing all of Israel from the north (Galilee) to the south (Judea).

- Many insurrectionists and zealots had originated in Galilee, so the religious leaders attempted to undermine Jesus because of where He was raised.

### **Read Luke 23:6-12... Jesus is Accused Before Herod Antipas**

23:6 Pilate attempted to circumvent the need for him to make any decision. Many attempt to avoid making any type of decision about Christ, but even a “non-decision” is a decision.

23:7 Herod Antipas had been born to Herod the Great and his Samaritan wife in 20AD. Herod Antipas had married his brother’s wife, Herodias, and then beheaded John the Baptist for condemning the marriage. Herod Antipas was known as a great builder, but was eventually exiled in 39 AD.

- Herod Antipas was the Tetrarch of Galilee.

23:8 Herod wanted to see Jesus to watch His performance of miracles (Lk 9:9). Herod had no depth of character to pursue spiritual enlightenment; he simply wanted to be entertained by a spectacle. Many individuals approach the supernatural realm with the same shallow sense of amusement without realizing the deep power and spiritual truths.

- This is the only account of Jesus meeting Herod.
- Herod had thought that Jesus was the resurrected John the Baptist (Matthew 14:1-2; Luke 9:9)

23:9 Jesus fulfilled Scripture by not bantering with Herod (Is 53:7). Jesus was always in control as He could not be made to speak, drink (Mk 15:23), or die (Mk 15:37).

- Jesus had spoken to Sanhedrin and to Pilate; however, Herod is the only one that did not hear Jesus speak.

23:10 The religious leaders accused Jesus of many things just as they had before Pilate (Mk 15:3-4). The aggression against Jesus by the world in the judicial system continues even today.

23:11 Since Jesus did not put on a show for Herod, he humored himself by mocking Jesus. The world continues to pay false respect (i.e., brilliant robe) to Jesus as a “good teacher and example”. The world turns a blind eye to basic reason and mocks the Lord instead of rationally considering who Jesus is and the ramifications.

23:12 Just as Herod and Pilate became friends after the unfair treatment of Jesus, the mutual aversion to Christ brings the worldly together as allies.

- Luke is the only gospel that captures these insights of Herod; the source is possibly the lifelong friend of Herod (Manaen) who was an elder at the first church in Antioch (Acts 13:1).

### **Read Luke 23:13-25... The Crowd Liberates Barabbas & Crucifies Jesus**

*Shared Account of Barabbas Selection: Mt 27:15-26; Mk 15:6-15; Lk 23:13-25; Jn 18:39-40*

23:13-14 Pilate once again declares the innocence of Jesus to the Jewish leaders and crowds.

- Pilate's wife had warned him to not get involved with the judgment of Jesus (Matthew 27:19-20).

23:15 Pilate leveraged the judgment of Herod that Jesus was obviously innocent of any crime.

23:16 Pilate begins an attempt to appease the religious leaders by having Jesus, although innocent, beaten. There is no way to appease this evil world; there should be no attempts to placate the evil demands of this wicked world.

- During the Roman flogging, the prisoner's hands would be tied together around a pillar or boulder or else the prisoner would be bent down and tied to a stake.
  - A "Roman flagellum" (or "flagrum") was a whip with two or three long leather strips attached to a short wooden handle. Metal, rock or bone was knotted at the ends of the leather strips which were long enough to wrap completely around the body. If the Roman scourge contained a hook at the end, the whip was called the "scorpion."
  - The floggings were performed by two Roman soldiers on each side of the prisoner that took turns as one would hit and then the other.
  - Prisoners often died as the intestines were often exposed through the back while eyes and teeth were knocked out.
  - Two "lictors" (Roman soldiers) would take alternate blows to the victim; sometimes competing against the other towards destruction.
  - Prisoners often died as the intestines were often exposed through the back while eyes and teeth were knocked out.



#### **Three Levels of Intensity of Flogging**

1.	Fustigatio	Less severe of a beating; used as a warning.
2.	Flagellatio	Brutal; used for more serious offences.
3.	Verberatio	Worst beating associated with capital punishment.

23:17 The Jews pressured Pilate to maintain his custom of releasing a prisoner (Matthew 27:15; Mark 15:6-8; John 19:39). This act of giving freedom to someone deserving of punishment was celebrated by the Jews who unknowingly would crucify the Messiah Who provided freedom from sin and death.

- The Jews intimidated Pilate by threatening to report him to Caesar if he did not adhere to their demands (John 19:12).

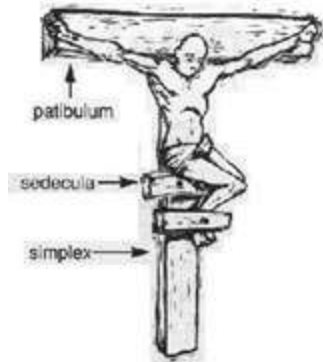
23:18-19 Barabbas was a notorious insurrectionist who had murdered during this rebellion.

- As with every sinner, this prisoner destined for punishment by death was set free because Christ would go to His death instead of the one deserving punishment.

- An ancient church father (Origen 184AD-253AD) gave the full name of Barabbas as “Jesus Barabbas” (in contrast with “Jesus Christ”). Barabbas means Bar (“son of”) Abbas (“a father”); his spiritual father being the devil (John 8:44).
    - The people had a choice between the son of “a father” and the son of “the father.”
- 23:20 Pilate had decided to release Jesus (Acts 3:13; John 19:12); however, he was not the strong, decisive leader that was required for justice. Instead, mob justice protested against Jesus.
- 23:21 Pilate once again attempted to reason with the irrational worldly crowd.
- 23:22 Pilate asked the Jews a third time for the reason to crucify Jesus. Instead of simply making the right decision, Pilate continues the attempt to placate the fallen sinful men.
- 23:23 Majority rule does not equate to reason or righteousness. The cries of the erratic crowd had turned from Hosanna (“save us” – Mt 21:9) to “crucify Him”.
- When Pilate asked for the reasoning behind the assertion, the crowd simply grew more emphatic. Reason supports God and His Word, and when confronted with the truth, the world traditionally turns to unsubstantiated assertions and attacks on the messenger (e.g., the 1<sup>st</sup> and 2<sup>nd</sup> law of thermodynamics along with irreducible design contradicting macro-evolution).
  - *“They were urgent, demanding with loud cries that He should be crucified. And their voices prevailed.”* The unreasonable, ungodly protesters won their own way to their own demise.
- 23:24 Pilate understood that the irrational mob (the world) would soon turn on him as the messenger of the truth of Christ’s innocence.
- The blood thirsty world is gratified when justice is not performed (e.g., those promoting the release of guilty prisoners; those against capital punishment); they are also gratified when Jesus (and His followers) are persecuted and martyred.
  - The world continues to celebrate when innocent infants are aborted.
- 23:25 Pilate handed two men over to the will of the masses, the murderer Barabbas would walk free while the sinless Christ would die.
- Although the world’s judicial system was established as a representation of God’s truth, ungodly judges have removed His truth while making subjective judgments based on personal bias and flawed reason.

**Read Luke 23:26... Simon, a Cyrenian, Assists Jesus in Carrying the Cross**

- 23:26 It was the Roman tradition to make the offender carry his own cross beam (with weight easily exceeding 50 lbs.).
- The cross used in Roman crucifixions consisted of two beams. The upright beam was called the “stipes” (or staticulum) while the crosspiece was called the “patibulum.”



- In Jesus’ tortured state, it is possible that the Romans separated the two beams to be carried individually.
- Jesus carried the cross for a way, but then Simon was forced to carry it the rest of the way.
- Simon was a sinner deserving of death like all of mankind, but Jesus the sinless died in his (and our) stead.
- The residence of Simon was Cyrene, Libya in northern Africa (Acts 11:20, 13:1); he was an African Jew who had possibly made a pilgrimage to celebrate the Passover in Jerusalem.
  - Personal details of Simon are documented by the gospels which might show that he became a follower of Christ (Matthew 27:32; Mark 15:21; Luke 23:26).
  - Simon was the father of Rufus (Mark 15:21) who may have been a member of the early church (Romans 16:13)
  - Men from Cyrene would also be present at the upcoming Pentecost (Acts 2:10). There were synagogues in Jerusalem for men of Cyrene (Acts 6:9, 11:20, 13:1).
- Simon had his own agenda, but God intervened for the work of the Lord. As believers enter the byways of life, each believer is forced to carry his cross and follow Jesus (Lk 14:27).

3 Luke 23:27-38

**Read Luke 23:27-31... The Progression to Calvary**

*Shared Account of the Progression to Calvary: Matthew 27:32; Mark 15:21; Luke 23:26*

23:27 The crowds who had passionately screamed to crucify Jesus were now following Him to His death, but there were women in the crowd who cared deeply for Jesus (Matthew 27:55; Mark 15:40).

- Crucifixions occurred in prominent, highly visible locations as a deterrent to future crimes; crucifixions were on hilltops by primary roads leading into the city.

The Progression to Calvary	
Participants	Numeric Symbol
1. The lead man would carry a sign stating “King of the Jews”	Whole; Single Purpose
2. Soldiers pushing away the crowds	Witness
3. Jesus	Divine Revelation

4. Simon with the Cross	Creation
5. Soldiers	Judgment
6. Crowds (Antagonists, Followers/Women)	Insufficient

23:28 Even in the midst of anguish and torture, Jesus directs the Jewish women to weep for themselves (SoS 3:11; Is 3:16-4:1, 4:4, 32:9-15) and their Jewish descendants.

- Believers who are saddened by the crucifixion, should also reflect on the fallen sinful world and the impending judgment.

23:29 The days of sin and wrath will even make birthdays a grievous event as it means bringing another innocent life into this cursed world.

- Rome would destroy the Temple while overrunning Jerusalem in 70AD.
- The city of Jerusalem would be destroyed (after the Bar Kokhba revolt) as the Roman Emperor Hadrian began the great diaspora in 136AD.
- Jerusalem will also be attacked at before the second coming of Jesus.
  - The Second Coming is also called the “Second Advent” or the “Parousia” (a Greek term meaning “coming” or “presence”).
  - 66% (2/3) of the Jews will be killed (Zechariah 13:8) while 1/3 of the Jews will flee Israel where they will be preserved for 1,260 days in the wilderness (Revelation 12:6). (3½ years equate to 1,277 days)

23:30 When the wrath of the Lord occurs, sinful mankind, who never went to the Rock (Jesus) for spiritual salvation, will take cover in the physical rocks (Is 2:19; Hos 10:8; Rev 6:15).

23:31 The green tree (Israel) had the source of living water (Jesus – Zech 6:12; Is 53:2), but had crucified Him (Is 9:18-19; Jer 21:14; Ez 20:47; Mal 4:1). The dry thickets (without the Spirit) would be even more ready for judgment.

### **Read Luke 23:32-38... The Crucifixion of the King of the Jews**

*Shared Account of the Crucifixion: Mt 27:32-44; Mk 15:21-32; Lk 23:26-43; Jn 19:17-27*

23:32 Sinners are the focus of Jesus’ ministry. The two (witness) thieves are mentioned in all four gospel accounts (Mt 27:44; Lk 23:39-43; Jn 19:18). These thieves could represent the Jews who mocked Jesus and the Gentiles who have accepted Him.

23:33 Various translations are used for the same location: Golgotha/Aramaic, Golgolth/Hebrew, Calvaria/Latin, Greek/Kranion all meaning the skull (Judges 9:53; 2 Kings 9:35). Christian forefather Origen suggested that the skull of Adam was buried beneath the place of the crucifixion which would emphasize Jesus as the new Adam (Rom 5:14; 1 Cor 15:22). The exact site of Golgotha is unknown.

23:34 Jesus as the ever caring mediator who intercedes on behalf of the sinner (Rom 8:34) said, “*Father, forgive them, for they do not know what they do.*” Even while Jesus paid the price of salvation, fallen man was focused on the worldly tangible materials that could be profited.

23:35 The leaders and commoners joined in mocking a crucified Jesus. They realize that Jesus has saved others, and they challenge Him to save Himself. But Jesus was the selfless Messiah as He gave His life to bring salvation to others through His death and resurrection.

23:36 Gall (Greek word “chole” for “bitterness”) was vinegar infused with some bitter substance (e.g., wormwood) to anesthetize/numb a person to pain through

- intoxication (Ps 69:21; Jer 8:14); however, Jesus was intent on drinking sensibly and fully of the cup that God the Father had intended for Him (John 18:11).
- 23:37 Even the soldiers encouraged Jesus to save Himself; the world perpetually resonates the message of selfishness and self-interest. This is one reason that the world has defined love as a self-serving emotion instead of a charitable state of selflessness.
- 23:38 The Roman custom was to hang a sign which publicly identified the crime of the person being crucified. The sign was written in three different languages: Hebrew, Latin, Greek (Jn 19:20). This is symbolic that Jesus as the King is to be proclaimed to all peoples of the earth – He is the King!

#### 4 Luke 23:39-56

#### **Read Luke 23:39-43... The Salvation of a Crucified Criminal**

- 23:39 The animosity against Jesus was so great that although the thieves were destined for certain death, they still mocked Jesus (Mt 27:44; Mk 15:32). All of mankind is certain to experience death and pass into the afterlife judgment, but fallen man continues to irrationally curse Jesus to their certain demise.
- 23:40-41 One of the thieves came to the realization that his death was inevitable as his focus turned to the other ridiculous state of the other thief. The miserable doomed state of atheists living their futile lives makes one realize how sinful all of mankind is. Society has no fear of God as we attribute His actions to coincidence or man's control (e.g., global warming).
- 23:42 This sinful criminal realized his fallen state compared to the purity of Jesus. The criminal also believed the words of Jesus concerning His kingdom – either the thief had heard Jesus preaching during His ministry or Jesus had spoken of His kingdom even from the cross (not recorded in Scripture). The two criminals can also represent the Jews and Gentiles. The Jewish nation mocked the Lord and rejected His calling to their own detriment while the Gentiles accepted His salvation and Lordship (Rom 9:23-33). Both Jew and Gentile were all under sin and thus Christ died for ALL, because ALL were dead:
- 23:43 Jesus rewarded the thief's confidence and testimony by affirming that he would be with Jesus in paradise that very day (without partaking of the Lord's Supper, water baptism, or any other work).

#### **Read Luke 23:44-49... The Death & Witness of Jesus**

*Shared Account on the Death of Jesus: Mt 27:45-56; Mk 15:33-41; Lk 23:44-49; Jn 19:28-30*

- 23:44 From noon until 3:00pm, darkness came over the earth that reflected the spiritual darkness of the earth. Jesus had been hung on the cross at 9:00am which translates into the third hour in Jewish time (Mk 15:25) or the sixth hour according to Roman time (Jn 19:14). After three hours on the cross (when the light should have been brightest at noon), the entire land became (spiritually) dark for the last three hours of Jesus' crucifixion.
- 23:45 The curtain (Ex 26:33) that separated the holy of holies was 18 inches thick which was easily split as were the rocks torn apart. The tear was from top (30 ft. high – 1

Kings 6:20) to bottom beginning with the heavenlies to the earth. The torn curtain physically represented the flesh of Jesus (Heb 10:20) enabling direct access to God through His righteousness.

23:46 As several times before, Jesus continues to quote from the Psalms (Ps 31:5). Although Jesus had cried out “My God, My God” (Mt 27:46), He now once again addresses His comments to His Heavenly Father.

<b>Sequence of Seven Statements in Scripture by Jesus from the Cross</b>		
1.	Luke 23:34	Father, forgive them, for they know not what they do.
2.	John 19:26-27	Woman, behold thy son; Behold, thy mother.
3.	Luke 23:43	Verily I say unto thee, today shalt thou be with me in paradise.
4.	Matthew 27:46 Mark 15:34	My God, My God, why hast Thou forsaken Me?
5.	John 19:28	I thirst.
6.	Luke 23:46	Father, into Thy hands I commend My Spirit.
7.	John 19:30	It is finished!

23:47 The first person in Scripture to be affected by Christ’s crucifixion was a Gentile (Roman centurion) who realized the righteousness of Jesus. The centurion was standing in opposition to Christ, but at His death, the centurion realized Who Jesus actually was (Mk 15:37).

23:48 It was at that point that all of the crowds realized that an innocent man had been killed, and they had supported it (Acts 2:23, 36).

23:49 Those who knew Jesus from His ministry in His home territory (Galilee) watched the change of the crowd who had murdered Jesus.

### **Read Luke 23:50-56... The Burial of Jesus**

*Shared Account of the Burial of Jesus: Mt 27:57-61; Mk 15:42-47; Lk 23:50-56; Jn 19:38-42*

23:50-51 Joseph had been a timid, secret (Jn 19:38) disciple of Jesus (Mt 27:57; Jn 19:38). The word “Arimathea” is translated “a lion dead to the Lord” which is what Joseph had been prior to the crucifixion. As a prominent leader of the seventy ruling judges (the Sanhedrin), it is a question as to his participation in the condemnation of Jesus Christ (Mk 14:64). As with the thief, Joseph also looked forward to the kingdom of God (Is 53:9).

23:52 Obviously an influential man as he had access to Pilate, Joseph now bravely approaches Pilate to request the body of Jesus (Mk 15:43). After verifying with the centurion that Jesus was dead (Mk 15:44), the body is released to Joseph.

23:53 The custom was to wrap corpses (Acts 5:6; Jn 11:44) with linen; linen often represents the righteous acts that have been performed (Ex 28:41-42; Lev 16:23-24, 32; Dt 22:11; Rev 19:8, 14). This description seems very similar to the burial of David (2 Chron 16:14). According to Jewish custom, the body would have been wrapped from ankles to the shoulders with a separate cloth enfolding the head. The two (head and body) would have been anointed separately as a gum-like resin was used for the body to hold the cloth in place (creating a “mummy” effect).

23:54 The trial and crucifixion of Jesus occurred on the “day of preparation” (Mt 27:62; Mk 15:42; Lk 23:54; Jn 19:14, 31, 42). The “day of preparation” was the time when the Jewish people would work (gather/bake) to prepare for rest on the Sabbath (Ex 16:23-30).

23:55 The two Mary's were the last to see Jesus was placed in the grave (Mt 27:61), and the first to experience His resurrection (Mt 28:1). Although Nicodemus had brought 75-100 lbs. of myrrh and aloes (Jn 19:39), the women wanted even more spices for their Lord.

23:56 Although the women began to prepare their spices and perfumes, they ultimately decided that what they had was inadequate as they stopped to purchase even more after the Sabbath (Mk 16:1). The practice of applying these spices may have originated with the embalming by the Egyptians to preserve the corpse by means of aromatics. These gifts of spices convey that sense of respect and love by the wise men (Mt 2:11) and Mary (Mt 26:13; Mk 14:3; Jn 11:2, 12:3). As the Gentile Queen of Sheba approached the Jewish King Solomon, she had also brought spices (1 Kings 10:2, 10). To prepare the spices, the women would have mixed them according to a certain recipe (Ex 30:22-28, 34-38).

5 Luke 24:1-35

### **Read Luke 24:1-12... The Resurrection of Christ**

*Shared Account of the Resurrection Morning: Mt 28:1-10; Mk 16:1-11; Lk 24:1-12; Jn 20:1-18*

24:1 It is evident that the women were eagerly seeking Christ from the terms "very early in the morning on the first day." Believers should not be apathetic about seeking Christ; early morning devotions offer the "first of the day" to the Lord.

24:2 The stone was rolled away so that the witnesses could get in (Jn 20:19), and just as Daniel had been saved from the lions (Daniel 6:16-17), so Jesus was resurrected from the dead. It is thought that the stone would have been approximately 5-6 feet in diameter and a foot thick (possibly weighing nearly two tons). Upon the excavation of the grave (room), the stone would have been positioned in a track beside the door. Upon burial the stone would have been pushed (relatively easily – Mk 15:46) into a deeper indentation where it would have been difficult to dislodge.

24:3 The body of the Lord Jesus was no longer in the tomb. The women were looking for a tangible (fleshly) Jesus when instead He now had a new spiritual body. Physical death is not an end, but instead, it is a beginning.

24:4 The purity and righteousness is represented in the covering/clothing (Is 6:1; Acts 10:30). The two (witnesses – Deut 19:15) men would remind the followers of Jesus of His word (Acts 1:10).

24:5 Mankind should be careful in the places that they seek the Lord. This tangible world is fallen and dead in sin, but the Lord offers spiritual enlightenment and life (Eph 2:1-7).

24:6 The men (possibly angels) knew what Jesus had said to His followers; angels are very interested in the ways of man and the plan of salvation (1 Pet 1:12). Jesus is alive and interceding for His people (Rom 8:34).

24:7-8 The two witnesses reminded the Lord's followers of His prophecy that He would be raised from the dead.

24:9 The extended family of believers were also with the eleven disciples, and they were all told of the discovery of Christ's resurrection. Those women who sought the Lord had been the first to witness His power, and all of the rest were left to second hand



- testimony. Believers who actively seek the Lord experience Him in an altogether different way than those who safely wait with the mass of believers.
- 24:10 Mary Magdalene, Mary, and Salome had traveled through the night (Jn 20:1; Mk 16:2) to anoint Jesus' body. These were the same women who had witnessed the crucifixion (Mt 27:56, 61; Mk 15:40). In those days, a witness of a woman was less credible than that of a man, so if this story were fabricated, it is highly unlikely that the first people to identify the resurrection of Jesus would have been women.
- 24:11 Although the women were stating the truth, those waiting together lacked knowledge or faith in the words of Jesus that foretold His resurrection. Believers should dedicate time to understand the Scripture and the promises of God, and He will bring His words to light. The gospel and resurrection are still seen as "idle tales" by the worldly people.
- 24:12 Peter, always the man of action, ran to see for himself whether the testimony of the resurrection was true, and seeing only the linen clothing, he returned home amazed.

### **Read Luke 24:13-35... Christ's Resurrection & Identity Revealed on Road to Emmaus**

- 24:13 Emmaus ("hot spring") is approximately seven (fullness) miles away from Jerusalem, and Jesus would "fully" enlighten the two (witnesses) using all of the Old Testament.
- 24:14 The two (Mt 18:20) were focused on Jesus Christ and the events around his crucifixion. As believers focus on the Lord, He will reveal additional truths from His word.
- 24:15 When there is a dispute between believers, Jesus should be invited into the conversation to enlighten to His perspective.
- 24:16 Jesus can reveal Himself (Rom 1:20-25) or veil His identity (Mt 13:11-16; 2 Cor 4:4).
- 24:17 These two believers actually knew very little until Jesus reviewed Himself in Scripture. Instead of encouraging each other in this trying time, they were discouraged through arguments that bore a poor witness (Eph 4:29; 1 Thes 4:18; Heb 10:25; Rom 15:4-5).
- 24:18 The question from Cleopas to Jesus, "Are you the only stranger in Jerusalem?" represents the state of the world where the creator and savior is not even welcomed (Jn 1:10-11). Believers often get wrapped up in the "material world" without discernment of the spiritual activity around us (Heb 13:2). Cleopas (meaning "renowned father") is also the name of Alpheus who was the father of James (Mt 10:3). Cleopas/Alpheus is considered Joseph's brother (Jesus' uncle) who was married to another Mary (John 19:25) The wife of Cleopas may have been at the foot of the cross (Jn 19:25).
- 24:19 Jesus often asked questions of which He knew the answer. While "Nazarene" had a negative connotation (Jn 1:46), Jesus was also viewed as a prophet. Action is mentioned first as having a higher priority than speech. Jesus as sinful man's intermediary is able to fellowship with the Father as well as polluted mankind.
- 24:20 The guilt of the crucifixion of Jesus was placed directly on the religious leaders.
- 24:21 Jesus was thought to be the Messiah as the deliverer of Israel from the oppression of Rome. A good amount of time (three days) had passed, and Jesus had prophesied that he would be resurrected (Mt 12:40, 26:61, 27:40, 63; Mk 9:31, 10:34).

- 24:22-23 The two men had heard the testimony of the women who had visited the tomb and had been told by the angels that Jesus was alive.
- 24:24 Other disciples (e.g. Peter and John) had also witnessed that Jesus was no longer in the tomb, but it appears that did not prove anything to the these two men because the resurrected Jesus had not been seen.
- 24:25 God has detailed His truth in Scripture, and these unbelieving men rejected physical truths that supported His word about the resurrection of Jesus. There is always room for sinful man to doubt the truth, and most of fallen mankind choose that option. Although the truth of God's word (e.g. creation, supernatural intervention, etc.) is the most probable truth, man still holds to his own irrational beliefs (e.g. macro-evolution).
- 24:26 Jesus points out (from Scripture – Acts 18:28) that the Messiah had to suffer before being elevated to glorified.
- 24:27 During this walk, Jesus would enlighten them as to the manner in which every Old Testament book (Acts 3:24, 10:43; Rom 3:21) referenced the Messiah Jesus (Mk 16:12; Jn 5:46). Believers should continue to walk with the Lord daily and be sensitive to His wisdom.
- 24:28-29 It was only at the invitation of the two men that the Lord came into their home and fellowshiped with them. So many are enlightened to His truth outside of home (e.g., church, studies, gatherings, etc.), but they do not invite Jesus into their home to pursue a deeper relationship.
- 24:30-31 The men finally recognized Jesus as He blessed and broke the bread. It is through His sustenance for them that His people see Him.
- 24:32 The Spirit (Ex 3:2-3) is often represented by a flame in His people (Ez 20:47-48; Mt 3:11, Lk 3:16; Acts 2:3). This flame brings light (enlightenment) while cleansing and refining His people (Ps 66:10; Is 48:10; Dan 11:35; Mal 3:3). As Jesus reveals Himself to His people, their hearts should also be enflamed with His Spirit and truth.
- 24:33 The two men did not wait to return and testify to the other disciples, but left that very hour.
- 24:34 The two men state that Jesus had revealed His resurrection to Simon Peter through the fulfillment of the Old Testament prophecies (Lk 24:24-27), and now His physical resurrection had been confirmed by them. It is also possible that one of these two men were Peter (1 Cor 15:5).
- 24:35 Jesus was made known to them by the breaking of the bread; the breaking of the bread represented Jesus Christ giving His life and body as payment for salvation (Mt 26:26; Mk 14:22; Lk 22:19). The disciples did not believe that Jesus had been resurrected and had appeared to the two on the road to Emmaus (Mk 6:13).

6 Luke 24:36-53

**Read Luke 24:36-43... The Resurrected Lord Confirmed by Disciples**

- 24:36 During His first resurrected manifestation to the extended group of disciples, Jesus begins by offering peace. At the nativity when Jesus first entered this chaotic world as a child, peace was also offered to mankind (Lk 2:14).

24:37-38 These believers were troubled by the sight of Jesus instead of having peace. So many acts like they are looking forward to seeing Jesus face-to-face, but will be terrified when it actually occurs.

24:39-40 Jesus understands that they are looking for tangible proof (fallen man is extremely worldly), and so He allows them to touch Him (unlike earlier in the day – Jn 20:17). Jesus stated that He is tangible reality while spirits are not (1 Sam 28:15; Mt 14:26); since spiritual warfare is ongoing (Eph 6:12), the believer must discern if a spirit is from God (2 Cor 11:14; 1 Jn 4:1; Heb 13:2).

24:41 The believers were overwhelmed with joy of seeing Jesus, but they continued to doubt their senses and this explicit experience (Lk 16:29-31).

24:42-43 The consumption of this tangible food would prove to His followers that what they were experiencing was reality. After His resurrection, every sighting of Jesus included food (e.g., eating, meal, etc.) and fellowship.

<b>The Followers of Jesus would be consumed by Him after His resurrection (Luke 24:42)</b>		
1.	Fish	Follower of Christ
2.	Heat/Broiling	Judgment/Refinement
3.	Water	World system (e.g., the judiciary system and unjust punishment of Jesus)

**Read Luke 24:44-49... The Lord’s Resurrection Message**

24:44 Once again (Lk 24:27), Jesus stresses the importance of the prophecies from the three sections of the Old Testament (Law of Moses, Prophets, Psalms). Believers would gain insight into Jesus Christ and a new appreciation for God’s word if more time were dedicated to the study of the Old Testament.

24:45 Jesus opened their understanding that they might comprehend scripture. Spiritual enlightenment does not come from personal talents and abilities (1 Cor 1:20-21), but instead insight and discernment are a gift from the Lord (Dt 29:4).

24:46 At this point, Luke captures additional teachings of the Lord that were given at a later time as can be seen from “He also said to them”. By this time the disciples had met Jesus in Galilee (Mt 26:32, 28:7-10, 16; Jn 21:1) and returned to the city of Jerusalem (Lk 24:50-53; Acts 1:9-14).

<b>The Sequence of Locations for the Followers of Christ after His Resurrection</b>			
Matthew	Mt 26:32, 28:7-10, 16	Galilee	Immediately after Resurrection
Mark	Mk 16:19-20	Preaching Everywhere	Obedient to the Great Commission (Mk 16:15-18), but fulfilled after the provision of the Holy Spirit (Acts 2)
Luke	Lk 24:50-53	Bethany (near Jerusalem) and the Temple Complex	Upon Return from Galilee for the Ascension
John	Jn 21:1	Sea of Galilee (Tiberias)	Immediately after Resurrection
Acts	Acts 1:9-14	Jerusalem	Upon Return from Galilee for the Ascension

24:47 Jesus begins another Bible Study of how to interpret the Old Testament Scriptures (Jn 1:45). The forgiveness of sin is connected to the repentance from sin, self-effort and one’s own way to the way of the Lord. The gospel message would begin with the

- Jew and then to the Gentile as would the great commission (Acts 26:23; Rom 1:16, 2:9-10).
- 24:48 Beyond understanding the Messiah from Scriptures, those many people witnessed first-hand the resurrection of the Lord Jesus (1 Cor 15:6).
- 24:49 The departure of Jesus would result in His sending the Holy Spirit to minister to His people (Jn 14:26, 15:26, 16:7-15; Rom 8)

**Read Luke 24:50-53... The Ascension of Jesus**

- 24:50 As on the cross (Is 53:5; Jn 20:25-27; 1 Pet 2:24), Jesus spreads out His hands to bless His followers. Bethany was the southeast portion of the Mt. of Olives.
- 24:51 Quite often in Biblical times, one of the last actions that a father made before passing was to “give a blessing”; this was also the last activity of Jesus as He ascended into heaven. The act of “blessing” consists of bestowing favor upon although wisdom and instruction can also be blessings (Mk 16:14).
- 24:52 The followers, who witnessed the ascension of Jesus, worshipped Him (Mt 4:10; Lk 4:8; Jn 4:24). Worship belongs to God alone (Ex 34:14; Dt 5:9; Rev 19:10, 22:9), and they finally understood His divine nature (Jn 5:18, 23, 39-40; 10:33).
- 24:53 The book of Luke ends with the new believers being continually in the Temple Complex blessing (pleasing and praising) the Lord. After the crucifixion of Jesus, the followers of Christ were befuddled (Lk 24:9-11), but now after His resurrection and ascension, the followers of Christ perpetually glorified the Lord.